

THE MID-CONTINENT

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\$2 A YEAR.

THE CAUSE of so-called "Christian Science" is likely to suffer in Michigan. A leading exponent of "it" was stricken down with paralysis while telling a room full of ladies that all illness was imaginary.

A REVIEW of "The Bible's Authority, supported by the Bible's History" the excellent work by the Rev. J. H. Gauss, pastor of the Carondelet Presbyterian church, St. Louis, appears in our Current Literature department.

THOSE GOLD prospectors who struck a rich vein of snakes, last week, might have done worse. Snake oil has a market value. Many a shaft well sunk to-day, —on deluded stockholders' money,—isn't worth as much a gill of extract of rattlesnake fat.

"I LIKE the Gospel brightness of THE MID-CONTINENT" wrote a subscriber—accompanying his kind words with a crisp \$2 00 bill. That was most encouraging. May we really deserve it! We could stand more of such prompt "renewals." We could be the "brighter" thereby. Now, dear reader, what does your yellow tag say? Won't you please take a shy glance at it?

THE MID-CONTINENT offers an especially rich feast to its readers, this week, just over the page. Dr. Dunlop Moore, the well-known writer, presents a striking paper on a certain phase of Roman Catholicism of to-day. Dr. Ferguson, of the West church, St. Louis presents a scholarly, forceful article on "Modern Judaism." Our always-interesting staff contributor, Rev. H. T. Ford of Kansas City, discusses the Economic Argument against Intemperance. While—to fall down to a slang phrase of the day—"there are others."

"PODUNK PRESBYTERY" is the latest sneer at us of the great west by certain "silk-socking" Gotham Presbyterians (so-called) who labor under their usual impression that the United States begins at the Battery and ends at the Harlem Bridge. The sneer is made through the organ of the discontents, the *Evangelist*. It will have the same boomerang effect that their cry of "Elder Hayseeds from Wayback" had at Washington on the occasion of a certain historic Assembly. What good judgment they show! Verily, "Whom the gods would destroy, they first make mad."

THE EDICT went forth to St. Louis "Society", last week, that it was the correct thing to pay \$3 50 a feat to hear operatic warblers warble time-worn arias and wave their histrionic arms. Thousands of St. Louis dollars went away with the troupes. Besides hearing the music he couldn't understand, the poor but honest citizen,—who paid his good \$1 50 to hold down a piece of floor in the extreme rear of the hall,—could gaze at boxes filled almost entirely with those glorious beings, the red-faced beer barons and "chawing" tobacco magnates of this venerable city.

IT IS NOT the fault of the Booth family that they have become wearisome to the eye of the newspaper reader. They have been sought out for interviews, and when found, never fail to talk a half column or so. But we think they have all often enough told the reporters all about it. All regret the "split". But all do not care to know the minutiae of the family jars which caused it. Suffice it, that there is a split. It follows that a case of the "survival of the fittest" is to be. May the good of the original army not be lessened, and may its weaknesses be avoided in the new organization. Meanwhile, as a paragrapher suggests, "let us have less Booth and more Salvation."

CHURCHES ON wheels are becoming well-known institutions. The Baptist Publication Society, we read, has four church-cars in constant use. They are used for missionaries tours. One of these cars, the "Emmanuel", recently reached San Francisco from a southern tour. From a description, it is learned that the car is eighty-five feet long, with the living apartments of the pastor at one end and a completely ap-

pointed church occupying the rest of the space. It contains an organ, lectern and pulpit. The car carries Bibles in twelve languages, and large stocks of religious publications. It is pleasant to know that the railroads haul the cars free of charge, and the telephone companies furnish "franks" to the pastors in charge. No collections are made at any of the services on the cars, the society supporting the traveling churches. Whenever a likely place for missionary work is found the car is sidetracked and its presence advertised.

THERE IS a certain moral incongruity that often strikes us in the daily exhibitions of human life. In the matters of house dress and, our parks, and carriages and city streets, we are not satisfied with what is comfortable and convenient merely. We want to see beauty, cleanliness, harmony and taste. We pay careful attention to the architectural design of our dwellings, and to the color they shall be painted, and their interior decorations. We want tasteful and well-made furniture, and pictures and other delicate and refining works of art. We want the lawns and walks kept clean, and we show great passion for flowers, and to all our material surroundings we strive to give an air of culture and gentle beauty. But how incongruous, and what violation of the unities, if all this time the spiritual character of the inmates of these homes be neglected, going ragged, unkempt, unadorned; no beautifying of spirit, no fragrance nor pleasing effect! The soul growing up in weeds while the grass outside is so velvety! We would think some pains should be expended that the master himself be not inferior to the mansion he lives in and the carriage he drives; and that he be not the only unattractive object amid surroundings that are so pleasing.

THE PHILADELPHIA *Presbyterian* well says: "The infusion of more energy and earnestness into the management of the temporal affairs of the congregation would be an excellent thing just now in many places." And the *Christian Work* adds, "Of course it would. Half the financial troubles that come upon churches, resulting in frantic appeals by the minister to the congregation, are due to simple failure on the part of responsible church authorities to conduct church finances along business lines. And this, again, is due to the inferior selections often made for these responsible positions, witnessed in the fact that not infrequently parties are placed in important positions as custodians of church property whom no one would ever think of consulting upon a matter of business. In such matters even piety is of little avail joined to business incompetency." Take the Baptist Temple church, Philadelphia, for an instance of wise financial church management. Although it is a church of the moderate-salaried man, it is prospered as few wealthy congregations are. And the cause of this happy result is held to be largely because its finances are managed by men who are trained in just such work; and who give it their best efforts. In their building and real estate management the same common business sense is shown. All church treasurers have a "job", of course. But let the right men look upon it as a sacred duty to be done, and church financing will be better done, as a rule.

STARTLING ARE the cablegrams from the far East. The Czar of all the Russias, these state, is the power working against the foreign missionaries in Armenia. It may be that the "invitation" to the Rev. Mr. Knapp to leave the country is the first of a general series of such invitation. To end in view: the blotting out of all foreign missions in the regions under the rule of the Russian Bear. There is little doubt but that both Turkey and Russia would gladly see the back of the last missionary in Armenia leaving that sad region to-day. But will the Sultan dare issue any such "irade". From correspondence direct from the scene of Mr. Knapp's labors are these facts gleaned: It was decided to begin with the Rev. Knapp, who has been very prominent in the cause of Christianity in Asiatic Turkey, and he was eventually openly charged with inciting the Armenians of Bitlis to re-

volt, and was to have been tried by the local court there on the charge of high treason. People familiar with the methods of the Turks have not the slightest doubt that the American missionary would have been found guilty, and that alleged proof would have been furnished, not only of his guilt, but of the guilt of the missionaries as a body. Here it was that the United States Minister interfered, and the hand of the Turk was stayed for awhile. The Turkish government assured the diplomats that the missionaries in Asia Minor would not be molested, so long as they "conform with the laws of the country." But the gist of it is this: If Russia says that the missionaries are not to be expelled, the irade will not be made public. On the other hand, "if Russia thinks herself strong enough to proceed with the work of Russianizing Asiatic Turkey, the irade may soon see the light of day."

TO PREACH another man's sermon as one's own is bad enough. But when in addition to that, copies of it are sent the reporters for publication on the following morning, the plagiarist is indeed reckless. One of the most prominent rectors of New York, has just been caught in such an act by a minister of another denomination. Dr. D. Parker Morgan, of the church of the Heavenly Rest is the culprit. He is an eloquent speaker and an active worker, and the surprise at his public disgrace has been great. Rev. T. J. Lee, pastor of the First Reformed church of Newark, N. J., denounced the plagiarist. He read only a few paragraphs of the sermon as reported when the sentences and thoughts began to be familiar. Taking from a shelf in his library a book published eight years ago, and entitled "Sermons Preached in the church of the First Religious Society in Doxbury by George Putnam, Minister of the Society," he placed Dr. Morgan's sermon beside a sermon in the book, and found them exactly similar in language and thought. The secretary of Dr. Morgan made the following statement: "He was so worn out by the hard labor attendant upon Holy week that he did not have time to prepare an original Easter sermon, as had been his custom." It was stated that Dr. Morgan was almost overcome by the publicity given to the affair and it is believed he will make a public apology to his congregation. Naturally! How much better far him to have preached the simplest homily. He must now pay the penalty of his dishonesty. Right is right, and wrong is wrong.

IF THERE is anything to be done of a startling or *outré* character Chicago is bound to have a hand in it. It was an absurd, and shall we not also say impious, act of Dr. Rusk, the minister of what professes to be a Christian church in that city (though happily in this case an independent church) to invite Robert Ingersoll to address his people. We had hoped that Ingersoll, seeing himself the incongruity, would have shamed the pastor by declining. But no—he accepted and held forth on last Sunday. The drift of his "sermon" was that our life is a thing only of earth and of present time and that the purpose and pursuit of life is one's own happiness in the matters of food and raiment together with mental satisfactions. That there is no supernatural influence, and worship and prayer have no meaning. That if we have "churches" their mission should be merely for ministry to the life that now is by providing within their walls books and the daily papers, billiard tables and cards, and theatrical performances. Further they could "employ a gentleman of ability, possibly of genius", whom also he calls "minister", to address the people on Sundays on art, and "the genius of the Greeks", the religions of India and Egypt, and post them up about the great poets, actors, inventors, etc. Let the children also have a Sunday-school and be made acquainted with "botany and entomology" and other sciences. As further promotive of the happiness and welfare of mankind the lecture advocated free and easy divorce. This is worse than a travesty on church preaching and Dr. Rusk and his trustees should feel ashamed of themselves, and the Presbytery of Chicago should feel humiliated. The militant church announces itself as "regardless of creed, or lack of it." The Chicago experiment is a striking illustration of the fact that churches or individuals who are "regardless of creed" are generally regardless of much else besides.

THE THREAD OF LIFE.

I.

The irresponsive silence of the land,
The irresponsive sounding of the sea,
Speak both one message of one sense to me:
Aloof, aloof, we stand aloof, so stand
Thou too aloof bound with the flawless band
Of inner solitude; we bind not thee;
But who from thy self-chain shall set thee free?
What heart shall touch thy heart? What hand thy hand?
And I am sometimes proud and sometimes meek,
And sometimes I remember days of old
When fellowship seemed not so far to seek
And all the world and I seemed much less cold,
And at the rainbow's feet lay surely gold,
And hope felt strong and life itself not weak.

II.

Thus am I mine own prison. Everything
Around me free and sunny and at ease;
Or if in shadow, in a shade of trees
Which the sun kisses, where the gay birds sing
And where all winds make various murmuring;
Where bees are found, with honey for the bees;
Where sounds of music, and where silences
Are music of an unlike fashioning.
Then gaze I at the merry-making crew,
And smile a moment and a moment sigh,
Thinking: Why can I not rejoice with you?
But soon I put the foolish fancy by;
I am not what I have nor what I do;
But what I was I am, I am even I.

III.

Therefore myself is that one only thing
I hold to use or waste, to keep or give;
My sole possession every day I live.
And still mine own despite time's winnowing.
Ever mine own, while moons and seasons bring
From crudeness, ripeness mellow and sanative;
Ever mine own, till death shall ply his sleeve;
And still mine own, when saints break grave and sing.
And this myself as king unto my King
I give to Him who gave Himself for me;
Who gives Himself to me, and bids me sing
A sweet new song of his redeemed set free;
He bids me sing: O death, where is thy sting?
And sing: O grave, where is thy victory?

—Christina Rossetti.

DOES THE CHURCH OF ROME TEACH THAT IT IS NECESSARY TO SALVATION TO BE IN HER COMMUNION?

BY DUNLOP MOORE, D. D.

While riding lately in a street car in Pittsburgh, I could not avoid overhearing a conversation carried on in quite a loud tone by two of my fellow passengers. One of them was a sturdy, talkative Irishman with a rich Southern brogue. He was speaking with his companion of the religious teaching of some Paulist fathers who had caused considerable excitement in Pittsburgh by their public explanations of the doctrines of the Roman Catholic church. The Irishman expressed himself very strongly in commendation of what he understood them to have taught respecting the certainty of the salvation of all Christians, whether they were Catholics or not, who sincerely endeavored to know and do the will of God. But he was very decided in affirming that this was an entirely different doctrine from what he had been accustomed to hear in the old country. There all good Catholics believed that outside of their church no one could be saved. Of this he was as sure as he could be sure of anything. Yet he was mightily pleased with the novel doctrine which the Paulist fathers set forth. He was persuaded that it was right and reasonable. He professed to be still a Catholic, but he thought it a queer thing that there should be taught now in the Pittsburgh Cathedral what contradicted the universal belief of the Catholic church in Ireland in his early days.

This man had just cause for surprise. There can be little doubt that what he remembered to have heard from his religious guides in Ireland is the approved and orthodox doctrine of the Roman Catholic church. The well known German historian Dr. Karl Hase relates that in the year 1857, five priests were ex-communicated in Augsburg because they refused to acknowledge that all outside the Roman Catholic church would everlastingly perish. The bull of Pope Boniface VIII. entitled *Unan Sanctam* declares expressly that it "is absolutely necessary to salvation for every human creature to be subject to the Roman pontiff." I know that it was admitted even by Pope Pius the 9th that "invincible ignorance" may exempt a non-Catholic from such a doom. This phrase "invincible ignorance" is a very elastic one, and in the hands of some expounders of Roman doctrine it can be made to excuse grievous heretics. But the trend of the whole system of Roman Catholicism is to exclude those who dissent from it from any hope of

future salvation. We can mark continual illustrations of this fact. If we can depend on Reuter's telegram from Rome the present Pope Leo, addressing the Cardinals so late as the 1st of March of the current year, declared that he "had been pained by a deplorable act on the part of one who, forgetting the words of the gospel on the value of the soul, had sacrificed his soul and that of his son, and had preferred the policy of man to the policy dictated by the Christian conscience." This declaration of the pope was aimed at Prince Ferdinand of Bulgaria, who for the purpose of conciliating the Bulgarians and Russia had consented to have his infant son Prince Boris baptized according to the ritual of the Greek church. This, in the judgment of the Pope was sacrificing the soul of his son. I have not seen that any suspicion has been thrown on the accuracy of this dispatch. But the language which it ascribes to the pope is in accordance with the harshest doctrine as to the hopeless condition of all who are outside the fold of which the bishop of Rome is the chief shepherd.

Or take another illustration. The first article in the *American Quarterly Review* for January, 1896, is entitled "The Moral aspect of the question of Anglican orders." One point made against their validity is founded on what is alleged to have been for a long time a common practice in the Anglican church. The clergyman officiating at a baptism was content with sprinkling the water in the most careless manner, or with only applying his finger moistened with water to the head of a child. The writer of the article, A. F. Marshall, an Oxford Romanist, contends that baptism so administered is invalid. Here is a quotation of the way in which he proves this point. "Catholic theologians have taught from the earliest days that for the validity of baptism, the water must be made to flow on the head, and that if the water only falls on the hair, or if only a few drops (which do not flow) touch the infant, the baptism, to say the least, is uncertain; while if the water simply falls on the clothes, the baptism is certainly invalid." Now mark the awful consequence drawn by this writer from the defective application of the water of baptism in the Anglican church. "It is morally certain that an immense number of Anglican bishops were never effectually baptized, and therefore could not possibly be ordained." Other frightful consequences in the view of Roman Catholics follow from such an invalid baptism. Their doctrine is that no unbaptized infants can be received into the bliss of heaven. It is hard to believe that the salvation of the soul can turn on the trifling point of the water being made to flow on the head of the child. And it does indicate strange spiritual blindness when a man can formally argue in favor of such a position. It is a pity that the person who was discussing the question of the "Moral aspect of Anglican orders" did not think of inquiring into the moral aspect of the statements which he allowed himself to make on the question of "effectual baptism."

Some people think little of the awful meaning of what they say when they consign others to perdition. They can with a light heart pronounce this doom on all who do not conform to the prescriptions of the church, even in trivial points. But there are, again, Roman Catholic divines who strive to make their church appear to the world far more liberal than she really is; and in this endeavor they are tempted to misrepresent her real teaching. The life of the late Cardinal Manning by Mr. Purcell reveals the wide difference of opinion existing in the church of which he was so conspicuous a leader. Manning could denounce Newman, a champion of it far more illustrious than himself, as "a minimizer of Catholic doctrine." The charge I hold to be quite true. Manning went so far as to warn the pope of the unsoundness of Newman's religious opinions. At the same time he strove to make the public believe that there was no disagreement between himself and Newman! The beautiful harmony which is popularly supposed to prevail among the Catholic clergy is a figment of the imagination which these words of Manning in a letter to a friend are sufficient to dissipate. "Thank God, the Protestants do not know that half our time and strength is wasted in contests *inter domesticos fidei*." "*Domesticos fidei*" is the translation in the Latin vulgate of the closing words of Gal. 6:10, which the Authorized Version renders "them that are of the household of faith."

If we had no other evidence than the confession of Manning, it should not surprise us that the question which stands at the head of this paper, does not receive the same answer from all within the fold of the church of Rome. But it is a fact of great significance in determining the proper answer to it that a Synod of Carthage held at the close of the fourth century ordered that to every priest at his consecration this question should be put, "Can no one outside the

Catholic church be saved?" This question has been received into the body of laws of the Western church. Of course a negative answer to it is required from the priest seeking ordination.

CHRIST ALL AND IN ALL.

BY THE REV. A. A. PFANSTIEHL.

One of the most hopeful and encouraging things of the present day is to see how Christ is being recognized; not only as one with whom we have to do with reference to being saved when we die, but especially with reference to being saved by trying to save the world while we live; losing our life for Christ's sake, to find it in him. What the world needs—and in the growing tendency to want it as well as need it, lies much encouragement, is to have Christ himself, not theological quibbles about him, but Christ himself in His unique, divine personality and mission lifted up. And when this is done all men will be drawn unto him. Ruskin describes the artistic glories of St. Mark's church in Venice, and says this: "Here are all the successions of crowded imagery showing the passions and pleasures of human life, symbolized together, and the mystery of its redemption, for the maze of interwoven lines and changeful pictures lead always at last to the cross, lifted and carved in every place and upon every stone; sometimes with the serpent of eternity wrapped around it, sometimes with doves beneath its arms and sweet herbage growing forth from its feet, but conspicuous most of all on the great road that crosses the altar raised in bright blazonry against the shadow of the apse. It is the cross that is first seen and always burning in the centre of the temple; and every dome and hollow of its roof has the figure of Christ in the utmost heights of it, raised in power, returning in judgment." So ought the picture of every Christian life to be a manifestation of the Christ, so that wherever and whenever and however men may look at us they may see above all our ambitions, above all our business, above all our pleasure and our daily living, shining forth in attractive brilliancy the picture of Jesus Christ. This should become a great, an overwhelming, overtowering passion of the Christian. If it did he would grow to be a tower of strength and blessing, and a great force in the church. In all ages, history has pointed out, it is only as men are borne along with the mighty sweep of some great and comprehensive thought and subordinate all else to it, that definite impressions have been made. Athanasius stood for the divinity of Jesus Christ; Gregory VII. for the Roman Hierarchy; Luther for Justification by Faith; Calvin for the idea of the Sovereignty of God and His grace. Napoleon for conquest and great Empire; Wm. the Silent and Washington for liberty and the establishment of a free government. Jesus for the universal reign of love. And Paul knew only "Christ Crucified"—"Christ All in All" so that the poet has him say:

Christ! I am Christ's! and let the name suffice you;
Aye and for me, too, He greatly hath suffered
Lo, with no winning words I would entice you;
Paul has no honor and no friend but Christ.

Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son;
Lone on the land and homeless on the water,
Pass I in patience till the work be done.

Yet not in solitude, if Christ anear me
Waketh him workers for the great employ;
Oh! not in solitude, if souls that hear me,
Catch from my joyance the surprise of joy."

It was this love of Christ and not fear of God or eternal punishment that made this man of God the spiritual and moral force he was that has been pro-fected down the ages as time with all its change has swept on, and has not yet expended itself and never will as long as Christ-love, driving a man to self-sacrifice for his fellowmen is needed to uplift and purify and save humanity. It was this love for Christ that had grown into an overturning passion with Paul that enabled him to say, not in moments of religious excitement but as he dictated his immortal epistles. "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart; for I could wish that I myself were anathema from Christ for my brethren sake."

Oh! imagine the Christian world, the millions of church members,—ay, imagine but one single church denomination, filled with such a love for Christ that it became a passion, ready to lay itself in irreversible self-sacrifice upon the world's altar, as did Jesus Himself for the salvation of men. How long would it take to save the world if Jesus Christ was lifted up, exalted, glorified in the lives of His professed followers in their business, in their governments, in their politics, in their schools, in their society, in their homes, yes, let me say, in their churches also, so that Christ would be "all in all"?

Lafayette, Ind

MODERN JUDAISM.

BY REV. F. L. FERGUSON, D. D.

The church has just been commemorating the tragic events of Passion Week. All that sad and pathetic history has been passing in review before the eyes of Christendom. Aside from the central figure, whose majestic and divine bearing gives unspeakable dignity and significance to all its scenes, the greatest mystery or the memorable week is the Jewish people. Their blindness, their unreasoning fury, their fanatical and desperate bigotry, their utter loss of the traditional national consciousness, in the light of their past history and the relation of Jesus to their institutions, constitutes one of the mysteries of history which baffles all attempts at solution.

When a certain king asked his court chaplain for an argument for Christianity in a nutshell, he replied, The Jews, your majesty. No better answer could have been made, or could be made now. And one of the most impressive features of it is that it grows in strength with each generation.

Much attention has been given lately, in the press and elsewhere, to the continual and widespread outbreak against the Jews transpiring in various parts of Christendom. That these are deplorable all must admit. But to take the position that they are groundless is an untruth that negatifies the whole claims and achievements of Christianity. Christians believe that it was the sins of mankind, and not the Jewish people, that nailed the divine sufferer to the cross; yet it was the unhappy lot of that highly privileged nation to become the instrument of satanic malice for effecting the monstrous injustice. And the supreme condemnation of that people arises out of the fact that Jewish sentiment has not changed towards the Christ to this day. History has pilloried that sentiment; but the Jewish people devotes its whole energy to the endeavor to convince the world that history is a lie, and to justify its own part in a tragedy that casts its sinister shadow upon the whole race's life.

Now it is an utter impossibility for the notion to excuse or palliate its relation to the crucifixion in the first instance. It was a blind and wicked perversion of the truth that led to the crime. The people deliberately and designedly, under the guidance of their religious leaders, abandoned their traditions and hopes in a savage endeavor to avenge a temporal and secular disappointment.

But if the Jews cannot justify their original relation to the tragic event, how much less can they convince the Christian consciousness of the present day that it has misinterpreted the facts of history, and that their fathers were right in their condemnation and execution of the Nazarene. Much as we deplore it, the inner consciousness of the Christian world will make a revolt against this unholy impertinence. And while the progress of Christly sentiments, whose prayer ever is, Father forgive them, for they know not what they do, may remove those coarse and brutal ebullitions of violence that disgrace Christendom, yet it is impossible, so long as Judaism maintains its present attitude toward Jesus and His crucifixion, but that there should remain in the heart of the followers of Jesus an unspeakable horror of its eternal stolidity and impenitence. It is not hatred of the Jews, or resentment for their part in the tragedy, that the consciousness of the church abhors; but the obstinate determination of Judaism to perpetually repeat the crime in its strenuous attempts at self-vengeance.

That this feeling, instinctive and unavoidable, must have an important bearing upon the future of Judaism, must be evident to all.

There is abundant proof that the Jews desire to lose their national identity by absorption into the other peoples of the earth. They constantly protest against the estrangement and ostracism that characterize their relation to gentile peoples. There is only one way by which this absorption can ever be effected, namely, their abandonment of the position they now hold with respect to Christianity. That alone would clear the way for amalgamation with the Christian world. But, there is no evidence that, as a people, they appreciate the situation. As if still actuated by the spirit of fatal blindness that led their fathers into the blunder of the ages, they seem determined to resist the course of providence at all hazards. It is not necessary to enter here into the subject of Old Testament prophecy. We are seeking rather to indicate the general trend of undisputed historical facts. That a fulness of times is coming when this long wandering people will see and forsake their folly, no student of the Word can doubt. But it is equally certain that this is to be largely the outcome of providential historical processes. For the

present Judaism is anything but a willing factor in such a scheme. On the other hand, a casual student of contemporary history might easily conclude that Israel bids fair to defeat the ancient prophecies of its own Oracles. In its ardent desire to lose those characteristics that make it an Ishmael amongst the nations of the earth it seems bent upon casting forever aside the influences that have fashioned its history. Its dominant element no longer believes in its own past. Nor does it believe in its own future. The stern process of history forces it to repudiate the very elements out of which its own being has been fashioned. Of course it does not admit this to itself. It is claiming only to be part of that process of evolution which is carrying the world on its bosom. But it has reversed the original creation and made its God in its own image. Its Messiah is no longer the figure of the prophets, but a dim and vague accretion of modern humanitarian sentiments. And so through the whole category of the ancient aspirations of this honored people. In the folly of their unbelief they are every day, more and more, convicting themselves of self-mockery.

But modern Judaism thinks to offset the losses of this religious apostasy, and to force the assimilation to other peoples, which it so much desired, by secular processes and affiliations. It throws itself into contemporary secular movements with a zeal born of despair. It seeks the control of the newspaper press. In every metropolitan center of the world it is acquiring this tremendous, but, unhappily, dangerous power. It is engaged in a desperate endeavor to direct the world's financial affairs. It is turning its attention more and more to politics, and has already no mean influence in the politics of all the more progressive nations. There is but one purpose in all this, Judaism will escape the shame of the centuries even if it has to abandon its national history and its national identity to achieve that end. Providence is forcing its age-long falsehood to the wall.

One of the anomalies of Judaism is that it claims to be a universal religion, alone adaptable to the changing conditions of the race, worthy of and demanding universal assent, and yet it is the only such religion in the world that is without a propaganda. It is the only religion that has no desire to propagate itself. Aside from the fact that this is an isolated sociological phenomenon, it presents a consideration that stultifies Israel as a people. Its long cherished dream of race pre-eminence has been deliberately abandoned. It is willing to become a bubble on the current of the nations. To justify the blunder of the crucifixion it is willing to prove its century-long imbecility to the world. This is a sure sign of death. Like the moon which turns the same cold and pale face ever towards the earth, Judaism reflects henceforth from its dead features a light that it has lost to other worlds. That the desperate efforts of Judaism to effect its reconciliation with other nations must inevitably fail as long as they proceed along present lines, goes without argument. The acquisition of secular power and influence by the Jews, always and everywhere, intensifies the hostility existing between themselves and others; must always do so as long as the conscience of Christianity is unbribable. As there is but one way for Judaism to become reconciled to Christ, so is there but one by which it may be reconciled to his bride, the church. That way, of course, lies in turning from the sin of its dreadful past in penitence and godly sorrow. Until this is done every recurring Good Friday must draw deeper and stronger the line that divides it from the church of Christ. Judaism may reply, This can never be. The providence of God says, It shall be.

St. Louis.

THE ECONOMIC ARGUMENT AGAINST INTemperance.

BY THE REV. H. T. FORD.

The National Bureau of Labor has recently begun a statistical investigation intended to show the economic loss to individuals resulting from intemperate habits. The undertaking has the endorsement of Congress and is expected to produce the most important results. The effects of the moral argument and of legal prohibition are "discredited" and it is anticipated that a statistical exhibition of the pecuniary loss will prove far more effective.

We are told that other agencies than the moral argument and legal prohibition have been introduced and proved far "more effective than either, and the rapid progress that has been made during the past few years in the way of diminishing the drink habit is proof of the efficacy of the new agencies." The effect of intemperance upon the physical system and upon the pocket are the new agencies or arguments

which we are told have succeeded in diminishing intemperance where all others have failed. The endorsement of Congress gives great prominence to what is regarded as a new method of suppressing drunkenness.

We are glad to know that the National Bureau of Labor has undertaken this statistical investigation. We are glad to know that as an organization it has become interested in the temperance reformation and we are glad to know that Congress has given it its sanction and endorsement. We confess to a mania for statistics. Carefully gathered and rightly used they have great value and furnish the best light on many important subjects. We are surprised, however, to learn that arguments drawn from the effect of drunkenness upon the physical system and the pocket are new. We had supposed them to have been in use quite as long and quite as constantly as any others. We suspect it would be a little difficult to find or invent a new argument against intemperance.

But the fact we wish specially to notice and emphasize is the tendency to discredit and abandon the moral argument and stake the great issue upon the argument of the pocket. It is one of the straws which show the drift in the moral world under the sceptical teaching of the present time, and it should awaken, if it does not alarm the teachers of morals and religion. We are living in an age when materialistic philosophy is making headway and confidence in moral arguments and forces is dwindling and disappearing.

While everybody is glad to see the financial argument against intemperance used for all there is in it, we are simply inviting and insuring defeat by making it our main reliance in place of the moral argument. No motives ever have been or ever can be so powerful and effective upon the human mind as those which relate to our moral responsibility and accountability. An empty pocket can never have the restraining influence upon the craving appetite of the drunkard of an awakened conscience and the realization of our accountability to God.

It is a most hopeful sign of the times that the National Bureau of Labor is entering upon the work of temperance reformation. Among this important class intemperance most abounds. It is a chief cause of their poverty and the statistical investigation if thoroughly carried out will undoubtedly reveal and impress this fact more clearly than ever, although it is constantly present before our eyes. If, however, the Bureau of Labor relies upon the statistics it may gather to quench the appetite for liquor, and to fill the pocket, ignoring conscience and accountability to God, it is foredoomed to disappointment.

Kansas City, Mo.

Falsehood may have its hour, but it has no future.—*Pressense*.

The greatest homage we can pay to truth is to use it.—*Emerson*.

Where truth and right are concerned, we must be firm as God.—*Guthrie*.

Cursed be the social lies that warp us from the living truth!—*Tennyson*.

First, last, midst, and without end, honor every truth with use.—*Emerson*.

He is the freeman whom the truth makes free, and all are slaves beside.—*Cowper*.

Speak the truth; let it fall upon the hearts of men with all imparted energy by which the spirit gives it power, but speak the truth in love.—*Rev. William M. Punshon*.

Truth is the food of the human spirit which could not grow in its majestic proportions without clearer and more truthful views of God and his universe.—*James A. Garfield*.

The Declaration of Independence is the conclusion of the moral syllogism of which the Christ philosophy and the individualism of the followers of Huss and Wickliffe and Luther are the premises.

The duty of man to man, says the Holy Teacher, is to do to others whatsoever we would that others should do to us in reversed conditions.

This is the major premise on which Christian civilization rests. It applies to sovereign and subject alike; the man who exercises power, whether it be all or part of sovereignty is bound by it. It forbids injustice and sets the seal of condemnation on oppression.

Every man is equal before God, and no man can take from any other the right to read the revealed word of the Most High and plead his own cause before him without intercession or favor of any priest or pontiff.—*Gospel of Man's God*.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

The outlook for getting our fields well supplied this spring is quite favorable and though many difficulties are to be encountered, yet it is gratifying to note that most of our churches are willing to do their utmost toward securing regular service. In a few cases church sessions are slow, possibly indifferent and by their inactivity cheat their churches out of what they would gladly have, if an opportunity were given to them. Leaders in the spiritual kingdom ought always to lead in every good work. Sessions are elected by the people to be a help, not a hindrance.

One of the great trials to all who have anything to do with the management of our Home Mission work is to be compelled to stand helpless by and be unable to do anything to relieve the calls for the ministry of the word, coming from our own Presbyterian families who are so unfortunate as to be located outside of the reach of work already organized. It all comes too, because the Presbyterian church has said by withholding her contributions that "new work must not be undertaken." The "children cry for bread" and the great church "offers them a stone." How many of these scattered sheep will be "stoned to death" doth not yet appear; but it will by and by.

At the meeting of Larned Presbytery held last week, two very lively and instructive addresses were delivered, one by the moderator of Presbytery, Elder J. Hanna of Sterling, on "The living word," the other by Miss Mary L. Cort on the Foreign Mission work, specially on her work in Siam. Both of these addresses were well received, and drew forth many favorable comments by the large and appreciative audience on Wednesday evening. The meeting of the Presbytery was quite full and the work dispatched with vigor.

One cloud of general sorrow rested upon the Presbytery, caused by the enforced absence of the beloved pastor of the church in Hutchinson, where the meeting was held. Brother Irwin was compelled last week to go with his wife to the Presbyterian hospital in Chicago, where a very critical, but it is now hoped, successful surgical operation was performed. Mr. Irwin, according to latest advices, was rallying as rapidly as could be expected and the hope is that both she and her husband may be able to resume their work very soon. Many earnest prayers have been ascending for Mrs. Irwin's recovery and we trust a great shadow has been lifted from a bright and happy home.

But few of us realize as we should, the mission of suffering. There are thousands of God's dear children drawn much closer to the blessed Master because of the bodily afflictions which come to them. There is no chastisement that befalls the Christian so well calculated to bring the soul into sympathy with Christ and to widen our tenderness to suffering humanity around us as severe bodily affliction. Our heart throbs beat more tenderly and sympathetically with all sufferers and with subdued and chastened spirit we go forth on our missions of relief to the afflicted. Then, too, when the "hand of the Lord is upon us" and the body is, for the time being, compelled to halt and cease doing, and only suffer, we realize more fully than ever the privilege of "being well" and of being able to minister to others. Often the thought comes to us in hours of enforced illness, how much more might I have done for the afflicted and suffering if I had only improved my opportunities. How much more frequently I might have testified for Christ and tried to win sinners to him. O the opportunities I have lost in trying to bring sin-sick souls to the great physician? Thus many a dear one is brought much closer to the Lord Jesus and better equipped for active service because of these "light afflictions which are but for a moment."

KANSAS ITEMS.

OSKALOOSA.—God is blessing this field in the conversion of souls. On March 29th, 5 were received and on April 5th, 3 more were received, all adults. One more was examined by the session at the close of the service. So far 33 have been received into the church since last October. The Sunday-school is increasing and so is the active membership of the C. E. Society. The prayer meetings have greatly increased in interest and numbers. Pray for us that this state of revival may continue.

GARDEN CITY.—Rev. F. D. Breed of McCormick Seminary has accepted an invitation to supply this church for one year with a view of becoming permanent pastor. Rev. Mr. Browning who has served this church for the past year goes to the foreign field.—S. B. F.

GREAT BEND.—Rev. Dwight E. Potter of Princeton Seminary, will serve this church for four months during the seminary vacation.—S. B. F.

VALLEY TWP.—This church has been grouped with Burrton and will be served in the future by Rev. Morgan Williams, pastor of that church.—S. S. F.

KINGSMAN.—Rev. H. H. Shawhan and wife of Kansas City, Mo., have assisted Rev. J. W. Quay, supply of our church Kingman, in ten days' special meetings and as a result on Easter Sabbath morning 16 adults were received into the church. Thirteen of them were by profession of faith and 3 by letter. These accessions were from the very best families in the city and greatly strengthen the church. The church here has taken in new life and pastor and people are greatly encouraged.—S. B. F.

PRATT.—This church is prospering under the leadership of Rev. B. H. Gragg, who began his work here last November; since that time there have been 15 accessions to the church in Pratt. Nine to the church in Iuka which brother G. also serves, and quite recently at a weeks' meeting held four miles west of Pratt 12 persons confessed Christ. All the agencies of the church are doing effective work. All debts have been wiped out and altogether the outlook is most encouraging.—S. B. F.

MEDICINE LODGE.—Rev. J. C. Berger of McCormick Seminary will take charge of this church for five months during the summer.—S. B. F.

HARPER AND FREEPORT.—It is expected that Rev. D. Dramad Mitchell will take charge of these churches during the summer vacation. Mr. Mitchell is a son of Judge D. A. Mitchell of this city, and is now a student in McCormick Seminary.—S. B. F.

OAK ST., WICHITA.—Easter Sunday was another good day with us. At the morning service a new ruling elder Mr. Peter S. Demaree was ordained in the presence of a large congregation. Two new members were received and welcomed by the church on profession of their faith. This makes 20 since Jan. 1, '96. The rite of infant baptism was administered by the pastor, Rev. John H. Fazel, to his own grandson, in the presence of his aged parents. Four generations were present; and the baby, John Frederick Romig was held in his father's arms and was baptized by his grandfather, while his great-grandfather sat near by. And smiles and tears of joy gave mild expression to the feelings in the hearts of baby's mother, grandmother and great-grandmother, as they united in consecrating him to God by baptism in the name of Father, Son and Holy Ghost. These three incidents, with the sunshine, the easter flowers and the music, all together made it a day to be remembered for sweet solemnity.—S. B. F.

Communicated.

TALES AND TAKINGS FROM WEST-CHESTER HIGHWAYS AND BY-WAYS.

BY THE REV. W. PORTEUS.

V.

The alchemy of genius can transform the humblest spot of earth into a shrine to which pilgrim feet will journey from distant lands.

The associations of genius linked with hut or hamlet, cottage or castle, can metamorphose any of them into a region of romance where footsteps will linger and persons pause to woo the charm that clusters about the place where gifted ones gave evidence of the mental powers that made them great.

EDGAR ALLEN POE'S COTTAGE.

The writer was deeply interested by his late visit to Poe's Cottage, at Fordham, Westchester County, N. Y. It is on the King's bridge road. The cottage is small, only a story and a half in height and about 20x30 feet on the ground floor. It was built one hundred and thirty-five years ago; the timbers are of solid oak and quite sound, the sides are shingled with chestnut shingles and are comparatively good; they look like a collection of fine old faces furrowed with age, but interesting and attractive still. The ceilings are low, the closets numerous, the stair-case unpretentious.

I took the fire-board out of the kitchen fire-place and there stood the rust-eaten iron crane where pots and kettles swung and simmered in the long ago. As I stood there in silence, my mind seemed on the balance between the past and the present, and on the crest of thought hung pausing.

I imagined the gifted but graceless genius sitting there by the blazing hearth, while bright thoughts came trooping to him from afar, and when the brands burned low and shrunk away into their ashen shrouds, then the wierd fancies wove themselves into tangible forms in his ghoul-haunted brain.

It was looking back from the spot where I stood that he imagined he saw the raven, "Perched upon a bust of Pallas, just above his chamber door— Perched and sat, and nothing more."

It was when the gloom gathered, about the dying embers on the hearth, and the night winds howled on the roof and despair drove its ploughshare through his heart that he exclaimed:

"Take thy beak from out my heart and take thy form from off my door!"
Quoth the raven: "Nevermore."

You would pass the Fordham cottage a thousand times without once asking a question about it, but the linking of Edgar A. Poe's name with it has made it a landmark in the nation, and a landmark in the literary world.

THE POET.

Edgar Allen Poe was born in Baltimore eighty-five years ago. He was related to many of the finest families in this country, and in England his lineage can be traced back through a long line of noble ancestors. His fathers ill-assorted marriage with Miss Arnold, an actress may have been responsible in some measure for his sons' wayward course of conduct. His recklessness was doubtless in large measure inherited. Wayward parents are very apt to have wayward children.

We are forbidden by the prophet to use the proverb: "The fathers eat sour grapes and the children's teeth are set on edge." And yet there is something in the law of heredity still that we cannot get rid of—"Blood tells," and tells tremendously sometimes.

Poe's parents both died of consumption in Richmond, Va., within a few weeks of each other, and left the young Poe's penniless among comparative strangers.

Mr. John Allen, a wealthy and kind-hearted merchant of the city, adopted Edgar, and from his foster father he got his middle name.

Mr. Allen took the youth on a tour through the British Islands and then left him at school at Stoke-Newington, Eng., where he remained for several years winning his way to the front rank in every class he entered without much effort, owing to his innate genius.

Stoke-Newington, and its famous school is woven with wierd skill into his tale of "William Wilson." He was always at the front because nature had given him the gifts to get there with the utmost ease. (To borrow from a turfite he got to the goal "hands down.")

While the genius of others was struggling upward in their flight, his fresh as morning rose; where bright ones bashful looked, he seemed at home; to wish or will, along literary lines was soon with him an accomplished fact. He was a fine classical scholar, an accomplished mathematician, a full fledged botanist, he held close communion with the sciences. I would not say that they sat at his feet as they did at Bacon's and looked up to him as their patron,

but I will say that there was a friendly, a familiar fellowship between him and them. He was a leader in the class room and on the campus; his feats of strength and agility were not only noteworthy, but most remarkable.

A PARALLEL.

Poe and Byron seemed to have been cast in the same mental and physical mould. Poe's aquatic performance of swimming the James from Richmond to Warwick, a distance of seven miles and a half was like Byron's aquatic feat of swimming the Hellespont from Sestos to Abydos. They were both gifted, and alas both graceless; they were both writers of the highest order, and sad to say, they were both rakes of the rankiest odor. They were unhappy in their lives, and both dreary and desolate in their deaths. One was borne by strangers from the street in an unconscious condition to the ward of a public hospital in a large city where he died without a relative or friend being near. The other died far from home and kindred. Died amid

"The Isles of Greece,
Where burning Sappho loved and sung."

Died with the chill of disappointment enshrouding his hopes and his heart.

While Poe pursued his studies with phantom speed and reached the summit without pant or pause, he at the same time ran headlong in reckless riot, until he was expelled from the university. He was swept from his literary moorings and thrown adrift upon the surging sea of life without log book, compass or rudder, and drifted with its vexing currents to its close.

After leaving the University and his unpaid debts behind, he returned to his foster father's home and tried to induce him to squander his riches in liquidating the unpaid bills he had piled up in Richmond, and because he would not do so, the hot-tempered youth assailed him with harsh language, and then hurried from the friendly roof that had given him shelter when a homeless boy, and went off.

Byron liked to join the Greeks who were at war with the Turks and battle for their independence. He was more familiar with Greek tragedies and Greek idealism than with Greek battle-fields and Greek discipline, he had the courage needed to rush on the cold steel, or mount the beleagured walls, but not the cool intrepidity that bears up against the brunt of battle and waits with patience the word of command.

He drifted northward and reached St. Petersburg where his fiery disposition and mercurial temperament got him embroiled with the Russian authorities.

The American consul's influence was subjected to a severe strain, in order to save him from the savage knout, and inhospitable snows of Siberia, and helping him home to the land of his birth, and the scenes of his childhood, where we will let the curtain fall for the present with the hope of drawing it aside in the next letter, and dealing more at large with Poe's literary labors.

MEETING OF WOMAN'S MISSIONARY SOCIETY OF OMAHA PRESBYTERY.

This meeting was held at Fremont, Neb., April 2nd, Mrs. J. M. Wilson presiding.

Praise service conducted by Mrs. P. L. Perine. Mrs. W. W. Armstrong gave the welcome, responded to by the President. At roll call fully two-thirds of the societies were represented by one or more delegates. A conference of vice-presidents followed. Mrs. C. A. Starr, the Cor. Sec., reported five new auxiliaries and bands. Silver Creek, Wahoo, Bohemian of Omaha, Osceola and willing workers, Craig. Five boxes of clothing prepared and sent out by the different societies.

An instructive paper was read by Mrs. G. D. McDell, "Flash Lights on Our Home Fields." Mrs. Emily Hord, Treasurer, reported that our Presbytery had given during the year \$1469 44 to the Home, Foreign, and Freedmen's Boards. Some of the Bands and Sabbath-schools had raised, besides, money for Dr. McKean's salary and for the mission work near Loure. Many societies who could send but little, expressed their deep interest in the work, and we know that their prayers are offered for the advancement of this cause.

The delegates elected to attend the Board of the North West at Milwaukee in April, were Mrs. P. L. Perine of Omaha, alternate Mrs. Randall of Omaha.

The noon hour was spent in partaking of the delightful lunch prepared for the delegates and friends, by the ladies of Fremont. These women may not have made as big an inroad upon the food set before them, as a like number of men, but surely there was a more intelligent discussion as to the way this thing was cooked and that dainty prepared than there would have been among the men, and the husbands of some of these ladies will no doubt in the near future sample salads and cakes, that their wives fondly home taste like those served at their lunch in Fremont.

The Afternoon Session at 2 o'clock was opened with a Bible Study by Miss Vesta Gray of Fremont. Miss Mary Holmes then spoke in behalf of the Freedmen, telling us about the rebuilding of the Mary Holmes Seminary. Next came the report of our Christian Endeavor President, Mrs. P. M. Conklin. "Flash lights upon Foreign Mission Fields," by Mrs. Thompson of Lowe Avenue church, was an able and interesting paper.

A paper "Our Omaha Indians" was written by Mrs. W. A. Gault, Omaha Agency, and read by Mrs. Tonge. "Our bands, shall we drop them or foster them." The discussion was opened by a paper read by Mrs. Doffin of Craig, and prepared by Mrs. Moneyhan, also a paper by Mrs. D. R. Kerr of Bellevue. She also spoke upon the subject "How shall we make our meetings more attractive." "Our Sisters who are not interested, let us appeal to their consciences" by Mrs. C. A. Starr. Mrs. Tracy of the 2nd Presbyterian church of Omaha gave us a paper upon "Let us appeal to their pride of intellect."

The following officers were elected for the coming year. Mrs. Asa Leard, President; Vice-President, Omaha district, Mrs. D. K. Kerr; Fremont district, Mrs. J. H. Knowles, Blair district, Mrs. A. G. Wilson; Schuyler districts, Mrs. Adams, Corresponding Secretary, Mrs. A. W. Atwood; Secretary of Literature, Mrs. McCormick; Mrs. E. P. Hood, Treasurer; Y. P. S. C. E. Secretary, Mrs. J. M. Wilson.

At the evening Session, Miss Annie Melton gave us a delightful talk about her work in Mosul, Turkey. She spoke for over an hour giving us many interesting facts about the Kurds and Armenians.

E. P. H., *Rec. Sec.*

THE LATE DR. W. W. CARSON.

The funeral of Rev. Webster Wellington Carson, D. D., took place at the Jefferson Avenue Presbyterian church, Detroit, at 4 p. m. Thursday, April 9th. The great auditorium and galleries were filled long before the time of the service, in spite of the heavy rain. Revs. D. M. Choper, D. D., R. H. Steele, D. D. and Marcus A. Brownson, D. D., conducted the services. They preceded the mourners with the remains from the late residence and in the vestibule of the church were met by nearly all the Presbyterian ministers of Detroit and vicinity who sat in a body on the left of the pulpit. The Cadet corps of which Dr. Carson was the President attended in full uniform. Dr. Cooper gave the first address one of the tenderest and most beautiful tributes ever delivered over the body of a beloved pastor. The exquisite diction and pathos could not be excelled. It was the eloquence of a loving soul rendering a deserved tribute to one whom all his brethren loved. We have often heard Dr. Cooper with delight, but never with such a profound impression as on this occasion. Dr. Brownson spoke eloquently also of Dr. Carson as pre-eminently a minister of the gospel, great as was his eminence as a scholar and an orator. Dr. Steele most tenderly closed with prayer. The ministers had met previously and adopted resolutions of sympathy.

MINNEAPOLIS PRESBYTERY.

The Presbytery of Minneapolis met with the Andrew Church, April 6th, with a full attendance. Rev. Dr. Hunter was chosen Moderator and Rev. J. C. Faries Temporary clerk. The principal business was the election of Commissioners to the General Assembly, Examination of Sessional Records; Reports from the Women's Home and Foreign Missionary Societies, and reports of committees on Social Morals and Young Peoples Societies. The Commissioners to the General Assembly are Revs. J. S. McCormack of Howard Lake and A. B. Nicholls of Stewart Memorial Churches, and the

Lay commissioners are Mr. J. P. Wallace of Oliver and J. R. Hall of Westminster churches.

The Secretary of the Women's Home Mission Society being absent a formal report was not rendered with from that Society, but Mrs. Judge Torrence made a brief statement of the financial progress of their work which was very encouraging; indicating that the amount raised by them was more this year than ever before since their organizations. A brief report of the Foreign Missionary Society, presented by Mrs. LaDue, indicated a prosperous year also, and an increase of amount of money gathered over that of previous years.

Rev. W. M. Kincaid reported for the committee of Social Morals, touching particularly upon Sabbath desecration and the licensing and sale of intoxicating liquors strong recommendations against each of these evils were presented in connection with the report which were adopted. Rev. T. T. Creswell reported as chairman of the Committee on Young Peoples Societies. He had been more successful in getting responses from the Societies in the Presbytery than such committees usually are, and almost every one was heard from, enabling him to make a very complete report.

Presbytery refused to vote assistance to its Twin Sister Presbytery St. Cloud in support of their Pastor at Large; although earnestly petitioned to assist them. The Session of one of the churches gave at some length the reasons for not voting in favor of aiding them.

Rev. I. P. Withington of Bethany church, asked leave to resign the pastoral charge of that church, and that the church be cited to appear, by their commissioners at the next meeting of Presbytery to show cause why the relation should not be dissolved. Chancellor MacLean was dismissed to the Presbytery of Nebraska City, and Rev. Charles Thayer, Ph. D., was received from Mankato Presbytery. Licentiate John S. Handyside was dismissed to the Presbytery St. Cloud and C. S. McKinney to Mankato; as were also candidate Christianson and Hermann. Mr. Charles Blanchet, a candidate for the ministry under care of this presbytery, was granted permission to supply the Sylvan church through the summer. He has recently forsaken the ranks of the Romish church and rejoicing in the light of the gospel has devoted his life to the service of the Lord Jesus. Presbytery accepted an invitation to meet with the Shiloh church the first Monday in May, and with the Waverly church the first Monday in June; the last named was organized a little over one year ago, and have a beautiful building which was dedicated last December.

[Interesting Minnesota church items are of stern space necessity "held over" a week, having been received late.—Ed's.]

HOW TO BECOME A CHRISTIAN.

BY THE REV. G. B. F. HALLOCK.

We are quite sure that there are not a few in our churches and Sunday-schools who are conscious of a deep and sincere longing to become Christians. Maybe you who are now reading these few brief lines are one. "But," you say, "I don't know how to begin. My will has been rebellious; my heart has been hard; my life has been wrong; I wish I knew just how to make a start and be sure of God's acceptance." You feel worried and disturbed, and withal, not a little frightened,—like a child who has been waked up suddenly in the night, with the surroundings all dark and strange. Permit, then, one who has known that same darkness, to give you a word of help and cheer. These experiences that you have been passing through are most hopeful indications. They show this to be a time of most precious opportunity—when you may become a Christian if you will. God is at your side. Turn to Him and trust.

Let a simple illustration point the way.

The father of a little girl was once in great trouble on account of his sins. He lay awake, after going to bed one night, in fear and dread. His little daughter was sleeping in her crib beside his bed. Presently she began to move uneasily.

"Papa, papa!" she called.

"What is it, my darling?" he asked.

"Oh, papa, it's so dark! Take Nellie's hand."

He reached out and took her by her tiny little hand, clasping it firmly in his own.

A sigh of relief came from her throbbing heart. At once she was quiet and comforted. Almost instantly the father became conscious that his little child had taught him the needed lesson, and the Holy Spirit made it full of meaning to him.

"Oh, my Father, my Saviour," he cried, "it is dark, very dark in my soul. Take my hand, take my hand!" and he turned to Jesus and found joy and peace in believing. So will it be with every one who sincerely turns and trusts.

A WARNING.

The successful opening of new Roman Catholic centers is bringing to the front the unquestionable increase in the number of Romanists among the middle classes of our country. The way lies through the door of Ritualism. Silently and subtly that leaven works, unknown often even to the devout worshippers who give themselves over to the hands of Anglican priestcraft; and before they realized their position they find themselves drawn quietly over the inner threshold into what is termed the "more logical and stately fellowship of the Church of Rome." It seems to us the greater danger lies in the oblivion of all danger on the part of most Protestant churches. It shook Europe to throw off the Papal tyranny and corruption at the Reformation. Unless we wake to our responsibilities, we shall lose the ground gained, and have to fight the battle over again. We overdo determination to be tolerant, it is no use blinking the fact that Protestantism and Romanism are absolutely incompatible with one another. Now that national funds are being openly demanded for the reconversion of the nation to the Romanish Church, it is high time to consider how far that is to be allowed.—*The Christian (London)*

Notes and Queries.

A WORTHY APPEAL FROM NEW MEXICO.

Dear Mid-Continent:

I read the "Mothers Congress in your pages, and I could not help wishing that some of those games, puzzles and picture books would make a journey and come and help my Indian Sunday amusement for children of which I have about 25. The few toys and picture books my own little boy uses are pretty near worn out with use.

How glad would I be if some of the dear children in the East who love the Lord Jesus, would send me some of their old toys. If they would do this, I would in turn write and tell them how I commend this Sunday amusement for the Indian children.

Mrs. M. BERCOVITZ.

Laguna, New Mex.

Editor Mid-Continent:—Please give a short history of the reckoning of dates from the birth of Christ. 1. When and by whom was it made? 2. From what data was the time ascertained? 3. How did the mistake of four years occur? 4. How was it discovered that a mistake had been made?

The question came up in Sunday-school and I have nothing on hand on the subject.

SUP'R.

1. By a Roman Abbot in the 6th century, by name Dionysius. It only gradually came into us. It was adopted in England about the close of the 8th century.

2, 3 and 4. The system of chronology prevailing at the period when Christ was born was that of the founding of the city of Rome. The time of the birth was about midway between 700 and 800 of that era. The gospel narratives do not give us the year specifically. They do, however, furnish certain historical data from which calculations have been made. They show us, for instance, that Jesus was born before the death of Herod the Great, and Josephus tells us that Herod reigned 27 years after being declared king by Roman authority. Luke tells us that John the Baptist preached in the wilderness in the 15th year of Tiberius at which time Jesus was "about 30 years of age." We are also told He was born after the edict of Augustus that "all the world should be taxed, and (that) this taxing was first made when Cyrenius was governor of Syria." From these few data scholars have computed back for the beginning of the Christian era. Dionysius, though living nearer that time yet probably had not the best facilities, nor the historical judgment and accuracy, needful and seems to have got "out of his reckoning" a little. More modern scholars have been coming more and more to agreement in the view that the birth occurred about four years earlier than the Roman Abbot supposed. They do not claim, however, to be perfectly exact about it; and of course as to the day of the year or even the month they know nothing.—Ed.

World-Outlook.

An official denial has been issued by Russia of the statement published all over the world that Port Arthur has been ceded to Russia by China as a result of a secret offensive and defensive alliance between the two powers.

The Dervish forces under command of Osman Digna continue to hover in the neighborhood of Suakim, watching their opportunity to do mischief. Minor skirmishes between the Dervishes and friendly Arabs on the plain before Suakim are continually occurring, and several men have been killed. It has been learned here that it is the practice of the Dervishes to behead their prisoners. It is now stated that Osman Digna has a force numbering 3,000 troops.

The Paris *Figaro* asserts that an interview between M. Bourgeois, the Premier and Prince Hohenlohe, the German Chancellor, who is visiting in Paris, occurred on Thursday. The news of his visit caused many wild surmises as to its bearing upon international politics, and it was then explained, first, that he was in France to look after an estate which his wife had inherited, and then that he had visited Paris to consult a dentist.

Some facts in addition to the statements on page 1, concerning the expulsion of Rev. Mr. Knapp from Armenia are made known by semi-official dispatches. It is evident from these, that the Port's action in expelling or allowing the expulsion by local authorities of Bitlis, of the American missionary, Rev. Mr. Knapp is due to an understanding reached between the Porte and United States Minister Terrell. It is added that it was agreed between the Government and Mr. Terrell that the Rev. Mr. Knapp was to leave Bitlis on April 1, and in consequence when the missionary took no steps to depart, the local officials of Bitlis politely invited him to leave. At that time, it is also said, the United States Charge d' Affaires, Mr. John W. Riddle had no official explanation on the subject. Mr. Knapp has left Diarbekir for Aleppo and from there, unless the plans of the Turkish government are interfered with, the American missionary will be "invited" to go to Alexandretta, in order that he may embark upon a steamer there. It is generally believed there that the expulsion of Mr. Knapp is only the first step taken by the Sultan in the direction of expelling all Protestant and Catholic missionaries, as well as the agents of the American Red Cross Society from Armenia.

The good offices of the United States were offered Spain in the possible and hoped-for mediation between that country and Cuba. This document, forwarded by cable, contained the following principal points:

1. The President offers the good offices of the United States Government in mediation between Spain and the insurgents, with a view to a settlement of the trouble, and to bringing about peace in the island.

2. The note recalls the correspondence between this Government and Spain at the time of the ten years' war, when President Grant and Secretary Fish proposed mediation and the Spanish Government, though declining to accept it, promised certain reforms in Cuba.

3. It is pointed out that the present rebellion in Cuba has assumed a much more serious aspect than any former insurrection, the insurgents having apparently taken possession of all of the island except Havana and a small section of country round about.

Spain is assured of the fact that the United States is actuated by only disinterested motives and by a desire, through friendship, to bring about a more pacific and satisfactory state of affairs in the island. Spain is urged to accept our good offices in the spirit in which they are tendered, and the hope is expressed that the Spanish Government will see its way to granting reforms in Cuba. The President does not ask Spain to grant the independence to Cuba, nor does he suggest that home rule be accorded the people of that island. He leaves all these questions of method to be discussed after Spain shall have expressed a willingness to accept mediation.

Missionary Department.

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TOPICS FOR APRIL.

FOREIGN.—INDIA.

HOME.—CITY EVANGELIZATION.—FREEDMEN.

TREASURER'S REPORT, MARCH, 24, '96.

INDIAN TERRITORY.	
Cimarron, - - - - -	\$ 9 30
Oklahoma, - - - - -	12 70
	22 00
KANSAS.	
Emporia, - - - - -	284 63
Neosho, - - - - -	13 00
	297 63
MISSOURI.	
Kansas City, - - - - -	421 14
St. Louis, - - - - -	5 00
	426 14
NEW MEXICO.	
Santa Fe, - - - - -	12 00
TEXAS.	
N. Texas, - - - - -	17 15
Trinity, - - - - -	32 15
	\$49 30
Miscellaneous.—Mrs. Wm. Wiegand, \$5;	
Mrs. Chas. H. McKee, \$5; Bentonville, Ark.	
20cts. Total - - - - -	10 20
Total for month - - - - -	\$ 817 27
Total to date - - - - -	\$8267 51
MISS JENNIE MCGINTIE, Treas.	
4201A Page Ave.	

St. Louis, Mo.

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.

URGENT!!

NINETEENTH ANNUAL MEETING, FOR 1896, WOMAN'S PRES. BOARD OF FOREIGN MISSIONS OF THE SOUTH WEST.

Oklahoma City, Okla., April 23, 24, 25, and 26.

You are earnestly invited to attend our annual meeting at Oklahoma City.

Upon Thursday evening April 23, at 8 P. M. there will be an informal reception at the Pres. church.

The annual meeting will organize for business on Friday and continue through Saturday, followed by a "Missionary Day" on the Sabbath.

Rev. S. Lawrence Ward, of Teheran Persia, Miss Mary L. Cort, of Siam, Dr. Thomas Marshall and others from our own field will take part.

Free entertainment will be provided by the hospitable women of Oklahoma City. Write at once to Mrs. L. M. Fee, 121 Third St., who will assign places of entertainment and mail the address of your hostess.

Delegates will please notify their hostesses of time of arrival.

Rail Road Rates. All roads in Western Lines. Passenger Association from points in Missouri, Kansas, Oklahoma and Ind. Ter., have granted a general reduction viz:

ONE AND ONE-THIRD FARE CERTIFICATE PLAN: The Southwestern Association will probably grant same rate from points in Texas,

Caution. Delegates and visitors must take a receipt for full fare paid selling agent at starting-point and junction points.

If agent sells you a round trip ticket to Oklahoma City, please take his receipt for such payment. This is very important as round-trip tickets count the same as certificates in computing number in attendance.

Certificates must be signed at Oklahoma City, by Rev. F. W. Hawley, our local R. R. Secretary. Limits.—Delegates and visitors may purchase tickets from April 20th to April 24th and must begin return passage on or before Tuesday, April 23.

Make inquiry of your agent a few days before starting.

Every Auxiliary should be represented by at least one delegate, please come as there must be at least One Hundred Certificates and Trip Tickets to secure reduction in rates. Please ask your Pastor to announce this most important meeting from the pulpit and have circular or synopsis of it published in your local papers as far as this can be secured without charge.

Trusting that you will be with us, we remain
 Yours for His Sake,
 Com.

St. Louis, Apr. 1896.

MONTHLY MEETING, APRIL 7.

Mr. Ward of Persia made the opening prayer, asking God's blessing upon all the efforts which are being made to bring the heathen to Christ.

Mrs. W. S. Knight of Lindenwood, read a carefully prepared and most interesting paper on the topic for the month, India. We wish that all of our societies could have listened to it.

Mrs. McKnight gave the Scripture lesson, on Christ's love for the world.

Our Foreign Secretary read a letter from Mrs. Morrison of Dehra Doon, India. She speaks of the great help Miss De Sousa has been to the mission. Another letter was from Miss Hattie Ghormley, a bright cheerful letter, carrying us all with her, in mind on her long journey to Chiang Mai. Still another letter was from Miss Edna Cole in Siam. She writes that the school at Bangkok is doing better work than ever and all bear testimony to the power of the Spirit.

We are glad to have had Mr. Ward with us at our last two meetings, to tell us about the school. We plied him with questions until it really seems what we know just what they are doing in this school, all our very own—and how the boys look, at work or at play,—although he says it is hard to teach them to play. Then our Miss Mary Clark,—he told us much about her, to make us thankful we ever sent her there, On March 26, six of the boys graduated from the school. Three of these are Armenians, three, are Jews. This bit of news was in a letter Mr. Ward had just received as was also this, that their primary teacher, a young convert of whom they hope good things, has expressed his desire to study for the ministry.

We have accepted a new missionary candidate, Miss Curl of the Carondelet church. The testimonials are of the very highest.

Our Secretary for Missionary Candidates reports two additional applications. Laborers are offering themselves for the field, let us pray for the Lord's treasury, that it may be filled. There never was a time in the history of the church, when there were so many young people willing to go into the service of the Master, as missionaries.

A Woman's Missionary Society in Red Fork, Ind. Ty., was received.

We record with regret the resignation of our Treasurer, Miss Jennie McGintie. She has served us long, and well. All bear testimony to her efficiency, her love for the work, and her self-forgetful spirit.

We are not to lose her, however: her resignation grows out of a necessity for rest—for less labor rather.

A FEW FREEDMEN FACTS.

In considering the work among the negroes of our land, the four facts given by Dr. Ebenezer Erskine as quite settled in regard to their future are worthy of our consideration:

"1. That the negro is here to stay, and that his future home is to be chiefly in the Southern States, all plans for his transportation to other countries being regarded as impracticable.

"2. That the negro is capable of improvement. He may be educated and Christianized.

"3. That the negroes are improving in their worldly circumstances, that many of them are becoming land-owners; that others are entering into business, or becoming mechanics or tradesmen.

"4. That the negroes, as a class, have not improved in morals as they have in their material condition. To save this race and to save the nation from their demoralizing influence, Christians of all Evangelical denominations must take hold of the work of their Christianization and the moral and industrial elevation of the race with a strong hand and a firm and persevering faith."

In a recent number of the Baptist *Home Mission Monthly* is a striking picture of a bright-eyed, wide-awake negro baby, seated in a wash bowl, and under it the inscription, "Here I am." That is a fact that some seem to fail to realize. He is but one of hundreds of thousands and they all seem to ask of us what we are going to do with them and for them; for they might well say "Here we are, and we are here to stay. Which will you make of us, useful, educated, Christian citizens, or worthless, dangerous criminals?" The statement has been made that the proportion of criminals is very much larger than among the white people, and that this one-eighth of our population is furnishing one-third of our criminals.

Of the 8,000,000 negroes, 7,000,000 are in the Southern States. These people are native born, love the land of their birth, obey its laws, speak our language, are in harmony with our institutions. Naturally religiously inclined and anxious for education; willing to make many sacrifices for the education of their children.

As more than half of these people were never slaves, but have been born since the close of the war, the term "Freedman" is hardly applicable. A term better suited to them is "Afro-Americans." We must treat the Afro-American the same as any other American. If he is down help him up; if he is up help him to stand. His degradation affects our national honor. True it is that the perpetuity and safety of our nation depends upon the intelligence and the morality of its citizens. We must lift up the women and the homes if we lift up the race. And those negro boys and girls—two and one-half million of whom to-day can neither read nor write—must be given a Christian education. If proper means are used for the religious development of these Afro-Americans they will play an important part in the civilization and evangelization of Africa, for we know that they can stand that climate as no others can. It has caused the death of many of our missionaries in the past twenty-five years.

The negro exhibit at Atlanta did much to give many new ideas of the abilities and possibilities of the negroes by showing what had been wrought by them, not only through skilled labor, and in the lines of agricultural mechanical productions, but also along the lines of literature and art.

A colored student says, "The negro race can never stand on an equality with other races until we make it equal in morals and religion." It is no wonder that thirty years has not been able to undo what was wrought in through three centuries. Miss Lucy Lancy in her address at Pittsburg last May, urged us not to judge them by the heights to which they had attained, but rather from the depths from which they had come. The moral training is most important. They must be taught to glorify God with their bodies as well as with their souls; learn to honor womankind; and observe the seventh commandment, a commandment practically ignored during slavery.

Until they build houses of more than one room, into which often are crowded five to ten people, there will not be much advance in morality and a better home life. Soon we may hope for the enlarged homes, for the negroes who thirty years ago had not a cent, to-day own five million acres of land in the South and have real and personal property worth \$500,000,000. Many now own their own homes. We shall have to do more than we have in the past to aid in their education, for one million of these boys and girls have never seen the inside of a school-room yet; and nearly five of the eight millions are yet unreached by churches or Sabbath-schools. Each negro child in the Gulf States has about seventy cents a year only spent on his education, while in many Northern States we spend from twelve to twenty dollars annually on each child.

The possibilities wrapped up in many of these children is shown to us in the development of Booker T. Washington, now Principal of Tuskegee Institute, and the re-

Help

Is needed by poor, tired mothers, overworked and burdened with care, debilitated and run down because of poor, thin and impoverished blood. Help is needed by the nervous sufferer, the men and women tortured with rheumatism, neuralgia, dyspepsia, scrofula, catarrh. Help

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are the only pills to take with Hood's Sarsaparilla.

representative Afro-American to-day, but who was once an ignorant slave. He realizes the condition of his people and said recently: "Coupled with literary and religious training must go a force that will result in the improvement of the material and industrial condition. In Alabama we find it a pretty hard thing to make a good Christian of a hungry man. It is only as the negro is taught to mix with his religious fervor and emotions habits of industry, economy, land, houses with two or three rooms, and a little bank account, just as the white man does, will he have a Christianity that will be worth the name." Read the eloquent truths he uttered when he said, "We went into slavery property, we came out citizens; we went into slavery pagans, we came out Christians; we went into slavery without a language, we came out speaking the proud Anglo-Saxon; we went into slavery with the slave chains clanking about our wrists, we came out with the American ballot in our hands. This, this is our past. I ask the church to say what shall be the future."

A. R. H.

PRESBYTERIAL NOTICES.

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 address 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.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

Church Prayer-Meeting.

The Mid-Continent Topics.

For April 22.

TESTIMONY FROM WITHOUT.

1 Kings 14:1-3.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

April 26.

Choose the good part, Luke 10:33-42; Matt. 6:31-34:

Had man been made for this world only, doubtless he would have been content with it, but is he? Never, no matter what his surroundings may be; no matter in what abundance things are lavished upon him, man of necessity must be restless until he rests in God.

It is as much a fact in the spiritual kingdom as the law of gravity is in the physical kingdom. Every tiny brook, murmurs, frets, strives until with a multitude of the same restless, fretting, struggling ones it falls into the great ocean. It obeys the law of its kingdom.

What is the moaning of the storm but the struggle of the wind to regain the lost equipoise. It is trying to obey the law of its kingdom.

The fret, the worry, the hurrying to and fro, the heaping up of riches more than can be used by the one gathering them, the building of homes, to be torn down and built up again, the moving from one city to another, from East to West, from North to South, from America to Europe, the tired faces, the old young men of the day, the heart failures, the divorces, the suicides, what do they all show? That the soul of man cannot be satisfied with anything, any prize, any wealth any position short of God. Seek first the kingdom of God and "all these things" will be added if it be good for the man. "All these things shall be added unto you" Christ said when he was telling the disciples that the Gentiles sought after raiment, food, and such things. Then with the tender touch from his divine yet very human heart he said "your heavenly Father knoweth that ye have need of these things, of all these things." He, who made you, made the lilies as well as the king in royal apparel; and if the Lord so clothe the grass of the field will he not much more clothe you, O ye of little faith?

Choose to sit at his feet with Mary. Let the bustling ones work and worry, do you take time to look up into his face and whisper, Lord what will you have me to do, to be, to suffer?

He will often bid you come apart and rest. He will fill your heart with Himself and then indeed everyone will feel the overflowing of your cup, Your heart big as it may be will not be able to hold all He will pour into it.

"Others shall take heart and hand, From thy hand and thy heart and thy brave cheer;

And God's grace fructify through thee to all, The least flower with a brimming cup may stand,

And share its dewdrop with another near."

You see Mrs. Browning well knew that the cup must be brimming full. Choose the good part, be filled with the fullness of Him who filleth all things and you will be a joy to earth and heaven.

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 26, 1896.

Lesson IV.

THE RICH MAN AND LAZARUS.

Luke 16:19-31.

Time.—December, A. D. 29, or January A. D. 30.

Persons.—Jesus, the Pharisees, the multitude.

Place.—Pe-ræ'a.

GOLDEN TEXT.

Ye cannot serve God and mammon. Luke 16:13.

Topic.—The wicked are separated from the righteous after death.

SPECIAL WORD STUDIES.

Purple. This color, known as Tyrian, is said to have been obtained from the *murex*, a shell-fish found in the Mediterranean Sea. The ancients had three colors called purple: 1, a violet; 2, dark scarlet; 3, dark blue. A pot of dye was found preserved at Pompeii unchanged. It is the color probably mentioned as scarlet, Isa. 1:18.

Fine linen. The byssus, made from fine yellow flax. The cloth was often used to wrap mummies;—the finest was worth its weight in gold.

Full of sores. The Greek is strictly a medical term for ulcers and ulcerated.

Licked. The sores were not dressed, but the dogs had pity where the rich man had none, and they licked his sores to soothe the smart and pain.

Hell. The Greek is not *gehenna*, but *hades*, the general term for the place of spirits including paradise and hell.

Cool. This also represents a medical term.

Tormented. The Greek word means to be in great anguish or distress. Luke uses it to describe the sorrow of Mary when Jesus was missed, Luke 2:48, and the sorrow of the Ephesians when they parted with Paul, Acts. 20:38.

Gulf. The Greek word from which the English word *chasm* comes.

Persuaded. The rich man had said "they will repent;" Abraham says they will not "be persuaded" even.

From the dead. The Greek has a nice distinction here not easy to put into English. The rich man had said "from the dead." Abraham replies, not even if one rising from among the dead went to them would they hear, which was stronger than a messenger going from the dead.

LESSON EXPOSITION.

I. Contrast in Life.—A certain rich man, v. 19. The rich man is not named; but the poor man is named. The rich man represents those of his class who love money, and use it for self (see v. 14 Revised reading). He was clothed in purple and fine linen; those two things indicating great wealth. The "purple" signifies robes dyed this color, with a very costly Phœnician dye no longer made, but formerly regarded as a royal color (see Esth. 8:15; Dan. 5:7). The fine linen was the ancient byssus, of a beautiful dazzling whiteness (see Gen. 41:42; Rev. 19:8, 14), and was worn under the purple robe. Those were his usual garments. Similar gorgeous colors are still worn by the rich and the high officials of the East. He feasted merrily and splendidly every day; for both merriment and rich fare are conveyed by the two Greek words (see margin, Revised reading). He felt no want, for every want was supplied. His table was always loaded with luxuries. So his daily meals were sumptuous.

Beggar named Lazarus, v. 20. The beggar's name may be given as indicative of his character. His name can scarcely come from Lo-Ezer, "no help," but is from El-Ezer, "whom God helps" (shortened into *Leazar*, and hence *Lazarus*), and perhaps is intended to imply that he was not merely poor, but had faith in God, an inference which the statements in the sequel also support. He "was laid," or literally "had been cast" or "thrown down" as if too feeble or lame to come of himself—He had been cast down by others at the "gate," or splendid portals of the rich man, desiring to be fed with the crumbs that fell from the rich man's table. Whether he was so fed is not definitely stated. The Greek leaves it uncertain, although the word for "desiring" is a strong one, and means "longing," as the prodigal "longed" to be filled with the husks.

The beggar died, . . . **the rich man also died,** v. 22. When the beggar died, his sorrow ended and his bliss began; angels bore him away to "Abraham's bosom," a Hebrew expression used to describe the future state in paradise; the leaning on one's bosom being a special privilege of a very near friend (John 1:18). Compare also the disciple "reclining in Jesus' bosom" at the last supper (John 13:23, Revised reading). The rich man died later, and was "buried;" a rich funeral pageant, splendid obsequies and eulogies may be hinted at in "was buried." His riches, merry banquets and earthly pleasures are exchanged, and now, . . . not he, but the beggar, has

comfort. The angels, however, wait on the latter—not on the rich man.

II. Contrast After Death.—*Being in torments,* v. 23. But a wider difference now comes into view. Still using language which the Jews, and indeed all men, could understand, and seeing the facts where our eyes cannot penetrate, he describes the rich man in *hades* (see Rev. 20:14), the unseen world, and as the rest of the passage shows that portion of it which is not blessed, but cursed (the opposite of "Abraham's bosom"), the "deep" (abyss) of ch. 8:31. It is a part of the figurative presentation that the rich man sees Lazarus. The rich man was not in torment simply because he was rich here, nor the poor man in bliss there simply because he was poor in this life. But see v. 25.

Have mercy, v. 24. He who did not trouble himself to be merciful to suffering Lazarus at his gate on earth, now in *hades* seeks mercy from Abraham and Lazarus. The prayer of the lost man to a saint is in the same strain, and probably is meant to show at once the frequency and the folly of the plea "we have Abraham to our father" (Luke 3:8). The misery of his condition is represented in harmony with another picture Mark 9:43, 44.

Son, remember, v. 25. "Son," or literally "child," "remember!" What a power memory must be hereafter! You did nothing for Lazarus, although he lay piteously at your gate. The dogs did better than you did. Lazarus had his "evil things"—the discipline that visits and purifies the evil in saints—and now comfort remains for him.

A great gulf fixed, v. 26. The thought here is peculiar to Christ and his teaching. This idea is not found in any classic or heathen representation of the future world, nor in the ancient Jewish writings. If no comfort could reach the rich man before the judgment and while in torment in *hades*, what hope could there be for him after judgment and in *gehenna*? The teaching of the Master answers by silence; but a silence that is significant of an awful truth behind it.

Five brethren, v. 28. To correct another serious error, another petition is mentioned. Surely Lazarus can warn his brothers. There is no gulf between him and earth. So many modern philosophers reason, "Man has not had fair warning here. He has not had a fair chance to repent and be godly. If he had a clearer revelation from the world of spirits, he would do his duty, and keep out of future torment."

They have Moses, v. 29. The rich man's plea was plausible, but without foundation. His brothers could hear Moses. If they heard not or heeded not Moses, what then?

If one from the dead, v. 30. The rich man still disputes with Abraham, as men now dispute and quarrel with the gospel message as insufficient. It one rose from the dead, with eternity shining in his eyes, and told of the life beyond, and assured that it was no fable but an awful reality, men would repent. So the rich man in torment thinks. Did he think so when clothed in purple and feasting sumptuously every day?

Neither will they be persuaded, v. 31. Nor would a man raised from the dead be heard by them. A real Lazarus did rise from the dead, and the Pharisees did not believe. Jesus himself rose from the dead, and they were still unbelieving, and even angry at others who did believe. Dives is no rare person; he is one of the large class of well-to-do people of this world who seek their own comfort and pleasure, and heartlessly look upon the distressed and the poor with no care to throw them more than a crumb, or permit them to lie at their gate with the dogs if they find any pleasure in so doing.

EXCUSES FOR NOT TEACHING.

One excuse often put forward for not teaching is *natural shyness* of putting one's self forward. This is plausible at first sight. Most of us begin in early life by being shy. Self-consciousness is hard to shake off; but perhaps the best way of doing so is to undertake something which will force us to think mainly of others, and so to forget our miserable selves.

A second excuse frequently adduced is that such teaching takes up too much time. But the real reason is *natural laziness*. It is an effort doubtless, to drag oneself from the cosy fireside on a bleak winter's day, to face a biting wind and driving sleet; or in summer to give up the pleasant lounge in the easy chair on the lawn after luncheon in order to be absolutely punctual at morning

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and a gentle anointing with CUTICURA (ointment), the great skin cure.

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or afternoon school. But it should be done. Nothing that is worth doing at all is absolutely easy. We are not to ripple through life without effort. Energy enough and to spare is expended upon our amusements, and time can always be found for them.

A third reason put forward for not teaching may be *home occupations*. It may indeed be the duty of some on Sundays to attend to household matters, or to read or sit with an invalid parent or friend, to teach little brothers or sisters or to minister to the poor. Such quiet, unobserved services are indeed twice blessed, only be quite sure that you are wanted for these occupations.

One final cause for reluctance to teach is *personal unfitness*, and who has not felt that? No one is really fitted for such a work without much experience, much preparation and most earnest prayer. It is said that "best men are moulded out of faults," and who that has ever taught a class of Sunday-school children has not been painfully conscious of his faults, nay more, of his miserable failures? But none the less there may be a false reticence arising from laziness, as well as a true one based on humility.—*George Macon.*

For Indigestion

Use **Horseford's Acid Phosphate.**

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THE MID-CONTINENT

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WEDNESDAY, APRIL 15, 1896.

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To our staunch "old subscribers" are offered two opportunities, both very attractive, in our premium offers.

(a) If they wish to get, FREE, a genuine BAGSTER BIBLE, or the standard works SMITH'S BIBLE DICTIONARY, or "CONYBEARE'S LIFE OF ST. PAUL" (see testimonials, page 15) they CAN, by simply sending from among relatives or friends one new subscriber (not a "renewal") with \$2.00, (25c to be added in case of Bible only.)

(b) If they simply renew their own subscriptions, they are offered what is practically a premium—the opportunity for obtaining the above works at bargains most rare and absolutely unobtainable to retail buyers. This opportunity is in our combination offers of a year's subscription and any one of the above works, for \$3 (25c to be added in case of Bible only.)

THE CATALOGUE of Danville Seminary, 1895-96, is before us. Including the senior professor, Dr. Yerkes just deceased, the faculty shows six members, while the student roll numbers thirty-two.

If the reader will turn to page 13, he will see how cheap he can purchase some most excellent books. There is no need of going away from our own Presbyterian book store, to get books at the smallest cost. This advertisement is only an index of what may be had in other lines at Presbyterian Headquarters.

THE FOLLOWING attitional sums have been thankfully received for the ARMENIAN RELIEF FUND. They have been received by Dr. Palmore of St. Louis, for forwarding through Brown Brothers, bankers, New York, by cable to Armenia. From Mrs. Nellie Waddell, Droosbury, Pa., \$15.00; from Mr. and Mrs. H. J. Mann, Benlow, Mo., \$5 00; from Rev. J. E. Funk, Prairie Dell church, Ill., \$21 83; from Rev. S. Ward, Emporia, \$1.

THE TRUSTEES of the Texas Presbyterian University, Rev. W. H. Olagett President of the Board, have issued an address to the Friends of Christian Education in which the following propositions are stated as embodying the conception in which the undertaking originated: 1. That the teaching of the Bible should be given "more prominence than it ordinarily receives; 2. That the Standards and History of the church shall be taught in order that our youth may be prepared to take their place as intelligent members of the church, having a knowledge of its doctrines, Government and History; 3. That the business management shall be in the hands of clear-headed, successful Christian business men, rather than of ministers; 4. That there should, and certainly would be, somewhere in the ra-

pidly growing West a Presbyterian Institution second to none, and that it ought to embrace these distinct features." It is also announced that the following generous proposal has been made by a wealthy Presbyterian of that State, viz. That he will be one of twenty to give \$5000.00 each to raise an endowment of \$100,000. He also writes—"I will consider with any other three persons the matter of giving \$25,000.00 each as an endowment." This ought to prove stimulating and provocative of good offers on the part of others.

WHO SAYS the world is not getting better and coming to an appreciation of the great things of the Christian faith? A St. Louis paper the other day proclaimed in head-lines: "Glories of an Easter Sunday. Beautiful weather brought out the whole town. In parks and boulevards. Costumes of the fair sex more beautiful this season than ever before." And as illustrating this last named of the "glories" there was spread before us a description of the gowns and head-gear worn by ladies in church on that anniversary of the day "which saw the Lord arise." Heretofore these descriptions of apparel have been reserved for opera nights and times of festive gathering. But on the principle, of which we sometimes hear in defense of certain kinds of church music, that we "must not let the devil have all the good tunes", we suppose worldly occasions are no longer to be allowed a monopoly in the matter of dress reporting. As another indication of the same sort of "celebrating" piety, church goers on that Sunday morning could see the florists' wagons scurrying through the streets delivering at various homes the potted lilly, the proper flower now according to the ruling of Easter fashion. It was a good day too for the caterers and the street cars. On the whole, given a sunshiny day, profuseness in "floral decorations," the new garments finished on time and the confectioners able to meet their rush of orders—given these conditions, and the daily paper will fairly revel in showing us the "Glories of an Easter Sunday."

DR. CUYLER recently preached his fiftieth anniversary sermon in his old church at Brooklyn. A part of the introductory portion gave this most forcible testimony:

"Fervently do I thank God for having been rooted and grounded in the sound theology formulated in the Westminster confession. That anchor has never dragged. Fervently too, do I thank God for giving me such a sublimely glorious gospel to preach, such an all-sufficient doctrine of atoning blood to proclaim, such precious promises of his holy Spirit's presence, and such verifications of this self-evidencing book. No gales of any so-called "Higher Criticism" have ever blown high enough to ruffle a single feather of my faith in the perfect inspiration, the perfect infallibility, and the perfect authority of the only Bible which our heavenly Father has given to his children. Devout scholarship, however searching and fearless, from Martin Luther to McLaren and Bishop Lightfoot, has never dislodged a single stone in the massive and magnificent bulwark which Moses began to build, and which the Seer of Patmos completed. As for the arrogant, irreverent and bitterly hostile criticism which has taken on such airs, much of it is sheer conjecture, much of it is self-contradictory, much of it is refuted hypothesis; and when all these have been subtracted, there is not enough left to stop the hole which a mouse nibbles in your wainscot."

ASTOUNDING DECLARATIONS.

The Roman Catholics of St. Louis have recently had two circumstances which have brought their church very conspicuously before the public, and which almost made it appear as if the daily papers of the city were conducted during those series of days only for the purpose of such exploitation. One was the death and burial of the aged Archbishop Kendrick. The other was the visit of Cardinal Satolli. The Cardinal was welcomed among other ways by a sermon preached by a priest appointed for the occasion. In the sermon were such sentiments as these. Paraphrasing and "improving" on Paul's declaration to the Corinthians he said: "If we would do anything for the reunion of Christendom we must preach the Pope, to the Greek a stumbling-block, and to the Protestant a folly." And again "The English-speaking people of the world must be shown that the pope is a staunch friend and sole stable support of every legitimate interest that the Reformation was organized to subserve. He is the friend and promoter of learning; the champion of liberty; the apostle of democracy in all the world."

The English-speaking people "must be shown." Indeed they "must." for they have never seen it yet.

They "must" needs then unlearn all past history, and also shut their eyes to the papacy of the present day. The Pope the support of every true interest that the Reformation has subserved! The Pope the champion of liberty! The apostle of democracy! The assertion almost takes our breath away, made as it is during a generation when as Gladstone has said of Rome; "She has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history." We dislike slang, but one is tempted to exclaim in amused contempt for the statement in the priest's welcoming sermon, "Tell that to the marines." One more sentence we quote from the discourse. It is a candid and perfectly correct summary of Roman Catholic theology: "Our hold on Christ is through Peter." There in a nutshell is the whole of Romanism.

TESTIMONY FROM WITHOUT.

Jeroboam, the first king of the revolted ten tribes, renounced the temple at Jerusalem and the worship which Moses had appointed, and set up the two Calves of Gold in his own dominions and had his people look to them as the gods that had brought them up out of the land of Egypt. Through the whole history of the kingdom which he had established even down to its very last record he is known as the "son of Nubat which made Israel to sin." In the midst of his high-handed rejection affliction came and his soul craved divine sympathy and counsel. And he who had publicly declared his independence of the God of Judah and of God's ministers in religious service did then secretly repair for help to that source upon which just before he had turned his back.

It is no unusual thing to thus see testimony to divine things rendered by the wicked and unbelieving. An infidelity entirely faith-proof is never easily realized. Religion in the sense of something which flashes in on us thoughts of God and our need of Him is almost innate. A man may be destitute of its living power but rarely is he without the conviction of its reality. The spiritual element in his nature may long be dormant; but when the fallow-ground is broken up then the soul cries out for the living God. The Emperor Augustus Cesar, ridiculed the Jewish religion extant in his day, and yet, as Gibbon tells us, he gave orders that sacrifices should be offered for his prosperity in the Temple at Jerusalem. In our own day skepticism flourishes most when we are in no special trouble, when "pride compasses the people as a chain and the eyes stand out in fatness and they have more than heart could wish." But men are more honest with themselves and more reflective and are more likely to show their real sentiments when adversity comes, and at such hours their hearts seem to go spontaneously to God. How like is the description given by Jeremiah "They have turned their back on me and not their face, but in the time of their trouble they will say, arise and save us."

But few succeed in dispossessing themselves of the conviction of God, an unseen world and spiritual influences. The flippancy and bravado of infidel speech is no true exponent of the real feelings imbedded in the heart of the would-be skeptic, and boastful avowals of disbelief are often refuted by his own habits and practices and confessions. An English essayist of last century well describes the young man of this class that "ambitious to be thought worse than he is, in his degree of understanding he sets up for a free-thinker and talks atheistically in Coffee Houses all day, though every morning and evening it can be proved upon him he regularly at home says his prayers." And there is many a one to-day who in club rooms or in street-corner debate will speak deridingly of the so-called superstitions of the Christian faith, who yet would not on any account have his wife cease teaching the little ones at home to pray and lisp the name of Jesus, or cease sending them to the Sunday school for instruction in these same "superstitions."

Although the power and outward acknowledgment of our divine religion may not always be manifested yet its reality is confessed. Men believe and feel even when they may not seek. We are therefore not to take the numbers of its professors as the only criterion of its truth. The great mass of men, refusing the service of God and going on as if there was no God and no hereafter, yet at heart all believe the things eternal and unseen; and some time they will feel what now they treat with indifference and will call upon Him on whom it may be they now turn their backs.

SEMI-CENTENNIAL OF DR. WM. HENRY GREEN AS INSTRUCTOR AND PROFESSOR IN PRINCETON THEOLOGICAL SEMINARY.

As at the close of the present Seminary year the Semi-Centennial of Dr. Green's connection as a teacher with that institution occurs, the Board at their meeting last October took measures for its celebration during the commencement season this spring. A committee of the Board was appointed in co-operation with similar committees of the Trustees and of the faculty, and with the Executive Committee of the Alumni of the Seminary, to make all needful arrangements duly to celebrate this anniversary, with appropriate services on May 5, 1896.

The program of the services for this interesting celebration has now been completed and is as follows:

The Rev. A. Gosman, D. D., President of the Board of Directors, will preside and make a brief opening address, presenting the congratulations of the Board to Dr. Green in view of his eminent services to the Seminary.

The Rev. C. M. Mead, D. D., of the Theological Seminary Hartford, Connecticut, will speak of Dr. Green's contributions to Biblical criticism. The Rev. J. T. McCurdy, D. D., of the University of Toronto, Canada, will speak of Dr. Green's contributions to Hebrew learning or to Semitic scholarship, and Dr. Francis L. Patton, President of Princeton University, will speak of Dr. Green's services at large. These addresses will be followed by a response from Dr. Green.

As the above addresses are not to exceed twenty minutes in length, it is hoped that sufficient time may be left of the morning session, to hear brief congratulatory speeches.

1. To Dr. Green from the General Assembly, by Rev. R. R. Booth, D. D. LL. D. the Moderator.
2. From the Southern Presbyterian Church, by Dr. McPheeters, of Columbia Seminary.
3. In behalf of our Sister Seminaries, by Dr. Willis J. Beecher, of Auburn Seminary.
4. From the O. T. Revision Committee, by Rev. D. H. Osgood, D. D., of the Theological Seminary at Rochester, N. Y.
5. From Dr. Green's Alma Mater, Lafayette College, by President Warfield.
6. From Princeton College, of which Dr. Green has been so long a Trustee, by Mr. Alexander.

The exercises of the afternoon will be under the direction of Rev. Wm. E. Schenck, D. D., President of the Alumni Association, and will consist of short addresses from the following persons on the topics named:

1. Dr. Green as a College Student, by W. C. Cattell, D. D. LL. D.
2. Dr. Green as a fellow student by the Rev. Theodore L. Cuyler, D. D.
3. The Young Professor, by Rev. A. A. E. Taylor, D. D.
4. The Established Teacher, by Dr. Edward H. Griffin.
5. The Learned Doctor, by Rev. John Fox, D. D.
6. The Head of the Theological Faculty, by Rev. Wm. M. Paxton, D. D.

A general and enthusiastic rally of the students of Dr. Green and other alumni and friends of the Seminary is expected on this fiftieth anniversary of his appointment as an Instructor in this venerable Seminary. His career has been one of great labor and usefulness, leading to the highest eminence in general scholarship and special learning in his department, as evidenced not only by his teaching to his classes, his numerous articles in the leading reviews and journals of the church, and in his able discussion on the subject of the Pentateuchal Question in the Hebraica, and in his four volumes on the same general topics: Moses and the Prophets. The Hebrew Feasts. The Higher Criticism, and the Unity of Genesis.

One of the first nominated to make one of the leading addresses on this occasion was Dr. Talbot W. Chambers, whose whole heart was in warmest sympathy, with this celebration. Great regret has been felt that his voice which would have paid an elegant tribute to the services of his friend and fellow laborer on this occasion has been silenced by death. The Rev. W. W. Moore, D. D., of Union Theological Seminary, Va., had also been chosen and accepted the invitation, to make one of the addresses, but has been constrained very reluctantly to ask to be excused on account of pressing previous tasks assumed in connection with pending changes in Union Seminary.

The Rev. Robert Hamil, D. D., the classmate of Dr. Green, had hoped to have accepted the invitation extended to him to present the congratulations of the few surviving classmates to Dr. Green, but advanced years and delicate health has constrained him to decline to make any positive engagement to be present and take part in these exercises in which he feels the greatest possible interest.

By order of the committee of arrangements.

E. ERSKINE, Chairman.

NEW MEN FOR FOREIGN FIELDS.

The following information which I have just received from the Board of Foreign Missions may be of interest.

The number of men from the different theological seminaries who have been accepted by the Board to go to the field this year is as follows: Princeton, 5; Union, 1; Auburn, 2; Omaha, 1; San Francisco, 1; McCormick, 3. Mr. — who was graduated from Princeton a year ago, has also been appointed, and Mr. —, of the present graduating class of Princeton, who wishes to stay in this country for a year, has been encouraged to look forward to going to the field a year from this fall. Several other men from Princeton will probably be appointed together with one from Allegheny.

A HIGH FUNCTION.

We are furnished by an exchange with this description of a recent "high function" of the Church of England: "The bishop wore a large gold cross suspended by a cord round his neck. He adopted the eastward position during the service at each of the glorias. The bishop bowed several times to the 'altar,' on which were six lighted candles. The vicar of St. Agnes went into the vestry during the singing of the Magnificat and put on most elaborate vestments, and attended by acolytes, who were dressed with scarlet cassocks and long surplices with girdles, returned to the high 'altar' and censed it. He then censed the two side 'altars.' One of the boys held the book, and the vicar read the prayers with his back to the people. Just before this an incense bearer, censed the vicar, and then the bishop, his chaplain and the curate, then the choir, and last of all he censed the congregation from the chancel steps. They all exchanged bows with the incense bearer, his lordship included." There are some things connected with sort of business that are rather difficult of understanding. Why, for example, all this practical contempt poured upon the poor laity, upon whom the prayer reader turned his back and who were censed, if not incensed, "last of all"? On the supposition which seems here to have prevailed that the lay people present represented an inferior order of beings would it not appear that their "censing" should have come first of all? And why should prayer be so shot away from the people, even if addressed, by the circuitous route of the altar upward to God? We confess that we do not like to hear of a ministry, whether it call itself a "priesthood" or not, that turns its back on the people. That sort of attitude, even if it be an eastward position, does not seem quite compatible with the spirit of Him who said: "I am among you as he that serveth!" These artificial, man-made barriers between clergy and people are really out of date. They represent an utter anachronism in church polity. There is no sense in such "censing."—N. N. Observer.

RESETTLEMENT OF THE JEWS IN PALESTINE.

A gigantic proposal for the resettlement of the Jews in Palestine has emanated from Mr. Holman Hunt. He would induce a group of leading Jews to raise £100,000,000 and approach the Sultan—with the consent of the great Powers—to buy out all Turkish rights in Palestine, "to purchase that country completely and absolutely." Four things are necessary to success, sufficient interest among the Jews in the proposal to raise the required sum, the willingness of the Sultan to part with a large section of his dominions, the superior advantages of Palestine over other countries where the Jews are located; and the possibility of the children of Israel forming themselves into a strong, self-contained, and independent nation. No doubt Turkey would welcome a large increase in her national coffers, but the surrender of a portion of the empire to a body of "infidels" is very problematical. It is certain also that Palestine could sustain a much larger population than it at present holds, that the mineral and other resources of the country are worth developing, and that the Jews possess the fine spirit of commercial enterprise which would ensure success for their business undertakings. That they would go to Palestine in thousands is beyond question. From all parts of the world they turn with longing eyes to the land of their forefathers, anxious for the call that shall bid them enter the land of Canaan once more.—Belfast Witness.

IMPORTANT.

The published statistics of the beneficence of the Presbyterian church of U. S. A. for the last year were \$33 293 contributions for all the Boards, and the number of contributions omitted to be taken up at \$22,283 not counting the 261 churches in foreign mission fields. In view of these facts it seems a pressing duty of Presbyteries to urge upon their ministers, stated supplies, and ruling elders, to see to it, that each church with few exceptions has the chance to give, if but in dimes and half dimes rather than nothing. It does not seem right that the great work of the church should be carried on by some churches, while others should be "eased of the burden." It is reasonable to suppose that if all the churches should annually contribute to all the boards, there would be no debt, and money enough for the great work the church is carrying on at "home and abroad."

S. S. POTTER.

WHAT OTHERS SAY.

The true secret of strength consists not in the habit of making numerous resolutions about various faults and sins, but in one great, absorbing, controlling purpose to serve God and do His will. If this be present and the controlling motive of life, all other motives will be swept into the force of its mighty current and guided aright.—Southern Presb.

A preacher who is too busy to circulate his church paper, or to attend to other little things like that, will find out that he is too busy to succeed as a Methodist preacher or to get his people to succeed in holy living. There are some people who are always preparing to make arrangements to get ready to do something, and never do it.—Memphis Advocate.

Reading is a contract between the reader and the book. The reader takes out just in proportion as he puts in. When a poor reader and a poor book come together, two blanks confront each other. Two dumb lips are trying to talk. The result is a waste of time. A good book, even to

a poor reader, will find some way of redeeming itself. He may go through its forest and see little, but occasionally a branch will switch him in the face and make him think.—Presbyterian Journal.

Take comfort and have courage, good, faithful brother, toiling on in that plain service of yours, with little power to draw or to entertain the throng greedy for the novelties of the sensuous, unstable world. Convert one soul unto God, and set two or three together in the name of Him who promises to be in the midst of them, and your work shall abide in the ages. God will heed what you have done, when the work of those who seek applause, and have in this present world the rewards of their vain shows, shall be forgotten.—Advance.

We are more and more convinced that every church should have a manse. Personally it has come home to us very painfully, twice in three years having to move out of a rented house wanted by the owners, with no guarantee that such a thing will not occur at any time. If a congregation realizes the amount of time lost by such removals, and the inevitable impairing of usefulness for a time at least, in the natural wear and tear of such experiences, no effort will be missed to secure a home which, belonging to the church, can be used by the pastor during the continuance of the pastorate.—Michigan Presbyterian.

"Touch not mine anointed, and do my prophets no harm." After all has been said regarding the earthly character of the earthen vessel which the Head of the church makes use of in the spread of the Gospel and the salvation of the world, it still remains true that the vessel which the King has formed and stamsted and sent forth filled with his saving grace is a sacred vessel, and to its own master standeth or falleth. The world has its reasons in abundance for wishing it cracked or polluted, and for reviling it. But a monstrous shame it is that those who profess to be not of the world, but themselves to belong to the King, should lightly take up the cry of the world against the Lord's anointed.—Occident.

As to length in speeches, what the Outlook says, in a solemn address to chairman and other presiding officers is worth quoting:

You are the custodians of the object for which a meeting is called, and you are bound to guard your meeting from failure and protect your audience from the ravages of limitless speech. Therefore, when a speaker is guilty of the gross discourtesy of exceeding his time and begins to steal from his fellow, ring him down. Such a speaker has put himself outside the pale of forbearance. Your duty is to your audience. Ring him down, and you will sound a bell that will go pealing across the continent and bring hope to a sorely tried people. Who will read this great reform

The advance of the Church upon the world is painfully slow. One reason for this small progress is found in the positively unchristian influence of multitudes who represent Christianity before their fellow-men. The man who in a prayer-meeting saith, 'Lord, Lord!' and yet doeth not the will of the Master when out of the meeting, is a practical antagonist to the conversion of souls. All that numerous class who figure on church rolls, and yet figure as sharp dealers or mercenary politicians, or canting formalists or loose livers—all these are as positively an obstruction to the work of Christ in reaching dead sinners as that boulder was to His reaching the dead Lazarus. These are tremendous obstacles. And in view of them the Master is sounding in the ears of His Church the solemn command, 'Roll ye away this stone!'—Dr. Cuyler.

It is urged with vehemence by the advocates of cremation that the present way of disposing of dead bodies by burial is unhealthful and the existence of cemeteries dangerous to those living in the vicinity. In this connection it is interesting to hear the results of the research made by Professor Woffhugel, of the University of Gottingen, and originally delivered in the shape of a lecture to the combined student body of that institution. The author of this opinion is a recognized authority in his department of study. As reported by the Courier, of Hanover, he stated that his investigation had ended with conclusions shared by men working in the same department at Berlin, Munich, and Gottingen. At all these places special examinations by competent men had been made into the claim that the existence of cemeteries is dangerous. The conclusion in all these cases was that when cemeteries were established and managed in accordance with the laws, there was absolutely no danger to the health of the neighborhood, and the principles of hygiene in no way demanded the change from burial to cremation. The Professor demands that to each grave be given the space of two cubic meters, and that it be kept closed for thirty years, although in many cases a body becomes completely decomposed in six years. Then the cemeteries must be so situated that the lower stratum of water, even when it rises highest, must not reach the graves, in which cases drainage must be retorted to. In other respects there is no danger, as the ground absorbs everything and not even the water which is one hundred meters from a cemetery is in any way in danger of pollution. It is simply ridiculous to claim that the air over the graves can in any way be contaminated by the bodies in these graves.—The Literary Digest.

The Family Circle.

SLUMBER SONG.

Adown the twilight river we float,
Baby and I together,
Gliding along in our little boat,
Baby and I together,
Down to the wonderful land that waits
Where the river flows through the sunset
gates,
While the silvery stars keep watch and ward
As we drift beneath their loving guard,
Baby and I together.

Adown the river we softly glide,
Baby and I together,
As the days go out on the ebbing tide,
Baby and I together,
The twilight river is broad and deep,
So close to the shadowy banks we keep,
While drowsy poppies nod and sway,
And sleepily beckon us to stay,
Baby and I together.

To Slumberland our craft we steer,
Baby and I together,
Slowly, but surely, our port we near,
Baby and I together,
Where the Dream-tree spreads its branches
wide,
And scatter rare fruit on every side,
Down the twilight river we float along,
While lapping waves croon a tender song,
Baby and I together.

A fair little head is drooping low,
Baby and I together,
Gently into the harbor go,
Baby and I together,
Have reached the shores of Slumberland,
By whispering breezes softly fanned,
Amid the fleet that are anchored fast,
Hush! we are safely moored at last,
Baby and I together.

—Motherhood.

STANDING FOR PRINCIPLE.

There was no question about it, the struggle for a home and a livelihood was a hard one for the Pearsons.

It had been severe enough before the father died, but now the widow left with Johnnie aged 12, Susie 10 and two younger, to feed and clothe, with a cold winter and the unpaid interest upon the mortgage on the roof that sheltered them, staring her in the face, was at her wits end to know what to do.

"After all, Johnnie," she had said that morning as they rose from their knees after prayers, "I do not know why we should worry. He has promised to be a husband to the widow and I do not think He will let me starve. Let us cast our care upon Him, do the best we can and wait."

A rap on the door interrupted her remarks.

It was the village grocer. He stepped in, in response to Johnnie's invitation, and stood uneasily for a moment after the usual salutations.

"I dunno! as I know hardly how to begin, Mrs. Pearsons, but I've had my eye on that youngster of yours for some time. He's smart and keen for business and honest as the day is long. I says to my wife last night, sez I, I shouldn't wonder if they was hard up at the widder Pearsons, I want a boy to help in the store and I am going up to-morrow morning and offer Johnny a job. I s'pose you'll hate to take him out of school, but after all practical knowledge is better than book learning. Now what do you say to letting him come and earn three dollars a week?"

The widow turned to Johnny for a reply.

Johnnie's face which had brightened at the first had taken on a sober, troubled expression.

"Please, sir," he said, "would I have to sell tobacco?"

"Sell tobacco well, I reckon you would. Why, boy, I take in more money on hat than on anything else. But what's that got to do with it? You ain't obliged to use it."

"I am sorry, sir, to disappoint you or to seem ungrateful for your desire to

help us, but I cannot sell tobacco, not if we starve."

The mother nodded her approval. "That is right, Johnnie, I did not think of that."

"Wal, if that's the way you feel about it I may as well say good mornin' and be off, but it will be a long time before I offer you a favor again."

Johnny and his mother sat in silence for some minutes and then Mrs. Pearsons spoke. "The devil is always transforming himself into an angel of light. Here we were this morning, praying for some way in which to raise the money we need and what does old Satan do, but slip around and induce Mr. S—to come and persuade you to think that the Lord wanted you to sell tobacco."

"Well, I'm glad I saw the cloven foot," said Johnny. "Cheer up, mother, the Lord will not forsake us."

But even Johnnie's courage began to ooze out as the days went by and so little work came.

In fact they did not get as much help as before, for the story spread and some who had been kind refused to do any more for people who "would not help themselves," as they termed it.

The weary winter months wore away and in the early spring little Lois sickened and died.

On the morrow the interest on the debt was due.

"There's just five cents in the treasury, mother," Johnnie said, "but I am not sorry I did not sell tobacco anyhow."

That night Johnny came home with a letter containing two twenty dollar bills with a slip of paper, on which was written, "A present from one who admires your grit." So the home was saved. The next summer Johnnie worked for a farmer and earned something. His sisters picked and sold berries and they began the winter more hopefully. At the beginning of the year a great revival swept over the place.

Mr. S—the grocer, was evidently under conviction, but he remained unyielding until the last evening. Then near the close he rose and said, "It's no use, brethren, I must yield, I dare not hold out any longer lest it prove the last call. It's the old tobacco that has plagued me. I feel condemned for selling it when Johnny Pearsons looked in my eyes last Winter and said he couldn't do it if he starved."

"I felt conscience-stricken every time I saw the widow's thin clothing and the pinched faces of her children. I tried to ease my mind by sending them some money after the little one died, but it didn't mend matters much."

"Ever since this revival began, that old tobacco has stood in my road. I didn't want to give it up, and I couldn't get around it, and now I call you to witness that here goes that part of my business, pipe and all, overboard, and I'm going to serve the Lord with all my heart."

Some of the people thought Mr. S— had become slightly demented, but his head was clear enough to conduct his business with Johnnie's help for many a year after that and he declared each season that he never had made so much before.

"It pays to do right, I tell you," he would say; and Johnnie would add, Amen. I know so too, for he is to-day a partner in Mr. S—'s business and is laying by a handsome sum each year. —*Christian Witness.*

THE BACKSLIDER'S EXPERIENCE.

One of our busy bankers, ever ready to turn a listening ear to the cry of a soul for light, however pressing his secular work, was interrupted by a mechanic, who entered his office evidently borne down by a heavy burden. His first remark was:

"Mr.—, I am bad off. I'm broke. I must have help."

Of course our banker expected to be asked for pecuniary aid. "Tell me what you need. Are you in financial straits?"

"Worse than that," was the reply; "I am a spiritual bankrupt!" and tears and sobs shook the strong man as he sat in the presence of his friend the personification of grief.

The story he told has its thousands of counterparts. Said he.

"Myself and wife are members of the — church. We have not been inside its walls for more than two years. I have drifted out and away into darkness and I am at unrest. Will you, can you help me?"

"But tell me the cause of this backsliding. Where did the departure begin and what has brought you to me in such a condition?"

"Well," said he, "my little girls were at the Sunday-school concert last Sunday. On their return I asked as to the lesson of the evening. Their reply was, 'Prayer,' and turning to me one of the dear pets said, with such an appealing look: 'Papa, you used to pray with us; why don't you now?' This question for three days has sounded in ears day and night. I cannot sleep. I am at unrest. What shall I do?"

"Where did you leave off?"

"With the omission of family prayer. At first morning devotions were omitted I was in haste to get to my work. I excused myself because of the lack of time. Then at evening I gradually left off the habit on the plea of weariness, or some other excuse. The neglect of Sabbath service followed, till at last I am here, with no rest, no comfort, no peace. Neither my wife nor myself have been to church for two years."

The practical answer of the banker was: "Begin where you left off. Commence to-night. Call your family together and pray with them."

"But I cannot; it is far harder than at the first."

"Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till you again resume the duty which you never should have laid aside."

With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up. Duty became a pleasure. New life and joy came to the household, and with loving harmony the family are now walking upward to their Father's house. —*S. E. B. in Congregationalist.*

ANOTHER LINCOLN STORY.

Mr. Lincoln, says a writer, was one of the rare talkers who could always point a moral with an adorning tale taken out of his own experience. Everybody has experience if he only knows it. Most of us are so much in the habit of taking in wisdom and fun through the printed page or the story as another man tells it that we lack the capacity to see it for ourselves.

The story-teller is the man who finds his own material. An old Southern politician was moralizing thus a few nights ago and eulogizing the man the South used to dislike:

"When Lincoln first came to Washington I went to see him, so prejudice against him beforehand that no man with less genius could have overcome it. I left that first interview his friend. No man ever came under the charm of Lincoln's personality without respecting him, and, if allowed, loving him."

"One day, after we had become fairly good friends, I told him of my early prejudice.

"'Mr. Lincoln,' I said, 'I had heard every mean thing on earth about you except one. I never heard that you were too fond of the pleasures of life.' Mr. Lincoln sat for a moment stroking his long cheek thoughtfully, and then he

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PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

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

drawled out in his peculiar Western voice:

"That reminds me of something that a boy said to me when I was about ten years old.

"Once in a while my mother used to get some sorghum and some ginger and mix us up a batch of gingerbread. It wasn't often, and it was our biggest treat.

"One day I smelled it and came into the house to get my share while it was hot. I found she had baked me three gingerbread men, and I took them out under a hickory tree to eat them.

"There was a family near us that was a little poorer than we were, and their boy came along as I sat down.

"'Abe,' he said, edging close, 'gimme a man.'

"I gave him one. He crammed it into his mouth at two bites, and looked at me while I bit the legs from my first one.

"'Abe,' he said, 'gimme that other'n.'

"I wanted it, but I gave it to him, and as it followed the first one I said,

"'You seem to like gingerbread?'

"'Abe,' he said, earnestly, 'I don't s'pose there's anybody on this earth likes gingerbread as well as I do,' and drawing a sigh that brought up crumbs, 'I don't s'pose there's anybody gets less of it.'"

And the old politician said Mr. Lincoln looked as though the subject was ended.

Always "On Top."

Readers of newspapers during the past year or more could hardly fail to notice the published statements of leading druggists in various parts of the country concerning their sales of Hood's Sarsaparilla. It was a matter of general comment among dealers when Hood's Sarsaparilla was first placed upon the market and rapidly pushed itself to the front among medicines. It is even more noteworthy that it has steadily maintained its position "on top," and that its sales continue to be the largest in the world.

But the same facts that bring in the statements of druggists that Hood's Sarsaparilla is outselling all other blood medicines, are also laden with testimonials from people who have taken Hood's Sarsaparilla and have found in it a cure for their diseases and permanent relief from suffering. The great sales of Hood's Sarsaparilla are due to its great cures.

Hood's Sarsaparilla cures disease by making pure, rich, healthy blood. It cures a great variety of diseases because a great variety of diseases are caused by impure and impoverished blood. It cures completely and permanently because it removes the cause of the trouble so that there no longer remains any reason for the suffering. It cures scrofula, rheumatism, catarrh, dyspepsia, biliousness, kidney complaint, and other ailments because these diseases have their origin in the blood.

It is a beneficent work that Hood's Sarsaparilla is doing. It helps poor tired mothers by purifying and enriching their blood and giving them appetite and strength. It builds up broken down constitutions, relieves the pangs of rheumatism and neuralgia, dispels the horrors of dyspepsia and nervous prostration, overcomes the symptoms of catarrh, eradicates scrofula, salt rheum and all blood diseases, and makes the weak and debilitated feel strong and vigorous. Hood's Sarsaparilla is the one true blood purifier. It is the friend of the sufferer and the foe of disease. Hood's Sarsaparilla sells because Hood's Sarsaparilla cures.

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

Our Young People.

TELL JESUS.

Tell the little things to Jesus,
Little things that make you glad,
Cares he not for things that please us?
Not for things that make us sad?
Little trials, little losses,
Little failings by the way,
Little cares and little crosses,
Tell them to the Lord to-day.

As the children run to mother
With their hurts and broken toys,
As the brother talks with brother
Of his fears, his hopes, his joys,
Go and talk a while with Jesus;
Sees he not from heaven above
Things that pain and things that please us?
Claim his sympathy and love.

He who sees the sparrow falling,
Clothes the lily with its grace,
Hears his weak ones softly calling
From their lowly dwelling-place.
Not a soul that trusts him fully,
Seeks his blessing day by day,
Not a heart that loves him truly
Did he ever turn away.

Not unnoted is our gladness,
Not unnoted fall our tears;
Bear your tale of joy or sadness,
Strength or weariness and fears,
Go to Jesus with the story;
Go at once and tell him all;
Though he dwells with God in glory
He is ready at your call.

—Young People's Weekly.

THE LITTLE BELL IN THE HEART.

My heart keeps knocking all the day!
What does it mean? What would it say?
My heart keeps knocking all the night!
Child, hast thou thought of this aright?
So long it has knocked, now loud, now low;
Hast thou thought what it means by
knocking so?

Mo child, 'tis a lively little bell,
The dear God's gift, who loves thee well.
On the door of the soul by him 'tis hung,
And by his hand it still is rung;
And He stands without and waits to see
Whether within he will welcome be;
And still keeps knocking, in hopes to win
The welcome answer: "Come in! come in!"

So knocks thy heart now, day by day,
And when its strokes have died away,
And all its knockings on earth are o'er,
It will knock itself at heaven's door,
And stand without, and wait and see
Whether within it will welcome be,
And hear Him say: "Come, dearest guest!
I found in thy bosom a holy rest.
As thou hast done, be it done to thee;
Come into the joys of eternity!"

—From the German.

HOW BILLY CAME AND WENT,

A TRUE STORY.

BY HELEN WARD BANKS,

Billy came to the Stanlakes' because Sallie had made papa understand that she could not be happy without something to drive, and that she could not harness into a wagon her chickens or her lamb or her cats or her birds.

Billy was such a big fellow and had such strong horns that Sallie was a little afraid of him. But she stepped into the wagon and picked up the reins, Brother Ben let go his hold on Billy's head. Then what a scramble! Up the road and around the corner, wherever Billy chose to go, with Ben chasing after. But Ben could not catch him, and Billy did not stop until he was tired. Sallie, brave and shaking, stepped out of the wagon.

"I think," she said, "I won't drive him till he gets tame."

So Billie was left to wander about, and Sallie kept out of the way of his long horns. But Billy and Norah, the cook, became enemies at once.

On the outside of the kitchen window were solid wooden shutters. Billy soon found he could unlatch these with his horns, and a dozen times a day he would

shut Norah in the dark. She chased him with her broom, but Billy was always too quick for her, and she could only shake her stick at him from the kitchen door, which he didn't mind at all, but began to nibble at the dish towels which Norah had spread on the grass to dry.

And as Billy came to the Sandlakes' because of Sallie, he went away because of Norah.

One day, not finding enough dish towels to eat, Billy was pretty hungry. Norah was going out, and stood at the gate in her best shawl, quite forgetting Billy. Presently she felt a pull at her shawl, and there was naughty Billy munching the fringe.

"Ah, go on wid ye, ye black rascal," Norah cried, clapping her hands. But it was too late. Billy scampered away, but he left a large hole in the shawl.

"What kind of a baste are ye?" Norah said, but then she had to stop and clap her hands again. Master Billy was standing on his hind legs under the clothesline, taking for desert the sleeve of papa's very nicest shirt. At Norah's shout Billy dropped on his four legs and tried to run away.

The open kitchen door looked safe, and in Billy ran. But there he was worse off than ever, for he was shut in. The fire was on the opposite side of the room, and to get away from Norah's broom Billy leaped up on the range.

Then he forgot Norah and her broom. He had never walked on so hot a floor before. Up came one foot and then another, and Bill was dancing a jig.

He did not know enough to get down, and Norah was laughing too hard to help him. So there he danced till Sallie and Ben came and drove him out.

"Ah, ha, Mather Billy!" Norah said, wiping the tears from her eyes. "You'll not be playin' your thricks again on me, mayhap."

And he never did. That night papa said:

"Don't you think we might let Billy go home again, Sallie?" and Sallie answered, with a sigh:

"Yes, papa. He's beautiful, but he doesn't get very tame, and it is pretty expensive to feed him on shawls and shirts."

And this is how Billy came and went.

—The Outlook.

"ONCERS."

There is in every community a large class of what Gladstone calls "oners"—that is, persons who attend only the morning service.

How to reach the "oners" and make the second service attractive and interesting is in many churches an unsolved problem.

Various solutions have been suggested and many of them tried. They are such as these: A song of general evangelistic service, with brief address in place of sermon; sermons illustrated with paintings or stereopticon object preaching; responsive service, with special music.

Sometimes a preacher, with whom phrenologists would call "the bump of reverence small," and unaffected by any sense of propriety, secures immense crowds by announcing absurd and sensational topics, or by marked eccentricities of manner.

In a certain church with which I am familiar, the following plan has worked splendidly: the Epworth League prayer-meeting, instead of being held an hour before the regular church service, begins promptly at half-past seven o'clock and lasts about forty-five minutes, and is held in the main audience-room. About fifteen minutes past eight the pastor goes into the pulpit, and after the announcements are made and collection taken, proceeds at once to preach without any further exercises. This

plan has several well-marked advantages:

1. There is no break; the service is a unit.

2. The young people do not "cut" the evening preaching service by going home or to some other church.

3. There is a marked distinction between the morning and evening services.

4. The preacher has the benefit of the tide of devotional feeling generated in the prayer and praise meeting.

5. The one service melts into the other, and both are benefited thereby.

Would it not be worth a trial in many places?—*Epworth Era*.

A DAY AT GRANDMA'S.

"Now be good children, and be very careful about the cars," said mamma.

George and Jessie said they would, their mother kissed them good-by, and they ran and skipped down the street to the corner to wait for an electric car.

They were going to spend the day at grandma's, where they always had a perfectly splendid time.

Pretty soon the car came, and a pleasant-faced man, who had been waiting also, helped Jessie up the steps and found her a seat, although he and George had to stand because there were so many people in the car.

George was close beside Jessie and they looked at each other and smiled, they were so happy.

After awhile the conductor came along to take up the fares. The pleasant-faced man looked in all his pockets for a five-cent piece, but he could not find one, and so he gave the conductor a quarter. Just then some one spoke to the pleasant-faced man, and he put the change the conductor handed him into his pocket without looking at it.

Then the conductor passed on.

"I wonder why he didn't take our fare?" whispered Jessie to George.

"Perhaps he will take it next time," whispered George.

"Perhaps he won't take it at all, and then we can spend it for candy," said Jessie.

"That's so," said George. "Let's look out of the window and pretend we have paid it."

When the conductor came around again, there were not so many people in the car. George and Jessie looked out of the window and he passed along without looking at them.

They looked at each other guiltily, for they knew it was dishonest not to pay their fare. They knew they ought to hold out the five-cent pieces to the conductor, but they thought of the candy and kept their hands tightly closed around them.

The conductor passed them once more on his way to the rear of the car, but they did not offer him the money.

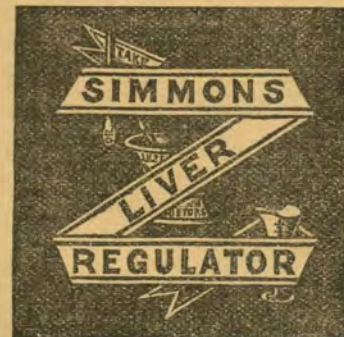
After awhile the car stopped at the place where George and Jessie were to get out, and they started to walk the half mile to grandma's.

They no longer felt happy, for they knew they had done wrong. They walked slowly, and did not look in each other's faces. The sun was shining brightly, but somehow the day did not seem pleasant.

Grandma was very glad to see them, and said they might go to the next house and ask the boy and girl who lived there to come and play with them and stay to dinner.

The little boy and girl, whose names were Carl and Alice, came, and they all went to see the chickens, and played with the new bossy in the barn, and sailed chips on the brook, and picked violets in the field. But they didn't seem to have a very good time, and before noon they quarreled, and Alice and Carl said they "would not play," and went home.

Even grandma's nice dinner did not



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.

taste good to George and Jessie, and they did not eat very much.

After dinner they went and sat on the doorstep and thought.

"I want to go home," said Jessie at last.

"So do I," said George; and they went into the house and told grandma.

She was very much surprised, but she was afraid they were not feeling well, so she let them go, and walked part of the way with them.

When George and Jessie reached the car-track, they sat down on a stone to wait.

"I hope the same conductor will be on the car this afternoon," said George soberly.

"So do I," said Jessie. "I can't stand it to be a thief any longer, can you?"

"No," said George. "It seems as though I never shall be happy again till I've paid that money."

In a little while the car came along, and they were glad when they saw that the same conductor was on it.

When he came to take up the fares, George gave him four five cent pieces. "They are for me and my sister," he explained.

The conductor handed him back ten cents. "You have paid me too much," he said.

"We did not pay you this morning," said George and Jessie together.

The conductor looked puzzled. "I don't remember anything about it," he said. "I guess you'd better keep the ten cents."

"No, no!" they answered eagerly. "We don't want it!"

So the conductor kept it, and George and Jessie each took a long breath. The day seemed pleasant again, and they looked out of the car windows and talked about the things they saw.

When they stopped the car at their corner, the conductor smiled. "I remember all about it now," he said. "I thought that man who got on when you did meant to pay for you. When I see him again I'll pay him that ten cents."

"I don't think we shall feel perfectly happy until we have told mamma all about it," said Jessie, as they turned into their yard.

"No," said George. "Let's tell her right off."

So they did, and their mother said she was very glad they had repented of their dishonesty, and paid the money.

After that George and Jesse felt happy once more.—*Zion's Herald*.

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

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.*

Entertainment.—All correspondence with reference to the entertainment of delegates should be addressed to the Rev. J. N. Crocker, D. D., Saratoga Springs, N. Y.

Other Assembly Business.—Reduced rates of fare on the railroads for commissioners and other persons in attendance have been secured. All correspondence relating to railroad rates or other business of the General Assembly, and all papers, overtures, memorials, etc., should be addressed to the Stated Clerk, Rev. W. H. Roberts, D. D., 334 Chestnut street, Philadelphia, Pa.

Commissioners to the General Assembly.

The Presbytery of Arizona has elected to represent it in the Assembly, Rev. C. H. Cook and Elder Dr. Wm M. Rudd, Alternates: Rev. J. G. Pritchard and Elder Wm. V. Lively.

Box Butte Presbytery, Rev. David Casler, and Elder A. W. Gealy, Alternative, Rev. Chas. E. Rice, and Elder Jeremy Stimson, Presbytery of Nemark, J. Clement French, D. D., W. F. Junkin, D. D.

Presbytery of Larned, Rev. J. B. Fulton and Elder S. Crosby.

Presbytery of Rembina, Minister Rev. A. Carrick, Elder Montgomery.

Presbytery of Minona, Minister, Rev. F. C. Baily.

Presbytery of Chicago, Ministers, George P. Williams, Frederick Campbell, John L. Withrow, D. D., Charles A. Lippincott, Elders James Lewis, D. D., Charles E. Morse, Thomas Hood, Levi W. Yoggy, Charles M. Howe, A. A. Pawling, Henry W. Didley, Henry C. Olin.

ST. LOUIS AND VICINITY.

The installation of officers of the Biddle Market Mission Boys' Brigade is a pleasant present event. G. B. Gilmore is the officer in charge.

Rev. H. M. Campbell had the pleasure of welcoming 10 new members into the Cote Brillante church, last Sunday at the communion service.

Delegates to Presbytery of St. Louis will not forget to bring Sessional Records for review: chairmen of Standing Committees will remember to have their reports in writing according to Standing Rules of Presbytery.—*J. H. Gauss*

Rev. S. I. Lindsay has begun the issue of a handsome, newsy little 4-page monthly *The Exponent*. It is published in the interests of the McCausland avenue church. Mrs. Clara Hoffman the State President of W. C. T. U. lectures on Wednesday evening at this church.

So large is the number of St. Louis Alumni of Westminster College, Fulton, Mo., that they have gathered themselves together and formed an Alumni Association. We are always glad to note among graduates of all good institutions their Alma Mater enthusiasm taking organized form with the practical end of helping the interests of the College.

MISSOURI.

KANSAS CITY, SECOND CHURCH.—The friends of this church are greatly gratified at its prosperous condition under the pastorate of the Rev. H. D. Jenkins, D. D. He began his work there Nov. 1st. It had been more than two years since D. Hays resigned. A portion of the congregation had withdrawn and formed an independent church. From the reports prepared for the Presbytery we gather the following encouraging facts. The income from the regular sources of income has been sufficient to meet every dollar of its expenses, and these are not light. The rentals of chairs have increased at the rate of \$3,200 a year. The Sunday-school contributed for mission and Sunday-school work, out side of its own needs the sum of \$9 50. The Ladies Missionary Society has contributed to Home, Foreign and other missions \$7.50. The church supports its own Industrial and Chinese schools and contributes to the support of the Roberts and Florence Crittenton missions. The church has expended \$950 on

A Progressive Presbyterian Tailor.

THE MID-CONTINENT, after years of experience, warmly recommends the great tailoring establishment of the J. W. Losse Co., 815, 817 N. 6th, this city. Their goods and fitting are of the best, and their prices are very moderate. We have sent many customers there, and intend to continue doing so. So large has the business of this tailoring company become that a lofty new brick building has been erected for its sole use, and will soon be occupied. Among other things, Mr. Losse is a Presbyterian, Presbyterian—and all others—may rest assured of satisfaction in any dealings with this company. See announcement, page 16. *Out of town trade a specialty.*

the parsonage and for other expenses additional to its usual expenditures, and has voted to spend an additional sum in the improvements of the church property. The property is worth \$100,000 on which there is no debt. The income from the ordinary services is sufficient to meet not only its ordinary but also extraordinary liabilities. Since Nov. 1st, 125 new pupils have been enrolled in the Sunday-school, and 100 new members have been added to the church, of whom 37 were added on profession. The total additions for the year have been 104, the largest in nine years. The church is thoroughly united. The attendance on the services is large and is constantly increasing. There is every reason to believe that this grand church will continue to hold its place as one of the leading churches of the South west.

HILL MEMORIAL.—The Rev. J. C. Caruthers closed its labors with this church on the last Sabbath of March.

ALLIANCE NOTES.—The Rev. L. M. Belden read a paper before the Presbyterian Alliance, April 6th on "The Dogmatism of Christianity." He took the ground that Christianity, being a divinely revealed religion, is necessarily dogmatic, Christ speaks with authority because He has a right thus to speak.

The subject of Evolution has been much discussed this year in the Ministers Alliance. Dr. Jenkins spoke on the subject "Why am I not a Evolutionist," on Monday April 6th. Dr. Jenkins does not believe in the infallibility of Darwin or Spencer any more than in the infallibility of Leo XIII. He maintains that the theories of the Evolutionists are based on assumptions that have not been proved and that cannot be proved. They have no better foundation than the dogma of the Immaculate Conception or of the Infallibility of the Pope.

HANNIBAL.—The first Presbyterian church at its April communion welcomed 13 new members, 11 of whom were on confession.—*J. H. M.*

SEDALIA, CENTRAL.—On Sabbath, April 5, occurred the fifth anniversary of the pastorate of Rev. R. R. Marquis. The Pastor preached from Josh. 17: 14, 15, reviewing the half decade of work and girding up for a more vigorous campaign in the sixth year on which we are entering. During the past year all the expenses have been met and \$500 00 of indebtedness canceled. The Sabbath-school is growing rapidly. The attendance on all the services is very gratifying and greater than at any previous time in the history of the church. Six members were added on profession of faith and one by letter, making fifteen additions in the past two months, and a total membership of 200.—*S.*

HOPKINS AND GAYNOR CITY.—There has been an encouraging advanced here, under the lead of Rev. A. D. Selig, who has been laboring here for almost a year. With the former church 4 recently united, and with the latter 17 recently. Gaynor City is a very young, but very helpful church.

JOPLIN.—The Sabbath-school strong and large, and two active Endeavor societies, a faithful ladies' missionary society, and worthy elders are "holding the fort" here, until a shepard is placed over this flock. There is a great field here for active home missions among the many miners who delve in the earth for their daily bread. The South Joplin church still has an occasional preaching service, and a Sabbath-school is kept up.

CENTREVILLE.—On Sabbath, April 5th, at the close of 10 days, special meetings in the Presbyterian church here, the communion was administered and 22 persons received into the church.—*L. Railsback.*

POPLAR BLUFF.—The ladies of Poplar Bluff church held on Easter fair on the 3rd, from which they received \$41. The church and Sunday-school observed Easter with very attractive services and large attendance morning and night. Dr. Bickford preached in the morning on "The Resurrection." Messrs. Stone and Folsom are holding large and enthusiastic temperance meetings, the lectures being illustrated with the stereopticon.

SEDALIA.—On Easter morning April 5th, communion was observed at the Broadway Presbyterian Church, being administered by the pastor, Rev. W. F. Price; assisted by the elders. A large representation of the church attended. Twenty-two persons united with the church. Nine on confession of faith, and thirteen by letter. There was a bountiful "Easter Offering," and a very appropriate sacred song-service in the evening. The church under the leadership of Mr. Price, is in a prosperous condition, and every department of the work being developed anew.—*J. B. Riddle.*

NEBRASKA.

OXFORD.—Rev. D. W. Montgomery, pastor at large of Hastings Presbytery received nine in the Presbyterian church at Oxford on profession of their faith.

WAKEFIELD.—Rev. Mr. Tonge of the Lowe Avenue Presbyterian church has been with this church for a week or ten days. The meetings were well attended and the largest congregations the church as ever seen at a protracted effort before. A number rose for the prayers of the church and to signify their intention to lead a different life. One man stood up and declared that he had spent the previous night in prayer and also and wished to get back to the fold, and to the sunshine of the Masters presence. This is one of the prettiest churches in the city and in the State, the members are of the best material the town is made of. Mr. Tonge had a fine deputation from Waine to attend one of his meetings consisting of the pastor and thirty or forty of the young peo-

ple. He concluded the meetings with a lecture. The people all appreciated the effort and a number will be taken into the church next Sabbath. The pastor Rev. B. F. Pierson is a whole souled man and all the people of the town respect him very highly.

CULBERTSON.—The Rev. D. W. Montgomery, pastor at large in Hastings Presbytery is busily engaged in holding protracted services in the different vacant churches under his charge. He recently closed a series of evangelistic meetings at this place, and at the communion received five new members, four of them uniting on confession of faith. He has received eighteen into the Champion church during the past year.

BLACKBIRD HILLS.—This church is located at the Omaha Indian Agency, and is composed largely of Indians. The Rev. R. M. L. Braden has been assisting the pastor, Rev. W. A. Galt, in a series of meetings, and with good results. Three have been received on confession of faith and four by letter. Our church has contributed to all the Boards during the past year, and have given to the Million-Dollar-Fund. Several new school-houses are being built on the Reservation, which will afford a fine opportunity for holding religious services. Mrs. Galt has a class in sewing, and she also teaches the women how to cut and fit, thus qualifying them for domestic work in the home.

BURCHARD AND BARNESTON.—The Rev. W. D. Patton has just closed a successful year on this field. At Burchard he has received into membership 20, of whom three came in on confession, and seventeen by letter. At Barneston he has welcomed seventeen members, of whom eleven united on profession. The congregations are both harmonious and united, and the outlook is favorable except in regard to finances, which are much affected by the failure of the crops.

UTICA.—At the close of a series of evangelistic meetings recently held here by Mr. W. H. Parker, one of the students in the Omaha Seminary, the Rev. Dr. B. M. Long held a communion service and received 33 new members into our church. Mr. Parker was assisted by Mr. Nence, one of the students in the U. B. college at York. This makes an accession of 74 members, during the fourteen months Mr. Parker has had charge of this church.

NIORRARA.—A gracious revival in which the Presbyterian and Methodist churches of this place united under the lead of Nebraska's evangelist, the Rev. J. C. Redding of York, came to a close March 31st. The meetings began on Sunday morning March 22nd, at the Presbyterian church. The services were so largely attended, that after the second day the G. A. R. Hall was engaged for the rest of the meetings and was crowded night after night, with people anxious to hear the truth and be benefited by it. The afternoon meetings were also largely attended. At the request of the Niobrara ministers, all places of business, even the saloons were closed every evening at 8 o'clock, and men who were never before seen where devotional exercises were being held attended the meetings regularly, and a great many were benefited. Mr. Redding is a very convincing speaker and his pleasant, good-natured manner won him many friends among people who, as a general rule, will keep as far away from a preacher as possible. He is very independent, talking from his own standpoint, not asking what he shall say or making excuses for what he has said. A true, God-fearing man who loves his work and is devoting his life to saving lost souls. The churches of Niobrara will be greatly benefited by his work here. Our Presbyterian church is prospering under the leadership of the Rev. Joel Warner, formerly of St. Edwards, Neb., and the prospects of its future welfare are very promising. A Y. P. S. C. E. has recently been organized with about 25 members. A goodly number of new members will be welcomed into the church on next Sunday morning. We fervently thank our heavenly Father for all these blessings—May the good work continue.

OMAHA NOTES.—Mr. S. A. Parker, Junior in the Omaha Theological Seminary has been laboring faithfully and ardently during the past winter at De Soto and Ft. Calhoun. As a result of revival services held at each place during the past month, a church (Congregational) was organized at De Soto with 17 members. Eight united on confession and nine by letter. The church at Ft. Calhoun had four accessions. The interest at both places is increasing, and a few more additions to the Ft. Calhoun church are anticipated. The Seminary will close on the 23rd inst.—*E. D. W.*

INDIANA.—**WARSAW.**—Rev. Dr. Hill, associate pastor of the 5th Presbyterian church of Chicago, filled the pulpit here on Easter Sunday. He preached two very fine sermons, and is quite well liked by our people. Warsaw needs a pastor for the Presbyterian church, needs a good one, and needs him at once.

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ILLINOIS.

SUMNER.—Three years ago this church had on its roll 25 names, within the three years the roll has been increased to 63, and now after counting deaths and removals has 53 members. During the three years the church has been repaired inside and out, and old debts paid off. Three years ago the church had one acting ruling elder, now there are four ruling elders, three deacons and three trustees. A series of meetings continuing over four weeks came to a close last week. Synodical evangelist Rev. B. R. Moore was here the last two weeks, preaching with zeal and energy. During the meetings 6 were added to the church on profession of faith in Christ.—*W. C. Green, S. S.*

ARCOLA.—In October 1894 Rev. J. R. Skinner was called to this and the Bethel church as stated supply, and since has been installed as pastor. During the first year of his services one was received on profession of faith, or rather renewal of profession, and seven by letter, into the Arcola church. During the four months of this year, one by letter, two on renewal of profession, and twenty-nine on profession of faith; fifteen of the latter were baptized, also one infant. Most of this latter number were the result of a union meeting under the lead of a band of the Salvation Army. At Bethel, six have been added on confession, all received baptism. The work is moving on quietly and effectively.

PRESBYTERIAL MEETINGS.

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.*

DES MOINES will meet in Indianola, Ia., April 21st, at 7:30 p. m. The Woman's Presbyterial Missionary Society same time and place.—*W. C. Atwood S. C.*

OSARK 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.*

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

STOUX CITY will meet at Battle Creek, Iowa, Tuesday, April 22, 1896, at 7:30 p. m.—*Harvey Hostler, 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.*

HASTINGS will meet at Nelson, Nebraska, April 22, 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' Presbyterial 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.—*Valter H. Clark, 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., Tuesday 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.*

Waterloo meets at Greene, Iowa, April 21st, 7:30 p. m. Presbyterial Y. P. S. C. E. meets at same place the 20th, 7:30 p. m.—*C. H. Purmont, 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.*

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MAGAZINES AND PAMPHLETS.

The Bookman easily sustains its reputation; as the April number is made especially attractive and valuable by containing a timely article on "American feeling toward England," by Professor H. T. Peck, and an ably written review from the same pen on some recent books of a warlike character under the heading "The Drift toward war." The "Living Critic"—the sixth of an interesting series, is Mr. Andrew Lang, of whom a fine portrait is given. A new portrait of Alphonse Daudet also accompanies a chatty interview with him in his study, and another amusing contribution is made to previous articles on "Shall and Will," which this time takes the form of a satire, entitled "Dr. Burton on the future tense."

In addition to its ordinary topics, the April number of *The Homiletic Review*, contains a liberal supply of Easter matter and suggestion. The distinguished astronomer, Dr. Charles A. Young, writes in his best style of "God's glory in the heavens," as shown in time-scale of the astronomical universe, and sets forth the marvelous power, intelligence, and wisdom of God as manifested on this vast scale. Under "Papers in comparative religion," Dr. David James Burrell gathers and crystalizes a mass of deeply interesting material on "The Fetish." The distinguished assyriologist, Professor McCurdy of University College, Toronto, throws remarkable light from the recent Assyrian discoveries upon the story of Abraham's great military campaign as related in Genesis 14.

In *Appleton's Popular Science Monthly* for April is Taxation in literature and history showing that squeezing the Jews was then the makeshift for a financial system with many European potentates. Mr. Spencer concludes his series of papers on professional institu-

tions with a general review of the subject, calling attention to the necessity in past times of domination that now appears irksome to many and showing how useless are statutes that do not conform to the natural laws of society. As especially timely topics we note the X rays, on which Prof. John Trowbridge of Harvard, has an illustrated article, and war and civilization, which is treated in a thoughtful and temperate vein by W. D. Le Sueur. Surgeon-General Sternberg contributes a splendid record of the practical results of bacteriological researches.

The Preacher's Magazine for April, with full contents is before us. The "Present-day Preaching" department contains a sermon by the famous Ian Maclaren (Rev. John Watson, M. A.) entitled "The Burning Bush," and one by A. Moody Stuart, D. D., upon "Gideon's three hundred." Rev. Mark Guy Pearse continues to discourse upon sacramental themes with helpful thoughts. "Thoughts for Easter" are good. "A life failure" a sermon for the young, is apt and strong. The homiletics cover a variety of attractive themes, among them "Zacchæus," by Rev. Arthur E. Gregory; "the Benediction," by the Rev. James Feather; "the Candle of the Soul," by David Thomas, D. D.; "Life in Death," by Rev. M. S. De Vere, etc., etc. The "Bible reading," "The children's sermon," by Rev. Samuel Gregory; "Brief Sermons to busy readers," by Joseph Parker, D. D., are all of royal value.

The April number of *The Forum* contains eleven timely and noteworthy articles, the results of original research and investigation in different fields of human activity, by as many distinguished writers:

The leading article is a noteworthy paper by Senator Sherman entitled "Deficiency of Revenue the cause of our financial ills." "Two South African constitutions," by the Rt. Hon. James Bryce, M. P., author of that popular and successful work, "The American Commonwealth." This article is based on the results of a recent visit to South Africa, where Professor Bryce made a scientific study on the ground into the workings of the constitutions of the two South African Republics—the Transvaal and the Orange Free State. "Teaching, a trade or a profession?" by President Schuman of Cornell University, in which he reviews our whole educational system, and saliently demonstrates that unless the teaching profession is removed from its present inferior standing, and placed on a basis of professional equality with the other learned professions, the deterioration of the capabilities of the teacher will continue and so the education of the entire country suffer. He advocates the higher education of teachers, and to this end the establishment of a graduate school of pedagogy—a very instructive and suggestive paper.

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Moralities.

A TEMPERANCE PSALM.

A modern alphabetical psalm on the virtues of total abstinence is furnished by Dr. Cyrus Edson to a recent *North American Review*.

A stands for Alcohol; deathlike its grip.
B for Beginner, which takes just one sip.

C for Companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist.

G for the Guilt he afterwards feels.
H for the Horror that hangs at his heels.

I his Intention to drink not at all.
J stands for Jeering that follows his fall.
K for a Knowledge that he is a slave.

L stands for Liquors his appetite craves.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.

O for the Orgies that then come to pass.
P stands for Pride that he drowns in his glass.

Q for the Quarrels that nightly abound.
R stands for Ruin that hovers around.
S stands for Sights that his vision be-dims.

T for the Trembling that seizes his limbs.

U for his Usefulness sunk in the slums.
V for the Vagrant he quickly becomes.
W for Waning of life that's soon done.
X for his exit regretted by none.

Youths of this nation, such weakness is crime.
Zealously turn from the tempter in time!

IMPORTANT EVIDENCE.

An ex-saloon keeper is our authority for the figures that follow as to the sales and profits of a saloon. He says: "You see, beer costs about \$2.25 a keg and we aim to sell about 240 glasses out of each keg. At 5 cents per glass this makes \$14, or about \$9.50 profit on each keg. Take a place that uses several kegs a day, and you can see where the money comes from. About whisky? Well, the boys never sell any of course—it's wine, only wine you know, made from corn! That sort of tripple sells at 10 to 15 cents a 'smile,' which runs about 12 to the pint or one hundred to the gallon. The truck costs all the way from \$1.00 to \$3 per gallon—the latter for high-toned customers. There are several ways of making a 10-gallon keg grow to 40 gallons by a judicious use of sundry things that I won't name. Of course, the business pays big, but then there are many demands made on the boys, and they lose many a dollar by dead beating. Still, let a fellow keep out of law and his mouth shut on the stuff, and he will save money. I did, but I never liked the business after all. It was not pleasant to see fellows 'blow in' their money when I knew they need-ed it elsewhere, and many a fellow here will tell you that I refused him. Real low fellows make a good thing out of it in making errors in change when selling to boczzy fellows, who being slightly 'off' can't remember where the money has gone, you see. Many of them have to 'whack up' to allay presecutions, and keep the mouths shut. Then comes assessments for political purposes. It makes a big hole in the earnings, especially if some dead-beat lawyer has got the chance to come in on you. I never saw the saloon keeper who took real pride in his business, and I would not go back into it under any circumstances. Don't you print a word I have told you, or else there will be a scalp missing in the camp of the long haired."—*Oskaloosa Herald*.

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FACT AND FICTION.

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"Her fiance is a pronounced brunette, is he not?" said one young woman.

"No," replied the other. "He is a Russian. He can be spelled but not pronounced."—*Washington Star.*

The wife of a minister down in Cincinnati traded a barrel of his sermons not long ago for a new bread pan. The next spring the ragman came around again and asked if she had any more sermons to sell. "Why do you want sermons?" "Because I did so well with those I got here a year ago. I got sick in the summer and a preacher in the country boarded me and my horse three months for that barrel of sermons, and he has since got a great reputation as a preacher up there. I will give you five cents a pound for all you have got."

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dozen cows and two or three calves during my lifetime and I thought I'd read up on cattle and see what was in 'em."

He had been a sailor, mate and captain for thirty-five years and during all that time had not seen a farm.—*Detroit Free Press.*

MULE MUSIC.

The music is very pleasant on account of its variety, as well as being a reminder of other years spent in the South. The creature runs the gamut from the highest soprano just at the point where it breaks into a squel, down to the baritone, in tones sublime and in measures after the motions of the spheres. There is something remarkable in the anatomy and its mobility in his organization. He has a diapason and his tones go through and through what corresponds to the bellows lever, which he works up and down while he sets harmonious waves in motion, according to a standard *sui generis*. When he harmonizes his in-

dividuality, in the air and auricular passages of all that have ears to hear, he lifts his lever and works it up and down, if not the motive power to the instrument, certainly the gauge of its effectiveness; in other words, he cannot harmonize without this caudal motion. The only relief for those who may sink under nervous prostration, sleeplessness and kindred ailments and who have no sympathy for the music, is to tie a string around this caudal lever, to which a stone must be attached, and let this petrine pendant hang about the height of his second leg-joint. When he begins to inflate his bellows, the uplifted stone will strike him on the legs, when he will turn his eyes away from his notes in wonderment at the unwonted sensation and the musician will instantly be changed into the philosopher, investigating primal causes. After having satisfied himself of the foreign character of the pendant, he will commence kicking at it, and a reversion comes, when the musical end surrenders to the executive and the concert ceases.—*Phila. Presbyterian.*

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