

THE MID-CONTINENT

VOL. XXII.—NO. 46

ST. LOUIS, NOVEMBER 11, 1896.

\$2 A YEAR

Hundreds of our subscribers have been "carried" over the past few months. We have waited patiently for their subscription money. But we cannot wait always. Will not those friends kindly pay us now those "little accounts?" Surely this is a reasonable request.

IS THAT Home Missionary box packed yet?

NOW FOR a vigorous campaign in your church!

WOULD THAT the zeal and earnestness of many church members in politics might be shown by the same church members in their religious enterprises.

THE PLEASANTEST thing about the whole campaign were the telegrams between the two candidates, last week. That was the spirit of truest Christian, American, manhood.

THE BRAVE ladies of the tornado-beset Lafayette Park church deserve a marked success in their enterprise this week, particulars of which will be found on page 12, in the St. Louis column.

THE EXECUTIVE committee of the Hospital Saturday and Sunday Association has completed arrangements for the annual collection in behalf of the sick and maimed in the city hospitals. Collections will be made Nov. 28th, and 29th.

AS ILLUSTRATING the popular ignorance concerning this country in England, Dr. Barrows, of Chicago, says that the servant girl in the lodging-house where he was staying in London, asked him, in entire good faith, "if Chicago was in America."

IT IS evidently a hard matter to choke off Kentucky political eloquence. A speaker at Lexington, the other day, was struck in the mouth by a brick, and a local paper says that after swallowing three teeth and a subordinate clause, he went right on.

CIVILIZATION is fighting caste and customs in India. The authorities have forbidden the use of the water-bottle made of skin for transporting drinking water, and have supplied metal buckets instead. They also require all water to be boiled before being drunk. These precautions were instituted to prevent returns of the virulent epidemics of cholera.

ST. LOUIS will soon have the honor of entertaining Mrs. Margaret Bottome and Mrs. Isabella Davis, of the Order of King's Daughters. They will be here to attend the convention of the order, to be held at the Grand Avenue Presbyterian church, Nov. 20-27th. The building up of this movement has been Mrs. Bottome's life work. From a small beginning it now circles the globe, and has a membership of 500,000.

DR. PALMORE of the St. Louis *Christian Advocate* believes that "confidence is being rapidly restored in financial circles." And the reason of it is that last Thursday a subscription bill for the *Advocate* dated Nov. 22, 1859, for \$4.05, was paid. That old bill faded from blue to yellow by age, will ever be kept as a curiosity. For 37 years that delinquent subscriber carried that load on his mind! Think of it, gentle reader!

IT IS said to be a fact that hundreds of Washington women wear upon their hats the plumage of birds which have lost their lives by flying against the Washington monument in the dimness of twilight or day-break. Hardly a morning comes that there are less than a score of dead birds about the base of the shaft. Strange to say, few English sparrows lose their lives by flying against the monument. Their loss could better be sustained.

A LEARNED scientist has recently been investigating the effect of food, particularly vegetables, on the human character, we read. He finds that a diet of carrots ameliorates harshness of character and reduces nervous irritability; peas create fatty tissue and encourage joyousness; while turnips have a depressing

influence. Cabbage is good for pulmonary complaints; while lettuce acts as a sedative upon the human frame, owing to the opium contained in its milky juice. Fortunately, vegetables are cheap. Even editors can "encourage joyousness" by eating peas.

ONE READS so much of the idle, frivolous lives of so many of the foreign "nobility," that it is a great pleasure, occasionally, to look on a picture of true nobility. Among the latter the Dowager-Duchess of Newcastle stands high. She has built a home in the maladorous "east end" of London, which is a base of supplies for the poor and needy. This house is known as St. Gertrude's Home; and there, with the assistance of another lady and two women servants, she is ever ready to minister to their wants, not only by money aid, but by living the lives of the poor people around, with whose families she is intimately associated.

PROFESSOR ACQUOY, of Leyden, has published an account of the five little books recently discovered in a church tower in Boskoop, South Holland. They are religious books, we read, which were in secret use at the hagepreeken, or hedge-preachings, at the time of the Spanish persecution, and they must have lain concealed in the tower of Boskoop for over three hundred years. Of one of them, "Sommige Psalmen ende andere Ghesangen die men in die Christen Ghemeynte in dese Nederlanden is gebruyckende" ("Some psalms and hymns in use in this Christian community in these Netherlands"). Their existence was not known or even guessed at hitherto.

THE LATEST definition of sociology as made in Germany is thus presented in English dress. It is obscure enough to be considered very valuable: "I understand," says Professor Simmel of the University of Berlin, "the task of sociology to be description and determination of the historic-psychological origin of those forms in which interactions take place between human beings." And this recalls a bit of metaphysical definition we found many years ago in a profoundly metaphysical work, an American product, too. The author was not joking, either. It so amazed us as a curiosity in verbiage that we foolishly committed it to memory and it has been abiding in our mental lumber-room ever since. It was a definition of the soul, and it ran thus: "The soul is the organisms in which are inwrought various functionalizations, independent in their respective powers yet correlated to muscles and viscera in the corporeal frame, and organically arranged for repurcussing from one to another, and in a normal condition subordinated to the control of the spiritual autopsy."

ALL RECALL the historic tale of the shipment of marriageable young ladies from England to the American colonies. Strange to say, history may soon repeat itself. In the mining camps of Train Creek and Boundary Creek, of British Columbia, there are ten men to one woman, and wives are wanted. Those are no ordinary mining camps. The law-makers of British Columbia look after their miners as mothers do after sons. The penalties against drinking and gambling are severe. This fact has made the miners money-savers in spite of themselves. From the *New York Times* it is learned that the question of getting wives was raised recently as a joke, but the outcome has been to thoroughly advertise the fact that a large number of marriageable girls can find good husbands by emigrating to the mining districts of British Columbia. A leading miner who went recently to Toronto and Montreal to sell mining property, discussed the matter and got the newspapers to discuss it. He told the Canadians that if they would send 1,600 nice girls out to Rossland alone, every one of them would get a good husband. Reports show that already the girls are taking up the matter seriously. The miners are willing and the first lot of would-be wives will be arranged for next spring.

DR. BATES of the Webster Groves church (St. Louis), announced the other day, during the closing period of the campaign, that he would preach the next Sun-

day on "The Financial Question." The congregation, somewhat increased by the sound of the topic, was large and eager; fears indeed being felt by some over the expected handling of a "touchy" subject. But there is more than one kind of "financial question" these days. If the political and commercial world has been laboring over one, the church world is sorely worked up over another. The pastor, entering upon his sermon, first said: "If any of you have been expecting that I would treat the financial question from the stand-point of a political partisan, I trust you will be glad to know at the outset, that you will be disappointed. But I beg to say that for the spiritual welfare of your souls and of the church, and for the advancement of Christ's cause in the world, the financial considerations which I shall present this morning are more important than the views of all you gold and silver men together; yes, important by vastly more than sixteen to one." He then proceeded to preach a very effective discourse on Systematic Beneficence, which led to the organization of a Tithe-Givers league in the church. This instance of a sermon title recalls an incident during the years following our civil war, when the political world was stirred and divided over the question of "Re-construction" as applied to the Southern States. A certain minister thought to do like Paul, when he said to the Corinthians, "being crafty I caught you with guile." He announced a sermon on Re-construction, and then preached on the necessity of the sinner being made over before God.

THERE IS a "moral hazard" in business. It is a matter affecting business to such an extent that no business man can disregard it and hope to succeed. It is, of course, one of the first and most important elements entering into the calculations of all insurance companies. No insurance company could hope to survive a year that should forget this hazard in the risks it undertakes. An old and experienced underwriter once stated that at times, as high as 55 per cent. of the fires can be traced, directly or indirectly, to the incendiary's torch. We have never heard it estimated at less than 40 per cent. In determining the rates to be charged this percentage must in every instance be added. This is the tribute which honest people are compelled to pay to incendiaries. When we remember that from one hundred to one hundred and fifty millions of property are every year burned in this country we can get a little idea of the magnitude of the moral hazard, and a suggestion as to the pecuniary value of moral principles. Wholesale merchants are also compelled to take careful account of the moral hazard. They keep an army of reporters scattered through the country to watch and report upon the moral character and habits of the retail dealers. Before they can safely give them credit they must know whether or not they are men of moral principle, or whether they are frequenters of saloons, brothels, and gambling houses. After all possible investigation and precaution, a percentage must be added to the price of the goods to cover the moral hazard, and this percentage we always pay at the retail counter. This moral hazard has also brought into existence great guarantee companies, to insure banks and merchants and any who may have places of trust to be filled, against the danger of theft or defalcation on the part of clerks and those seeking places of trust. The time seems near at hand when we shall need bondsmen for all our city officials from the mayor down. We have adduced the above facts not simply to illustrate and prove the moral hazards to which we are exposed in business life but to point out the fact that here is a most serious danger which lies beyond the control of civil law. There is a large field where dishonest people can safely operate, beyond the reach of civil law. This field is left entirely to the church. The church has a moral law which is perfect. No sin or wrong act escapes its notice. It is enforced by the most powerful motives which can affect human conduct. The church teaches righteousness in its most complete and perfect form and enforces it with the high sanctions of eternity. The man in whose heart the law of God is written, needs no bondsmen.

A SONG OF ABIDING.

Abide in Thee, in that deep love of Thine,
My Jesus, Lord, Thou Lamb of God divine,
Down, closely down, as living branch with tree,
I would abide, my Lord, my Christ, in Thee,
And Thou in me.

Abide in Thee, my Savior-God, I know
How love of Thine, so vast, in me may flow,
My empty vessel running o'er with joy,
Now overflows to Thee without alloy,
My best employ.

Abide in Thee, nor doubt, nor self, nor sin
Can e'er prevail with Thy blest life within;
Joined to Thyself, communing deep, my soul
Knows nought beside its motions to control,
Thou hast my whole.

Abide in Thee, dear hiding-place secure,
May oft deep purging for my sins ensure,
But branch, when pruned, is nearest to the hand,
Though bleeding much, 'tis what Thy love hath planned.
Shall I withstand?

Abide in Thee, 'tis thus I inly know
The secrets of Thy mind e'en while below,
All joy and peace, all knowledge of Thy Word,
All power and fruit in service for the Lord,
It doth afford.

Abide in Thee, one life is mine and Thine;
All fullness that's in Thee is counted mine,
As branch must bear the life-fruit of the tree,
So thus to show Thyself, Thou needest me,
As I need Thee.

BURNING, YET UNCONSUMED.

BY REV. JESSE S. GILBERT, A. M.

The bush burning yet unconsumed in which God appeared to Moses in the desert, has been the "fit symbol of God's afflicted people in Egypt and of His suffering church in every age." A burning bush with the motto, *Nec tamen consumebatur*, is the official emblem of the established church of Scotland. God's people have been the object of persecution in every age. Abel slain because his works were righteous, was the first in a long line of martyrs. Noah was the subject of derision for a hundred and twenty years, while he toiled faithfully at the building of the ark, with a patience and courage that was sublime. Long did the Jews, the ancient people of God, toil under the cruel lash of Egyptian bondage. All of the apostles, excepting John, are said to have suffered death for the Master's sake.

Wave after wave of bloody persecution rolled over the infant church. In after centuries papal Rome took the place of pagan Rome as the great persecutor of the saints of the Most High, and it has been estimated that, directly or indirectly, as many as fifty millions have met their death at the hands of the papacy. From the fires of Smithfield, the dens and caves of Scotland, and from the depths of dark and dreary dungeons where innocent men and tender women were tortured and slain, comes from palid lips testimony to the truth as it is in Christ Jesus. Christians are no longer persecuted with fire and sword, but the cruel sneer and the outstretched finger of scorn, still give evidence that those who will live godly must suffer persecution. The church has been tried by internal foes. There was an Achan in the camp of Israel, and a Judas amid the twelve. The Corinthian church was torn by dissension and those of Galatia deceived by false teachers. Heresy in doctrine has been added to inconsistencies in practice. The early church just escaped being wrecked upon Judaism. The Gnostics of the second century, and the Arians of the third led away multitudes from the apostolic faith. In our own time, assaults upon fundamental truth, come more frequently from false friends than from open enemies. Superstition has sought to degrade and conceal the truth, and primitive faith has lain buried for centuries under piles of rubbish.

But while thus in the fire, the church is not consumed. The leading nations of the world are Christian nations and the story of the cross will soon be told all round our globe. God's Word, like His church, has been in the fire, but the fire has been powerless to do it harm. It has been tested by the lapse of time, but time that tries all things, that wastes the human frame, that wears away the mountains and drives away the lustre of all earthly glory, only adds to the power and triumphs of the Word of God. Hostile criticism has in vain sought its overthrow. It has not been invalidated by the multiplied discoveries of modern science. Never was it more extensively circulated or more potent than at the present time. Above all, it has been tested in Christian experience. Multitudes have come under its trans-

forming power and been blessed and cheered by its precepts and promises. Christian truth like scientific truth can be tested by actual experiment, only the experiment must accord with its nature and its laws. It is so with all science. A telescope is of no use in the laboratory, and the stars cannot be seen through a crucible. The man whose heart is steeled against God's Word, can no more judge of its truthfulness than an ignorant peasant can pronounce upon some disputed point in natural science. "He that believeth hath the witness in himself." Obedience is the organ of spiritual knowledge.

Burning, yet unconsumed, describes the experience of the individual Christian. They greatly err, who imagine that the child of God has no trials and no temptations. The Lord Jesus was tried and tempted at every point and shall the servant be above his master? The flame of severe temptation has encompassed some of God's choicest saints. Often is the Christian plunged in the furnace of affliction. That God sometimes chastens his people is a truth proclaimed by Scripture and verified by experience. Persecution has often been added to the believer's trials. But amid all these things the heart stayed upon God is kept in peace.

According to an old legend, the nightingale sings its sweetest notes with its breast pressed against a thorn. Out of trials and conflict have come some of the sweetest notes of Christian song. Even in the crucial hour of death, in that supreme moment, when words are exchanged, the child of God can utter a swan-like song of victory.

Multitudes have felt, if they have not exclaimed:

"I go from poverty to wealth,
From rags to raiment angel fair.
From the pale leanness of this flesh,
To beauty such as angels wear.

"I go from chains to liberty,
These fetters will be broken soon,
Forth over Eden's fragrant fields
I walk beneath a glorious noon.

"God lives! who says that I must die?
I cannot while Jehovah liveth:
Christ lives: I cannot die but live,
He life to me forever giveth."

Spring Valley, N. Y.

FIRE FROM ON HIGH.

REV. JOSEPH F. FLINT.

A blazing torch was lit when Dr. Gregory, editor of the *Homiletic Review*, sent forth his clarion call to the ministry, pleading for a mighty forward movement all along the line. From the same source in the east has come another flaming torch, "The Twentieth Century's call to Christendom," pressing home the need of personal consecration and immediate practical efforts on the part of every believer for the conversion of the world. Dr. Nicolls, speaking for the west and southwest, lights a needed fire when in the MID-CONTINENT he says, "We need a Gospel, not of mere words, but of power and life, a preaching of it that will convict the world of sin, of righteousness and of judgment to come. And this is but to say that we need the Holy Spirit, in the powerful and gracious exercise of his ministry." Dwight L. Moody believes that "the proposed movement for the immediate evangelization of the world is timely. He believes that there never was a moment since the parting commission of our Lord, that such a movement would be out of season, and the sooner the church is awakened to activity the better."

The trumpet's voice hath roused the land,
Light up the beacon-pyre!
A hundred hills have seen the brand
And waved the sign of fire.

The church needs the baptism of the Holy Ghost and of fire from above, a sin-consuming, life-giving fire, that will bring in a high state of spiritual prosperity from one end of the land to the other. As we scan the signs of the times, we may reverently say that the hour is at hand for an unusual and glorious season of refreshing:—

1. This generation has not witnessed such a tremendous political upheaval as that which characterized the late seething campaign. Tongue and pen, platform and even the pulpit have been ceaselessly active arguing, persuading, debating and prophesying, with the entire nation as an attentive audience, and as a result we beheld the sea of society lashed into foam like the ocean after a storm. Thought, emotion, imagination, reason and the will were all aroused to the highest pitch. Can the church of Christ afford to see this potential power subside into nothingness? Dare we let slip this splendid opportunity to turn the high tide of popular agitation into religious channels? Let us ask the people to weigh the claims, enlist their sympathies and cast

in their lot with the world's greatest candidate, the Lord Jesus Christ.

2. The inevitable reaction will now set in. People will gradually discover that they threw up their hats and went wild over what is after all only one of the minor interests of life. There is a lurking suspicion that money cannot satisfy the hunger of the soul. Immortal beings cannot be fed on gold or silver. The infinite cannot be satisfied by the finite. At least, now that men have caught glimpses of vaster vistas and wider interests than their own petty private affairs afforded, the hour is propitious to show them with all the unction and urgency of which we ministers are capable, what the kingdom of Christ can do for them and their fellowmen. At this very time the more thoughtful minds will be in the mood to turn with satiated disgust from the arena of politics, and please God, will be ready to receive the sweet and satisfying truths of the Gospel of grace.

3. Then it should not be overlooked, that every prolonged period of hard times has been followed, by great waves of revival work. 'Twas so in the thirties, and again in the fifties, and why not now? Man's extremity, is God's opportunity. It is a providential fact that material depression predisposes men to receive spiritual riches. Every church should be turned into a bee-hive of activity, and every prayer-meeting throb with an earnest spiritual life, melting away formality and consuming the dross of worldliness. Please read 1 Kings 18:th chapter and the 38 and 39 verses.

Harvey, Ills.

EUROPEAN SCENERY AND ART.

REV. D. H. RIDDLE.

The American who takes the ordinary summer tour for the first time through Great Britain and the Continent will be subject to many surprises if not disappointments. That if he is obstinately honest and not too much under the influence of "a personal conductor" or a Baedaeker.

In the first place he will be disappointed if he expects to find much that is very different, or anything that surpasses the scenery of his own country. It is scenery glorified by art and ennobled by history. It is the fact that every little stream and hill is made beautiful by the song or story of genius, or sacred by the acts of noble men in the past, that makes the difference between scenery there and here. That is about all there is in it, but it is everything to a man of taste and imagination. To such an one a visit to Europe is not so much a revelation as a reminiscence. He is walking not among new and strange objects of interest but among scenes he has long ago visited in his dreams. He has dwelt among them ever since his imagination was awakened by poet, novelist or historian. For this reason no one should visit Europe without an intimate knowledge of its History and Literature. You will take nothing away unless you bring something with you. You will see little there unless you have already seen and thought much here.

Another surprise is, the slight influence art has had in elevating the character of the people. Art is about one in lavish abundance. It is perfect art. It is even art employed in the service of religion. The best of the architecture and paintings are in churches. The great masters, Michael Angelo, Raphael, Giotto, Domenichino carved and painted and planned their work in the service of the church. Yet with all those churches and that religious art, the morals of the people are low.

If art is the sole object of the tourist let him by all means begin in the north and travel south, at every step it improves. He will find that England has borrowed nearly all that is great and beautiful from the nations south of her. Holland, Germany and France have taken in turn from Spain and Italy, the fountain head of all that is greatest and best.

On the other hand if men and morals are the things our traveller seeks then let him reverse the order; begin south and go north, for at every step while art deteriorates, manhood improves. France, for instance, so faultless in taste is degenerate in all else. It has for the most part no morals, no religion not even the ancient valor left, only manners and form, the outer shell of things.

Italy is more religious but not much better in morals, and where art abounds there vice much more abounds. Under the very shadow of the finest of masterpieces lie beggary, filth and shame. Caricatures of manhood go staggering by in the form of the weak and effeminate soldiers who cannot even stand before the savages of Africa. Rome is almost as corrupt as Paris and Naples, and Naples is near a burn-

ing pit and reminds one always of Sodom and Gomorrah.

On the other hand as one proceeds northward, and art fails in originality and purity, men improve in power. The Germans have great civil and domestic virtues; their soldiers are earnest and educated.

The English are sincere and brave and on the whole truly religious, while in Scotland manhood reaches its brightest, consummate flower. The finest specimens of moral worth and vigorous mentality are found among those very rocks and under those misty skies where Sir Walter Scott found his types and where still Barrie, MacLaren, and Crockett enrich their pages to the delight of the reading world of today.

What is the inference to be drawn? Is it that the tendency of art is immoral? Is it that there is no close relation between the good, the true and the beautiful? Does it give the lie to Ruskin's constant teaching that all great art is praise, and is of necessity the expression of the purest and the best? Not at all.

Only this that like all other of God's gifts it may be abused and misused. To the pure, it is pure, it ennobles the whole nature, but to the impure, it defiles and debases. It cannot create character or religious principle, but if it finds them it helps and enhances. If it finds man weak and ignoble it only feeds and hastens the decay. If it finds man devout, earnest and believing then art becomes a graceful channel for the expression of high thought and the hand-maid of religion.

Washington, D. C.

THE BUILDERS.

[Dr. Henry Van Dyke furnished a noble poem on the occasion of the late celebration at Princeton University. We give the concluding portion, with its beauty and stateliness.]

O Thou whose boundless love bestows
The joy of life, the hope of heaven;
Thou whose unchartered mercy flows
O'er all the blessings thou hast given:
Thou by whose light alone we see:
Thou by whose truth our souls, set free,
Are made imperishably strong;
Hear Thou the solemn music of our song.

Grant us the knowledge that we need
To solve the questions of the mind;
Light Thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law,
And gild the towers of truth with holy awe.

Be Thou our strength when war's wild gust
Rages around us, loud and fierce;
Confirm our souls and let our trust
Be like a wall that none can pierce;
Give us the courage that prevails,
The steady faith that never fails,
And help us stand in every fight
Firm as a fortress to defend the right.

O God, make of us what Thou wilt;
Guide Thou the labor of our hand,
Let all our work be surely built
As Thou, the Architect, hast planned.
But whatsoever thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast.

NOTES ON PREACHING.

FROM DR. WATSON'S (IAN MACLAREN) YALE LECTURES.

There are sermons where religious ideas seem to jostle one another and brawl together from the beginning to the end.

We have lost the art of meditation: It is not study; it is not reading; it is not imagination: it is brooding.

Congregations have a cause of action against a preacher who has not arranged his stuff properly.

A secret of speech that you have noticed with great speakers is not to be afraid of the commonplace.

Whatever you have sown you are going to reap, is what you are going to preach every second Sunday: on the other Sunday you will preach, Whatever you have sown you are not going to reap, because of the marvelous grace of God.

Perhaps the worst training for lucidity is the reading of philosophy. But do not have your philosophy in your sermons. People want water filtered, but they do not want the gravel in the glass.

I owe more than I can tell to one English poet, Browning, but I have ceased long ago to quote him.

As to denunciation. If a thunderstorm is in the air, let the thunderstorm be brief and let there be clear shining afterward.

If a man reads a sermon he loses the immense advantage of the environment.

As to former times. The congregation knew what the minister was going to say; and the minister said what the congregation expected him to and there was no wear and tear on the nerves.

Then the people came to please the minister, but to-day we are rushing rapidly to the other extreme, and the minister is apt to enter the pulpit to please the people.

We must set our faces against every form of vulgarity in the pulpit, not merely in justice to the gospel, but in justice to a great profession which is threatened to be degraded and despised.

We are being taught by the spirit of Christ to-day that Christ did not die for individuals but for the whole human race into which he was incarnated.

As to a trained clergy. It is possible to state as a matter of fact of which you and I are perfectly well aware, that there would not be a congregation left in English-speaking lands within ten years if there were nothing but evangelists.

As to well read parishioners. A young lady whom you take into dinner will ask your opinion on some point of theology between the fish and the soup.

A man may preach theology, from January to December, and the best theology, and the people never know that he is preaching it at all.

The critics have been much misunderstood and shamefully treated, but they have rendered great service. I think critical views should be advanced by middle aged men, and by good-natured men.

As to excuses for absence from church. Every church has draughts, and they are incurable, and are due to the direct influence of the Prince of the power of the air.

I think the minister should rule. If he does not, who will? Very likely the noisiest, the worst-tempered or the richest.

As to those who are going about saying they are very sorry to say that although their minister may be a very good man they are not getting the benefit they should from his preaching: There should be a quarantine church for these mischief-makers and the minister who has wrecked three churches by ill-temper should be appointed minister. There they should be kept until they repent and then return to those parts of the old church that have been desolated by the "draught."

As to pastoral calls. We can only be fifteen minutes in a house, but it is amazing what can be done in fifteen minutes when it is understood you have come for business and when the weather is taken for granted—not discussed.

A pastor should regard every confidence as absolutely sacred. What he has to fear is leakings. He is not to consider even his wife a partner in this matter of confidences.

Congregations are not willing that a man shall harangue the Almighty, or go maundering into his presence without knowing what he is going to say. There are men who ask for what we do not want and misrepresent us before the throne of grace.

Worship has come to be pleasing, it has come to be restful, and I am afraid we shall live to see it amusing.

THE MINISTER'S DEPRESSIONS.

While "the blues" are more or less epidemic in their range and include all classes in their visitation, they make "special rates" for ministers. We do not assert that ministers suffer more from periodic attacks of depression than others, but that they are subject from the very nature of their work to peculiar forms of the malady. Few of them escape that regular intermittent known as "Blue Monday," which is a transient form of nervous prostration induced by the Sabbath strain, and their are many other professional conditions which develop kindred symptoms.

It is hard to serve as an ambassador at an unfriendly court. And the kingdom which the minister represents is one with which the kingdom of this world is not in accord. The overtures he brings, and the message he bears are not cordially received, and in proportion to his earnestness must be the emphasis of his lament. Who hath believed our report? If Christ and Paul wept on this account, the minister is excusable for some degree of depression from this cause. Elijah had a terrible reaction after his open air, all day service on Mount Carmel, and what a fit of the blues it gave him when he came to measure the permanent results of that day's work! How many servants of God have shared at least in measure such disappointment.

Pastoral work, too, is prolific in opportunities for depression. Some people are very gifted in the art of making their minister feel uncomfortable, and some-

times lead him to envy the day laborer who knows just what he has to do, and just what he will receive.

There often comes to the minister, especially when he has been long enough in his charge to absorb all the nutriment of novelty, a sense of weariness and isolation. Life settles down into routine. There is not much to stimulate or encourage. Parishioners are not in some places very sociable. They are absorbed in their own interests, and maintain their own old social relations among themselves. They are often forgetful of the fact that their pastor and his family are necessarily separated from their natural ties, and might sometimes get lonely. "I am going to advertise my front door bell for sale," said one of these left alone pastors, "we have no use for it." A certain minister who had a talent for saying sharp things pleasantly, greeting one of these socially derelict members of his congregation on the church porch one Sabbath, after service, as he was turning away, said: "Come and see us. Any of the neighbors will tell you where we live."

But let it always be remembered that ministers, like their Master, are sent to their posts, not to be ministered unto, but to minister. The less the encouragement from the flock, the greater should be the dependence upon the chief Shepherd. It is an unspeakable privilege and honor to be in trust with the Gospel, and the obscurest charge is grander than a throne. "Go back to your place, sir," said President Jackson to an office-seeking minister, "and remember you have a position far outranking any in my power to give." And said Rowland Hill to a young minister complaining of the smallness of his parish. "It will be big enough for you to give account of in the day of judgment." God does not estimate churches by the number of pews or amount of salary. And somehow, with all their occasions for depression, ministers manage to pass through life safely and happily. Their life average is longer than in most other pursuits, and they get as large or a larger share of enjoyment out of life. We believe it is with them as a certain minister said once of little children, "If there were not a special Providence watching over them, none of them would come through the dangers which beset them." The God of the prophets has them in His safe keeping.—*Christian Intelligencer.*

NOW.

The present, the present is all thou hast
For thy sure possessing;
Like the patriarch's angel, hold it fast
Till it gives its blessing.

Like warp and woof, all destinies
Are woven fast.
Linked in sympathy, like the keys
Of an organ vast.

Pluck one thread, and the web we mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run.

O restless spirit! wherefore strain
Beyond thy sphere?
Heaven and hell, with their joy and pain,
Are now and here.

Back to thyself is measured well
All thou hast given;
The neighbor's wrong is thy present hell,
His bliss, thy heaven.

Then of what is to be, and of what is done,
Why quierest thou?
The past and the time to be are one,
And both are now.

—John Greenleaf Whittier.

After long years work is visible. In agriculture you cannot see the growth. Pass that country two months after, and there is a difference. We acquire firmness and experience incessantly. Every action, every word, every meal, is part of our trial and our discipline. We are assuredly ripening or else blighting. We are not conscious of those changes which go on quietly and gradually in the soul. We only count the shocks in our journey. Ambitions die, grace grows as life goes on.—*Frederick W. Robertson.*

We have not to mourn as they that have no hope, nor to be cast down toward the earth as they that have not a heaven to look up to, nor to be as they who have a servile yoke upon the neck, but rather as they that bear the cross after Christ and are able to fix their eyes upon him going before and thus by the love of him constraining them have even in tribulation a joy of which the world knoweth not.—*Isaac Williams.*

Turning Water into Wine.—A few years ago at one of our universities, our Lord's first miracle was given as the subject for the grand prize poem. Many long and elaborate poems were sent in for competition by the undergraduates, but the one which carried off the prize consisted of a single line, "The water saw its God, and blushed."

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Send to 156 Fifth Avenue, New York, for the latest information in regard to Home Missions, before you preach to your people on this great subject.

Very many of our churches will take up collections for Home Missions during the month of November. If ever there was a time when information should be imparted to the people as to the real condition of the Board, the field and the trials of the missionary—that time is now. The hardship entailed upon the home missionary, by the embarrassed condition of the treasury, has ceased to be simply sad, it is deplorable and pathetic. A strenuous effort ought to be made by all our church membership to help bear the burden imposed upon the missionary by a depleted treasury. If the membership of our church could be led to make the "enormous sacrifice" of two cents per week or one dollar for a whole year, the burden would be lifted and the hearts of hundreds of faithful workers made glad.

Now is the time to turn attention most seriously to the cause of God and to the claims of the kingdom of Christ. Administrations come and go—politicians rise and fall; but the cause of Christ "abideth forever." The duty of preaching the Gospel and the giving of means that the Gospel may be preached, is age-long and perennial. It is as important to the upbuilding of the kingdom of Christ as is the sunshine to the natural world or as is the atmosphere to the life of man. It is time, high time for all men, everywhere to be giving most careful attention to these weightiest of all important things here below. May the "zeal of God's house" begin to bear more apparent and generous fruits on the part of all God's people.

One of the cheering things coming to us all, is the notes of encouragement and courage to meet present exigencies coming out of our presbyterial and synodical meetings, as reported in the religious press. If the same spirit is carried down into and made effective in the practical activities of the church during the coming winter, brighter and better days are before us in the work of building up of the Redeemer's kingdom. Much will depend upon the individual activity and fidelity of the ministers and elders, who have caught this spirit, in the details of work among the members of each individual church. As in a pending political campaign, the most effective work is done by getting the individual voter to do his duty, so in the campaign for Christ and the perishing during the coming months the most effective work will be accomplished where individual and personal work is done. This is true not only in the matter of leading sinners to Christ; but pre-eminently is it true in regard to getting all our church membership to bear an honorable part in lifting the debts of our Boards and in filling the treasury of the Lord with the means absolutely necessary to meet the present crying needs of the hour for advancement. "Hand to hand" work is what is needed. Everywhere, in all our churches, must we talk "as we rise up and as we sit down", "as we are in the house or walking by the way" of the present urgent demand that every man, woman and child, in our whole communion, should do something and do it quickly, to "bring the tithes into the storehouse" and to help fill the depleted treasuries of our different Boards. 'Tis true that Boards are mere agents, the servants of the church to do an appointed work, and the supreme effort of the hour ought to be to establish a "quickened conscience" in the individual as to the obligations, resting upon each, to the King and Head of the church. Our people are stewards of God's good gifts and the Lord clearly claims his just proportion of every one, be it little or be it much, and the present duty, imperative duty, of the leaders in the church is to see to it that the stewards of the Lord are not hiding away the Lord's own in a napkin.

KANSAS ITEMS.

GIRARD.—There were four adults and one infant baptized at the Presbyterian church, Sunday morning, Oct. 25th, and in the same service the names of fifteen new members, who have joined said church since the communion on Sept. 27th, were read for public recognition, which, added to the twelve who were welcomed at that time, shows twenty-seven additions to the Presbyterian church of this city within one month of time. This is simply the result of the regular services.—S. B. F.

IDANA.—The communion services held in the Idana Presbyterian church, Kas., with preparatory services on Saturday last, were the most pleasant and profitable ever held in the history of the church. The Spirit of peace and serious attention appeared to hover over the large congregation through the entire services. On this pleasant occasion two were received to the communion of the church on examination and were baptized. Four children were presented for, and received baptism. * *

OSAGE CITY.—Rev. J. G. Cunningham, has resigned the pastorate of this church in order that he may accept a call to the church of Wellington, Kan.—S. B. F.

WICHITA, FIRST.—Rev. Chas. E. Bradt, will be installed pastor of this church, the evening of the 12th of November.—S. B. F.

CONWAY SPRINGS.—Rev. E. J. Brown, declines the call to the church of Cottonwood Falls, and will remain at this place and Peotone where he has been the successful pastor for many years.—S. B. F.

Communicated.

AN EARNEST APPEAL TO THE PRESBYTERIAN CHURCH IN MISSOURI.

It would give me great pleasure to say to this church in its congregational and ecclesiastical gatherings what I have to say at this time in regard to the American Bible Society, but as I can not be in more than one place at a time, and as other churches have claims upon me as well as yours I send this communication to you through THE MID-CONTINENT.

The Board of Managers of the American Bible Society regard with satisfaction the fact that there has been a wider distribution of the Scriptures, both in the home and foreign field, during the past year than during any year of the Society's history which is due chiefly to the improved methods of Bible distribution.

There were 830,125 volumes issued for the home work, and 890,153 volumes distributed outside the United States. While it is true that more could have been done had the income of the Society warranted larger expenditures, regard for the future of the Society demanded a curtailment of its work.

The sum total of the expenditures in the home and foreign field is thus contrasted with the receipts—expenditures \$295,964.39 (not including the discount on sales \$18,736.35), benevolent receipts \$216,204.60.

The collections from auxiliaries, individuals and churches are less than they were twenty years ago by \$5,484.54, and from auxiliaries about one-fourth what they were thirty years ago.

The manifest reason for the small amounts which the society is receiving in, direct contributions is the prevalent belief that the American Bible Society is a richly endowed institution and requires only occasional gifts from churches and individuals as a manifestation of their interest in it as old and honored institution.

The Board of managers answer such impressions by a plain statement of the actual resources at their command and show that they are far less than the necessary appropriations and that in a very few years the reserve fund which has met the increasing demand upon the society will be exhausted. They lay the issue before the churches to be settled and ask,—“Will the churches supply this society with the necessary funds to prosecute its expanding work or will they undertake their own Bible work and permit the American Bible Society to become a thing of the past?”

By repeated resolution the Presbyterian Church has amply endorsed the society and recommended it to the support of its respective congregations and individual

members. It has become manifested long since to your church as well as to others that the work of translating, printing, and distributing the Scriptures can be more efficiently and economically done by this society with this one object in view than by the churches acting independently. Not one of the co-operating churches is now prepared to assume the new burdens which would come upon it were this society to withdraw from the field. There would be a famine in every mission field under the care of the American Churches were such a withdrawal to occur. The Presbyterian Church would in nowise be prepared to undertake its own Bible Work. You would be at once involved in a large outlay for the publication and distribution of the Scriptures.

Now to you as well as to other co-operating churches whose Bible work this society has done so long, so efficiently, and so economically, the board of managers say in their last annual report of the eightieth year of its work: "It is evident that in a very few years at the present rate of receipts and expenditures the resources of this society will be exhausted, and that too when the work in the home field was never more needed, nor the way more open in foreign lands for an almost unlimited distribution of the Scriptures. Must the work cease or dwindle into almost insignificant proportions? There is only one remedy. There should be at once an earnest and united effort on the part of all the co-operating churches to have every one of their congregations take an annual collection for the American Bible Society, which is the accredited agent of the churches for doing this work."

I send this appeal to the Presbyterian church in Missouri with the hope that you will speedily make a liberal offering for the present emergency of the society and then regularly and annually give at least as much as five cents a member to its support.

The contribution from your 20,512 members in Missouri last year was less than two cents a member. Of the 222 churches in the State, only 23 contributed anything. Three churches from Kansas City Presbytery report \$18.35; two churches from Ozark Presbytery report \$9; five churches from Palmyra Presbytery report \$35; two churches from Platte Presbytery report \$18; sixteen churches from St. Louis Presbytery report \$323.30, making a total of \$403.65.

A. R. BOND.

Dist. Supt. A. B. S. for Mo.

1516 Locust Street, St. Louis.

MAKING CHURCH HISTORY.

BY REV. J. C. TAYLOR.

An excellent likeness of the venerable Secretary of our Board of Relief, looks out upon us from the pages of a late number of the *Church at Home and Abroad*. The face there portrayed is restful, yet radiant with the light he has been so instrumental in diffusing to many hearts, through many homes. But when we listen to his address before the last General Assembly, or scan his recent correspondence with Presbyterial Committee-men, notwithstanding he strives to assure us of its silver lining, a cloud is manifestly hovering over his heart. That it does not darken his countenance with the shadows of worldly-minded concern, is evidently due to the fact that for so long he has forgotten himself, in befriending his brethren and ours of the great Presbyterian family.

A liberal allowance of this same well-beaten "oil of joy," distributed from the central sanctuary of every congregation, would greatly multiply the number of shining faces throughout our Zion, without lessening in any degree the glory of the ancient Moses.

In prosperous times the Presbyterian church devised and promised liberal things for those who, dismissing provident effort at the accumulation of a competence, devoted time, talent, energies all, to the ministry of the word, and work of the church. Now she is engaged in making history, as she proceeds to show after what manner those pledges shall be fulfilled.

Let it be such history as will not rise up, in cadaverous shroud at some future Philippi, to mock, as we grapple with unforeseen complication. Unexpected emergencies may sometimes suggest a modification in the details of former engagements. But they no more justify neglect, or repudiation of responsibility, or any approach to either, than do the changes of the weather.

A "right smart" South-western Cyclone will doubtless derange preparations for dinner, and inconvenience the boarders somewhat; but troublesome as these aerial disturbances may prove at some points, that is small reason why Presbyterians generally should not break bread as usual, "eating their meat with gladness and singleness of heart."

Would the church as at present made up establish her right to succeed to the honorable record and sacred trust of the fathers? Let her inquire Gideon-like, "What manner of men they were" whose claim, to live while they live, and to respectable Christian burial when they die, needs at this late hour to be vindicated. The answer need not to be sought afar off.

The reply elicited by the Abi-ezrite when about to vindicate the memory of his brethren, will serve here. "As thou art so were they; each one resembled the children of a king."

With the cowardly suggestion which lurked underneath this graceful compliment to the living and powerful brother, he would have nothing to do, but proceeded to measure out even handed justice with the sword. Gideon could not be made to believe that his own mother's sons were not brothers indeed.

Barbarous reasoning as to meeting our obligations, whenever it tempts the individual or tempts a communion of the body of Christ, should be hewn to pieces with like fidelity.

Twenty-five years ago Rev. Cyrus Dickson, D. D., then a venerable secretary of the Home Mission Board, was heard to assert in the Synod of Central New York, meeting at Binghamton, that "Among the Home Missionaries of the board a thousand men might be found who would match any other thousand of their ministerial brethren." The remark was made in no invidious spirit or connection; the speaker was incapable of provoking brethren to envy. But the eloquent address was full of impressive facts, going to show there was danger the church might underestimate both the quality of the work being done and the necessity for it. It is repeated now because of the admitted danger that the church may fail to redeem her pledges to these same men, so far as they are still living.

Cheered and challenged by the confidence the Board reposed in them while carefully regarding and tenderly vindicating their fidelity, this valiant regiment of Home Missionaries, and that other dauntless regiment composed of Home Missionaries' wives, contributed their full share, toward making the forty or fifty years preceding the recent inhibition of new work, the golden era of Presbyterian progress.

"As thou art so were they;" each the peer of his true yoke-fellow in widely distant and different spheres. 'This reflects not only the ministerial parity of our church, but the spirit of our Master's Golden Rule, which is indispensable to continued success.

Our Fathers do not live forever, nevertheless from that same band in whose self-denying perseverance resided so much of the power and vitality of the church that for a long time to come she must continue to refer to the transactions and exploits connected with their pioneering as constituting her grandly heroic period, many of the worthy beneficiaries of Relief Board are now taken.

One writes that he has "just entered upon his eighty-ninth year". Soon after the acquisition of California he rounded Cape Horn to take part in the evangelizing of that land of wondrous history and resources. In the natural course of things not only his active service is ended, but that of men who are his juniors by several years.

They are "Honorably Retired," but the church's account with and for them is by no means closed. For quite obvious reasons a "cut" cannot be acquiesced in here, with the same facility shown in other directions.

To be sure the weaker party to the covenant is in the power and keeping of the stronger. But they whose health and strength have been worn out in the service of the church cannot live on resolutions of sympathy, nor can the church afford to have them try the wretched experiment.

We will not believe unless compelled to it, that the great Presbyterian church will now economize by withholding the bread of those, who gave freely of their youth and prime to break up her fallow ground and reap her bounteous harvests in other days.

AN EXCEPTION TAKEN.

To the Editor:

I have just read with interest a very good article in the MID-CONTINENT of Oct. 14th on the advantages of America in Foreign Mission work. Certainly the United States as a world power is not so impressed on the minds of the heathen as is the case with the other nations referred to. In speaking of England and her colonies, however the writer falls into the common mistake of Americans. The nightmare of 1776 is upon them, and they see visions of Embargo acts, navigation and stamp acts, with a people hindered in their progress by an arbitrary mother country. Thus the writer says: "England insists on being the emporium for her colonies and her dependencies, and she controls their railway and agricultural interests, and shapes their markets and regulates their production, and gauges or limits their wealth." This might have been true in 1776, but it is news to any one who has been in England's colonies and knows anything of their working in 1896. The very fact that she gives unrestricted liberty of trade in her colonies is the cause of their success over those of France and Germany which countries hamper their settlers with needless governmental interference. She no more insists that she shall be the emporium of trade with the colonies than that she shall be the emporium of trade with, say, the South American Republics. She has treaties with certain nations containing the most favored nation clause because these countries think it is to their interest to make such treaties, and she has the trade of the colonies on the same principle. But if the colonies wish to trade elsewhere, they are at perfect liberty to do so. England is for free trade and would like to see all her colonies imitate her, but she uses no force in this regard. It may surprise some readers to be told that Canada, a British colony takes English goods and shuts her markets to them, as she does to foreign goods. She has a high tariff law and is at liberty to make it as high as she pleases, although as everybody knows the policy of England has been for the last fifty years against high tariffs. England no more controls the railways in the colonies, than she controls the breweries and other trusts in the United States. It is just a question of business. Things have changed since 1776.

There is another question suggested by the article. Has not the power of such nations as England aided materially in advancing the cause of missions? Semi-civilized countries would never have opened their ports to American missionaries had it not been for treaties forced upon them by European nations, and while the United States has done little if any of this forcing she has reaped all the benefits both in trade and mission work.

Missionaries would not be safe in China six months were it not for treaty rights. The United States I think would take a much more dignified place among Christian nations were she to use a little more power for the protection of American missionaries and property in Turkey, and still more so were she to throw in her powerful influence in behalf of the persecuted Armenians. This would be "world power," truly, but "the powers that be, are ordained of God."

HENRY A. HOWARD.

Jacksboro, Texas, Oct. 21, 1896.

The object of the article (editorial) here referred to was not to discredit, nor to criticize England's governmental or commercial policy with the oriental countries she has conquered or the colonies she has planted. We fully concur with Mr. Howard in the opinion that the "power of such nations as England has aided materially in advancing the cause of missions." Particularly is this the case in the great empire of India, notwithstanding the fact of the East India company in the past and that the present military occupation and the dominancy of English ideas and capital serve always to remind the people that they are a subject race. As to other countries, likewise, where England has established a protectorate, or has planted colonies, we did not wish to be understood as implying that she showed them any injustice, but only that her hand was seen in their affairs of material development. It was foreign to our mind to pass judgment on the character of the policy—our only thought was that America by the fact of remoteness from those lands of the Eastern hemisphere and by the fact

of not having such relations with them of conquest or colonization or commerce, that some of the countries of Europe hold, we were that far better advantaged as a missionary power.—Ed.

CALIFORNIA CLIPPINGS — SANTA CRUZ AND THE BIG TREES.

BY REV. W. PORTEUS.

If "order is heaven's first law," as an eminent writer says, it is diversity must be heaven's second law, if the writer is allowed to be judge in the matter.

The angels may have been interested spectators when the great Creator tinted the somber shadows that veiled the face of the deep, and moulded the plastic world into a suitable habitation for man, then was painted the grandest pictures that were ever touched by brush, that ever hung on easel, that sunlight ever gladdened with brighter glow, or shadows ever deepened by shade.

It was a memorable morn when the hand divine dipped His brush in the hues that robed the earth in emerald beauty, and clothed the slopes of paradise with varied tints. It was a never-to-be-forgotten hour when myriad voices broke forth in songs of praise to Him who had evoked an infinite fulness, out of an empty void.

Then loomed up such a series of sights and scenes as the new born sun had never looked on. The overwhelming beauty and sublimity gladdened earth and delighted heaven. Though the beauty of earth has been marred by misery and stained by sin, the charm the Creator's hand threw over it at the first, clings to it still, at least I thought so while driving from Santa Cruz to the Big Trees. The road runs along the bank of the San Lorenzo river, a very romantic stream. It is smooth and well watered; the change of scenery is the most kalaidoscopic that nature could construct the gorge below, through which the crystal waters ripple, the hills above where the breezes blow, the forest fantasies that range themselves around the fine homes that hang on the crests of the cliffs, the cozy cottages nestling in glen, or hiding in glade, the mammoth, industries, which arrest attention all combine to make the trip attractive in the highest degree. The San Jose and Santa Cruz' narrow gauge railroad runs along the valley through which you drive, sometimes you are above it, sometimes below it, and sometimes on a level with it, here it rushes through the vale, there it thunders into a tunnel, and yonder it sweeps out into the sunlight again. The contiguity of shade the ever varying aspects of scenery along the broken banks of the stream is interesting, attractive beautiful. As you whirl along the drive, you seem to be running into a pocket, but when you reach the base of the cliff or wooded slope as it happens to be, you find the carriage way goes curving on round the cliff, on the eyebrow of the canyon down which you gaze with interest intense over ferns ten and twelve feet in height, and among trees two hundred feet in height at the stream that winds along in its own willful way, now laughing down a tiny cascade, then sliding into a silent pool. A drive of five or six miles through such scenery as we have been hinting at prepares your mind in some measure for what nature has in store for you—you have been passing through a suitable vestibule to one of nature's grandest cathedrals.

THE BIG TREES.

These venerable monsters; these mammoth productions of earth are grouped in less than sixty acres of land. I think I would be safe in saying, less than thirty acres. The trees are not as large as those in the Mariposa Grove, but the grouping is much finer, much more impressive. The Santa Cruz big trees are in a valley between two mountains, the shadows are deepened, the stillness intensified by their proximity to those fine upheavals.

As I entered the cathedral, my mind became impressed, a strange stillness stole in upon me, a something like—

"The solemn awe which dares not move,
And all the silent heaven of love."

I looked down the long aisles and into the silent transepts I scanned the alcoves and orioles. I gazed aloft at the groined ceilings and the opined spires, and here my vision seemed at times unequal to the task. I had to look twice to get to the top. At length I lay down on my back and looked up through the trembling tree tops at the

vaulted sky, the stars in their unfathomed depths were interspersed through limitless space, a sense of wondering awe stole noiselessly along the insulated avenues of my higher nature. I felt devout in every pulse beat of my being. I communed with Him who "spread the north over the empty place and hung the earth upon nothing." I rose at length from nature's lap and began a close scrutiny of the massive pillars that adorned the temple where I worshipped and found them of immense proportions; but linked to earthly surroundings.

MEASUREMENTS IMMENSE.

The trees have been given baptismal names from time to time. The giant 60 feet in circumference; 300 feet high. General Freemont 46 feet in circumference 275 feet high. This tree is hollow in the centre though still green and flourishing and was used by the General as his headquarters in 1846 which was afterwards named in honor of him. He returned with his wife and daughter in 1888 and was given a grand reception by thousands of the best people in the State.

The nation's pathfinder held a levee in his old headquarters and was decked by a crown of laurel that kings could neither win nor wither. A trapper and his family occupied the room afterwards, the space is 14x16, several of his children were born in it, holes were cut for windows, a cook stove set up, the pipe running out through the bark. Another tree is named Jumbo, 48 feet in circumference; 270 feet high. The name is given because it has a bark exerescence that has grown on one side resembling the head of an elephant, with protruding trunk. Gen. Grant, 56 feet in circumference; 300 feet high. Daniel Webster, 40 feet in circumference; 275 feet high. Young Men's Christian Association group 78 feet in circumference; 300 feet high, there are seven trees growing out of the stump of one original tree. This group was dedicated by delegates to the 27th international convention. The motto is taken from John 17:21, Christ's prayer for the unity of the great body of believers.

As I stood in the aisle of God's first temple I longed for the day when the Master's prayer shall be answered. "Aid it prophet, aid it pen," aid it acts of Christian men. Was my theology wrong when I said: "It is within the power of finite men to answer the prayer of the infinite God?"

Ingersoll's Cathedral, 95 feet in circumference; 300 feet high. This group was dedicated during a big booze by a crowd of foul-mouthed whisky-soaked, swearing infidels. It reminded me of the old couplet.

"Wherever God erects a house of prayer
The devil builds a chapel there."

How different the prayers of one class to the profanity of the other; the service of song on one side, to the ribald jost of the other. There was a striking contrast between the deep devotion of one group, and the causeless curses of the other crowd. Infidelity has never given birth to a benevolent institution since God created the world, or man fell from his steadfastness. While it requires the language of earth to catalogue the benevolent institutions that christianity has builded along the waning centuries. Her hands are ever outstretched to the poor and needy; she has been helping the world heavenward ever since God introduced her to its inhabitants.

I will close the list with the biography of the tree named "The Boss," 66 feet in circumference; from the closest and most correct data made by one well skilled in forestry. This tree is over a thousand years old, so that it was a tree of immense proportions when the feet of Columbus kissed the shores of San Salvador and he was led in triumph through his native land as admiral of Spain, and the discoverer of a new world.

While wandering through the aisles in the dim, religious light of this wonderful cathedral you are deeply impressed with the solemn stillness that pervades the whole scene. It is a stillness that is so real and palpable that you feel it. It deadens every sound of footstep, whether of man or beast, the sounds from the outside are pushed back so, that there is a far-offness about them. The visitors move about with noiseless tread, and in a subdued manner, just as you go through Milan or Cologne Cathedrals, the soil you are treading on seems sacred. If you cough or clap your hands, the echo is carried up into the tops of the trees, no matter how harsh the sound

(Continued on page 13.)

World-Outlook.

The battle of the ballots has been fought and McKidley and Hobart have been chosen. For them it was a sweeping victory, the popular plurality reaching enormous figures. Now all true Americans, of whatever political opinions, should settle "down to business" again, in the spirit of true American manhood.

* * *

It is pleasant to note that all over the country mills and manufactories are resuming operations which had ceased or been greatly contracted for some months past. Here in St. Louis the change for the better is very marked. There should be few idle men on the streets if this good state of things continues.

* * *

The *Matin* announces that Sidney Odanna has arrived in Paris and intends to bring an action in the French courts against the German Embassy, claiming 37,650,000 francs damages. Odanna has just finished a term of imprisonment in Berlin on a charge of intriguing to bring about war between France and Germany. He contends that he was unjustly sentenced.

* * *

As yet no special significance has attached to Consul General Lee's return from Cuba. He called on the President last week, but no information has been given out as to what were his statements concerning the unhappy island. But from what can be gleaned, it is evident that at least he has left Cuba in a much quieter condition than when he entered it. It is supposed that his stay in Washington will be a short one and that he will shortly return to his post.

* * *

The Bishop of Marlborough, presiding at the London Bible Society on Saturday, made a sensational statement to the effect that an eminent Roman Catholic priest, who had been entrusted with important missions by the Pope, came to London and asked him (the Bishop) to prepare him for conversion to the Church of England. Directly the preparation was complete the priest was kidnaped and was taken back to France, where he is still under restraint. The secular papers demand that the Bishop shall give further details of this remarkable case.

* * *

Later reports from Washington throw additional light on the Cuban question. It is stated that important recommendations on the Cuban situation are expected in the forthcoming meeting of the President. The impression which prevails is that Gen. Lee was summoned to Washington in order that the President might secure the necessary information to treat the subject in his message. Several high officials have expressed the opinion that the President will deal exhaustively with the Cuban question in his annual message, and that he will express his willingness to have Congress decide what the action of this country shall be. He will say that the United States, with a high regard for international law, has for more than a reasonable period of time acted in good faith as a neutral power, has prevented its sympathetic citizens from giving aid to the insurgents, and has captured a number of filibustering expeditions sent out by the Cuban agents in this country. On the other hand, Spain has utterly failed to afford adequate protection to the interests of Americans in Cuba, and through her failure to put down the revolution is destroying the large commerce between this country and Cuba. This, it is believed, will be his line of treatment of the question.

Advices just received from Havana, per steamer Olivette give details of an outrage on an American citizen and the butchery of nineteen non-combatant Cubans, including four women, by Spanish soldiers. The massacre occurred last Thursday near the town of San Jose de las Layas, Havana Province. The story is a shocking one. It will stir up American feeling greatly. To outrage an American lady, half-murder her husband and then rob the house is about the most dangerous job the Spaniards in Cuba have undertaken.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 3968 West Bell Place, St. Louis.
 1st VICE-PRES.: Mrs. Geo. E. Martin, 4045 Westminster Place, St. Louis.
 REC. SEC.: Mrs. C. R. Hopkins, 4033 McPherson Ave.
 CORRESPONDENCE WITH MISSIONARIES: Mrs. M. C. Williams, 3945 Delmar Ave.
 CORRESPONDENCE WITH MISSOURI AND IND. TERR.: Mrs. Innis Hopkins, 2823 Russell Ave.
 CORRESPONDENCE WITH KANSAS AND TEXAS: Mrs. J. A. Allen, 3727 Westminster Place.
 CORRESPONDENCE WITH MISSIONARY SPEAKERS: Mrs. L. Knight, 939 Allantus St.
 CORRESPONDENCE WITH YOUNG PEOPLES' SOCIETIES AND BANDS: Mrs. A. J. Neimeyer, 3968 West Bell Place.
 CORRESPONDENCE WITH C. E. SOCIETIES: Miss Lillian Trusdell, 4219A Olive St.
 CORRESPONDENCE WITH MISSIONARY CANDIDATES: Mrs. G. W. Weyer, 4020 Westminster Place.
 CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.
 TREASURER: Mrs. Wm. Burg, 1756 Missouri Ave.

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

TOPICS FOR NOVEMBER.

FOREIGN.—SOUTH AMERICA.
 HOME.—MEXICO.

TREASURER'S REPORT OF THE W. P. B. F. M. OF THE SOUTHWEST FOR THE MONTH ENDING OCT. 24, 1896.

INDIAN TERRITORY.	
Choctaw	\$ 12.45
Cimarron	34.00
Sequoyah	6.50
	\$ 52.95
KANSAS.	
Emporia	\$116.85
Highland	67.12
Neosho	55.85
Osborne	17.48
Topeka	50.17
	\$307.42
MISSOURI.	
Kansas City	\$198.27
Ozark	141.55
Palmyra	35.53
St. Louis	8.50
	\$283.85
TEXAS.	
Austin	\$ 6.50
North Texas	8.25
	\$ 14.78
MISCELLANEOUS.	
Ills., Chicago, Miss Milner,	\$ 25.00
" Dunlap, Mrs. M. E. Jacke.	5.00

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

Comes Quickly

When Hood's Sarsaparilla begins to enrich, purify and vitalize the blood, and sends it in a healing, nourishing, invigorating stream to the nerves, muscles and organs of the body. Hood's Sarsaparilla builds up the weak and broken down system, and cures all blood diseases, because

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

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

St. Louis, Mrs. Chas. McKee,	10.00
" Bethel Miss. Primary,	1.28
	\$ 41.28
Total for month	\$800.28
Total to date	\$2257.73
Mrs. Wm. Burg, Treas., 1756 Missouri Ave., St. Louis.	

NOVEMBER MONTHLY MEETING.

A very helpful Scripture lesson was given us by Mrs. Vickus, of Chicago, from the latter part of Exodus 34th chapter, particularly this: "And Moses wist not that his face shone." We know what caused that shining. He had been in close communion with God until His face, all unknown to himself had caught something of the eternal glory. It is true, it was a most peculiar condition of things. Moses, the great leader of Israel, alone with God, on Mount Sinai, for forty days and nights, communing as friend with friend. No wonder his face shone. But our God is no respecter of persons. He loves to have His people in close touch with Him: it is His heart's desire, that we keep near to Him. For Sinai, He has given us Calvary and its cross. And thee Jesus Christ, we can come as near to the Father, spiritually, as was Moses on that memorable occasion.

Our King would have us be lights in the world;—He, the great Light, we, reflectors of His light, God holding us responsible for the shining. No one has a better right to wear a shining face than the Christian. Sometimes it is the only way we can testify our love for Him: perhaps, like Moses, we are "slow of speech" and "of a slow tongue", but our faces may shine for Him. We may open our hearts to the incoming of the Holy Spirit until one entire being is moved and controlled by that blessed influence. Some of you will recall a beautiful story which illustrates this indwelling—this filling of the life with light. An Eastern king desiring to build a temple to the sun, which should be surpassingly beautiful, instructed each of these architects to construct a temple according to his own ideas of beauty and magnificence. At the end of 15 years the king was called to inspect the work of his three builders. The first was a temple of bronze. There was grace in every angle and curve, and a rare fitness in every part of the design which was like an inspiration. The next temple was of brass, surpassing the first in the eyes of the king, for as the noon day sun was caught and reflected from turret to minaret, he thought it fair enough to have built by the gods themselves.

The third was of glass, throughout its entire structure, glass held in place, by bands of solid brass. And as the king looked, sun, was flooding every nook and corner of the temple, filling it with its own glory—"this is the fitting temple" he said. And like to that temple, should we be, for the Sun of Righteousness—temples for the indwelling of the Holy Spirit.

There were letters read from Miss Sherman and Miss Ghormley. Miss Sherman is working among the very lowest of the castes in India, and yet she writes that there is good fruit already shown. Only the week before she wrote, 10 adults were baptized. Of course, there is persecution, and the wonder of it is that any can hold out under it. We wondered as we listened whether we could—even with one stronger light hold out any longer than they. The topic for the month—South America was not forgotten. A paper prepared by Mrs. Thomas Currie, was read by one of the Secretaries. It was replete with historical interest, and full of encouraging reports of missionary work. The country was remembered in earnest prayers, as were our missionaries everywhere—and then our own dear land was most tenderly commended to our Fathers care, on this day so full of excitement and dread.

The Kansas return bulletin was received; partial reports from the Synodical meeting were heard. Two societies were most cordially received: a Woman's Missionary Society in Shawnee, Okla., and a Junior Christian Endeavor Society, Sedalia. The treasurers report up to Oct. 24, showed collections to be \$800.28. A. L. H.

MISSIONARY UNION AT KANSAS CITY.

The Presbyterian Missionary Union was held in the Cumberland church of Westport, Mo., on Oct. 29th, and as we sat in

the atmosphere of enthusiasm with our hearts all aglow with the love of the Master. The query that we have heard sometimes expressed "Does it pay to have these gatherings?" came to us and how we longed that those who feel thus might be present, that the spark of missionary fire could be kindled into a flame.

It is not unusual for an objection to be made to using money for missionary unions.

The divine decree has gone forth "not to forsake the assembling of ourselves together."

Conquests are achieved by armies, not by single-handed men.

It is well understood who first raised the question "why this waste?" It was not of the Lord and He rebuked the question and the heart that propounded it. Let's rally the clans from the east to the west under the lead of the Holy Spirit and fling to the breeze our banner, upon which is inscribed, "The kingdoms of this world for our Lord and His Christ." The program for the day was full and complete.

While the early part of the morning was inclement yet the faithful few were there at the time assigned and the promise was verified as to the gathering of two or three. The opening devotion was conducted by Mrs. C. F. Lyman and as the company gathered the response of each heart was on entering "The Lord of Hosts is with us."

After the business and roll call, a leaflet was read by Mrs. H. E. Schultze, inspiring us to labor for that that perisheth not. "Our plaques will break, our tidies fade, our lambrequins go out of style, or be laid away for moths, but when we strive to cover sinful souls with the robe of righteousness it will be the best work we ever did. We can paint on darkened minds with colors drawn from heaven, those glorious pictures of God's love and grace with which His Word abounds and we can say with Apelles 'I paint for eternity!'"

Mrs. J. A. P. McGaw's very able paper, "Women's work in Presbyterian church North," showed how the Lord's work has advanced.

Mrs. G. P. Beatty instead of reading her paper introduced the Corresponding Secretary of the Woman's Board of the Cumberland Presbyterian church of Evansville, Ind., who responded with very acceptable greetings. The reading by Miss Katherine Graham, was very sweetly rendered.

The forenoon exercises were closed with a most fervent prayer by Mrs. Margaret Smart, so broad in the thought that divine charity take in the whole world.

The lunch served so beautifully by the ladies of the church and the social hour were both enjoyable and profitable.

After the devotional services by Mrs. Boone Smith, the afternoon was opened with a discussion on "The grace of giving," with the gifts of time, talents, littles, song and prayer for topics.

The subjects were ably opened by the leaders and many gave expression, which summed up would mean that the missionary treasury is a flowing stream and not a reservoir. Then we were awakened from our ease in Zion for we were made to feel that he who in any way neglects work, everywhere delays it.

The paper on the gift of song by Mrs. Linnie Hawley Drake, must be specially referred to. We only wish it might be read in every pulpit in the land. It was written in her chaste, sweet style and it had the ring of true worship in it.

May this subject of singing in the churches be prayed over until it may mean always and ever worship.

The spirit of prayer was much talked of and the thought was expressed that too much time is consumed in an over anxiety and labor for the means of carrying on the work. Just as a soldier's armour, food and raiment are provided by his king or government, so for the soldier of the cross, the King of glory has provided all things, if every child of God was doing his part in filling the Lord's treasury.

Little Miss Jessie Graham sang just at this time very appropriately, "Tell the glad story."

Mrs. J. W. Orego presented "The Soul beautiful," in a word picture in a very impressive manner.

Rev. Cleland B. McFee of Park College, made the closing address.

Mrs. T. LEE ADAMS.

For Nervousness

Use Horsford's Acid Phosphate.

Dr. T. G. Comstock, Attending Physician at Good Samaritan Hospital, St. Louis, Mo., says: "We have used it in this hospital, in dyspepsia, nervous condition and nervous diseases. It has the unanimous approval of the medical staff of this hospital."



A cream of tartar baking powder. Highest of all in leavening strength. Latest United States Government Food Report. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

OKLAHOMA AND INDIAN TERRITORY ANNUAL MEETING.

The annual meeting of the Synodical Home and Foreign Missionary Society of Oklahoma and Indian Territory was held in South McAlester, I. Ter., Oct. 23, 24, 1896. The meeting began Friday at 9 a. m. with devotional exercises led by Mrs. R. Lamb of McAlester, Ind. Ter.

At 10 a. m. the society was constituted for business with prayer by the president, Mrs. A. R. Hume.

Mrs. E. E. Mathes of South McAlester, gave greetings to the delegates and Mrs. Riddell of Muscogee responded. Reports showed that good work was being done in spite of the financial stringency of the times.

Miss McGintie brought greetings from the Southwest Board. Her presence and words were greatly appreciated by the society. The president's annual address was full of helpful and inspiring suggestions. Her earnest plea that every member of the society should be loyal to the interests of the society and feel the responsibility of some part of the work surely will bear fruit.

At 4 a. m. the society united with Synod in the "C. E. hour," which was led by Miss Stella Mathes of Park Hill, Ind. Ter. Papers were read by Mrs. Bowers of McAlester and Miss Ethel Mathes of Muscogee. Addresses were made by Miss McGintie and Rev. W. E. Graham of El Reno. The "Hour" was greatly enjoyed by all. The success of the "Hour" was largely due to Mrs. F. W. Hawley, secretary of Young People's Societies.

The popular meeting was held at 7:30 p. m. Friday. Addresses were made by Miss McGintie, Rev. W. M. Hamilton and Rev. R. J. Lamb on foreign missions, home missions and the work among the freedmen respectively.

In many ways this has been the most pleasant and profitable meeting the society has ever held. Sixteen delegates were in attendance.

The following officers were elected for coming year: President, Mrs. A. R. Hume, Anadarko, Ind. Ter. Vice-President, Mrs. D. B. Arrell, Guthrie, Ind. Ter. Home Cor. Sec'y., Mrs. E. E. Mathes, South McAlester, Ind. Ter. Foreign Cor. Sec'y., Mrs. W. R. King, Muscogee, Ind. Ter. Sec'y. Y. P. Work and C. E. Society, Mrs. F. W. Hawley, Oklahoma City. Sec'y. Freedmen, Mrs. E. G. Haymaker, Fowlerville, Ind. Ter. Sec'y. Literature, Miss Mattie Brown, Chickasha, Ind. Ter. Treas. Contingent Fund, Mrs. E. R. Cummings, Perry, Ind. Ter. Recording Sec'y., Mrs. S. A. Sackson, South McAlester, Ind. Ter.

The society adjourned to meet at Purcell, Ind. Ter., October, 1897.

THE THANK OFFERING, PLAN FOR IT.

Our thank-offering boxes will each hold about four hundred pennies.

"How do you expect me to make such a collection of pennies twice a year, or even once?" ask some. It would scarcely be fair to expect some to do it; it would be equally unfair not to suppose that many are able to do it. But in neither case is this the question now.

But why are the boxes often lacking their measure of money which the several holders

of them might give to them? How can we find the mites for them?

"I cannot possibly get pennies to put into mine. The small change is already appropriated. It means milk money, or local society dues." "The children must have the pennies for the Sabbath-school collection. I am the one to go without, if anyone must. But I am just as thankful as any one else is, or anybody can be."

These women are thrifty women, wide-awake, earnest workers in the various branches of home and community work. How have these women become—and there are many like them—good house and home keepers? By faithfully attending to the requirements of the days' details. Stop for a moment and think it over, and not one of you will deny it. Fidelity to the littles. Planning, planning over and over again for the days and the weeks as they come along and this through all the intricate ramifications of home duties. Planning, calculating, contriving, devising, plotting, projecting—that is how it is done. Desiring certain results, arranging for them, expecting them, deserving them—getting them. That is but another way of putting the case; and one might keep right along with a swift-running pen and cover the question in a variety of ways. The long story would still be a short one in essence.—*Sel.*

OUR SCHOOLS AMONG THE MEXICANS AND ROMANISTS.

In viewing the work among the Mexicans let us this week look at it through our teachers' eye—for surely none of us can have such opportunities for viewing it as they. And none of us, perhaps, have realized fully how intimately Mexicans and Romanists are interwoven, and what our work in New Mexico, Arizona and Colorado involves.

From recent letters the following extracts are taken. One teacher writes: "These people are surrounded on all sides with the very worst examples. Fearful desecration of the Sabbath. Drinking and immorality in every form, inconsistencies and immorality in those pretending to preach Christ. I will copy you an extract of a notice pasted in public places in Cubero, New Mexico. It is written in Spanish and signed by the priest who has supervision over Cubero. This priest's character for drinking and other vices is open to the eyes of all who know him.

This is only a part of the notice: "Take notice lest you lose your soul and body in hell. Soon the Protestant schools are to be opened again. Beware of the leaven of the Protestants. Ravening wolves are in your midst and will not spare the flock, and persons will go among you publishing mischievous doctrines in order to seduce you. For this watch, remembering that without ceasing, for three years day and night, even with tears, I have warned you to shun their instructions and schools of error. What agreement is there between Christ and Satan? What harmony between faith and infidelity? What halt between two opinions? If our faith is true, follow it. If Satan is God worship him. You cannot be good Catholics and send your children to Protestant schools. If you wish for American teachers, pay for them."

There was not time to copy all the notice but it was much the same sentiment all through.

Another worker spent her vacation doing good elsewhere: "This report covers the time of my vacation. With my sister I spent two months in Tierra Amarilla—a Mexican plaza—where we had a school of eighteen pupils. We had heard the wish expressed by a Catholic of that place that our Board would establish a school there. They appreciate the superiority of our schools though they care nothing for the religious instruction.

"From our short term we do not feel that there are great results, but know of prejudices overcome, and trust there was seed sown which our Father will own and bless. We were interested in seeing something of the home life of the people, and can better know the loneliness our sister teachers must experience, who are alone in the Mexican Plazas.

The strength of the Catholic church there was shown in the crowd that gathered from far and near on St. James' Day. St. James is their patron saint. Service was held in the church, after which a large procession paraded the streets, chanting and

carrying the image St. James, decked with flowers and ribbons. The afternoon was spent in racing and a ball was given in the evening. One of our American pupils spoke of the day as the "Mexican Fourth."

While another adds: "If the wealthy Christian people could only see the children when they come here and look at them again in a month after, I do not think we ever could have an empty treasury in the home mission work again. And as ignorance is dangerous to every institution, social or political, every man who respects his country, could from policy well afford to help this work among the Mexicans."

A. R. H.

Church Prayer-Meeting.

The Mid-Continent Topics.

For Nov. 18.

THE MOUTH SATISFIED WITH GOOD THINGS.

Ps. 103:5.

[See Prayer-Meeting Editorial, page 8.]

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.]

Fourth Quarter. Nov. 22, 1896.

Lesson VIII.

REWARDS OF OBEDIENCE.

Prov. 3:1-17.

GOLDEN TEXT.

In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

NOTES.

The Book of Proverbs.—Any collection of true proverbs must have great variety of form and of style. This is true of the Proverbs of the Bible.

These wise sayings were no doubt a growth from the earliest period. Sometimes they were more practical than proverbial perhaps, as the words of Lamech. Or they were prophecies, as the words of Balaam concerning Israel. Or they took the form of a fable or an allegory, as Nathan's reproof of David.

Solomon was qualified to gather these sayings of the ages together. He seems to have given them popularity and a portable form. Of the three thousand proverbs that he so wrote, not more than a thousand perhaps are now known; for while scholars have thought that the whole book of Proverbs bears the impress of Solomon's genius and of his age, yet there are only 915 verses in the entire book.

The wide range of subjects to which these apply is only what might be expected. The duty and authority of kings, the precious metals and gems, the variety in nature, the habits of animals, the various results of education in man, the unequal conditions of human society, the laws governing the natural world, all receive attention; and the proverbs show that they have all been observed with care, and some of them studied with precision.

The lesson now to be studied shows how widely and how profoundly some of the greatest problems of human society had been considered three thousand years ago.

SPECIAL WORD STUDIES.

Understanding. The Hebrew word here, as often elsewhere, might be rendered discernment. It applies not only to knowing in general what a thing is, but to a further knowledge that recognizes how it differs from some other. It is discriminating knowledge.

Direct. The Revised Version in the margin recognizes the literal meaning, "make straight" or "plain." Or the Hebrew might mean "to level thy paths," or "smooth" them.

Marrow. The Hebrew word refers to moisture. The ancient idea was that the marrow was the moisture of the bones, and when that diminished the bones were drying up.

Burst out. Some render this "stream over." Probably Dr. John Miller is right in conjecturing that the idea is not that of the bursting of the press, but of the grapes within the press.

Despise. The Hebrew expresses the idea of melting, and hence of shrinking away as from shame or scorn. So the chastening of

the Lord is not to make one melt or shrink away.

Rubies. It is not certain what gem is intended. Some render it "pearls" or "corals;" but rubies is a general term, and perhaps the best.

Weary. The primary idea seems to be of one sick or nauseated, thoroughly discouraged; sitting down regardless of the result.

LESSON EXPOSITION.

I. The Law of God.—*Forget not my law, v. 1.* Or, "my teaching." The Oriental loves to put his instruction in the form of advice or counsel. "Law" here refers to instruction or directions in general. "Commandments" may refer to some specific rules, like the moral law.

Length of days . . . shall they add to thee, v. 2. This is generally interpreted to mean that obedience to God's law tends to prolong life, or to give peace. But some, as Dr. John Miller, make the sense subjective—they "shall make thee greater." This wholly separates v. 2 from v. 11, giving a new direction to the proverb, and in fact a new proverb. While there is much to be said in favor of this new view, it yields an obscure sense, *e. g.*, "greater" in what? The difficulty is less in the common rendering.

Bind them about thy neck, v. 3. Mercy and truth are compared to a string of pearls to be worn about the neck, or to a wonderful truth to be engraved on the heart.

Find favor, v. 4. These will give grace, a "good understanding" or "good repute" with God and men. He would have a good name, surely, who could find such favor.

II. Faith in God—Trust in the Lord, v. 5. Here is a proverb in two contrasted parts, or perhaps two proverbs in contrast. Who trusts the Lord cannot lean on his own wisdom.

In all thy ways, v. 6. It is common for men to acknowledge the Lord on Sundays and deny him on all the other days; to seek him in trouble or perplexity, but forget him on all other occasions. The promise cannot be claimed of a plain "path" unless the condition is complied with: "In ALL thy ways acknowledge him."

Be not wise in thine own eyes, v. 7. This is not a caution against gaining wisdom, but against self-conceit that may lead to evil. Reverence for the Lord will keep us from evil.

Honor the Lord with thy substance, v. 9. Not merely with promises, but with substance, the payment of promises. If you fear the Lord, healing will come to the muscles (for the Hebrews regarded the navel as the center of strength) and refreshment (moisture as marrow) to the bones. Having received of these, return of them to the Lord, a gift of gratitude, honoring the Lord. So the Lord will add greater blessings to you: barns shall be full, presses shall overflow; a fine promise to the farmer.

III. Discipline from God.—*Dispise not the chastening, v. 11.* Or, melt not, or shrink not from the discipline of the Lord. Do not grow sick of his reproof. See Revised Version. God is a wise Father, and his correction will be for your highest good. It is in love that he deals with you as a child. So a father deals with his child, but God is wiser and infinitely more loving.

IV. Wisdom from God.—*Findeth Wisdom, v. 13.* The divine correction and discipline brings true wisdom. So this proverb follows the other, making a string of pearls. The man who receives a string of pearls. The man who receives discipline in the spirit of the Giver is blessed; he finds divine wisdom; he gets real discernment. Literally, he "draws out" or "brings out" as grain from a sheaf.

The grain thereof . . . fine gold, v. 14. Wisdom thus gained is better than silver or gold. The Hebrew word *kharuts* is possibly the original of our English word carat. See Job 26:12-19.

All . . . thou canst desire are not to be compared to her, v. 15. In fact, everything else tends or tempts to evil; but wisdom is the true good. The things which men value are without real value as compared with wisdom. She is divine; they are earthly.

Length of days . . . riches and honor, v. 16. The right hand represents great skill, as the hand generally represents power. Wisdom is so skilled in the secrets of life that she knows how to prolong it, and has such power that she can easily command riches and honor.

Paths are Peace, v. 17. The pursuit of wisdom gives real pleasure. Whoever walks with her walks in a path of peace, peace of body, of mind and of soul.

POINTS FOR CLASS WORK.

1. Wisdom shows the way of righteousness.
2. She brings favor from God and from man.
3. Discipline brings this wisdom to those using it aright.
4. Faith in God leads to the way of wisdom.
5. Getting wisdom, one gets all his real needs.

A MODEL SUNDAY-SCHOOL TEACHER.

1. Is always in his place a few minutes before time.
2. Uses his Bible in the class.
3. Does not lecture or scold.
4. Encourages questions.
5. Sees that his pupils are saved. That they have experimental knowledge of Christ rather than intellectual knowledge about Christ.
6. Is prepared with the lesson one week in advance, and gives his pupils something to do.
7. Loves God's Word.
8. Teaches his pupils how to love the Book.
9. Loves his pupils.
10. Prays for them by name.
11. Looks after the sick and absent.
12. Attends the teachers' meeting and comes prepared to give as well as to receive.
13. Knows his class in their homes, their names, companions, studies, occupations, and peculiar temptations.
14. Is an active enemy of those institutions that tempt boys and girls.
15. Never indulges in any amusement which by any possibility might injure another.
16. Is a living embodiment of all that he teaches. For "young eyes are sharp to see flaws," and he should always be able to say "The things which ye have seen in me, do."—*Sel.*

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

M. C. W.

Nov. 22.

Some blessings often forgotten, Psalm 104:1-25. (Thanksgiving topic.)

It is a singular thing in human nature that we are apt to make so much more of our trials and hard lots than we do of our good experiences. Some one has said, "We write our afflictions on the rock and our mercies on the sand." The one experience we treasure up in our minds, bring it out on all occasions to view, and brood over it and seem ever ready to cry to our neighbors, "Come listen to my tale of woe." On the other hand all the goodness and mercy which have been following us seem quickly forgotten. Abraham needed to say to the rich man in his place of woe, as related in the Lord's parable, "Son, remember, that thou in thy life receivedst thy good things." The Israelites were often given to murmuring at what they thought hard features in their experience, as if they had never known anything but evil and affliction, and then they would be recalled to former times and bidden to "remember" how God had delivered them from Egypt with a high hand, and had opened a way for them through the sea and had fed and nurtured them in the wilderness. Likewise the disciples were once wondering what they would do for bread, not having with them "more than one loaf", and the Master bid them remember the time when he broke the five loaves among the five thousand. Most suitably therefore does the Psalmist bid us "forget not all God's benefits." Think on your mercies. They are far more in number than your hardships. You have greater reason for praise than for complaint. "Bless, O my soul the God of grace: His favors claim thy highest praise; Why should the wonders he hath wrought Be lost in silence and forgot."

C. E. GUIDE-POSTS.

A little more *free silver* for the Lord's work could be advantageously used. The great problem to-day is not how to reach the non-church going; but how to awaken the non-giving church.

After an election it is well for the retiring officers to remain in power long enough to consult with and advise the incoming officers concerning the work of the society.

A society that lacks vigor and usefulness can well revive its members by finding some definite work to do. *The Endeavor Herald* tells of one such society which was probably saved from dissolution by undertaking to decorate the church for a denominational gathering and a pastoral induction and by assisting to receive the guests. Incidentally, this brought the young folks into much more cordial relations with the church authorities.

THE MID-CONTINENT

PUBLISHED WEEKLY BY THE
PRESBYTERIAN NEWSPAPER CO.,

1516 Locust Street, St. Louis, Mo.

Terms:—\$2.00 a year in advance. Ministers \$1.50 in advance.
Postage to foreign countries \$1.00 extra.
The yellow tag shows date to which subscription is paid.
Active canvassers liberally remunerated.
When the address of a paper is to be changed, the old as well as the new address must be given.

No manuscript paid for except by previous contract.

This paper is not responsible for the views expressed by its contributors.

Unused manuscript returned only when sufficient postage is forwarded with the request.

Papers returned through the mails are no notice of discontinuance, as we cannot tell from whom they come.

Address all communications and make all drafts, money and express orders payable to THE MID-CONTINENT, and not to any individual connected with the paper.

No paper discontinued without express orders in writing any all payment of all arrears. Such notice of discontinuance at the expiration of a subscription, will receive prompt attention. Entered at the St. Louis P. O. as second-class matter.

WEDNESDAY, NOVEMBER 11, 1896.

THE THANKSGIVING proclamation by the President of the United States, which we give in this issue, is a model of its kind. We are pleased to observe attention turned to two lines of pious thought which are rather exceptional in messages of this kind, namely, the duty of contrition of heart before God and an acknowledgement of the mediation of Christ in seeking the forgiveness of sins, and in making our requests for heavenly favor.

SOMETIMES THE papers which in their spirit seem to be only "of the earth earthly" and which know things only "after the flesh" quite surprise us by their observations on subjects which pertain to the religious domain. Here is something we saw the other day in a periodical of that kind, which is at least deserving of consideration: "The parson of today does not seem to take half so much interest in theology as the agnostic does." At least it is true that however much the ministers may be slighting theology, the hostile side are far from giving it the go-by.

THE BOARD of Foreign Missions submits the following statement of Finances—November 1st, 1896: Appropriations made May 1st, 1896, \$904,224.78; Appropriations added to November 1st, 1896, \$32,713.15; Total appropriated, \$936,937.93; Deficit of April 30th, 1896, \$32,253.50; Total needed for year, \$969,191.43; Received from all sources to November 1st, 1896, \$174,283.88; Amount to be received before April 30th, 1897, to meet all obligations, \$794,907.55; Received last year, November 1st, 1895, to April 30th, 1896, \$698,919.06; Increase needed before the end of the year, \$95,988.49.

THE GREAT quadrennial voting day has passed. Very momentous were the issues at stake. There was deep earnestness and a great strain and tension of mind, and it is most gratifying to know that throughout the whole country the day was so quiet and orderly. It is an impressive thought—fourteen millions of men going to the polls and casting their ballots with the intense conviction that they are performing one of the gravest and most serious and exalted of the duties of citizenship. The ballots fell as silently as the flakes of snow, but their result was a voice which was heard next day around the world. We believe it means good to our land. With the excitement and turmoil of the campaign ended we hope now for an era of good feeling and fraternal sympathy among all classes of our people.

MANY OF our readers have doubtless seen the stirring "Twentieth Century's call to Christendom," which has been issued by the *Homiletic Review*. It is an attempt to press upon the church the conviction that now on the eve of a new century, Christ calls by His Word and by the signs of the times to a movement all along the Christian lines for the immediate evangelization of the world. The right-at-hand future is big with events. Certainly developments momentous and wide-embracing await us. Other forces are working mightily. Tendencies and influences to-day flow in sweeping volume. The solidarity of the race is illustrated. The work of the church too should be at flood tide. We need the "sound from heaven as of a mighty rushing wind" which shall "fill all the house."

THE OTHER day the Associated Press gave it out that the Baptist General Association of Illinois, at its late meeting refused a vote of confidence, or the promise

of loyal support, to the Divinity School of the University of Chicago. This was widely copied by the papers, religious and secular, and by Baptist journals as well as by those of other denominations. The *Standard* of Chicago, now explains that the Press report stupidly blundered—that the promise of support was voted. The MID-CONTINENT hastens to state the correction. At the same time it should be mentioned that according to the *Standard*, the Association accompanied that action by another resolution to the effect that a vote promising support to an institution does not carry with it approval of all that is taught in the institution.

ATTENTION is directed to the communication by Dr. Gillespie, of our Foreign Board, given on the adjoining page. It will prove a grand thing for American Presbyterianism, and will come back in blessing in her own local work, if at this very time when deeply feeling the home needs she will recognize that in the estimation of the Master both fields are one. We have no right to assume that America is more important to God than is China or Africa. The remotest bounds of the Husbandman's vineyard are for tillage and for gatherings as truly as those parts which lie contiguous to the homes of his laborers. The bidding "Go ye into all the world" is so bound up with the promise "Lo I am with you always," that if from the standpoint of personal preference or natural suggestion we ignore the universality of the charge, we are putting assunder that which God has joined together. When we realize that it is not primarily to the objects abroad nor to the objects at home that we give, but to the Lord, and to the work from the Lord's point of view, then do we realize that the field is the world "and ourselves its servants for Jesus sake."

THE GREATNESS, the graciousness and the necessity of the work of the Holy Spirit, are truths clearly taught in God's Word. Yet we believe many are not as familiar with them as they ought to be. There is not given to these truths in teaching or in living, the prominence they deserve. When we know that the Scriptures teach that it is the Spirit of God alone that gives life we may the more earnestly seek it. It is the Spirit acting upon that which the Word has created that produces life. While it was by the power of the "Word that all things were made and without Him was not anything made that was made," it was by the Spirit that life, order and adornment were given to the things thus created. The work of the Spirit is supplemental to the work of Christ in nature and in grace. As the Holy Spirit developed order out of chaos in creation, so in the moral world the chaotic condition by sin was moved upon by the Holy Spirit, developing, unfolding, directing all the affairs of men, so that the world was being prepared for the coming of Christ. Hence it will be understood that before the coming of Christ, as since, the Holy Spirit never reveals himself. He only reveals Christ. He always uses the revealed word as the instrument of this revelation. From this we learn that so far as Christ can be revealed to the sinner as a Saviour, and the saint as an elder brother, there must be no more prominence given to the Word of God than to the Spirit of God. The work of the spirit is not completed when He awakens, enlightens, convicts and regenerates the sinner. This is the beginning of his work, which continued makes saints. It is after He has accomplished his work with the sinner that He can dwell in him, lead him, sanctify him, strengthen and intercede with him. Without this work wrought in the soul of a believer no one is a Christian. Such a life is ready for time and eternity. Such a life is eternally blessed.

HOW INDIVIDUAL CHURCHES CAN HELP THE HOME MISSIONARIES PROMPTLY.

[The following comes to us just as we go to press. Because of the urgency of the subject presented, and the forcibleness of the appeal made, we hasten to place it in the only available space left us at this moment. We hope it will be carefully pondered. It speaks not merely for a cause, but for living men and women—the suffering toilers in the church's work of to-day.—Ed.]

Messrs. Editors:

The condition of our home missionaries, whose salaries the Board has not been able to pay for from three to six months, is so desperate that it must appeal to every member of the Presbyterian church.

The Third church of Pittsburgh gave last year more than \$10,000 over its apportionment to the Million Dollar Fund for paying off the debts of the Boards. On November 1st this year, it undertook to raise enough money to pay one quarter's salary to all the home missionaries in North Dakota and Idaho.

There are forty-nine missionaries in these two States. One quarter's salary for these is \$4,260. These two States were chosen because it was believed that, with some effort that amount could be secured. This suggestion of the pastor met with a ready response. The whole amount was secured and sent to the Home Board, with the request that it be immediately forwarded to the missionaries.

The Board of Home Missions has issued a circular to be read in all the churches. Portions of this will bear repetition. [As the most touching and pathetic of these extracts have already appeared in the columns of the MID-CONTINENT, and as we are now pressed for space, we omit the reprinting. We are sure that the writer's allusion to that circular will recall to the minds of our readers those piteous appeals.—Ed.]

This circular of the Board is like a cry from people living in a state of siege. That portion of the church which has the means of succor in its hands surely cannot fail to respond. What one church—and it is not among the strongest—has done, others can do. It is possible in this way to send a ray of light into all the homes of missionaries west of the Mississippi, with the possible exception of far away Alaska, before Thanksgiving. The women's societies could do the same for their teachers, who are in a condition only less distressing. The Board of Home Missions can promptly furnish lists of the States and missionaries with their average quarterly salaries. Could the churches of the east do anything that would so enrich their own Thanksgiving as this?

Then let the church pray that the vexed question which is affecting her welfare shall be settled in a way so honorable that the Board will have placed in its hands a sum sufficient to furnish all the unpaid salaries of its workers, and clear off the interest on money borrowed for the work on the field.

"PRESBYTERIAN."

THE MOUTH SATISFIED WITH GOOD THINGS.

Whatever obscurity there may be in the word of the Psalmist, which both the king James and the Revised versions translate *mouth*, we may well allow the beautiful passage in which it stands to suggest, particularly as we are now approaching the annual Thanksgiving day, the gracious providence of God in giving us our daily bread. The matter of our necessary food is one of the things which Jesus has assured us our heavenly Father knows we have need of. Unto all his creatures He gives meat in due season. The sacred writers were ever acknowledging God's hand in the supply of these wants of the body. In the happy garden where our first parents dwelt before the fall not only is mention made that the trees were "pleasant to the sight," but also that they were "good for food." The eyes of all are represented as waiting upon Him the great Preserver, and He is represented as giving them "their meat in due season; as opening his hand and satisfying the desire of every living thing," and as "giving food to all flesh." Along with God's blessing of "peace in thy borders" is also placed this, as another reason for praise, that he "fillet thee with the finest of the wheat." The apostle gives it as one of the external evidences of the existence and the benevolence of a "living God" that "He gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The disciples in the spiritual exuberance and joy of fellowship following the day of Pentecost are beautifully represented as "eating their meat with gladness and singleness of heart."

While all our blessings are from God, there is that in this beneficence which particularly connects with Him as the source. Here is it eminently true, as the apostle said of himself and Apollos in spiritual labor—men plant and water, but God gives the increase. We may say the chief instrumentalities in the harvest yield are those which it is out of the farmer's power to furnish. In many other industries it is man's skill or strength or his machinery to the very last period in the product's development. In building a house for instance, tools and work benches and paint kegs stay around until it is ready for your habitation. But as to the increase of the fields the farmer attends to certain first stages and then retires from active partnership in the work of producing. What can he do for his wheat and oats after the sowing? or what for his hay? And the corn likewise for full two months before it matures, is out of his hand. He can paint his house, but he can not give the ripe color to his stalks of grain. But God makes his sun to rise and sends the fruitful showers. What gladness and beautiful confidence seems to fill the heart of the Psalmist when he says, "Thou visitest the earth and waterest it. Thou preparest them corn when thou hast so provided for it."

THANKSGIVING DAY PROCLAMATION.

By the President of the United States—The people of the United States should never be unmindful of the gratitude they owe the God of nations for His watchful care which has shielded them from disaster and pointed out to them the way of peace and happiness. Nor should they ever refuse to acknowledge with contrite hearts their proneness to turn away from God's teachings and to follow with sinful pride after their own devices. To the end that these thoughts may be quickened, it is fitting that on a day especially appointed we should join together in approaching the throne of grace with praise and supplication.

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the twenty-sixth day of the present month of November, to be kept and observed as a day of thanksgiving and prayer throughout our land. On that day let all our people forego their usual work and occupation, and assembled in their accustomed place of worship, let them with one accord render thanks to the ruler of the universe for our preservation as a nation, and our deliverance from every threatened danger; for the peace that has dwelt within our boundaries, for the plenteous rewards that have followed the labors of our husbandmen, and for all the other blessings that have been vouchsafed to us.

And let us, through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favors.

Let us not forget on this day of thanksgiving the poor and needy, and by deeds of charity let our offerings of praise be made more acceptable in the sight of the Lord.

Witness my hand and seal of the United States, which I have caused to be hereto affixed.

Done at the City of Washington, this 4th day of November, in the year of our Lord 1896, and of the independence of the United States of America the 121st.

GROVER CLEVELAND.

By the President:

RICHARD OLNEY, Secretary of State.

COST OF ADMINISTRATION.

Dr. McClelland of Pittsburgh, gives in the *Banner* an object lesson illustrating the economical administration of church Board benevolence. The incident related refers particularly to the satisfactoriness in that respect of our Freedmen's Board:

There is a famous school putting great stress upon industrial training which had last year 800 pupils, and cost \$75,000 to keep it in operation during the single year. It is a school for colored people, and an individual enterprise. Our church, in the year ending March 31, 1896, at the cost of \$70,000, made possible the instruction of 9,511 pupils in 75 schools of all grades, from the primary parochial up through the academic and industrial to the university and theological seminary. At the cost of less than \$150,000 our church secured the means of grace to congregations of Freedmen under our care worshipping in 314 different places of worship; assured the support of 181 ministers of the gospel; opened the way for 2,033 additions to the church upon examination; ministered to the edification of 18,861 communicants, and kept operative 314 Sabbath-schools with 19,624 scholars. All this, please note, was attained by an expenditure of less than twice the amount expended upon that single institution. Now, I am not making invidious comparisons as to the merits of the work done. I know that good work is done in all the institutions mentioned here. I am speaking about economy of money expenditure in administration and in accomplishment. Let us add, if you please, to the \$149,763 contributed by our church to the missions for Freedmen through the Board, the \$68,039 contributed by the Freedmen for self-support, and we have the total cost in money of the work done by what in itself would constitute a good sized denomination having two synods and nine presbyteries. All this work was done for less than three times the amount taken to operate the single unconnected institution. My advice to young ministers is that they teach their people to put the Lord's money where each dollar will do as much as it is possible under the circumstances to get a dollar to do.

HENRY T. MCCLELLAND.

OUTLOOK OF THE FOREIGN BOARD.

REV. JOHN GILLESPIE, D. D.

The changes are being rung to-day so incessantly on "the debts of the two great Boards", that the church is filled with discouragement and alarm. But does the church at large understand the exact situation? So far as the Board of Foreign Missions is concerned the facts are these: The Board began the fiscal year, May 1st., with a debt of \$46,235.15. By means of gifts received through the Memorial Fund and other channels, this has since been reduced to \$32,253.56. Not a syllable of special appeal has been issued from the Mission Rooms urging the wiping out of this balance. What the Board of Foreign Missions needs to-day, is money to meet the current obligations of its widely extended work for which the church is pledged, so that that work may not be crippled, or the comparatively small debt with which the year opened increased. This money is as imperatively needed as if the obligation were a note in bank—indeed, the board has notes in bank for the current work of the year, and is looking to the church for means with which to lift them. At the beginning of the fiscal year, very heavy cuts were made so as to reduce the ap-

propriations to the smallest possible figure short of inflicting very serious damage on the work, but these conservative appropriations once made must be met. The board must and does keep faith with the missionaries and native helpers in the ends of the earth, but this can only be done if the church responds generously and promptly. Our Treasurer's figures to November 1st, however, submitted at a recent meeting of the Board showed that no such response has been made thus far. Churches, Women's Boards, Sabbath-schools and Young People's Societies, have all run behind the gifts of last year, the churches being \$13,064.22 in arrears. Because of legacies and miscellaneous receipts, however, the actual deficit on November 1st, as compared with last year was \$12,188.84. But in order to reach the obligations of the year, the Board will require before May 1, 1897, \$95,988.49 over and above the amount received for the same period last year. We plead, therefore, most earnestly with all friends of the work not to relax one iota of their efforts, or to withhold one penny of their gifts, but rather to increase both. Better a thousand fold to pay for the living current work than to face a debt at the close of the year.

In keeping with the conservative measures to which the Board has been driven, it has notified all candidates for appointment that no definite action can be taken on their applications till after Feb. 1st, 1897. The gifts of the church between the present and that date to meet obligations already incurred, must determine the Board's attitude towards young men and women who have given themselves to the Lord for this work, and the wide-open doors in the foreign field which are waiting to be entered.

Mission Rooms, Nov. 2, 1896.

WHAT DO THEY MEAN?

What do they mean who tell us that, though the record be destroyed, we have Christ left? We have been told to preach Christ: and even some who are whittling away at the records are telling us that, no matter how much of the record may be taken away, we have "Christ left," and are to "preach Christ", "magnify Christ", "honor Christ", etc., etc. But what do they mean? Do they mean to mock us? How shall we preach Christ, unless we tell what he did and what he said, and the interpretation put upon his words and works by divinely inspired evangelists and apostles? Is it enough that we simply name Christ Jesus and call him the Christ of God? But there are those who would take away also the Old Testament, and thus leave us without any positive knowledge of "the Messiah" of the anti-Christian ages. They take the Messiah out of the Old Testament, and the divinity out of the New Testament, and then mock us by telling us to "preach Christ." Well, we will preach Christ; and we will preach the Christ of both the Old and the New. We will cling to Isaiah vii, 14, and to Luke i, 34; to Isa. liii, 9, as well as to Matt. iii, 17. And many other such passages we will continue to hold to and to preach, notwithstanding all the talk of those who come to us with a "scientific theology." Our theology is no less scientific, because it is composed of Bible material; and when we have constructed it, we have no fear to match it against all the natural and heathen theology of Buddha, Confucius and Madame Blavatsky. A theology constructed *a priori* is a failure. It is no match for that constructed *a posteriori*, on the old Book.—*Journal and Messenger.*

HYMNS IN PLACE AND OUT OF PLACE.

Music in church has been shorn of much of its power because it has been utilized for so many things outside of its true realm. Its sanctified aroma has been vitiated until but a common odor remains to recommend it as a medium of worship. We have introduced singing for this, that, and the other thing, until it has become common indeed. We sing, to kill time, to fill a vacancy, and to cover a noise. We sing a brother down in prayer-meeting with a spiritual hymn—shall I say with a prayerful spirit? In fact we sing whenever the Holy Spirit fails to move us to speak or pray. When we can do nothing else we start a hymn. Let us suppose we treat prayer in this way: "While I offer a few closing words of prayer, those not wishing to commune will please go quietly out."

What should be the character of the music we use. If all had the same musical perceptions, taste and education, and were on the same plane spiritually and intellectually, it would be an easy matter. Fortunately this is not so, or individuality would be lost. What pleases one is insipid to the other. Under such conditions we must compromise by introducing music neither too difficult and ecclesiastical nor too secular and characterless. Let it be melodious and harmonious, and at the same time be moderately easy to sing and comprehend. The mistake should not be made of introducing into our worship secular music set to sacred words. Mere jingle cannot produce religious feeling, however sacred the hymn, unless it be in people from the lower walks of life. Too much of the music sung in church, in Sunday-school, and in young people's societies, moves only the physical part of our nature. It is sentimental and sensuous, rather than sacred and serious. Admitting there are those who cannot be moved by a higher character of music than that which gives them a desire to mark time with the hand or foot, the question arises, Does it pay to degrade music in order that the lighter emotions in our nature be moved? I think not. I believe that the true basis of emotions that are useful in religious worship is thought. Choose music, then, of a grade that will appeal to the intellect and stir the heart, rather than that which appeals to the physical and moves the feet. It is not

claimed that sacred words set to jingle will accomplish no good, but it is held that it is in spite of their being unequally yoked together, not because they are made to go hand-in-hand. Let us have spiritual words wedded to spiritual music.

Shall we have a choir? Yes, if we can have a good chorus choir, with a leader who has a good, strong voice, and who favors congregational singing. A poor choir, or a good one with a chorister out of sympathy with such singing, is worse than none. Quartet choirs usually object to congregational singing. They are usually good singers themselves, striving for artistic, rather than spiritual effect. A good precentor is far better than a poor choir or a good quartet. More care should be taken in the selection of hymns for congregational use. While it is advisable for the preacher to select hymns in harmony with his sermon, he ought to spare the congregation from singing more than an occasional hymn on a doctrinal subject. As a rule such hymns are not adapted to song. The principles laid down in the moral law are grand, of course, but are more effective when uttered in common speech. Songs of praise, prayer, and penitence, love and loyalty, cheerfulness, joy, hope, and heaven, these and kindred topics are the great themes with which to awaken the heart through sacred song. *J. W. Towne, in the Congregationalist.*

WHAT OTHERS SAY.

THE VROOMAN CASE.

These are days when conservatism is asserting its authority in Illinois. The Synod of Illinois refuses to indorse the action of the Presbytery of Chicago in admitting Rev. Frank Vrooman to membership.—*The Congregationalist.*

In the judgement of the Synod of Illinois there is no room in the Presbyterian Church for the theological views of Mr. Vrooman. It is not a matter of charity or liberality. It is a question of loyalty to the truth and teachings of Jesus Christ, the great Head of the Church.—*Herald and Presbyter.*

The complaint was sustained. The action admitting Mr. Vrooman to membership was revoked. To us it seems strange that the Presbytery of Chicago should have admitted a man whose views are so out of harmony with the standards of their church. In returning him his credentials the Synod manifested that conservativeness that is so necessary at the present time.—*Texas Presbyterian.*

This judgement will give satisfaction to the great body of the Presbyterian Church, while at the same time it deals leniently with the Presbytery of Chicago. The time has evidently come when ministers from other denominations and students from theological seminaries, who only profess to receive the Confession of Faith partially, must not be received by the presbyteries. This is necessary for the protection of the Church.—*The Banner.*

Glancing over the reports of some of the recent sermons referring to the Vrooman case one might have thought their themes should have been announced by their various preachers as "What I don't know about the Westminster Confession of Faith," or "My ignorance of Presbyterianism." However, these topics would have been, doubtless, too comprehensive, as the matter of their misinformation on one of these themes, judging by what was said on one or two points, would fill volumes.—*The Midland.*

This case, only second in importance to the great Swing trial some years ago, ended as it was clear from the first that it would end, in the declaration that Rev. F. B. Vrooman did not properly belong in the Presbyterian Church. * * * An agitation in a lawful manner to revise the creed is always possible; we will not say wise, since the utter failure of a few years ago. But the most daring revisionists never dreamed of revising out of the confession of faith the views accepted by all evangelical denominations as to "The Propitiatory Sacrifice of Christ," "The Imputation of Christ's Righteousness" and "The Punishment of the Ungodly."—*The Michigan Presbyterian.*

These utterances of Mr. Vrooman make it plain that he is hardly in his right place in the Presbyterian church, and more than this, that he ought not himself to be willing to stay in a Presbyterian church. With such independent views, he ought to free himself from all ecclesiasticism and do his work outside of a denomination. There is always something unseemly in a man's kicking so vigorously on the inside of a denomination when there is so much room for him on the outside. To yearn after the shelter of a roof while persisting in knocking down the walls on which the roof rests, is hardly the proper thing.—*The Advance.*

The "Vrooman case," as it has been called, has been passed upon by the Synod of Illinois of the Presbyterian church. A Mr. Vrooman was called to the pastorate of one of the Chicago churches. In his examination by the presbytery he manifested great ignorance of Presbyterian doctrine, and subsequently uttered sentiments very widely divergent from the faith. Against his admission a protest and appeal was taken. The synod declares that "Mr. Vrooman expresses his belief in language too sharply conflicting with the doctrinal standards to entitle him to admission to our ministry, and that the presbytery erred in receiving him." The presbytery was directed to reconsider the case and return Mr. Vrooman his credentials. We do not see how the synod could do less than this, if the existence of the Presbyterian church is to be maintained on the basis of the Westminster Confession of Faith.—*United Presbyterian.*

The Family Circle.

THE ORGANIST'S STORY.

"That's a fine view of your organ, Doctor, but I would like it better if the organist faced this way. What a grand face he has, anyway. It looks as if it might have a story."

"And so it has," said Dr. Marsden; "that of a man led by God's grace from the lowest depths of sin and shame up up to the place he fills so well."

The two gentlemen were sitting in Dr. Marsden's quiet study, the thick curtains shutting out the darkness without, the rain dashing in wild sallies against the windows they hid. But the storm and darkness without only served to deepen the sense of light and comfort within. At least, that is what Mr. Avon thought as he settled more comfortably in the easy-chair, saying: "It's just the night for a story, Marsden; so let's have it by all means."

Dr. Marsden took from a stand drawer a picture, which he placed in Mr. Avon's hand. "That is Edward Lacy as I first saw him, George. Can you trace any resemblance?"

Mr. Avon studied it in silence for a few moments. It was the picture of a man with the manhood crushed and brutalized out of him. Ragged, unkempt, a slouch hat drawn well down over the haggard face, the whole attitude was one of despair. "Can it be possible that your grand organist ever looked like that Doctor?" queried Mr. Avon.

"Yes, and only three years ago, too. You remember that I always had a liking for photography."

"Yes," laughed his friend; "people said you spoiled a first-rate photographer when you turned dominie."

"Well, perhaps I did. At any rate, I've taken a great deal of pleasure in it; and hold that everybody ought to have some pet recreation to rest their minds. But to my story. Three years ago this Thanksgiving I was out on the veranda with my camera, and was just going into the house, when Lettice said: 'Turn your camera to the other corner, papa.' And, doing so, I saw the scene depicted there. He soon grew to be a familiar figure to us, having gone as hostler at the hotel on the street below us. His face attracted me at once; it was so sad, and would have been so noble had it not been for the finger

marks of sin. I grew to watching him, especially as I found that he had a genuine love for music. For when on Saturday afternoons our choir met for practice, I always noticed him standing near the church walls, where they adjoined the hotel grounds. And while the grand organ music ebbed and flowed in waves of harmony, and the fresh young voices of our choir sung the dear old church hymns, the hard look would die out of his face, leaving it for the moment fresh and innocent. I tried to make his acquaintance, but he shrank from me so painfully that I gave up the attempt. But God laid him as a burden on my heart, and I daily prayed that he might be saved. And God, ever mindful of his children and his promises, gave me my request.

"That winter was a season of special interest in religion, and for weeks God's spirit brooded softly over our city, and our church became a very Bethel to many a soul. And day after day, while I rejoiced over the wanderers coming back to their Father, my heart yearned over the poor outcast. I had several times invited him to the meetings, but had met with so decided a refusal, spoken withal, in voice and language that showed him well educated, that I desisted; for I was afraid I would drive him from the one pure pleasure of his life, that of listening to the music from the church. But as the days went by I saw a change in Lacy, as I found his name to be. His rags had given place to decent clothes, and he did not so often show signs of intoxication as at first. But I believe it was our grand old organ after all, with God's blessing upon it, that made a man of him.

"For one Saturday afternoon, Lettice, who is the leading soprano in our choir, was in despair because the organist had been suddenly called away, and there was no time to procure another. We stood talking over the matter near the rear walls of the church, not noticing Lacy in the adjoining yard.

"In a moment he came forward, and, begging pardon for his intrusion, asked if we were not speaking of the organist being away. On my replying in the affirmative, he continued: 'If you would trust me, I could fill his place, I am sure.' I looked at him not able to veil my astonishment. He colored as he met my eye, and turned away, but Lettice stopped him. 'We would be very glad to have you play, if you are accustomed to an organ.'

"If you will kindly try me and see," he answered, his face growing white with suppressed feeling. He leaped lightly over the wall, and in a few moments we stood in the organ loft. I shall never forget his face when he got his hands upon the keys. It seemed as though ten years of sin and remorse dropped from him as he touched the notes lovingly. Silently Lettice and I drew back and listened. He began with loud, wild strains, a minor key sounding harshly through the clangor. But as he played—great drops of moisture upon his face—the wild mood gave place to softer feelings. The harsh minor strain grew soft and pleading, willing through the low notes like the sob of a grieved child. Suddenly he stopped and leaning forward upon the organ, he burst into a flood of tears such as strong men seldom shed. We stole away and left him there, and by and by we heard him playing over the familiar hymns. He filled the place both then and on the morrow, though the people stared to see him there. It was easier after that to get him into the meetings, especially after some of us interested ourselves in giving him a better situation.

"Not all at once, though did he reform, but when his besetting sin threatened him, or he found himself sinking again into the mire of sin, he would escape to the organ loft and there fight

out the tempter. But before the meetings closed he sought and found the 'One who is mighty to save,' and one night, when the church was crowded, he stood up in the altar and told his story. It was pathetic in the extreme. I can only give you the outlines.

"He had been the only son of well-to-do parents, ruined, as so many are, by college life. He had made music his profession, and had gone to Germany, there to perfect his education in that branch. His life there had finished what college life had begun, and he came home a wreck. His father would have turned him off, but the mother clung to him as only mothers will. But by and by the crisis came, and to save his only son from prison garb the father had sacrificed his all, leaving them destitute. The proud father sank under the blow, and passed away, leaving the poor mother and little sister to bear up alone. In vain she pleaded with her boy; he told her it was too late, and leaving her in the care of friends more tender than he, he had gone away. For five years he had been a wanderer, sinking further down as each year rolled by.

"When he had finished a hush fell upon the crowded church, and many wept whose eyes had long been strange to tears. His first thought was of his mother, and he did not rest until he had sought her and brought her and his sister Myra to our city. Soon after this our organist left us, and Edward Lacy was chosen to fill his place. He is doing well, and has a large class in music, beside his place as organist here."

Mr. Avon had listened with interest, and as Dr. Marsden finished, he said: "And was not that dear old lady who sat in one of the front pews with a lovely young girl, his mother? I judged so from the love that shown in her eyes as she watched him."

"Yes; and they were waiting for him as we passed out."

Mr. Avon looked again at the picture as he said: "What hath God wrought?" and yet there are people who mock at the power of religion, and call God a myth."

"Yes," responded the Doctor; "but remember, it is the 'fool' who 'hath said in his heart there is no God.'"—*Christian Intelligencer.*

GOOD PUDDINGS.

Tapioca Blanc Mange.—One-half pound tapioca, soaked in a cup of cold water four hours, one pint rich new milk, three-quarters cup of sugar, two teaspoonfuls bitter almond or vanilla essence. Heat the milk, and stir in the soaked tapioca. When it has dissolved, add the sugar. Boil slowly fifteen minutes, stirring constantly all the time; take from the fire and beat until nearly cool. Flavor and pour into a mould dipped in cold water. Turn out and serve with cold sweetened cream.—*Marion Harland.*

Chocolate Pudding.—One quart milk, two squares Baker's chocolate, yolks of four eggs, three tablespoons corn starch, one large cup sugar. Flavor with vanilla. Put milk and chocolate over the fire; when the chocolate is dissolved add sugar, then corn starch dissolved in a little cold water and put in the eggs. When cool, add teaspoon of vanilla; put beaten whites of eggs on top.—*Mrs. B.*

Cream Pudding.—Melt a teaspoonful of butter into a pint of sweet milk. Stir in three tablespoonfuls of sugar, a grating of nutmeg and beaten yolks of three eggs. Beat whites to a froth, stir lightly into the pudding, after which pour it into a deep pie plate or shallow pudding dish that has been buttered, sprinkled, to the thickness of

Awarded Highest Honors—World's Fair.

DR.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

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

pie crust with fine dry bread crumbs. Sprinkle the top with crumbs and bake until stiff in the middle.

Prune Whip.—Stew three-quarters of a pound of prunes, sweeten to taste, when cold remove the pits, add the whites of four eggs beaten to froth, stir together well, pour in a pudding dish and bake twenty minutes. Serve with cream.

Apple Pudding.—Pour a pint of sweetened apple sauce into a pudding dish and pour over it a corn starch custard, using one egg; bake. Serve cold with sweetened cream.

Minute Pudding.—Take sweet milk, add a little salt and bring to a boil. Stir in white flour until thick. Serve at once with cream, sugar and a little nutmeg. It is improved by adding before removing from the fire chopped dates or berries, fresh or canned.

Corn Starch Fruit Pudding.—Take any juicy canned fruit, grapes, currants, rhubarb or berries. Strain. Place the juice in a granite kettle over the fire. When it boils thicken with corn starch, which has been stirred smooth in a little cold water. If the fruit was not sweetened add sugar to taste. Serve cold with cream.

Emergency Pudding.—Steam pieces of stale cake or gingerbread until softened; arrange in side dishes or dessert plates and pour over each a whipped cream made by whipping thick, sweet cream while it is very cold, stir in the beaten white of an egg, sugar to taste, and any desired flavoring.

ADVICE TO GIRLS.

WHAT TO AVOID.
A loud, weak, affected, whining, harsh or shrill tone of voice.

Extravagances in conversation—such phrases as "awfully this," "bestiality that," "hands of time," "don't you know," "hate" for "dislike," etc.

Sudden exclamations of annoyance, surprise and joy, such as "bother!" "gracious!" "how jolly!"

Yawning when listening to any one. Talking on family matters, even to bosom friends.

Attempting any vocal or instrumental piece of music you cannot execute with ease.

Crossing your letters. Making a short, sharp nod with the head, intended to do duty as a bow.

WHAT TO CULTIVATE.
An unaffected, low, distinct, silver-toned voice.

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if no account to yourself.

The habit of making allowances for the opinions, feelings, or prejudices of others.

An erect carriage, a sound body. A good memory for faces, and facts connected with them, thus avoiding giving offence through not recognizing or bowing to people, or saying to them what had best be left unsaid.

The art of listening without impatience to prosy talkers, and smiling at the twice-told tale or joke.

Others Advertise to Ship on Trial, but



WARRANTED they manage to get the money before you get the machine, and they usually hang on to it. I propose to ship a STEVENS machine to any reader of this paper on ten days' trial. My offer means what it says. I don't ask you to send for catalogs and therein tell you that price of machine must be deposited before it can be shipped. I know that I'm selling the best machine in the world, regardless of price, and I insist upon every purchaser giving it a thorough trial before paying a cent. If not entirely satisfactory, I'll remove it and pay return freight charges. The STEVENS is not to be confounded with low grade machines made for department stores, newspapers, etc. I'll forfeit \$1,000 if I can't prove that I'm selling a machine identical in every respect except name with one sold by agents throughout the country at \$50 to \$75. The difference is in the WAY OF SELLING, not in the machines. Under their plan it costs more to sell a machine than to make it. My way ships direct from factory to family, saving all intermediate freight charges, commissions, profits and expenses. The STEVENS is complete with all attachments: has very high arm, automatic bobbin winder, a feed of great power and adaptability, stitch regulator with scale, spring tension, cylinder shuttle, self-setting needle, solid oak or walnut case with seven drawers. Warranted for ten years, and I sell it complete, exactly as shown in cut, for \$21.75, purchaser to pay freight from Chicago only. Any reader of this paper who wishes to try this grand, light-running noiseless machine, write order like this: "Ship me STEVENS Sewing Machine as illustrated in THE MID-CONTINENT. If, after ten days' trial, I find it entirely satisfactory, will then remit the price, \$21.75; if not, will notify you immediately, and hold machine subject to your order. If I keep it, will consider it your property until paid for." State whether walnut or antique oak case is wanted. Give full shipping directions. Why not order to-day, while you think of it? Address, Profit Smasher Stevens, Stevens Block, Galena, Kansas.

P. S.—I also sell on installments at \$3 to \$25, according to time. If this plan is preferable, write.

Our Young People.

SONG.

A robin sang:
The dull world awakened from its sleep,
Cast off its robe of winter sadness;
The leaves from bondage 'gan to peep,
The brooks o'erflowed in jolly madness;
All nature listened to the warning,
All laughed with glee in springtime's morn-
ing,

When robin sang.

A poet sang;
It was a song that reached the heart
Of many a man, of every woman,
It was the fruit of perfect art,
It showed a power divinely human,
His name was known to all; and then
Fame on her tablets wrote it, when
The poet sang.

A mother sang:
Two little eyelids blinked and drooped,
And bright curls nestled on her breast,
Contentment's bounty richly trooped;
Sweet innocence found loving rest,
The slumber fairies tiptoed near,
And all the angels stopped to hear
When mother sang.

—Charles F. Cook.

WHO CAN ANSWER.

Grace A. Cannon, in Harper's Round Table.
The question's not a new one, dear,
But one that ev'ry day
Comes to some girls and boys I know
While at their work or play.

My Nanny comes to me at morn,
And with beseeching look,
Asks me if I can tell her where
She'll find her slate or book.

And Teddy comes to me and says,
Sometimes with downcast eye,
"Mamma dear, won't you please to come
And help me find my tie?"

And Alice, too, comes with a frown
When going out for play:
'Oh dear, mamma, what did I do
With my hat yesterday?"

No hat is found out in the hall;
The book's not in its case;
No tie is found upstairs to be
In its accustomed place.

Now me the reason tell, my dear,
And quickly, if you can.
Why all these things may not be found
By Alice, Ted, or Nau?

The question's not a new one, dear,
But one that ev'ry day
Comes to some girls and boys I know
While at their work or play.

THE DEADLY CIGARETTE.

The sericus outcry against the cigarette is not mere mist and moonshine, nor talking nonsense, nor is it a wild goose chase.

Cigarettes are encountering ever increasing hostility. Both legislatures and city councils have passed numerous anti-cigarette laws in all parts of the land. California, Nebraska and West Virginia passed in 1895. Commissioner Hubbell, of the Board of Education, formed in New York city schools an Anti-Cigarette League.

Cigarette smoking is homicide and suicide, an abominable nuisance to him who must inhale the smoker's smoke, and deadly poison to the smoker. His desire becomes a craving as intense as the craving of a confirmed drunkard. It wastes money, strength, incites to passion and enthrones a weed as the master of the will. It causes a sensitive stomach, headache, dizziness, wild and haggard look, Bright's disease, abnormal action of the heart, and even dropsy may follow in its awful wake, as in the instance of a young man of twenty-five years. (After his death a vein bursted and the blood therefrom was almost as black as ink).

Several boys who were candidates for

MILK IS AN EMULSION of butter. You don't need to be told that milk is an easier food than butter. Scott's Emulsion is an easier food than cod-liver oil. It is half digested; almost ready to enter the blood and help make tissue, nerve and bone. It is rest for digestion; it stimulates, helps, restores digestion; and, at the same time, supplies the body with a kind of nourishment it can get in no other way.

naval cadetship from a district in Michigan, were rejected because the examining physician discovered that their hearts were seriously affected by smoking cigarettes. Wise young men do not smoke and foolish boys must not.

The following testimonials from physicians prove beyond a reasonable doubt the pernicious habit deadly: Dr. T. M. Coan writes that it will do three things; first, will run his pulse up to 100 or more per minute; second, it will reduce his weight below the healthy standard; and third, it will reduce his strength and general vitality, as will appear in his pale complexion and his diminished appetite.

Dr. J. T. Kent says that in case of chronic idleness in young boys treated by me, I have been unable to effect any cure or improvement until I had first succeeded in making the boy give up smoking.

Dr. L. Webster Fox affirms that the pernicious effect of cigarettes among boys can hardly be overestimated. Their long continued use impairs their faculties.

"No speedier," says Dr. Hamman, method for rendering existence painful. As a consequence the system is thoroughly subject to their influence and disease more certainly produced."

Dr. Brodie, Queen Victoria's physician, made several experiments with nicotine, applying it to the tongue of a mouse, a squirrel and a dog. Result, death. Test this by collecting cigarette smoke on a piece of white paper or a white handkerchief.

Dr. William Murrell, in the *British Medical Journal*, discovered considerable quantities of arsenic in the wrappers of packages of cigarettes. Out of seventeen series of different kinds of cigarettes and tobacco, arsenic was present in labels of six.

In a Western town the water tore away a bridge, and the express train was due and in sight. A man lighted his lantern to signal the train that was madly rushing with its passengers towards the jaws of death. But alas: the wind outened the light in the lantern. There he stood in the darkness, awe-stricken, pulse marvellously quickened and breast heaving at the great horror and danger that is nigh. In his anxiety to avoid the maiming, disfiguring and massacring of many children, mothers, fathers, young men and maidens, he forgot himself and threw the lantern into the locomotive and cried, "Stop! stop!" My young friends, stop smoking cigarettes! Parents, if your boys do not stop smoking on their own account, this pernicious habit which maims the pulse, reduces the weight, strength and general vitality, hence impairs the ability to think, weakens mental concentration, subjects the system to disease, affecting the eyes, causing nasal catarrh, throat diseases, —makes them stop! What, you cannot stop them? If your boys do not heed, don't feed them.—*Rev. J. D. Peters.*

A Tobacco Poisoned Heart

Is a frequent coroner's verdict on sudden deaths. To overcome the desire for Tobacco, take SUREQUIT, and antidote chewing gum. 25 cents a box, nearly all druggists. Booklet free. It is an honest remedy highly recommended. Try it today. Eureka Chemical Co., Detroit, Mich.

THE MID-CONTINENT SHORT-HAND CLASS.

The first lesson pleased so many that another is given, probably to be followed by others, if it seems to be desired by our young friends. In case you write to Prof. Moran, send care the MID-CONTINENT, please.

SHORT-HAND.

Brief Course for Busy People.

COPYRIGHT BY ELDON MORAN, ST. LOUIS.

Interested persons, not having the paper containing List No. 1, will be supplied on sending order, enclosing stamp, and address plainly written. Those who have not forwarded for correction copy of the first List are recommended to do so at once.

LIST NO. 2.

9.	Into	how	up pay	write right rate	your	think
10.	Shall	after	when	one	send	thought
11.	Walk	head	advantage	make	yet	what
12.	Our	us	ourselves	hand	large	used
13.	Today	tomorrow	myself	himself	tell	try
			Miss	miss	till	
14.	Come	comes	coming	men	mean	man woman
				mine	main	
15.	Long	stand	many	taken	quite	not
			money		quit	night
16.	Place	there	her	good	might	upon
	please	their	here	get	meet	
			hear			

Give particular attention to length, form, shading, attitude and position.

LENGTH. There are four sizes. Don't write too large. Imitate the original exactly.

FORM. Straight letters are easy. Curves require more practice. Bend them evenly.

SHADING. Make the light strokes as light as possible; the others heavy enough for distinction only.

ATTITUDE. Be careful to write such words as do and it exactly vertical. Slanting words should lean considerably.

POSITION. There are three positions, (1) above, (2) upon, and (3) through or below the line.

SEEING THE POINT.

A boy returned from school one day with the report that his scholarship had fallen below the usual average,
"Son said his father, "you've fallen behind this month, haven't you?"
"Yes, sir."
"How did that happen?"
"Don't know sir."
The father knew, if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor and he said:
"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the boy obeyed.
"And now," he continued, "put those apples back into the basket."
When half the apples were replaced, the boy said:
"Father, they roll off. I can't put any more in."
"Put them in, I tell you."
"But, father I can't put them in."
"Put them in? No, of course you can't put them in? You said you didn't know why you fell behind in school and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with chirdirt—dime novels."
The boy turned on his heel, whistled, and said:
"Whew! I see the point."
Not a dime novel has been seen in the house from that day to this.

"SING THE DOG'S HOLIDAY."

A little boy seven years of age, and of very poor parents, was being put to bed in the ward of an English hospital above the room where the matron was playing a hymn. He remarked that he liked the harmonium better than the piano, and was keeping time with his foot. "There, now, they are going to sing the dog's holiday." "Sing what?" asked the nurse. "The dog's holiday." "Who told you that, Abel?" "Oh, that is what the clergyman always says in church—'Now, we will sing the dog's holiday.'"

THE FARMER'S BOY.

When the country boy comes to town he is often ridiculed by the town boys, who imagine that their stylish clothes and city ways especially entitle them to jeer at "hayseeds" as they derisively call the country boys. But do these town boys ever stop to think that very many of the greatest men this country has ever produced began life as farmer's boys? Yet such is the case, and here are a few of their names: George Washington, Abraham Lincoln, James A. Garfield, Daniel Webster, General Grant, Thomas Jefferson, John G. Whittier, Horace Greeley, Andrew Jackson, Millard Fillmore, Leland Stanford and Henry Clay. Is this not a pretty fair list of "hayseeds?" Yet this list might be indefinitely lengthened to include a long line of American statesmen, poets, artists, warriors and scientists.

The country boy has not the town boy's chance to become familiar with the latest slang, and otherwise be "smart" and "up-to-date," but this fact is no disadvantage to him. His rugged and responsible life affords him other lessons of greater value. He learns to be brave, self-reliant, industrious and earnest. His hard toil develops health, strength, patience, and when he once becomes fired with a high ambition, he possesses an energy and reserve force that is almost sure to bring him success.

When the country boy appears at the town in his uncouth home-made clothes and sun-browned face, he may seem a fair target for the cheap wit of the town boys, but the chances are that in genuine worth he would outweigh a dozen of his tormentors. When it comes to the question of real merit, the farmer boy has nothing to fear from a comparison with his city cousin.—*New Education.*

Notice to the Public.

The boycott instituted against the Clover Leaf Route (Toledo, St. Louis & Kansas City, R.R.) does not in any way affect the efficiency of its service. Tickets are sold through at cheapest rates to all eastern points, and baggage checked from the residence to destination. Ticket offices, 505 Olive St., and Union Station.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Current Literature.

BOOKS.

BIBLE SELECTIONS FOR DAILY DEVOTION. Compiled by Sylvanus Stall, D.D. New York, London and Toronto: Funk & Wagnalls Company. \$1.00

This is a volume that can be opened at any point with the assurance of finding a well selected passage of Scripture, suited in length and character for devotional reading, or for use at family worship. Appropriate and choice passages from Genesis to Revelation intended more for devotional reading, are here arranged in 365 consecutive readings of about twenty-five verses each, and printed in clear type, without note or comment. Difficult names are pronounced, the poetical parts are in verse, the text is from the Authorized Version printed in paragraphs as in the Revised Version, and the Four Gospels are arranged in one continuous narrative. It is adapted also for the use of Christian Endeavorers and members of other young people's societies who have covenanted to read a portion of the Scriptures daily, and it will be found valuable in the chapel services of colleges and universities, and by teachers for use in the open services of the public schools. We trust it may aid in securing a more general practice of family worship in our Christian homes.

THREE CHILDREN OF GALILEE. A Life of Christ for Young People. By Rev. John Gordon, D. D. Beautifully illustrated. Joseph Knight Company, Boston. \$1.50.

Dr. Gordon is the Professor of Church History in the Presbyterian Theological Seminary at Omaha. The book is the story of Jesus' life on earth, told in a happy combination of the orientalism of that day and the realism of the present. It shows accurate acquaintance with the Palestinian life and customs, and throughout presents an instructive picturing. The three young people from whom the book takes its title are Miriam, the daughter of Jarius, the little maiden who died and whom Jesus raised; Solomon, the son of Chuza Herod's steward; and Titus, the son of the Roman centurion stationed at Capernaum, whom Jesus healed in response to the entreaty of the anxious father, "Sir, come down ere my child die." These three, the Hebrew, the Hellenist and the Roman, meet Jesus at the opening of His career, and immediately feel the attraction of His personality. Either as eye-witnesses, or from the disciples they become familiar with all the events of His life. They love Him at once as their friend and become His true followers. All the events of Christ's life are skillfully interwoven in the story, which is always wholesome and natural. It is well fitted to hold the delighted attention of young readers and to increase their interest in the Gospel narrative.

Insist upon Hood's Sarsaparilla when you need a medicine to purify your blood, strengthen your nerves and give you an appetite. There can be no substitute for Hood's.

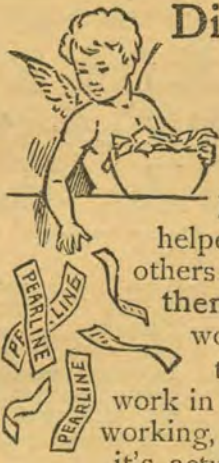
Hood's Pills are the best after dinner pill; assist digestion, prevent constipation. 25c.

DEAFNESS & HEAD NOISES CURED. Our INVISIBLE TUBE cushions help when all else fails, as glasses help eyes. NO PAIN. Wafers heard. **FREE** Send to F. Miscox Co., 858 E. W. Y., for Book and Proof.

Send your name for a Souvenir of the Works of Eugene Field,

FIELD & FLOWERS
The Eugene Field Monument Souvenir

The most beautiful Art Production of the century. "A small bunch of the most fragrant of blossoms gathered from the broad acres of Eugene Field's Farm of Love." Contains a selection of the most beautiful of the poems of Eugene Field. Handsomely illustrated by thirty-five of the world's greatest artists as their contribution to the Monument Fund. But for the noble contributions of the great artists this book could not have been manufactured for \$7.00. For sale at book stores, or sent prepaid on receipt of \$7.10. The love offering to the Child's Poet Laureate, published by the Committee to create a fund to build the Monument and to care for the family of the beloved poet. Eugene Field Monument Souvenir Fund, 150 Monroe Street, Chicago, Ill.



Diffuse Help!
In this way. When you see how **Pearline** has helped you, tell others and let it help them. Where a woman is trying to do household work in the old, hard-working, rubbing way, it's actual charity to tell her about **Pearline**. Perhaps she uses it for scrubbing, washing dishes, etc., but can't believe that in washing clothes it can save so much work and wear without doing harm. Your personal experience might convince her. That would help **Pearline**, to be sure—but think how much more it would help her, by saving time and strength and real money. 446 JAMES PYLE, N. Y.

"HE IS NOT HERE."

DR. JAMES H. BROOKES'

Latest book. (Being on the Resurrection of Christ) Just issued by the Presbyterian Board of Publication, Philadelphia.

"God Spake All These Words."

"I AM COMING."

These three books contain the last testimony which the author wishes to leave to the thoughtful consideration of Christians who believe in the Word of God. The first two are published in this country, and the last in England, but they may all be obtained of the

PRESBYTERIAN BOARD OF PUBLICATION,

The price of "God Spake" is 60c., of "He is not Here" and "I Am Coming" 75c. each. J. W. ALLEN, Manager.

ST. LOUIS DEPOSITORY.

1516 Locust St., St. Louis, Mo.

Christmas Music.

Glory in the Highest. A Concert Exercise for Sunday-Schools, Hartsough & Fillmore. Beautiful new music. Recitations on separate sheet. Price, 5 cts.; 50 cts. per doz.; \$4.00 per 100, not prepaid.
Santa Claus' Reception. Gabriel's latest and best Cantata. 30 cts.; \$3.00 per dozen, not prepaid.
The Great Light. Sacred Cantata for Chorus, by Finley Lyon. 30 cts.; \$3.00 per doz., not prepaid. New Anthems and Sheet Music. Catalogues free. Fillmore Bros. 119 W. 8th St. Cincinnati, O. or 40 Bible House, New York.

Dr WALLACE'S DANDRUFF Cure

Will remove dandruff and keep the hair from falling out. Has no equal. Guaranteed to do as represented. Mailed for \$1.00 address, CHAS. A. HILL, AVONMORE, PA.

The Perfume of Violets
The purity of the lily, the glow of the rose, and the flush of Hebe combine in POZZONI'S wondrous Powder.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Dr. W. S. Barker,
DENTIST.
2602 Locust St., ST. LOUIS
Corner Jefferson Ave.

You Will do us a great favor if you will kindly mention THE MID-CONTINENT when you write to advertisers Do so please.

Moralities.

It has long been common to refer the advocates of total abstinence from alcoholic drink to the wine and beer-drinking countries of Europe, as proof that the remedy for intemperance is the use of lighter drinks. But not so much of this is now done, for the reason that the intemperance is increasing in these countries with fearful rapidity. Europe begins to feel the danger and it will not be long until the demand for legal suppression will be heard there, as it is now heard here.—United Presbyterian.

THE SABBATH.

There are portions of our country where the Sabbath day is the worst day in the week; we can reverse this if we are willing. The home mission problem in all the denominations will be largely solved so soon as Sabbath laws are enforced. The Sabbath question is fundamental. It underlies everything. If the Sabbath goes, so does the Church, the Bible, and the family. Who will care to go to church or read the Bible if the Sabbath becomes a dead letter? Let us remember that man is more than animal. He is made in the image of God. The beast is to rest one day in seven. The fourth commandment enjoins this. Man, as an animal, is to rest also. But he can do what the beast can not. He can enter into fellowship with his Creator. This he is to do on the Sabbath day. He is not only to rest from labor, from the gathering of his daily food, the manna, on the Sabbath day, but he is to worship God.—Wilbur F. Crafts.

A CONTRAST.

A few years since an English atheist made himself famous by refusing to take the oath of office when elected to Parliament. He had many admirers and some followers, and being a man of natural ability, his lectures were well attended and the Hall of Science was for twenty years the building in which Charles Bradlaugh's attacks upon Christianity were spoken to crowds. Lately, Bradlaugh being dead and his supporters forgotten, this hall has been hired by General Booth for the use of the Salvation Army. So do the enemies of the Lord ever perish, while their names are forgotten, and it may confidently be expected that the pure Gospel of God's grace will bring that comfort and joy to multitudes which no infidel vaporings, however brilliant, ever produce. The Gospel is ever practical, stable and progressive. Infidelity is but a dream, purely theoretical, changeable and ever harking back to the degradation and unhappiness of heathenism.—Episcopal Recorder.

"Prepare for the worst, but hope for the best," says the old proverb. Hope for health, but be prepared for colds, coughs, croup, bronchitis, pneumonia, or any other throat or lung difficulty by having Ayer's Cherry Pectoral always at hand. It is prompt to act, sure to cure.

\$200.00 IN GOLD Given

The International News and Book Co., Baltimore, Md., makes a most liberal offer of \$200.00 to anyone selling 200 copies of their books, "Child's Story of Jesus" or "Gathered Jewels," by Spurgeon. The greatest selling books out. A \$100.00 bicycle given for selling 90 copies in 2 months. A \$270.00 Estey Organ given for selling 115 copies in 3 months. A splendid opportunity for a church to secure an Organ. A gold watch is given in addition to commission for selling 60 copies in 30 days. Last fall over 100,000 copies of their books were sold. They paid agents over \$50,000 in commission. 407 agents secured premiums in addition to commission. 33 made over \$375.00, 115 made over \$200.00. Complete outfit for both books 50 cents. Freight paid, credit given. Other books and Bibles for fall and Xmas Holidays. Inducements not equalled by any publisher. They give Bank references as to their responsibility. Write them immediately.

Buckeye Bell Foundry
E. W. Vandusen Co. Cincinnati, Ohio.
Best Pure Cop Church Bells & Chimes.
per and Tin Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

Cure Consumption
and lung troubles

New York, November 9, 1896. Editor MID-CONTINENT:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. When writing, please state you read his letter in THE MID-CONTINENT.

10 CENTS
In Stamps or Silver will secure a copy of



One hundred page book, descriptive of resources and capabilities of the soil contiguous to the line of the LOUISVILLE & NASHVILLE RAILROAD in Kentucky, Tennessee, Alabama, Southern Mississippi and West Florida by counties. Write C. P. ATMORE, Gen'l Pass. Agt., Louisville, Ky.

Excursions
TO POINTS SOUTH
On the first and third Tuesday of each month at about half rates, and one-way tickets at one and a half cents per mile. For information, County Map Folders, etc., address, GEO. B. HORNER, Div. Pass. Agt., St. Louis, Mo.



St. Louis, Indianapolis, Cleveland, Buffalo, NEW YORK AND BOSTON.
"THE KNICKERBOCKER SPECIAL"

Through the beautiful Mohawk Valley and down the Hudson River into Grand Central Station, 42nd St., New York City.
WITHOUT FERRY TRANSFER. Magnificent Solid Trains Daily, between ST. LOUIS AND CINCINNATI. Through Palace Sleeping Cars between ST. LOUIS AND WASHINGTON, Via Chesapeake and Ohio Ry. Warren J. Lynch, Ass't G. P. A. St. Louis, Mo.
E. C. McCORMICK, D. B. MARTIN Ass. Traffic Manager. Gen'l Pass g

Bagster Bible Premium.

A Genuine Bagster Bible—Comprehensive Teachers' Edition—(Thirteen by nine and one-half inches when open) Large Type—Moccasin Binding—With Maps, Helps and New Concordance, Indexed Bible Atlas, etc.

A Free Gift.

To any old Subscriber
Who sends us ✠

Only One New Name with \$2

NOT A "RENEWAL" (and 25c For Expressage.)

This GENUINE BAGSTER BIBLE will be sent ABSOLUTELY FREE.

They are well-bound, with improved circuit, overlapping edges, and round corners. The type is clear and distinct, and the chapters are numbered in Arabic. The Maps have been revised. These Bibles come direct to us from Bagster's New York representatives.

Or both the Bible, and the Mid-Continent one entire year, to a Subscriber for only \$3.00.

(AND 25c FOR EXPRESSAGE.)

Rev. N. B.—This Bible positively cannot be purchased at retail under \$2.00, which is a special bargain price; the publisher's list price is \$3.00.

Do not judge this grand Bible merely by our words, but read the TESTIMONIALS:

"Much better than I expected—an unprecedented liberal premium."—*Rev. Wm. Bishop, D. D., Salina, Kans.*

"It far exceeded my expectations"—*Mrs. J. Crawford, Scammon, Kans.*

"I consider it an uncommonly good bargain."—*Evan L. Davies, Lake Forest, Ill.*

Address all orders to

THE MID-CONTINENT.

Correspondence invited from those not subscribers. We have a special proposition for such.

Almsgiving, prayer and fasting.

MATTHEW, 5.

The heavenly treasure.

44 But I say unto you, Love^b your enemies, bless them that curse you, do good to them that hate you, and pray^d for them which despitefully use you, and persecute you;
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise^f on the evil and on the good, and sendeth rain on the just and on the unjust.
46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?
48 Be ye therefore perfect,^h even as your Father which is in heaven is perfect.
CHAPTER 6.
TAKE heed that ye do not your ^βalms before men, to be seen of them: otherwise ye have no reward ^γof your Father which is in heaven.
2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
3 But when thou doest alms, let not thy left hand know what thy right hand doeth:
4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward^α thee openly.
5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.^α
6 But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.
7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for^c their much speaking.
8 Be not ye therefore like unto them: for your Father knoweth^a what things ye have need of, before ye ask him.
9 After this manner therefore pray ye: Our^a Father^β which art in^c heaven, Hallowed be^d thy name.
10 Thy kingdom^e come. Thy will be done in earth,^α as it is in heaven.
11 Give us this day our^d daily bread:
12 And forgive us our debts,^β as we forgive our debtors.
13 And lead us not into^f temptation, but deliver us^g from evil: For thine^h is the kingdom, and the power, and the glory, for ever. Amen.
14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.^h
16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men^α to fast. Verily I say unto you, They have their reward.^α
17 But thou, when thou fastest, anoint thine head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father which is in

4.D. 31.

^aLe. 19. 18.
^bRo. 12. 14, 20.
^cPr. 23. 4.
^dLu. 18. 24, 25.
^eHe. 13. 5.
^fLu. 23. 34.
^gAc. 7. 60.
^hIs. 33. 6.
ⁱLu. 12. 33, 34.
^j1 Ti. 6. 19.
^kJob 25. 3.
^lLu. 11. 34, 36.
^mGe. 17. 1.
ⁿDe. 15. 13.
^oLu. 6. 36, 40.
^pCol. 1. 25.
^qLu. 16. 13.
^rGal. 1. 10.
^s2 Ti. 4. 10.
^tJa. 4. 4.
^uFor, righteousness.
^vPs. 112. 9.
^wFor, with.
^xFor, cause not a trumpet to be sounded.
^y1 Co. 7. 32.
^zPhi. 4. 6.
^{aa}Job 39. 41.
^{ab}Lu. 12. 24, &c.
^{ac}Lu. 8. 17.
^{ad}14. 14.
^{ae}Pr. 16. 5.
^{af}Ja. 4. 6.
^{ag}Ps. 34. 15.
^{ah}Is. 65. 24.
^{ai}Ps. 37. 3.
^{aj}65. 22.
^{ak}1 Pe. 5. 7.
^{al}Ec. 5. 2.
^{am}1 Ki. 18. 26, &c.
^{an}Lu. 12. 30.
^{ao}Jno. 16. 23, 27.
^{ap}1 Ti. 4. 8.
^{aq}Lu. 11. 2, &c.
^{ar}Ro. 8. 15.
^{as}Ps. 115. 3.
^{at}Le. 25. 20, 21.
^{au}1 Ki. 3. 13.
^{av}Ps. 37. 25.
^{aw}Mar. 10. 30.
^{ax}Ps. 111. 9.
^{ay}139. 20.
^{az}ch. 18. 28.
^{ba}Re. 11. 15.
^{bb}Ps. 103. 20, 21.
^{bc}De. 33. 25.
^{bd}He. 13. 5. 6.
^{be}Pr. 30. 8.
^{bf}Is. 33. 16.
^{bg}ch. 13. 21, 35.
^{bh}Lu. 7. 40, 43.
^{bi}Lu. 6. 37.
^{bj}Ro. 2. 1.
^{bk}1 Co. 4. 5.
^{bl}ch. 26. 41.
^{bm}Lu. 22. 40, 43.
^{bn}John 17. 15.
^{bo}Re. 5. 12, 13.
^{bp}Ju. 1. 7.
^{bq}Ep. 4. 31.
^{br}Ja. 2. 13.
^{bs}Gal. 6. 1.
^{bt}Is. 58. 3, 5.
^{bu}Pr. 9. 7, 8.
^{bv}23. 9.
^{bw}Is. 55. 6.
^{bx}Lu. 18. 1.

4

secret: and thy Father, which seeth in secret, shall reward thee openly.
19 Lay not up for yourselves treasures upon^a earth, where moth and rust doth corrupt, and where thieves break through and steal:
20 But lay up for yourselves^b treasures in^c heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
21 For where your treasure is, there will your heart be also.
22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot^d serve God and mammon.
25 Therefore I say unto you, Take no thought^e for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father^f feedeth them. Are ye not much better than they?
27 Which of you by taking thought can add one cubit unto his stature?
28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
31 Therefore take no thought,^g saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
32 (For after all these things do the Gentiles seek:;) for your heavenly Father knoweth that ye have need of all these things.
33 But seek ye first^h the kingdom of God, and his righteousness; and all these things shall be addedⁱ unto you.
34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.^j Sufficient unto the day is the evil thereof.
CHAPTER 7.
JUDGE^a not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete,^b it shall be measured to you again.
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
5 Thou hypocrite, first cast out the beam^c out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6 Give not that which is holy unto the dogs, neither^d cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
7 Ask, and it shall be given you; seek,

Te whom it may concern:—

The above Electrotpe is the exact size of Bible, and the page of type is a facsimile of a page in the Bible. The Bible is one of the celebrated Bagster's, and is guaranteed. THE MID-CONTINENT.

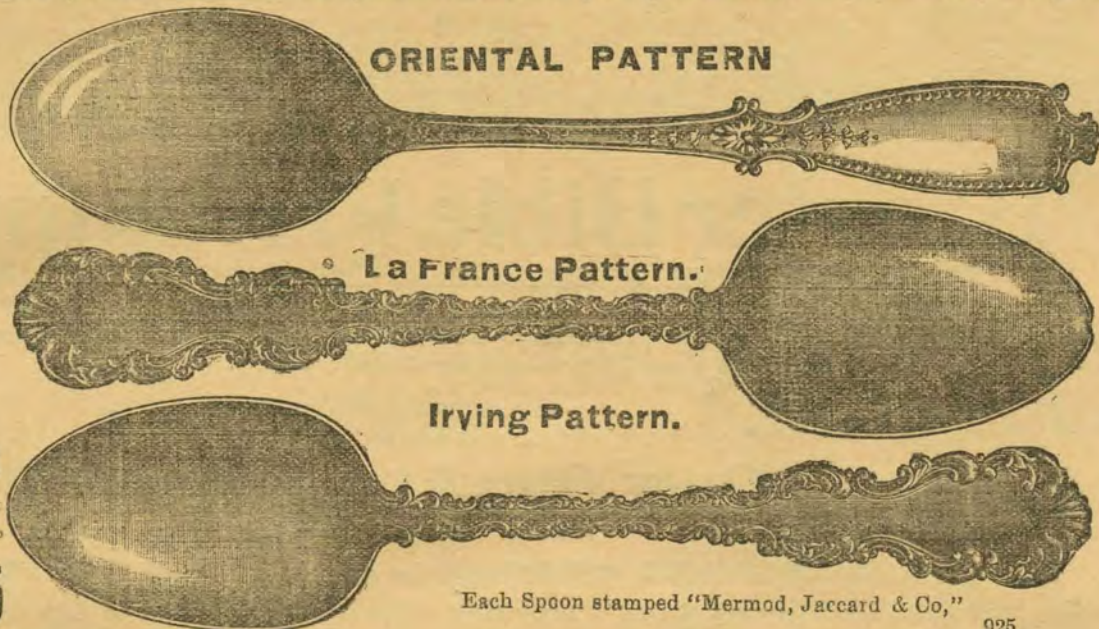
Mermod & Jaccard's, Broadway Cor. Locust, St. Louis.

The Busiest Jewelry Store in America

Invites you to become its patron should you perchance not already be one.



100 of these beautiful one-day Clocks, Imported Porcelain Cases, 9 inches high, Dresden decoration, and guaranteed accurate time pieces. Price only... **\$3.75**



Each Spoon stamped "Mermod, Jaccard & Co,"

Solid Silver Teaspoons.

Oriental pattern,
LaFrance pattern.
Irving pattern.

Price only

\$3.50

Per set of 6.

"Dumb Bell" Sleeve Links.
Are of solid sterling silver, satin finished, and are made to hold the cuffs in the proper position. Regular retail price, 85c; we offer them for **60c**

Solid Silver Book-Marks.
Richly chased lily design; silk tassels; regular retail price, \$1.15 each; we offer them for... **75c**

Solid Silver Chain Bracelets,
with padlocks and keys; these are the "correct things" in fashionable silver jewelry. Regular retail price, \$2.50; our price only **\$1.75**

Pocket Knives.
Solid Silver Handles, two blades, very dainty and serviceable; regular retail price, \$1.00; we offer them for (each) **65c**

Embroidery Scissors.
Solid Silver Handles, richly chased in forget-me-not designs; regular retail price, \$1.75, we offer them for (each) **\$1.15**

Hair Combs.
Richly Chased Solid Silver Backs, strongly made and exquisitely finished; regular retail price, \$2.25; we offer them for (each) **\$1.25**

Solid Gold Collar Buttons,
These Buttons are made of one piece of Gold, without joint, seam or solder, are warranted to be Solid Gold, and are the strongest Button made. Our Price... **\$1.00**

Panther Skin Pocket Books.
In blue, brown, tan and green, with separate compartments for Bills, Coin, Cards, etc. They are very new and elegant. Come quickly for them. The price is only **\$1.25**

Brass Tea Kettles.
With double tinned lining, tasty wrought iron stand and crane and our quick heating asbestos lamp for actual use. Our price only (complete) **\$2.65**

Best Silver-Plated Sugar Bowls
And gold-lined Cream Pitchers and Spoon Holders, handsomely engraved on satin finish, well worth \$2.50 each; our price, **\$1.65** (each) only

Best Silver-Plated Cake Baskets.
A new design, nearly square in shape, with open lattice work ornamentation resting on four carved feet. An exquisite table piece for only **\$6.50**

After-Dinner Coffee Services.
Best silver-plated, consisting of coffee pot, sugar bowl, cream pitcher and waiter, all richly reponse chased and bright burnished, made to sell for \$25; our price only **\$16.50**

If you want the best come to us. Our prices the lowest.

MERMOD & JACCARD'S, Broadway Cor. Locust, ST. LOUIS.

Write for Catalogue, 3000 illustrations, Mailed Free.

NEBRASKA FIELD NOTES.

YORK has a population of three or four thousand and is located at the intersection of two lines of railroad. It is mainly an agricultural city and has enjoyed a good degree of prosperity and growth. Presbyterianism has made commendable progress. The First church steadily grows under the ministry of its faithful pastor, Rev. B. M. Long, D.D. His mid-week prayer-meetings are well attended. The building is commanding in appearance and well arranged in its interior departments. The fruit of faithful pastorates abound and the promise is bright for the future.

SEWARD has a good location and is a well built little city. It is the home of Dr. Sexton, Synodical Missionary for Nebraska. Rev. W. L. Boyd has recently moved to this city and erected a beautiful home. At one time he was pastor of the Nortonville church in Kansas. At his home we met his son-in-law, Rev. Mr. Prugh, pastor of the Upper Indiana church near Vincennes. The Presbyterian church we were told was without a minister.

LINCOLN.—The Second church of this city made more rapid progress than the First in charge of a minister. Rev. Mr. Dunning, the new pastor, finds a large field in which to exercise his gifts. His people are rallying around him and the good work goes hopefully forward.

STERLING.—Our old friend and classmate Rev. John Gilmore has entered upon the third year of his pastorate in this church. Not quite so youthful in appearance as in Seminary days yet all right for the Master's work. He has a

church sustained by a membership from town and country. A prosperous Sabbath-school and an active Young People's Society. The style and matter of preaching here is of the Pauline type and is well calculated to edify and instruct in word and doctrine. We enjoyed our Sabbath here very much. The report given by a delegate to the Nat. Y. P. S. C. E. Convention was the most complete and interesting of any we have had the pleasure of hearing.

ADAMS.—The town promises from its nice location and fine country around to be many times larger in time to come. In part it is built in a valley and upon an elevation. The Presbyterian church is located on a handsome site overlooking much of the town and country. It is a well constructed edifice, all finished and all paid for. Rev. C. M. Junken is the pastor. He has done a good work and is much esteemed by his people. The present membership is about 70 and the Sabbath-school 100. W. C. Gray is Superintendent. The Nehemaha river running near by is skirted with timber and along with the varied scenery of upland and valley, forest and prairie, the view is enchanting.

TABLE ROCK, as the name would indicate, enjoys an elevated site overlooking a large area of productive country. It has a population of less than one thousand. There are three church buildings in the town. The Presbyterian church recently underwent some needed repairs. Arrangements, we understand, are being made to have the pulpit supplied. The church has attained a numerical growth of 80 and the Sabbath-school about the same number.

HUMBOLDT has a good Presbyterian church building and a parsonage. A permanent supply for the pulpit was greatly desired and we now understand is in prospect. The town is sufficiently large to encourage active and aggressive work.

S. T. MCCLURE.

FACT AND FICTION.

"How was it Miggs had to pay a dollar for a cup of coffee?" "Well, you see, he stutters, and they charged 10 cents for every time he repeated the word 'coffee.'" — *Life*.

In Europe letters addressed with the final title "Esq." and "Esquire," are unusually filed by foreign officials in the E. boxes of the postoffices, and hence fail to reach their destination.

He.—Do you dawance? She (who has been informed that he is a bore)—No. He.—Neither do I. Lets's spend the evening just talking to each other.

"Which side of the street do you live on, Mrs. Knipple?" asked a counsel who was cross-examining a witness. "On either side, sir. If you go one way, it's on the right side; if you go the other way, it's on the left side."

The decisive test.—The Rev. Mr. Longhead—which, sir, do you consider to be the better of our two great educational institutions—Harvard or Yale? Jayson—Don't know as yet. I'll tell you after the boat race.—*Puck*.

Men of many wives.—The Sultan of Turkey has 300 wives, the King of Dah-

omey, 250; the Shah of Persia, 400; the King of Siam, 600; the King of Ashantee, 3,000, and the Emperor of Morocco about 6,000.

"Here! What are you throwing stones at that old gentleman for?" asked the passerby. "'Cause he looks like Santa Claus, dog-gone him?" answered the little boy-who had wanted a toy pistol and got a Sunday-school story.

Not clever in that direction.—"I had to be away from school yesterday," said Tommy. "You must bring an excuse," said the teacher. "Who from?" "Your father." "He ain't no good makin' excuses. Ma catches him every time."—*N. Y. Sun*.

On Board the Palace car.—Mrs. Woodbie—Conductor, raise this window, please. The air in this car is stifling. Mrs. Hasbin—Conductor, don't raise that window, please. I am extremely susceptible to draughts. Mrs. Woodbie—Conductor, I insist on you raising this window instantly. I am not going to be poisoned with foul air for anybody. Mrs. Hasbin—Conductor, if you raise that window and I get the pneumonia I shall prosecute this company. Mrs. Woodbie (grasping)—Raise the window, conductor! I'm going to f-faint! (Conductor raises window.) Mrs. Woodbie (reviving)—There! I knew all I needed was a little fresh air. Mrs. Hasbin (shivering)—U-u-g-h! that awful draught! Conductor, you will have to cha-a-nge my se-eat. Conductor (politely)—I scarcely think it will be necessary, madam. The window is a double one. I've only raised one.—*Judge*.