

THE MID-CONTINENT

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\$2 A YEAR

AN ANNOUNCEMENT.

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PRESBYTERIAN NEWSPAPER CO.

THE WIRE nail "trust" is dead! Good. A great many men would rejoice to hammer a few large wire nails in its coffin.

To SHELBYVILLE, Indiana, is the credit of something entirely new in the way of political ratifications. It took the pleasant form of gifts of food to the poor of the community.

BY THE advance in medical and sanitary science, the average length of human life in England and Wales was increased three and one-half years during the first fifty years of Victoria's reign.

THIS IS the time of year when the happy country editor gets his smoke-house good and ready for the gifts of delinquent subscribers and admiring friends that fall due on "hog-killing day." Lucky man!

ONE NEW York preacher remarked that one can see the infernal regions "turned out on the sidewalk" if a walk be taken through Baxter or Hester street of that city. Mr. Moody replied that the same thing could be found on 5th. avenue pavements; that it was a matter of proportion of populations simply.

IT IS sufficiently sad to see in how many of our American cities theatres and saloons run "wide open" on the Sabbath. But our poor country people are not taxed to support theatres for the amusement of the rich, fashionable and dissipated in the cities, as is done in many European countries under the specious plea of "fostering art."

THERE APPEARS in this issue an interesting account of the Presbyterian work for colored youth at Arkadelphia, Ark. It is pleasant to read how the colored blacksmith, to help on that industrial school, gives part of his time to the scholars who desire to learn his trade. And likewise as a colored dress maker, a weaver and others. That is true helpfulness, surely.

"REGULAR AUCTION Sale—Wednesday, November 18, at 12:30 o'clock, at the New York real estate sales-room, 11 Broadway, for account of whom it may concern, by order of administrator, pew No. 217, Fifth Avenue Presbyterian church.

That advertisement in a daily paper caused a flutter among the members of Dr. Hall's church, recently. A purchaser soon appeared. It was then learned that the pew belonged to an absentee from New York who considered the pew a needless luxury.

A CROWDED church is not necessarily evidence of great preaching. Edifying and stimulating sermons—which could bear the severest tests as to their intellectual and spiritual power—are not always the kind that "attract." What they like to hear rather than what they need is too after the sole criterion. "Itch-

ing ears" is a factor that enters into sermonic ideals. An old couple reads:

"Time's veriest ranter crams a house if new. While Paul himself, oft heard, would hardly 'fill a pew.'"

THAT THE MID-CONTINENT's editorial utterances are so largely quoted in the religious press of all denominations is, naturally, a pleasant thing for us to contemplate. But some editorial brethren should be sure they always are quoting us when they give the credit that all good editors do. The *Journal and Messenger* caused cold chills to invade this office, last week, by quoting certain "views" of this paper in re "Ian Maclaren's" theology which THE MID-CONTINENT would be among the first to criticize;—and which of course never appeared here.

DOES FATHER Phelan, of the St. Louis Catholic *Watchman*, take all his readers to be fools? Here is but one editorial instance:

"O'Connor, who has maintained a refuge for apostate priests in New York for years, has been adjudged insane, and is now in an asylum in Ohio."

Now, that is absolutely contrary to facts. The ex-Catholic Father O'Connor is going right on with his successful anti-Catholic work in New York, as thousands can testify. There is no question as to his sanity. And he probably has not lately been near Ohio.

IT IS reliably stated that "the business of manufacturing whiskey in the United States has for some time past been in a most deplorable condition; and the average of its market price, exclusive of taxes, has been reported as below the cost of production". We can hardly regret that such a nefarious business is in a deplorable condition and without any ill will to the manufacturers we feel like singing the doxology. The cause of the fortunately "deplorable condition" of this business is declared to be over-production. So the manufacturers are smothering in their own grease. It is gratifying to know that there is a limit to the demand for whiskey. The temperance movement is doubtless helping to put this business into a "deplorable condition."

IT IS stated that a capitalist in New London, Conn., has left in his will \$100,000 to Mr. Moody to help carry on the educational work which he has inaugurated at Chicago and Northfield. It appears that this handsome gift has come to Mr. Moody as a surprise and wholly unsolicited. It is also stated that he is spending some \$10,000 a week in his religious work which we believe comes to him in the same voluntary manner. It is confidence in Mr. Moody's character and the old-fashioned doctrines he teaches which draws out these large unsolicited gifts. They indicate that there would be money enough forthcoming for carrying on the work of religion, if there were men enough of like faith, unworldliness and consecration to take it and use it. We do not and cannot hope to see money flowing unsought into the hands of those whose faith has been diluted and weakened concerning the supernatural character and infallibility of revelation. Men of large means do not care to give their hard-earned money to educate men to teach others to doubt, or to preach economics, or to arrange various entertainments for their audiences. There are doubtless men enough who would gladly give their millions for such work as Mr. Moody is doing.

THE *Progressive Thinker* is the name of a journal published in the interest of the "Spiritualists". A copy, by chance, reached this office. It has created no little interest and some amusement. One peripatetic "organizer" and correspondent writes thus, concerning discouragements in his work in parts of Michigan: "I tried hard to establish a lyceum, but it was not responded to as it should have been. So many of our people send their children to orthodox Sunday-schools, for their children to learn what it has taken the parents so many years to unlearn, the end being,

many of these children uniting themselves with the church, and the enemies of Spiritualism. As long as they do so, just so long will the work of the lyceum be hindered, and the cause of spiritual truth fail to fulfill its mission. I sometimes fear our people do not appreciate the truths they have bought so dearly; if they did they would make great efforts to do a better work." (The italics are ours). Then there is noted a "professional card" which sets forth that "Rev". Mr. Blank, "trance and inspirational lecturer" (!) will be happy to correspond with societies for engagements. Under the heading of "A Vile Fraud" is an amusing exposure of the wiles of a professional "medium" who had been gulling mystery-hungry visitors. "These seances", to quote, "were largely attended, very popular, cordially recognized by leading spiritualists and highly recommended by platform speakers." The medium astonished his dupes by very simple means. All he had to do was to remove the base boards between one side of the door of his apartment and the side wall of the building; "thereby obtaining an opening from one room to another, about three feet long, and a foot high". He placed his cabinet in that corner, always. With a confederate in the adjoining room, ready to slip through the opening into the cabinet,—after the "careful examination" by the audience had been made and the lights extinguished,—the game is easily understood. In this particular case the confederate "told on him". But there are other things not at all amusing. For instance, there is an editorial in which prayer is referred to such words as to "tease God for favors". Spiritualism is the question mark personified. It is the great "What is it."

THE SEASON of church socials and fairs *et al* is now upon us. There are church socials and church socials. Perhaps it would hurt no one interested to read the words of a minister, in the last *Forum*, on the subject of the church entertainment as it most decidedly should *not* be: "For monumental godlessness made endurable by no saving grace of humor, for simian imbecility, for supreme and inimitable folly unmarred by the slightest suggestion either of common decency or ordinary self-respect, for grovelling baseness and depraved vulgarity,—The Trilby Party, otherwise the Foot Social, otherwise the Ankle Auction, stands at the head of the church entertainments of the year. While others are trudging along the weary plains of the unimaginative and the ordinary, the Methodist Episcopal church of Suffern, New York, and St. John's Protestant Episcopal church of New Brunswick, New Jersey, with unblanched cheek and dauntless eye, have scaled the Alpine heights of deathless shame. In the Trilby Social, as given by the Suffern M. E. Epworth League and the New Brunswick P. E. Olive Branch Society, the young ladies of the church display their—feet, let us say, and be polite, behind a curtain. Men in front of the curtain view what is displayed of one female after another, and then bid the privilege of taking her to supper. The charm of the scheme is the ease with which it lends itself to the worse than dubious; and I have no doubt that the press accounts of the scenes which attended the bidding are, in both cases, highly colored, though the most literal truth would certainly be exciting enough. The Boston *Sunday Journal* illustrated one of these events with a half-page picture; the *New York Herald* gave it a two-column illustration; the accompanying letter-press, and the reports published in other papers, describe a show which, in a respectable community, under other than ecclesiastical management, might have difficulty with the police." Then a Brooklyn church decided to show the waiting, *blase* world an additional thing or two on startling church fairs. In its Sunday-school room appeared this sign on the night of the fair: "Cigar Store and Smoking Room. The rector has kindly given over for this purpose his study, up stairs in the tower, where everyone desiring to smoke are cordially invited. Cigars, tobacco, pipes, and cigarettes are on sale at the usual prices." We in conservative St. Louis can only faintly gasp: Next.

"AFTER LIFE'S FEVER."

BY MRS. M. A. NICHOLL.

IN MEMORIAM.

"And then, a flood of light a seraph's hymn, and God's own smile forever and forever."—*In coelo quies.*

Oh! pale, calm face! Eyes by the death kiss sealed,
Cold hands upon the silent bosom folded:
Oh! soul, set free, of all sin's sickness heated,
Basking in light from mortal eyes withheld.

In coelo quies.

Still heart which ached and throbbed with human passion,
Locks, white with snow from many a winter past,
Tired body, wearied, after earth's poor fashion—
Sleep calmly, till the waking trumpet blast.

In coelo quies.

All over now, the heart ache and the burning
O' thoughts, so trammelled by this "mortal coil;"
The soul has cast behind its moans and yearning,
The hands are resting from the life's long toil.

In coelo quies.

I, mournful gazer, watching by the portal
Whence thou, from death to life hast entered in;
Would fain catch one stray gleam of light immortal
To tell me ever drowning earth's wild din:

In coelo quies.

In coelo "quies," while the storms are beating
Along earth's desert moorlands wild and wide;
While skies shall lower and angry waves are meeting
Thy bark is moored—thou art beyond the tide.

In coelo quies.

"In coelo quies." Rest, pure, deep, eternal;
Peace in a perfect, blissful, endless calm,
Charmed by the beatific joys supernal;
Lulled by the melody of seraph's psalm.

In coelo quies.

Here we but dream it all—the rest, the glory,
Here we but yearn for it in sob and pain;
Till knees wax weary, and till locks are hoary,
Still westward journeying, at length to gain.

In coelo quies.

But *thou* mayest sleep! thy toilsome warfare ended,
The long, rough life-path has been nobly trod
And with our lost ones thou sweet songs hast blended
To hail them found beside the throne of God.

SIN AS RELATED TO MORAL LAW.

BY THE REV. THOMAS NIELD.

God can not sin. Sin is transgression of law. Law is the expression of will to which allegiance is due. Since God is eternal, self-existent, infinite, there is no higher will. Hence He can owe no allegiance, be amenable to no law; therefore He cannot sin.

God is not a moral being. This does not imply that He is an immoral being. Morality rests on law; while He is above law, therefore above morality. His character has but one quality; that of infinite perfection beyond law, beyond analysis. The attributes ascribed to Him are but the aspects in which we contemplate his infinite perfection, yet it is convenient, even necessary that we should think of God as having attributes; that we may have a means by which our minds may look on human and imperfect actions in the light of infinite perfection and test their harmony; or otherwise, with that perfection. Hence, in this respect, He uniformly accommodates himself in his written word, to our condition and capacity of comprehension.

Man is a moral being. As such he is amenable to moral law, which defines the rightness or the wrongness of the acts of moral beings. A moral being has capacity to see that acts have the quality of rightness or wrongness; or in other words, that they either harmonize or are discordant with the infinite perfection of the one great Lawgiver. And he has the power of moral acts: that which makes him a moral being in performing those acts and at the same time, gives the acts their moral quality is:

1. They are positively his own acts.
2. He chooses them with a knowledge of their quality as right or wrong.
3. He chooses them while having the power of contrary choice, and He chooses them to the rejection of their opposites.

4. He chooses them because of their quality. Not that he is necessarily contemplating their quality at the time they are performed, but he chooses to do rightly or wrongly in the spirit of fealty in one instance or of rebellion in the other; because he is loyal to or a rebel against divine law. Here is the basis of amenability to moral law. The sinner defies the law that he breaks, preferring to be out of harmony with infinite perfection. He is what he is, because that is what he chooses to be. Hence it is a solecism and tautological to speak of a free moral

agent. Were man not free, he would not be a moral agent.

Sin must be possible to a moral being. As already stated, sin is the transgression of law. Had man no power to transgress, he would have no power of choice, in such a sense as would make the act his own as a moral being, hence his acts would have no moral quality; that is, while the acts considered in themselves would have an abstract quality, as they were in line with or opposed to law, they would involve no intention on the part of the agent, would not be his in the moral sense. With power to choose the right is power to choose the wrong, and so to obey or to disobey, the latter being sin. The question is not here raised as to the extent of divine interposition to dispose the subject of moral law to exercise his freedom of choice. In no case can this be determined. Enough to say, that in presenting motives to action it is the agent himself that chooses to act in the direction of the motives presented.

In view of the foregoing considerations, it follows that, in making man a moral being, God was under the necessity of making sin a possibility. To have made man incapable of sin, he must have been created outside the sphere of moral law, either above or below it, either God or brute. Since God could not make us gods—a race eternal, self-existent infinite, his own equal—He had to make us capable of sin or else make us brutes. Hence, he who criticises the work of God in making man capable of sin must be dissatisfied to find himself above the brute.

What is true of man is true of every order of intelligence above the brute. The angels and archangels are within the sphere of law. So must they be too if there are any higher orders of intelligence. This implies that the beginning of their existence must have been a period of probation—a destinating time in which they gave themselves a fixity of character for good or evil. Those in heaven worship God, and so are in harmony with law and infinite perfection. Certain of them "kept not their own principality." Choosing to antagonize the law, they received the penalty of eternal fixity in oppugnance to that which was for their good.

THE DRINK EVIL FROM A FOREIGN MISSIONARY'S STANDPOINT.

BY REV. W. S. NELSON (OF SYRIA.)

The curse of drink is becoming more and more powerful in this land of Syria. In Mt. Lebanon the vice of drunkenness is spreading fearfully and I regret to say that a large part of this is due to the influence of those who have been to America and there become accustomed to the open saloon and the drinking habits of the lower classes. It is a sad thought when we see the rich vineyards laden with their luscious fruit in September, to know that a large proportion of the fruit is destined to the spirit-still and that quantities of "arak" will be stored away as the chief result of this crop.

It came to my knowledge recently that one of our church members had been led away to make "arak" from his grapes, as the most advantageous way of utilizing the crop. I sought an opportunity to talk with him but soon discovered that I had been anticipated and that my friend was already convinced of the error into which he had fallen and wished now to know how he could get out of the difficulty. I told him that the best plan seemed to me to pour out the arak so that his friends and neighbors might know his desire to destroy the harmful stuff, and so as to help him in the matter, I told him I would bear half the financial loss involved. He readily agreed to my proposal but said he would need a little time to prepare the other members of his family who might not agree at once. A few days later, however, in the presence of a number of people the arak was brought out and poured into the street where it flowed down in a harmless but odorous stream through the village a silent but powerful witness to the temperance position of the Protestant church. May the lesson be a permanent one and a good one to the man himself and to the whole community.

Tripoli, Oct. 20, 1896.

[The following words came from Dr. H. A. Nelson, the father of the writer of the above.—Ed.]

The foregoing recalls a not dissimilar occurrence, well authenticated, in our own country more than sixty years ago.

When the State prison at Auburn, N. Y., was in process of erection—its buildings and their surrounding wall—a great amount of stone-hewing was going on, over a large area, and employing a great number of workmen. A certain man went daily among them carrying two large buckets full of whiskey suspend-

ed from the two ends of a wooden yoke that rested across his broad and strong shoulders. He sold out the whiskey, by the drink to the workmen—at what profit, "deponent saith not"; but he was a thrifty man, and became one of Auburn's foremost merchants. Like most village merchants of that time whiskey and other intoxicating liquors were always among the "goods" which he kept for sale.

When Rev. Charles G. Finney was preaching so powerfully and effectively in many cities and villages of that region, Auburn was one of the places where his labors were so greatly blessed. That rum-selling merchant at one time vowed never to enter again the church in which Mr. Finney was holding his meetings. But it was not long before he became convinced that that was a vow which ought not to be kept. He became an awakened hearer of that gospel, and humbly and heartily accepted it. One of the most striking proofs of his genuine conversion was his pouring into the street gutter all the liquors in his store. Before I ever saw him he had become a ruling elder in that church. For ten years he was one of my loyal helpers in the pastoral care of that church. He was still a robust, stalwart man, though his hair was white as snow. He wore that "crown of glory" along the straight "way of righteousness" until he had numbered more than fourscore years. His whole Christian life was signally characterized by just such decisive dealing with whatever his conscience condemned, as he executed upon those whiskey barrels. I am right sure that many readers of this will join the writer of the foregoing narrative in the prayer with which he closes it, and that the decisive action of that Syrian disciple may be followed by a long life of the same prompt and decisive obedience to Christ.

H. A. N.

THE PULPIT SPRING.

BY REV. JOHN D. PARKER.

Professors of Homiletics, from the time of Origen, have taught that sermons should be characterized by brevity. But theory and practice, as in this case, seldom agree. The ideal sermon is short, but the real sermon is long. Since the days when the preacher inverted the pulpit hour-glass, and preached two hours, neither the hour-glass nor the clock has any effect on the preacher. The preacher keeps on preaching, and the congregation nod, probably giving assent that the sermon is longer than they expected. A critic returned from church and said the preacher had fourteen places in his sermon where he could have stopped gracefully, but he never stopped at one of them. A railroad man said the sermon was very good, but it lacked terminal facilities.

Long sermons have become so grievous to congregations, that laymen have taken the matter up at last, to see if some remedy cannot be devised to abate the evil. Many plans have been suggested, still preachers keep on preaching long sermons unmindful of the lapse of time.

Laymen thought that pastors might be spoken to about it, in a kindly manner, but this does not work well, for preachers seemed to be sensitive like other people and some took offence, and added another sermon division. Editors were persuaded to score lengthy sermonizers, but ministers all considered this criticism as applying to some other preacher. Some proposed that a church committee be appointed to notify preachers when to say the last word, but no one was willing to serve on the committee. It takes a Nathan to say "thou art the man." Some laymen tried sitting near the door, so they could slip out unobserved, when the hour to which the service ought to be confined expired, but this did not relieve the audience as a whole, and did not seem to be consistent with a proper decorum for the house of worship. A few laymen went to church every other Sabbath, thinking that a long sermon would answer for two Sabbaths. But this plan did not seem to comport with the Fourth Commandment, and with the injunction of the apostle "not forsaking the assembling of ourselves together". One sermon also for two Sabbaths does not give variety.

Some have suggested that preachers be relegated to the pews for a time, where their sufferings for a few Sabbaths would undoubtedly teach them a valuable lesson, by which their congregations would profit. This plan would probably effect a radical cure, but the difficulty resolved itself into the practical question, how to relegate the ministers into the pews.

An inventor, it is reported, has hit at last upon a method, that will undoubtedly, if adopted, be more effective in curing this evil than, all the Homiletical lectures delivered since the days of Origen. He has invented a Pulpit Spring, connected with clock work, to be placed under the feet of the preacher. Precise-

ly at the end of one hour the spring goes off, and troubles the preacher out of the pulpit, if he has not finished his discourse. The inventor has a soft cushion placed near the pulpit to break the fall. The inventor looks for an immense sale for his Pulpit Spring, for he says nearly every church will want it. This would be heroic treatment, but the inventor says the disease is of long standing, and considered incurable, so the remedy must be radical.

Perhaps a better method could be devised for curing the evil of long sermons, than any that has been mentioned. If all clergymen would make a high resolve to bring all the services of the sanctuary into one hour, and then dismiss the congregation what a rejoicing there would be. What a blessing in hot weather. Laymen would sit one hour in the sanctuary, even if the weather is hot and the sermon is not inspiring, then they think the time belongs to themselves. Eutychus even fell asleep under Paul's preaching. The whole service of the sanctuary should be brought into one hour. Every minute after that hurts, unless the sermon is very inspiring.

FRUITFUL CHRISTIANS.

Autumn is the season of fruit harvests, when the orchards have "paid their dividends," and the music of ripe apples is heard as they go rattling into their bins. The wormy and the worthless fruit has been thrown to the swine; only the sound fruit is accounted fit for the cellar or the market. Every Christian church is an orchard, and every tree in that orchard is "known by its fruits." Too many there are who try to pass for Christians; but from them the yield of genuine graces can no more be expected than the owner of a grove of scrub oaks would expect a crop of Bartlett pears. The fruits of the Holy Spirit—as the Apostle catalogues them—are love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

The first essential to a fruitful Christian is that he be well rooted. No part of a tree is so invisible and yet so important as its roots. The condition of a tree commonly reports where its roots are, and what they are doing. A dearth of life below ground means barrenness above ground. The roots of our religious life are our secret motives and our ruling affections; and no one can claim to be a genuine Christian unless Jesus Christ dwelleth down in the core of his heart. When we are shocked to discover the loose living and spiritual barrenness of some church members, it is because the branches of their profession hang over on the church side of the wall, while their roots are in the sandy soil of worldliness on the other side. There is no heart-union to Christ; and He has declared that "except ye abide in Me ye can bear no fruit."

A godly life is not the result of a divine decree without any free agency on our part, much less is it a matter of happy accident. Grapes do not grow on thorn bushes, nor are figs gathered from thistles. Multitudes of people expect at some day to become Christians, and often wish that they were Christians and yet they do not apply the common-sense principle of causes and results. To be a Christian signifies that one has the divine "root of the matter" in him—that he has a character which grows out of faith in the crucified Christ, and proves itself genuine by obedience to Christ's commandments. Such a character is not a matter of divine decree or of human haphazard, any more than wheat grows without planting, or that Hamburg grapevines spring up spontaneously in our gardens. Christian character is a growth—first the blade, then the ear, and after that the full ripe corn in the ear. There can be no vigorous growth without a deep rooting into Jesus Christ; and shallow conversions produce shallow Christians.

Some Christians are bountiful fruit bearers, and the reason is that they draw all their supplies of grace and all their inspirations of daily conduct from their deep-down heart-union to Jesus. Love of Jesus is the motive that subdues selfishness; and loyalty to Jesus hold them as a stout root holds a tree amid the blast of winter's tempests, or under the summer's parching droughts. Glorious old Paul was always abounding in the work of the Lord, and he tells the secret of it when he said, "Christ liveth in me." A drought never affects a well-rooted Christian whose soul is in constant connection with the fount-head of all spiritual power.

There is too much periodical piety in our churches. Some brethren are only flourishing during seasons of "revival." The rest of the time they have a very dingy look; their leaves get so powdered over with the dust of worldliness that they are very unsightly objects. There are some others whose leaf turns yellow very soon after they are planted in the church; this betrays a lack of moisture at the root, or per-

haps a secret worm of indulged sin that is devouring the life of the tree. It is a wretched mistake to deal with the externals before the world while the condition of the heart is neglected. If the heart is rooted by "the rivers of water" the leaf will be always green and the fruit abundant. Such a disciple never ceases to yield fruit. Every year is a bearing year. It is the fixed habit of this faithful brother to attend the place of prayer in all weathers, to give according to his means, to pay every one his dues, to share his loaf with the suffering, to give his vote as conscience commands, and to stand up for Jesus Christ everywhere and on all occasions. He is always abounding in the work of the Master.

This is the sort of Christian who glorifies his Father in heaven by "bearing much fruit." The word "much" here is comparative. What would be much with a washerwoman would be paltry from a millionaire. A certain city church may plume itself on contributing fifty thousand dollars a year to foreign missions; but who in that church pinches himself or herself to do it? We could match against dwellers in freestone and marble a poor widow, who at the end of a day of drudgery puts on a dress that has been "turned" three times, and trudges two miles on foot to her prayer-meeting, saving her car-fare for the missionary box; verily her gift outshines them all. The Master weighs gifts and labor in the scale of self-denial. Barnabas heads the column in the apostolic church; he gives his real estate to the Lord, he goes a city missionary to Antioch and a foreign missionary to Cyprus, and wins the lofty title "full of the Holy Spirit."

"Much fruit" means the giving to Christ the best we have got. It is the lading of every limb on life's tree—be it a giant tree or a dwarf. He who in the lowliest sphere walks according to the Scripture rule, employs his time and single talent, controls his words, regulates his conduct and does his work in such a conscientious way as to make his religion legible and luminous to all around him—such a man is a bountiful fruit bearer. In the Isle of Wight dwelt a poor "Dairyman's Daughter," and "Little Jane the Young Cottager," whose precious clusters of choice grapes of grace have sent out a sweet fragrance over Christendom. They "did what they could." Luther the prince of reformers, Wesley the prince of church organizers, Livingstone the prince of missionaries, Shaftesbury the prince of modern philanthropists, shook down their fruits over many lands; yet in God's sight they won no higher honor than the two cottage maidens. One of the most magnificent bearers who "yielded his fruit every month" for forty years was transplanted last winter from the soil of Boston to the soil of heaven. Adoniram Judson Gordon's power for Christ, instead of being terminated by his earthly life, increases every day; his goodly branches like the cedar's extend to the rivers; he is teaching to the churches the "Ministry of the Spirit" as no man in our day has taught that sovereign truth; grateful souls will be gathering his ripe fruits, delicious to the taste, when the millennial glory breaks!

Living to Jesus Christ every day and in the minutest things of life is the secret of fruitfulness. A fruitful Christian is a growth—not a sudden creation. A noble Christly character cannot be finished up by a religion of Sundays and sacraments and special services; it is the product of many days of sunshine and storm, of drawing in the vital sap from Jesus as the living Head, of conflict and prayer and self-denials, and downpourings of the Holy Spirit. The religion that would rather be poor than touch a dishonest dollar, that would rather go through a Sunday's fierce storm to its mission school than lie on its lounge; a religion that in all things serves Christ for the sheer love of serving Him—this is the kind of spiritual growth whose fruit tastes of the divine life within it. Blessed is that Christian whose broad boughs are laden with "apples of gold" for God's "baskets of silver"! Such blessedness is within the reach of every one who reads this article; as you lay it down, ask yourself, Am I bearing the genuine fruits of the Holy Spirit?—*Dr. T. L. Cuyler.*

The oath of abjuration which the Princess Helen of Montenegro, being of the Greek Church faith, had to take at her recent marriage with the Roman Catholic Prince of Italy is thus given, or a portion of it: "I believe in the communion of saints, in the remission of sins, in the resurrection of the body, in the holy souls of purgatory. I acknowledge as the visible head of the Holy Church and the Infallible Vicar of Jesus Christ the supreme Roman Pontiff, the legitimate successor of Saint Peter, the first Bishop of Rome and the Prince of the Apostles. I declare all other religions to be false, and that there is no salvation except in the Catholic, Apostolic Roman. . . .

I believe in the worship of God, of the immaculate Virgin Mary and of the saints. . . . I accept as infallible truths all the dogmas declared by the Holy Church. . . . If I shall not maintain what I have professed, declared, and sworn, I shall draw upon myself the wrath of God, of the Holy Apostles Peter and Paul, and I shall be outside the bosom of Holy Mother Church and the communion of saints," etc. Let the unthinking, syrupy liberalism which refuses to see anything wrong in Romanism and which even assumes to talk of "comprehension" and unity with whatever calls itself religious faith learn that Rome remains Rome.

WHAT IS CHRISTIAN BAPTISM.

BY REV. S. I. LINDSAY.

We approach this question, not in any controversial spirit but with a sincere desire to know the truth. A careful search of the N. T. will reveal the fact that the term "baptism" is used in at least three distinct senses: (a) *Ritualistic baptism*, or the baptism unto repentance, as in the case of John. (b) Real baptism, or the baptism of the Holy Spirit, either in qualifying for a specific work—as in the case of Christ (Matt. 3:16) and the apostles (Acts 2:1-4)—or in the specific act of regeneration (Jno. 3:5). "Christic baptism, or symbolic baptism,—baptism "into the name of the Father, and of the Son, and of the Holy Spirit"—It is with this latter that we have to do at this time.

By Christic or Christian baptism is meant, that form of baptism which Christ enjoined upon his disciples after He was risen from the dead and consequently upon his Church to the end of time. It is properly defined as follows: "Baptism is a sacrament (or ordinance instituted by Christ) wherein the washing with water in the name of the Father and the Son and the Holy Ghost, doth signify and seal our engraving into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." This definition is very complete and comprehensive.

It will be observed that the forgoing definition contains the distinct propositions: 1—That Baptism is a Divine ordinance—This appears from the great Commission, Matt. 28:19. 2—That the element to be used in baptism is water—not oil and water as practised in the Romish church. This is clear from all recorded instances of baptism where the element used is mentioned. The only point in question is as to the quantity of water used and mode of application. Our candid opinion is, that there is ground for all three modes observed. It will be borne in mind that our position as a church is, that baptism by immersion by pouring and by sprinkling are each lawful modes of baptism and that the particular mode used in any given case, is to be determined by the law of expediency. In proof of this position, we submit the following:

(a) The mode cannot be absolutely determined by the term used—*baptizo*. It is true this word comes from *bapto* (to dip, to plunge, to immerse) but it also means to wash (Mark 7:4, 8; Luke 11:38; Heb. 9:10) which may have been done by sprinkling or pouring.

(b) The most noted instance where immersion seems to have been practiced is found in Acts 8:36-39. And if this be the mode used in this instance, it is in harmony with the symbolism employed in Rom. 6:4 and Col. 2:12. True, there are philological and exegetical difficulties in the way of so understanding the above instance and references, but they are rather of minor importance.

(c) Instances where immersion was clearly improbable: Acts 2:41, where we have the record of 3000 baptisms in a single day, by a handful of apostles, in a hostile city, and with no suitable water at hand for immersing purposes. Again, Acts 8:12-13; 9:18; 10:47; 16:33. Here we have accounts of baptisms performed in private houses and under circumstances that clearly forbid immersion, and just as clearly favor baptism by sprinkling or pouring. Particularly is this true in the case of Saul, Cornelius and the Philipian jailor.

(d) The purpose of baptism—To "signify and seal our ingrafting into Christ," etc. It is therefore not only a symbolic but also a sealing ordinance; the visible sign and seal of the invisible baptism of the Holy Spirit. In this sense only can it be regarded as a saving ordinance. Compare Act 3:13, 20-23 with Acts 22:16.

It is said that there are 3,000,000 men in the United States compelled to work on Sunday. One of the most important objects to be attained is to restore to every man one rest day in the week. If, as in a comparatively few employments, work on Sunday is a necessity, every man thus employed should have Saturday or Monday to himself for rest, and this provision for Sunday labor should cover only necessary labor. The great mass of good citizens will always be ready to support any proper effort for a Sunday rest day.—*Journal and Messenger.*

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

How fitting that a great nation like ours should pause amid the rush and whirl of reviving business and spend a day as we did last Thursday in rendering thanks to Almighty God for the great blessings of another year. If the great mass of our people could only realize more fully, that "open hand" each day of the year and constantly recognize dependence upon it, how much better it would be and how real would *Thanksgiving* become to us all.

Not the last of all the benefits of God's gracious hand has been the speedy acquiescence of all our people in the verdict of the sovereign millions rendered at the last election. It is doubtful whether the world has ever seen a grander moral spectacle of the triumph of the mighty principles of peace and good will, than is discovered in the willingness of the people to bow in obedience to the will of the sovereign majority in a popular government like ours. Seldom has the world witnessed so closely a waged conflict, where party spirit ran so high and personal feeling was so intense, settled so quickly and so amicably. In other lands and in other times nothing but the arbitrament of the sword would have settled questions which so sharply and so radically divided the people; but here we witness the marvelous spectacle of a mighty nation settling grave questions in a day and the triumph of those mighty principles which sooner or later are to bring in universal peace.

One of the beneficent results growing out of the *Thanksgiving* time and one which ought to be a perennial blessing is the growing tendency among our people to remember the poor and unfortunate, and to make other hearts glad by bestowing instead of receiving benefits. Thousands of hearts more heartily enjoyed the good things of the Father's bounty on last Thursday because they were spiced by the consciousness of gladness and joy brought to those who were needy. Our hospitals and children's and orphan's homes were kindly remembered and will go in the strength of the good things given for many days. This is as it ought to be. It is God-like to give and the richest blessings which come to the soul-consecrated to God's service, is the thought that it has given something to help and comfort others and has brought a blessing to them. It is a matter of congratulation that this spirit is growing and that our children are being educated to know "that it is more blessed to give than to receive." No brighter and happier faces have I seen this autumn than I saw this morning when scores of school children went by my door, each bearing in his or her arms a package of that which was to make some heart brighter and happier for, at least one day in the year.

Now if we can only carry this same helpful spirit into all the days of the coming year and specially into our church work, what a blessed year we will have. The gospel of Jesus Christ is a precious gift to our fallen humanity and poor and aching hearts are all around us needing and craving its blessed hopes and comforts; why shall the church of Jesus Christ not awake and in the strength of the divine Master go out with increasing zeal and earnestness to bear this gospel to all who need it. Surely the time is ripe and the same God who has so abundantly showered the benefits and blessings which have dropped in material good upon us, is more willing to give to us the Holy Spirit to quicken every drooping grace and to more fully equip us for the delightful work of conveying spiritual blessings to others. The means are adequate; but the power is unused. As the whole country is looking for and expecting a great revival in business and a general improvement in material conditions—shall not the church of God with a far wider expectancy look for great spiritual blessings. Shall we not learn the lesson taught by *Thanksgiving* that life, the Christian life is not worth the living unless it is open-handed with blessings toward the perishing around us.

KANSAS ITEMS.

FT. HARKER.—A series of meetings lasting nearly two weeks was recently held. The unfavorable weather interfered during the last week and finally brought the meeting to a premature close. Owing to the widely scattered settlement this method of labor is not effective. But the spiritual condition of churches is yet good. Sabbath services are well attended and unusual interest is shown in the Sabbath-school. In view of the fact that the neighborhood is very thinly settled and that there are only about twenty members, and the preaching services and Sabbath-school often have an attendance of 75, we have reason to thank God and be encouraged. Mr. J. S. Esick has supplied this point as local evangelist acceptably for the last six years.

HUTCHINSON.—The pastor of this church, Rev. A. F. Irwin is now conducting some special meetings in his church with a good degree of interest.—S. B. F.

WEST SIDE HARMONY.—The pastor of this church is a very busy man, preaching three times each Sabbath and also attending the Sabbath-school and Y. P. S. C. E. Besides all this he is always ready to help the needy mission churches around about. On Sabbath, Nov. 22nd, he preached with great acceptance to the people in Coldwater, Kas.—S. B. F.

ARKANSAS CITY.—This church has recently been tastefully renovated by papering and painting the interior. The room is now most home-like and cheerful, and now makes the most commodious audience room in the city. The pastor, Rev. D. H. Stewart is a very busy man and is deservedly growing in popularity, both in the church and in the community.—S. B. F.

FLORENCE AND CEDAR POINT.—Rev. David R. Ereed recently closed his work at Garden City, and has taken charge of the work at these points. He began his labors here, Sabbath the 22nd of Nov. He is a young and vigorous man and we hope for great blessings upon his labor here.—S. B. F.

QUENEMO AND MAXON.—Rev. J. P. Viele, the popular supply of these churches, we are sorry to say, has been laid aside from the active work for a few Sabbaths by serious rheumatic troubles. It is expected that he will be able to work before long.—S. B. F.

NORTH TOPKA.—The work in this church is going forward admirably under the leadership of Rev. John S. Glendinning. All departments of the church are in good working order and the church is becoming more and more a power for good on the north side of the city. Brother G., was recently called to attend the funeral services of an old friend at Cunningham, Kan., and made us a very pleasant call while down this way.—S. B. F.

Communicated.

THE MOODY MEETINGS IN NEW YORK.

We print (in part) the very wise comments and reflections of the New York *Christian Advocate* concerning the large evangelistic meetings now in progress in that city:

Mr. Moody is greatly encouraged, and said that in his thirty years' experience in evangelistic work he has never seen the evangelical forces of a city come up to the opportunity as have the New York churches in these meetings.

His efforts and those of his coadjutors to arouse the churches to a sense of responsibility for the salvation of the ever increasing multitude of neglectors of religion are gaining the respect and attention of the public. There is reason also to believe that many Christians in all denominations are enlisting in the movement with more than ordinary zeal and determination.

Several difficulties are to be encountered in New York that are peculiar either in themselves or in their proportions, as compared with most other cities. Among them are the vast number of foreigners of many different nationalities; the number of Christians who do business in this city, but who reside in the suburbs or in towns from ten to thirty miles distant; the configuration of the territory occupied by the city; the broad line of demarcation between the eastern and western sections; the large number of Christian churches sustained

chiefly or wholly by "money" and "society," and as a consequence formal and powerless; the avowed infidelity, the multiplicity of places of amusement, many of which are demoralizing; the relaxation of church discipline; and the tendency of many to refrain altogether from attendance upon the worship of God. The liquor traffic is a universal foe of religion, not more deleterious here than elsewhere, but naturally well adapted to intensify other opposing influences.

Numerous and weighty as the obstacles are, general co operation and self-denying zeal, with the divine blessing, are adequate to stem the tide, and even to turn it the other way. One of the perils at such time is under reliance upon imported instruments. The local pastors, the elders, deacons and leaders, the superintendents and teachers of the school, may all contribute their presence and their means, yet practically rely on the celebrated centers and directors of the effort. When this is done, consciously or unconsciously, the seeming results will be far greater than the real. An indication of this state is the degree of attention given in conversation to the agents. When much is said of wonderful men and little of converting power; when the presence of God and the sense of sin are not spoken of, but the numbers who rise are recounted, there is reason to fear that the fallow ground is not broken up.

If there be an entrance upon the work for a limited time and plans of another kind are postponed for a few days or weeks, there is then ground to fear that all things will return to the habitual state in a brief time.

Where undenominational meetings are held they should not attract Christians from their own churches. Instances have occurred where the most hopeful symptoms of a true awakening appeared, the formal were becoming zealous, inquirers deeply concerned presented themselves, when general meetings were started in a hall or other churches, the members left their own place, and the flame on the local altar died away.

In a certain city the work of an evangelist of world-wide fame was believed to be unprecedentedly successful; two thousand and forty were reported converted. Subsequently it was shown that but five hundred and twenty united with the forty-five churches which joined in the work, and of these two hundred and twenty-seven entered one church. The pastor had noted each one of his congregation and followed him with prayers and instructions and often with tears, and thus was the means, with the aid of the Holy Spirit, of confirming him in the strait and narrow way.

It would be a strange species of Christian—if of that genus at all—who could look with indifference upon this work. So great are the interests at stake, so close is the relation of New York to the whole country, that a deep church-reforming and sinner-transforming revival here would be a reason for joy and thanksgiving stronger than any found in material prosperity, professional success or political triumph.

SHALL WE PAY OUR DEBT?

The following resolutions, with the appeal which follows, adopted by the Woman's Missionary Society of Wooster, Ohio, deserve a hearing in all our Presbyterian churches. We do what our paper can in speaking them forth, hoping that many will adopt the course here recommended:

I. That we deny ourselves by doing without something we had intended to get and putting its value into the Lord's treasury; that it be to each one of us a personal self-denial, something we will feel a real privation; that it be a love offering to Him who had not where to lay his head, a sweet secret between our Lord and our own souls.

II. That instead of sending Christmas gifts to friends, outside of our families, we write to them at once and tell them we are going to put the money we had intended to use in purchasing gifts for them, into the Lord's treasury, to help carry on mission work that otherwise must be given up, thus making in the true sense a Christmas gift, asking them in turn to do the same with all their friends; and that those of us who have been bereaved of dear ones during the past year, put into the treasury, as a very sacred offering, the money we would have spent in gifts for them. They now having Christ himself, the one great ever satisfying gift, no longer need ours.

III. That we appoint a separate treas-

urer to receive these offerings which shall constitute a fund, known as the "Self-denial fund," to be paid on the debts of our boards. Each donor, if desiring to do so, being allowed to specify where her gift shall be applied.

It was further decided that a committee be appointed to prepare a report of this meeting, and send it far and near; through the religious papers, the officers of missionary societies, pastors, personal letters, and in every possible way bring it before the whole church. Our first thought was to appeal only to the Synod of Ohio, but God enlarged our thought. He could not allow our faith to be thus restricted, and so we send forth to all.

Let our watchword be, "Deny thyself." Let it be passed through our entire Presbyterian army from rank to rank, inscribed upon every banner and sounded from every headquarters!

It is the clear, ringing command of our great Captain! Shall we obey it? Shall we bring all the tithes into the storehouse, then lay our free will offerings, that have cost us something, upon the altar, suffering even the little children to come to Jesus with their self-denials? Given one self-denial offering from every member of our church and the debt is paid! What an opening of the windows of heaven there would then be, what a mighty ingathering of souls!

Brethren and sisters, shall we do it? Shall we obey orders, pay the debt and receive the blessing? Or, shall we disobey our Leader, fail of the blessing, let the ripened harvest be lost, have our stolen treasures turned into a curse, and we ourselves saved, only so as by fire? Which?

Our loving, long suffering Lord awaits our answer behind the closed windows of heaven.

Mrs. S. J. KIRKWOOD,
Mrs. NANNIE J. PLATTER,
Mrs. MARY L. PACKER,
Committee.

THE COLORED PRESBYTERIAN INDUSTRIAL SCHOOL AT ARKADELPHIA, ARK.

"And the cry went out from Macedonia, Come over and help us."

The cry now is from the Africa of America not come, but send. This appeal is made to all friends and well wishers of the Freedmen.

The colored Presbyterian Industrial school of Arkadelphia is no longer a chime-ra, but a reality. We have made a start and mean to make our school self-supporting. Our work is pioneer work, and everything is in a crude form. At present we have sixty acres of land, nearly all of which was under cultivation this year, which will enable us to accommodate the boys and girls, of whom there are many who wish to work their way through school.

With a few boys to help this summer we raised cotton, corn, sweet potatoes, pumpkins and peas, not enough of either to winter us through, owing to the dry season; but enough to encourage us to try harder next year.

We hope the friends of the Freedmen will not get discouraged at the many and frequent calls for help; nor think it strange that the number of schools do not meet all the demands. But remember this is the beginning of the black belt, where the colored man is as five to one of the white man. Here the colored man is poor and likely to remain so unless taught to help himself. That education will help some men sometimes, in some places, is theory. That the same be given the advantage of practical farming a knowledge of good trades with an education is practice.

We believe all friends of the colored people in America or elsewhere, will agree that with the advantages mentioned above the problems for our brother in black is solved. The number of indigent colored people in this section is appalling. Poor and ignorant is the lot of the majority. We believe in teaching these people to better their condition by showing them how. That comes by putting into their hands the means of earning a living right where they are, by making use of the means at command.

We believe in helping these people, to help themselves we make them better for this world and the next. We believe the black man in this section stands in the same relation to the white man as did the load to Sinbad the Sailor. He cannot be shaken off. He must be improved that the little world around him be made better.

Our Industrial school is situated in the little village of Arkadelphia. It will have the advantage of a blacksmith shop attached, donated by a colored man of this place, Louis Holmes, who unasked volunteered to give his time to teaching the trade to our boys who wish it. He also furnishes tools for two boys and a forge. We have a dress maker and tailoress, a weaver, and two day school teachers, all of whom volunteer their services to teach free of charge for the Master's sake.

Our house is not finished—far from it. We taught and worshiped in the free school building for a time, when we were obliged to open service and school in our own house. We hastily enclosed one room in which we hold school and work when we are able, and as fast as we have means on the rest. *Will not some one help push on the good work?*

Our main building is 30x76 feet; the chapel 30x40 feet. An L room which is now the school room is 16x26 feet. The whole building contains ten rooms and a chapel; also three halls, two of which 10x30 feet, and one is 8x16 feet. The windows were partially donated. We opened school the second week in October, with five pupils. At this date we have forty-four. Four of these are boarding with us and as soon as we can finish the building and furnish the sleeping apartments our number will be increased by those who will come from out of town.

We have reasons to be greatly encouraged, notwithstanding the hard times. Since we commenced this letter, we received a box of reading matter also a barrel of clothing and learn that another barrel was started, but has been delayed some where on the way. We have not a doubt but that we will get it. They were all sent by Mrs. N. G. Russell of West Sunbury, Pa., from the Sunday-school Missionary Society.

Last winter we applied to the public at large for \$350 to help us on the building. Mr. Samuel Harbison of Alleghany, Pa., kindly sent us \$50. Rev. Mr. Dunn of Nicholville, sent us \$1. Mrs. Jones of Pittsburgh, sent us \$5. We pray that the Lord will abundantly bless the cheerful giver. Wm. H. SMITH.

THE HOSPITAL SATURDAY AND SUNDAY ASSOCIATION OF ST. LOUIS.

This work has become a marked one in our city. Below are given selections from the latest official statement.

The Hospital Saturday and Sunday Association is an example of systematized charity. It comes before the public each Thanksgiving week, that is on the Saturday and Sunday following Thanksgiving Day, and asks a universal subscription for the benefit of the hospitals of the city, which have been invited and received into its membership, and have been able to comply with its rules and requirements. All the money thus raised is distributed publicly among thoroughly worthy institutions, and finds its way directly to the help of poor people, who are sick and unable to pay for hospital services. Each of the associated hospitals is required to file an annual statement, sworn to by its various officials, setting forth its financial condition, and details of its paid and free work, and the amount raised each year by the Association is distributed to them in proportion to the amount of free work done.

Following the examples of other large cities where there are sister associations of this same name and kind, the collections are raised in the following way:

The yellow boxes of the society are placed in many public places, such as hotels, depots, clubs, etc., etc. *Everybody* is asked to give on those two days.

The St. Louis hospitals have an indebtedness of \$5,790 83, for current expenses not including large mortgage indebtedness, and funds in hand of only \$3,319 64. The aggregate expenditure of the hospitals last year for strictly free work, as shown by their sworn statements, was \$22,894.13, while the total amount of help they received from this society was but \$8,333.17, or about 36 per cent. of their needs. By these figures two things are made plain: (1) That the hospitals of the city are doing their work without available funds for a month ahead; and (2) that it is the duty of the community to give them, through this Society, not a little over one-third of their needs, as at present, but the whole amount of their

needs. This is the aim of the Association and this is what it asks of the benevolent public this year.

Attention is called to the provision of the By-Laws to the effect that all parties contributing \$10 or over shall have the privilege of sending poor persons to the hospitals to the extent of one's day's service for each dollar contributed. This is a very valuable provision to many organizations.

[There is one thing about this otherwise excellent work that is not understood by many: For what reason is the well-known Bethesda work omitted from a share in the receipts?]

SPIRITUAL FREEDOM.

BY REV. C. H. WETHERBEE.

There is no freedom which can freely compare with the freedom that is experienced by that soul whom Christ has made free and in whom the Holy Spirit dwells with fullness. Thousands of those calling themselves Christians know nothing of this freedom. They are religious enough, so far as religion is a matter of forms and solemn ceremonies, but they are the slaves of religion and not the freemen of spiritual life. The late Dr. A. J. Gordon said: "A professional gentleman of high culture and standing lived as a neighbor to the writer. He was a most strenuous Episcopalian, so rigid in his churchmanship, so set in his attachment to the liturgy that religion came to be one of the avoided subjects when we met.

"Seeking an interview one day he surprised us by relating his experience—a conversion or reconversion, whatever it may have been—resulting from a study of the Epistle to the Romans. It was a delightful story overflowing with the joy of the new life and love, and establishing a fellowship between us which had hitherto been impossible. 'And the remarkable thing is,' he added, after telling his experience, 'that I have lost all relish for a liturgical service, and what I have hitherto been so set in demanding has become positively distasteful to me.' He subsequently told me what a snare it had been to him by setting up an elaborate something, called 'The Service' to be gone through with Sunday after Sunday, thus satisfying the conscience with a form, instead of summoning it to a strenuous endeavor after purely spiritual communion."

This is an instructive experience. It shows the utter impotency of the best religious ritual to impart that spiritual freedom which comes only through a personal and full surrender of the heart to Christ, followed by the masterful and sweet indwelling of the Holy Spirit.

A TEXT STUDY.

BY REV. J. MALCOLM SMITH.

"By thee I have run through a troop; and by my God have I leaped over a wall."

David says this in review, from its peaceful closing, of his life crowned with victories in all the many hard contests it had brought him. The lion and the bear slain by his boyish arm, the Philistian giant champion laid low by the pebble from his sling, the vengeance of Saul's jealousy escaped, Israel's joining Judah at length about his throne, the assailing border nations all subdued, and his kingdom ready to be left to the peaceful and magnificent reign promised of God to his great son, pass in panorama, and give him the clearest realization he has ever had of the might of his career. He is a new wonder to himself. And as the greatness of his achievements takes on its full glory to his sight, the girding of his nothingness to them by God fills him with thrill of the Omnipotence he has had given him, and so wrought upon within he exclaims, "By thee I have run through a troop; by my God have I leaped over a wall."

David took God into his life at the first. When he would assure Saul that he was able to destroy Goliath he said, "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." His answer to Goliath's threat was: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." Whenever he may have writ-

ten down the 19th Psalm, we may be sure the shepherd boy sang in his soul: "The heavens declare the glory of God, and the firmament showeth his handiwork. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." And then too his heart grasped the Divine care that in the troubles of his life he taught us to grasp in the troubles of our lives, while we sing with him: "The Lord is my Shepherd; I shall not want. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." He had always looked to God for help, and always, and now as in consummating pen, acknowledged God the power in his deeds.

And all they that have tried to live a godly life may make David's exclamation their. Temptations that would have lured to sinning, if not to destruction, have come, and have been overcome. Difficulties have always been piled in the only right way that could be taken, but have not stayed their steps. With many it has been a hard struggle to live at all, and seemingly impossible to live to God; but even the impossible to sight has been easy to faith. How all this stands out to retrospect! Like Christian escaped from "The Valley of the Shadow of Death," we know not our perils till we are past them. Then what victories we see we have had! Aye; we have run through troops, and leaped over walls. This one, left a widow in poverty, has raised her children to honor and piety. Men of humble abilities have got hundreds of souls to take God into them. Martyred integrity has come out of the fire wearing a crown of righteousness, to take up to God and cast down here his statement. "Victory!" "Victory!" "Victory!" shout all who have fought the good fight of the faith,—divine victory all along by the empowering might of God.

IMPRESSIONS OF THE KING'S DAUGHTERS CONVENTION.

BY M. V. B.

The Convention of the King's Daughters which was held in our city is over. "Beyond what we asked or thought" was the sentence on many lips of the King's handmaidens last evening, as we left the church. The fragrance of the last inexpressibly precious service pervaded our very being. To those who may not have had the privilege of attending the services as I had, I long to pass on, at least some of the crumbs that have fallen from the Master's table. To have enjoyed the feast of our King to the full, one must have been in the atmosphere where the *holy hush* of the presence of the Holy Spirit was felt. Would that I had "the pen of a ready writer" to begin to tell the believing, what those two blessed daughters of The King have been to St. Louis. They are so full of the spirit of Christ that one realized as they talked and prayed, that it was the call of the King Himself, to a closer fellowship, to a more loyal, devoted service. The key-note of their many helpful talks, was this, when God wanted to give His *very best*, He gave Himself. He, that loved us even unto death asks for our heart's love, and can we refuse? Will we not wear the "bit of redemption" metal on our hearts to show that all we do, no matter whether we are called to a great or lowly service is in His name? "The Comforter has come." A hymn, written by Dr. Bottome, was sung many times during the Convention and the truth embodied in the hymn was most strongly emphasized. Not a Christ afar off, but Christ in us, "the hope of glory." The personality and work of the Holy Spirit through whom alone we become what Christ died to have us, was one of the strongest teachings of the Convention.

Mrs. Bottome and Mrs. Davis pre-eminently honored the Holy Ghost. During the closing minutes of the last meeting, scores kneeling in the aisles testified, "that those who honor Me I will honor." It was indeed verified, as from the depths of many hearts was sung

"Just as I am Thy love unknown
Has broken every barrier down
Now to be Thine, yea, Thine alone
O Lamb of God I come, I come."
St. Louis.

World-Outlook.

The cold wave of last Saturday was one not soon to be forgotten, the whole country over. It is feared, at this writing, that many farmers of the Northwest may suffer through loss of live stock.

The evangelistic meetings of Mr. Moody in New York continue to attract such marked attention, that they have become a matter of national interest. Can this be the beginning of a grand winter of religious awakening? May it be so.

The British cruiser "Pique" has sailed to the Philippine Islands to be an onlooker, at least, in the stirring scenes there being enacted. There has been a continuous exchange of telegraphic messages recently between the British Consul at Manila and the Hong Kong Government.

Madrid newspapers reflect the intense anxiety of all classes as the meeting of Congress at Washington approaches. The strongest feeling prevails against any intervention for Cuba, even from the friendliest nation, which the Spaniards contend would be a tacit recognition of Cuban belligerency. Spain may prefer the risk of a conflict with the United States.

The President of the Transvaal has given new evidence of his alertness, and thorough ability to stand up for his rights. Under his advice the Transvaal Government has decided to claim \$25,000,000 indemnity from the British South Africa Company to cover the damage caused by the Jameson raid, and for that amount will endeavor to hold the British Government. Kruger is a most remarkable man. He is carving out a niche for himself in history.

Athens, Greece, has suffered much damage by the terrible storms and floods which have inundated the low-lying quarters of this city and the Piraeus, drowning a number of persons, flooding the gas works at the latter place and plunging the port in complete darkness. Many houses have been destroyed and the tents sheltering the Armenian refugees have been swept away. As a result of the disaster great distress prevails. Detachments of sailors from the foreign war-ships in port have been assisting in the work of rescue.

Most outrageous are the reports from Cuba, at this writing. Weyler has given out a bloody edict to renew his "war" against the non-combatants: that is the old men and helpless women and children. Unable to win in a fair fight, he turns to cruel murder and rapine. It is stated that Col. Struch, who has been operating in Pinar del Rio at the head of 1000 men, seems to have been most active in carrying out Weyler's savage edict. On November 18, Col. Struch and his command started on a raid. They visited Rio Pondo Palacios, Paso Real and other small towns in the southern portion of Pinar del Rio. At every place Col. Struch gave his troopers license to ravish, loot, burn and murder, and the result was that every hamlet visited was destroyed. During the raid the Spanish troops made prisoners of over 300 Cubans, the majority of whom were women and young girls. On November 22, Col. Struch and his men began their homeward march, followed by the old men, women and girls, whom they had made prisoners. On the night of November 23, Col. Struch and his men drank heavily, and then followed one of the most horrible occurrences of the war. Volley after volley of lead was fired at the cowering and shrieking creatures, until not one was left alive. The bodies of the victims were left for the vultures, and Col. Struch marched his command back to headquarters, and reported to Capt. Gen. Weyler that several insurgent camps had been raided, and about 300 rebels killed. Col. Struch and many of his officers were given furloughs in consideration of their services, and returned to Havana. "This story is not exaggerated, as it is made up of statements which have fallen from the lips of Col. Struch as he staggered about the cases of Havana."

Missionary Department.

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Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, 10 A. M.
Missionary Literature may be obtained at the Rooms, between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust Street, St. Louis, Mo."

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

TOPICS FOR DECEMBER.

FOREIGN.—SYRIA.
HOME.—THE SOUTH.

THE DRUSES, OF NORTHERN SYRIA.

BY A. H. M'KINNEY, PH. D.

In a district of Northern Syria, comprising the whole of the southern range of Mt. Lebanon and the western slope of Anti-Lebanon, is to be found a peculiar people. Independent, proud, brave, handsome, industrious, hospitable, self-possessed, educated and very mysterious, they form a unique branch of the human family. In addition to the districts named above, they occupy in whole or in part many of the adjacent towns and villages. Their numbers have been estimated all the way from fifty thousand to over one hundred thousand souls.

An old tradition derived their name from the Count of Dreux, and made them descendants of a band of Crusaders who had been left in Lebanon. Later investigations have shown that this tradition is pure fiction. The name is derived from Darazi, a Persian adventurer, who first taught the peculiar tenets of the Druses. These people themselves hate the name of Darazi, and deny the derivation, claiming that their name comes from the Arabic *darisa* (those who read), or from *durs* (the clever one). These seem to be fanciful derivations, and it is reserved for the future philologist to determine the exact etymology of the word.

Their religion came from Hakem Berrillah, of Egypt, who was the sixth Fatimite caliph. He is generally considered to have been insane, and is known as the Nero of Africa. During the twenty-five years of his reign he had eighteen thousand men put to death, and thousands of Christian churches and monasteries destroyed. He was flattered by Darazi into proclaiming himself a representative of God. In Cairo, in the year 1029 A. D., he publicly declared himself to be the incarnation of God. This announcement at first met with violent opposition, and Darazi was obliged to flee for his life. A quieter and more crafty method of propagation met with success, and many of the ignorant mountaineers became converts. A Persian mystic, named Hamze, became first the disciple, and finally the prime minister of Hakem. With great shrewdness and adroitness he added to the new religion many attractive features, and it is he that is enshrined in the heart of the modern Druse as the founder of his faith.

Five years ago the writer listened to a lecture by a Syrian, a native of Mt. Lebanon, who called himself a "Christian Druse," and who was supposed to tell something about his people and their religion. The lecture was chiefly remarkable for what it did not tell about the Druse religion. A subsequent conversation with the lecturer failed to elicit anything definite about his faith.

How, then, do we know anything of their religion? Copies of their manuscripts have been found by travelers and explorers, and are in public libraries in different parts of Europe. But the hostile army has given us more than the peaceful traveler has been able to secure. In 1833, during an invasion of Ibrahim Pasha, the sacred books of the Druses were captured, and from them we are able to learn something of their teachings. But even with these books in his hands, the theologian can no more give a clear statement of their religious truths and practices than can the ethnologist speak decisively concerning their origin.

Their doctrines are derived from the Pentateuch, the Gospel, the Koran, and the Sufi Allegories. Intermingled with selections from all these sources are traces of Persian dualism and Indian transmigration. Is it strange that from such diverse sources one of the most remarkable doctrinal systems that the world has ever known should have been developed? The following are their chief doctrines: I. *Monotheism*. II. *Inferior Beings*. III. *Incarnations*. IV. *The Coming One*. V. *Souls*. VI. *Transmigration*. VII. *Fatalism*.—*Missionary Review*.

FROM PERSIA.

Miss C. J. Montgomery of Hamadan August 31st, 1893, writes:

On July 12th, the sacrament of the Lord's Supper was observed at Peniel church. There were two applications for membership, one a young Persian girl, who, with her sister, was at one time a pupil in the Faith Hubbard boarding school. She only remained a year or two, and then was removed by her father, who had been threatened by the Moslems for giving his daughter to the Christians. After they left the school they continued to visit us and to attend meetings at the school and at Dr. Wilson's dispensary; and now this young girl is one of Dr. Wilson's assistants, and professes to be a Christian.

Again, on Sabbath, July 26th, we were gathered at Peniel church to witness the rite of baptism administered to a young Moslem, Mirza Ismail of Kermanshab. He is a young man of high family connections, and from the time Mr. and Mrs. Hawkes' first visit in Kermanshab, has shown an interest in the truths of Christianity. He had been spending some time in Teheran, and had then asked for baptism, but Mr. Potter considered that he rightly belonged in Hamadan field; so on his way back to his own city, he came here with the express purpose of confessing his faith in Christ, and being enrolled as one of His followers. After a very satisfactory examination, he was baptized by Mr. Hawkes, in presence of the members of Peniel church and a number of the missionaries. Since his return we hear of his rejoicing in his new-found treasure and full of joy which he cannot conceal. He has already confessed to his wife his change of faith and she has expressed her determination to stand by him and make his religion her own, persuaded to this, doubtless, by the very forcible argument he used, that if he were a Moslem, he would take other wives, but if he were a

Christian she alone should occupy that place in his heart and home. We rejoice with Mr. and Mrs. Hawkes in seeing so soon the fruit of their labors in that city, and we trust that this may be only the first fruits, the promise of a rich harvest of souls to the glory of His name. We know well that trials and tribulations await this young Christian, and he may learn to know what it means to give up all for Christ. May he be faithful unto death, and receive a crown of life!

EDUCATIONAL WORK IN THE SOUTHLAND.

A MINISTER'S SUMMARY OF OUR WORK.

One of the best accounts of this work is given by Rev. J. E. Alexander, in his historical sketch of the Presbytery of Holston, Synod of Tennessee. He refers to this educational work in the following summarized statement:—"In no other field than ours is Christian education more necessary to the evangelization of the people. We have large districts for new and aggressive work, where the teacher must precede, or at least accompany the minister, or permanent organizations of Sabbath-schools and churches cannot be made and maintained.

The progress and benediction of such educational work during the last eight years, within our bounds, under the auspices of the Woman's Executive Committee of New York, challenges admiration and thanksgiving to God. As a powerful auxiliary to church extension and establishment, the work justly claims the interested attention and zealous co-operation of our presbytery.

During the past year we have had in successful operation the following well-equipped boarding schools on the waters of the French Broad in the mountain region of western North Carolina:—

- | | |
|--|-----|
| 1. The Home Industrial for girls, with enrollment of | 115 |
| 2. The Normal Collegiate for girls, with enrollment of | 215 |
| 3. The Boys' Farm School, with enrollment of | 100 |
| 4. The Dorland Institute (co-educational) with enrollment of | 207 |

Aggregate

Also of other grades in the same region, all co-educational:

- | | |
|--|-----|
| The Riverville school, with enrollment of | 125 |
| The Penland Institute, with enrollment of | 115 |
| The Marshall School, with enrollment of | 80 |
| The Laurel Forks School, with enrollment of | 60 |
| The Brittain's Cove School, with enrollment of | 90 |
| The School at Jupiter, with enrollment of | 90 |
| The School at Paint Rock, with enrollment of | 65 |

Aggregate of Boarding and day schools 1262

- | | |
|--|-----|
| In Upper East Tennessee: | |
| Washington College (co-educational) has enrolled | 200 |
| Greenville and Tusculum College (co-educational) had enrolled | 195 |
| Swift Memorial Institute (co-educational) day and boarding, colored pupils, had enrolled | 158 |
| Jeroldstown Academy (co-educational) enrolled | 103 |

Total enrollment

Some primary schools for white children and some for colored pupils are omitted, which would increase the enrollment to a number considerably greater than two thousand—trained and instructed by competent and pious teachers—trained in sound head and heart in arts of industry, in sound learning and in Bible religion. Many of them are converted to God and going forth for the enlightenment and salvation of others.

Neither figures nor words can express the number and variety of the benefits and blessings that flow from these fountains of truth and righteousness.

Sunday-school work has been much extended and improved by the labors of our Sunday-school Missionary, the Rev. D. N. Good. The enrollment of 2288 members in April last has been considerably increased.

The state of religion has been encouraging, especially in our schools and colleges. For the year ending April, 1896, the additions to our churches by examination were one hundred and thirty eight, or twenty-two more than for the preceding year.

To the General Assembly's Boards of



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.

Benevolence we gave \$1045, an increase of fifteen dollars on the gifts of the preceding year.

Our Y. P. S. C. E. have supported a school at Paint Rock, N. C.

Women's Missionary Societies and auxiliary Bands have increased in members and faithful work."

Surely these are encouraging facts given by one who is in a position to view this work thoroughly, and desires to present figures that may be of service in the history of our church work in the south.

Next week we shall take some glimpses into the school life of some of the schools mentioned above.

A. R. H.

ECCLESIASTICAL EMBROIDERY.

Beneath the desert's rim went down the sun,
And from their tent doors, all their service done,
Came forth the Hebrew women, one by one.

For Bezaleel, their Master, who had rare
And curious skill, and gifts beyond compare

Greater than old Misraim's greatest ware,
Had bidden that they approach at his command,

As on a goatskin spread upon the sand
He sat, and saw them grouped on every hand.

And soon as came to pass a silence fell,
He spake, and said: "Daughters of Israel,
I bring a word; I pray ye hearken well.

"God's tabernacle, by His pattern made,
Shall fall of finish, though in order laid,
Unless ye women lift your hands to aid."

A murmur ran the crouched assembly through,
As each her veil about her closer drew;
"We are but women! What can women do?"

And Bezaleel made answer: Not a man
Of all our tribes, from Juda unto Dan,
Can do the thing that just ye women can.

"The gold and 'broidered work about the hem
Of the priests' robes—pomegranate, knop,
stem—

Man's clumsy fingers can not compass them.

"The sanctuary curtains that must wreathen be,
And 'bossed with cherubim—the colors three,
Blue, purple, scarlet—who can twine but ye?"

"Yours is the very skill for which I call;
So bring your cunning needlework; though small
Your gifts may seem, the Lord hath need of all."

Oh, Christian women! For the temples set
Throughout earth's desert lauds—do you forget
The sanctuary curtains need your 'broidery yet?

—Harriet Ogden Morison.

I had conceived a great prejudice against Missions in the South Seas, but I had no sooner come here than that prejudice was at first reduced and at last annihilated. Those who deblatterate against missions have only one thing to do—come and see them on the spot.—Robert Louis Stevenson.

Nerves

Are the Messengers of Sense,—the Telegraph System of the human body.

Nerves extend from the brain to every part of the body and reach every organ.

Nerves are like fire—good servants but hard masters.

Nerves are fed by the blood and are therefore like it in character.

Nerves will be weak and exhausted if the blood is thin, pale and impure.

Nerves will surely be strong and steady if the blood is rich, red and vigorous.

Nerves find a true friend in Hood's Sarsaparilla because it makes rich, red blood.

Nerves do their work naturally and well,—the brain is unclouded, there are no neuralgic pains, appetite and digestion are good, when you take

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Church Prayer-Meeting.

The Mid-Continent Topics.

For Dec. 9.

AGED DISCIPLES.

Ps. 91:16.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

December 13.

Lessons from Solomon's life and writings. 1 Kings 3:5-15.

Daily Readings.—Monday: Solomon's riches, 1 Kings 4:20-25. Tuesday: Solomon's wisdom, 1 Kings 4:26-34. Wednesday: Solomon's temple, 1 Kings 8:1-13. Thursday: Solomon's prayer, 1 Kings 8:26-61. Friday: Solomon's kingdom, 1 Kings 9:1-9. Saturday: Solomon's sin, 1 Kings 11:1-13.

(For Scripture references look up those on these passages in your own Bible.)

Human life is largely a matter of choices. There are aims and aims, and then there are lives that appear to be aimless. As the man's aim is so is he. What we really aim at reaching we generally reach. Of course, there are "on earth the broken arcs," aye, but in heaven there shall be the "perfect round."

From Solomon's aim and purpose we may learn:

1. That life's grand aim is to be *useful*. Useful in ruling, and useful in serving; and after all, the useful servant is the real ruler. He will be so recognized at last, where rewards are infallibly given.

2. That the best riches are not the riches that are followed after, but which follow. "Because thou hast not asked riches for thyself, I have given thee both riches and honor."

3. That there is no temple that is harder to build and keep than the temple of our own hearts.

There was where Solomon failed. How necessary it is that we pray Fenelon's heart prayer! "Lord, take my heart, for I cannot give it, and when thou hast it oh *keep it*, for I cannot keep it for thee." Yea, the old nature dies hard, and the work of surrender must be *thorough work*.

HINTS AND SUGGESTIONS.

Let attention be called to the wise choices made by some in our day; for instance, to that of William E. Dodge and to the remarkable blessings resulting. Let some time be given to examples of splendid opportunities lost by wrong choices. Nor must we fail to set Christ before us as the model Ruler, servant and supreme Giver. —*Endeavor Herald*.

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. Dec. 13, 1896.

Lesson XI.

CAUTIONS AGAINST INTEMPERANCE.

The Quarterly Temperance Lesson.

Prov. 23:15-25.

GOLDEN TEXT.

For the drunkard and the glutton shall come to poverty.—Prov. 23:21.

NOTES.

Sensual Indulgence.—Various forms of sensual indulgence are shown to be harmful, and strong dissuasions and warnings against them are put in a terse and clear way in this chapter.

The strong taste some have for a sumptuous meal, with rare delicacies, and the danger of such indulgence to the health, are emphasized. Then comes the warning against the envious, who would catch those

Stimulates Digestion

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It acts directly on the food, thus assisting the stomach, and also stimulates the secretion of the digestive fluids, putting the stomach in an active, healthy condition.

he would destroy by giving them rare food and wines. The danger of mingling with those of doubtful character as to righteousness is also the subject of several of the proverbs, in which love of riches, of gossip and of a life of ease is sternly condemned.

Against the gluttonous and the intemperate are special warnings, showing how they lead to poverty, idleness and rags. The compiler returns to the same topic towards the end of the chapter, vs. 29-35, with sharper reproofs and stronger condemnation upon the persons indulging in wine; and to impress the lesson gives a graphic picture of the maudlin conduct and words of one completely overcome with wine—so drunk as to have lost sense and feeling.

The whole chapter might well be used to show the dangers and probable results of moderate indulgence in foods and drinks to tickle the palate rather than to give vitality to the body. This is particularly true of moderate wine drinking.

SPECIAL WORD STUDIES.

Reins. This word is believed to be only another expression for "heart" in the deepest sense. The word designated the supposed seat of the affections, which the ancients placed in the loins.

Envy. The Hebrew has the idea of burning, or, as some render it, "aglow in sins" (so Fuert would render the last word), but the English versions say "sinners."

An end. The Revised Version has "reward." The Hebrew idea seems to be of any future.

Expectation, or "hope." Since there is to be a hereafter, their hope will not be disappointed. Some take it conditionally: "If there be a future, then," etc.

Winebibbers. The Hebrew represents a lover of wine and a free drinker, hence some render it "toper."

Riotous Eaters. The Hebrew word means "to shake," then to be wasteful or prodigal of a thing. Miller renders it "among squanderers of their own flesh"; Moses Stuart, "who are prodigal of flesh for their gratification."

Drowsiness, or "slumbering." It describes one stupefied with a heavy meal and heavy drinking of wine.

LESSON EXPOSITION.

I. Some Danger Signals.—*If thine heart be wise*, v. 15. The heart, not the brain, was believed by the ancients to be the seat of the mind or soul, is the view of many. But this verse may well be taken to express a desire or disposition to be wise. The thought aims at the emotional rather than the intellectual faculties. In this respect ancient and modern ideas are alike: if one has a heart for wisdom, he will get it. The seat of the intellect is in fact not under discussion here; neither it is in the first nor the second clause of the verse. The latter reads, literally, "my heart shall rejoice, even I." If the desire for wisdom is wanting, there is little hope; it is a bad sign.

My reins shall rejoice, v. 16. Here again the idea is similar; it is the disposition or emotions that will be affected by hearing right things spoken by another; for "reins" implies the seat of the emotions. The word sometimes designated the kidneys and the organs within the loins. These were supposed to move the person to love, affection, desire whether good or bad. Compare Isa. 15:5, "My heart shall cry out for Moab"; Ps. 51:6, "thou desirest truth in the inward parts"; Ps. 73:21, "I was pricked in my reins"; Ps. 26:2, "try my reins and my heart"—the first possibly representing the passions and impulses, the last the moral affections, love, trust, courage and virtue.

Let not thine heart envy sinners, v. 17. Or it might be rendered, "Let not thy heart be zealous in sin [or 'with sinners']. but in the fear of Jehovah continually." There is an evident play on the verb, which is applied to both members of the parallelism. The heart is not to be stirred, warned in sin, but in the fear of the Lord.

For surely there is an end, v. 18. The Common Version is undeniably obscure. The Revised Version is clearer: "For surely there is a reward, and thy hope shall not be cut off"; but even this has some ambiguity and lack of clearness. Zoekler in Lange's *Commentary* reads, "for if the end come, then thy hope shall not be destroyed"; but this is too indefinite. "For if there is a hereafter, their expectation shall not be cut off," Stuart, J. Miller and Plumtre render it. These last are most satisfactory. The expression, as Stuart remarks, does not imply doubt of a hereafter, but only expresses

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J. C. Kilner, *Manager The Advance*, says: Six years ago my family received a box of the Larkin soaps with the premium. We found it so satisfactory that we have been regular customers ever since.

a condition. The "hereafter" is that which comes after death. Since there is a hereafter, hope will be realized.

Guide thine heart, v. 19. Friends may do much, but the following of wisdom is a personal matter. One cannot be carried into that by others; he may be persuaded, but the work must be done by himself. The way is the one which the writer has been describing. The person may choose this, or may go the wrong way. The heart is represented as controlling the choice.

Be not among winebibbers, v. 20. The Hebrew word for winebibber is a strong one, signifying one who is greedy to pour down wine. The wine of that day was the fermented juice of the grape and of other luscious fruits. Distilled liquors were unknown, and drugged decoctions were rare. The warning is against "pure" wine, which some even now affect to think is not very harmful. "Riotous eaters of flesh," were those who studied how to please their taste with delicately-prepared foods.

The drunkard and the glutton shall come to poverty, v. 21. The one who indulges in wine or in food for the love of drinking and eating comes to poverty. As one says, liquor, lust and laziness destroy property, reputation and character, carrying the soul with them. John Miller renders the last clause of v. 20 "among squanderers of their own flesh," which changes the sense to mean that drunkards by their bad habits waste their own flesh. This is a truth, and possibly what the sacred writer intended. The rendering of others, as Moses Stuart, might bear that sense, though Zoekler and most Hebraists make it apply to their gluttony, as the English versions do. This seems the more natural reading. The sense then follows in v. 21: poverty comes; the indolent stopper "puts on rags." This is seen in our own age, as in Solomon's, every day—a striking object lesson against drunkenness.

II. Some Good Counsels.—*Hearken unto thy father*, v. 22. The lessons of experience are always to be heeded. The young man or the young woman "introduced into society" is apt to think society "knows a thing or two" which the father has not discovered; that the mother is "old-fashioned" in her notions as in her dress. The "new man" and the "new woman" for the new century must not be held in by such simplicity and precision for truth, honesty and modesty, as the past generation esteemed. They regard these things as quite behind the age! In these times modesty is at a discount; the bold, dashing, brazen get on! The sensitive feel the snubs, and are passed; the *blase* push on, and society claps its hands and hurrahs over their "cheek." There must not be the conscience in business which our fathers esteemed; it "will not work," so people say. Make people believe they are getting everything at about half what it honestly cost to produce it, and you will sell to them.

Buy the truth, v. 23. Oh no, not in modern markets! We'll buy smartness, shrewdness, skill in manipulating goods, stocks, money. The world will pay big prices for these qualities; not a cent for truth. It would be in their way. What could be done with it? It would be a veritable white elephant in society, business, exchange

railroading, anywhere! Nevertheless the proverb is wise; do not sell truth if you have it; get it at any cost if you have it not. There is a hereafter; the hope of the righteous will not fail.

The father of the righteous shall greatly rejoice, v. 24. If the son sees no gain in truth, no joy in uprightness, the father, with a wider observation and a longer experience and a truer insight, does feel both. Truth and righteousness are worth all we must pay for them. It may be foolishness to the world; a man may say, What is the use of beating my brains out against social and business customs, simply making myself a financial wreck? "Everybody" does what you pious people call questionable things, in questionable ways; but they get ahead, they "do business": why should not I? Why not, and become a moral wreck! Then the devil whispers in the ear, "How do you know it is wrong?" Look to the end and see; ask the person of sixty years or more, What of life? what of death? then what? Ah, they refuse to look that far. Are they cowards? or are they wrecks in silks and satins, it may be, or in rags?

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of Gail Borden Eagle Brand Condensed Milk do not so regard it.

The Rev. A. H. Arden, of India, has written a book on Foreign Missions, in which he takes up the usual objections to them, and discusses the question, "Are Foreign Missions doing any good?" He shows that the current objections to missions are usually brought by those who know little or nothing about them, or by those who are avowedly hostile to the Gospel. The evidence of such witnesses should go for very little. This book arrests if not destroys the wholesale misrepresentations by carpet-baggers and globe-trotters, who, never taking the trouble to investigate the facts, so often indulge themselves in flippant and hostile remarks against Foreign Missions and missionaries.

LACTIC ACID.

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WEDNESDAY, DECEMBER 2, 1896.

THE BOARD OF RELIEF has selected the Rev. B. L. Agnew, D. D., pastor of the Bethlehem Presbyterian church; Philadelphia, as its Secretary, to fill the vacancy caused by the resignation of Dr. Cattle. Dr. Agnew has indicated his acceptance.

THAT WHICH our friends, the Bishops, insisted on as the primary and indispensable condition in the scheme of church union to which they invited us, *viz.* Apostolic Succession, has thus been (perhaps waggishly) defined: The indefectible, successional, episcopal, digital, cutaneous grace.

HOW CUSTOMS, church customs as well as others, change as the years go on! Many of us are old enough to remember the days when in some denominations it was the rule that the sexes should sit on separate sides of the house when they assembled for public worship. And we read of John Wesley earnestly protesting, as if his very soul was at stake, "If I go into a new preaching house and see the men and women sitting together, I will go out."

THAT WAS a well uttered sentiment of Dr. Withrow's the other day at the Inter-Seminary Missionary Alliance, and all the more significant perhaps considering that the meeting was held at the University of Chicago with its pet chair of Comparative Religions: "What the church needs now," said Dr. Withrow, "is to hear less of the harmony of all religions and more of the absolute supremacy of the one religion."

NO ARGUMENT for the true divinity of our Lord Jesus Christ can avail more than his own testimony, and the assertion of his own claims. "I am one that bear witness of myself," he said to the Pharisees, and "though I bear record of myself my record is true." Our acknowledgment of his veracity carries with it the acknowledgment of his divinity. Who but can feel the force of the remark Thomas Carlyle is said to have made? In his overwhelming grief at the death of his wife, turning to the Bible and reading the words which have fallen like balm on the hearts of thousands, "In my father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you"—he ejaculated, "if you are God you may have a right to say so; if you are man what do you know about it more than I or the rest of us?"

THE VEXED question of the Manitoba Schools, as between a secular and a church complexion, has been settled thus by the new Canadian Government: Religious teaching is to be given in schools where the trustees authorize it, or where the parents of ten or more children ask for it. It is to be given between the hour of 3:30 and 4 o'clock in the afternoon, and may be conducted by any Christian clergyman, or person selected by him. Where the accommodations permit it, Catholic and Protestant pupils are to be placed in separate rooms for religious teaching; otherwise the Roman Catholics are to conduct their religious teaching half of the month and the Protestants the other half. No child is to be compelled to attend during this half-hour unless his parents so desire. Where there are twenty-five or more Catholic children a Catholic teacher is to be employed.

It is bad enough that Mr. Vrooman of Chicago should hold to views which most rightfully debarred his admission to a presbytery, and which, as he has been quick to manifest, allied him very congenially with an advanced division in the ranks of "liberal

religion." But we did not expect him to show the spirit and to declare the sentiment which characterized his initial sermon in his new field. In his remarks he gave his characterization of the average preacher of to-day as vain, illy-educated, a student of the fancies of men long since dead, moving in the grooves and ruts of creeds, with eyes bandaged and his brains shackled, and "bounded by dogmas which are puppyism." That the church uses him "as a paid attorney," "He is a hired man, and then becomes a hired girl." But such vapid, puerile vapors which, under the circumstance of his failing to realize his ambition of attaining a place in the very ranks he now derides sounds much like a feeble attempt at vindictiveness, will do no one harm but the speaker himself. Again we congratulate the Presbytery of Chicago on the issue of the Vrooman case.

WE RECORD the death of Rev. David Dimond, D. D., a well-known veteran in the Presbyterian ministry of Southern Illinois. He died on Sabbath, the 22nd of November, at his home in Brighton, in the 78th year of his age. Dr. Dimond was born in Groton, New Hampshire. He was a graduate of Dartmouth College and of Andover Seminary. He came to this part of the West soon after finishing his course of study, and was ordained by the Presbytery of St. Louis in 1846. Eight years of work Dr. Dimond passed in Missouri, a part of this time as professor of Latin and Greek in Webster College near St. Louis. The remainder of his fifty years of ministerial life was spent in Illinois. He labored at Shelbyville, at Anna and at Brighton where he held a long pastorate, and which place he continued to make his home until his death. He was a man of high scholarly attainments and of intellectual strength, but always modest and humble. His preaching was strong and instructive. For twenty years or more prior to his death he was nearly blind, but he continued in his work manifesting his well disciplined mind and his stores of learning and his remarkable powers of memory. Latterly he had served as Chaplain in Monticello Seminary and as spiritual guide and counsellor to the pupils. Just as the Sabbath bells were calling to the morning church service his spirit passed to the upper sanctuary.

THE BOARD of the Western Seminary (Allegheny), has appointed a committee to take steps to secure an enactment of the Pennsylvania legislature in the line of the Assembly's recommendation in the matter of the safe-guarding of its endowments from any possible perversion thereof. It is understood that such legislation must be general rather than special, and that other organizations, also, would thus be affected. What the mind of the Legislature may be on the subject we can not tell. The *Standard* (Baptist) of Chicago, remarking on the circumstance, shows the same singular misapprehension which some of our own good people labored under a year or two ago when this much-vexed question was so actively discussed. The *Standard* supposes that the measure, which has been repeatedly approved and commended by the Assembly, contemplates lodging in a civil court the duty, under certain circumstances, of determining whether a seminary professor is theologically sound or not; and it declares in holy horror, that a "heresy trial in a civil court would be an abomination and a mockery." In this protestation we join the *Standard*, and doubt not that every one else would likewise. But the Assembly never proposed to call on the civil court for any such service. The very idea is absurd. It was only contemplated that if a professor after due *ecclesiastical* process, *viz.*, a formal trial by his presbytery (and, in case of his appeal, by Synod and the General Assembly likewise) is declared heretical, and if it should appear that, although a discredited and suspended minister, he is yet retained by the governing board, then there shall be the right of recourse to the civil court to provide against that misuse of trust funds of which the Board would be guilty in continuing to support such a professor in his chair. The court of course would have nothing to do with the question of good or false doctrine. Its only work would be the purely civil one of enforcing a contract, and securing a right administration of trusts.

AGED DISCIPLES.

A serene and placid old age is a valuable object lesson to those who are of younger years. It is good to contemplate the leisureliness, the restfulness and the quiet patient waiting of the aged. The works of life for them, its conflicts and struggles, are all past. They have given up striving and reaching. Passions and ambitions have subsided. Mental agitations have ceased. Their opinions are all formed. They

simply wait and trust. Others must now do the world's work. Their part is to sit still. We think, too, as we look upon those over whom has rolled "the flood of years," how much of the world's history they have been cotemporary with, how far back their memories go, what changes in the world's ways they have seen, and what passing away of their own generation. Almost as strangers they seem on the very earth on which they have lived so long, and where now "unburdened they crawl towards death."

Old age need not be a period of depression and gloom. On the contrary it is possible to make it a period of cheerfulness, and to the Christian believer an era of bright hopes and prospects. This it can be if we know how to drift into it gracefully and fittingly, and are not of that class whom that genial writer, Dr. Boyd of Scotland, who used to be known as "The Country Parson," describes as approaching old age struggling and resisting, dragged along against their will, clinging to every recurring birthday as a drowning man catches at an overhanging bough. Each stage in life has its own felicities, and there is such a thing as growing old in a becoming manner which is more than a mere acquiescence in the fact of our failing years. Emerson very ingeniously portrays what he calls the "cumulative advantage" of old age to this effect—"It has amassed such a fund of merit in the roll of years that it can well afford to go on its credit; that all the good days behind the man are as sponsors who speak for him when he is silent, pay for him when he has no money, introduce him when he has no letters and work for him when he sleeps."

The Bible carries on its pages a special and gracious remembrance of the aged. Length of days is held forth as a blessing. "That thy days may be long" is a promise attached to the condition of obedience in one of the commandments. The Scriptures always speak very tenderly of the gray-haired, and throughout inculcate towards them the spirit of respect and veneration. It is one of the many humane features of the Mosaic law which bids us "rise up before the hoary head." God is represented by the psalmist as thus declaring a twin blessing for him who dwelleth in the secret place of the most high: "With long life will I satisfy him and show him my salvation." Instead of old age being thought of as a condition of weariness and melancholy to oneself, or as a burden on the active life of society, the Scriptures ever give it honorable mention, as it were: "full of years," "old and full of days," "a good, old age." How gentle and poetic too, is its picturing even of the old man's failing faculties, and how delicately clothed the allusion to his infirmities! His growing blindness is represented as eyes "dim for age," and as the darkening of those that "look out of the windows." The feebleness of the limbs is the "bowing of the strong men." The light sleeping and the restlessness at night is spoken of as "rising up at the voice of the bird," and the disposition to talk little and to sit in silence as the "daughters of music being brought low," while the final dissolution of the body and the return of the dust to the earth, as it was, is beautifully paraphrased as the "loosing of the silver cord" and the "breaking of the pitcher at the fountain."

But especially pleasing is the Bible's reference to the aged ones who are children of God by spiritual renewing, and whom grace has hallowed and beautified even as the frosts of the closing year have glorified the foliage of the forest. The "hoary head is a crown of glory when found in the way of righteousness." If we hear the psalmist praying, "Now also when I am old and grayheaded, O God, forsake me not," it is delightful to catch the promise as if a gracious antiphone to this very cry, "Even to old age I am He, and down to hoar hairs will I carry you." When heart and flesh fail then God is the strength of the Christian's heart and his portion forever. "Such an one as Paul the aged," bereft of companions and languishing in prison, was not left to fear when "the time of his departure was at hand."

The aged disciple, though largely retired from active life, should not be unmindful of the responsibility of his high calling of God. In a country school house service of preaching, which the writer of this article occasionally conducted, a certain venerable man, bending under his ninety years of age, was invariably present, even as had been his custom from childhood, in the worship of God. We well remember a remark he once made in speaking of his length of days, and as expressing his sense of responsibility, "Oh, how many times in my life I have come to church! how many sermons I have heard"! As the younger race look to the fathers in Israel may they ever see them still "bringing forth fruit in old age to show that the Lord is upright," and declaring "his strength unto this generation and his power to every one that is to come." Surely, "days should speak and the multitude of years should teach wisdom."

AN OPEN LETTER.

TO THE EDITOR:—

At the Joint Conference of Foreign Mission Boards of the United States and Canada, held last winter, a special Committee was appointed to arrange for interdenominational simultaneous mass meetings in the interests of Foreign Missions at some convenient time this winter. This committee has designed the week beginning January 10th, for the inauguration of this movement. The plan calls for the preaching of foreign missionary sermons Sabbath morning, January 10th, for meetings for special prayer for the success and enlargement of foreign missionary work on Wednesday evening, January 13th, for denominational rallies on Thursday evening, January 14th, and for a union mass meeting on Friday evening, January 15th, though it may be deemed expedient to omit the district rallies save in the larger cities.

The Board of Foreign Missions of the Presbyterian church in the U. S. A., very cordially approves this movement and expresses the hope that pastors, women's societies, young people's societies and Sabbath-schools will heartily co-operate in making it successful. We unite with the Evangelical Alliance in suggesting the missionary command of our risen Lord as an appropriate theme for the missionary sermons of the Sabbath. It is certainly eminently fitting that the new year, which is really the beginning of the twentieth century of the Christian era, should be signalized by a renewed consecration of the church of God to the work of giving the Gospel of Christ to the whole world.

On behalf of the Board of Foreign Missions,
ARTHUR J. BROWN, *Cor. Sec.*

PASTORAL LETTER OF THE GENERAL ASSEMBLY ON HOME MISSIONS.

The General Assembly in session at Saratoga Springs, New York, May 26, 1896, authorized the Moderator of the Assembly to issue a pastoral letter to the churches, to be sent out over the signatures of the officers of the Assembly, urging, in view of the immediate and imperative needs of the Board of Home Missions, a prompt and substantial manifestation of loyalty to this great work.

Carrying out this direction, the officers of the Assembly earnestly draw the attention of all pastors, sessions, and church members to the needs of this Board.

The first need is that of

THE CURRENT WORK.

In this connection it is important to remember that the Presbyterian church in the U. S. A., has been engaged since its organization in Home Mission work, and the successful development of American national life has been in a very considerable degree the result, under God, of the work put forth by the church. From the close of the seventeenth century to the present time, our church has done a vast work under God's blessing for the moral and religious advancement of the Republic. This intimate and helpful relation of the church to the Nation still exists. To-day, at least one-third of our particular churches are Home Mission churches, and one-fourth of our effective ministry is supported in whole or in part by the contributions of our people to this Board. The sphere of effort includes not only the helping of weak churches in supporting their ministers, the sustaining of missionaries and evangelists in communities that are destitute of the means of grace, but also the maintenance of the work of city evangelization, and the care of mission schools among the Indians, the Mexicans, the Mormons, the Alaskans, and the Southern Whites. In this work the Board is effectively aided by the Woman's Executive Committee of Home Missions. Owing, in large part, to the financial stringency, the contributions these past two years have not been commensurate to the needs, and in view of its lessened resources, the Board has notified the Presbyteries that it is obliged to reduce its appropriations to the Home Mission churches by ten per cent. The work is the work of the church, and the Board can expend only the sums furnished by the church.

THE DEBT.

The Board of Home Missions, further, has labored for several years past under the incubus of an increasing debt. This debt was occasioned mainly by the growth of the work and the effort of the Board to overtake it, stimulated thereto by the requests and evangelistic aggressiveness of the Presbyteries. During the past fiscal year, and at the call of the General Assembly, contributions were made for this debt, which largely reduced it. The Board, however, is still burdened with a debt of \$350,000.

Realizing the serious state of the Home Mission enterprise the General Assembly has inaugurated certain practical measures looking forward to yet greater efficiency in the work of the Board. Concisely stated, these measures involve, that all churches applying for aid shall contribute according to ability towards the support of their ministers; that each Presbytery shall furnish the Board of Home Missions with a careful, conscientious and conservative estimate of the least possible amount necessary to aid the Home Mission churches within its bounds; that the Board shall indicate to each Presbyterial Home Mission Committee the maximum total amount it is able to grant the aid-receiving churches; that the Board shall inquire into the record of each aid-receiving church in the matter of its gifts to home mission work; that the Presbyterial Committees shall make the final apportionment among the churches, not exceeding in the aggregate the amount designated by the Board; and that each Presbytery shall use every endeavor to enlarge the gifts to Home Missions and stimulate its churches to self-support. By this plan the

churches, the Presbyteries and the Assembly's Board are brought into close relations, share jointly all responsibility, and become mutually helpful in this great work.

The Assembly, further, appointed a Committee of Conference with the Board, to ascertain its exact condition, to determine the causes of the indebtedness, and to report to the next Assembly upon the whole subject to its work.

The Assembly has also commended the Board to the generosity of the church. The need as we have seen is great, and stated in dollars and cents requires for the payment of the debt \$350,000, and for the current work, at least \$900,000. In view of all the facts, the undersigned appeal in the name of the church and of the church's Lord, for the means wherewith to carry forward that vast work in this land which has been entrusted to us as a branch of the Universal Christian church.

"EVEN IN TROUBLOUS TIMES."

Let us remember, that Gabriel sent from God, foretold [Daniel, 9:25], that the walls of Jerusalem were to be builded "even in troublous times." Heroic work for Christ's Kingdom and Crown has been done repeatedly by believers in seasons of privation. And now, when the cry of hard times is so loud in the land, the followers of Christ have a remarkable opportunity to impress the unprofessing world by acts of sacrifice for Jesus sake. It is easy and it signifies little to give when the purse is too fat for its strings. But when its sides shrink, and yet the enthusiasm of the owner does not diminish in the consecration of all he is able to give to the carrying forward of the blood bought cause of the Master through a great emergency, it gives the world faith in our faith. The painful needs of our unpaid missionaries, further should be enough to make every Christian possessing wealth, hesitate to say his prayers until much more is done for their relief. The cry of want comes from missionary family circles. The call to help them comes imperiously from Immanuel.

A CONTINENTAL CHURCH.

Our church again, is not local, or provincial, but continental. The national advance in population continues. There is a demand to-day, in this work above any made in the past. Four hundred ministers are now needed above the number for whom the Board can provide. The call for teachers, helpers and evangelists comes, both to the Board and to the Woman's Executive Committee, from every section of the country. From Maine on the East to Washington on the West, from Wisconsin on the North to Florida on the South, the work of Christ appeals to the liberality of His people. Within the next fifty years there will be in this land a development equal to that of the past half-century. Let every church in our denomination and every pastor, officer and church member, after meditation and prayer upon the urgent needs of the great cause of Home Missions, give of their substance to make America sure for Christ, and through America, the world.

JOHN LANSING WITTHROW,
WM. HENRY ROBERTS,
WM. EVES MOORE.

AN ARCHÆOLOGIST'S VIEW OF THE HIGHER CRITICISM.

The eminent archæologist, Prof. Sayce of Oxford University, thus writes in the *Contemporary Review* of London:

The critics who reject the authority of tradition and of the church, display, nevertheless, a most remarkable respect for authority of another kind. Ancient tradition, the teaching of the Christian church and its founder, the facts which the Oriental archæologist ventures to put forward, all count for nothing: but to the authority of a few scholars of the nineteenth century, mostly of the German race, we are bidden unreservedly to submit ourselves. Graf and Wellhausen, or Ewald and Dillman, are the gods of the new Israel. So far as I can gather from the articles I have been reading, the mere statement that a particular view of the Old Testament writings and history has been promulgated by one learned professor, and accepted by another, is considered sufficient to settle the matter. But, in fact, these said professors are exceedingly fallible. Years ago, in this *Review*, I prophesied that, if excavations could be made on the sites of the ancient cities of Canaan, libraries of clay tablets would be found inscribed with cuneiform characters, like those in the libraries of Assyria and Babylonia. Of course the critics laughed me to scorn. Had they not proved that there was no writing in Israel before the days of Samuel or David, and that, consequently, what passed for history in the books of the Pentateuch was nothing of the sort? But, in spite of the critics, the Tel el-Amarna tablets were found, and not long afterwards Mr. Bliss discovered a cuneiform tablet of the same age among the ruins of the ancient Lachish. The most stout-hearted champion of the illiteracy of the ancient East was obliged to yield, and the critics were forced to admit that on this point, at all events, they had been in the wrong. The really strong argument of the critics against the Mosaic age and authorship of the Pentateuch was that neither Moses nor his contemporaries could read or write. The Tel el-Amarna tablets have come to upset this supposed fact, and to show that the Mosaic age was a highly literary one. On this subject, therefore, I notice that there has been a discreet silence. The vials of wrath have chiefly been reserved for my statement that, if "the book of the law," "found" by Hilkiah in the temple and assumed by the critics to be the book of Deuteronomy, had been composed only just before its alleged discovery and falsely ascribed to Moses (see Deut. 1:1, 30:1, 31, 9), it would have been a fraud and a forgery on a prodigious scale. For not only would it have deceived the king into carrying out a reform which he believed to have been required by commands once given to Moses by the God of Israel,

it would also have practically created a form of religion which eventually received the sanction of our Lord and his Apostles. No amount of juggling with words can evade the difficulty: the reforms of Josiah and that form of Jewish religion which is presupposed by the creed of the Christian church were based upon the belief that they had been enjoined by God in a special revelation made to the great legislator of Israel. That belief was either justified, or not. If it was not justified, Josiah was the victim of a pious fraud, and faith of Israel, upon which Christ himself put his seal, was founded upon forgery.

It would be better if "the critics" would frankly face the consequences of their conclusions, and not endeavor to evade them under a cloud of ambiguous words. Some of them have indeed done so, more especially in Germany and America, and it was not the least part of Bishop Colenso's offending that he honestly spoke of "the fictions of the chronicler." But, to use the language of traditional Christianity, and yet deprive it of all the meaning it ever possessed, savors too much of that system of pious fraud to which the critics would ascribe the origin of our present Pentateuch. I must, then, again ask my critical friends two questions. If the Levitical law were really the compilation of the contemporaries of Hilkiah and Ezra, and not what it claims to be, a divine legislation given in the beginning of Israelitish history, how can it be regarded as, in any sense, a communication from the God of Truth? And, secondly, why do the English critics stop short, in print, at the old Testament, and not follow the example of their continental masters by applying the critical method and principles to the New Testament as well? If the critical method is right as applied to the Mosaic law, it must be equally right when applied to the Gospels.

A MODEL CHRISTMAS EXERCISE.

The first of a series of monthly meetings for 1896-97 of the New York Sunday school teachers of all denominations was held in Central Presbyterian Church, Fifty-seventh Street, near Broadway, Monday evening, Nov. 16. The large church was crowded, many standing. The object of this meeting was to present in model the whole exercise, to show the possibility of a Christmas entertainment that should do away with Santa Claus, that would not require a large expenditure of time or money, and that could be duplicated or adapted to any large or small school where the pastor or superintendent would take a little trouble to give a talk explaining a series of stereopticon pictures illustrating the advent and childhood of Jesus. The exercise was a grand success.

Dr. A. D. Vail, of Park Avenue Methodist Episcopal Church, New York, arranged and gave the exercise and address. The hymns and Scripture selections were thrown upon the screen, so that all could take part. The views were copies in color of the great pictures of the world illustrating the annunciation, the nativity, the angels appearing to the shepherds, the flight into Egypt, etc., with photographic views of Nazareth and the famous places on the way to Bethlehem and Egypt. The whole exercise lasted just an hour, and many of the pastors and superintendents present declared their purpose to use the plan.—*N. Y. Christian Advocate.*

AUTOGRAPHS OF THE EVANGELISTS.

Some of our readers there may be who find it difficult to understand why since God has revealed to us his will in a book, or rather in a library of inspired books, as the Bible truly is he has not at the same time given us an infallible text. How much labor would have been saved had we possessed the autographs of our evangelists! To this we answer that, had one such autograph existed, some branch of the Christian church, possibly every branch, ourselves included, would have made an idol of the writer's parchment, while neglecting its teaching altogether. We can only seek to comprehend the ways of Providence in one sphere by observing them in another. Man is the heir of all things; yet he is sent into the world to depend for food, clothing, and all the comforts and adornments of life, on his wits. How greatly is he thereby differentiated from the brute! How immeasurably is the educated man, and especially the scientific investigator, rised above the savage simply as the result of his own efforts!

Is it not possible that he who gave the Word of Life designs to quicken our interest in it by arousing afresh in each successive generation of Christians the desire to approach nearer to its sources, to remove the undergrowth of legend and tradition which has sometimes obstructed its free course, and that we are saved from the danger of finding it trite by the feeling that we possess a divine treasure which, though a gift, is not entirely independent of our own exertions for the measure in which it shall minister to our edification?—*Agnes Smith Lewis, in the Century.*

WHAT OTHERS SAY.

What must be done, then, in order that our system of education may be placed on a secure foundation, is to institute researches toward obtaining facts that will lead, first, to the establishment of standards by which the teacher may be able to determine when his task, in a given branch, has been satisfactorily performed; and, second, to the establishment of standards which will enable us to judge how much time is needed to secure a definite result. Once these truths are recognized, the factional lines between conservatives and radicals will cease to exist, and all will become co-laborers in the discovery of the laws that apply to all our educators, regardless of pedagogical creed.—*Forum.*

The Family Circle.

SCHOOLDAYS AT LOUGHINSHOLLEN.

AN OLD IRISH STORY.

BY MRS. M. A. NICHOLL.

In the White Hall by the Lough a boy thought his heart a-breaking. Half-way up the hill glowing with September grandeur, beside the blue dimpling Lough, were the old grey church and its churchyard. In a new grave there the lad's mother was sleeping and the whole wide world was bleak and lonely. His father, Captain Owen Roe O'Rourke, was then with his regiment in India, and before his mother's death it had been arranged that Ferier, their only child, who was now grieving so above stairs, should be sent to the Seminary at Loughinshollen. Being only thirteen years old it was considered much too early for a boy to go from home to school, in the old days in Ireland. But there was no alternative. Aunt Kathleen, who had accompanied Mrs. O'Rourke home, when her physician ordered change of air, was about to sail for India, and join her family, after her long absence.

"Fain would I take you back my boy, to cheer your lonely father, but it cannot be. You're the son of a brave man: prove yourself worthy to be his son, by a good fair record when he shall return."

With many such words, from his aunt, and the faithful servants, Ferier was advised and comforted. Yet it was hard to go. He had lived a wild free life, since he had been sent home, a tiny, delicate boy of four, with his Ayah or nurse. The sweet, pure air, blowing over the woods, the lake, and the high, verdant hills, brought him robust health. And the free, happy life, in the great white house, with its romantic surrounding, held a great charm for him. But it was over now, and one morning, they all—Aunt Kathleen, Ferier, Biddy and Barney the domestics, gathered around the great front gate, waiting for the stage, which was to carry him over the forty miles, to old Loughinshollen.

"You will be brave and manly for your father's sake?" his aunt was saying to the coach, far down the valley, came into view.

"For father's sake?" Ah! this inducement was potent! Barney and Blake, his pet dogs, the beautiful Irish hills, the pine woods and the blue lake, were but shadows, beside the white glory of—"For fathers sake." But all these things were so dear! He bade them a silent farewell, without a tear, thinking that it became the son of a soldier. Barney and Blake rushed after the coach, and the last sound he heard was Barney's the man-servant's voice calling to the dogs.—

"He's gone, me boys! He's gone where the loikes of ye's is not wanted!"

Then, with a flourish of whip and horn, the coach started, and in spite of all his firm resolution Ferier's tears fell fast, but quietly, on his tightly clasped hands.

It seemed a long journey.

At noon they reached Ballycombe, where they had dinner and then an hour's rest. It was twilight when they, at last, reached Loughinshollen, and the bright windows of the old, grey Seminary, waved a welcome through the tall trees.

He was ushered first, into the pleasant drawing-room, where Dr. Garret was sitting with his family.

"You are the only son of my old companion, and school fellow," Dr. Garret said, as he welcomed Ferier cordially to Loughinshollen.

Then after a most enjoyable tea, with the Garrets, Ferier found himself alone in the great school-room, which seemed so large, and strange and lonely. A bell sounded, and fifty or sixty boys came down stairs, thronging into the room for prayers. Merry, witty, happy, Irish boys they were, full of life and fun.

They gathered around the new comer. "Hello! Where did you come from youngster?" asked one.

"Glenlynn Hall, Cromarty," Ferier replied eying them curiously, but feeling neither shy, nor daunted, by the strange faces.

"What is your name, my child?" asked another.

"I should like to know yours, first, if you please," replied Ferier, who did not enjoy being called a child.

"Good for you!" "Well done!" cried the others.

"Small, but sharp, young man, my name is Jack Lawrence."

Mine is Alan Ferier O'Rourke."

"An Irish Ferier or an Irish Terrier?"

This time the laugh was against Ferier. Question after question were put to him, and the thoughtless boys were enjoying themselves at his expense. At last he grew angry with them all.

"You are giving me a rough welcome, all of you, and you are all years older than I."

"The terrier is going to bark!"

"Take care," he cried hotly, "I can bite! and he ran to the door. But his tormenters were there before him and held him fast, while "Bow-wow," "Nice-dog," "Good-dog," "Give a paw," were shouted on all sides. Just when they were at their loudest, a door in the opposite wall opened and three of the older boys entered the school-room and in a short time knew what was the matter.

The teasing boys had not noticed their entrance, but kept on with the beginning of the "hazing."

"It is a shame!" said the oldest of the three. "That little chap is no older than my youngest brother, and those older fellows show no pity. Silence!" he cried aloud.

"For shame!" The laughing crowd drew back, leaving Ferier in an unenviable mood, and sore from their rude hands.

"You should tease your match, boys. It is far from manly to "haze children." And Agmond Fitzgerald, tall and strong stood looking down upon them with scorn flashing from his Irish blue-grey eyes.

"How much is it your business, Fits?" asked Hal Vesey, boldly,—the leader of the attack.

"Only towards bully children, Hal, I shall always make such mean proceedings my business!" said Fits.

"I'll have that out of you sir!"

"Never, because you could not."

And Fits led our little friend to a comfortable seat by the fire, for the autumn nights were becoming chilly.

"Loughinshollen is not always as rough as it has been for you to-night, Ferier" said Mountjoy, one of the big boys, who was usually called "Mountie," for which assurance Ferier felt glad.

Vesey, sitting a few seats back, heard the remark, and his sneer, and uttered, "We shall see," were ominous for Ferier.

"If all the days and nights at Loughinshollen, are like to-night!"—Ferier thought, ere he slept, but he could not finish even the thought, and sighing, went to sleep.

Busy, bright day followed; he took his place in a class in which every boy some years older than himself, and, to keep up his record, he had to study hard. Three months passed, and his tormenters of the first night had never again assailed him, but the band kept by themselves, and held long consulta-

tions together. Our boy stood high in the Doctor's esteem, and he wrote happy letters to his father in India. Then, suddenly something happened to mar the peace of the school-room.

On a Monday morning, after breakfast, the boys were all summoned, by the tutor to meet the Doctor and Lord Clancarty, the owner of the estate which adjoined the extensive campus of the Seminary. His lordship was a short sandy-haired man, of plethoric habit, who owned a most hasty temper, but who was kind hearted, and much interested in the boys of the Seminary. On this particular morning, his temper was thoroughly roused, and his face did not conceal the fact. Wonder was marked on nearly all the boys' faces, with the exception of some half-dozen, in one of the back seats. The Doctor was the first to speak.

"My reason for assembling you all here this morning is a sad one; our kind neighbor, Lord Clancarty, who has always opened his grounds for your benefit, has, only last evening, between the hours of seven and nine o'clock sustained the loss of three large beds of choice flowers, which should have been sent to the show of autumn flowers, which will take place at Clancarty Village to-morrow. Every boy who was on the Clancarty grounds during those hours, come forward! Ferier arose first and went to the front seat, followed by two of the boys in his class.

"At what hour were you there O'Rourke?"

"At eight o'clock, sir."

"Near the bed?"

"Yes sir."

"That will do. At what time were you there O'Neil?"

"With O'Rourke, sir."

"And you, Ashe?"

"We three were there together, sir"

"And returned together?"

"Yes, sir."

"At what time?"

"Half-past eight, sir."

"My gardener saw three boys there," said Lord Cromarty, his voice sounding loud and harsh in the breathless silence of the school-room.

A boy was dispatched for the gardener, who soon returned with him.

He at once, without hesitation identified the three boys:—O'Rourke O'Neil, and Ashe,—adding that they were the only boys seen on the grounds yesterday.

"Looks black for little Ferry" whispered Fits to Mountjoy.

"Desperately," he whispered back, and then Doctor Garret spoke his fine face wearing an expression of sadness.

"Is there no other possible way by which the plants could have been injured, my Lord?"

"None whatever, my gardener has received strict orders to keep a constant watch on the beds, till after the show day."

"Were there any marks about the beds?" The doctor asked the gardener.

"There are several marks of boys feet, sir. In fact the flowers are completely torn down, as some one, or two, had played over the beds."

The doctor's face was stern now.

"There remains but one thing to be done. Let the three boys who were there, go with the gardener, and let their feet be measured in the marks on the beds."

(Concluded next week.)

WALKING ON THE SUNNY SIDE.

We were walking along that chilly Autumn morning on the shady side of the street, when my friends said, "How foolish we are to stay on this side when we can so easily cross over and be in the sun." Our wraps, which were too light for the shady side, were just heavy enough for the warmer one, and the genial sun and its brightness shining

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PRICES' 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.

on us made us feel like different persons. Our blood that has been chilled was warmed and gave us a comfortable feeling and a brighter outlook on the work we were hastening to do. All the world seemed akin to us.

Thinking of that delightful change so soon and so easily made, it seemed strange that any of us will ever walk on the shady side when we can cross over and get into the sun. We allow ourselves to fill some of our days with chilly gloom, and nurse the ill incident upon such an atmosphere when, by a little trouble and thought, we might get ourselves into the sunshine.

Every home should face the Father's house, it should be built and managed so that the glorious shining of the light of His kingdom could lighten every heart in it. But poor, short-sighted mortals that we are, we build it too without thinking of the Great Architect's plan to always have the living rooms so arranged that the brightest outlook can be obtained. We all largely depend on atmospheric influences for our health and happiness. A dark, cool, rainy day makes us feel, as the little girl said "sort of shivery and drizzling all over," and atmospheric disturbances in the home make us even worse conditioned. Sometimes an unpleasantness comes into the family circle; we nurse the grievance, sit in the shade, and brood over it; we are chilled to the very core of our hearts, and unfitted for the proper discharge of our duties in consequence. Probably a few hours after we wondered how we could have been so upset over so trivial a matter, for when these grievances are taken to pieces and analyzed, we find that they really had nothing in them to cause such a disturbance.

"Why do you cry, little boy?" asked the old German pastor, as the child stood by the side of the good old grandfather's silent form. "Grandfather's has only gone home to his Father's home; he is glad to be there in the sunshine and rest and peace of the fatherland. Go to your work, my boy, and be glad for grandfather that he is home at last."

So let us all pray each day to be led over to the sunny side of life, and walking there ourselves our little ones will cling to our gowns, or hold our hands and learn how to walk there with us. Point out to them the flowers that are growing along life's wayside, and so make them see beauties they otherwise might have missed. Dear friends, young and old, make the journey on the sunny side of the road.—Susan Teall Perry.

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.

Our Young People.

A DISTICH ABOUT STITCHING.

I do not like to sew;
It is very wrong, I know:
But I do not like to backstitch a long white seam;
And to sit still and run
Is very little fun;
While of the pleasant open fields I dream.
How I hate a buttonhole
Or a bodkin, like a mole,
Creeping blindly through a narrow little hem.
And to scallop does appear
An amusement very queer
When I want to go and fish with brother Jim.
O cruel, crewel stitch,
You make my fingers itch
To toss the horrid wools across the floor!
And I loathe you all, French dots,
And my silk gets into knots
When the pleasant sunshine creeps in at the door.
- Illustrated Lesson Paper.

NAGGING.

There once lived a centaur whose name was Correction. This centaur, whenever the man part of him saw a mortal in difficulty, fallen among foes, straying from the right path, conducting himself unseemly, would get the mortal to mount upon the horse part of him, and would canter swiftly away carrying the mortal to a place of honor and happiness and safety.

This would have been in every way a fine thing for mortals, and they would always have rejoiced to see Correction approaching, if it had not been for a strange law of the centaur's being, which was this: As long as he did his good deeds solely with the thought of helpfulness, everything went well. The man-horse, with the man's wisdom and the horse's fleetness, was effective for the restoration of thousands to their proper places and conditions. As soon, however, as the centaur Correction ceased to think of the mortal he was helping, and began to think of himself—how much wiser he was than the mortal, how much stronger, how much better—just that instant the horse part of the centaur began to get uppermost.

In a very short time, as they moved on, the mortal would find himself on the back, not of a splendid, noble, spirited centaur, but of a raw-boned, cross-tempered old nag, that ran more and more slowly and less and less straight, until finally it simply ran around a stake driven in the ground, to which it seemed to be tied. That stake was made out of wooden selfishness. The mortal found himself unable to dismount, and was indeed in a sorry plight, until some kind traveler came along, or until the centaur Correction came to his senses and ceased his nagging.

Reader, can you not interpret the parable? Correction is a noble beast, but nagging is the meanest mare in the stable. The one is transformed into the other by the potent poison of selfishness. Nagging is admonition soured. Nagging is correction run to seed. Admonition is progressive; nagging is stationary. Admonition is sympathetic; nagging is egotistic. Admonition teaches; nagging judges. Admonition graciously leads; nagging spitefully pushes. Admonition is a sagacious St. Bernard; nagging is a snapping poodle. Admonition produces reformation; nagging produces only exasperation.

There is a righteous indignation which

Death from Use of Tobacco.

The tobacco poisoned heart stops without warning, often on the street. SURE-QUIT, an antidote chewing gum overcomes the craving. No sickness, no starving, affording safe and prompt relief. Try it to-day. 25c. a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich.

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites, feeds the exhausted tissues and strengthens the nerves.

50c. and \$1.00 at all druggists.

Opium and similar drugs may quiet pain to-day, only to have it return again, for these drugs weaken. Scott's Emulsion permanently cures because it feeds and strengthens.

is a teacher of righteousness; but nagging is born of unrighteous indignation. Its hidden source is offended self-esteem. It is often our duty to find fault, but it is more often our duty to stop finding fault. To cease speaking is as great an art as the art of speech. Better corrections many times too few than once too often. "Let your yea be yea, and your nay, nay," applies to fault-finding as well as to expletives. Here, as elsewhere, we are not heard for our much speaking. True, "constant dropping wears away the stone," but in the matter of hearts, on the contrary, constant dropping petrifies them. "Precept upon precept, line upon line"—but not the same precept, nor the same line, nor in the same place.

The best workman uses the fewest blows. If we are seeking our dear one's amendment rather than our own glory, we shall be anxious that as much of the amendment as possible shall come from him. Nagging fails largely because it does not give the culprit a chance to improve of his own motion. See how carefully God has preserved the free agency of mankind, refraining from forcing upon us either good or evil; and shall we not be as wise in dealing with each other? If you want a man to do right, point it out, and leave him alone long enough for him to make willing choice of the right and label his deed with his own name.

In fact, fault-finding always finds failure if it considers the fault rather than the man. We speak, and then look for results, for amendment, instead of looking for the will to amend. This proves the shallowness of our own desire, that it regards exteriors, and is not prompted by the Spirit, since it does not look to the spiritual for its success. Our correction will produce righteousness only when it produces love for righteousness; and if it seeks first to inspire this love, everything else will be added to it.

And not only will love be the object sought by admonition; it will also be the tool that is used. Diamonds are cut only by diamonds, and hearts are formed to beauty only by loving hearts. "Liking curse;" that is the law of spiritual homeopathy. Admonition, like charity, endures all things, because it hopes all things; nagging endures nothing, because it hopes nothing and has no love. The first requisite of a good corrector is that he be a good lover. If you want to find fault, first find hearts. Words do not reach your brother's will except along the telegraph wires of heart-strings. If he won't do it for your heart, he won't do it for your tongue.—Amos R. Wells.

During the prevalence of la grippe, those who made use of Ayer's Cherry Pectoral found it prompt to act and sure to cure. No other medicine is so safe and efficacious in all diseases of the throat and lungs, and the only remedy successful in consumption.

THE MID-CONTINENT SHORT-HAND CLASS.

The first lessons 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.

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This brief stenographic series is proving quite popular, and we beg to suggest to our readers that they show the Lists to neighbors and friends who are interested in Short-hand. They will thank you, and some of them, no doubt, will wish to become subscribers.

LIST NO. 4.

- 25. Mind meant sent mistake must middle most
26. Neither near nor nothing need on should
27. Only other paid part present put apt
28. Rather ready read(y) than run reach
29. Some soon still she stay since same sun set
30. Road subject such state said Sir
31. This these then toward two however too
32. Until month buy women without where

DIRECTIONS.

Have a friend dictate all the words in some one list to you as you write them down. Next day translate your characters without referring to the Key.

Be your own critic. Frequently compare your work with the engraving, note errors, and make corrections.

To save time is to lengthen life. Hence make it a point to hang three or more of these crooked and twisted little stenographic Brownies on your memory hooks each and every day.

The Youth's Companion has recently done conspicuously good work in the political education of young Americans. Without any partisan bias, it has been so fortunate as to secure articles from the most eminent statesmen of both parties, explaining the theory and practice of government in a lucid and attractive style. The attorney-general, the postmaster-general, the secretary of the Navy, besides senator Lodge and speaker Reed, will be among the contributors during 1897.

Low Rate Excursions.

The Missouri Pacific Railway and Iron Mountain Route will sell Home Seekers Excursion Tickets, Nov. 3d and 17th and Dec. 1st and 15th, to certain points in the West, South, Southwest and Southeast at half rates (plus \$2) for the round trip. Descriptive pamphlets on the various states and full information can be obtained at city ticket office.

PERSONALLY CONDUCTED EXCURSIONS

Leave Chicago every Thursday, Council Bluffs or Omaha every Friday via the Union Pacific. No change of cars to Ogden, San Francisco or Los Angeles.

Special attention paid to ladies traveling alone.

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A LITTLE BROWN PENNY.

A little brown penny, worn and old,
Dropped in the box by a dimpled hand;
A little brown penny, a childish prayer,
Sent far away to a heathen land.
A little brown penny, a generous thought,
A little less candy just for one day;
A young heart awakened for life, mayhap,
To the needs of the heathen far away.
The penny flew off with the prayer's swift wings,
It carried the message by Jesus sent;
And the gloam was pierced by a radiant light
Wherever the prayer and the message went.
And who can tell of the joy it brought
To the souls of the heathen far away,
When darkness fled, like wavering mists,
From the beautiful dawn of the Gospel day?
And who can tell of the blessings that came
To the little child when Christ looked down?
Or how the penny, worn and old,
In heaven will change to a golden crown?
-Onward.

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Ministers and Churches.

ST. LOUIS AND VICINITY.

The local Sunday-schools are hard at work on the Christmas preparations.

The Carondelet church had a "roll call" of all the membership, last Wednesday. On next Sunday the Communion will be administered.

The Ladies' Aid Society of the Page Ave. church will give an oyster supper next Thursday.

Rev. H. F. Williams returned from Tipton, Mo., where he conducted a series of evangelistic meetings, last week.

Extended accounts of The King's Daughters and the Hospital Association work are to be found elsewhere in this issue.

The young ladies of the Second church gave the children of the Biddle Market Mission a fine Thanksgiving feast.

Collections for the Saturday and Sunday Hospital Association were taken up in many city churches, last Sunday.

The good ladies of the Second church gave Dr. Nicolls a most pleasant "surprise." They transformed his study in the new chapel from a bare room into a completely and most comfortably furnished one.

The ladies of the Clifton Heights church will serve dinner and lunch at the J. L. Hudson Co's store, S. E. corner of Broadway and Locust Streets, on Dec. 3rd, 4th and 5th, from 11:30 a. m. to 2 p. m. for the benefit of the church. Regular dinner, 25 cents. Lunches to order. All are invited. Take elevator.

A union Bible meeting was held at East St. Louis last Sunday night which was a marked success. A gentleman who was present states that in point of numbers it "far exceeded Bible Society meetings of St. Louis." Dr. Brookes made an address which has been most warmly commended. In every way it was an occasion to be remembered.

Special services have been held in the church at Sulphur Springs, Rev. N. A. Jackson, pastor, assisted by Bro. Mason of DeSo o. A very hopeful and encouraging state of things has developed. Twenty-three persons have expressed themselves as looking forward with desire and purpose to the new life. Some of these have already been received into the church and others are ready to declare the name of Christ. Both in this community as also at Kims-wick, the other part of Mr. Jackson's joint field, (where meetings will also soon be held) there is no other church organization. Mr. Jackson has a welcome in every home, and as far as the services of religion are sought for, whether in the way of church meetings or in other lines, the Presbyterian pastor is looked to. Surely here is an open door indeed and a rare opportunity.

MISSOURI.

HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

One Dollar at least, per member, from all the churches.—E. D. Walker, S. M.

POPLAR BLUFF.—The church in Poplar Bluff, Dr. L. T. Bickford, pastor, observed "Temperance Sunday" Nov. 22. In the morning the Sunday-school had a Temperance Lesson and at the regular service the pastor preached an earnest sermon on "The Great Temperance Reform." In the evening the Sunday-school gave an interesting Temperance Concert, thus filling out a most instructive and inspiring day. At the last exercise Mrs. Bickford gave a very interesting report of the National W. C. T. U. Convention.

DREXEL.—The churches of Drexel and Sharon which have had the services of Rev. Wm. Sickles, the past two years, are moving forward in an encouraging manner. On Nov. 22nd, five persons were received into

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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the Drexel church on confession of their faith. Two of them were heads of families. There are good signs of a spiritual awakening in both churches. Pastor and people are taking up the work with a renewed energy out of which doubtless will come much good fruit. The Lord's work is worthy of the best effort His followers may put forth. He will take care of the results.—E. D. W.

TIPTON.—I have just had a visit from my old friends, Rev. Henry F. Williams and wife of "Church of the Covenant" in St. Louis. Eighteen years ago, when they were in the evangelistic work, they helped me in a revival meeting, the fruits of which were a quickening of Christians and a large accession to the church by profession. Their brief visit here was a most delightful one, not only to myself but to the Tipton church. Brother Williams held service every p. m. and night, Christians in our own and in other churches felt themselves greatly helped by these meetings, there were also signs of awakening among the impenitent. These two earnest workers have lost nothing, but gained much in the Lord's work. Their singing is a power that wins the hearts of saints and sinners. All regret that their church's claims forbade a longer stay with us.—R. H. Jackson.

ILLINOIS.

DIVERNON.—Rev. E. L. Dresser, of Flandreau, South Dakota, has received a unanimous call to this church. He has resigned at Flandreau, and will be released by the Presbytery of Central Dakota, at a special meeting Nov. 30, and will begin work at Divernon, the first Sabbath in December.

NEW MEXICO.

LOS VEGAS.—On Thursday evening, Nov. 19, Rev. Thomas C. Moffett was installed pastor over the First church of Raton, N. Mex., by a committee of the Presbytery of Santa Fe. Rev. S. W. Curtis preached the sermon, Rev. Norman Skinner, moderator of presbytery, presided, delivered the charge to the pastor and offered the prayer, and Rev. James A. Menaul, our synodical missionary, delivered the charge to the people. The exercises occupied two hours, as the new pastor ordained an elder and two deacons immediately at the close of the installation services. The church now enters on a new era of prosperity. There is no debt; twenty-six new members have been received by the pastor since June 1st. The membership now numbers 116. The young pastor is welcomed to his new charge by a united and happy people, and the outlook for the church is hopeful and encouraging.—S. W. Curtis, S. C.

OHIO.

COLUMBUS.—The fourth anniversary of Dr. A. A. E. Taylor's ministry in the Westminster church has just been observed. In the four years of his pastorate there have been added to the membership about 160, or 40 per annum. The Sabbath congregations have more than doubled, a handsome new organ has been erected and paid for, sundry improvements to buildings and grounds have been made and the church is free from debt. An excellent choir has been secured and the music is second to none in the city. The Sabbath-school is splendidly organized and never was larger or more flourishing. All missionary and beneficent organizations are working well. Everything about the church is systematized and in fine order, with great unity among the people. Dr. Taylor will be remembered as a former editor of the MID-CONTINENT.

TIFFIN.—At a congregational meeting held Thanksgiving evening, the First Presbyterian church of Tiffin, Ohio, voted to extend a call to the Rev. James P. Stratton, D. D., of Circleville, at a salary of \$2,800 to succeed the Rev. D. Dwight Biggar, D. D., recently elected synodical superintendent for the State. It is believed that Dr. Stratton will accept and he will be warmly welcomed to this church, one of the most prominent in northern Ohio.

Dr. E. J. Worst

of Ashland, Ohio, will mail any reader of the MID-CONTINENT one of his new Aerial Catarrh Inhalers with medicine enough for one year, free.

He will allow you three days as a trial, then if perfectly satisfied, send him \$1.00; if not return it to him in the original package. Catarrh, Asthma, Colic in the Head, Bronchitis and Tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above.

NEBRASKA.

LIBERTY AND BARNESTON.—It is expected that Mr. George Scarr, of Knox College, Toronto, will at an early day take charge of these two churches and push forward the work so well begun. It is expected that they will be able to support their minister without any aid from the Home Mission Board, thus following the example of several other churches in this state.

PAWNEE CITY.—The installation of the Rev. W. Roland Williams took place on the third Thursday evening of the month. The moderator of the Presbytery presided, preached the sermon and proposed the usual questions, Rev. W. W. Harshba, D. D., LL. D., of the Presbyterian Theological Seminary at Omaha, gave the charge to the pastor, and the Rev. John A. Pollock of Tecumseh, gave the charge to the congregation. Rev. C. C. Meek of Humboldt, and the Rev. Alvin N. Hendee of the Table Rock were present and assisted in the services. Rev. Mr. Hughes of Columbus Junction, Iowa, father of Mrs. Williams, offered the closing prayer. This pastorate starts out with the prospect of being quite successful.

LINCOLN.—A special meeting of the Presbytery of Nebraska City has been called to meet in the First church of this city on Wednesday afternoon Dec. 9th, at 2 o'clock p. m. for the purpose of receiving the Rev. William M. Hindman, D. D., from the Presbytery of Chicago, and taking action on a call from this church for his services, which he has accepted. Arrangements will also be made for his installation, which will take place at an early day. Dr. Hindman comes to a field where he will be received with great cordiality, and where he will have extended opportunities of usefulness. This is the seat of the Nebraska State University which has a large number of students, many of whom are interested in the welfare of the Presbyterian church in this city. The members of the First church are united, and are prepared for aggressive work.

Catarrh Means Danger,

Because if unchecked it may lead directly to consumption. Catarrh is caused by impure blood. This fact is fully established. Therefore, it is useless to try to cure catarrh by outward applications. The true way to cure catarrh is to purify the blood. Hood's Sarsaparilla, the great blood purifier, cures catarrh by its power to drive out all impurities from the blood. Thousands of people testify that they have been perfectly and permanently cured of catarrh by Hood's Sarsaparilla.

SOUTH DAKOTA.

WILMOT.—This congregation are encouraged with their additional working force in the Christian Endeavor, senior and junior, and now their pastor's wife has come to aid. She joined him only on 21 inst. Wm. Burton and the people are greatly encouraged, and are pushing all lines of church work.

FLANDREAU.—The pastor of this church, Rev. E. L. Dresser, after three years of service, has tendered his resignation to take effect immediately that he may accept a unanimous call from Divernon, Illinois.

This is a well deserved promotion, after more than ten years of faithful and self-denying service as a home missionary in South Dakota. The brethren of his presbytery and the entire synod will miss him, and follow him with all fraternal good wishes and prayers. He goes to a larger church, better equipped and affording him much better support.

LANGFORD.—This is the name of a new church organized recently in the town of that name in Aberdeen Presbytery. Eleven persons joined in it, all but two by letters from the Methodist church of the place, into whose house of worship and manse it is to come into possession, in due time. The organization was by a committee of presbytery and after the most amicable conference and fraternal agreement. Others are ready to identify themselves with the church organization soon as they have a settled minister in the manse. It is the only English speaking church in the place, a town of about three hundred people with the support of fine farming region around it.

SCOTLAND.—This congregation recently held their seventeenth annual business meeting. Reports were heard from the session, the Woman's Missionary Society, the Ladies Aid, the Christian Endeavor, Senior, and Junior, the Sabbath-school, and lastly from the trustees, after which refreshments were served. The showing was really encouraging, and afforded fresh stimulus to the people. They proceeded at once to make up the slight deficit in current expenses, and thus started out with renewed courage and determined faithfulness. Rev. C. H. French is pastor, and no aid has been asked from the Board of Home Missions for some years.

From the summary statistics of the Synod of South Dakota, as appears in the minutes just published by the stated clerk, the following encouraging showing appears: Five more ministers, two more churches, one hundred and twenty-one more church members, four hundred and twenty more Christian Endeavorers, two more houses of worship, four more manse, \$3,500 increase in the total value of church property, and \$1,425 more contributed to beneficence. Only in three items given, does any decrease appear; One hundred and nineteen less Sunday-school membership, \$2,110 less spent congregational expenses and \$434 less contributed to miscellaneous objects.

INDIANA.

INDIANAPOLIS.—Rev. J. Cumming Smith, pastor of the Trinity Presbyterian church, San Francisco, Cal., has accepted a call to the Tabernacle Presbyterian church of this city.

OKLAHOMA.

OKLAHOMA CITY.—The pastoral relation of Rev. F. W. Hawley with this church has been dissolved, that he may enter on his new work as Synodical Missionary.

HYMN BOOKS at less than half price, the edition of Landes Domini of 1887; in good condition. The retail price of this book is \$1.75. Any church wanting 25 copies can have them at 75 cents a copy. Address Moffett, care the MID-CONTINENT.

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I offer Gold Bonds in sums of \$1,000, \$1,200, \$1,800, \$2,000, \$2,500, and \$3,500 secured by first mortgages on centrally located improved real estate in Omaha. Interest 6 per cent. to 7 per cent. semi annually.

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Marriages.

BURTON—PETERS.—On November 21, 1896, in the library of the Congregational church of Milbank, S. D., by the pastor, Rev. J. G. Haigh, Rev. Wm. Burton, pastor of the Presbyterian church of Wilmot, S. D., and Miss Kate Peters of London, England.

JOSEPH—WENTWORTH.—At the home of the bride's parents, Nov. 25, 1886, by Rev. D. G. Richards, Brainerd, Kans., Mr. F. M. Joseph and Miss Lizzie Wentworth, both of Potwin, Kans.

Obituaries.

[For obituary notices of ministers, or those of their families, no charge is made. For others—except the simple death announcement which is free,—a necessary charge of 5 cents per line (average 8 words) is made; money to be sent with the obituary manuscript.]

DIED.—On November 3rd 1836, Mr. Nicholas Challacombe, of Medora, Illinois, in the 73rd year of his age; a devoted and active member of the Spring Cove Presbyterian church for 50 years, and a Ruling Elder for 29 years and eminently useful in the various walks of a Christian life.

CHANGE OF ADDRESS.

Rev. T. Marcellus Marshall, from Hyden Kentucky, to Strast's Mills, West Va.

By a careless oversight the name of the Rev. G. A. Hutchison, was omitted from the last Assembly Minutes, he being *in transitu* from Fargo to Benicia Presbytery, Correspondents will please note his present address—"Ferndale, California."

NEW MONEY MAKING INVENTION.

I am so thankful to Mrs. Wymen for her experience. Being out of employment, I ordered 2 dozen of the New Patent Aluminum Cases, for attaching photographs to tombstones, from M. World Mfg. Co., Columbus, O. Cases are indestructible, will last forever and make a beautiful appearance on any monument. Anyone can put it on in 2 minutes. I sold 6 the first day, profit \$12. In 8 days my profits were \$49. Everybody is glad of a chance to buy, as they are handsome and yet so cheap. Sister made \$19 last week selling elegant Aluminum Door-plates and house numbers for the same firm. Anyone can do as we if they try. JOHN C. B.—

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Agents Wanted.

Attention is directed, to the advertisement of Mr. Shaw, the well-known publisher of religious books at Grand Rapids, Mich., which appears elsewhere. It merits careful attention. It should be noted in addition, that these books will be shipped from Cincinnati, thus saving considerable time.

OPIUM and **WHISKEY HABITS** cured at home without pain. Book of particulars FREE. B. M. Woolley, M. D., Box 487, Atlanta, Ga.

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Current Literature.

BOOKS.

HOW THE CHILDREN RAISED THE WIND. By Edna Lyall. New York and Chicago: Fleming H. Revell Co. 50 cts.

This is a charming child's tale by a very well-known authoress. It is beautifully bound and illustrated. One of the most attractive booklets of the season.

EVOLUTION OR CREATION. By Prof. Luther Tracy, Townsend, D. D. Fleming H. Revell Company. New York and Chicago. \$1.25.

This is a critical review of the scientific and scriptural theories of Creation. It is written for Christian people who are perplexed by certain conclusions reached by many modern scientists and by some theologians as to the creation of the world, and the origin of man. The writing is not technical or scholastic in form but clear and forcible English, and very attractive in style. The author discusses the three ways proposed for bringing man and woman upon the earth. The first method is that of spontaneous generation at the outset, followed by an ever progressive working of evolution in a purely natural process and excluding the idea of a personal God. The second differs from the first only in allowing a Creator's hand in the miraculous origin of certain primal germs of life. The third method interprets the Bible account literally and finds a miracle worker, present and active, at every stage of world-building and of man-making. This last the author maintains. He claims that the modern hypothesis of evolution through natural selection or the survival of the fittest is, at the present stage of scientific inquiry, not supported as a whole or in part by a single well-established fact in the whole domain of science or philosophy. This assertion the book throughout aims to support by facts and by first class authorities. The reader will find a most valuable array of scientific data and an abundance of citations and admissions from the writings of the foremost men of science of to-day, tending to confirm Prof. Townsend in the sharp issue which he has made. We consider the book a very valuable one. It makes the whole subject, and the different sides of the question, very plain and comprehensible and at the same time tends to assure the reader that the process of natural evolution as accounting for man is very far from being established.

MAGAZINES AND PAMPHLETS.

In the December number of *The Missionary Review of the World* the editor-in-chief, Dr. Arthur T. Pierson, has a very suggestive and vigorous paper on "The Permanent Basis of Missions," in which he considers in their order: The divine call and commission, the character of the work of witnessing, the source of the power and purpose necessary and the persistency required for success. Rev. David Baron, the well-known Jewish Christian, has contributed a most interesting narrative of his recent "Missionary Tour on the Continent," where he met with many striking experiences, and saw much both for sorrow and for joy in the condition of the Jews and their attitude toward Christianity. Mr. Baron's letter will well repay perusal. R. Scott Moncrieff, Dr. James M. Gray, and the Field of Survey all deal with the interesting and much-discussed topic of "The Jews in Palestine and Syria," according to prophecy, history, and future probabilities. Dr. Geo. Smith, of Edinburgh, gives an ac-

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Cape Cod.

By Henry D. Thoreau. *Holiday Edition.* Illustrated in water colors by Miss Amelia M. Watson. 2 vols., crown 8 vo., very handsomely bound from designs by Mrs. Whitman, \$5.00.

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The following recital was recently made by a stalwart temperance man:

"I had been a drinking man for 20 years, had ruined my chances in life and made my family wretched. I did not believe in God or humanity. A whisky soaked brain is not adapted to any noble form of faith either for this world or that which is to come. One day about seventeen years ago, when I returned from the shop to my little home, which was bare of almost every comfort, to say nothing of luxuries, my wife told me that a lady had been to see us and left an orange apiece for the three children and some pretty cards, with a 'Merry Christmas' for us all.

"Nobody ever came to our house those days, and I was surprised, for this lady was the wife of one of the trustees in the great university, a business man who stood very high, and she had plenty of money, position, education and occupation. Indeed she had everything that we had not. So I sat myself down to try to reason out some bad motive for her coming, as it was my custom then to look for bad motives in people rather than good ones.

"But as her husband was not in politics and could not desire my vote, and as he was not in any business where I could by any means be of service to him, and as neither he nor she could gain anything from us, although I racked my brain to find something that they could gain, I was obliged to say to myself, 'It must have been what Christians call the "love of God,"' and when I had come to this conclusion my heart melted a little, and I said to myself, 'If it is true that there is such a thing as the love of God, I shall reform,' and from that day I have never tasted intoxicating liquors."—*Union Signal*.

EFFECTS OF ALCOHOL.

There can be no doubt but that the offspring of parents who have been addicted to alcoholic excesses prior to the birth of such offspring, inherit a convulsive (epileptoid) constitution, which betrays itself in very diverse ways. Some show unusual precocity of the intellectual faculties, which, however, become prematurely dimmed; others betray it in a morbid redundancy of animal spirits, brilliant imaginative scintillations, exhaustive outlays of energy, all equally doomed to untimely extinction; others indicate it by excessive nervousness and subjectivity, lowered self-confidence, and an eccentricity of conduct apparently inexplicable to healthier mental constitutions; a still larger proportion suffer from the so-called nerve-storms—nervous headache, migrains, vertigo, or choreic and hysterical symptoms, all indications of a neuropathic basis. In all such subjects alcoholic indulgence is distinctly vicious, and if indulged in to excess may develop the grave forms of convulsive insanity. Then, again, neurotic subjects, from repeated alcoholic excesses, develop states of insanity in which delusional perversions play a prominent part: the subject invariably believes himself plotted against—every man's hand seems turned against him; his whole demeanor indicates a hostile suspicion, a low cunning distrust, a threatening aggressiveness which only too readily issues in action. A third form assumed by the derangements induced by alcohol in neurotic subjects is the better known *delirium tremens*, distinguished from the foregoing by the excessive tremor of the limbs, indicating a paralysis due to the more concentrated action of alcohol on the motor functions. Lastly, there is the mental state known as chronic alcoholic insanity, a permanent and irrecoverable mental alienation due to prolonged inebriety.—*Fortnightly Review*.



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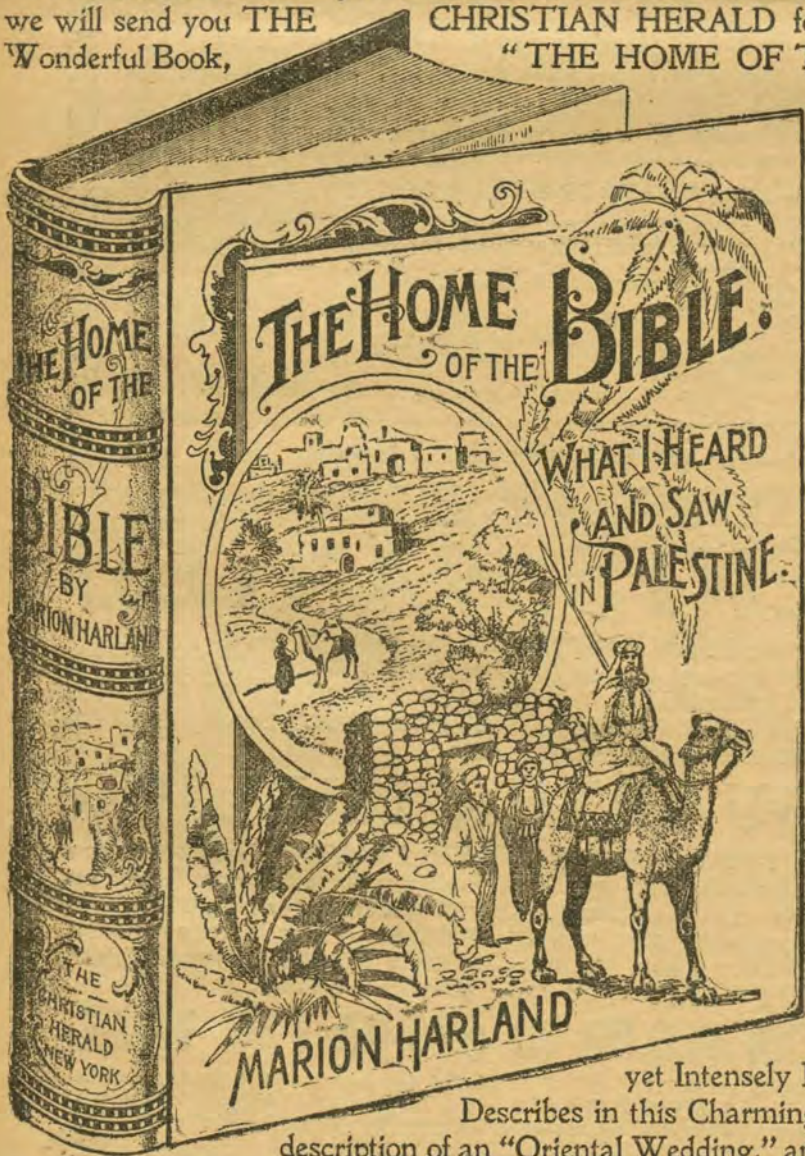
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