

THE MID-CONTINENT

VOL. XXII.—NO. 51

ST. LOUIS, DECEMBER 16, 1896.

\$2 A YEAR

IMPORTANT NOTICE.

The special offer recently mailed all subscribers and limited to Dec. 5th, has been extended to the 25th. Don't let the chance pass.

THE MID-CONTINENT.

EVERYBODY WANTS a sensible Christmas gift hint. Look them up!

JUST TURN to pages 5, 7 and 11 for full descriptions of these wonderful bargains "The Story of Spain and Cuba", "The Story of Turkey and Armenia," etc.

SOME OF our colleges once celebrated for "revivals of religion" now seem to be celebrated chiefly for deadly foot-ball games.

"THE LAST thing out" does very well for the tailor and the suit of clothes he is cutting; but not always so well for the preacher and the subject of his sermon.

SINCE REPENTANCE is a virtue, one advantage of hasty marriage is, says a writer, "that the sooner it is made, the longer time those making it will have to repent their folly."

IF THE St. Louis police force only knew half as much about detecting criminals as it does about "gum shoe" methods of city politics, citizens would sleep better these nights.

TO DO another a kindness when all attending circumstances make it appear an unkindness, with no possibility of ever explaining, requires an unusual amount of honesty and courage.

IT IS a great pleasure to criticise the faults in character and conduct of our neighbors. It is not half so much pleasure, silently, to use them as a warning, suggestion and aid in correcting our own faults.

BOLD BANDITS who attempt to rob a train and then get scared off by one pistol shot, without a cent of spoil, are adding to the gayety of nations. That was the history of St. Louis' only "train robbery", which took place last week.

A CRITIC of the newspapers of New York city thus sums up the case as it concerns two leading sheets: "The vicious New York World . . . is engaged in a daily contest with the vile Journal, making daily dives into the fetid pool of filth, to see which can get down deeper, stay under longer and come up dirtier."

"THE AMERICAN public likes superlatives" says Dr. Barth, an eminent German critic. It is to be feared that he is more than half right. And there is a little too much truth in another criticism he makes, that "business life in America vascillates between boom and bankruptcy."

IN AN editorial in the last New York Observer a striking incident was set forth concerning the inner workings of the great trusts which are a curse of our fair land. A certain pastor was preparing to welcome a lady into his church by letter. He asked her husband why he, too, would not join with his wife. The husband replied that it was "useless." He could not attend church. He was employed, he said, by a trust, and he had to work fourteen hours a day, seven days a week, or lose his place. And a prominent officer of that trust was also a "prominent officer" in the church in question!

IT IS related of one of the semi-pagan cardinals of the Renaissance that he dissuaded a friend from reading the Greek Testament lest its bad Greek should spoil his style. The cardinal was so profoundly interested in style, literary varnish, that he forgot all about the great truths which reveal the plan of salva-

tion. It looks as though a good many churches judge a candidate for the vacant pastorate in the same manner as the cardinal judged of the New Testament. Religion is more than style in the pulpit and cultured manners in the pew. Medicine is more important to the sick than the gilding of the cup that contains it.

A PITIFUL tale is noted concerning a certain faithful, hard-working Presbyterian minister. He made application for a half-fare railroad permit. In order to get it, as all ministers know, a blank had to be filled out. One of the questions to be answered was in regard to stated salary. So meagre was the sum he wrote down, that the railroad man could not believe him, and wrote to one of the Boards to obtain positive evidence that the minister was really no impostor. As a writer says: "Things have come to a pretty pass in these days of retrenchment when the Board is compelled to give a minister so small an amount, that when he dares to tell it, it is immediately taken as evidence that he must be a fraud."

ONE OF the most satisfactory decisions the Supreme Court of this State ever handed down was that *in re* State of Missouri vs. J. W. Van Wye, charged with selling the vile Kansas City Sunday Sun in St. Joseph. The highest tribunal sustained the decision of the criminal court in its sentence of two years in the penitentiary. In its opinion the court said: "The constitutional liberty of speech and of the press, as we understand it, simply guarantees the right to freely utter and publish whatever a citizen may desire and be protected in so doing, provided always that such publications are not blasphemous, obscene or scandalous in their character so they become an offense against the public and by their malice and falsehood injuriously affect the character, reputation or pecuniary interests of individuals. The laws punishing criminal libel have never been deemed an infringement of the bill of rights." The Sunday Sun was a scurrilous weekly formerly published in Kansas City, but which has suspended within a year. This lesson should drive home and clinch that taught to Dunlap and his Chicago sheet.

WE ARE hearing and reading a great deal in recent times about Christian Socialism. There are certain lecturers, preachers and writers who are greatly captivated with this new doctrine and seem to regard it as a panacea for all social ills; the harbinger of the millennium. It seems to be expected that it will make a new distribution of property and abolish poverty and so make everybody comfortable and happy. But after all written and said, we have never seen or heard a definition of Christian socialism, and may add that we never expect to. We know what Christianity is and what socialism is, but how the two can be put together and fused we have never been told. Socialism in all its forms and phases is a scheme for a new legal and governmental system. Christianity emphatically declines to make civil laws or form civil governments. My kingdom, Christ says, is not of this world. It is not a kingdom established by civil laws and governments. Behind them is always and necessarily the policeman, the soldier and the sword, but he that takes the sword to establish the Christian system shall perish with the sword. The Christian element of this new socialism must be maintained and its laws enforced by physical power which Christianity expressly forbids as contrary to its nature. If everybody could be induced to believe in and voluntarily obey the new socialistic laws and government it might perhaps work, but with a large element of society who have to be driven by physical power to obey the religion embodied in these socialistic civil laws, all the religion is knocked out of them. Christian socialism is a contradiction in terms. It is only a revival under a new name of the old exploded doctrine of the union of Church and State. It makes a new distribution of property the leading nature of religion. It makes a man's life to consist in the things which he possesses. It makes Christ a ruler and a divider of the wealth of the world. It is not in

harmony with the genius of Christianity to establish and enforce civil government and laws over society which many do not believe in or want. Oil and water will as readily mix as christianity and socialism, religion and civil government, force and freedom. There can be no Christianity in socialistic laws any farther than they carry the judgment and willing obedience of those under them. Religion ought not to be called upon to aid in a scheme to revolutionize government, political economy, and all business, or to set up a scheme which has so often been tried and always failed. Religion can convert individuals, but it cannot convert governments, laws, economies and business. It can work in secular matters only through faith and morals, a faith which stands in the power of God, which works by love and purifies the individual heart.

SHALL WE annex the Sandwich Islands? The question of the annexation of the Sandwich Islands promises to take practical shape in the near future. While the territory involved is small, 6,664 square miles, the question is one of very serious importance as it will be the beginning of a radical change in the policy of our government. The reasons in favor of annexation appear to be (1) to prevent any other nation from getting possession of these eight small Islands and interfering with our commerce, which amounts in exports to the Islands, to a little over \$3,000,000. And in imports from them to about \$10,000,000. (2) It is desirably to have a coaling station for our vessels there. And (3) there is a benevolent desire to gratify the wishes of that small part of the population (about one-thirtieth) which are of American birth or extraction, but who have control of the government since the late revolution. The most important objection to annexing these Islands as a part of our territory is found in the radical change it introduces into the old and established policy of our government. Our territory is now one compact mass, unified and bound together by rivers and railways, and comparatively easy of defense against attack from foreign nations and all parts of it can be easily reached in case of mobs or rebellion. And yet even in our present unified and compact territory there is some danger from diversity of interests and from our mixed population. We have already had three rebellions, the last one not soon to be forgotten. And the recent election has given us warning that diversity of interests may give rise to new sectionalism. Is it wise to be annexing new countries in different parts of the world and separated from us by a wide expanse of seas? It should be remembered that with a new policy inaugurated we shall not stop with the annexation of these Islands. President Grant desired to signalize his administration by annexing one of the West India Islands and now a strong desire is springing for the annexation of Cuba, even at the expense of war with Spain and the imminent danger of European complications. Annexation of new territories is liable at any time to become a party cry with which to carry elections. Such a policy is not likely to rest with the acquisition of these Islands. A second difficulty arises. How shall we govern these Islands? Can we give them statehood, make them one of the states of the Union? The population is 90,000, not more than one-sixth of it European and American, the remainder chiefly natives, Chinese, Japanese and Polynians. Is it wise to make a state of these Islands and to allow a population of 90,000 mostly ignorant Asiatics to send us congressman and two senators. Would they be at all capable of governing themselves as a state? The idea of making a state of those eight little Islands and with such a population would hardly be seriously considered. Is it wise then for our republican government to acquire colonies in different parts of the world to be governed from Washington? Is it wise to introduce such a policy as this into our politics? Would it be a healthy element in our politics? Would it not constantly endanger our foreign relations and involve us in frequent foreign wars? How could we govern Cuba if acquired through this new policy with its illiterate population and race problem, one-half its people being colored? Suppose some of the Central or South American states should knock at our door, would it be wise to admit them? Before commencing this new colonizing policy we should consider pretty carefully how far it may lead and whether it is in harmony with a republican form of government, and the warning voice of history from nations which have tried it.

THE THINGS THAT MATTER.

It was only a little blossom,
Just the merest bit of bloom,
But it brought a glimpse of summer
To the little darkened room.

It was only a glad "Good morning,"
As she passed along the way;
But it spread the morning's glory
Over the livelong day.

Only a song; but the music,
Though simply pure and sweet,
Brought back to petted pathways
The reckless roving feet.

Only! In our blind wisdom
How dare we say it is all?
Since the ages alone can tell us
Which is the great or small.

I KNOW HE WILL.

I may not know the hour, nor yet the day,
But my dear Lord will come again some day—
I know He will, I know He will.

I know that He will come from out the skies,
And that the dead in Christ will then arise;
I know that with a shout He will descend,
While saints and mighty angels Him attend—
I know He will, I know He will.

I know that Christ will come a second time
In flaming fire and majesty sublime—
I know He will, I know He will.

The trump of God will sound with sudden blast,
And that great day of triumph come at last;
Just as He said, just as He went away,
The dear Lord Christ will come again some day—
I know He will, I know He will.

I know that Christ will come to earth again
And glorify the ransomed sons of men—
I know He will, I know He will.
With power and glory He will come again,
And every eye shall surely see Him then;
In love and mercy He will judge His own,
And crown them kings and priests through Him alone—
I know He will, I know He will.

I know my Lord doth hear me when I pray,
I know that He will keep me till that day—
I know He will, I know He will.
Then He will come and banish tears and pain,
And in my heart for evermore will reign;
From endless death He will deliver me,
And set my quickened soul forever free—
I know He will, I know He will.

I know that Christ will keep me to the end,
And my unworthy soul He will defend—
I know He will, I know He will.
I know my Lord will keep his word with me,
I know that He will true and faithful be;
And when at last his blessed face I see,
I know that He will intercede for me—
I know He will, I know He will.

O precious soul, what He will do for me
The Lord of life will freely do for thee—
I know He will, I know I will.
He loved and loves thee even unto death,
He cares for thee and marks thy every breath;
O ask Him now thine own dear Lord to be,
And when He comes, He will deliver thee—
I know He will, I know He will.

—Melville Winans Miller, in *N. Y. Advocate*.

PLUTOCRATS.

BY REV. H. T. FORD.

The uneven distribution of wealth in this country is exciting very general and deep discontent and there is a very general feeling, indicated by the warnings of such men as Henry Watterson and Secretary Francis, that there is danger ahead. This discontent is manifested in societies of anarchists, and socialists who claim to have cast 100,000 votes at the recent election. It is manifested in labor organizations, strikes and boycotts. It is getting largely into politics and is giving shape to political issues. It was the underlying and controlling question in the last presidential election, and will undoubtedly reappear in future elections. The objection to the single gold standard was based on the belief that its tendency is to make the rich richer and the poor poorer.

As this question gets more into politics, it cannot be otherwise than dangerous. It is hardly possible to conceive of a subject better calculated to inflame the passions of people than this matter when used by unpatriotic and unprincipled vote hunters and demagogues. There is no subject on which it is easier to deceive ignorant people and indeed people of intelligence who have not carefully studied it.

The result of the recent election is very far from having settled this exciting question and it needs patient, earnest study before it shall be encountered in another presidential election. It is a subject which has many sides and needs to be studied from every point of view and without party prejudice.

We have had in this country some half a dozen men possessing fortunes probably larger than have ever been known before, such as the Astors, Vanderbilts, Gould and Rockefeller. There is a considerable number of fortunes far less than these, but still very large, and a far larger number of men who have accumulated a million or more. But the loose, unproved statements which are constantly appearing in print concerning the number and size of these fortunes are entirely unworthy of credence, and facts are constantly coming to light which prove their falsity.

There is not a particle of evidence to prove the common but foolish statement that three or four thousand capitalists own more than three-fourths of the property of the country. These utterly false and dangerous statements are constantly published and extensively believed. Belief in these delusive statements is producing societies of socialists and anarchists. It is controlling large numbers of votes and shaping legislation.

The truth concerning the uneven distribution of wealth is sufficient without these grossly exaggerated and false representations. While it is impossible to state with certainty, there is good reason to believe that there is not more than one person in the country whose fortune amounts to over fifty millions.

It is the settled policy of our laws to break up and distribute and redistribute large estates. We have no law of primogeniture and they cannot be handed down intact from one generation to another as in England. The Astor estate is constantly spoken of as an estate worth one or two hundred millions. The fact that it has been divided and sub-divided again and again among children, grand children and great grand children is never mentioned and it is destined to be divided many times yet, and divided very much more rapidly than it can possibly increase. So also with the Vanderbilt estate. The Jay Gould estate, most positively asserted for many years to be worth a hundred million, but appraised at his death at seventy-two million, has been divided among four or five children. Nearly all the stocks composing that estate are selling to-day at a figure greatly below their appraised value at Mr. Gould's death.

A large proportion of the great fortunes left to children, are squandered, lost or in some way dissipated by children or grand children. It has come to be a proverb that it is only three generations from shirt sleeves to shirt sleeves again. Then we must add the almost innumerable failures and bankruptcies of capitalists in this country where speculation is so common, where booms and hard times succeed each other so rapidly. The rich man of to-day is the poor man of to-morrow.

Then again it should be remembered that the opportunities of making great fortunes will be far less frequent in the future than they have been in the past. Unlimited amounts of the most fertile lands in the world can no longer be purchased from the government at a dollar and a quarter an acre and turned into farms or resold at ten to fifty times their cost. There will be no second Chicago where immense fortunes can be made in a few years. In the future, cities and towns will not spring up by hundreds and thousands, making large numbers of men wealthy by their rapid growth.

Our railroad system, costing from ten to twelve billions of dollars cannot expand in the future as it has done for the past fifty years. Very many of the great fortunes of the country have been accumulated, honestly or dishonestly, in the building and management of these roads. Fortunes of fifty or a hundred million will never again be accumulated in this way. There will never be another standard oil company and Rockefeller. The gold and silver mines are not likely to produce such fortunes as in the past. Large competition, and the want of markets is fast reducing the profits and large fortunes of our manufacturers.

It will not be necessary to revolutionize society and establish a socialistic system to get rid of plutocrats. In the natural course of things their great fortunes will be divided, lost, dissipated and the future is destined to produce less of them than the past.

Kansas City, Mo.

Have you an engagement for next Wednesday evening? Is that your prayer-meeting evening? When you became a member of the church, did you engage to attend the prayer-meeting regularly, when you promised as in the presence of God, to be diligent in your attendance upon divine ordinances, both teaching and sealing, according to your profession?

THE SUPREME TEACHER.

BY REV. C. H. WETHERBE.

Rising infinitely high above all others stands Christ as the supreme teacher of God's truth to men. There are theological teachers of this day who are proclaimed to be the greatest scholars of the age. They themselves give the common people to understand that no one but a teacher of the very highest scholarship can rightly comprehend the history and prophecy of the Old Testament, and hence, of course, the ordinary scholars, the common sort of Christian teachers, must wait to see what are the findings of these superlative teachers before they can safely believe much of the Old Testament. But is it not much safer and more commendatory to take Christ as our Teacher? We find that the wonderful teachers of to-day differ very widely from Christ in respect to many Old Testament truths and historical averments. We certainly have not yet quite outgrown Christ. Dr. Maclaren says: "If you do not take Christ for your Teacher you are handed over either to the uncertainty of your own doubts, or to pinning your faith to some man and enrolling yourself as a disciple who is prepared to swallow down whole whatsoever the rabbi may say, giving him what you will not give to Jesus; or else you will sink back into utter indolence and carelessness about the whole matter; or else you will go and put your belief and your soul into the hands of a priest, or shut your eyes and open your mouth and take whatever tradition may choose to send you. The one refuge from all these, as I believe, is to go to Him and learn of Him and take His yoke upon your shoulders." Do not be beguiled into the acceptance of any teaching which evidently conflicts with the authoritative declarations of Christ, the Supreme Teacher of men in all ages. Mind not what the highly extolled teachers of great universities tell you, unless it be very clear that their deliverances do not make Christ a liar. Believe Him in preference to all human teachers, and live His teaching.

THE MILLIMETER SERMON.

BY X. PECK TANCY.

The vexed question of long sermons again! It is a Banquo's ghost. A veritable nightmare! What is a long sermon? Some long sermons are short and some short sermons are long. It is too bad, too utterly too bad, that the "ideal sermon" cannot go with the ideal congregation! Of the "fourteen stopping places" in a sermon, the one would be at the beginning, and the other at the end; probably the former would be the more graceful, as the thing is wholly one of gracefulness. How many of the passengers would like to stop and be pitched off at any way-station that might happen along? Better pitch the preacher off with a patent pulpit spring. This would furnish infinite amusement to the young people and outsiders and fill the house, a desideratum not to be over-estimated.

Is it not a queer way to measure truth—the everlasting Gospel of Salvation, by minutes? It is manifestly unjust. I have it! Let us measure it by the inch, and be done with it. Or if that is to ponderous (?) a measure for the average sermonette—double *ette* ad infinitesimal croaker, let us be accommodating and adopt the metric system, and measure it by the smallest possible measure.

Let me see; how would it do to measure it by the *arc*? But that is one-fortieth of an acre, and is too large. The same is true of the *stere* which is one-fourth of a cord. It would hardly do by the *liter*, as that is slightly more than a quart, nor the *gram* which is a thirtieth of an ounce. Manifestly it would not do to measure it by square measure or solid measure, nor by weight, nor by the bi-metallic or mono-metallic standard. It is not a "battle of the standards," as the only *essential* element of the sermon is *length*, or rather *shortness*. There you have *virtue*, the whole thing "boiled down" into a "nest-shell."

The millimeter, the one-twenty-fifth of an inch, the standard shall be. Let the ecclesiastical authorities cut off the sermon just thirty millimeters long. There is virtue in thirty millimeters. It is not yet fully determined by the Infinitesimal Higher Criticism whether Paul received a sufficiently full degree of plenary inspiration to appreciate the metric system in the measurement of sermons. But to the *modern critical taste*, its advantages are obvious, as it furnishes a microscopical test of truth, and makes a little go a great ways. I am sure Paul never thought of that when Eutychus went to sleep, and the only way he could atone for boring him to death was by raising him from the dead. But what shall we do

with the modern Eutychuses when there is no Paul here?

By all means let us organize a new and holy crusade against the preachers of long sermons (more than thirty millimeters), Paul and Peter among the rest; as every millimeter beyond that "hurts." Let us move for the organization (there is virtue in organization) of a new Board, to be called the Unlimited Board of Croakers the Infinitesimal Thirty-Millimeter Sermon—U. B. C. I. T. M. S., or as many letters as may be necessary to make it strong; or if wisdom should dictate, twenty, or fifteen, or ten millimeters. Only organize! organize! Let the reform begin at once; invoke the entire energies of the church; absorb it body and soul, money and means, only let the good work go on against the gigantic evil of the age. When can we have the millennium until we have the millimeter sermon?

A SONNET.

BY C. P. W.

She sits and looks with limpid violet eyes
That shine from misty lashes, like afar
On some still summer evening a star—
Steeped in heaven's own blue—that one descries
Through golden cloud; but I can not devise
A phrase to keep the nameless, fleeting grace
Of the sweet womanhood, that makes her face—
A fact of beauty—dream of Paradise!

Thus wert thou. How sweet to look, remember, dream . . .
O love! Thou changed? The loveliness of years
Has decked thee, made thee to me what thou art!
For looking up I catch, behind the gleam
Of spectacles, in eyes that common tears
Have dimmed, the homage of the old, true heart.
Nashville, Tenn.

FOUR WAYS OF SECURING A REVIVAL.

BY REV. JOSEPH F. FLINT.

Using the word "revival" in its accepted popular definition as the harvest time of the church when souls are to be gathered into the heavenly garner, we find our distinct methods in vogue:—

The "wayside" method. When a farmer is too poor to own a bit of land himself, and too incompetent to be entrusted with a farm as a tenant, he must content himself with what can be picked up by the wayside for pasture and fodder. There are such unfortunate people that attempt to eke out a precarious living in this happy-go-lucky fashion; having no resources of their own they are content to browse here and there, and when hard pressed they do not hesitate to invade their neighbor's preserves. I have in mind several churches (not Presbyterian that seem to have taken this sort of farmer as their model. Weaker in numbers and financial resources, having no standing and very little influence in the community, the behindhand church is constantly on the look out for roving evangelists, who are paraded before the community with a great flourish of trumpets, especially if they give promise of filling up the staring pews with a curious if not devout mob of hearers and put a little money in the empty treasury. Any port in a storm. Things cannot be worse, mayhap a sudden floodtide of interest will lift them into the sunlight of prosperity. But alas, that spiritual floodtides like those of the mighty deep, are subject to inexorable laws; the hit or miss method usually ends in a palpable miss! And the saddest result of claptrap methods is the inevitable condition known as Gospel-hardening.

The "wild hay" idea of ingathering. The pioneer settlers, scattered all along the broad belt of our frontier, find the native grass growing in such profusion at their very doors an immense convenience for purposes of fodder. There it stands, waving its invitation to be cut and stacked, but the canny pioneer consults his own convenience and leisure, he knows full well that nature's provision can be had when wanted. Are there not pastors and churches that regard the "outsiders" very much in the same light? I have known a pastor coolly to advise with his leading members whether they would have the revival before or after the holidays," with sole reference to festivities, the weather and personal convenience. As to the souls to be won, if mentioned at all, it was with a you-are-my-game cock-sureness. Aside from the lack of becoming seriousness, the trouble with such methods is that as there no sowing done the harvest must be very meagre and perforce shrink into nothingness in time.

The "thousand-acre field" method. Upon the widestretching praires of the magnificent northwest the operation of monster farms constitute the favorite method of raising crops. A single field often

contains one or two thousand acres into which an army of laborers with their plows, cultivators and reapers, is sent, this tremendous array of men and machinery make a great ado for the time being and form a picture never to be forgotten. But presto change! the work completed, a sudden and awful silence falls upon the scene, while the splendid grain, hastily threshed and housed, is now left to the speculator and the micel! It is to be feared converts gathered by the wholesale method at great union meetings held in monster halls where the services are conducted by some ecclesiastical geniuses backed by a regiment of singers and no end of comites are too often left to share the fate of grain harvested and these neglected the victims of destroying forces.

The "homestead" method. Those of us who were brought up on a farm in a quiet and long settled neighborhood, know full well how endeared the "old place" becomes to the family. Generation after generation has roamed over ever square foot of the territory, each field has been carefully studied, fertilized and tilled so as to yield the most valued products, and these in turn have been talked over, measured and properly utilized, so that nothing was lost. The family takes up each task as brought by the rolling seasons and expect to reap only where they have sown and as bountifully as they have sown. This is not only the ideal method of farming, but it suggests the ideal method of securing the largest continued spiritual ingatherings. Heed the laws of cause and effect, expect nothing from chance, make no room for mystery of miracle except as all life is mysterious, fulfill the conditions, never mind numbers, and as sure as God lives the harvest will follow faithful spiritual sowing.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face; and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Harvey, Ills.

MEDITATIONS.

BY REV. JOHN D. PARKER.

The age of fifty years is said to be the "dead line for preachers," who after that time are supposed to make their exit from the pulpit, except as a supply. There are some notable exceptions like Dr. Richard S. Storrs, of Brooklyn, but ordinary mortals drop out as pastors at the end of the fifth decade. Various reasons have been given to explain this condition of affairs. Some have accounted for this fact on the ground that people like young men who may possess undeveloped possibilities. Women like young men who have personal attractions. Young men are supposed to be up to date in their theology. Old men fall into pulpit habits that are not pleasing to the congregation, and age confirms and fastens these peculiarities on the preacher. Why need there be any age limit to the preacher who grows old gracefully, and ripens in his calling? Age with experience adds to the popularity of the physician and lawyer, and as the scholar ripens into a sage, why may not the minister become a patriarch as in the olden time? Tradition says that when John the Beloved became so old that he had no strength to stand, he still was borne to the church by loved ones, and repeated the command of the Master, "Little children love one another."

Now that we have settled some political questions that seemed vital to the nation, cannot Christian men turn their attention more generally and earnestly to the liquor traffic, and find some way to close up the saloons of the nation? Unless we stop this traffic in intoxicating liquors, this octopus, which threatens free government, will strangle the nation. It is appalling to think that one thousand millions, an amount of money expended in carrying on our civil war, is wasted annually in this liquor traffic, bringing in its train an amount of disease, poverty, crime, tears and suffering that might cause an angel to weep. Surely the christian men and women, and all good citizens of this nation, who abolished slavery, can stay this tide of evil. Let Christian men and women lay hold of this question with mighty resolve, and they will be empowered from on high to close up the saloons, then the sun will shine down upon happy homes, and our nation will become one "whose God is the Lord."

The Apostle says we must "contend earnestly for the truth once delivered to the saints," and admonishes us "to take heed to the doctrine." Error sometimes assumes the garb of truth, and a doctrine of the Bible may be easily perverted so as to convey

error. It seems almost incredible that the doctrine of sanctification, one of the most precious doctrines of the Bible, could be perverted, and that good christians could be deceived in regard to it. Strange it is that "bands of holiness," composed mainly of estimable Christians, should gather here and there by the side of lakes in the summer season, and discuss the subject of sanctification for weeks, and not really understand the doctrine. The real question is whether the human soul in this world ever possesses a sinless nature. Sanctification does not raise the question directly whether the Scriptures teach us to live a holy life, or whether God can keep a man from sinning, or whether a man under the command means of grace by volitional power can keep himself from committing conscious sin. The question is whether the human soul is ever perfectly sinless in its nature in this world, that is perfectly sanctified. Clearly the Scriptures teach us to lead holy lives, and divine power could keep us from sinning, and possibly a man under the common means of grace by volitional power could keep himself from committing conscious sin. But all of these things might be true and still the man might not be perfectly sanctified. A man accustomed to drink may not touch a drop of liquor, still the appetite for liquor has not died out in his soul. A man may be kept from conscious sin, still his nature may not be perfectly sanctified. How do christians know that they are perfectly sanctified? Can a man by introspection look through the corridors of his soul and discern sin, as he would look through the apartments of a house to see if there is any furniture in it? There is only one way to discover whether the soul is perfectly sinless in its nature, and that is to watch the mental movements, as shown in the field of consciousness, and very few christians have the philosophic power or training to do this. Generally christians who claim perfect sanctification are not very far advanced in knowledge, or perhaps in the divine life. What man would want to have an angel write out his inmost thoughts for a single day on the wall in legible characters to be read by all who pass that way. An unfallen angel has perfectly pure thoughts and feelings, but the great prophet said: "Woe is me, for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips." David said: "I am shapen in iniquity; and in sin did my mother conceive me." John the beloved, who was as perfect as a man ever becomes in this sinful world, says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Peter says in his last words: "Grow in grace and in the knowledge of the truth." Paul says the brethren at Corinth are "called to be saints, and are sanctified in Christ Jesus," still he says "there is envy and strife and divisions among them," and they were carnal. A godly woman said, "If she were sinless, she would not tell anybody of it, but live so they would find it out." When we see twenty christians kneeling at the altar expecting to experience sudden sanctification, we wish there was more intelligence among christians in regard to this doctrine. What would we think of a farmer who would place twenty oranges in a row and expect them to ripen suddenly? Would we expect to see an angel flitting about Paradise, and telling the other angels how holy he was? The time has come for intelligent christians to divest the doctrine of sanctification of some of the errors that now surround it, and show the children of God how to grow in grace, as the Scriptures teach us to do. Then Christians will make real progress in the divine life.

San Diego, Cal.

THREE FAITHS.

To do the most successful work in the world three faiths are needed—faith in God, faith in one's fellow-men, and faith in one's self. Whatever tends to diminish either of these, is an injury and a loss to a man. Whatever is likely to increase them should be carefully cultivated. Faith in God gives peace and rest from worry. Faith in others gives hope and cheerful kindness. Faith in one's self gives confidence and courage. These are all essential qualities. Happy he who has them! Still happier he who has learned to guard them against abuse, and distinguish them from their counterfeits. Faith in self must not be allowed to pass into egotism, nor faith in others into fatuity, nor faith in God into presumption. To avoid the false and foolish in all these directions while holding firmly to that which is good, shows great wisdom and brings true prosperity.—*Zion's Herald.*

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

The time of year has come when many items of interest are occurring in our churches either in connection with special meetings or with Christmas entertainments and it would be a great favor to the MID-CONTINENT and to its special correspondent if the brethren throughout the Synod would help to make this department of the paper more interesting. This can be done if each pastor and each church will forward such items to the writer.

Anything of real interest to your church, locally, will be of interest to the church at large.

There is a becoming modesty on the part of most ministers not to speak or write of their own work and yet many good things, which would be and are of interest to the life and history of the church, are lost because of an oversensitiveness in this direction. I venture to say that no column in our religious press is more eagerly sought after by intelligent Christians than that one which gives the record of what our blessed Lord is doing through his ministering servants in the building up of the kingdom. This is a case where the "withholding of more than is meet tendeth to poverty." Brethren, will you not kindly furnish your correspondent with the facts and the church shall have the benefit of them without compromising your modesty? There is an ethical question involved here which ought to be more thoroughly studied than it is and that is how far we are justifiable in keeping to ourselves that which is of real benefit and profit to the church at large? If your heart has been gladdened by a soul coming to Christ, there are others who want to rejoice with you. If some believer has been greatly tempted and tried and has been wonderfully sustained by the power of special grace; there are others under like circumstances who will be greatly helped and cheered by your experience. *Don't be afraid to mention it.* Have you been prospered in temporal affairs or enabled to remove a "horrid nightmare" of debt which has rolled a great burden from you and your people—let it be known that other struggling ones may be stimulated to persevere. Has duty been done in this matter?

It is to be hoped that the "pastoral letter" sent out by the officers of the General Assembly will be most widely circulated and carefully pondered by every Presbyterian in the United States of America. It sets forth the great need and the solemn obligation to relieve that need. It resolves itself into not merely the question of loyalty to the Presbyterian church; but loyalty to its king and Head! The great Home Mission interests of the church are languishing—our church doors and our mission schools are being closed—our missionaries on the frontier and in fact everywhere are passing through peculiar and special hardships which none can appreciate unless they have had some experience: our scattered and congested populations, alike on the frontier as in the great cities, are crying aloud for help, their very destitution, sin and degradation being the most clamorous voice for help, and yet that voice must go unheeded because the church of the living God as represented by our church has failed, most signally failed to furnish the means necessary to send the missionary to them. If this pastoral letter does not serve to awaken the church to respond to this call of God; then I submit that the General Assembly ought to call for a week's "fasting and prayer" throughout the church.

KANSAS ITEMS.

OSBORNE.—From the Osborne Farmer are taken these pleasant words concerning our old friend, Dr. Batchelder: "The union Thanksgiving services at the Congregational church, Thursday morning were not well attended, owing, no doubt, to be ex-

tremely disagreeable weather, but those who braved the storm were well repaid. The choir selected from all denominations rendered some excellent music, appropriate to the occasion and Rev. Batchelder of the Presbyterian church delivered an able and eloquent address on the subject of National Thanksgiving. The discourse was full of patriotism and praise for our glorious Republic; giving to the great Giver of all good gifts the honor and glory for our free institutions and our manifold blessings. It was a masterly effort that will do much toward making men better and happier."

WICHITA.—A mass meeting was held at the Auditorium last Sabbath afternoon in behalf of "The Armenians," all churches uniting. Special revival services is under way at First church by Pastor L. E. Bradt. A good, growing interest and encouraging results. Also at Endeavor church by Rev. T. F. Barrier, assisted by Evangelist Kalb.

PITTSBURG.—It is a subject for much gratitude that the Presbyterian church here has secured the services of so experienced and successful an evangelist as the Rev. Dr. H. H. Wells of Cleveland, Ohio. He was well advertised before his arrival, so that when he preached his opening sermon, Nov. 29th, he was listened to by large and attentive congregations. When we know the style of Dr. Wells' preaching and have heard his clear, strong and loving presentation of the old yet ever new truths of the everlasting Word we are led to look for large results from his work among us. Dr. Wells will be with us until Dec. 20. His next engagement is in Pennsylvania some time in January. He is free therefore to fill another engagement for evangelistic services in the West before going East, and can be addressed at Pittsburg, Kans.—John Y. Ewart, Pastor First Presbyterian church.

MINNEAPOLIS.—Tuesday evening, Nov. 24th, Rev. John W. Waitt was installed pastor of this church by a committee of Solomon Presbytery. Rev. H. Bushnell preached the sermon, also presided and propounded the constitutional questions. Dr. Wm. Bishop delivered the charge to the pastor and Rev. S. B. Lucas delivered the charge to the people. Mr. Waitt is cordially welcomed to his work by his people and both pastor and people are well pleased with the prospects for a good work.—S. B. Lucas, Clerk.

ELDORADO.—The pastor of this church was assisted in meetings last week by Rev. J. C. Miller, D. D., of Newton, and communion was held Sabbath, Dec. 6th. Two persons were received into the fellowship of the church.—S. B. F.

LIBERAL AND MEADE CENTRE.—These churches are supplied by Rev. Edwin Harris, a graduate of the last class in McCormick Seminary. He and his young wife are devoting themselves with energy to the home mission work in this extreme frontier. They are growing in favor with all the people. Besides preaching at these two county seats, Meade and Liberal, he supplies the church at Hughton, the county seat of Stevens County, one Sabbath per month. At this latter place, as a result of a week's meeting, four were received into the church by profession and two by letter at a recent communion.—S. B. F.

MARYVILLE AND MARIETTA.—Sabbath, Dec. 6th, was spent by the synodical missionary at these points. These churches are served by Rev. W. M. Howell who certainly does a hard work in the interests of the church. He preaches every Sabbath twice in Maryville and once in two weeks at Marietta in the afternoon and in alternate Sabbaths at a country point six miles away. Thus on the Sabbath he visits Marietta, he preaches three sermons and rides eighteen miles, and on the other Sabbath, three sermons and rides twelve miles. These points are in one of the oldest and richest portions of the State. One great drawback to the work in this community is the large preponderance of foreigners who are Roman Catholic. There are a goodly number of Lutherans, but the mass of these people are not accessible to Protestantism. This fact renders the growth of our Presbyterian church slow; but there are a noble band of substantial Presbyterians at these points and Bro. Howell and his estimable wife are deservedly popular and greatly useful in this community.—S. B. F.

HOLTON.—Sabbath, Dec. 6th, was a day of rejoicing and gladness in this church. The occasion was the quarterly commun-

ion service. The pastor, Rev. S. L. Allison had been assisted for a week in preparatory services by Rev. Dr. W. Foulkes of Salina, and as a result sixteen were added to the church by profession of their faith and three by letter. The Holton church is now the strongest in the Presbytery of Highland, and is one of the strong churches of the Synod. It is an illustration of what can be done by a long pastorate and the continued effort of a strong, wise and consecrated minister. Since Bro. Allison went to this church, there has not been a communion service at which there were not some accessions and the church seems to be in a perennial revival state. This is the ideal condition of a church and what all pastors and sessions should aim to have—*a fruit-bearing church all the year round.*

Communicated.

PRESBYTERY OF CORNING.

Presbytery met at Corning, Iowa, Friday, December 4th, and continued in session until Monday. Rev. A. E. Kiser was chosen Moderator, and Rev. T. K. Hunter, Temporary Clerk. Rev. Edward Dickinson, from Council Bluffs Presbytery, Rev. C. A. Berger, from Sioux City Presbytery, and Rev. J. V. Findlay, from Omaha Presbytery, were received into membership. Arrangements were made for the installation of Rev. Edward Dickinson over the Sidney church, and for the installation of Rev. J. T. Reagan, over the Alton church.

This was a unique meeting of Presbytery. It was a combination of Presbytery, Sabbath-school Institute and Endeavor Convention and was a grand success in each particular. The brethren of Corning Presbytery think that they have solved the question of how to bring the young people of the church into touch and harmony with the church of their connection; it is by a meeting of Presbytery given over largely to the consideration of questions vital to the welfare of the young.

At this meeting there was a large attendance of Sabbath-school and Endeavor workers. Much enthusiasm was engendered and great profit gained.

The Presbytery expressed itself as under great obligations to Dr. Thomas H. Marshall, Field Secretary of Foreign Missions, Dr. J. M. Wilson, of Omaha Theological Seminary, Dr. T. S. Bailey, Synodical Missionary for Home Missions, and Rev. S. R. Ferguson, Synodical Missionary for Sabbath-school work.—J. F. Hinkhouse, S. C.

A BRIEF MENTION OF 25 YEARS LABOR OF AN UNASSUMING, FAITHFUL MINISTER.

LOWRY CITY, Mo.—We closed a very precious two weeks meeting last night. Over sixty confessed Christ, forty-two gave their names for church membership. We, in this instance, means, my old classmate, Rev. Wm. M. Newton and myself, and this is the ninth revival meeting in which I have had the privilege of laboring with Bro. Newton, during the last twelve years. He is now pastor of our church here and is certainly a good sower of the seed. It is pleasant to work after his sowing. Bro. Newton, has been a faithful preacher of the Gospel in this Presbytery for a quarter of a century, and has been constantly aided and strengthened by a wife who is equally interested with him in earnest, desire for the upbuilding of the Masters Kingdom.

When he first came to Missouri he took a half finished church on a new railroad, at a point called Appleton City. He completed the sanctuary and also organized a church in a thrifty farming community called Westfield, ten miles east of Appleton, at which place he preached on Sabbath afternoons, and which is now one of our strong country churches.

From Appleton City he went to Butler, where he remained nine years. At the beginning of his pastorate this was a little Home Mission church. He brought it up to a thrifty self-supporting church. He was the principal mover in organizing the Butler Academy, which is a good Preparatory School belonging to our church.

At the same time he organized the Rich Hill church, fourteen miles from Butler, and which has long since been self-supporting, and for a number of years has had, and still has, for its efficient pastor, our Stated Clerk, Dr. J. H. Miller.

In Jan. 1886, I was holding a series of meetings in our church at Raymore, Mo., which was without a pastor. I sent for Bro. Newton to come and aid me. At the close of the meeting we received into its membership over seventy. Bro. Newton became the pastor of the church, where he remained for eight years, during this time they built a good parsonage and plans for a new house of worship, which has recently been built.

Three years ago some of his old Appleton church members who had removed to Lowry City, invited and urged him to come to them. He came and organized a church. Under his faithful care it has prospered. Two years ago at the close of a revival we received into its membership twenty. They have built a nice church free from debt.

To look over the results of twenty-five years of this brother's life shows what consecrated, faithful, and self-denying labor will accomplish in hard fields.

L. RAILSBACK.

HOME MISSIONARIES' LETTERS.

AN INSIDE VIEW.

BY PRESBYTERIAN.

Editor Mid Continent:—

Some two or three weeks ago you published a statement of the contribution made by the Third church of Pittsburg for the special purpose of furnishing one quarter of his overdue salary, to each of the Home Missionaries in the states of North Dakota and Idaho. The amount needed (\$4,260.) was forwarded to the board in New York within ten days from the Sunday on which the purpose to secure it was announced from the pulpit. Within twenty-four hours of the time it was received in New York, every cheque was on its way.

It cannot fail to interest those who read the former statement (which, it is well to say, was made for the purpose of stimulating other churches to take up for themselves states and territories, in the same manner) to read extracts from a few of the letters of acknowledgement. The portions that are given are unaltered and give as wide a range of expression as can be had in the small space this letter should occupy.

Some are addressed to the secretaries of the Home Board, others to the pastor of the church. They are published in the earnest expectation that congregations that are enjoying all the comforts of church life will remember these our brethren on the frontier. It is too late to add to their Thanksgiving, but before Christmas, at least as much salary as was given by the one church referred to could be sent to every one left. There are not many western states and territories, and there are many congregations who could do this, and feel no pinch of self-denial afterwards. The secretaries of the Board in New York can furnish lists giving the number of Missionaries in each state, and the amount it will require to send one quarter's salary to each. It is such a little thing for a strong church to give, and yet it means so much to those who receive. Here are some of the letters:

Why

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

Because

They know from actual use that Hood's is the best, i. e., it cures when others fail. Hood's Sarsaparilla is still made under the personal supervision of the educated pharmacists who originated it.

The question of best is just as positively decided in favor of Hood's as the question of comparative sales.

Another thing: Every advertisement of Hood's Sarsaparilla is true, is honest.

Hood's Sarsaparilla

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

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

(a) "Yours of the 11th inst., containing check for 'back salary', is in hand, for which I am very thankful, more so than I can express. You say, 'Had it not been for this gift from the people of the Third church of Pittsburg, we would not be able to send you the money at this time.' Surely, God will in mercy remember this brother and his people. They have done much more than they anticipated. I was in very straitened circumstances financially and knew not what to do. I had a note in the bank due in a few days, and a protest seemed to be inevitable. Then to me came these sweet and helpful words: 'The Lord is my Shepherd; I shall not want.' I laid down my pen and went to the post office and, to my great surprise, I found your check."

(b) "Your check for my last quarter's salary is at hand. Accept thanks for the same. It lifted a great burden. My rent had been due since July. I had wood and coal enough to last two or three days, and no money. The feeling of relief which your remittance brought can only be understood by those who have been in similar circumstances. * * * In doing this work I have not spared myself. My regular Sabbath work at present is to superintend a Sabbath-school, and teach a Bible class at 10:30, preach at 11:30, drive five miles into the country and preach at 3 p. m.; then back to town and preach at 7:30. Now, after all these years, the church expresses her appreciation by compelling the Board to reduce my salary below the point of ordinary comfort. I cannot help feeling that it is not right. But this is not the most serious phase of the matter. It is not to the Home Missionary that the church is under obligations. The distress of the missionaries is not the primary motive to be presented in appealing for funds for this work. The Home Mission Board is not an eleemosynary institution. Even if it were, Home Missionaries are not worthy objects of charity. Most of them are fully capable of earning a livelihood. The paramount consideration is the fact that the progress of Christ's Kingdom is being retarded. More men are needed, while those already at the front are having their influence crippled by lack of proper support. The command, 'Preach the Gospel to every creature' is being unheeded. This is a serious condition of affairs, and one for which the church cannot justify herself before God."

(c) "It would be difficult to convey to you how great the assistance to us this money is just at this time. You know we moved here at great expense, after severe sacrifices in the drouths in Nebraska, and now, on the verge of winter, besides being in debt, we had no means for present supplies. It is no exaggeration to say that the wolf was near the door. As one of the forty-nine missionaries whom the glorious Third church in Pittsburg has so munificently helped in this extremity, I beg to convey to them the assurance of our most hearty thanksgiving. If it were possible for them to hear our voices on Thanksgiving morning from the mountains and valleys of the far west, I think they would hear a hallelujah chorus. * * * I will venture to speak for all the brethren and pray that the benediction of Him whom John saw standing in the midst of the seven golden candlesticks, with seven stars in His right hand and whose eyes were as a flame of fire, may rest upon the pastor and people who have sent help and joy into so many missionary homes in North Dakota and Idaho."

(d) "I wish to thank the good people of your church for enabling the Board to send my last installment of salary. My whole salary from every source is but \$800. I am now just finishing the second month of this year, and there is still due me from the field over \$100 on last year. My expenses, of course, go right along, so you can perhaps imagine how welcome was the check from the Board.

I preach twice each Sabbath, riding the twenty or twenty-five miles between services. During the long winter, usually from November 1st to May 1st, it is very hard to keep up services, as the people are widely separated, many of them coming from six to eight, and even ten miles to church over the trackless prairie; and, as a blizzard is liable to arise at any moment, it is a dangerous proceeding, especially at night. Some faithful souls, however, are most always there. We need your prayers. We need your support in this way especially. Pray that the Lord would send His spirit upon us with power, that men and women may be weaned from the things of this world and their minds and hearts turned to higher things."

(e) "Our circumstances were so trying that we made a second appeal to the Board for payment. The grant was long past due and we found ourselves in the newest and coldest part of North Dakota without means and the snow almost knee deep upon the ground already, and no salary being paid. Yet we were giving ourselves entirely to the work. It might seem selfish of us to press our appeal upon the Board so hard, knowing that many other missionaries are passing through the same trying ordeal; but the sight of our children going to school not very well prepared to face the penetrating wind of the prairie made our hearts ache and urged us to make the second appeal; which the Lord graciously answered through your contributions and which have brought comfort to both body and soul. We felt as if we should give up the work. Yet the need for the Gospel in this western town is very great and we felt sure that we were called to preach the glad tidings to the people. The problem was how could we do it without our salary? And how could we get away if we gave up, as we were snowed in for the winter; but your timely offering has solved the difficulty. * * * May this be the best Thanksgiving in your experience, because, as in the case of the Apostle, your seasonable offerings has caused through us thanksgiving to God."

(f) It is seldom that I open letters at the post office, but I was so anxious to know the contents of the familiar envelope from from 156 Fifth Avenue, New York, that I tore it open far enough to allow a peep inside—and there, sure enough, was the longed-for check. * * * Only last Saturday I was obliged to ask the superintendent of the water works to bear with me a little longer and not cut off the water, as he had just notified all in arrears he would do at once. While I know that my credit is good it is, nevertheless, embarrassing and humiliating to be under the necessity of approaching business men as in the instance, just mentioned. Now I can pay my water rent, meet other obligations and, in consequence, hold up my head like a man."

(g) "The saints at the frontier village of —, N. D., to those in the great Presbyterian stronghold of Pittsburg, Pa., greeting. Brethren: "Since it is more blessed to give than to receive, please to acknowledge this superior

blessedness among your other blessings on Thanksgiving Day. Ours has been the inferior blessedness of receiving from you yet we most gratefully acknowledge among our special mercies the contribution that came from you to our minister at a season so opportune. Many of us here are emigrants from your great State, and from our first settlement here, some twelve years ago, we aimed at building a church and supporting ordinances according to the dear old Presbyterian form. Though, owing to some peculiarities of the climate, our expectations in worldly things have not been answered, we have got our church built and paid for; we have also paid our minister all we are able and we know you will be pleased to learn that your contribution to his salary, forwarded through Dr. MacMillan, has gladdened his heart, because by it he finds himself now free from debt. When people so sympathize with each other, the evidence that the Christian faith lives in human hearts is irresistible. Can there be anything more deserving of thanksgiving than the evidence of a living faith in human hearts? For this cause, we also, having heard of the faith in the Lord Jesus which is among you, which ye show toward all the saints, cease not to give thanks for you, making mention of you in our prayers. Even amid the evils of your great city, the light must prevail, since it flows from the lamp of faith and love.

"How far this little candle throws his beams! So shines a good deed in a naughty world."

"We assure you, brethren, we are much encouraged by your faith and sympathy; we pray that to your grace and peace may be multiplied, while we are refreshed and strengthened by the thought that your strength in that large city and ours in this little frontier village is the same. Immanuel—God with us!"

It is impossible for any one to read the letter marked "b" and not notice the severely just arraignment of the Church and the Board, which is the agency of the church, to inquire into the cause and find the remedy for the present condition of affairs.

Meanwhile, it is possible to ease in some slight degree the burden these men and their families are bearing. We hear much about the distress of the Board, but it is well for a while to look beyond the Board, and stretch out a friendly hand to each of these harassed and overburdened workers. Notice the cheer and uplift that followed the receipt of what, after all, is to each so small a sum. Many of the eastern churches are well able to spare of their abundance and in so doing strengthen the weary hands and commend the Gospel. Afterwards they can return to the old custom of contributing directly to the treasurer of the church.

A HUNDRED VOICES SINGING GRACE AT LUNCH.

THE MID-CONTINENT recorded fairly the transactions of the Synod of Missouri at its last meeting in Sedalia. There are however two or three points of which it made no mention, at least not to the notice of the subscribed, which will be given in brief now. In order that the ladies of the Presbyterian church could attend their Missionary meetings, and not neglect the members of Synod, which were their guests, they agreed with the ladies of the M. E. church to pay for noon lunches; if these would furnish lunch in their own church parlors. Not to be prolix, the agreement was kept; and as there were three parlors and partition doors, etc., which made practically impossible for a minister to ask a blessing on the meal, and be heard most of the members of Synod were agreeably surprised when some one started "Praise God from whom all blessings flow," and so all sang their thanks each for each and all for all. What could have been more appropriate for such a time?

Again. At one of the devotional exercises, before the business of the regular session came up, the leader called for brief voluntary prayers. Evidently many felt the immediate presence of the Spirit. After five or six had offered prayers some one with a good voice sang (piano) "Nearer my God to Thee, nearer to Thee" in which all joined with head still bowed. It seemed as if all we needed were the "flames of fire" to

Continued on p 13.

Presbyterian Board of Publication and Sabbath-School Work.

NEW AND RECENT BOOKS.

The Presbyterian Hand-Book for 1897

Edited by Rev. W. H. Roberts, D. D. An appropriate New Year's present from the pastor to his congregation. A sample copy sent free, on request, to any minister. Price 5 cents each; 10 copies, 25 cents, 100 copies, \$1.50, postpaid.

Containing, in brief, the history and statistics of the church, and what it stands for; also a list of the officers of each of the Benevolent and Missionary Boards, lists of the International Sabbath-school Lessons, Prayer Meeting Topics, Week of Prayer Topics, Monthly Concert of Prayer Topics, and Young People's Christian Endeavor Topics, Bible Readings, etc., for the year 1897.

Presbyterian C. E. Manual, 1897.

By J. R. Miller, D. D., and William T. Ellis, of the Editorial Staff of Golden Rule. 15 cents.

The Manual contains the topics for the weekly meetings with brief suggestions as the conduct of the meetings; a Bible reading for every day of the year; topics for the Junior Christian Endeavor Society meetings, and a large amount of suggestion for officers and committees.

Compendium of Church History

By the Rev. Andrew C. Zenos, D. D., Professor of Biblical Theology in McCormick Theological Seminary, with an Introduction by the Rev. John DeWitt, D. D., LL.D. 16mo, 350 pp. \$1.00.

Laws Relating to Religious Corporations

Being a Collection of the General Statutes of the Several States and Territories for the Incorporation and Management of churches, Religious Societies, Presbyteries, Synods, etc., with References to Special Legislation Pertaining to Denominational churches. By William Henry Roberts, D. D., LL.D. Octavo, lxvi., 591 pp. Cloth, \$3.00, net; law calf, \$4.00 net.

The Constitution of the Presbyterian Church in the United States of America

A Revised Edition 16mo, 60 cents net. Postage 12 cents.

American Presbyterianism

In its Development and Growth. By Rev. Robert M. Patterson, D. D., LL.D. 16mo, 132 pp. 50 cents net. Postage 8 cents.

Alice and Her Two Friends

By Rev. Charles S. Wood. 12mo, illustrated, 290 pp. \$1.20.

As Queer as She Could Be

By Jessie E. Wright. 12mo, cloth, illustrated. \$1.25.

"He is Not Here:" The Resurrection of Christ

By Rev. J. H. Brookes, D. D. 16mo, 170 pp. 75 cents.

Life's Byways and Waysides

By Rev. J. R. Miller, D. D. 16mo, 320 pp. \$1.00.

For a Busy Day

A morning prayer for a busy or troubled week-day. By Rev. J. R. Miller, D. D. 12mo, 32 pp. 40 cents.

His Great Ambition

By Anna F. Heckman. 12mo, cloth, illustrated, \$1.50.

Guidance in Prayer

By M. E. H. 18mo, 96 pp. 50 cents.

Faith Building (Uniform with "Guidance in Prayer.")

By Rev. William P. Merrill. 18mo, 73 pp. 50 cents.

Baptism not Immersion

By Rev. D. W. Poor, D. D. 16mo, 20 pp., and cover. 5 cents.

Address orders to ST. LOUIS DEPOSITORY, 1516 LOCUST STREET, ST. LOUIS, MO.

Story of Turkey and Armenia.

BY JAMES W. PIERCE, D. D.

500 pages, 74 photo-graveur illustrations. Beautifully bound in cloth. There is included with the graphic historical account full details written by an eye-witness; and a sketch of Clara Barton and the Red Cross work. The Book of the Period. Regular price \$1.50, our special price only 75 cents, post-paid. Address, The MID-CONTINENT.

Story of Spain and Cuba.

BY NATHAN C. GREEN.

468 pages, 74 full page photo-graveur illustrations. Beautifully bound in cloth. The timely book of the year. Regular price everywhere \$1.50,—our special price, but 75 cents, postpaid. Address, The MID-CONTINENT.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 3968 West 1st Place, St. Louis.

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

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

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

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

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

CORRESPONDENCE WITH MISSIONARY SPEAKERS: Mrs. L. Knight, 969 Alhanthus St.

CORRESPONDENCE WITH YOUNG PEOPLES' SOCIETIES AND BANDS: Mrs. A. J. Neimeyer, 3968 West Bell Place.

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

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

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

TREASURER: Mrs. Wm. Burg, 1756 Missouri Ave

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.

ROBERT E. SPEER ILL.

A cable message has been received by the Board of Foreign Missions of the Presbyterian church to the effect that Robert E. Speer is ill with fever at Hamadan, Persia, and would be detained there until further notice. Mr. Speer sailed from New York on August 19, accompanied by Mrs. Speer, on a tour to visit some of the missions of the Presbyterian church, going directly to Persia, and had intended to sail from Bushire for India on December 11. His illness will necessarily change these plans.

THE MISSIONARY MEETING.

Says one who has done much for missions: The supreme object of every missionary meeting should be to advance the cause of missions. This should be the definite aim in selecting every item of a missionary programme. If the leader himself thinks there is so little interest in missions that he must resort to other things to keep the meeting from being stupid, others are likely to agree with him. No study can be made more fascinating than this if rightly presented.

But it does not follow that a helpful missionary meeting will come of itself; it must be planned for earnestly in advance. One plan suggested in "Fuel for Missionary Fires" is that of preparing for each month in the year a sketch of some missionary hero or heroine connected with the field for the month. Write the sketch on a large sheet of heavy white cardboard, about twenty by twenty-seven inches, dividing it into two, three, or four columns, as the writer desires. Decorate the cardboard in any pleasing manner and print the name of the hero across the top. If possible secure a picture of him, and paste it near the top of the left-hand column; these pictures will be found in missionary magazines or papers, and by cutting around the outline of the picture, leaving none of the original background around it, and pasting it carefully on the cardboard, it will be almost impossible to tell that it is not printed there. Other pictures of the field in which he worked might be cut and pasted in a similar manner at the bottom of the sketch. Finish the whole with a narrow gilt moulding across the top and bottom, and ribbons tied to hang it by. Some of the names suggested for such sketches are.

January.—John G. Paton, whose story reads like a romance from beginning to end.

February.—Robert Morrison, who began as "ragged Bob" in a mission school, and became the great pioneer of missions in China.

March.—Melinda Rankin, who first carried the gospel into Mexico.

April.—William Carey, "the shoemaker

missionary," who left all to plant the Cross in India.

May.—Adoniram Judson, who endured trials without number in order that Burmah might be saved.

June.—Samuel Adjai Crowther, the African slave boy who became a bishop and led multitudes of his people to Christ.

July.—David Brainerd, missionary to the red men.

August.—Robert McAll, who carried a free, pure gospel to priest-ridden France.

September.—Dr. Joseph Hardy Neesima, whose work for his native Japan can never be estimated.

October.—Fidelia Fiske, who sat down in Persia at one communion with ninety-two that she had brought to Christ.

November.—Allen Gardiner, whose work in South America won such a tribute to missions from Darwin.

December.—Cyrus Hamlin, who spent the larger part of his life in Turkey.

A CHRISTMAS GIFT FOR CHRIST.

During the past few weeks the writer has been brought into close companionship with many of our missionary churches and societies, and has met and talked with many of our Home Missionaries, both preachers and teachers. To her has been told many sad stories of deprivation resulting from the decreased and delayed salaries. She knows of schools closed, teachers' salaries unpaid, scholars denied admission to schools, because of an empty treasury.

Some of the ministers in the southwest are reduced to extreme need by the ten per cent reduction, for ten per cent off a \$500, salary means much more than ten per cent from \$2000 would, for \$1800 could not entail such poverty and close pinching as \$450. The latter amount is all one of our Home Missionaries in a Kansas Presbytery is to receive this year, while an invalid in his family will require at least one-fourth of this for her necessities. Is it right to force our missionaries into such extremities, when God's people have the means, but are selfishly withholding them from the work?

No, it is not because Presbyterians are poor that money is lacking for this great work of saving our land for Christ. It is because covetousness and selfishness have crept in and now are limiting the advancement of the work at this critical time when it needs pushing as never before. May God hasten the day when enlargement instead of retrenchment shall characterize the mission work of our church!

While our watchword in our Woman's Societies for years past has been "Advance upon your knees", God now seems to command us to search out the reason why greater progress has not been made. This year our motto is "Christ Uplifted", but how can He be uplifted and honored while present conditions exist? In finding out what has hindered the advancement and uplifting we can almost hear God's voice saying as of you, "Israel hath sinned. They have transgressed my covenant, they have stolen and hidden away among their own stuff that which is mine." "Ye have robbed me in tithes and offerings."

In seeking a remedy for these evils the women of the Synodical Society of Ohio held a meeting recently for prayer and counsel, and adopted the following excellent resolutions, that we hope every member of our societies and churches will read, pray over and act upon:

"Resolved: 1. That we deny ourselves by doing without something we had intended to have and putting its value in 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.

2. 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 it 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.

3. That we appoint a separate treasurer to receive these offerings, which shall con-

stitute 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 freewill offerings that have cost us something upon the altar, suffering even the little children to come to Jesus with the 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."

Two of our workers in the southwest, a mother and her daughter, after reading these sent at once \$25.00 as a sacred thank-offering for the precious memory left them of the husband and father taken a few months ago to the "fullness of joy." Now he needs not their gifts, because Christ is his, and "pleasures forevermore" are there, so the money that would gladly have been spent for him is to be used now in a Christmas gift for Christ, in helping to feed and clothe His servants. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Will not many thus deny themselves and make this a happy Christmas for Christ and His brethren?
A. R. H.

A PATTERN CHURCH IN FOREIGN MISSION GIVING.

Not long the lamented death of the late Dr. Talbot W. Chambers, of New York, he wrote in the *Christian Intelligencer* the following note about a certain "Pattern church."

ROYAL

The absolutely pure

BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



ROYAL BAKING POWDER CO., NEW YORK.

Recently there came to my knowledge the admirable state of things in one of the Reformed Presbyterian churches of our city as respects offerings to the Lord's cause. It numbers about three hundred communicants, the most of whom are in very humble circumstances. A few families are well to do, but there are very few of the young people who do not have to earn their own living.

A few weeks ago their offerings to the cause of Foreign Missions were received, and the amount was \$2,429. Besides this, one of the elders gives every year \$500 for mountain schools in Syria, and the women give an equal sum for the same purpose. Also, one young man, a bookkeeper, contributes, besides his regular offering, \$104 annually, or two dollars a week, for a particular form of missionary work, and has done so for the past five years. When he offered to this, his pas or asked him if it would not require much self-denial. The answer was, "I can easily give this money, and I wish to give it." And then he mentioned a form of luxury which he had indulged but now had given up, and the money he had spent upon himself he gave to the Lord.

This is not all. Some years ago the young people of the church agreed to support a missionary on the Island of Cyprus for a term of five years. To accomplish this they determined to lay aside a few cents a week (3, or 5, or 10, and so on) for this purpose over and above what they gave regularly at other times. They raised in this way during these years not less than \$5,400. As may well be supposed, almost every young person in the congregation is represented in this fund. But the liberality of this people is not confined to the foreign field. Their gifts for all purposes save home expenses last year amounted to the extraordinary sum of ten thousand dollars.

How does it come that a people not largely endowed with this world's goods could and did make such liberal gifts for the advancement of the kingdom? The only answer is the grace of God refused into their hearts, for they give willingly, counting it a private and a pleasure to make sacrifices for the Master whom they love. Besides, it should be said that they are and have been carefully trained in the matter of systematic beneficence, and so do not act from fitful and random impulses, but proceed upon fixed principles. They are taught to set aside a certain portion of their income or earnings for the Lord, and to consider ten per cent or the tithe only as the limit below which they should never suffer themselves to fall, while the constant endeavor should be to increase the proportion.

I am quite sure of the facts above stated, and they are certainly very cheering. They show what can be done by a people of limited means. If our own body had many churches like this one, surely our Boards would not be clogged by debt as they have been and are. Let our Reformed Presbyterian brethren provoke us to a similar large and steady liberality.—Talbot W. Chambers.

Church Prayer-Meeting.

The Mid-Continent Topics.

For Dec. 23.

THE NATIVITY OF CHRIST.

Luke 2:11.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

December 27.

Psalm 90:1-17.

This Psalm is called a prayer of Moses, the man of God. It is a most appropriate prayer for the closing days of the year. We look back on the months that are gone, we find God has been our dwelling place. He has been our fortress, our strong tower. He has held us fast when our feet were almost over the precipices of temptation. He has kept us as the apple of his eye. He has satisfied us with his mercy. He has made us glad according to the days wherein we have been afflicted. He has been our good Shepherd leading us into green pastures, giving us both the rod and the staff as needful to us. He has chastened us and then comforted us. He has made sin hateful to us and revealed Himself as our Saviour, taking away the guilt and lessening more and more the power of the world and the flesh over us. He has set our iniquities before us and then covered us and then by the atoning blood of Jesus.

The world, in his hand is as nothing, yet the contrite soul is his dwelling place. "Eternity is before us, man is but crumbling dust, a thousand years are but as yesterday when it passeth into to-day, as a watch of the night; the generations of men rush past as a mountain torrent, they are like grass blooming in the morning, withering in the noontime. The divine anger is a scorching sun laying bare iniquity as the sun's rays illumine the darkness."

Oh! let us number our days that we may get us an heart of wisdom. If so, we shall rejoice all our days, glorifying God and enjoying Him here and now as well as hereafter and above. We ought to be glad Christians.

God gives us richly all things. He wants our hearts and our love and then and there only can we be satisfied, then and there only can we pray: "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Stimulating and Nutritious.

Horsford's Acid Phosphate.

It supplies just the right element (the phosphates) to repair waste of body and brain—a food itself, and also helps digest other food.

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. 27, 1896.

Lesson XIII.

QUARTERLY REVIEW.

GOLDEN TEXT.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man.—Eccles. 12:13.

NOTES.

Greatness with Folly.—The review of the life of Solomon ought to suggest many profitable lessons for our times. The Bible

tells the history of the wise-foolish king very simply and plainly. It makes no excuse for his follies; it glosses over none of his sins.

This is in strong contrast with the many legends and stories built upon his name and fame in Jewish and Arabic literature. In them he is represented as a being of unparalleled splendor, with miraculous power over beasts, birds, demons and angels, and as having special knowledge of all natural history, of the secrets of mankind, and of things hidden in earth and in the heavens. He was called one of the perfect among men. The Bible, however, not only tells of his great wisdom, but also of his great follies and sins; nor does it very clearly tell us whether he repented and was forgiven or not.

Solomon does not stand alone in history as a great man, brilliant in his gifts, yet falling into great follies. Seneca was the greatest moralist in Roman history, and tutor of Nero; yet his great wisdom was combined with a low avarice that makes us astonished, and even revolt at his conduct. Lord Bacon was the founder of the modern inductive philosophy, of great learning, and yet so low, lying and utterly dishonest in some of his conduct that he has earned the title "the wisest, brightest, meanest of mankind."

Solomon, however, was endowed with divine wisdom in his early life; his follies belong to a later period. Riches and luxury of society corrupted the simplicity and piety of his early life, as they are now corrupting the lives of thousands of Christians who were once fully consecrated to the service of God. His privileges were less than are ours of the nineteenth century. Will Solomon rise up in judgment to condemn Christians of America?

I. Solomon's Early Life.—When Solomon was made king, he sought divine wisdom, that he might confer great benefits upon the nation. This was God's appointed work for him. So God has a special work for every one, which no one else will or can do. In this work divine wisdom and guidance alone will give success. Whoever fails to seek that wisdom will fail in the great work of life.

Solomon made a wise choice: not riches, nor power, nor long life, nor great prosperity, but great wisdom. But gaining the latter, he won all the others. So now the young person who starts out to have riches will miss all the other blessings, and may miss of gaining riches also. Choosing divine wisdom first, and following it, may bring all the others in its train. This is not modern philosophy nor modern belief. The world laughs now at this course; but one day the worldly will see its truth, and regret his mistake.

Wealth came after wisdom, and for years Solomon knew how to use wealth so as to get the good of it, the joy of it, as few men know. The multi-millionaires of our times are slaves to their wealth, most of them getting no real good from their riches except the sordid gratification of feeling that they possess more of the world's wealth than the great majority of mankind.

The riches of Solomon did not keep him from enjoying his wisdom, nor from trying to give others some comfort and help from his knowledge and experience. So he is the truly happy man in his riches and learning who studies how to distribute both these possessions most wisely for the good of mankind.

II. Remembering God's House.—The worship peculiar to the Old Testament economy attained its purest form about the period of the completion of the first temple by Solomon. Soon after this, if not during this period, the prophets began to point out with great clearness the coming of the Messiah to set up a spiritual kingdom on earth, of which the temple and the Jewish worship presented many striking symbols. Thus early prophecy began to prepare for the perfection of this worship in the coming of Christ.

Drs. Maybe and..... Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor *maybe* experienced. But the old doctor *must* be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers—the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy *maybe* good—but let somebody else prove it. The old remedy *must* be good—judged on its record of cures. Just one more reason for choosing *AYER'S Sarsaparilla* in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence—*fifty years of cures.* If others *maybe* good, Ayer's Sarsaparilla *must* be. You take no chances when you take *AYER'S Sarsaparilla.*

Solomon, as a son of David, was himself a type of the greater King to come. The darker the gloom resting over Israel, the clearer did the prophets predict the coming glorious redemption. The temple was itself a promise and a pledge of God's remembrance of his people, and reminded them to look for a more glorious temple not built with hands, eternal in the heavens.

The second marked revelation of Jehovah to Solomon appeared to warn him suitably of the temptations into which his life of luxury and wealth was rapidly carrying him. His conduct during the latter part of his reign seems to have contained the seeds of decay and ruin that fell upon his house and upon the nation. The worship in "high places," even if it was that of Jehovah as some suppose, was corrupting, since it imitated the pagan worship prevalent in other nations, and which Jehovah had warned Israel not to follow. It appears to have crept in little by little upon Solomon and his subjects, just as debasing ideas of religion and corrupting forms of worship creep into the Protestant and evangelical churches in our day. This "little custom, so simple, cannot do harm," we are told; then another "little change, very trifling," is made, and so on, until the service becomes very formal, spectacular, and after a time the church retains the "form of devotion" when the spirit of it has fled.

III. Sin and Sorrow.—The visit of the queen of Sheba reveals true wisdom, yet mingled with great display; a sure sign or premonition of the decay of the genuine spirit of wisdom.

The "sin" naturally follows; it is the order of nature and the order of the narrative in the Bible. Solomon's later life was full of temptation from his numerous foreign wives, who led him into the adoption of idolatrous forms of worship, and other sins. Though he was the wisest of men of his time, he fell into the greatest follies. There is an old Arabic legend that he even lost his throne for three years by the treachery of one of his wives, and roamed about as a beggar. But he recovered his throne, so the legend says, and reigned twenty years. He had ruled twenty years before the treachery. The legend also says that Solomon died in the temple leaning upon his staff, with his head bowed in worship, or as if he were intent in prayer.

Great wealth has great temptations. It cannot shield us from unhappiness, nor can it give peace of mind.

Young persons cannot defy or neglect re-

ligion in their choice of companions for life, without risking their peace now and their salvation in the world to come. The craze for money and for fashionable society ruins thousands of young persons in our day. It blights home, destroys true family life, and drives the victims to an untimely grave.

Recalled Stormy Times.

"Well that looks natural!" said the soldier looking at a can of condensed milk on the breakfast table in place of ordinary milk failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

There are presidents of insurance companies who receive \$75 000 a year; railway presidents who receive \$50 000 a year, and bank presidents who receive \$25 000 a year. Mr. Carroll D. Wright, eminent as a statistician and head of the Labor Bureau, presents in an article soon to appear in *The Youth's Companion* many curious facts to spur the ambitious boy who hopes to make a fortune.

10 CENTS
In Stamps or Silver will secure a copy of



GARDEN SPOTS
OF THE South

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

Excursions

TO POINTS SOUTH

On the first and third Tuesday of each month at about half rates, and one-way tickets at one and a half cents per mile.

For information, County Map Folders, etc., address, GEO. B. HORNER, Div. Pass. Agt., St. Louis, Mo.

ON ITS OWN RAILS



TRAINS ON THE MISSOURI, KANSAS & TEXAS RAILWAY

Now Run Solid TO...

St. Louis Chicago Kansas City

...WITH WAGNER BUFFET SLEEPING CARS

...AND... FREE CHAIR CARS.

Genuine Bagster Bible for Christmas

AT A GRAND BARGAIN.

The well known MID-CONTINENT premium Bagster Bible, listed at \$3 00, is now offered at the special price of \$1 75, Postpaid. Testimonials of its real value have been printed dozens of times in this paper. Address, The MID-CONTINENT.

THE MID-CONTINENT

PUBLISHED WEEKLY BY THE

PRESBYTERIAN NEWSPAPER CO.,

1516 Locust Street, St. Louis, Mo.

Terms:—\$2.00 a year in advance. Ministers \$1.50 in advance.

Postage to foreign countries \$1.00 extra.

The yellow tag shows date to which subscription is paid.

Active canvassers liberally remunerated.

When the address of a paper is to be changed, the old as well as the new address must be given.

No manuscript paid for except by previous contract.

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

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

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

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

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

WEDNESDAY, DECEMBER 16, 1896.

THE NEW treasurer of the Board of Home Missions, to fill the vacancy caused the death of Mr. O. D. Eon, is Mr. H. C. Olin. Mr. Olin is an elder in the Hyde Park Presbyterian church, Chicago, and Superintendent of its Sabbath-school, and is also a skilful and experienced accountant.

IT IS gratifying to know that not a little has been done towards paying the home missionaries with whom the church has been so sadly in arrears. In many cases the money due has been raised by special effort and has reached the waiting hands "just in the nick of time." The appreciative letters of response sent from some of the homes thus gladdened make most touching reading. We refer our readers to page 5 of this issue for something very interesting in this connection.

AT THIS writing no authentic denial has been made to the infamous charge that Gen. Maceo, of the Insurgent force in Cuba, was treacherously shot by the Spaniards, while he was under a flag of truce. The report of this vile outrage against every law of war has called forth an inarticulate cry of horror and rage against Spain from all nations of the world—save Turkey. We said last week, that Weyler was carving out for himself a place in history beside the hated Duke of Alva. Subsequent developments cause that comparison to fall far short.

ANOTHER WITHDRAWAL from the ranks of the Presbyterian ministry is announced. Rev. H. P. Collin, of the church of Coldwater, Presbytery of Monroe, Mich., withdraws from the church because he no longer holds our doctrines. This is the honest and proper course under such conditions—the whole thinking world, unregenerate as well as Christian, being judge. The question in cases of this kind is not whether or no our church system of doctrine is true, but simply this: ought a man who was made a Presbyterian minister only on the condition of accepting its standards of doctrine, ought he, ethically speaking, continue in those ranks: if he finds he no longer holds to those standards? Mr. Collin has acted rightly in the premises.

THERE IS at least one reason why English writers and lecturers and preachers should enjoy their visits to America—it makes them such a rich harvest field. It would be very ungracious in such good-fortuned visitors from over the water if they should now be found holding the supercilious attitude towards our colleges, our culture and our literature which the old *Edinburgh Review* once represented when it sneeringly asked, "Who reads an American book?" In the same spirit some British men of letters have been wont to disesteem, or even decline, honorary degrees when offered by our American institutions of learning; and this not only in the more juvenile period of our colleges a half century ago, but even of late days when they have attained a recognized rank in the world. What are the "waters of Israel" beside the "rivers of Damascus?" has been the spirit of their haughty declination. However,

"Sometimes a light surprises"

a high mightiness of this declining kind from "proud Albion's shore," and he awakens to the fact that he had "not known the day of his visitation"; and it dawns upon him that it might not be so bad after all to "condescend to men of low estate," and allow himself to carry away from the land of the setting sun one of these academic honors. But unlike Naaman

who, after his second thought found the Jordan still open to his feet, the haughty recusant does not always find the proffer, which had been so curtly refused, still open to his hand. Rather like Esau, perhaps, he finds that when he would inherit the blessing, even "seeking it carefully," he is rejected. Moral.—D. D. may sometimes warningly be interpreted, DON'T DECLINE.

IN EXALTING God's ordinance of preaching we must not thereby unduly exalt the man who preaches. There is light in him only as he speaks according to the law and the testimony. His message must come not as his own but as the Lord's who sent him. Take heed how you hear. Be careful to distinguish between the personality of the speaker and the message which he declares. If you go to church simply because of the minister, and only to hear the words which proceed from a vessel of clay, it is probable God will let you have your will and will just leave the minister to speak to you and that is all your soul will get. The story is told of a pious Scotch woman who turned into a church in a strange city and heard a sermon which greatly refreshed and strengthened her, and the memory and comfort of which remained with her spirit for many days. She did not know anything of the preacher, not even his name, but going out from church she learned he was the great Ebenezer Erskine. Some years afterwards an appointment was made for Ebenezer Erskine to preach in her part of the country. The good woman remembered his name at once, and the power of his former sermon to her soul, and with readiness and eager desire she walked many miles to attend again upon his preaching. She however missed the benefit before enjoyed and felt sorely perplexed to account for the difference in her experience. Meeting Mr. Erskine himself she rehearsed the whole matter. "Oh," said he "that is easy to explain. The first time you went to church without thinking of any man, and only to meet God, and you found God. The second time you went with your soul filled with Ebenezer Erskine, and so you got only Ebenezer Erskine."

CHRISTMAS GIVING.

When the wise men from the East kneeled as worshipers before the infant Jesus "they presented unto Him their gifts—gold, frankincense and myrrh." That was probably the origin of the now universal custom, in Christian lands, of Christmas giving. But like many other practices, while still reminiscent of its origin it has largely departed from its particular significance. The wise men expressed their joy and gladness over the star-heralded king of the Jews by gifts, not to one another, but to the child whom they had come from afar to hail.

The character of that gift-making scene may well suggest the question whether we would not be more in the spirit of the true and original Christmas if, to a larger extent than has been common, we let our gifts take the form of direct offerings to Christ. So much of holiday giving seems to bear little likeness to that occasion which originated the pleasant custom.

As the cause of Christ in the struggling gospel, in the unpaid missionary servants, in the restricted scope of the church so urgently appeals, at the present time especially, let us hear the cry of the wise men as they entered Jerusalem, "Where is He that is born king of the Jews?" and let Bethlehem, this Christmas season, be the destination of many a precious gift. Giving to help the cause of the Gospel, giving to help fill the treasury of a missionary society, giving to the poor and needy—this is in line with the original giving which commemorated the birth of a Saviour. The present system of Christmas transfer and reciprocal giving is in danger of becoming a burden and a perplexity, and of turning into a species of social bondage. These gifts are so much a thing of season and set time and holiday form that they are often devoid of the spontaneity and the joyous expressiveness which they might otherwise have. A return to the pristine object and manner of giving we are sure would help restore its joy.

In view of the depression of the Mission Boards of the church and the privations of the missionaries owing to their unpaid salaries, it is suggesting itself to many Presbyterians as a timely thing and creditable to turn a part at least of their Christmas giving this year into those channels. Many thus regulated their practice on the late Thanksgiving day—they did without the superfluities of the feasting feature and turned that part of "table outlay" into the treasury of the Lord. And we recommend that the same principle be applied this coming Christmas day. That is, that we consider the Lord in his cause as one of the objects in our giving.

THE NATIVITY OF CHRIST.

The exact date of the Saviour's birth at Bethlehem is not known—not even the month, much less the day of the month. The precise time has been the more difficult to trace from the fact that it was not until near the opening of the 3rd century that its anniversary celebration was begun. Then for a long time after its initiation different days were observed in different parts of the church as the Christmas day. Since the 4th century, however, the 25th of December has been generally assumed as the day on which to commemorate, or at least to be reminded of, our Lord's nativity. Although the Bible has not made it known, still it is eminently suitable that all Christendom should fix on some one particular time of the year as if it were that natal day. It is beautifully suitable too that on its annual recurrence, the people of Christian lands throughout the world, whether they assemble in the house of worship for Christmas service or not, or whether in family gathering and in social festivities, should let their thoughts revert to that mysterious night scene in Bethlehem, and in imagination follow with the lowly shepherds as they hasten there, and with them "find Mary and Joseph and the babe lying in the manger."

How unlike to all human conception was the sign given to indicate the child whom the angels announced as "Christ the Lord." Leaving their flocks what went the shepherds out to see? Marks of royalty and kingly estate, huzzaing crowds, grandeur of attendance? Besides other respects "wherein consisted Christ's humiliation," the Christmas day presents this one—He was born in "a low condition." This "shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes lying in a manger." The parents were of the poor. In Bethlehem it is probable they were entirely unknown with not a friend to note the birth. Even the public inn could furnish no room for them at that anxious hour. The world knew not this tender plant, and men hid as it were their faces from Him—

"A King without regalia,
A God without the thunder."

But heaven takes note of that Bethlehem scene. God sees to it that this birth is marked by a grandeur of celebration. An angel in a shining of glory by which the night was turned into more than day heralds it, and a whole multitude of the heavenly hosts sing their song of glad tidings over the new born child. And this divine marking of our Lord's birth amid the indifference of those to whom He came finds corresponding instances in other features of His humiliation—celestial protests, as it were, and proclamations of His supernal glory at times when men esteemed Him not. At Christ's baptism, the day of entrance on His public life of ministry. He came to the Jordan but only as one in the great multitudes, unattended and unknown, when another sublime manifestation in the sky revealed Him—even the heavens opening and the Spirit of God descending like a dove, and the voice proclaiming Him the Son of God. Likewise in the tragedy of his death. When the world which knew Him not, and which, furnishing no house for His birth hour, could yet erect a cross on which He should hang in agony and shame, and when all foretook Him and fled and He was "counted a worm and no man," and smitten of God and afflicted, then was the sun at midday darkened and the veil of the temple was rent in twain.

It is important that we catch the full measure of that Bethlehem song which rang out on the heaven-lit plains. Is there a tendency at the present time to place an emphasis on the last note of its trilogy, and to dissociate it from the other strains? In the development of the humanitarian spirit, are we too much confining its significance to the "good will to men?" We rejoice in the day as a social festival, and the outflow of kindly cheer it brings. But are we in danger of exhausting its whole significance in the hurly burly of joviality and the often burdensome role of gift-making? "Good will to men," surely. Let the day only deepen the sense of human ties and obligations. But we lose its very import, and make it another thing, unless we keep ever in mind that first of all it means *God's* good will to men in His provision by the incarnation of His son, for that redemption of sinful men by means of which is peace on earth and glory to God above the earth. The basis for this glad choral acclaim in the Judean sky is that for us sinners and for our salvation, the babe in the Bethlehem manger was a "Saviour who is Christ the Lord." "God sent forth His son made of a woman, made under the law to *redeem* them that were under the law." From the first the *cross* threw its shadow across His path. So we cannot linger at Bethlehem, but must go to Calvary, if we would understand "this thing which is come to pass."

FROM THE BOARD OF FOREIGN MISSIONS.

To the Editor:

Will you kindly permit us through your columns, to remind the pastors and Sabbath-school superintendents of the Presbyterian church, that the General Assembly has repeatedly designated the Sabbath preceding Christmas as the time for a special foreign missionary offering in all the Sabbath-schools. In harmony with this action, the Board of Foreign Missions has issued an excellent and appropriate foreign missionary Christmas exercise, which it is prepared to gratuitously distribute.

But whether this particular exercise is used or not, it is earnestly hoped that the offering will not be omitted. We do not desire to have appeals based on the debt of the board, which has now been reduced to \$32,253, but the need for money to meet the obligations for the regular work of the current year, so that we can prevent the formation of another debt. The children therefore should be informed that their gifts will be used to maintain present missionary work.

There is special need for presenting this cause to the Sabbath-schools. Though these schools enroll 1,006,391 members, they contributed through the Board of Foreign Missions last year only \$30,239, an aggregate of but three cents per member. This was \$7,742 less than the gifts of the preceding year, and from present indications the loss will be even larger this year, for the receipts of the Board thus far indicate a still greater falling off in the Sabbath-school contributions.

In these circumstances, we trust that every pastor and Sabbath-school superintendent will see that the cause so dear to the heart of Christ and so vital to the temporal and eternal welfare of our fellowmen is not allowed to suffer; that the claims of foreign missions are presented to the schools in an attractive and effective way; that officers, teachers and scholars are interested in this work; that an offering is made which shall be participated in by every member of the school, and that this offering is not diverted to outside agencies, but sent directly to the Board.

On the behalf of the Board of Foreign Missions,

ARTHUR J. BROWN, Cor. Sec'y.

TOPICS SUGGESTED FOR THE WEEK OF PRAYER BY THE EVANGELICAL ALLIANCE FOR THE UNITED STATES. JANUARY 3-10, 1897.

Sunday, January 3d. Sermons.—"The Lord is good unto them that wait for Him, to the soul that seeketh Him."—*Psalm 3:25.*

Monday, January 4th.—Humiliation and Thanksgiving. Confession: Of personal, social and national sins.—*Psalm 25:1-18; Joel 2:12-14.*

Thanksgiving: For the blessings of the year.—*Psalm 107:1-9; Psalm 145:1-9; Eph. 1:3-7.*

Tuesday, January 5th.—The Church Universal. Praise: For the reality of Christian unity, and for its increasing recognition. *1 Cor. 12:12-27.*

Prayer: For the Holy Spirit; for a pure Gospel; for the fellowship of believers; for the fulfillment of the church's mission.—*Acts 2:1-18; 1 John 1:3-7; Matt. 13:31-33.*

Wednesday, January 6th.—Nations and their Rulers. Praise: For the general prevalence of peace; for the happy issue of the Venezuelan dispute; for the progress of arbitration.—*Matt. 5:9.*

Prayer: For all in authority; for courts of justice and legislatures, that righteousness may prevail in them; for the complete triumph of the principle of arbitration; for temperance and all other needed reforms; for the brotherhood of men, that all sectionalism, class prejudices and race antipathies may cease.—*Rom. 13:1-7; Prov. 23:29-35; Isa. 2:4; Acts 17:26; Psalm 133.*

Thursday, January 7th.—Foreign Missions. Praise: For the progress of the year; for the assurance that the will of God will yet be done in earth as it is in heaven.—*Rev. 11:15.*

Prayer: For a revival of the missionary spirit; for the inspiration of the Holy Spirit in the interdenominational meetings the ensuing week in the interest of Foreign Missions: for the relief of missionary treasuries; for missionaries, especially those exposed to peculiar perils; for Armenians, Stundists and all who are persecuted for Christ's sake; for the conversion of the world.—*Matt. 28:18-20, Matt. 5:10-12, Isa. 35.*

Friday, January 8th.—Home Missions. Praise: For increasing apprehension of the social mission of the church; for the growth of municipal reform.—*Isa. 65:17-25.*

Prayer: For missionary societies burdened with debt; for home and city missionaries; for increased co-operation; for neglected populations, both city and rural, and for a divine urgency that shall impel to effort in their behalf. *Luke 24:46, 47; Luke 10:1, 2; Luke 14:23.*

Saturday, January 9th.—Families and Schools. Praise: For families united in Christ and for the increasing number of Christian youth.

Prayer: For parents, children and servants; for a more general observance of family worship, for all schools, colleges, seminaries and universities; for Sunday-schools and for religious societies for young men and women.—*Col. 2:14-25; Deut. 11:18-21; Joel 2:28, 29.*

Sunday, January 10th.—Sermons. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and whatsoever I shall command them, observe all things whatsoever I have com-

manded you: and, lo, I am with you alway, even unto the end of the world."—*Matt. 28:18-20.*

Notes on these topics will be furnished gratis to any pastor, on application? Address: Evangelical Alliance, United Charities Building, 22d St. & Fourth Avenue, New York.

A PHASE OF THE HIGHER CRITICISM IN CHICAGO.

Dr. Curtiss of the Congregational Theological Seminary of Chicago, some time ago read a paper before a ministers' meeting, the purport of which was very considerably to modify, if not entirely withdraw, from use as Old Testament witnessing to Christ, the Messianic picture of the sufferer in Isa. 53rd, and the passage in Isa. 9, about the Child who was to be born and whose name "shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," and of whose "government there shall be no end;" that a personage of that day was the one referred to. Also in the same paper the Professor was bold to say that Matthew (or as he preferred more critically to put it, "the author of Matthew's gospel") obtained a prophecy of Christ from Isaiah "by false etymology."

This paper, or at least the same view, has been recently published by Dr. Curtiss in the *Biblical World*, Prof. Harper's Magazine. The *Interior* is justly indignant over such teaching and vigorously rebukes it. Referring to the time the article was read in the ministers' meeting, it relates this incident:

"Dr. P. S. Hulbert rose, on that occasion, to ask for information. He desired to know to what Personage in Isaiah's time, or thereafter, Isaiah's appellations would apply. Of whom could it be said that he was, first, the Wonderful; second, the Counsellor; third, the Mighty God; fourth, the Everlasting Father; fifth, the Prince of Peace, and finally that of his government there should be no end?"

It adds that Prof. Curtiss did not answer these questions then, nor now, but only claims that his view "is far better for the Christian scholarship of the nineteenth century than the more childlike representation of Messianic prophecy among Jews and Christians down to the present century."

To this the *Interior* well replies in language that we take pleasure in quoting:

"Down to the present century, certainly from the day of Pentecost, there has not been the least hesitation or difficulty in answering with the Apostle John, 'The Word was with God, and the Word was God.' None of the writers of the New Testament had any doubt or hesitation in applying to our Lord those most sublime and majestic attributes enumerated by Isaiah. But the Rev. Samuel Ives Curtiss, Ph.D., D.D., comes forth from the Chicago Congregational Theological Seminary with his 'far better', which 'far better' is a denial of the Messianic character and purpose of the Isaiah description—and also of the Messianic character of that most wonderful description found in Isa. 52:13-15 and the whole of chapter 53.

"If the *Biblical World* and the Congregational Seminary, could succeed in this it would be difficult to find an illustrative comparison. The blessed season is near at hand when we shall look up with the eye of faith and of depictive imagination upon those angels, who, in consummate beauty, joy and exultation, floated over Bethlehem and filled the air with the glory of light and of melody. If some envious and malign spirit could have plucked them down and trailed them in the mire of Gehenna, the fall would not be so far, nor the humiliation so great, as that which would be done to these lofty, noble and majestic heralds of the coming Lord, whose voices are forever heard from the topmost heights of the Divine Revelations. The Oratorio of the Messiah is dead and its soul is lost. The mount of the Transfiguration has vanished, as does a white high tower of clouds from a summer sky. But we would not seem to strive for familiar comparisons which would be adequate, only to find them inadequate.

"But what about the students at the two great Congregational and Baptist divinity schools? They must follow these ideas, nor ever rise above the low level of materialistic conceptions. Their wings are clipped, their ears forever stopped to the divinest harmonies which ever fell upon the listening ear of man."

ONE OF OUR HEROES.

The young president of one of our western colleges writes to a relative, with no thought that his words would ever see the light in print; but the words have a large interest for all of us, and suggest, as one has said, "What martyr-stuff we are using in our great work that is so full of self-denying missionary romance," that we must not keep the knowledge of it in the files of a private correspondence. The writer says:

"Loads of work are resting upon me all the time, and loads more are awaiting me. There is more work than money in this. The times here are simply shut up tight and hard. I am scarcely making a living. I just squeezed through the last year. I have laid out large plans for the coming year; have increased my teaching force, and Professor—and I have put in 2,500 miles on our wheels this summer, drumming up students, and presenting the College in public and private. Many people now know of the College who never heard of it before. I ride a splendid wheel. It has carried me over mountain roads that would make you hold your breath to look at. We have put out blotters advertising the College, and have lodged them in

every house for twenty-five miles in a radius around. Did it personally, and in many instances got acquainted. I sometimes get tired of the work, and wish I had a chair in some well established institution where I might do nothing but study, teach and unfold. But I believe I am serving the Lord here, as I never have served Him before, and I feel that He wants me to stay here longer. It is a hard task, but God has wonderfully smiled on our efforts this past year. He has raised up men to help us until we have received nearly \$3,500 in cash, and \$3,000 more in subscription towards our debt. Just now I am worried most about the interest on the mortgage, and a little over \$400 one of the teachers advanced last year to help us through a tight squeeze. They are all like myself living with noses to the grindstone. I have worn out the carpets on our house-floors and we are now living in an uncarpeted house. And if — is elected I shall lose the house. These are strange times.

"The college cause is strengthening, I think, in the church through the state. If I can only get help to wipe out the debt, now about \$8,200, and get up a dormitory, and start an endowment fund, I can build up a College here of which our church may well be proud. We are all very well. It beats all how good the Lord is to us. We have daily causes of rejoicing in His love and care."—*Dr. E. C. Ray.*

ANNOUNCEMENT OF THE GENERAL ASSEMBLY'S COMMITTEE OF NINE CONCERNING THE AFFAIRS OF THE HOME MISSIONS BOARD.

The General Assembly's Committee of nine, appointed to confer with the Board of Home Missions was also instructed to publish to the church at large, during the progress of its work, whatever information might be, in the judgment of the committee, of value to the church. In accordance with this direction, we desire to announce that diligent attention has been given to the matters entrusted to us. We have held several conferences with the board and are glad to be able to announce that we believe such results will be reached as will promote the efficiency of the board and meet the approval of the church generally. While our work is not completed, substantial progress has been made.

We have made a thorough examination of the securities of the board and of the books and accounts of the treasurer's office, with the aid of a public auditor, and it gives us satisfaction to state that the accounts are being kept with accuracy and business ability, and that the income from investments has been realized with unusual promptness.

We feel warranted in appealing to the churches to stand loyally by the work being conducted by the board, and urge immediate and liberal contributions to meet the emergency which is just now upon us. We are confident that the interests of the great cause which we all have at heart will be greatly promoted, not only for the present but for the future, if generous and immediate response be made to the urgent appeals now being sent out.—*W. P. Kane, Chairman.*

DR. CRAIG AT NEW YORK.

The following selections are from the address of Dr. Craig at the late annual dinner of the New York Presbyterian Union. These are striking leading thoughts. We quote from a complete report in a New York daily paper:

"I want to say one or two things more before I sit down. There are two or three problems that we've got to face. We have got to meet and settle this question of city evangelization. How are we to deal with the hordes of heathen right here in this city of yours and in that western home of mine? You've got to do it. We've got to do it. We must train in our seminaries our best and brightest, and then let them go down in the depths. Send them to the remote parts of Europe, if necessary, and teach them the language and the dialects, and then bring them back to work here in the depths of our own depravity.

HAVE NEGLECTED FARMERS?

"Many of us were born on the soil and not in the darkness of city life. Those of you who were will understand the next problem is that presented by the farming element. Your ministers are living on the villages and eating up, too. Throughout the country Presbyterian congregations won't contain on an average six farming families. In the old days of Presbyterianism the farming people were the mainstays of the church. But to day in the broad fields there are few Presbyterians. Presbyterian congregations have neglected the farming families shamefully. If the Presbyterian church had done its duty we would have had no need to fear in the recent crisis. If, when we were all trembling and talking, when we were engaged in these discussions and filled with the fear that the farming population would go wrong, if, I say, the Presbyterians had done their duty as they used to do it, you needn't have feared the farming population: no, not a bit. "I am going away, back to Chicago, early to-morrow morning, and so I am going to end by telling you one more truth. I do not know how many of you will agree with me or how many of you will like what I am going to say. Another problem you've got to face is the speedy unification of the American Presbyterians into one organic Presbyterian church. It must come. Until it does our power for good must of necessity be confined. Many small things have interfered in the past, but the day for that kind of interference is past. I say with all my heart God speed the day when we will all be as one."

Awarded
Highest Honors—World's Fair.

DR.

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.

The Family Circle.

WHILE THE NIGHT WINDS BLOW.

While the dews are falling
On the sleeping flowers,
And the night birds calling
Through the solemn hours.
Sleep, my baby blossom,
Only rest to know.
Lullaby, my baby,
While the night winds blow.

Hark, the winds are winging
Through the clover sweet,
Gracious innocence bringing
To my baby's feet.
Lullaby, my baby,
Only rest to know,
On thy mother's bosom,
While the night winds blow!

Sleeping, love, and dreaming
On thy mother's breast,
Love's good star is gleaming,
Life is at its best!
Lullaby, my baby,
Only rest to know,
On thy mother's bosom,
While the night winds blow!

I KISSED HER IN MY HEART.

She came to my room at nightfall—
My blue-eyed lass of four,
Her wee bare feet so noiselessly
Tip-toeing 'cross the floor.
"There's no one now but you, papa,"
She lisped, "to hear my prayer,"
And in her snow-white gown she knelt
Devoutly by my chair.

And with those holy words, it seemed
Like that pure "inner place"
Where "their angels" always do behold
The beauty of His face.
I marvelled much that ne'er before
I'd turn'd from fret "and wear"
Of earthly strife, when nightfall came,
To hear my baby's prayer.

"No one but you," the wee lass said
Climbing up on my knee,
"To give, now dear mamma's away,
A good-night kiss to me.
There are your kisses—four, five, six—
Please, now, a letter write,
And tell mamma that I kiss her
Down in my heart to-night."

I carried her so tenderly
To her wee, soft white bed;
Loved ministries the mother gave
I tried to give instead.
And as the little lassie slept
I felt that hallowed power
Which mothers feel, of faith and love
At children's bed-time hour.

I thought how when a child I knelt—
Bygones many a year—
Beside my mother's knee without
A shadowed doubt or fear.
And what a loss I'd suffered since
I mingled in the strife
For sordid gain—delusive quest—
With which the world is rife.

O for a bit of mothering!
To kneel with her once more,
And pray the prayer of faith and love,
Now childhood's day is o'er.
Dear sainted mother, dost thou know
In heaven, where thou art,
Thy child to-night, before he sleeps
Kisses thee in his heart?

GOOD FOR NOTHING.

BY MRS. O. B. MERRILL.

"Good for nothing, good for nothing," so rang the sad refrain through the poor little curly head resting against the sofa-pillow. "If only I could do something for somebody, but to lie here so utterly useless day after day such a burden to mama." Just then the outer door opened and a spinning black face was thrust into the room.

"Come in Polly, do you want to see mama?"

"Yes ma'am."

"Well run along into the other room, you'll find her sewing."

Polly's errand done she came back into the room, to see her "deah Miss Mamie."

"Why aren't you in school to-day. I know it opened yesterday, for I saw ever so many children passing on their way there."

"Me'n Teenie ain't guine ter skule no moah, cos mammy say she kint 'ford fur ter pay de teechah; she's dun hab sich er hahrd time dis yeah, 'n Teenie's dun cried hur eyeses outen hur haid, she ar dat sorry 'bout hit. Kint be holped dough, es I kin see." And Polly sighed as if poor Teenie were not the only one who was "dat sorry."

"O that is too bad just as you were both doing so well in school too, I am sorry, very sorry." Polly did not linger long. Mammy, hard working soul, had need of her help at home. After she had gone, Mamie lay quiet so long that Mrs. Hunt thought she was sleeping, and as her nights were sadly disturbed by pain forebore awaking her. But Mamie was only thinking pretty hard, trying to formulate a plan which was vaguely outlining itself in her brain.

"Mama," she called presently, "do you think you could let me have Polly and Teenie and Aunt Mandy's little grand children here for about two hours every day?"

"Why what in the world child?"

"Only this mammy dear, I know poor old Aunt Mandy longs to educate these children because she told me so once, and how badly she felt because she couldn't pay for their schooling, and you heard what Polly said didn't you? Just think of bright little Teenie crying her eyes out because she can't go to school. Now I've been thinking that if I could only teach them for two hours, say each day, they would learn a good deal and it would make me feel that I was doing a little something for some body, and, O mama, you can't think how frightful this feeling of utter uselessness is to me, it is breaking my heart."

"Hush dear child, don't cry so. Indeed you shall have all the picaninies in town to teach if it will comfort you any."

"O thank you but I don't want them all," smiling through her tears, "I'll see what I can do with four of them first."

"Well we'll see what can be done, dear, only you must be careful and not work too hard, you know."

Thus began, what Mamie called her "beautiful work." Every day as regularly as the sun-rising, five little girls with their curly black wool tied up in comical pig-tails, their eyes bright with expectation, their teeth gleaming white and merry through the thick lips that were never quite shut, gathered in a funny little half circle in front of the sofa. They studied hard to learn the lessons which their young teacher took so much trouble to explain, taking great pride in remembering one day what had been told them the preceding day.

Mamie grew very proud of her pupils,

but as she meant them to develop into good as well as studious girls she taught them from the dear Book of books first of all; each one was given a text to learn and repeat on the following morning and all were required to repeat the Lord's prayer after the texts. This was the order of their simple exercises. First the texts then the Lord's prayer, and perhaps a few words explaining the portion of Scripture recited, then the lessons began. Very simple was it not? Yet you can hardly realize how much good was accomplished in this little school. Mamie felt so great a responsibility regarding these young and tender souls, they lay so constantly on her heart, she spent so many of her wakeful night-hours in earnest prayer for them that it was no wonder she was rewarded by seeing them grow gentle, thoughtful, and like the blessed Master of whom she delighted to talk.

Her self-sacrifices, for indeed it was a sacrifice in one so weak physically, had another and most unexpected reward. One Saturday, old Uncle Jake, Aunt Mandy's husband came slowly up the street staggering under an immense cotton-basket which he set down on the front door-step with an exceeding broad grin on his pleasant black face.

"Heah's some yams 'n turnips 'n spahribs de ole woman dun sent yo all."

"O thank you Uncle, how kind of you and Aunt Mandy."

"Wal, yo see honey we am mighty proud ob de chilluns larnin' 'n what am de bestes pahrt ob de hull brizness am dis yere. Dem chilluns am er gettin' ter be sich good Christynn chilluns dey am fur shoah, 'n all 'long, ob yore teechin', dat's de pint."

Poor Mammy Jude couldn't send such a present as this big basket contained, but she felt so grateful that she must try to do something, so she sent the all too willing children off on nutting expeditions until they had gathered a bushel of chestnuts and later on at least two bushels of "Scaley-barks" and black walnuts. These furnished many a winter evening's treat for Mamie and her mother.

"It is so good to feel that they are grateful, and try to appreciate what my little daughter is doing for them isn't it dear?"

"Yes Mama, but I would do it just the same if they didn't, for I know the Lord likes to have them taught, they are his little ones. Don't you think He is pleased about it?"

"Indeed my child there can be no doubt of that, nothing could please his tender loving heart more than leading these children out of the darkness of ignorance into his blessed light."

"Mama would you be willing to have them come to me for an hour on Sunday afternoons and bring just a few little friends. I do so want to keep them from gadding about the streets. I can teach them hymns and Bible stories. I know they'll like it."

"You will kill yourself, Mamie."

"Not a bit of it mama. I'm lots better than I was, I feel so much more contented than I used to."

"Well I am willing to let you try the experiment provided you will give it up if I see it is injuring your health."

But Mamie did not have to give up any portion of her beloved work. Her health improved, her heart grew more and more contented, her soul was filled with ever increasing delights in the thought that at last she was no longer "Good for nothing."

Tuscumbia, Ala.

WOMAN'S TEMPER.

There are men who suppose they have all the annoyances. They say it is the store that ruffles the disposition, but if they could only stay at home, as do their wives, and sisters and daughters, they would be all the time sweet and

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been permanently cured. So proof-positive am I of its power to cure, I will send FREE to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Doctor, please mention this paper.

fair as a white pond lily.

Let some of the masculine lecturers on placidity of temper try for one week the cares of the household and the family. Let the man sleep with a baby on one arm all night, and one ear open to the children with the whooping cough in the adjoining apartment. Let him see the tray of crockery and the cook fall downstairs, and nothing saved but the pieces. Let the pump give out on a wash day, and the stove pipe, when too hot for handling, get dislocated. Let the pudding come out of the stove stiff as a poker. Let the gossiping gabbler of next door come in and tell all the disagreeable things that neighbors have been saying. Let the lungs be worn out by staying indoors without fresh air, and the needle be threaded with nerves exhausted. After one week's household annoyances he would conclude that Wall Street is heaven and the clatter of the stock exchange rich as Beethoven's symphony.

We think Mary of Bethany a little to blame for not helping Martha to get the dinner. If women sympathize with men in the troubles of store and field, let the men also sympathize with women in troubles of housekeeping. Many a housewife has died of annoyances. A bar of soap may become a murderous weapon. The poor cooking stove has sometimes been the slow fire on which the wife has been roasted. The day when Latimer and Ridley honored before the universe as martyrs of the fire, we do not think the Lord will forget the long line of wives, mothers, daughters and sisters who have been the martyrs of the kitchen.—Talmage.

HOUSEKEEPERS' HINTS.

Never wait for a thing to turn up. Go and turn it up yourself. It takes less time, and it is sure to be done.

Eggshells crushed into small bits, and shaken well in decanters three parts filled with cold water, will not only clean them thoroughly, but will make the glass look like new.

Be very particular about disinfecting the kitchen sink. Washing soda, two tablespoonful to a gallon of boiling water, makes an excellent wash to pour hot into the sink at night after you have finished using it.

To make a gloss on white linen mix up cold water starch and add to it very small quantity of borax and four or five drops of turpentine. Iron the articles until perfectly dry, after which damp the breast again with a damp cloth, and iron again, rubbing hard until a brilliant gloss is obtained.

It is said that flies may be kept from windows, mirrors, glass-cases, etc., by washing the glass with water in which an onion has been soaked long enough to give the water a slight onion smell. A writer in a horticultural journal says that green fly and other insects may be kept from plants by washing them with an infusion of quassia, 1 lb. to 1 gallon.

To remove ink from paper or parchment the end of the penholder is dipped into the fluid and applied to the writing without rubbing. When the ink has disappeared the fluid is taken up with a blotter. To remove stains from laces, etc., the stained part is dipped into the fluid and then rinsed in clean water.

After long use sponges are liable to smell very badly unless carefully cleaned every day. By rubbing a fresh lemon thoroughly into the sponge and then rinsing it several times in lukewarm water it will become as sweet as when new.

Game of all kinds, rabbits or deer, can be kept sweet a long time by putting finely pulverized charcoal in a thin muslin bag and placing it inside the game. Change the charcoal every day. It is excellent to keep any meat, fish or fowl pure and sweet. Wash clear cooking.—Sel.



Our Young People.

THE LIFE SCHOOL.

My little boy came from his school to-day
With his heart in a flurry of glee.
"Oh papa! they've taken our pencils away,
And I'm writing with ink!" said he.
And his breast is filled with a manly pride,
For it joys him much to think
He has laid his pencil and slate aside,
And is writing his words with ink.

Oh, innocent child! Could you guess the truth
You would ask of the years to stay
Mid the slate-and-pencil cares of youth
That a tear will wash away;
For out in the great big world of men
The wrongs we may do or think
Can never be blotted out again,
For we write them all in ink
Christain Observer.

DANIEL WEBSTER'S SCHOOL DAYS.

The house where Daniel Webster boarded while he was a scholar at Phillips Academy, Exeter, still stands at the corner of Walter and Clifford Streets, in that little New Hampshire town. The external appearance of the building has been changed somewhat; the protruding eaves in the back part of the house have been covered with planed boards, and the large old-fashioned chimney that stood until within a few years has been torn down, but the little room on the second floor is still in about the same condition as it was in the days when Webster studied there.

He was fourteen years of age when brought by his father to Exeter and placed in charge of Mr. Clifford, a worthy gentleman of the town. The precise date of Daniel Webster's entrance at the academy is the 25th of May, 1796. It was the first time that he had been away from home, and he describes his feelings himself as follows: "The change overpowered me. I hardly remained master of my own senses among ninety boys, who had been so much more and appeared to now so much more than I did." When Webster's father had bidden his son adieu, he said to Mr. Clifford that "he must teach Daniel to hold his fork and knife, for Daniel knows no more about it than a cow does about holding a paddle."

From all accounts this comparison must have been a good one, for Daniel Webster's table manners were so rude that it is said that the other boys who boarded at Mr. Clifford's requested the latter to send Webster away. But Mr. Clifford, of course, never for a moment considered this, and knowing that young Webster was of a most sensitive disposition, he tried to correct the lad by example rather than by advice and remonstrance. Webster was accustomed to hold his knife and fork in his fists; one day Mr. Clifford held his own knife and fork in the same way, and continued doing so at intervals, until Webster saw how ungraceful it was, and corrected himself.

Daniel Webster was not much of a success as a student while at Exeter. He admits this in his autobiography. He seemed unable to recite in a room full of boys; and although he spent any hours in study, he could never, having learned his lesson, make a good citation. The strongest thing of all, however, is that he could not be induced to speak in public, and when the day came on which it was usual for his class to declaim, although he had learned his piece, he was utterly incapable of rising from his seat when his name was called. "The kind and excellent Buckminster," says Webster in his autobiography, "ought especially to persuade me to reform the exercise of declamation, like other boys, but I could not do it. Any piece did I commit to memory,

Scott's Emulsion



Has been endorsed by the medical profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-liver Oil and Hypophosphites.

Insist on Scott's Emulsion with trade-mark of man and fish.

Put up in 50c. and \$1.00 sizes. The small size may be enough to cure your cough or help your baby. At all Druggists.

yet when the day came when the school elected to hear declamations, when my name was called and I say all eyes turned to my seat I could not raise myself from it. Sometimes the instructors frowned; sometimes they smiled. Mr. Buckminster always pressed and entreated most winningly that I would venture, but I could never command sufficient resolution. When the occasion was over, I went home and wept bitter tears of mortification." To think that such should have been the nature of the boy who afterwards became so famous an orator, and whose speeches, as a man, have become classical; and whose presence "has graced the courts of justice and national halls of legislation!"

Daniel Webster was so greatly discouraged at this inability to declaim before his comrades, and by the treatments he received at the hands of his fellow-students because of his awkwardness and shyness, that at the end of his first term he said to Dr. Abbott, the principal that he thought he would not return after Christmas. The principal knew very well that Webster's rustic manners and coarse clothing had been the cause of the misconduct of the other boys toward him, and he therefore encouraged Webster to remain in school, and assured him that he was a better scholar than most of the boys in his class, and he promised the lad that if he would return at the commencement of the next term, he would be placed in a higher class, where he should "no longer be hindered by the boys who cared more for play and dress than for solid improvement." Webster says that these were the first encouraging words that he had ever received with regard to his studies, and because of them he resolved to return to school, and to work with all the ability he possessed.

But in spite of his best determinations, Webster was never able to do well in the classroom and he therefore left Phillips Academy after having attended its classes for nine months. His father placed him there in February, 1797, in charge of Rev. Samuel Wood at Bozawan, who prepared him for college. Even with Mr. Wood young Webster's success as a student was not very great, for at the end of a year the reverent gentleman said to his pupil: "I expected to keep you until next year, but I am tired of you, and I shall put you into college next month."

Daniel Webster went to Dartmouth College, and there he did much better, both in his studies and in his intercourse with his fellow-students, and he managed a number of times to speak in public.—*Harpers Round Table.*

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. 5c. a box, nearly all druggists. Booklet free. Eureka Chemical Co., Detroit, Mich.

WHY HE'S CALLED SIR JOHN.

There is a young lad in the North who by the common consent of his companions has attained to the honorable distinction of a title—to wit, "Sir." It came about in this way. One day a new teacher came to the school where this illustrious youth was receiving instruction, and our hero was the first to come under the new teacher's notice.

"Well, and what is your name?" asked the usher.

"John Wilson," replied the lad.

"Sir," added the teacher, who was a stickler for etiquette, by way of reminding the youngster that he was forgetting his manners.

But the lads of that school had not been told to address their masters as "sir," and the youth only looked stupid and said nothing.

"You must always say 'sir' when you answer me in the future," said the teacher, somewhat nettled. "And now again, what is your name?"

The lad hesitated, but after a moment's reflection he recollected himself, and determining to make no mistake this time, he boldly answered: "Sir John Wilson."

There was a roar of laughter from the class, even the teacher being unable to conceal his merriment, and from that boy has been known as Sir John.—*Alliance News.*

HOW THE PHONOGRAPH WAS DISCOVERED.

I discovered the principle by the merest accident, states Mr. Edison. "I was singing to the mouthpiece of a telephone when the vibrations of the voice sent the fine steel point into my finger. That set me to thinking. If I could record the actions of the point, and send the point over the same surface afterwards, I saw no reason why the thing would not talk. I tried the experiment first on a strip of telegraph paper, and found that the point made an alphabet. I shouted the words 'Halloo! halloo!' into the mouthpiece, ran the paper back over the steel point, and heard a faint 'halloo! halloo!' in return. I determined to make a machine that would work accurately, and gave my assistants instructions, telling them what I had discovered. They laughed at me. That's the whole story. The phonograph is the result of the pricking of a finger."

William Henry Ott, alias "Mustang Bill," says that he used Ayer's Hair Vigor for nearly five years, and owes to it his splendid hair, of which he is justly proud. Mr. Ott has ridden the plains for twenty-five years, and is well known to Wyoming and the Northwest.

THE SUPRISE AT FELDKIRCH.

There is a little town called Feldkirch on the frontier of Austria, on the Ill,

an affluent of the Rhine. It numbers under three thousand inhabitants. In the year 1799, when the armies of Napoleon were sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of 18,000 men. It was Easter day and the morning sun as it rose glittered on the weapons of the French, at the top of the range of hills to the west of Feldkirch. The town council hastily assembled to consult what was to be done. Defense was impossible. Should a deputation be sent to Massena with the key of the town, and entreaty that he should treat the place with mercy? Then the old dean of the church stood up. "It is Easter day," he said. "We have been reckoning on our own strength, and that fails. It is the day of the Lord's resurrection. Let us ring the bells and have services, as usual, and leave the matter in God's hands. We know only our weakness, and not the power of God. His words prevailed. Then all at once, from the three or four church towers in Feldkirch the bells began to clang joyous peals in honor of the resurrection, and the streets were filled with worshipers hastening to the house of God. The French heard with surprise and alarm the sudden clangor of joy-bells; and, concluding that the Austrian army had arrived in the night to relieve the place, Massena suddenly broke up his camp, and before the bells had ceased ringing not a Frenchman was to be seen.—*Baring Gould.*



FREE!

This remarkable statement, to which we direct special attention is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jacksboro, Tenn.

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

The New Bread Kneader, a Money Maker in Hard Times.

I have read how one of our readers made so much money selling Self-Heating Flat-Irons, but I think I have beat that. I am not very old yet, and I have not had very much experience in selling goods, but I made over \$800 in the last few weeks selling Bread-Kneaders and Hook Spoons. The spoon sells itself at sight. All you have to do with the Bread-Kneader is to show the people how easily and quickly you can make the bread, and how fine the grain is after it is kneaded. They can't help but buy one, as they are so cheap. It is a big labor-saving to women. You can knead the bread in half the time you can with the hand. You can get full particulars of this new invention from Baird & Co., Sta. A Pittsburgh, Pa. I am perfectly delighted with my success and feel sure that I am going to make lots of money in the business. It is a wonderful seller, and any one can make money selling it, I know. M. F. B.

An Experienced Lady Stenographer

and office assistant, who can furnish highest references from present St. Louis employers, would like to hear of any similar opening from Jan. 1st. For particulars, address S., care MID-CONTINENT, 1516 Locust Street, St. Louis, Mo.

The famous resorts and shooting and fishing points as San Antonio, Galveston, Rockport, Corpus Christi, and Arkansas Pass are reached via the Iron Mountain route. Greatly reduced rates during the winter months.

Winter Tourist Tickets,

Now on sale via the Iron Mountain route to certain health and pleasure points in Louisiana, Texas, Old and New Mexico, and excursion tickets on sale all the year around to Hot Springs, Arkansas and California points.

FORTY YEARS IN CHINA.

BY REV. R. H. GRAVES, D. D., MISSIONARY IN CHINA.

316 Pages, 31 full page photo-graveur illustrations, beautifully bound in cloth. A splendid Christmas gift. Regular price everywhere \$1.50. Our special price 75 cents, postpaid. Address, The MID-CONTINENT.

Ministers and Churches.

ST. LOUIS AND VICINITY.

Lee Avenue church reported six new members received last Sunday.

The Compton and Washington avenue church has extended a hearty and unanimous call to the Rev. Dr. W. B. Jennings of Louisville.

Dr. Knight of Lindenwood College, occupied most acceptably the pulpit of the Cote Brillante church, last Sunday morning and evening.

Pastor McMinn had the pleasure of welcoming two new members into the Oak Hill church last Sunday. In the evening there was a most successful C. E. rally.

The 25th anniversary of the pastorate of Dr. Rhodes of the St. Mark's Lutheran church is being celebrated this week, attended by every token of the joyful appreciation of his people.

Pastor Vanderlippe and people of Faith Chapel are rejoicing in their new addition to their building. The wisdom of putting up such an addition in the midst of hard times has already been justified in renewed interest and increased attendance in church and Sunday-school.

The attendance at the communion service at the Church of the Covenant last Sabbath was the largest during the past few years. The day was the second anniversary of the pastoral service of Rev. H. F. Williams. During the two years seventy members have been received.

Mr. H. J. Brandt, class of 1900, Princeton, was awarded the entrance prize of \$25.00 as is offered by the Princeton Club of St. Louis. He prepared for college at the East Liberty Academy, near Pittsburg. Mr. Brandt is also one of the eleven students who have made "first division" in every subject this fall.

The teachers' annual recital was given at Lindenwood College on Tuesday evening, Dec. 8th, and was of a high order and largely attended. The holiday vacation will begin Tuesday evening, Dec. 22d, and last till Tuesday evening Jan. 5th. Students entering after the holiday will have the benefit of the three weeks of the unexpired term to Jan. 26th.

The Colored Mission church under the ministry of Rev. Q. Beecher Allen we are glad to report is prospering very encouragingly. The attendance has both increased and become more steadfast. Four new members were recently received. The Sunday-school has increased. And the whole work gives evidence of a more substantial and cohesive character.

The annual meeting of the St. Louis Sunday-school Union was held Monday evening at the Cook avenue Southern Methodist church. President Brownell gave his annual address, and officers were elected for the coming year. Rev. Dr. F. L. Ferguson was announced to lead the devotional service; Rev. Dr. E. B. Chappell to deliver an address of welcome, and Rev. Joseph L. Dixon of Springfield, Mass., to speak on "the new Sunday-school movement." The singing was to be under the direction of R. O. Boit.

MISSOURI.

KANSAS CITY NOTES.—MINISTERS' ALLIANCE.—The subject under discussion at the December meeting was "The Keswick Idea." An admirable paper on the subject was read by the Rev. A. B. Phillips, of the Disciple church. Mr. Phillips is an alumnus of Union Theological Seminary and is a scholarly young man. His paper very warmly endorsed what is known as the "Keswick Idea," which is not sinless perfection as attainable in this life, but rather such a life as that of Paul, as set forth in the words, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." In the discussion which followed Presbyterians, Methodists, Lutherans, Reformed, Baptists, Congregationalists heartily commended the paper and expressed the thought that the great need of ministers and churches to-day is that all should live up to their high privileges as children of God. A few years ago a paper on the subject of the Higher Life read before a meeting made up of ministers of different denominations would probably have provoked a hot theological debate rather than the utterance of earnest longings after greater nearness to God.

THE SECOND CHURCH.—This church under the leadership of the Rev. H. D. Jenkins, D.D., still continues to give proof of being very much alive. In the last month they have raised for missionary and benevolent purposes more than one thousand dollars.

LINWOOD.—The Sunday-school Thanksgiving offering of Linwood church for the Indian schools at Tucson, Arizona, amounted to \$12.65.

KANSAS CITY, KANSAS, CENTRAL CHURCH.—A series of evangelistic meetings in the Central church, Rev. C. C. Armstrong, pastor, ended on Sabbath evening, November 29th. The pastor had the assistance of Rev. H. H. Shawhan, evangelist, who won his way to the hearts of the people by his clear Gospel preaching and entire freedom from egotism. Thirty-three publicly professed their faith in Christ. The church is greatly refreshed and the community round about has felt the influence of the revival.

CRAIG.—The Rev. E. P. Keach came up from Parkeville and preached two very good sound, practical sermons for us yesterday. He had very appreciative audiences at both services, which were even repaid for three attendances.—*W. J. Rippe.*

HOLDEN.—At the First Presbyterian church of Holden, a most interesting and profitable communion service was enjoyed last Sabbath, Dec. 6th. The pastor, Rev. R. Cooper Bailey preached a sermon from the text Luke 9:51, "He steadfastly set his face to go to Jerusalem." Eight persons were received into the fellowship of the church, all of whom were heads of families, and will be a source of strength to the work of God in our midst. All the phases of Christian effort in our church are in a healthy and vigorous condition, and we are quite hopeful for the winter. During the thirteen and a half months of our pastor's work here, we have had twenty-nine additions, all adults and nearly all on profession of faith.

MOUND CITY.—Dr. J. M. Wright of Mound City, Mo., called at the MID-CONTINENT office last Thursday. He was on his way to Troy, Ohio, to attend the funeral of his aged father, who died on the 9th and was past 85 years of age. The father was with his youngest son, T. M. Wright, M. D., of Troy.

POPLAR BLUFF.—Union Thanksgiving services were held in Poplar Bluff, four churches uniting. The services were held in the Baptist church, a large congregation being present. The sermon was by Dr. Bickford of the Presbyterian church.

MONETT.—The congregation at Monett, on last Thursday night, extended a most hearty and unanimous call to the Rev. William C. Templeton, of Chanute, Kans. It is confidently expected that Mr. Templeton will accept the call and enter upon the work of the new field at the beginning of the new year. We trust that Neo-ho Presbytery will raise no serious objections to the prosecution of this call and that they will place it in the hands of the brother, at as early a date as possible. The congregation of Monett deeply mourn the death of their recent esteemed friend and devoted pastor, the Rev. John N. McClung.

ILLINOIS.

GOLCONDA.—The installation of the Rev. J. H. Stevenson, D. D., as pastor of the Golconda church, Cairo Presbytery, took place Sabbath, Dec. 6th. The Rev. Robert Watt, the moderator of Presbytery, preached the sermon and presided; the Rev. B. C. Swan gave the charge to the pastor, and the Rev. F. M. Alexander gave the charge to the people. The services were very impressive and profitable. The sermons in the morning by Brother Watt, and in the evening by Brother Alexander, were most excellent, setting forth the glorious Gospel as the remedy for sin. After the services a most appreciative brother said, "The wonder is how much there is that has never been spoken." As to the true Gospel, verifying the words, "the half has never been told."

Golconda is a most promising and delightful field, situated among the Ozark hills, on the Ohio river. For beautiful scenery it is unsurpassed. The Presbyterian church there, having a refined and intelligent membership, perfectly united and harmonious, and having earnest and faithful workers, full of the missionary spirit, is ready for every good work and all forms of Christian activity. The membership are greatly encouraged in securing Dr. S., as their pastor. The outlook for pastor and people is most promising.

There is great advantage in having installations on the Sabbath. It affords an opportunity for making the occasion impressive on the community and setting forth Presbyterian faith and forms in a most favorable light.—*S. C.*

ALTON.—On Sunday, Nov. 29th, Rev. Geo. W. Smith, Ph. D., preached his farewell sermon, as pastor of the First church of this city. The house was completely filled. He has been called to the pastorate of the church at Princeton of this State, and begins his ministry there straightway.



FOR
Rheumatism
Backache
Brights Disease
Dropsy and
Female
Troubles



Dr. J. H. McLEAN'S Liver and Kidney Balm

IS THE PEERLESS REMEDY

A certain cure
for Diseases of
the Liver
Kidneys and
Urinary Organs

Sold Everywhere
PRICE, \$1.00 PER BOTTLE

The Dr. J. H. McLean
Medicine Co., St. Louis, Mo.



When Dr. Smith came here, a little over five years ago, the church had 282 members. The last report to the General Assembly, April 1st, 1886, showed 424 members, and several have been received since. During his pastorate 220 new members were added, or an average of 44 per year. The year preceding his pastorate precisely \$400 was contributed for benevolence, while for the last ecclesiastical year the contributions for benevolences were \$912. Resolutions expressing the high appreciation of the scholarly attainments, the very acceptable pulpit ministrations and earnest piety of Dr. Smith were cordially adopted by the congregation.

Throat Troubles. To allay the irritation that induces coughing, use "Brown's Bronchial Troches." A simple and safe remedy.

PENNSYLVANIA.

PHILADELPHIA.—The spirit of co-operation and the earnest abounding labors now in progress are delightful to contemplate. In the district of the city in which Dr. Munhall and Evangelist Birch are engaged a novel scene was enacted the other day. The district is composed of 15 churches. The pastors and about thirty business men voted to have a parade of Christian people. This was carried out. Headed by a chorus of 150 voices and many hundred Christians in line, they marched singing hymns and returned to the place of meeting and filled the buildings and then had close to 10,000 people remaining in a quiet, respectful crowd. (The informant may have been mistaken as to the size of the crowd.—*Ed*) Hundreds of men are being reached who are not attendants of any church. Many of them say they were led to the meetings through the processional song service.

OKLAHOMA.

SHAWNEE.—A new church building has just been dedicated free of debt in this thriving new town. And the prospects of the work are encouraging. Rev. S. A. Caldwell is pastor.

NEWKIRK.—Rev. H. L. Moore, recently of Paxton, Ill., was installed as pastor of this church, Tuesday evening, Nov. 10. Mr. Moore has already taken up all lines of church work, and is pushing steadily forward.

CLIFTON.—Rev. F. W. Hawley, dedicated the church at this place Sunday morning, Nov. 15, and continued services for five days. And at the close of the meetings, the pastor Rev. A. E. Thomson, received twenty-two new members into the church, including several whole families. The meetings took hold of the whole community. And several of the leading men joined the church on profession of faith.

GUTHRIE.—At a congregational meeting held in this church, Nov. 24th, a unanimous call was placed in the hands of Rev. A. J. MacGillivray, to become their pastor. Mr. MacGillivray, has served the church the past year so successfully that the church earnestly desires the pastoral relation established. There were twenty additions to the church at the last communion.

OKLAHOMA CITY.—This church was made vacant by the resignation of Rev. F. W. Hawley, Nov. 8, in order that he might assume the duties of Synodical Missionary. Mr. Hawley came to this church directly from McCormick Seminary in May 1892. And during the four and a half years of the pastorate received into the church 138 members. This church is the largest in the Synod and one of the first to assume self-support.

Home Seekers Excursions at Half Rates, via the Missouri Pacific Railway and Iron Mountain route to points in the West and Southwest. Tickets on sale December 22nd and January 6th and 19th 1897.

TEXAS.

PRESBYTERIAN UNIVERSITY.—The trustees of the Texas Presbyterian University are hereby called to meet at 10 o'clock a. m., Wednesday, Dec. 16th, in the parlors of the Young Men's Christian Association, Dallas, Texas.—*W. H. Claggett, President.*

OHIO.

COLUMBUS.—Dr. A. A. E. Taylor of the Westminster church has begun a series of winter historical lectures for Sunday evenings. They are based on the general subject of The Story of the Protestant Reformation, and its leaders. The subject as it appears outlined in the topics of the series (twelve in number), is exceedingly important as well as very timely.

COLORADO.

DENVER.—The Central Presbyterian church of this city has sent a cablegram Rev. George F. Pentecost, the American evangelist, now living in London, England inviting him to accept its pastorate salary of \$5,000 per year. Dr. Pentecost has also, just before been called by the Presbyterian church of Yonkers, New York.

CHANGE OF ADDRESS.

Rev. J. W. Cutburt from Indianapolis, Ind., to North Side, Cincinnati, Ohio.

The address of Rev. E. P. Keach is now Parkville, Mo., instead of Ironton, Mo.

Rev. E. S. Scott from Eagle Lake, Ind., to Reedsburg, Wis.

Rev. A. T. Allen from Nortonville, Kan., to Cawker City, same State.

Rev. T. P. Cleveland from Atlanta, Ga., to Haperville, same State.

WABASH LINE.

Favorite Route from St. Louis

Solid Vestibuled Trains

—TO—

CHICAGO, TOLEDO, DETROIT

with THROUGH SLEEPING CARS via

NIAGARA FALL

—TO—

GRAND CENTRAL STATION NEW YORK AND BOSTON.

PALACE DINING CARS

ON NEW YORK AND BOSTON TRAINS.

Pullman Buffet Sleeping Cars to Kansas City, Denver, Council Bluffs, Omaha, Des Moines, St. Paul and Minneapolis.

Free Reclining Chair Cars on all through Trains

Buffet Parlor Cars on Day Trains, St. Louis to Kansas City, Chicago and Toledo.

St. Louis Ticket Offices:

S. E. Cor. Broadway & Olive St. and Union Station.

Catarrah Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrah is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrah cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrah 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 Catarrah. Send for testimonials free.

F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c.

Hall's Family Pills are the best.

The Presbyterian Ministers' Fund

WRITES

A 20 Year Endowment Policy

which will protect the life at a less cost than that for ordinary life or even term insurance, and which at the same time will net 5 per cent. compound interest as an investment.

Write to 925 Walnut St., Philadelphia, for their circulars.

Concluded from page 5.

emphasize such devotion; it was a precious half hour.

And now remembering that many of our hymns, those most in use, are really prayers, then if we drink in the spirit of those prayer-songs we can get nearer to God and to each other in our prayer service than by any other means or method.

I shall long remember the spirituality of our last synodical meeting; it was the most so of any I ever attended.

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.

"OXFORD" TEACHER'S BIBLE.

A minister in the prime of life asked for a Bible which would last during his life time and when he "passed over the Divide," one which he could transmit to his son.

The copy which lies before us is an entirely new edition in Long Primer type and is truly a "marvel of printing." The first 1250 pages contain the text of Scripture and is less than one inch in thickness.

This is almost a whole library in itself. Dr. Boyd, author of "Recreations of a country Parson" says. "It is hard to speak of the Oxford Bible for Teachers, with its wonderful helps to the study of the Bible without using superlatives.

Then look at the binding—the best Levant, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges—a perfect beauty, made to last a life time, and to be more precious as the years roll by, and to be a coveted

heirloom—all, for the moderate cost \$11.00. Published by the Oxford University Press. American Branch, Henry Froude 91 & 93 Fifth Ave., New York.

RARE BARGAINS IN BOOKS.

The following books have been received from representative publishers for review. The review has been made and they are now offered for sale at less than half regular retail price.

Table listing various books and their prices, including 'Eschol. S. J. Humphrey D.D.', 'The Wonderful Law', 'The Reader's Shakespeare', etc.

Marriages.

ROBERTSON.—SCHOFIELD.—At the residence of the bride's mother on Wednesday evening Nov. 18th, by the Rev. E. Aston, Mr. Henry E. Robertson of Beatrice, Neb. to Miss Lillian Schofield of Colon, Neb.

Grain Hay Seed Produce D. S. Heltzell & Co. Commission Merchants. 10 South Main Street, - - - - ST. LOUIS, MO.

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.]

VAIL.—Nathan C. Vail, one of the elders in the Ironton Presbyterian church; November the 17th, 1896. Mr. Vail came to Iron Co. from Orange Co. New York thirty years ago.

Sharp Pains.

In the limbs, arms, back and hips, causing misery day and night; stiffness of the joints, lameness, swellings, agony—this is rheumatism. It is caused by poisonous matter in the blood.

Big Four Route and Chesapeake & Ohio Ry. The best winter route to the East avoiding the snow and ice of the more northern route. The finest scenery East of the Rockies and strictly up-to-date service.

American Messenger, 12 Months for 25 Cts. For the Sunday-School. THE CHILD'S PAPER. (Monthly.) For all classes Bright, interesting and beautifully illustrated.

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

A WATCH for A FEW HOURS' WORK. Boys, you want this. Get our Samples of Visiting cards, see your friends, and take orders for 10 racks at 25c.

Peloubet's "Select Notes" for 1897. "The World's Best Commentary on the International Sunday-school Lessons."—Sunday School Times.

Big Four Best Line Between St. Louis, Indianapolis, Cleveland, Buffalo, NEW YORK AND BOSTON. "THE KNICKERBOCKER SPECIAL"

CLOVER LEAF ROUTE! Toledo, St. Louis & Kansas City RAILROAD. The Direct Line and Cheapest Rates with double daily service to Toledo, Detroit, Sandusky, Cleveland, Montreal, Toronto, Indianapolis, Buffalo, Albany, New York, Boston.

THOMAS NELSON & SONS NEW GIFT BOOKS For 1896-97.

New Books Season 1896-7.

King Matthias and the Beggar Boy.

Translated from the Hungarian by Selina Faye, 800, cloth. Illustrated. 50 cents.

Clevely Sahib, A Tale of the Khyber Pass.

By Herbert Hayens, author of "Under the Lone Star," etc., with six illustrations. 800, cloth. Gilt top. \$1.75.

Jack and His Brothers.

By Mrs. Austin Dobson. With original music and numerous illustrations. "Dedicated to Everybody Under Four." 800, extra cloth. 60 cents.

Captain Cook's Voyages Round the World.

With a memoir by M. B. Synge, and numerous illustrations. A new edition. 800, cloth, beveled boards. \$2.00.

"It is reading of strange interest to follow Captain Cook through these now familiar seas which then were trackless, and look through his surprised and wondering eyes at scenes to which we have become well accustomed. . . . The narrative of it all is one of thrilling interest and the publishers have brought it out in a convenient and pleasing form, with many illustrations."—*Literary World*, Nov. 14, 1886.

The Hermit Princes.

A tale of Adventure in Japan, by Eleanor Stredder, with illustrations. 800, cloth. \$1.00.

Frank's First Term.

By Harold Avery. Illustrated. 800, cloth. Extra. 60 cents.

For sale by all Booksellers, or will be sent postpaid on receipt of price by

Thomas Nelson & Sons,
Publishers and Importers,

33E 17th St. (Union Square) New York.

TRY THE NEW BOOK.

SACRED SONGS, No. 1,

By Ira D. Sankey, James McGranahan, and Geo. C. Stebbins.

Now being used by Mr. Moody and Mr. Sankey in all their meetings.

208 Pages of the newest and most useful devotional songs in the land.
Just what you want for your Sunday School and Prayer meeting. Only \$25.00 per 100; 30 cents each if by mail.

THE BIGLOW & MAIN CO.,
Chicago House, 215 Wabash Avenue.
76 East 9th St., New York.

"HE IS NOT HERE."

DR. JAMES H. BROOKES'

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

"God Spake All These Words."

"I AM COMING."

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

PRESBYTERIAN BOARD OF PUBLICATION,

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

J. W. ALLEN, Manager.

ST. LOUIS DEPOSITORY.

5116 Locust St., St. Louis, Mo.

Current Literature.

BOOKS.

ALICE AND HER TWO FRIENDS. By Rev. Charles S. Wood. Presbyterian Board of Publication, Philadelphia. \$1.25.

This is a tale written by a Presbyterian pastor, and is well suited for our Christian homes and Sunday-school libraries.

COMPENDIUM OF CHURCH HISTORY. By the Rev. Andrew C. Zenos, D. D.; Professor of Church History in the McCormick Theological Seminary, Chicago. Presbyterian Board of Publication, Philadelphia. \$1.

In the very thoughtful introduction, written by Dr. John DeWitt of Princeton Seminary, it is well remarked that the preliminary mastery of a good outline of the subject is a pre-requisite to the interested and intelligent study of church history. Conversely it can be said that no one can prepare a good outline of church history who is not already at home, and an expert in his knowledge, in the general and comprehensive scope of the subject. Prof. Zenos's qualification for writing the best sort of a compendium is based on the fact of his mastery of the whole large field.

AMERICAN PRESBYTERIANISM IN ITS DEVELOPMENT AND GROWTH. By the Rev. Robert M. Patterson, D. D., LL.D. Presbyterian Board of Publication, Philadelphia. 50 cts.

This is a valuable compendium of information on the subject named. While containing everything statistical that the average student of Presbyterian growth in this country would desire, it is something more than a mere compilation of facts and figures, and comparison of periods and of denominations. From its data are drawn valuable observations. One in particular we mention. Philadelphia being one of the best representatives of settled homogenous American society, it is inferred from the remarkable progress of Presbyterianism in that city, that that form of church is the one of the Christian churches which is pre-eminently adapted to this country.

FAITH BUILDING. By the Rev. William P. Merrill. Presbyterian Board of Publication, Philadelphia. 50 cts.

This little book, the writer says, is intended for earnest-minded young people who have doubts. The aim and desire of the writer are good, but we think the method pursued is a lamentable failure: The one foundation of Christian faith, the author says, is "the Person and Character of Jesus of Nazareth." It is ominous that the work of Christ is not included, and that no emphasis, no mention even, is made of the cross and the atoning blood; of Christ's mediatorship nor of his relation to his people as High priest and king after "passing through the heavens." The only reference to the death on Calvary is an incidental allusion to the "young Galilean country teacher who was ready to give his life for the truth." The book directs us to Christ for our "life ideals" and as a "leader of men in their search for God." The Bible is not essential, the author tells us; the only essential thing is Christ. That remark is more rhetorical than logical. He fails to distinguish between the two uses of the word "essential." That Christ alone is essential as the ground of salvation, as He alone is the way and the door, and his the only name given among men whereby we may be saved—this is the most commonplace of Christian verities. But that the Bible, since the days of Apostolic endowment and function closed, is the only adequate revelation of Christ and therefore essential to a sufficient knowledge of Him, is also true. Otherwise, how indeed, we may well ask, could Mr. Merrill refer us to the "person and character of Jesus of Nazareth" and how could he bid us find in Him our "life ideals" and study Him as a "leader of men?"



Constipation is the start of nearly all sickness in the world. It not only makes a man sick, but it depresses him mentally. It gives him "the blues." He is plunged in the depths of despondency. As he gets rid of his constipation, he feels himself lifted out of the depressing darkness back into the light of health and good feeling. The alarming prevalence of this really dangerous, seemingly insignificant disorder, many years ago induced Dr. Pierce

to prepare his since world-famous "Pleasant Pellets." They are designed to do just one thing, and they do it. They restore the bowels and liver to a healthy, natural action. One little "Pellet" is a gentle laxative, and two a mild purgative. They cure headache, heart-burn, sour stomach, flatulency, biliousness, foul taste in the mouth, and all the other disagreeable symptoms of constipation. Druggists sell them, but look out that your druggist is honest with you, and gives you what you ask for. Don't accept a substitute.

There would be less sickness in America if every home library contained a copy of Doctor Pierce's great work, "The People's Common Sense Medical Adviser." It is exactly what its name implies.



It is the people's text-book of medicine, prepared by a regular, practicing physician, eminent in his profession, and now—as for thirty years—the head of one of the greatest medical and surgical institutes in the world—The Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. It is full of simple, inexpensive, common sense remedies for the cure of the common ailments that arise in every family. By following its advice, many illnesses are nipped in the bud, which might otherwise become serious and dangerous. This great book will be sent absolutely free, in paper-covers, to any one who will send twenty-one one-cent stamps, to pay the cost of mailing only, to the World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y. If French cloth binding is desired, send ten cents extra (thirty-one cents in all).

We are not offering any criticisms on this book beyond those of its defectiveness. That far we think it is gravely wrong. And in that respect we must be allowed to express our surprise that it bears the imprimatur of our Presbyterian Board. It illy comports with the affirmatively evangelical character of all its other issues which profess to deal didactically with subjects of this kind.

\$200.00 IN GOLD Given

The International News and Book Co., Baltimore, Md., makes a most liberal offer of \$200.00 to anyone selling 200 copies of their books, "Child's Story of Jesus" or "Gathered Jewels," by Surgeon. The greatest selling books out. A \$100.00 bicycle given for selling 90 copies in 2 months. A \$20.00 Estey Organ given for selling 115 copies in 3 months. A splendid opportunity for a church to secure an Organ. A gold watch is given in addition to commission for selling 60 copies in 30 days. Last fall over 100,000 copies of their books were sold. They paid agents over \$80,000 in commission. 497 agents secured premiums in addition to commission. 33 made over \$375.00, 115 made over \$200.00. Complete outfit for other books 50 cents. Freight paid, credit given. Both books and Bibles for fall and Xmas Holidays. Inducements not equalled by any publisher. They give Bank references as to their responsibility. Write them immediately.



Perfection in PIANOS and ORGANS is found in those bearing the name of "ESTEY." Be sure that the one you decide to buy is of this make and you will have the best. Over 300,000 in actual use. Catalogues mailed in free to any address.

ESTEY & CAMP,

919 OLIVE ST. St. Louis

THE AMERICAN GUARANTY FUND MUTUAL FIRE INSURANCE CO. OF ST. LOUIS, MO.

Conservative. Economical.

The ONLY Fire Insurance Company doing business in Missouri which has a guaranty fund of \$10,000 deposited with the Insurance Commissioners for the protection of its policy holders.

WERTH'S INSURANCE AGENCY,

Office 18 N. 3rd Street, ST. LOUIS, MO.

ESTABLISHED 1850

ADJOINING "REPUBLIC" BUILDING. We take pleasure in recommending the above Company to our friends and patrons either for Mutual or Stock policy.

J. E. WERTH & BRO.

We are prepared to write large lines on all classes of approved risks—also Tornado, Plate Glass, Bond and Accident Insurance.

BAILEY'S REFLECTORS.

compound, light-spreading, Silver-plated Corrugated Glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc. Handsome designs for electric light, gas and oil. Catalogue and price list free. BAILEY REFLECTOR CO., Pittsburg, Pa.

FOREST PARK UNIVERSITY FOR WOMEN.

Thorough college and preparatory course. Board and tuition \$260 to 275. College of music E. R. Kroeger, director; Evaline Watson, voice Parisi, violin; Pipe organ, Clocation, art. Blue car Lindell electric, passes the door. Tuition half price of central city schools, \$25 to \$40; hal. year. Greek, Latin, French, German, Phys Cult Chorus, etc. At home, Mon. Sat. P.M. Add. for catalogue, MRS. ANNA SNEED CAIRNS, Pres't., St. Louis

Perkins & Herpel's MERCANTILE COLLEGE

Cor. 4th Street and Washington Ave., ST. LOUIS, MO. INDIVIDUAL INSTRUCTION Given in Book-keeping, Penmanship, Shorthand, Typewriting Grammar, Arithmetic, Etc. CALL OR WRITE FOR CATALOGUE. Day and Night School opens Sept. 7.

Organized 1830. Chartered 1854

LINDENWOOD COLLEGE,

FOR YOUNG LADIES. ST. CHARLES, MO., near ST. LOUIS.

Synodical control. Course full and thorough Government that of a Christian family. Location beautiful and healthful. ART and MUSIC specialties. For catalogue etc., address, REV. W. S. KNIGHT, D.D., President.

The Most Convenient and Popular Railroad Ticket

—IS THE— Baltimore & Ohio Southwestern R'y's New 1,000 Mile Book.

GOOD OVER Baltimore & Ohio Southwestern, Baltimore & Ohio, Pittsburg and Western, Cincinnati, Hamilton & Dayton, Columbus, Sandusky & Hocking, Louisville, New Albany & Chicago (Monon) Cleveland Terminal & Valley, Columbus, Hocking Valley & Toledo, Terminal of St. Louis, Indiana, Decatur & Western, Ohio Central Railroads, —REACHING—

St. Louis, Louisville, Cincinnati, Indian apolis, Chicago, Dayton, Columbus, Toled, Cleveland, Pittsburg, Washington, D. C Baltimore, Philadelphia and hundreds o other points.

Books are good for One Year and sold at rate of \$20.00 by all B. & O. S-W. Agents, also at ticket office St. Louis Union Station.

Virus Hair Tonic.

A sure cure for Dandruff and Scalp Disease. Prevents the Hair from falling out. Send for circular giving information Small bottle by express. . . . 75c Large " " " . . . \$1.00 6 Large " " " . . . \$5.00 Guaranteed to be as represented. Address L. BUSCHART, 1516 Locust St., St. Louis.

Buckeye Bell Foundry

E. W. Vaudoxen Co. Cincinnati, Ohio. Best Pure Cop- Church Bells & Chimes. Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

BELLS

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

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

DEAFNESS & HEAD NOISES CURED.

Our INVISIBLE TUBE cures deafness when all else fails as glasses help eyes. NO PAIN. Whispers heard. Send to F. Hilscoy Co., 555 B'way, N. Y. for Book and Proof. FREE

Moralities.

THE SELFISHNESS OF MODERATE DRINKING.

"I know no subject the discussion of which discovers more of the selfishness of human nature, of the inconsiderateness for the welfare of others, than that of teetotalism. Immediately you urge abstinence upon those who consider themselves very moderate, you have this reply—'Oh, I shall never be a drunkard; if I found the liquor getting the better of me, I should stop at once; it never did me any harm; I was never drunk in my life,' It is all 'I' and 'me,' but no reference to others; no consciousness that we are but units of a great whole, and that the drinking or abstinence of every one of us has an influence upon a great many others. All the arguments and reasoning of moderate drinkers centre in themselves. They speak as if their own enjoyments and their own safety were all that they need care for. Well might a departed judge say that want of sympathy was the sin of the age. No class confirms the truth of this saying more than the reputedly sober drinking class."—John Livesey, in the Staunch Teetotaler.

THE CLEAR LINE OF DEMARCATIION.

"Those who profess to have a horror of drunkenness, should contend against all its preparatory stages. I hold that all who are not quite sober are a little bit in the way of being drunk. This will offend many, but I know no truer mode of expressing it. So soon as the pulse, by beer, wine, or brandy, is raised from 70 to 73, there is a shade of departure from a state of perfect sobriety, whatever name you give it. If this is not the case, I ask where sobriety ceases, and where inebriation (I won't say drunkenness) begins? In our case the line of demarcation is so clear that a blind man cannot mistake; but the line which moderate drinkers are so apt to 'get over,' is so vague, that no wonder they should mistake it. The end of our sobriety is the first glass, though the systems may be quite invisible; will our opponents tell us where the end of theirs is? They might as well attempt to tell us where the day ceases and the night commences. One merges into the other as it were invisibly just a fit emblem of moderation and drunkenness. Our doctrine, on the contrary, is as simple as it is safe; nobody can misunderstand it; nobody can be misled by it; but those who preach against drunkenness only, leave the people to wander through all the mazes and quicksands of moderate drinking."—Joseph Livesey, in the Staunch Teetotaler.

A mother, on returning from church, said to her son: "I did not like the sermon to-day nor the singing or the choir." The boy, knowing what his mother had put on the collection plate, said: "Mother, what could you expect for a cent?"

A WORK OF ART.

"The Tex arkana Gateway to Texas And the Southwest?"

Is the name of a handsome publication recently issued by the Iron Mountain route, consisting of 224 pages of descriptive matter, interspersed with 600 beautiful half tone illustrations. It is the most comprehensive, and typographically the handsomest work of its kind ever issued on the State of Texas, and is really a commercial and industrial History of the State. Any one reading this will have an excellent idea of the vast resources and great possibilities of the Lone Star State. The book was gotten up by the St. Louis Iron Mountain & Southern railways and its connections in the State of Texas, for distribution in the North and East, with the view of attracting immigration, investors, tourists and seekers after health. It is in every way a valuable contribution to the current literature of the State of Texas. A copy of this publication will be delivered free on application to the undersigned, or any passenger representative of the Missouri Pacific railway Iron Mountain route, or mailed to any address on receipt of 8 cents postage. H. C. Townsend, General Passenger Agent, St. Louis.



Established 1857.

Comes Every Week.

THE YOUTH'S COMPANION

The Companion of the Whole Family.

The list of those who will contribute to THE YOUTH'S COMPANION during the coming year is, as usual, long and brilliant. It includes not only popular writers of fiction, but also some of the most eminent naval officers, travellers and explorers, men of science and statesmen.



NATIONAL CAPITOL, WASHINGTON.

Life and Work at Washington.

When Mr. Gladstone was Prime Minister he contributed to THE COMPANION, as did Mr. Blaine when Secretary of State. All the members of the present American Cabinet but three, have written for its columns. During the coming year the following features of national work will be described by members of the national government:

- EARLY DAYS OF THE POST-OFFICE, HON. WM. L. WILSON, Postmaster-Gen'l. BUILDING A WAR-SHIP, HON. HILARY A. HERBERT, Secretary Navy. WHAT THE ATTORNEY-GENERAL DOES, HON. JUDSON HARMON. THE LIFE OF A SENATOR, HON. HENRY CABOT LODGE. THE LIFE OF A CONGRESSMAN, HON. THOMAS B. REED.

For Ambitious Boys.

- THE HABIT OF THRIFT, Andrew Carnegie. BECOMING A DOCTOR, Dr. Austin Flint. HOW LINCOLN EDUCATED HIMSELF, Jesse W. Weik. FORESTRY AS A PROFESSION, Gifford Pinchot. THE LARGEST SALARIES, Carroll D. Wright.

For Ambitious Girls.

- TRAINING THE VOICE, Madame Lillian Nordica. A GIRL WHO BECAME FAMOUS, Mrs. Burton Harrison. NURSING AS A CAREER, Dr. W. L. Love. MARRIAGE SETTLEMENTS, Elizabeth Bisland. FLOWER-GROWING FOR PROFIT, Rene Bache.

Popular Writers for 1897.

In addition to twenty-five staff writers, THE COMPANION Contributors include not only the most popular writers of fiction, but some of the most eminent Statesmen, Scientists, Travellers and Musicians.

- Ian Maclaren. Geo. W. Smalley. Hon. Theodore Roosevelt. The Marquis of Lorne. Rudyard Kipling. Harold Frederic. Col. George E. Waring, Jr. Lady Jeune. Hall Caine. Hamlin Garland. Hon. Carl Schurz. Lady Harcourt. Stephen Crane. Max O'Rell. Dr. W. A. Hammond. Miss Alice Longfellow. Frank R. Stockton. W. Clark Russell. Dr. Cyrus Edson. Edward Everett Hale. Charles Dudley Warner. Lieut. R. E. Peary, U. S. N. Dr. Austin Flint. Rev. Lyman Abbott, D. D. And more than one hundred other eminent men and women.

THE COMPANION also announces for 1897, Four Absorbing Serials, Stories of Adventure on Land and Sea, Stories for Boys, Stories for Girls, Reporters' Stories, Doctors' Stories, Lawyers' Stories, Stories for Everybody—all profusely illustrated by popular artists. Six Double Holiday Numbers. More than two thousand Articles of Miscellany—Anecdote, Humor, Travel, etc., with Fascinating Children's Page every week. Timely Editorials, the "Current Events," the "Current Topics" and "Nature and Science" Departments give much valuable information every week.

700 Large Pages in Each Volume—52 Weeks for \$1.75—Send for Illustrated Prospectus.

Advertisement for 12-color calendar and special offers. Includes text: '12-COLOR CALENDAR FREE', 'SEE SPECIAL OFFERS', and details about subscriber benefits.

THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.

Christmas and New Years Holiday Rates. B. & O. S-W. R'Y.

As usual the B. & O. S-W. Railway has arranged for Holiday Rates for their patrons, and will sell at low price round trip tickets from all stations to any point in Central Passenger Committee territory.

This territory covers St. Louis, Louisville, Cincinnati, Cleveland, Chicago, Indianapolis and hundreds of other points.

Tickets on sale Dec. 24th, 26th, 31st and Jan. 1st. Good returning to and including Jan. 4th, 1897.

Any B. & O. S-W. Agent can give full information.

J. M. CHESBROUGH, General Passenger Agent, Cincinnati, O.

Wanted Canvassers to work in their own neighborhood for the finest Illustrated Book of the century. No capital requisite address Hamlin & Co., 1414 Locust St., St. Louis, Mo.



Solid Through Trains

FROM ST. LOUIS TO KANSAS CITY,

With Dining Cars, Vestibuled Drawing Room, Sleeping Cars, Reclining Chair Cars (Free).

St. Joseph, Denver, Omaha, St. Paul and Minneapolis.

Only One Change of Cars to the Pacific Coast

The best Line for Nebraska and the Black Hills.

Quickest time to Denver and Colorado Points.

TICKET OFFICE

W. Cor. Broadway & Olive

St. Louis, Mo.

Advertisement for Blymyer Church Bells. Includes text: 'BLYMYER CHURCH BELLS', 'UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.'

The Perfume of Violets

The purity of the lily, the glow of the rose, and the flush of Hebe combine in Pozzoni's wondrous Powder.

You

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

To California Via the True Southern Route.

In elegant Pullman buffet sleeping cars and Pullman Tourist sleeping cars through without change from St. Louis to Los Angeles and San Francisco over the Iron Mountain Route in connection with the Texas & Pacific and Southern Pacific railways.









FOR GIFTS.

Mermod & Jaccard's, Broadway Cor. Locust.
 FOR THE HOLIDAYS THERE'S NOTHING MORE APPRECIATED THAN
Mermod & Jaccard's Solid Gold Rings.
GRANDEST STOCK IN AMERICA!
LOWEST PRICES FOR FINE WARRANTED GOODS.
MOST BEAUTIFUL AND NEWEST DESIGNS.

MAIL ORDERS CAREFULLY FILLED.

Finger Sizes—Take a small piece of thin wire, fit it over the finger and send to us with order. We guarantee to fit.

LADIES' SOLID GOLD STONE SET RINGS.

							
Solid Gold, Turquoise & Pearls. No. C1834, \$4.50	Solid Gold, Single Pearl. No. C1844, \$3.75	Solid Gold, Garnet, Sapphire or Emerald Doublet. No. C1506, \$2.50	Solid Gold, Turquoise. No. C1836, \$5.00	Solid Gold, Turquoise. No. C1843, \$2.25	Solid Gold, Garnets and Pearls. No. C1838, \$3.00	Solid Gold, Single Garnet. No. C1803, \$3.25	Solid Gold, Single Garnet, Emerald or Ruby doubled. No. C1524, \$4.00

Ladies' or Gentlemen's Solid Gold Band Rings.

							
Solid Gold, Chased Band. No. C1756, \$3.00	Solid Gold, Engraved Band. No. C1757, \$5.00	Solid Gold, Chased Band. No. C1758, \$4.50	Solid Gold, Chased Band. No. C1759, \$4.00	Solid Gold, Chased Band. No. C1760, \$4.00	Solid Gold, Chased Band. No. C1761, \$2.75	Solid Gold, Chased Band. No. C1762, \$3.00	Solid Gold, Chased Band. No. C1763, \$3.50

BIRTH MONTH RINGS.

The following tells the month, the stones and their significance. Study it and wear the stone of your destiny. A most delicate and appreciative gift to a friend would be their Natal Month Gem set in a ring or pin. Read the destinies of those who wear their Natal Month Gem. There are 12 we show 4.

JANUARY. Garnet 	CONSTANCY. Constancy. 	DECEMBER. Turquoise. 	PROSPEROUS LIFE. Prosperous Life. 	FEBRUARY. Amethyst 	FEBRUARY. Contentment. 	MARCH. Blood Stone. 	MARCH. Courage. 
No. C1717, \$4.00 Ladies' Solid Gold Garnet Set Ring. Other designs—\$2.50 to \$8.00	No. C1716, \$12.00 Gentlemen's Solid Gold Garnet Set Ring. Other designs—\$5.50 to \$20.00	No. C1740, \$15.00 Ladies' solid Gold Turquoise Set Ring. Other designs—\$3.50 to \$20.00	No. C1739, \$35.00 Gentlemen's Solid Gold Turquoise Set Ring. Other designs—\$15.00 to \$50.00	No. C1719, \$4.00 Ladies' Solid Gold Amethyst Set Ring. Other designs—\$2.50 to \$7.50	No. C1718, \$12.50 Gentlemen's Solid Gold Amethyst Set Rings. Other designs—\$5.50 to \$16.00	No. C1721, \$6.00 Ladies' Solid Gold Bloodstone Set Ring. Other designs—\$3.50 to \$9.00	No. C1720, \$10.00 Gentlemen's Solid Gold Bloodstone Set Ring. Other designs—\$7.50 to \$15.00
By her who in this month is born, No gems save Garnets should be worn; They will insure her constancy, True friendship and fidelity.		If cold December gave you birth, The month of snow and ice and mirth, Place on your hand a TURQUOIS blue, Success will bless whate'er you do.		The February-born will find Sincerity and peace of mind; Freedom from passion and from care If they the Amethyst will wear.		Who in this world of ours their eyes In March first open shall be wise; In days of peril firm and brave, And wear a Bloodstone to their grave.	

Our Grand Catalogue Mailed Free. Write for it Tells all about Birth Month Rings.

MERMOD & JACCARD'S,
 BROADWAY, Cor. Locust, St. Louis.

FACT AND FICTION.

Mr. Wickwire: "What is that woman across the way trying to sing?" Mrs. Wickwire: "My sweetheart's the man in the moon?" Mr. Wickwire: "Well, if he don't hear her it isn't her fault."

For the contribution plate.—Congress man—I intend to introduce a bill providing for the coinage of half-cents. If it passes my re-election is assured. Friend—How do you make that out? Congressman—All the church people in my district will vote for me.—Puck.

"Now, this house," said the native of Allegheny County, Penn., pointing out a log cabin to the stranger, "is the most wonderful structure of its kind in all this country." "What's wonderful about it?" "It's the only log cabin west of the Allegheny mountains that Washington hasn't slept in."

Visitor (picking up the baby): "So this is the baby, is it? Bless his little tootsiewootsies. Kehee-e-e! Watch me poke um's ribs!" The Boston baby: "Mother, will you kindly inform me whether the deplorable condition of this person is due to permanent dementia or spasmodic and intermittent insanity?"—Exchange.

EVERYBODY KNOWS HIM.

The monotonous voice of the train boy broke in upon the meditations of the sleepy traveler, says the Chicago Tribune.

"Puck, Judge, Life, any of the sporting or comic publications, books by popular authors—"

"Not any," drowsily answered the traveler.

In a few moments the boy came back and spoke to him again.

"Bananas, oranges, ap—"

"No."

Again the boy went away and again he came back.

"Figs, chocolate, caramels—"

"Don't want anything. I wish you would quit bothering me."

Once more the boy went away, and once more he returned.

"Now, see here," said the traveler, thoroughly awakened by this time, "young chap I don't want any lead pencils, prize packages, stationary, books, papers of any kind, cigars, fruit, candy or skull caps. I have no use for nuts, shelled or unshelled, and you can't sell me any soap, buckles, combs, razor strops, cuff buttons, almanacs, papers of pins, corn starch, rugs, walking sticks, mustard spoons, umbrellas, night shirts, clothes pins, brocaded silks, rubber bands, carpets, bicycles, shaving mugs, yachting caps, diamonds knives or forks, cut glass, flour, bacon, pickle dishes, perfumery, coffee, tea, fine cut tobacco, coal, baby carriages, elephants, horses or any other kind of animal, four-footed, or otherwise, saw logs, mining stocks or real estate. Now will you go away and let me alone?"

"Yes, sir," returned the train boy in the same monotonous tone, "want any chewing gum?"

SKATING STORIES.

The group were talking about skating.

"I don't pretend to be much of a skater," said the man with his feet on the mantelpiece. "The last time I indulged in the pastime, though, I had the good luck to slip into an airhole."

"You don't call that good luck, do you?" asked the man who had been trying to break into the conversation and tell a story himself.

"Well under ordinary circumstances I wouldn't call it good luck," replied the man with his feet on the mantel, but in this instance it led to my catching the largest fish ever found in this section of the country. It happened this way: I was skating around the airhole and at last ran plump into it. The lower part of my body went under the ice but I was able to hold myself up by the arms. At last a man came to help me out, but one of my skates seemed to have become entangled in something below the surface, and he had to call for assistance. Several persons responded and by their united efforts pulled me and a four pound rock bass through the airhole. The jaws of the fish were held apart by one of my skate blades. I suppose," he added by way of explanation, "that I must have struck my foot in his mouth when I first went down."

It was the unuttered consensus of opinion that the speaker was a liar.

There was a short pause and the man who had been waiting for a chance told of an adventure on Lake Superior. He

said that while skating there one evening, far from shore, he was pursued by a monstrous gray wolf. "The wolf chased me about considerably," he said, "but I wasn't afraid, because I always was a good skater and could beat any wolf that was ever created when it came to getting around on the ice. After I had a little fun with the animal, making 'figure eights' and things like that around him, I thought I would put him to some use. So I made a dash around to his rear and caught hold of his tail with one hand. I had a shabby stick in the other and beat him across the back with it. Well, gentlemen, that beast was so shocked and surprised that he didn't know what to do. He jumped around just like a colt that was being broken in. I held on tight, though, and he finally came to the conclusion that he wanted to go home and lit out for shore.

"Gentlemen, I know you will believe me when I say that that was the supreme moment of my life. There I was a-holding to the wolf's tail with one hand, beating him with the shabby stick which I held in the other, and flying over the glassy surface at the rate of about 40 miles an hour. As we neared the shore he slowed up some, and on reaching the land lay down and died from exhaustion.

"I have his hide at home now," concluded the narrator, "and you can see it if you want to."

This seemed satisfactory proof of the truth of the tale. At least no one questioned it, and the meeting adjourned.