

THE MID-CONTINENT

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\$2 A YEAR

A BROTHER editor got tired of translating the hastily, carelessly manufactured hieroglyphics of a ministerial contributor, and finally in despair, told his foreman to "go ahead and follow copy"—just as "she was wrote". This gibberish is the exact result, in part: "wE a\$ f HavL&g A GuDDe ||"—' () HeAR thuZ Wack cryeAD OAnn By bro? k'&\$ \$||"? y. Preigh FUR Ons thet Wea maity Hoald eout FAithFOOL tue The eand." And yet people wonder why so many religious editors turn gray so early.

IN VIEW of the "explanations" of heterodox statements now so common, these thoughts of the *Herald and Presbyterian* are most timely: "It will not do to depend upon what errorists say as to their false teachings. Of course they will say that they teach the truth. Even Satan insists that he is a benefactor and a friend to those whom he seeks to lead astray, but he is a liar and the father of liars. Satan will say in regard to any wrong thing, 'There is nothing bad about it,' and he always chooses to play the part of an angel of light. We must know what God's word says about a doctrine or an action, and abide by it. The next best test is to know what evil men say about it, and then go exactly counter to their opinions and counsels."

'GENE FIELDS' type of little boy (always to live in American Literature) who "jess before Christmas is as good as he kin be" is now known in many a home. That's right, boys. You always want to be that good,—as do your elders,—but just now you have found it possible to realize on your aspirations—for a consideration. That little boy of Mr. Field's is a great creation. We heard Miss Mary Field, his daughter, give a reading the other night, before a packed house. She read everything well, but her reading and enacting of the various phases of natural little-boyhood are inimitable. One, especially, that set her hearers off into convulsions of laughter told of the boy "seeing things at night." His mother says, "Good night, Willie, and takes away the light." Then the "things" begin operations: "All standing in a row, A looking at me cross-eyed And pointing at me—so."

MISS COLLINS the 20-year-old infidel lecturer who died at Boston under circumstances tragical, and not free from scandal, was buried at her Kentucky home, last Wednesday. God forgive those who added new grief to the heart of the girl's Christian mother by their conduct at that burial! There was no Bible read, no song, no prayer, no hope. A Jewish free thinker spoke a few words of eulogy. That was all. The whole episode, the death and burial, has sent a shudder throughout the land that the \$100 per seat exponent of Infidelity—he of the bald head and more or less justified military title,—may have to talk against, much to his delight, for many months to come.

PASSING ALONG a St. Louis street the other day, a strange "window display" caught the eye. Of all window displays it was the worst. The window be-

longed to a Catholic book seller. The "display" was a wretchedly contrived picture of the Nativity, in cheapest daubs and plaster. The Sublime was forced into the ludicrous. Two huge oxen out of all proportion to the figures of the Babe and the family of Joseph, lolled over the manger. A large ungainly lamb is in the foreground. The whole effect was one to offend the believer and cause amusement to the scoffer. No sacrilege was intended, but the result was perilously near it. Every canon of art, and of plain good taste was trampled upon. And, alas, not content with one such production (and that one, one too many), the same thing was repeated in the shop-keeper's second window.

THE FOLLOWING paragraph from the last *Interior* will be read with interest by Dr. Niccoll's hosts of friends here and elsewhere: "The most 'called' man in the church for the past third of a century is Dr. Niccolls of St. Louis. Nearly every first-class church in the East has called or offered to call him; also within our knowledge, three theological seminaries—

notice of these public religious services, which led Mr. McNeil to remark, in his characteristic style: "If I had come here to some Sunday society to lecture on the peculiarity of the formation of the hind leg of a beetle, there would have been a full report, but Gospel services that attracted some 8,000 people on a Sunday to St. George's Hall were deemed scarcely worthy of notice."

It is stated that the Synod of Toronto has condemned the teaching of Ian Maclaren as being practically subversive of the Christian faith. This is certainly a very grave indictment. The most objectionable of his teachings, as far as they have come before the public in print, are probably found in his book "The Mind of the Master." He there seems to have broken away from the true intent of the cross as meaning an objective, atoning offering for sin—denying, as he does, that it was a satisfaction to divine justice and affirming that it "violates the purpose of the Cross to set it in terms of justification and propitiation," and apparently allowing it no other

character as a divine remedy than its "ethical setting." To quote the *Belfast Witness*: "Atonement fits in with the tragic side of human sin. That tragic side Shakespeare saw clearly, and even Burns, but easy-going Ian Maclaren sees it not." That writer's power of pathos and tender sentiment, his skill in the lines of fiction, his success on the lecture platform—all this is cordially acknowledged; but fame acquired on such lines can not be a reason for regarding him an authority on subjects entirely different. Now that the sober second thought is coming we dare say, the public will soon be ready to think with Dr. Cuyler, who some time ago advised him to stick to his novels and let theology alone.

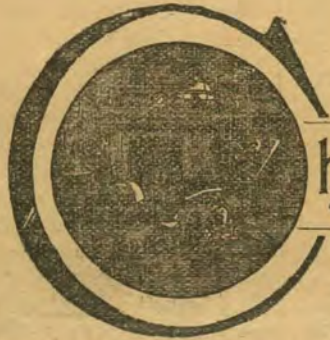
MAY IT be a very Merry Christmas and a very happy New Year for all.

The *Deseret News*, of Salt Lake City, Utah, is an organ of the Mormon church. The *Semi-Weekly*, of November 24th last, has correspondence taken from the *Belfast (Ireland) News Letter*. Charles Peterson, of Belfast, writes Hon. W. J. McConnell, governor of

Idaho, for his views of the latter day saints, to which the governor replies, under date of August 18th last. The governor in his first sentence says: "They rank among our best citizens." They are held up as model citizens. He concludes with the following sentence: "My experience among them and my information as to the workings of their church organization have led me to believe that for practical Christian results they have the best organization on earth."

Is that Governor a truthful man? Shall such statements pass in silence? Not here. All are asked to read the article on Mormonism in our communicated department.

"TINY TIM'S" Christmas toast bears yearly repetition—"God bless us, every one,"



Christmas

The time draws near the birth of Christ;
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
Swell out and fall, as if a door
Were shut between me and the sound:

Each voice four changes on the wind,
That now dilate and now decrease,
Peace and goodwill, goodwill and peace,
Peace and goodwill to all mankind.

This year I slept and woke with pain,
I almost wish'd no more to wake,
And that my hold on life would break
Before I heard those bells again:

But they my troubled spirit rule,
For they controlled me when a boy;
They bring me sorrow, touch'd with joy,
The merry, merry bells of Yule.

From *In Memoriam*.

but he has never found his work any nearer completion in St. Louis at any time in the past than it is now. His people have just finished a beautiful chapel, perfect in all its arrangements and facilities. It is located in the most attractive new residence portion of the city, and probably next summer, a noble church building capable of seating 1,600 will begin to rise beside the chapel. The perpetual freshness, vigor and devotion of the Doctor, and of his people, were never so manifest as now. There is to be no lack of watchmen in the great gate of the Southwest."

REV. JOHN MCNEIL, the Scotch Evangelist, well known in this country, has lately been holding meetings in Bradford, England, which attracted marked attention. It seems however that the Press of the city while lavish and minute in its reporting of all other local events during that time gave but scant

AFTER THE MAGNIFICAT.

I, Mary, unto whom the angel bore,
That wondrous, moonlit night,
On wings of light,
Message no mortal ever heard before,
Waking me from the sleep
Of maiden dreams, to weep
And smile in startled wonder—could I know
It meant such woe?

Blessed the angel called me. I am blest!
Let no man dare to say
I am not, who can lay
My Holy Child's fair head upon my breast.
He is mine own, mine own!
Let my lips make no moan
While it is theirs his brow, his lips, to kiss,
Like this—like this!

And yet—and yet—at first I did not know!
I was as others are,
A child with life afar,
A maiden dreaming in the dawn's young glow.
And when the angel came,
Calling me by my name,
And told me what should be, I lifted up
My hands and took the cup!

Then came the slow, strange hours when in me grew
Sense of diviner things.
My soul found wings,
And from its nest on mighty pinions flew;
Sang the exulting song
That ages shall prolong—
Sang the Magnificat, and did not shrink
From the flood's brink!

But now!—O mothers, I have grown too wise!
What say the prophets old
In scriptures manifold?
A dove that hath no nest beneath the skies—
A lamb to slaughter led—
A king with uncrowned head—
A man acquaint with grief—who knows
All human woes!

Despised—rejected—and that sharper word,
Forsaken!—Let me be,
Ye who would comfort me!
That word strikes deeper than a two-edged sword.
My little one, my child,
Forgive me that I smiled
When the proud Magi brought their gifts to thee
On bended knee!

Dost thou know what is coming? In thine eyes,
That seem to look afar,
Where God's own secrets are,
There grows a kindling wonder and surprise.
Thou art my Holy One—
Yet though high heaven be won,
I am thy mother! Smile upon me sweet,
Here at thy feet!

—Julia C. Dorr, in Harper's Magazine.

CHRISTMAS HYMNS.

It is in the hymns of the church that we find the best expression of the reverent and grateful joy of men for God's greatest gift. Every aspect of the Scripture story has been beautifully treated by some of the finest hymn-makers of the ages.

There are hymns of the "Holy Night," beginning with that beautiful one of Henry Mohr, which has been in use for three-quarters of a century. It is well matched by the later strains of T. T. Lynch, E. H. Plumtre, and Edward Bright, whose verses are more elaborate but not more moving.

Much more numerous are the varied echoes of the "Song of the Angels." Jeremy Taylor quaintly says that "Angels sang the first carol in the happy dawn, and having taught the infant church a hymn to put into her offices forever, the blessed choristers winged their flight back to heaven." The story always captivates the imagination, and men have wearied of telling how the shepherds, as Milton says,

"By a choir
Of squadroned angels hear his carol sung."

One of the finest, certainly, of the hymns that describe this angelic outburst of praise is Charles Wesley's

"Hark! the herald angels sing,"

which has been called the "best carol ever written." But the two noble Christmas hymns of E. H. Sears and well worthy to rank with this as of the first order and some declare his hymn,

"It came upon the midnight clear,"

the best Christmas song in our language. The beautiful children's hymn by Dean Farrar,

"In the field with their flocks abiding,"

is also one of the finest, and well worthy of repetition whenever we celebrate this season. St. John of Damascus, who sang in Greek about twelve centuries ago, and John Cawood, and John Byrom, and Nahum Tate (once England's Laureate), and Horatius Bonar

and John Julian and others have given us very noble hymns, which have placed the words of the celestial choir upon thousands of lips every Christmas day.

Then there are songs of "The Star," Henry Kirke White's "Star of Bethlehem" which was a great favorite with a former generation, but is now fallen into disuse.

Everybody likes to sing Bishop Heber's "Brightest and best," and in ten thousand churches this year they will be using that noble hymn of William Cnut-terton Dix,

"As with gladness men of old."

Of the hymns that speak especially of the "Divine Child," perhaps the leading favorite to-day is that hymn of Philipps Brooks, who never dreamed in writing it that it was for the church universal,

"O little town of Bethlehem,
How still we see thee lie."

Hans Christian Anderson has given us an exquisite little song of the "Child Jesus," and Bishop Wordsworth, and Faber, and Edward Caswall and others have added to the list. But perhaps none of their hymns are sweeter and more poetic than this of Martin Luther's:

"Give heed, my heart, lift up thine eyes;
Who is it in yon manger lies?
Who is this Child so young and fair?—
The blessed Christ-Child lieth there.

Ah, dearest Jesus, holy Child,
Make thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for thee,"

But whatever the songs we sing at this glad season, it is well to remind ourselves that the music our Lord best loves is that of lives that have caught his spirit of "good will." It were well for us to repeat every day of this festival time the couplet from the "Cherubic Pilgrim."

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee thy soul is yet forlorn."

—Sel.

THE AULD PASTOR'S DEATH.

BY DUNCAN CAMERON.

Bide awes mon, and let me tell ye o' the death o' auld Samuel Willson, na a meenister o' Drumtochty or Craigenputtoch, but o'oor ain dear land. Two generations o' the wains o' them that signed the Solemn League and Covenant in Gray Frairs kirk yard had past away and they rested in the dust far frae their forebears. The martyrs were na' mair leal to the Kirk and Covenants than were the sma body, aiblins saxty meenisters, caa'd the Scotch Covenantors. Come awa' back wi' me, mair than thirty years syne, when their chief coort, the synod, convened in New York. It was in the sad days o' treason when ye did na ken in the morning that ye'd hae a Republic in the evening. As I gaed to the kirk where the synod met, a carnal chiel wi me ca'ad to a caddie wha gang to tak notes and prent them in a paper ca'ad by the leal, *The World, the Flesh, and the De'il*. He ca'ad I say in a mainer that would deceive auld Clootie hissel'. Come awa wi me hinnie, wi me to the kirk; the auld Cameronians are aboot to pass resolutions o' sympathy wi South Carolina. In a moment we were wi him at the kirk door. Auld Willson was leading in prayer. Mon, ye would hae thoct it was Isaiah, or rugged auld Micaiah skirling the judgments o' Jehovah on the Ahabs and Jezebels o' the modern world. He fairly stormed the great white throne, as he plead that He that hath his way in the whirlwind and the storm, would cover the heeds o' oor dear boys in the day o' slaughter. He was unco fameeliar wi the Laird that day, and reminded him did na He ken that the enemies o' oor dear land had sold a girl for wine, that they maun drink, and the poor for a pair o' shoon. And then did na he fairly demand that He that poured the water frae the hollow o' his hand should bring the winds and waves oor the privateers? I could na but regard the caddie frae *The World and the De'il*. The meeserable Jebusite, fou' o' beer and disgust gang hop, step and loup frae the kirk. Then wi the grimness o' their forebears at Pentland Hills they rose and sang:

"O daughter thou o' Babylon
Near to destruction,
Blest shall he be, that thee rewards
As thou to us hast done."

Like a faithfu mither, the kirk warned the Republic o' the wrath o' God for her sins; yet when the sad hoor came, as a true mither her heart was moved for the land that had gien the Scottish remnant a hame.

But years o' testimony bearing had ended and the auld meenister maun dee. Come awa wi me and see

his form so doylt and fey, and the auld wife wi the elders o' the kirk sae dowie. They dinna greet and dool wi ble'rt and blearie, for are they na the bairns o' the Cameronians that lang syne foct for Christ's crown and Covenants at Drumclog and Airds Moss? The pech o' the auld dee'in meenister alone is heard in that awfu place. See that brent brow and that strange Scottish face, noo lit up wi a blink and noo clouded wi a dire, ye maun see here the ruling passion strang in death. The auld pastor wha had for forty years lifted up the standard o' the truth, noo lay helpless as a bairn in its mither's arms. In his delirium he fancies himself in the wee bit white kirk, hard by the manse and gleebe. The services o' the day is what we Scotch fauk ca' "the occasion", or the "great solemnity." He stretches out his hands as tho to gie to the elders the sacred elements. Listen noo, and hear him, "After the same manner also He took the cup." In fancy thae communicants are aboot to surround the table, for in a clear voice he announces the appropriate psalm,

"Of aloes, myrrh and cassia
A smell thy garments had
Out of the ivory palaces
Whereby they made thee glad."

Noo the Kirk as he fancies is aboot to skail, and he wi that dignity o' the Scottish clergy and which becomes them sae weel, pronounces the majestic apostolic benediction. But the waefu croon o' the auld wife tells that the great change has come, the auld meenister is dead. The auld elders, grim, gray and severe, reverently bend over the white face o' their pastor wi an eerie luik, and then they a did turn their faces to the wa, and wi smothered sobs greeted as bairns torn frae their mither's arms. Hech, mon, to hear these auld men sae greet, the bairns o' the Camerons, Cargills, Renwick and Peden, auld Hod-din grays, who had a their lives handden back a wee bit tear frae the een—een when their hearts were whelmd wi grief.

But here is a face that sure did na have its origin i the land o' cakes, the Kirk and Covenants. I'm tauld that it is that o' the Congregational meenister o' a neighboring parish, and O what a pure, clean, sweet face, like that the limners gie to John the beloved. He was dearly lo'ed by him who noo lies so still in death. Ye maun spier him in vain aboot the catechism, confession o' faith, or the martyrs, but for a that, the auld meenister's heart warmed to the gentle, winsome disciple, wha had na juist the severity o' oor Scottish people. At his request, a bowed in prayer. A moment after, I could na gie a word o' the prayer. It was as tho the Virgin had gien ye the blessed babe hard by the manger that ye maun hand him a meenet i yee arms. It was as a glint o' that far awa land, where peace shall be as a reever, and righteousness as the waves o' the sea. I seemt to be resting by the graves o' oor forebears i the kirkyard in a gloamin. Gently as the mist lifts frae the rugged brow o' Ben. Lomond wrere we a wafted into the presence o' Him wha sitteth upon the circle o' the heavens. The honest burr o' oor Scottish tongues was for a time hushed—we were soothed by the soft Suthron tongue o' the gentle disciple as he wi a voice maist chocked wi tears, murmured sae kindly, "Peace I leave wi you, my peace I gie unto you, let not yer hairts be troubled, neither be ye afeard." Then we a arose to prepare for the sad wark afore us.

"Wa' na that a brow prayer," said the tearfu auld wife. "Ou aye," said Donald McGregor, the chief elder o' the kirk, "he's a guid body," which was a douse remark on the occasion, seein he was no juist o' oor kith and kin.

The burial services were few and simple held at the manse. John the beloved, the winsome freend o' the auld pastor, could na be trusted wi the service, no bein o' oor faith, but sat wi the widow bowed in deep sorrow. Ain o' oor witnessing meenisters had been brot wha prayed as na doot auld Hackston did when the handa o' his martyred son were brot to him i the prison. Wi a voice like that o' Renwick on the scaffold he read sic wards as, "And I saw a great white throne and Him that sat on it frae whose face the earth and the hevens fled awa and there was found no place for them." Then there was sung a pairt o' the ninetieth psalm, its wierd rhythmic music gently blending wi the occasion as the wind chords wi the awfu voices o' the deep, and on the higher notes ye maun seem to hear the gran mairch o' the giants in the Highlands. We maun seem to hear the voice o' a great people i the far awa past, as these lads and lasses, auld elders and a wi tears i their voices skirld the sad wail o' oor race:

"Three score and ten years do sum up
Oor days and years we see
And if by reason o' mair strenght
In some four score they be,

"Yet doth the strenght o' sic auld men
But grief and labor prove,
For it is soon cut off and we
Fly hence, and soon remove."

Though a' had psalm buiks and kend unco weel the
wards, yet it maun be a' lined oot on preinciple.
And noo i the wee bit kirkyard was the auld meenister
laid awa to rise at the great day wi' his forebears,
wha did na fight a braw'er battle than he, when they
fa'ad at Rullion Greene, Nithdale and Galloway.

THE SERMON.

Rev. John McIlven of Ireland, thus specifies in the *Belfast Witness* a few things which he thinks should be prominent in all preaching:

1. There should be the doctrine of the sinner's justification before God through simple faith in the Lord Jesus Christ. This is the doctrine which stands out so prominently in all Paul's epistles especially in his epistles to the Romans and Galatians. This is the doctrine which for ages was lost by the church until Luther re-discovered it, and set it forth with such fulness and power at the Reformation.

2. There should be the doctrine of regeneration by the Holy Spirit, and of conversion as the outward evidence of the inward change. It is necessary to proclaim the necessity for a new nature and a new walk; and to declare that there is no such thing as justification unaccompanied with sanctification:

3. Alongside these two must stand the doctrine of human depravity—that human nature is corrupt, that the heart in its natural state is alienated from God, that the mind, apart from the operations of grace, is enmity against God, and that the soul thus severed from God is unsatisfied and unhappy.

4. The sermon should contain plain and pointed statements about sin and duty. Our sermons ought to be like the Apostolic epistles. These name the sins of the people with awful directness, and urge the discharge of duty with great particularity. This is the kind of preaching which does good. It was this kind which did David good. He was never humbled and brought to repentance till Nathan went to him, and, pointing his finger straight at his face, said, "Thou art the man."

5. The sermon should be full of Gospel truth stated in a clear and straightforward manner. This, we believe, was what the Apostle meant when he said, "My speech and my preaching was not with enticing words of man's wisdom." The sermon should be so clear and direct as to be comprehensible to the children of the congregation; and the "sermonette," as it is called, specially addressed to them, should be unnecessary. We know that clearness is often taken for superficiality. There are some still of the opinion of the Scotch beadle, who remarked to his minister, "I like the sermons that jumble the judgment and confound the sense." Sermons of that kind are sometimes taken as being very profound, but those who think so are more in need of simple preaching than the children.

6. Finally, sermons should embrace the whole circle of Bible truth. There is a temptation to preach only those truths which are in harmony with our own feelings, or with the feelings of the people to whom we minister; those most of all needed being wholly omitted. The result of this kind of preaching is a one-sided religion, or, in other words, a religion deformed and uninformal for good. And not unfrequently the consequence is a need for evangelistic efforts among those who have been brought up within the bosom of the church. Such efforts are needed for those who have been reared outside the Christian fold, but that they should be required for those baptised into the membership of the church, and trained in professedly Christian families, is a reproach to the religion of the time.

BETHLEHEM-TOWN.

The place where the Saviour was born, is a matter of inspiration, as much so as the time when, or the way and manner of his mysterious birth. Bethlehem's ancient glory, as the birth-place of our blessed Saviour, will never be erased from memory's tablet. It stands on the page of inspired history, never to depart! No pollution of man can ever destroy the divine fact—King Jesus was born in Bethlehem town!

It is the place of *Divine Prophecy*, for the birth of the Saviour. The prophet Micah (5:2) thus beautifully sings in his day, though hundreds of years before the event itself—"And thou Bethlehem in the land of Juda art not the least among the princes of Juda; for out of thee shall come a governor that shall rule my people Israel."

So wise men from the East believed, and said, and acted. They came to Jerusalem. Herod the king is terrified and alarmed. He quakes with fear, for the jubilant song is—"Where is He who is born King of the Jews? for we have seen his star in the East, and are come to worship Him."

But not in Jerusalem do they find the Saviour. They obey the voice of prophecy—they hasten to Bethlehem; "And when they came into the house, they saw the young child with Mary his mother, and fell down and worshiped Him."

Although his parents belonged to the town of Nazareth, were living there, yet by a divine and unforeseen arrangement, "the taxing of all the world by Augustus Cæsar"—they leave the village of Nazareth, and go up to Bethlehem to have their names registered, because of a royal family; they belonged to the house and lineage of David." Here another prophecy was fulfilled—"He is called a Nazarene." But fearing Herod's wrath, as this wicked king slew all the children of two years of age and under, they fear to remain in Bethlehem, or its vicinity, but fly by divine direction into Egypt, thus fulfilling another prophecy; "Out of Egypt have I called my Son." How minute, specific and particular are the words of prophecy! They stand forever—never to be destroyed, except when fulfilled and realized in the person of our Divine Lord and Saviour, born in Bethlehem town.

But it is a *Royal town*—the native city of a Great King greater than King David, who was also born amid the beautiful hills, and the enrapturing scenery that cluster around its rocky foundation. Here David lived, the youngest son of Jesse's rod; and when a ruddy lad, leading forth his father's flock to the green hill-sides of this romantic home, where he killed the lion and the bear, and afterwards slew Goliath the heathen king, and conquered all of Israel's foes, subdued all Canaan—so a greater than King David, who conquers the world and subdues all enemies, even the monarch death himself; this mighty One comes forth "a babe," clothed in swaddling bands—even He, the King of Glory, comes forth from this humble village—this mean Bethlehem town! How God's ways differ from the ways of man! Born not in Rome, the seat of power—not in Greece, the seat of learning, not even at Jerusalem, the seat of morality, but in Bethlehem town; a mean village; and yet the most honored of all localities—the birth-place of the Divine Redeemer! "Thou art the King of Glory, O Christ." To Thy kingdom no end!

The traveler may complain to-day of the unsightly character of the streets; or the sluggish, dull and immoral lives of those who there dwell; yet the far-famed glory of this sacred town of prophetic glory and of divine import shall never depart. The sacred power of the Angelic song to the pious Shepherds will never be ceased; "To you is born *this day*, in the *City of David*, a Saviour, which is Christ the Lord." The sweet notes of this Angelic song will be heard for ever! They are divine, inspired, eternal and will endure in the history of the church as long as time shall last; and are as lasting as the rocky cavern in Bethlehem's town, that contained the holy manger of the babe Jesus! This ecstatic song, sung on Bethlehem's plain, by an Angelic choir, is the song of songs; and its true power to proclaim this eternal truth, "*Christ was born in Bethlehem*," this power and this fact will never depart from the histories of the world!—*Rev. Dr. Hassler, in Reformed Church Messenger.*

SELF-IMPORTANCE.

BY REV. C. H. WETHERBEE.

The great trouble with some people is, they have an overplus of self-importance. They have the idea that unless they can manage the affairs of the village in which they live the best interests of the people will materially suffer. They think that they must be consulted about every movement that is to be made, every reform that is to be inaugurated, every enterprise that is to be instituted and every project that needs pushing. If they cannot have first place in the counsels connected with these and other things, then they prophesy a dead failure to whatever of consequence is undertaken. And, alas, there are a few of such people in the churches. They fancy that the cause will seriously weaken unless they have a foremost hand in directing the affairs of the church, preacher and all. What a mighty weight of responsibility rests upon their important shoulders! A writer in *The Christian* says: "One man, when asked how he was prospering, replied that he had been getting along well since he got through undertaking to manage the world. There is many a man to-day who, looking upon the broad universe, seems almost ready

to say, 'I bear up the pillars thereof,' and who thinks that nothing can be said right unless he says it, or done right unless he does it, and who, consequently, devotes his time and energy to pushing to the front, seeking and holding office and position, and keeping everybody else in the background, as far as possible; who would be utterly astonished if he knew of how little consequence he is in the great plans and purposes of divine Providence.

"Many such a man is prominent because he will make himself prominent." Very true. And the worst of it, in too many instances is, such ones are lacking in moral qualities to the extent of making them altogether unfit for the prominence which they assume. They are a positive curse to the cause and hence ought to be somehow retired to the rear, or rather gotten clear outside of a church or Sunday-school, or both. But it is often difficult to do this. Such ones must be endured as a part of our thorny afflictions.

PRECIOUS BLOOD OF CHRIST.

BY REV. J. H. BROOKES, D. D.

First, without it is no atonement. The central truth of Old Testament revelation is found in the statement, "It is the blood that maketh an atonement for the soul." Lev. 17:2. The blood sheltered God's people, Ex. 12:13; the blood of the burnt offering, Lev. 1:5; the blood of the peace offering, Lev. 3:2; the blood of the sin offering, Lev. 4:6; the blood of the trespass offering, Lev. 7:2, spoke of acceptable sacrifice; and the blood sprinkled on the mercy seat told of atonement, Lev. 16:15.

Second, without it is no remission. The central truth of New Testament revelation is contained in the words, "Without shedding of blood is no remission," Heb. 9:22. Our Lord Jesus Christ meant what He said, and said what He meant, as He exclaimed at the last supper, "This is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26:28.

Third, without it is no peace with God. The condemned sinner is not in a condition to make, but only to accept, the peace which God offers, "Having made peace through the blood of His cross," Col. 1:20; for "the blood of Jesus Christ His Son cleanseth us from all Sin," 1 Jno. 1:7.

Fourth, without it is no justification. "Being now justified by His blood, we shall be saved from wrath through Him," Rom. 5:9; "Whom God hath set forth to be a propitiation (translated *mercy seat* in Heb. 9:5) through faith in His blood," Rom. 3:25.

Fifth, without it is no sanctification. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:12. Hence the ascription of praise "unto Him that loveth us, and washed (or loosed) us from our sins in His own blood," Rev. 1:5.

Sixth, without it there is no nearness to God. "Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ," Eph. 2:13; and "having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," Heb. 10:19.

Seventh, without it is no redemption. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1:7. The saints who are in heaven know how they got there, and we find them saying unto the Lamb, "Thou wast slain, and hast redeemed us to God by thy blood," Rev. 5:9.

Much more than this is set forth about the precious blood of Christ in the inspired and inerrant Word of God; and every text everywhere, shows us that the Gospel does not bring us a work to do, but a word to believe about a work already done.

St. Louis.

CHRISTMAS GUESTS.

The quiet day in winter beauty closes;
And sunset clouds are tinged with crimson dye,
As if the blushes of our faded roses
Came back to tint the sombre Christmas sky.

We sit and watch the twilight darken slowly;
Dies the last gleam upon the lone hillside;
And in the stillness growing deep and holy,
Our Christmas guests come in this eventide.

They enter softly; some with baby faces,
Whose sweet blue eyes have scarcely looked on life;
We bid them welcome to their vacant places;
They won the peace, and never knew the strife.

And some with steadfast glances meet us gravely,
Their hands point backward to the paths they trod;
Dear ones, we know how long ye struggled bravely,
And died upon the battle-field of God.

And some are here whose patient souls were riven
By our hard words and looks of cold disdain;
Ah, loving hearts, to speak of wrong forgiven
Ye come to visit our dark world again!

But one there is, more kind than any other,
Whose presence fills the silent house with light;
The Prince of Peace, our gracious Elder brother,
Comes to his birthday feast with us to-night.

Thou who wast born and cradled in a manger,
Hast gladdened our poor earth with hope and rest,
O best beloved come not as a stranger,
But tarry, Lord, our friend and Christmas guest.
—*Good Words.*

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

"Glory to God in the highest and on earth peace and good will to men."

The recurrence of the glad "Christmas time" brings with it much of cheer and much that should suggest solemn thought. While we associate this time with the advent of the Son of God to this sin-cursed earth, and that event was the occasion of the sweetest strains that ever came from angelic choirs; yet it should be remembered that what makes Christmas so sacred was the fact that the prince of peace came to be the Saviour of men. The object of his mission was to bring great and unspeakable blessings to our lost race. He came not simply to make angels glad and to cause heaven to rejoice, but primarily, his mission was to "seek and save the lost." To bring the richest benefits and blessings to those who were saddened and ruined by sin and in need of substantial help. The "gift of God's love," in the person and work of Jesus Christ, was the one great boon without which our race must have "perished." It was a gift which brought with it needed, permanent and soul-enriching benefits. A gift which secured the highest well being of those accepting it for time and eternity.

In all our "Christmas joy" this thought should be uppermost—shall our gift-bestowing have in it the same lofty motive that characterized the giving of "God's only begotten son?" While joy and gladness may and does come to the giver—shall the gift itself, be one that has reference to the permanent good of the recipient? Shall we seek, in all which we bestow, to bring a lasting benefit to those who are to be the objects of our bounty? Anything which falls short of this is not the "Christmas ideal." Nor is it the highest ideal, simply to bestow our gifts upon those whom we love and who, perhaps, could well get along without a donation from us. It is more Christ-like to take into our thoughts and hearts those who are "poor and needy;" those into whose lives have come the sharp and bitter disappointments of this unfriendly world; those who, perchance, may have fallen into the hands of wicked and cruel oppressions, through that spirit which is worldly and avaricious and forever more un-Christ-like; those who may have been bereft of the staff and support of life, widows and orphans upon whom have come sad bereavement and sadder poverty. To "remember the fatherless and widows in their affliction" and to "hear the cry of the poor" is to get something of the spirit of the Lord Jesus into these low and earthly lives of ours. Anything short of this is unworthy of the spirit which makes the Christmas time a possibility. Would we know something of the real meaning of Christmas joy, let us give that which will bring substantial help and permanent blessing to those who are in deep and dire need.

No more timely "Christmas gift" can be bestowed by those who love the Lord Jesus Christ and who have a new and an eternal hope because of God's greatest and best of gifts than to remember the priceless boon of the Gospel and to send it to those who have it not. The great agencies established by our own beloved church, namely, the Boards of Home and Foreign Missions, whose object is to bring this Gospel to those who need it in our own land and to those who are perishing without it in foreign lands, are crippled and languishing in their work because of empty treasuries. The Master has need of a consecrated gift from you. The cries of millions of perishing ones are ascending into the ears of the Lord God because the "redeemed of the Lord" have not, like their great Saviour, remembered the lost and perishing ones with "their gifts." To say nothing of the "benighted millions of the human family beyond the seas" who must inevitably perish without the Gospel, it is absolutely certain that, if the Presbyterian church of the United States of America does not awaken

to the necessities of the hour, so far as Home Missions is concerned, there must be ignominious retreat on the vanguards of the church. Already has the "note of retreat" been sounded by the Board itself, in the recent order issued from headquarters, that no new contracts are to be made to extend beyond the present fiscal year. It will at once be seen that it is next to impossible to secure men to go out upon the frontier, for such a short time, with no certainties as to the future. The expense incident to removal and the uncertainties as to the future deter wise and thoughtful men from undertaking the self-denial and hardship of frontier life, which at best, is sufficiently trying, if it is to be understood that it is very doubtful whether the great church is going to stand behind them in this arduous work for the Master and for the country. The result is as sure, as that the sun rises and sets, that church doors must be closed; destitute regions left without the Gospel, so far as our church is concerned, and many noble and honored missionaries, with their helpless families, left to drift and in many cases to suffer. Will the Presbyterian church persist in withholding its gifts from the treasury of the Board of Home Missions until these things are realized? There is no middle ground—already the battered, bleeding and "forsaken" home missionaries are "falling back" and many helpless flocks are left to the "tender mercies" of the "wolf" and the "wild boars of the wood." Shall not this "Christmas time," with all its cheer and hope, arouse the church of God? Shall there not be such a remembering of Christ and his cause, with our substantial gifts, during these passing holidays that "a new song of joy" shall ring forth from both the Home and Foreign Mission headquarters that the treasuries are full, that the "watchword" is "forward" instead of "backward," and that God is glorified by a consecrated and willing church meeting the exigencies of the hour?

KANSAS ITEMS.

OSWEGO COLLEGE.—Oswego College for young ladies, in the midst of the hard times, has had a most successful fall term. Not only has it enrolled a large number of students, both boarders and day pupils, but it has surrounded them with such comforts and conveniences that universal satisfaction has been given and applications are being received for rooms. The high standard of class-room work, which has been a feature of the institution, has been maintained. A most efficient faculty is in charge and every department is well equipped. Dr. Reaser, our president, has shown special qualifications for his work. He has rare ability to govern as well as teach. We most heartily endorse the work done in this institution.—*John Elliott, Sec'y. Board of Trustees.*

KANSAS CITY, KAN.—The Central Presbyterian church is enjoying an unusual degree of prosperity. A series of evangelistic meetings has recently closed. The pastor, Rev. C. C. Armstrong, was assisted by Rev. H. H. Shawhan. A deep religious interest pervaded the entire community. As a result, thirty-three persons publicly confessed Christ. This church is in the midst of a dense population and has an unusually good prospect for future growth and usefulness. It greatly needs enlarged facilities in the way of a new church building. Mr. Armstrong is untiring in his labors and God is greatly blessing him and his flock.—*T. B.*

LINCOLN.—Rev. P. S. Davies of Burlington, is visiting this field with a view to permanent settlement.—*S. B. F.*

WICHITA, 1st.—Meetings are still in progress in this church, conducted by the pastor, Rev. C. E. Bradt. Many are inquiring the way of life and there will be gratifying accessions to the church.—*S. B. F.*

ENDEAVOR AND BETHEL.—Rev. T. F. Barrier is now engaged in evangelistic services in these churches, assisted by Rev. C. E. Kalb. These meetings have just begun. We hope for great blessings to come to these churches.—*S. B. F.*

RUSSEL.—Sabbath, Dec. 13th, was spent by the synodical missionary at this point and Hays City. Rev. S. S. Wallen has been here for several years as supply of this church and has done a thorough and substantial work. The town of Russel is far out on the frontier and has suffered much loss by reason of drouth and crop

failures and consequent loss of population and yet it is seldom that we find a more thorough and loyal band of Presbyterians than we do here. Brother Wallen and his estimable wife are in favor with, not only their own people, but with the whole community. He is a strong preacher and an excellent pastor, and is a conspicuous illustration of what good and true men can do in our frontier communities.—*S. B. F.*

SALINA.—Rev. Dr. Foulkes, pastor of this church, has been assisted during the past week in evangelistic services by Rev. S. L. Allison of Holton. Communion services were held Dec. 13th, but results are not known at this writing.—*S. B. F.*

OSKALOOSA.—The capital of Jefferson County has an elevated site, two railroads, good court house, public school building, a number of churches and some handsome private residences. Presbyterianism is well established and under pastor Reynolds is steadily advancing. The young people are well represented at the Sabbath evening services. Princeton, Emporia and Washburn colleges have students whose training were formerly in this church. One young man has the ministry in view. Last winter's revivals contributed toward these results.—*S. T. M.*

PARKER.—For a few months the church here was supplied by Rev. E. S. Freeser in connection with Pleasanton. Nine united with the church on profession and certificate. The Christian Endeavor Society was organized and grew to 35 members. The Ladies' Aid Society was formed and the Sabbath-school enrollment reached forty-five with Mrs. I. C. Mullins superintendent. At present this church we understand is without a minister. If a suitable grouping could be effected, and an adequate support provided for, much good might be effected.—*S. T. M.*

PAOLA.—Here we met an old friend, Rev. E. T. Nugent, who has lately moved to this city. He comes well recommended and offers to engage in evangelistic work where his services may be in demand. At one time he was the synodical evangelist in Illinois and later on served as evangelist and superintendent of Home Missions in the Presbytery of Black Hills. Rev. Cooper pastor of our church here is pushing the good work with his accustomed energy.—*S. T. M.*

OSAGE CITY.—The late resignation of Rev. Cunningham leaves a good church vacant at this important point. The membership is large, building new and first-class, and the field is large and hopeful. The pulpit may be supplied from time to time until more permanent arrangement can be effected.—*S. T. M.*

EMPORIA.—Here is one of the finest cities in the State of Kansas. Its splendid educational advantage, elegant churches and intelligent population, give it a first-class reputation. The State Normal with its large enrollment and able faculty, political building and elaborate equipment, has grown to be a mammoth institution. The Synodical college, with its beautiful grounds and massive building, its able faculty and high curriculum offers splendid inducements to all who desire a classical education. The present roll of students in the college classes was never so large in the history of the institution. The debt is lighter by \$10,000 than it was one year ago. The current expenses however, are pressing hard. At present there are about twenty-five young men studying for the ministry. The statistics along this line show that the Synod of Kansas works fifth among all the synods of the country, a result to be attributed in part to Emporia College.—The First church is pushing the new building on toward completion; when finished, it will excel anything of the kind in the State. The walls are mapine, the architecture first-class and the entire equipment will be in harmony. Dr. Sauberer is untiring in his efforts to advance the spiritual interests of his people. The next meeting of Synod will be held in this large and beautiful church.—The Arrundal Ave. church is maintaining its relative position under its new pastor, Rev. Morley. He devotes a portion of his time to college work. The congregation consists of a large number of young people.—*S. T. M.*

HUMBOLDT.—Sence Rev. B. C. McQueston, Jr., assumed charge of this church last April, sixteen persons have united twelve on confession and four by certificate. The Christian Endeavor Society is doing a remarkable work and the mid-week prayer-

meeting is very good. Pastor and people are united and the good work goes on.—*S. T. M.*

CHANUTE.—One of the railroad towns of Southeastern Kansas and located in the rich and productive valley of the Neosho. Good railroad facilities and an active busy little city of about five thousand people. Rev. Mr. Templeton is held in high esteem as the pastor of the First Presbyterian church. Not only in the city, but also in the country; he expounds the word. Might not more of our ministers go out into the regions beyond and sow the good seed. The membership of this church steadily increase, and its influence is felt in all the community.—*S. T. M.*

CARLYLE.—This church is the oldest of all our Presbyterian churches south of the Kansas river. It is now under the care of Rev. E. W. Beeson. Progressive work is slower in the addition of membership and the large attendance or public worship and the interest taken in the Sabbath-school. It is one of the finest country charges in southeastern Kansas, though it is the oldest on the list.—*S. T. M.*

PARSONS.—Rev. O. E. Hart believes in having the men more interested in church work, and for this purpose has just organized a "Presbyterian brotherhood." It is proving to be very helpful in securing the attendance of men at the Sabbath services. The local finances of his church are in good condition. He has a "revised edition of the choir" composed of about 70 young persons. All lines of church work well represented. A short visit to the home of Rev. F. R. Morton was much enjoyed; though not in the active service on account of impaired health, his hearts desire is that Zion may prosper.—*S. T. M.*

Communicated.

THE PLACE OF THE NEGRO IN THE MISSION OF AMERICA.

BY REV. C. B. ALLEN.

The negro of America occupies a place in the providential mission of America as respects the Christianization of the world. No treatise on the American problem can be written that does not consider the negro question. He is here in large numbers making up one-eighth of the population. What shall be done with him? is the question.

He is here providentially, and the hand of Providence can clearly be seen in his history from James River 1619 to Emancipation 1863. He has been here from the beginning and has had a place in the developing and preservation of the land. He suffered, bled and died for her, and no small part of her history has been affected by the negro. He is not a foreigner; he is truly American. It has been said "you can Christianize him, but he will not make a good American citizen." But I believe that if he be a Christian he is already the most staunch and sturdy American. But let him remain unchristian and he is one of the most dangerous foes to political, moral and religious progress. America must continue the work of Christianizing the negro, because America must become Christian in order to carry forward her mission to the ends of the world.

And is it incredible that here is to be found the solution of the problem, how to heal the open sore of Africa? Is it not possible that the negro can better reach the heart of Africa than the white man? Not that missionary work in Africa has failed. But would it not go forward at a greater pace when the negro of America is fitted and awakened to this great work? I believe that Africa and the world waits until the negro in America has been lifted and enlightened by the power of Christianity. The American negro saved by the Gospel and saved for a higher life is the fulfillment of the prophecy, "Ethiopia shall soon stretch forth her hands unto God."

The negro problem is then the Christianization of the negro. And this work is physical, intellectual and spiritual—touching his body, mind and soul. It may be asked whether he is not already under Christian influence. It is true that two denominations claim two and three quarter million members—as good if not a better statistical showing than the white population makes. But it does not mean as much.

For in the face of these statistics is the awful fact that the negro is the most ignorant, immoral and criminal element of our population. A visit to our penal institutions will tend to confirm this statement. So that while it may be said that the negro is under a kind of Christian influence—yet it is not the Gospel kind of Christianity.

The Christianity of the Gospels is the need of the negro, and that Christianity threefold in its operation, affecting the bodies, minds and souls of men. The physical side of the problem has but lately received much attention. Yet it is most serious. It has lately been shown that in the congested centers of population at the South, the death rate is quite double that of the white. He seems to be susceptible to certain diseases which carry him away with awful rapidity. But it is also shown that the remedy is right at hand in better medical attention, better and more sanitary living conditions, and better and more nutritious foods. As for hospitals and nursing they are scarcely known for the negroes of the South. And as for the homes, the sanitary conditions could not be much worse, where often ten or twelve persons are crowded into one or two small rooms such as they are. Of course there are exceptions but they only emphasize the need and point out the remedy.

The intellectual side of the problem emerges when we consider the awful amount of ignorance that is disclosed as we scan the statistics of work among them. For example, in Mississippi, when the educational qualification for franchise went into effect, while the white vote was reduced by a per cent. that should demand attention, the colored vote was reduced at an alarming rate. Many ministers of the Gospel can barely read their texts. And the conditions are such in many places that there are no schools at all. While in some places where there are no Protestant parochial schools, the Catholics are taking advantage of the fact. That they are superstitious goes without saying and this superstition can only flee from the presence of enlightenment. In many, many places there is nothing like a Sunday-school because of a superstitious dread of what is called "book-religion," as opposed to "heart-felt religion." And such laws as Mississippi and South Carolina have already adopted, and Louisiana is considering, require that efforts in this direction be not given up but increased. And we are glad to notice that a law in Florida, which would have greatly crippled educational work there, has been pronounced unconstitutional.

The problem is spiritual and moral. I say spiritual and moral because there can be no morals without a religious basis and no religion without an issue in moral living. The negro needs the Gospel plain and simple, unmixed with the superstitions and traditions of his fathers. He needs to be taught that religion is not a feeling but a life, and he needs to see that life lived by his spiritual leaders. The immoralities and crimes but emphasize the need of the kind of teaching. And no church is better fitted to do this work than our own. The negro needs nothing as he needs the staunch and sturdy teaching of Presbyterianism. And observation leads us to say that no church labors among the Freedmen with more glorious results than our own.

This is the sore spot on this fair land of ours. And this sore must be healed in order that America may answer the challenge of heatbendom and christianize the world. Let the work go on along these three lines of practical Christianity and the brightest anticipations and greatest blessings will be realized for our country and the world. And this work, like charity, should begin at home.

St. Louis, Mo.

IS MORMONISM HOSTILE TO AMERICAN IDEAS?

BY A. R. H.

Mormonism is not essentially a religion. It is an avowed theocratic kingdom. According to their standard works (Key to Theology) they claim for their leader that he God's vice-gerent, and is above all law. He "holds the keys of the revelation of the Oracles of God to men upon the earth, the power and right to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain

and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings, also to instruct, warn or reprove them by the word of the Lord."

And those under him ordained by him to "the priesthood and apostleship after the order of the sons of God are his representatives or ambassadors to mankind. To receive them, to obey their instructions, to feed, clothe or aid them is counted the same in the final judgment as if all had been done to the Son of God in person. On the other hand to reject them or their testimony or message, or the Word of God through them, in any matter, is counted the same as if done to Jesus Christ in His own person. Indeed, such ambassadors will be the final judges of the persons, rulers, cities, or nations to whom they are sent. And all merely human, religious or political institutions, all republics, states, kingdoms, empires, must be dissolved, etc."

Is not this theocracy of power thus taught hostile to American ideas? Can any man who takes the oaths in the Endowment House be a good citizen of the United States? Witnesses swore in the court of Salt Lake City that they were required to take oath that they would obey implicitly the commands of the church first and in opposition to the United States government. That they were required to swear that they would avenge the deaths of their prophets and would so teach their children to the third and fourth generation. Direful were the penalties to be inflicted if ever they revealed any of these secrets—disembowelment, throat-cutting, etc., would be their lot. Strange and revolting stories of these ceremonies have been told by those who have renounced Mormonism.

Have not the Mormons for years past treated our government as if it were a "hostile power?" Did they not, a few years since, haul down the flag that loyal citizens unfurled at Salt Lake City on July 4th? In another city the authorities refused to allow the flag to be run up on July 4th, but on the 24th, the anniversary of their entrance to the valley, they unfurled it and listened to their orators as they pictured in glowing colors the ultimate conquest of "the kingdom" over our republic, and rejoiced that then the 4th would be forgotten and the 24th would in its place be a national holiday!

Bishop Lunt of the Mormon church, said not many years ago, "We look forward with perfect confidence to the day when we will hold the reins of the United States government. That is our present temporal aim; after that we expect to control the continent. * * Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the church. Then in some great political crisis the two present political parties will bid for our support. Utah will then be admitted as a polygamous state, and the territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country."

There is a power here, for the Mormon vote numbers now about 70,000 and about 4,000 young men coming of voting age annually. Dr. Strong says, "The Mormon delegate to congress who carries 100,000 votes in one hand and millions of corruption money in the other, will prove a dangerous man," unless conditions change markedly in the future.

The people of our country have always been more sensible of the disgrace than the danger of Mormonism. And all civilized nations have wondered that in this enlightened land should have been devised this awful caricature of the Christian religion. That in this land where womanhood has always been revered and honored as nowhere else in the world, that we should tolerate anything that wrongs her so cruelly, that degrades her so deeply as this sense of Mormonism. Polygamy is the feature that has attracted the most attention, and yet polygamy is not an essential part of this system. It was not in Joseph Smith's plan; it was an after thought of Brigham Young's. Polygamy could be destroyed and not seriously weaken Mormonism. True it has been strengthened by entangling so thoroughly so many in its chains. The polygamist is not apt to apostatize and abandon helpless wives and children. He is, moreover, arrayed with the law-breakers against the government.

The real strength of Mormonism is in the ecclesiastical despotism that holds it together. Yet in the face of all these facts, and hundreds of statements equally strong, we hear people talk of the rights of these people to practice their religion, as if it were a "harmless delusion."

But have these 200,000 Mormons a right, under the pretense of religion, to practice that which is at variance with our country's laws and is destructive to domestic peace and social purity? Have they a right to maintain a hostile government and place Utah Mormonism before American Republicanism?

THE BIBLE PROVING ITSELF.

REV. G. H. AUGHEY.

One of the most convincing proofs of the divine origin of the Scriptures is found in the perfect unity of its various writers, living in different centuries, pursuing different vocations, speaking different languages and writing under circumstances and influences very unlike.

Its various books bear testimony to one another. They bespeak the same origin. They lead to the same result. Each individual writer, as he appears or disappears, points to some one who has gone before, or prophesies of some one who is yet to come; successive ages are linked together; hand joins in hand, and all stand or fall together. The biography, the history, the prophecy, the devotion are all true or false. If Elijah never lived what sense is there, in the prophecy of Malachi? How can it reach backward to the great reformer of Israel, and forward to the forerunner of our Lord? If Noah, Daniel and Job were myths, then Ezekiel's praise is fabulous; but if they really lived, and served their generation by the will of God, then his words carry conviction over seventeen-hundred years, and touch matters of infinite importance. If Isaiah saw with his own eyes Sennacherib's hosts struck down without the walls of Jerusalem, then the books of Kings and Chronicles, in which the event is recorded are true and trustworthy. David commemorates, in sacred verse, the varied history of the Jews as recorded in the Pentateuch. If Moses is false, David cannot be true. Josiah finds the long neglected Book of the Law, and bows before it as the Word of God and all his people with him. The whole nation is deceived or else that Book of the Law is genuine and authentic. Jonah tells of the impulsive but temporary repentance of the Ninevites; and Nabum confirms his word by recording their final and subsequent destruction. If Ezra and Nehemiah really rebuilt the Temple, Haggai and Zechariah really prophesied. The sermon delivered on that occasion, within the rising walls, verified all the miracles of Egypt, and enumerates the provocations of the people and tells of the forbearance of God. If the text is false the sermon cannot be true. All hang together. If Moses is false in prose, David is false in poetry. If Jeremiah never wrote, Daniel's prayer is an absurdity. You have either a succession of holy, trustworthy, divinely chosen, and divinely taught men, each delivering it is true, his own independent testimony, but making himself responsible, also, for what has been written aforetime, or you have the blind leading the blind, and all falling into the ditch. And how can this blindness be supposed, when their mighty words are mingled with their mighty works. The question is not simply, that historians and seers, and psalmists, and prophets believed in one an-

other, but that God wrought with them and confirmed their word with signs following. It is not that you have Moses standing alone, and demanding credence to the word he speaks, but you have Joshua also, who bade the sun stand still; David, who was the man after God's own heart; Elijah, who was taken to heaven in a whirlwind, Isaiah who saw Christ's day; Daniel, who was delivered from the lions' den, all uniting in their testimony to his truth, making his writings the text of their sermons, the burden of their prayers, the key-note of their songs, and the guide of their lives.

Notes and Queries.

AN ENCOURAGING REPORT.

On the 27th of November, a collection was taken in the Stillwater church, for Home Missions, which amounted to \$25, which is just \$10 more than was asked for by the apportioning committee of the Presbytery. On the 13th of December, the preacher read the report of Presbyterial Committee, showing the amount which was expected from that congregation for each of the schemes of the church. At the close of the service the elders and Trustees met and agreed to send off their apportionment at once, and if when the collection is taken for the various Boards, they are able to increase their offering they will do so.

There is little doubt but that Oklahoma Presbytery will raise the full amount asked for the different Boards.

I would like publicly to thank those good friends who have sent me books and papers to be distributed in country districts of Oklahoma. For the last few weeks I have been holding meetings almost every evening in the school houses in destitute localities. Our audiences range from 50 to 100. We begin our work about 7 p. m. and spend one hour in singing and teaching Bible history, which consists mostly of the biography of the representative men of the different periods. Then our evangelistic service follows which lasts another hour and our meeting is closed at 9 p. m. The weather is charming.

Brother D. A. McHugh, our Sunday-school Missionary is with me this week and we sleep out in his wagon each night without discomfort. About six months ago, I passed through the place where I am now working, but had no time to preach. I left a copy of the Shorter Catechism and find on my return that one member of the family can repeat about half of it very correctly and some of the others have made a start.

J. MORRY.

Yates, Okla.

A CHRISTMAS MISSIONARY ENTERTAINMENT.

What shall we do for our Christmas Entertainment, is the question asked by thousands of Sabbath-school workers all over the land these busy times. As the missionary spirit grows more prominent in our churches. Let us help it along, by combining the Christmas spirit with it. So that we can remember with peace and good will our brothers of all races and nations in the world.

In order to do this, we could have an entertainment in which we could have our dear old Santa Claus coming down the traditional chimney but finding the children of different nations who have come to visit their American brothers and sisters, each having brought his bed along with him, as far as we can carry the idea.

For instance. After passing the lovely little white nursery bed of the American children, Santa would be very much astonished to find a little Indian Pappoose swathed and bound as they are in their own wigwams. Diligent search in his pack would bring to light the little bow and

(Continued on page 13.)

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

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

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

TOPICS FOR DECEMBER.

FOREIGN.—SYRIA.
 HOME.—THE SOUTH.

MID-MONTHLY MEETING.

"The 'mind which was in Christ Jesus', gave to the world, Bethlehem and Calvary. The best men, and truest women meet at the manger and the cross, where they adore the infant Saviour, and worship the dying Lamb."

These words from a sermon by Dr. Henry Booth, were a fitting preface to the Scripture lesson given us to-day, by Mrs. J. W. Allen.

After reading a few verses from Phil. 2nd chapter, she emphasized this: "Let this mind be in you, which was also in Christ Jesus."—Christ our example: this is our theme.

We are in the thought, and the rush and the loving toil of our preparation for Christmas; let us step aside, into the quiet of this familiar room and for a few moments meditate upon the fact which underlies our Christmas-tide; the wonderful mystery of a Christ born into our sin-stricken world, a Christ to redeem us from the thralldom of sin, a Christ to bind up the wounds of life, to heal life's broken hearts, and to give joy and gladness instead.

Let us think of it all; how He took upon Himself the form of a servant that He might minister of His fullness unto us; how He left the peace of heaven for the strife of earth, the throne for the manger, and the cross; how He suffered the woes of life that He might know how to bear our woes for us; He stooped that He might lift us up,

Help

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

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died that we might be made alive forever.

And as we think of it, can we ever be cold and indifferent again?—do we not long to have the same mind which was in Him, the blessed Christ? And what was it that filled His mind, but the thought of saving the world. Let us reach out after that same thought. Let the petty cares and the toil of every day, not absorb our souls. To uplift, to save, to help, to warn, to comfort, to get near; very near to suffering humanity, let this mind be in us. If we could only get close to the throbbing hearts of the despairing and the sin-bound, so close that their eyes would follow ours in upward glance to the cross, where to look is to live! There is no nobler work for us to do. No higher ambition exists for us on earth, than to attain to that same mind which was in Christ Jesus our Lord. Let there be re-consecration as we bow in loving thought and holy desire over the World's Babe in Bethlehem.

We wish we could take every woman and child in our membership by the hand on Christmas morning and looking into their faces, say: "God bless you to-day, dear friend!"

If joy is in your hearts, as we hope it is, full, glad and running over, still, God bless you with "the mind" to give out of your joy to those you can easily find, who are hungry for it. If hot tears are blinding your dear eyes, and you can see only a blasted hope and a mound of earth—still more may God bless and comfort and sustain you, this Christmas day!

A. L. H.

A MISSIONARY'S CHRISTMAS.

In the fifties many of the churches in the Ohio Valley, now prosperous, were dependent on missionary aid. In one of these Rev. Mr. Cramer had been pastor for six years. The church increased in numbers, but it did not add much to its wealth, as most of the additions were from among the young people. Mr. Cramer found it hard to support his growing family on his small salary while in health, but for six months had been able to preach but little, so that most of his salary went to pay for pulpit supplies. As winter approached, not only the wardrobe ran low, but the larder was well-nigh empty in the manse, and many of the usual necessities were dispensed with. The church people were as kind as people in their circumstances could be, but few had more than enough to meet their own expenses. As Christmas approached, there was no improvement in the minister's health, and the future looked dark in the parsonage, yet Mrs. Cramer kept up an outward cheerfulness, and with her family cares, did all she could to help in church work and among the sick.

Christmas eve, after their frugal supper and evening devotion, with a sad heart she kissed and tucked in bed, Fannie, eight; Nellie six; Mollie four, and baby Robert two years, and, going to the sitting-room, tried to dress their dolls for Christmas from some of their old dresses.

Mr. Cramer had been trying to read, but from his suppressed sighs, she knew he could not be reading. Soon he laid his head on the table, and the man who had spoken words of encouragement and comfort to others when in trouble, wept like a child. Then, looking up at his wife, he said:

"Alma, what will become of us? The children are almost shoeless; none of us have comfortable clothes for winter. I have just come from the larder and cellar, and there are scarcely provisions to keep us from hunger to-morrow."

Another burst of grief, and the wife said: "Robert, have you forgotten the promises? 'Trust in the Lord and do good, and verily thou shalt be fed;' and 'Come unto me, ye that are heavy laden, and I will give you rest.' Where is the faith you have preached to others? 'I will trust Him though He slay me.' Be assured, my husband, He leadeth us, and that all things will work together for our good if we still love Him."

Christmas morning dawned clear and cold. The storm of the night before had cleared away, leaving a foot of snow, making the earth beautiful in pure bridal dress, while the trees, bending under the weight, sparkled like thousands of diamonds in the morning sun.

Both Mr. and Mrs. Cramer endeavored to make the day a pleasant one for the little ones, and while she was getting together

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FOR CHRISTMAS

what she could from the small stores for dinner, he was entertaining the children with stories of his boyhood, when Fannie turned from the window crying:

"Papa, some folks are coming to be married; there are ever so many sleighs stopping here."

Sleigh after sleigh emptied itself into the manse, until fifty people were gathered together in the house, all laughing and talking. A large wagon-bed on sleigh-runners was driven round to the kitchen with four men, who began unloading barrels of flour, potatoes, apples, sacks with sugar, rice, beans, dried fruits, spices, pickles, hams, bread, butter, eggs, pies, cakes, and other necessaries for the larder. A second sleigh came round with three roasted turkeys, boiled ham and tongues, cranberry sauce, and everything necessary for a royal Christmas dinner.

A committee of ladies, with their own aprons and dishes, took charge of the dinner, leaving Mrs. Cramer to entertain the other guests. The borrowed tables were set in parlor and sitting-rooms, so, with those in the dining-room, the guests could all sit down at the same time. A more joyful party never dined together.

After singing, prayer and thanksgiving, at five o'clock the sleighs were at the door for the party to return.

As one of the good elders said "Good-by" he handed Mr. Cramer ninety dollars, and said: "My brother, still trust in the Lord and do good, and verily thou shalt be fed."

This party were friends of the Cramers, belonging to a wealthy church in a large city, only a few miles away, where Mr. Cramer's work was well known. As they returned they were unanimous in saying it was one of the most enjoyable days they ever had.

After the guests departed, Mr. and Mrs. Cramer found a box among the barrels, and on opening, there was a suit of clothes and an overcoat for the minister made to fit; warm dress goods for Mrs. Cramer and children. Each of the family found shoes and warm clothes, also a nice supply of napery and muslin, with many delicate tokens of love.

If the donors felt it more blessed to give

than receive, the recipients were very happy and grateful. Mr. Cramer recovered his health, and was called to a responsible position in the calling he had chosen, but never forgot his missionary Christmas, or the friends who so generously made it for him and his loved ones.—Mrs. Mary D. Kelsey, in Herald and Presbyterian.

AN IMPRESSIVE EXPERIENCE.

BY C. H. WETHERBEE.

The following story is well worth thoughtful reading:

"Some time ago the Woman's Foreign Missionary Society met in a town and there were only fourteen members present. They met together in a parlor of a home and were sitting there waiting for the president. Directly a beautiful span of milk white horses, attached to a beautiful carriage, drove up and a lady stepped out and amid the rattling of silks and dazzling of diamonds walked in. She was the president of the society. After going through the usual routine of business, under miscellaneous business, she said: 'Is there any person present who would like to join the society?' A poor widow stood up and said: 'I would love to join the society, but I don't know whether I can pay the ten cents monthly dues or not. I would love to be a member. Wish I could be.' The president of the society said: 'Ladies, I believe I never told you my experience. I was raised in affluence and wealth, so was my husband. When we married we united our fortunes. He began in business life and prospered for years. Then came a sudden reverse of fortune. In the financial crisis my husband went down. Everything was swept away and he surrendered all his property, as well as mine, including home, furniture and everything. We moved into a little two room cottage and he was out of work for months, and we came to the very verge of starvation. One night I went to hear the preacher in the church close by. He preached a missionary sermon and said at the close, 'You who want to contribute

any articles to the missionaries, you can find the box at a certain street and number.' I went home. I could not sleep. My heart was on fire. Next morning I asked myself, 'What is the matter with me? I have nothing to give.' Then I went to an old chest and I ransacked it to find something that I could give. There I found two towels—the relics of my fortune; one was full of holes, the other threadbare. I picked out the best one, slipped it under my waist and went over to the room and put it in the box. The burden left my heart, and when husband came home to dinner that day he said, 'I have found a position,' and from that day to this everything that he has touched has turned to gold. He is now worth hundreds of thousands and we give ten of thousands of dollars to the cause of God. Frequently he has pulled me up to his bosom and said, 'Dear little wife we owe all our prosperity to the old towel you put in the missionary box. God will bless us if we do our duty.' This experience ought to stimulate all who read it to give more of the means which God has placed in their hands to the great cause for which Christ gave the whole of his priceless life.

Church Prayer-Meeting.

The Mid-Continent Topics.

For Dec. 30.

THE LORD OUR DWELLING-PLACE.
Ps. 90:1.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

January 3.

1 Kings 8:22-40. A meeting of Preparations for the week of Prayer.

The Christian should not allow himself to be disturbed by any of the common objections to prayer. Prayer is interwoven with the make of our human nature. It is instinctive. Be sure that the God that implanted the instinct will meet and match it by an answer. Then, besides, do not be troubled at the maze and intricacy of natural law which you think may intervene between yourself and God. Natural laws are not chains by which God has bound hopelessly his own hands. Natural laws are rather instruments lying in the divine palm, which God may freely use as He shall will.

The Christian should remember that the prayer of faith is not the prayer of ecstasy, but is simply the prayer of great grip on the divine promises. In spiritual battling we conquer not by wrestling, but by clinging. Said Mr. Spurgeon to me, when I asked him once how he prayed, "I take a promise applicable to my case; I plead that promise; I beseech God to be true to it for Jesus' sake; I reverently believe he will be true to it." That is the prevailing prayer of faith.

The Christian should make daily use of prayer. He should pray not only when some great temple is to be dedicated. He should daily pray about the daily duties, needs, sorrows, rejoicings, desires, of the daily life. Do not think that God cares about only what you call great things. The mother's love makes anything that can happen to the child a great thing to her. The love of God for you makes anything touching you a thing worthy the motive of his love.

The Christian should be sure he shall get the best answers to his prayers. Says an old English divine: "Good prayers never come weeping home. I am sure I shall receive either what I ask or what I should ask."

What will this do for you? It will lift you into companionship with God; it will prevent you from very much evil, for what you cannot pray about you will refuse to do; it will bring you into a beautiful and safe feeling of divine protection; it will cure anxiety and kill a bad foreboding; it will make you free and glad and strong, as the child of a King ought to be; it will accomplish the will of God in you, even your

For Weak Nerves

Use Horseford's Acid Phosphate.

Dr. J. Cressey, Hot Springs, Ark., says: "It has proven highly satisfactory in dyspepsia and nervous weakness, and I can cheerfully recommend it as good for the above disorders."

sanctification.—Rev. Wayland Hoyt in Golden Rule.

C. E. GUIDE-POSTS.

Why not have a Pastor's Committee? The suggestion comes from Arkansas of a committee that will visit the pastor every month and report to him fully concerning the work of the society, laying before him all plans and receiving his approval and suggestions. It also holds itself in readiness to do any work that the pastor requires. It helps to furnish that bond of sympathy between the society and its pastor which is, alas! sometimes sadly lacking.—*Endeavor Herald.*

It has been well said that missionary information is the tap-root of missionary activity. But it is not only a question of informing the young people of our churches—it is rather a question of interesting them. The principle of interest however, is good here, as well as in any other subject of education. Information merely poured in will be of little value, but when the interest is roused there will be no need to consider methods of informing the young of the church's missionary work. They will not wait to be informed, but by an impulse of their own mental activity they will search out and devour all available information.—*Miss De Beauvignard at Toronto Young People's Presbyterian Union.*

Two things characterize the model prayer meeting committee. It should meet weekly and pray daily.

The endeavor that is more Christian on Sunday than on Wednesday is not Christian Endeavor.

Christian Endeavor societies need not more plans, but better execution; not more members, but better members, not to expand, but to become intense. It is time for roots to strike deep if we would bear large fruit.

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.]

First Quarter. Jan. 3, 1897.

Lesson I.

CHRIST'S ASCENSION.

Acts 1:1-14.

GOLDEN TEXT.

While He blessed them, He was parted from them, and carried up into heaven.—Luke 24:51.

NOTES.

Analysis.—The first treatise to Theophilus on the doings and teachings of Jesus, vs. 1-3; his doings for forty days after his resurrection, his promise and last charge, vs. 4-8; his ascension, vs. 9-11; the apostles' return to Jerusalem, their names and meetings for prayer, vs. 12-14.

The Acts.—The book of "The Acts," as it was called by the early Christians, or "The Acts of the Apostles," as the title runs in most English Bibles, is a sequel to the third gospel, written by the same author, Luke, and addressed to the same person, Theophilus.

Theophilus, according to tradition was a great man of Antioch. The books may have been addressed to him to secure wider attention, as Cicero addressed some of his treatises to Brutus, and Horace dedicated some of his odes to the rich Mæcenas.

Luke's first treatise, the Gospel, narrates the acts and teachings of Jesus until his ascension. This second treatise, the Acts, briefly narrates the teachings of Jesus during the forty days between his resurrection and ascension, and then records the acts of the apostles. Not the acts of all the apostles, nor all the acts of the apostles whose work is noticed, are given, but only such as fairly and fully show the fulfillment of the promise in the gift of the Holy Spirit, and illustrate the beginnings of Christianity in apostolic times, the prevailing methods, teachings and experiences in all apostolic work.

The first two chapters of the Acts record the acts of the apostolic band; then the acts of Peter with John extend to 5:42. The account of Stephen the martyr is given in chaps. 6 and 7, followed by that of the persecution, and of the preaching of Philip in chap. 8, and the conversion of Saul in 9:1-31.

The acts of Peter are then continued from 9:32 to 12:19, with allusions to the work in Antioch and elsewhere. The death of Herod and the mission of Saul and Barnabas are recorded in 12:20 to 14:28. Then follows the account of the council in Jerusalem, 15:1-35, the contention of Saul (now called Paul) and Barnabas, 15:26-41, and then the rest of the book is filled with the acts of Paul.

The narrative closes with Paul a prisoner at Rome. It does not record Paul's death under Nero, which we know took place before the close of A. D., since Nero died in June of that year. If Paul had suffered martyrdom before Luke wrote, it is well-nigh impossible to believe that he would not have noticed the apostle's death. It is natural to conclude, therefore, that Luke wrote the Acts during Paul's first imprisonment at Rome, or in 61 to 63 A. D.

The Acts covers a history of about thirty-three years of apostolic work following the ascension of Christ, as Luke's gospel covers a period of about thirty-three years of Christ's mission immediately preceding the ascension. It is of great importance for teachers and advanced scholars to get the broad outlines of this history very clearly fixed in the mind.

SPECIAL WORD STUDIES.

Treatise, or narrative, it implies a writing of some length and dignity.

Theophilus means a "lover" or "friend of God." He is called "most excellent," Luke 1:1, a title applied to Felix and to Festus, Acts 23:26; 26:25, R. V.

Infallible proofs stand for one Greek word, which Aristotle defines to mean convincing evidences, proofs that could not be gainsaid.

Being assembled together, or "eating with them" as the margins of the English versions read, implies closest friendship and a pledge of defence.

Commanded, or better "charged" as in the Revised Version. It is a military term.

Promise. This was to send the Holy Spirit. The context implies that it was a free promise, though the word itself sometimes means an arbitrary order. See Xenophon, *Oyr.* 3:10.

Times or seasons. The first word, "times," implies long eras or epochs perhaps; the second, the periods of change or crises, in those eras.

Power. This represents two different Greek words. In v. 7 it implies authority or what is at one's disposal, as in the Revised Version. In v. 8 it refers to some blessing or ability given from another; here it refers to the gift of the Holy Spirit. *Witnesses*. The same Greek word later signified a martyr.

One accord. The Greek word means more than being together externally; it implies concord, oneness of mind and of spirit.

LESSON EXPOSITION.

I. The Promise.—The former treatise, v. 1. That is, the Gospel according to Luke. This is proved not only by what has already been said, but also by the close similarity of style in the gospel in the Acts; by the use of similar phrases and expressions and turns of thought peculiar to the two books. Luke had written of the ministry of Jesus; now he proposes to write of the beginnings of Christianity as an organic religion in the world.

He was taken up, v. 2. Or, "was received up, after that he had given commandment through the Holy Spirit," R. V. Three things are stated in this verse: 1, the apostles were chosen by Jesus; 2, He gave a command or commission of the apostles, see Luke 24:44-49; and 3, the command was given through the Holy Spirit, that is, the Holy Spirit was the medium through whom the apostles received or understood the command.

To whom He showed Himself alive, v. 3. Jesus appeared many times to his disciples after his resurrection. Not less than ten or eleven such appearances are distinctly mentioned in the New Testament. The evidences or "proofs" of these appearances were many and strong; and though "infallible" of the Authorized Version is not in the Greek, the word for "proofs" is one which implies sure or certain evidence, and is so used by Plato and Aristotle. These evidences or rather appearances occurred during forty days, not continuously, but again and again in that period; he walked, talked and ate with the apostles, showed them his wounded hands and side, so that they saw Him, recognized his form, face, walk, hands, knew his familiar voice, his

teaching, power of miracle, touched his hands and his body, and thus in all ways that it was possible for their senses to recognize a material object they recognized Him.

Wait for the promise of the Father, v. 4. When the apostles were together with Jesus before his ascension, He charged them to wait in Jerusalem for the promise of the Father, that is, the gift of the Holy Spirit. In Luke 24:49, Jesus said, "I send forth the promise of my Father upon you." This was the "power" mentioned in the next clause of that verse, and which Luke again mentions here. This "promise" is found in Joel 2:28, Isa. 44:3; Ezek. 36:25-27; John 14:26; 15:26; 16:13. The disciples had heard Jesus speak of this promise in his long farewell discourse after the supper, John 14 to 17. "Heard of me" is ambiguous; "heard from me," R. V., is better. Jesus again explains the promise as stated in v. 5, "ye shall be baptized in the Holy Spirit," R. V.

II. Witnesses for Christ.—It is not for you to know the times, v. 7. When Luke wrote, Christians were eager to know what the Lord's purpose was concerning Israel. Were the Jews to become an independent nation? Was the rule of the world promised under the Messiah soon to be realized? The Lord said it was not important for them to know concerning "times and seasons," R. V. The Father would take care of that. The greatest thing for them to know was that they would be fitted for their work by the Holy Spirit.

Ye shall be witnesses unto me, v. 8. Or, "shall be my witnesses." It is a sad but striking comment on this, that the word for "witness" (Greek *martur*) came also to mean a "martyr," that is, a witness who seals his testimony with his blood. They were to be such not merely within Judæa and Samaria, but to the ends of the earth. This was fulfilled, since to witness at Rome, the capital of the Roman empire, would be to witness for Christ to dwellers from the very end of the civilized world.

Two men stood by them, v. 10. How simply yet graphically is the ascension described! Jesus was talking with them, they were looking intently upon Him, He was taken up, until "a cloud caught Him up from their eyes," so the Greek may be literally rendered. Suddenly two men in white garments stood beside them. The clothing and appearance of these two indicated that they were celestial messengers. Who they were is not said; possibly Moses and Elijah.

So come in like manner, v. 11. This address would remind them that they were not in Galilee, and yet that they belonged naturally there; and it might also remind them of their Lord's command to return to Jerusalem to await the blessing of the Father, the gift of the Spirit. But the men would not leave them without a hope of the Lord's return. In a manner like to that in which ye have seen Him go away, will He come again.

They went into an upper room, v. 13. Or, "into the upper chamber," R. V., the place where they had been accustomed to meet. Then follows a list of the eleven, in nearly the same order as in Luke 6:14.

With one accord in prayer, v. 14. Or, "These all with one accord continued steadfastly in prayer," omitting "supplication," as in the Revised Version. They were not merely in one place; they were one in mind and spirit; they were one in prayer. The emphasis is on *oneness* of purpose; not merely playing at "comity" towards one another as some denominations do now, but praying together in oneness of soul. The women were there too; though in Jewish custom they could not worship in an equal place with the men, they had such a place in the early assembly. Mary the mother of Jesus was there, beloved, but not having superior authority. This is the last mention of her in Scripture.

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THE MID-CONTINENT

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WEDNESDAY, DECEMBER 23, 1896.

RECEIVED FROM the Presbyterian church of Wheaton, Minn., \$1.15 for Armenian relief.

WE ARE sorry to see the disposition in Congress and throughout the country to interfere in the affairs of unhappy Cuba. To sympathize with the patriots of that island in their struggle, to lament the long protracted war with its barbarities and its damage to American commerce, and to do what lies in the power of our government to mediate between the contending parties in the interest of a peace which shall be as favorable as possible to Cuba—this is one thing, and that far all can feel alike. But the attempts to inflame popular sentiment and fan a war feeling among our citizens and to press a demand for a declaration of the island's independence before it has established a government of its own, and thus to deliberately invite and provoke a war with Spain is unwise and rash, and in every point of view a step greatly to be deprecated. We hope the soberer view of the President and of Secretary Olney not only will prevail, as now seems probable, but will be acquiesced in by Congress and by all good citizens.

WE SEE that the last number of the *London Quarterly Review* makes the allegation that "there is probably no Protestant nation in the world with so little personal knowledge of the Bible as the Americans." We might say that a foreign periodical, even one of the standing and weight of the *Quarterly*, is not supposed to know enough about the Biblical intelligence of the American people to make a statement of that kind. But however that may be, we are obliged to confess that many reflecting observers in our own land are beginning to fear that there is both a shameful neglect of Bible study among our otherwise intelligent classes, and a serious failure in teaching methods, or neglect of student application, in our Sunday-school work. It is even affirmed that by the pressure of modern life, the present generation in middle age "together with their children" are growing up ignorant of even the Bible stories, to say nothing of its great truths. As illustration of this the mortifying fact has been published that an American house, extensively engaged in the manufacture of stained glass windows, reports that the demand for Biblical subjects represented in this form has greatly fallen off, because those who are ordering them for the churches are so ignorant of the Bible that they do not appreciate the fitness of a Bible story for this purpose; that they have to be taught their Bible before they can rightly value the art which they desire to employ. We recall the circumstance, so generally published two or three years ago, of the President of an American college trying the classes in English literature on the many Biblical allusions and metaphors found in the masterpieces of prose and poetry, and finding that the large proportion of the young men and women were ignorant of the source from which these were drawn.

THE CRITICS AND THE FAITH.

Last week we called attention to the *Interior's* timely strictures on the views of Prof. Curtiss, of the Congregational Theological Seminary, Chicago, concerning certain of the Old Testament foretellings of the Messiah. The professor in the next number of the *Interior* made a brief rejoinder in which without disavowing any of the views objected to he yet declares that he believes in the deity of Christ; and

that the miraculous birth, the sufferings and death of our Lord were "foreshadowed," and to all "practical intents foretold," and that men were inspired by the Holy Spirit to set forth these events in advance.

We do not know that Prof. Curtiss, or other professors in any of the American seminaries which represent evangelical churches, have been charged with denying the deity of Christ, or as having in their hearts removed from the other doctrines of the faith which are cardinal and which belong to the foundation of a personal Christian hope and experience. But just here is the anomaly. While Prof. Curtiss (and the observation applies to others of his class) is entirely sincere in his personal faith, yet at the same time this *Biblical World* paper of his contains such harmful opinions as these: That the New Testament writers could not free themselves from an interpretation of passages regarding the Messiah which was simply "Jewish"; that they felt constrained to write in a way that would approve itself to the (mistaken) preconceptions of Jewish Christians; that on this principle Matthew puts a meaning on a passage in Hosea which it never was intended to convey; that the reference to a certain statement in Isaiah he makes to apply to the Messiah only by "false etymology," and in general, that the idea of direct and primary predictions of the sufferings of Christ is "contrary to the modern view of the Old Testament" which these critics are so zealously pushing.

Yet, while thus teaching, such brethren as Prof. Curtiss we believe hold in their hearts the worshipful view of Jesus Christ, and are the sincere followers of the Lord. But may we not say that this is because of the foundation laid in their hearts in their earlier days, before what they call "the modern view of the Old Testament" had as yet touched their minds. Under these earlier convictions their Christian experience took form. That type, and the momentum, as we may say, of past years of ingrained religious conviction, and the power of the word of God over them, despite the fact that their present theories tend to discredit that Word—this holds them personally, beyond the influence of their erroneous speculations to take them away. But when we think of the younger generation of readers and students now constantly subject to the zealous propaganda of this destructive Biblical criticism, without having been first for long years, and during all the formative period of life, under the habitual and undisturbed sway (as their professors more fortunately had been) of teachings and views which honored the Scriptures throughout, "not as the word of men, but as it is in truth, the Word of God,"—when we think of this, we fear we are soon to see many who "concerning faith have made shipwreck."

SUPPORTING THE PASTOR.

Supporting the pastor is generally taken as a reference to salary paying. But let us apply it to the moral and spiritual support which people owe their minister.

Support him by attendance on his preaching, and by attention too. That parable of our Lord which we are accustomed to call the Parable of the Sower, the Germans name the "Parable of the Four Soils." And very fittingly, for the stress of the story is not so much on the seed as the different kinds of ground on which the seed fell. It teaches lessons to the hearer rather than to the preacher. "He that hath ears to hear let him hear." Be good listeners. Talk of the discourse afterwards. If a sermon has done you good tell your pastor so. Whisper it in his ear along with a warm pressure of the hand, and if there be a tear with the quiet word or a choking utterance all the better. That kind of approbation will not turn his head, nor make him vain, but will greatly help him and also do yourself good. And support him in what he preaches. Stand up for him and back him up when in loyalty to God's Word he may preach some truth which is obnoxious to the carnal and gainsaying mind, whose only test of doctrine is agreeableness to the natural man and its harmony with an earthly taste. Resist the temptation which sometimes besets a membership, or a session, that the minister of the pulpit better not touch on those subjects which cut across the grain in an unrenowned heart. Edward Payson at one time of discouragement in his remarkably blessed ministry said as an effect of his preaching that every mouth seemed open to revile and "Christians instead of supporting me seem to think it will not do to tell the whole truth, lest the world should be too much offended."

Support him in his work by yourself helping him therein. Paul speaks of his "fellow workers" and of his "helpers." The pastor is the leader indeed. But that implies that others are following. Otherwise he could not be called *leader*; he would

be but a lonesome traveller on the way. Correlative to the captain is soldiers of the line. Sometimes the people of a church are remarkably like the grammatical subject whose verb is in the passive voice—they think they are only to be "acted upon." They must wait for a pastor to warm them up, to "revive" them, and fairly carry them along, if not "on flowery beds of ease," yet in good strong arms. They seem to think of the whole church business as if they were each so much of inanimate substance, and that their minister is to "build them up" much as he would a stone wall, by sheer lifting power.

In this same mistaken spirit is another demand. They want a man who will "draw," as they call it. And they have a high standard of qualification for him of the pulpit in order to this "drawing." But let the Saviour's two-fold illustration of the matter by the branches of the vine which have life and sap in themselves, and the trees which yield fruit, give us a truer conception of what is meant by church life and growth. And when we wish for a minister who will "draw," let us also see the importance of a church that draws. Consider that side of the drawing question. By the example of intelligent and unvarying adherence to your own church, by uprightness of life ever "walking in wisdom towards them that are without", by kindly interest in the welfare of others, by Christian courtesy in the aisles, by due regard for the neat and seemly externals of the house of God, by a fidelity and cheerfulness in church work which can be seen and read of all men—surely these are some of the things that will help to make your church one that "draws."

THE LORD OUR DWELLING PLACE.

1. Associated with a dwelling place is the idea of shelter and protection. Inclosed within its walls there comes the sense of security against the perils of storm or ravage without. And so the gracious representation is that "the eternal God is thy refuge and underneath are the everlasting arms." "He shall cover thee with his feathers, and under his wings shalt thou trust." He is our "munitions of rocks," a "fortress," a "strong tower into which the righteous run and are safe." To the people of Israel in the time of their calamity, when they should be "cut off among the heathen and scattered among the countries," the beautiful promise was spoken that God would be to them "as a little sanctuary," and would gather them out of the enemies lands.

2. One's dwelling is the place of his habitual abode. It is more than a place of sojourn. It means far more than a stopping place in an emergency, or a tarrying place for a night. How much is signified when one asks the question of another, "where do you live?" Your home, as it were, is the seat and enclosure of your life. It is identified with your daily being. Year by year it is where you "go in and out." Thus in a real sense the Christian has his dwelling in God. This is not merely an occasional turning unto God, or repairing to Him for comfort in times of trouble. Much more than that is meant when the psalmist speaks of making "the most High thy habitation," and of "abiding under the shadow of the Almighty." Says the apostle "He that keepeth his commandments dwelleth in God." And when the Saviour speaks of our abiding in Him He uses a word which in the Greek text is kindred to that which He employs when elsewhere speaking of the mansions in his Father's house. It carries the idea of fixity and permanence.

3. The dwelling place is where our dearest and most vital interests cluster. It is the center of all our tenderest associations and endearments. The whole structure in which we dwell, the very door step, the rooms, the walls with their pictures and adornments—all seem to be linked with our intimacies and our affections. Here are our familiarities, our mutual trust, our freedom of intercourse, and here our whole innermost life is passed without restraint and without reserve. The simple terms "fireside," "family roof," one's own "vine and fig tree" are replete with tender sentiment, and bring to the mind the ideal of harmony, sympathy, affection and loving service. And all this fruitfully suggests the believer's favored and intimate relations with God. He "dwells in the secret place of the most High," and with Him who sees in secret are his closest and most sacred ties. He has fellowship with the Father. He dwells in the secret of God's pavillion. His desire is ever toward the Lord. With Him he holds those intimacies of communion which are formed when the closet is entered and "when thou hast shut the door," and when, as the hymn has it, "none but God is near." With God as his dwelling place, he well understands the cry of the psalmist, "Return unto thy rest, O my soul," and he is "at home" with God.

OUR PHILADELPHIA LETTER.

Thanksgiving day was duly observed in accordance with the president's and governor's proclamation. The sentiment of the president in the words: "And let us through the mediation of Him who has taught us how to pray, implore the forgiveness of our sins and a continuation of heavenly favor," was expressed also by the governor. A newspaper reports dissatisfaction among the Jews of the city, particularly with reference to "the mediation of Him," etc. Rev. Dr. S. Morias of the Mickve Israel congregation is the most moderate, saying the president may have made "a slip of the pen" or that the sentence may have been "framed thoughtlessly, so accustomed are the people to look upon the people of this country as Christians," saying also, "I have no objection to the prayer of Jesus, because in a measure, Jewish sentiments are expressed therein. * * I am decidedly opposed to the governor's proclamation, which seems purposely worded for the purpose of excluding us from participation." More decided objection is voiced by several others of our Jewish citizens and Rabbis. That the clear announcement of distinctly Christian sentiment is an innovation in the form of the presidential proclamation is true, though it is by no means true with reference to those issued in colony or state. That President Cleveland introduced it by a mere slip of the pen, or thoughtlessly, is an unjustifiable supposition. It may be difficult so to adjust a Christian statement as not to offend some citizens; and it is a glory of Christianity that it made this a tolerant country. We would not belittle the importance of separation of church and State, or of toleration. But it is also important to recognize God as manifest in Christ, for He is now the ruler of nations. And the courts, both of the State and nation, have recognized this. Chief Justice Brewer announced this from the supreme bench. And in this State the supreme court have long recognized it. Chief Justice Sharswood pronounced a certain will invalid, because it was bequeathed to set up an anti-Christian institute; and Girard's bequest to found his college for orphans was only saved, on the ground that the exclusion of Christian ministers from it was not an exclusion of Christianity, which has ever since been carefully taught by laymen. And in Pennsylvania it is absurd to think that Wm. Penn intended to ignore Christianity in his "Holy Experiment." Jews or others have no ground to object to the wording of these State papers, and the president followed not only a sound Christian principle, but has performed an important duty to the nation by this departure from precedent.

PRESBYTERIAN SOCIAL UNION.

At the Continental Hotel, last week, the Presbyterian Social Union held its monthly meeting. This is an association of elders and laymen of the Presbyterian church, corresponding to the Presbyterian Ministers Association. The laymen, however, meet only once a month, and accompany their discussions with a feast. Mr. Jno. Wanamaker assumed the chair as president. The event of the evening, was the address of Rev. Jno. R. Davis, D.D., of New York, the eloquent successor of Rev. Howard Crosby, D.D. His topic was the missionary character of the church. It was discussed in its relation to the city, the world, and the poor. His visit was welcomed heartily and his words fell gratefully on the ears of men, who are warmly interested in the evangelical efforts now making to win the whole city to Christ.

THE EVANGELISTIC WORK IN THE CITY.

The meetings for the evangelization of the city, began on December 7th, and closed with the meetings on Monday, the 14th inst. During the month of November, Rev. John Robertson, of Scotland; was the prominent evangelist; in December, Rev. Wilbur H. Chapman, of Bethany church, is most prominent, and Mr. Moody is expected on the last day. The central meetings have been well attended from the beginning and according to newspaper reports have numbered about 4000 at the Winter Garden circus. Some of the sectional meetings have exhibited almost as much interest. In Kensington district and in some of the more newly settled districts this has been most noticeable. The holidays will interrupt the central meetings, and perhaps end them. But with the opening of the new year efforts will be made to concentrate labor in the several congregations, when it is hoped that the fruits will be gathered.

THE PRESBYTERY OF PHILADELPHIA.

At the last monthly meeting of this body, Rev. B. L. Agnew, D.D., was released from the pastorate of Bethlehem church to take the office of secretary of the Board of Ministerial Relief. The acceptance of this position by the vice-moderator of the General Assembly, whose successful career as a pastor is well known, argues well for the Board. It has already accomplished much, but it is to be hoped that Dr. Agnew will be able to increase its usefulness. It has always seemed to the writer, that there is a large number of influential members of our churches who only need to have their attention directed to its special operations in order to enlist their contributions. Among them are sons and daughters of the manse, whose early years were spent where *res angusti domi* was an experience not forgot, ten, since God's providence has lifted them above it. It must be a grateful thing for such to minister to widows and orphans and to venerable ministers who are dependent for comfort on this fund. It will be a day to be remembered, when pensioners on it will receive a dividend from it equal to the average salary of the ministry. Dr. Agnew's advent to the secretaryship is a fitting occasion for its friends to rally to its renewed support, with the hope that it will soon have adequate resources to fulfill the purpose of its founders!

Among the matters of interest before the Presbytery was the appointment of a committee on the erection of a church building on a lot adjoining a Baptist church, against the injunction of the Presbytery. This involves the relation of the trustees of church property to the Presbytery. It also involves questions of contract and the obligations of the Presbytery to insure the church against loss in case of obedience to its injunction. The report of the committee is not yet made, but it is to be hoped that it will find some way to adjust the difficulty.

IN THE MINUTES OF THE SYNOD OF PENNSYLVANIA,

The narrative on the state of religion by Rev. DeWitt N. Benham, Ph.D., of the Presbytery of Pittsburgh, has attracted deserved attention. One fact alone, of many inviting remark, is that though presbyterial reports noticed "no general awakening," yet the aggregate of additions on examination was 12,740; above six per cent. of the total membership reported. "No other Synod of the United States presented as precious a record." This ought to call forth gratitude to God and strengthen faith in prayer for greater blessing in the future.

The most urgent interest of the Synod appears in the matter of synodical sustentation. Pennsylvania still fails to reach independence in its support of this cause. But it still aims at it with the assurance of hope. There is a double necessity for the work, in the number of old churches that have sent streams to new localities; and in the variety and numbers of foreigners that have swelled the population. A special report, by the Rev. J. W. Bischoff, emphasized its need among Germans. But a slight knowledge of the State would extend its necessity among the Scandinavians, Poles, Russians, Italians and Hungarians, who have made settlement among us in later years; not to speak of Chinese, Arabians and Armenians, who are found in smaller yet considerable numbers in our midst. We must evangelize these or they will demoralize us. And it is in this that the cause of Synodical Sustentation finds its greatest urgency. The Synod has sufficient resources for this work and it is to be hoped that wisdom and zeal will soon enable it to overtake it. For this, prayer ought to be made in all the churches.

MURRAY.

VALUABLE TESTIMONY TO FOREIGN MISSIONS.

This letter addressed to Dr. Ellinwood, is from one of the most distinguished of modern travelers, and one who has been converted to the cause of Missions since she began her travels. Dr. E. says, "this is exceedingly pertinent as showing that one who was at the beginning not specially biased in favor of Missions, instead of losing her faith in the cause by what she has seen, (and she has seen more of Missions than any other traveler that I know of in the last fifty years,) has become a most earnest advocate of the cause. Her various publications have shown this as related to different fields; and now comes this missionary appeal to the Presbyterian church which could hardly be surpassed."

SEOUL, KOREA, NOV. 2, 1896.

MY DEAR DR. ELLINWOOD:—

I thank you very much for your kind letter. In it you did not mention to what extent you had been able to grant the prayer of the earnest petitioners in Pyeng Yang for further instructors to be sent. I had hoped that the church on which you depend for your supplies of men and money would have been so deeply stirred by the news of the open door in Western Korea, that it would have sent not only two men but four. Therefore, it was a great disappointment to me on going on board the *Genkai Maru*, to find that Mr. Whittmore was the sole result of the earnest prayers and pleadings of Pyeng Yang one year ago.

I came to Korea a fortnight earlier than I had intended in order to attend the Presbyterian Annual Meeting, and I am very thankful that I did so, for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view and so much in harmony as in the way of carrying out. The difference of opinion on a few points which did emerge only accentuated the substantial agreement.

The accounts of work, specially of that in Pyeng Yang district, were absorbingly interesting. The harvest so far has fulfilled the promise of which I wrote to you on the spot nearly a year ago. The hearts of all present burned within them as we heard these reports, and the feeling of gratitude found fitting expression in the hearty singing of the doxology, "Praise God from whom all blessings flow."

But I confess that I feel very bad about the prospects for Korean work unless the church awakes to a sense of what the situation really is. I have no special interest in Korea, and in the three years of travel now drawing to a close, I have visited over one hundred mission stations and am not conscious of having felt a greater preliminary interest in the work at one then at another. To your Board the needs of all the stations under your care are probably equally present and claimant.

But I am bound to say that the needs of Korea or rather the openings in Korea have come to occupy a very outstanding place in my thoughts, and I should not be justified in withholding my view of them from your Board.

The Pyeng Yang work which I saw last winter and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. It shows that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the Divine justice and love of the atonement, and of the necessity for holiness, have the same power as in the

Apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith. But it is not in Pyeng Yang only but here in the Capitol, and especially through the women's work of which Mrs. Gifford is such a noble and faithful representative, that the seed sown so long in tears is promising to yield a harvest if the reapers come. And though in lesser degree, there are signs elsewhere that the leaven of the Gospel is working.

Eighteen years ago I spent a year in Japan chiefly in traveling, and visited missions everywhere. The Gospel was working there. There was as great a demand there as at Pyeng Yang for Christian teaching, and there was a great hope that if the teaching were provided Japan might be on its way to be a Christian country. So far at least as England was concerned the appeals for men sent during the following year were not responded to. The door which was open closed again, and we all know what the present state of Japan as regards Christianity is.

Now a door is opened wide in Korea,—how wide only those can know who are on the spot. Very many are prepared to renounce devil worship and to worship the true God if only they are taught how; and large numbers more who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. How widely the desire is spread and how great the movement is, Mr. Moffett will tell you far better than I can. I dread indescribably that unless many men and women experienced in winning souls, are sent speedily that the door, which the church declines to enter will close again and that the last state of Korea will be worse than the first. The methods of the mission are admirable in the training of the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the Gospel intelligently to their brethren. This work alone requires four times the number of men already in the field to carry it on! Yet on it perhaps more than on any other agency hang our hopes for the advancement of Christ's Kingdom in Korea. Truly "a great door and effectual" is opened. I sadly ask,—is it to close again?

Ere this reaches you your great quadrennial catalysm will be over and business men will once more know their position. Your church is rich in the silver and gold which are the Lord's. The abandonment of a few luxuries on the part of your members with an increase in the spirit of self-sacrifice might mean eternal salvation to many in Korea, but what a fearful responsibility it will be if the door closes! At Dr. Guinness' East London Missionary Institute there are men and women willing to come to Korea if a moderate sustenance be provided. The money value of a ring, of an evening dress, of a carpet, of a sea-side trip, would support a laborer for a year: I write strongly, I dare not apologize. I have been compelled to feel strongly by what I have seen and heard in Korea.

Yours sincerely and respectfully,

ISABELLA BISHOP.

FINANCIAL OBLIGATIONS.

The importance of meeting obligations promptly can not be too strongly emphasized. The failure of one person to pay a debt when due may prevent many persons from doing the same. This was illustrated by a check bearing the endorsement of six business houses that was shown us recently. It had paid a debt at a country hotel. It was then used to pay a farmer for supplies. He paid it to a neighbor on a loan. It was then sent to a commission merchant in a city as part of the payment of an order for goods. The commission merchant used it in the payment of a note in bank. So it seems that the different holders were able to meet their obligations, because the first debtor promptly paid his debt.

Much has been said recently about the limited amount of money to supply the wants of trade, and the need of increasing the volume of circulation to relieve the strain. The need is not so much more money, but rather the circulation of that which is in use. Money, or its equivalent, has as earning power only when circulated, and may represent the capital of many business men who kept it in motion by paying their respective obligations. If it is hoarded or withheld, it serves no useful purpose, and may result in great harm to those who have a right to expect its payment. There is no one thing that will do more to promote business activity than for every debtor who has the means to promptly pay what he can. Each payment, because of the prevalent methods of business, may mean, as in the case of the check, many debts canceled.—*Herald and Presbyter.*

PLATTE PRESBYTERY AND CHURCH ERECTION.

DEAR BRETHREN:

The Board of Church Erection has to date (Dec. 1st, '96) received nothing on this year from twenty-six of our churches. Will not the ministers and officers in these churches give the congregations at an early date opportunity to contribute to this worthy cause? It is not best to put off such a duty till the last moment. At our spring meeting of Presbytery, to be held in Savannah, Mo., we hope to be able to report to this cause that has been so helpful to us, something from each church of the Presbytery. As churches helped we are obligated to do nothing less, and will it not be done at once?

HENRY A. SAWYERS,
Chairman of Ch. Erc. Com. of Platte Pres.

WESTMINSTER LEAGUE.

Any person interested in the Westminster League will be supplied with a sample copy of the Form of Government, also a leaflet called "Why? Because," giving twelve reasons why a league should be established in every Presbyterian church, by sending a two-cent stamp to the St. Louis Depository, 1516 Locust Street, St. Louis.

The Family Circle.

A CHRISTMAS CAROL.

Lo! a star, ye sages hoary!
Lo! a wondrous star above!
He is born, the King of Glory:
He, our wondrous Star of Lovel

Lord of Life, Redeemer, Master:
Loud the Shepherd's welcome rolls:
He is born, the people's Pastor:
He, the Shepherd of our souls!

He, a child, and earth obeys Him!
Kings to Him their tributes give;
Rise, ye dead in sin, and praise Him;
He is born that ye may live!

In Thy lowly manger lying,
Prince of Might and Majesty,
Keep, oh, keep us, living, dying,
Humble, lowly, meek, like Thee!

When from earth we fail to borrow
Peace, for hearts and souls oppressed,
Child of sorrows, heal our sorrows!
Spirit, give our spirits rest!

THREE CHRISTMAS GIFTS.

Let me tell you a tale of the Christmas time
That comes from the legends old,
Of the Magi that came when Christ was born,
With their treasures and gifts of gold.

The first was a King of the Orient climes—
Melchior the name he bore;
He has come to worship a mightier King,
And own His Sovereign Power.

But no token comes from the Holy Babe,
No sign nor word is given,
For what are the treasures of all the world,
To the Lord of earth and Heaven?

Then Gaspar next his offering brought
More delicately rare;
'Twas the fresh and fragrant frankincense
That spake of love and prayer.

And the Babe looked down on the kneeling form,
And its lips just seemed to move;
For dearer to Him than treasures rare,
Is the incense of our love.

With a trembling step and a face of care
Baltassar bowed his head;
His gift was myrrh, the mourner's sign,
The memorial of the dead.

It spake of the sorrows his heart had known
And the story of earthly woe;
The heart-ache and the agony
That human bosoms know.

And the legend tells that the Gentle Babe,
As if seeming to understand,
Reached out its fingers, received the myrrh,
And touched the mourner's hand.

That Heart of love had felt the thrill
Of sympathetic grief;
And Christ had begun to drink our myrrh
And send us His relief.

—The Rev. A. B. Simpson.

CHRISTMAS CHIMES FROM MANY CLIMES.

Christmas is always a season of good wishes and loving-kindness.

In America almost all little children hang up their stockings on Christmas eve, to be filled by kind old Santa Claus. In Germany they make more of Christmas than they do in America. Everywhere the Christmas tree is used.

If a family is too poor to have a whole tree, a single branch only will stand in a conspicuous place, hung with a few simple gifts.

A week before Christmas St. Nicholas visits the children to find out who have been good enough to receive the gifts the Christ-child will bring them on Christmas eve.

It is a very usual thing to see on a German Christmas tree, way up in the very topmost branch, an image or doll representing the Christ-child, while below are sometimes placed other images representing angels with outspread wings.

After the tree is lighted the family gather round it and sing a Christmas hymn.

In France may be almost universally seen representations of the manger in which Christ was born, with figures of Mary and Joseph and the child Jesus, and the cattle feeding near by. Often these representations are decorated with flowers, and lighted candles burn softly before them.

In Norway the people have a delightful custom of putting on the roof of the barn, or on a pole in the yard, a large sheaf of wheat for the birds, who fully appreciate their Christmas feast.

In England almost every one who can do so has a family party on Christmas eve. Young and old join in the games, many of which belong especially to Christmas time. From the ceiling of one of the rooms a large bunch of mistletoe is hung. If any little maid is caught standing under it, the one who catches her has a right to take a kiss from her rosy lips.

In Holland the little Dutch girl puts her wooden shoe in the chimney place ready for gifts just as the little American girl hangs up her stocking.

And so in some way, all over the Christian world on the eve of the twenty-fifth day of December, the birth of our Lord Jesus Christ is celebrated. Everywhere the Christmas chimes are ringing out the message the angels brought to Bethlehem: "Peace on earth, good-will to men."—*Florida Christian Advocate.*

THE CHRISTMAS TREE.

In thousands of Christian homes the Christmas Tree will be at the coming festival a center of delight. The evergreen tree with its burning tapers will afford the keenest pleasure to young and old. It is surely worth while to bring the tree from the forest and to decorate it as beautifully as affection can suggest, if only to strengthen the bonds of the household, and to give the children an innocent pleasure which will linger as a sweet recollection to the end of life.

There are some people who regard the Christmas tree as depreciated by the fact that it cannot be said to be exclusively of Christian origin. It is known that before the introduction of Christianity the Germans sometimes brought Yule-trees from the forest and decorated them for their festivals. What they were intended to symbolize it is now impossible to say, but that it was not evil is evident from the fact that they were not repudiated by Christians, and that for more than a thousand years the Christmas tree has served as an object lesson in teaching precious truth. It is surely not creditable to the Christian church that she took up something here and there from the heathen; but it is her glory that she has been able to employ it for the grandest purposes of the kingdom of God.

An eminent minister in discoursing on the significance of the Christmas tree represented it as an emblem of our Lord Himself. He is in Scripture called the Branch and the Rod of Jesse. The tree of life in the garden of Eden was a type of Him who is the Tree of life eternal. The evergreen branch which decorates the Christian home represents Him who remains unchanged throughout all the ages. The lights that shine among the branches of the tree that glorifies our homes on Christmas eve are but a symbol of Him who is the true light of the world; without Him all would be darkness, without a ray of celestial hope. At the time of the Incarnation the world had reached its lowest depths; but the Light shone into the darkness, and the Light was the Life of men. Ever since the appearance of that light men have not been left to walk exclusively in darkness. Though there have been times of deep depression, the light that first shone at Bethlehem has remained to guide the

earnest, loving soul. The gifts which in our homes are grouped around the Christmas tree, are but reminders of the grander and more glorious gifts which God has given us in Jesus Christ. The message of the angels has not lost its significance. "Fear not," said the shining messenger; and through the grace which has been given us, we no longer dread the darkness. We have received a message of glad tidings; for "unto us is born this day in the city of David a Saviour which is Christ the Lord."—*Sel.*

HINTS FOR CHRISTMAS.

At this season everybody is thinking of the coming of Christmas. I think it is the most delightful season in the whole year. One is always happening upon beautiful mysteries. You enter a room, and you see somebody hastily covering up what she is doing that you may not observe it, or you hear people in the family talking in low and confidential tones.

But it is charming to save up one's money and spend one's spare time in preparing presents for those one loves. The charm of a present is in its suiting the person who receives it. As a rule, a grandmother does not care for precisely the same sort of thing that is agreeable to a child of ten. You would not give a pair of skates to a cripple, nor a book of fairy tales to a grave elderly person who would probably prefer a sober history.

It is nice, if possible, to make one's presents with one's own hands, because nothing is so delightful as to receive a gift into which love and thought have gone. If I find in my Christmas stocking some dainty lace which a dear girl has been knitting for me, or a beautiful scarf for my head, then I know that she thought of me a long time before, and planned what to do for me. A set of dollies, towels embroidered with a pretty device or a monogram, a dainty handkerchief, a pair of bedside slippers, a little case in which to keep a fountain pen; for a gentleman, a shaving case; a box of paints for a child; a pretty game or some beautiful little thing in silver—will make happy the one on whom you bestow it. And books make charming gifts; so does a calendar.—*Harper's Young People.*

"Brown's Bronchial Troches" are unequalled for clearing the voice. Public speakers and singers the world over use them.

HOME-MADE CHRISTMAS GIFTS.

Something unique and convenient is the folding waste-paper box or basket, so easily packed in the trunk when going for a visit or a short stay anywhere. To make this basket, take heavy card-board and cut eight pieces, each about eight inches square; cover them with plain or figured duck or linen—a deep golden brown flecked with dull red and yellow is artistic. Cover the eight pieces and overhand them finely together in pairs, so that the four sides of the basket are formed. Make a similar fifth square for the bottom. In overhanding the pairs together leave one side of each square open until a piece of the duck has been slipped between. The outer edge of this piece of duck slip between the pieces forming the bottom square, and leave enough loose so that the four sides can have play to fold down on the bottom, one square over the other. To have the basket in readiness for use, tie the four sides together at the top corners with bows of satin ribbon two inches wide.—*Harper's Bazar.*

False Economy

Is practiced by people who buy inferior articles of food. The Gail Borden Eagle Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

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CREAM
BAKING
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MOST PERFECT MADE.

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

CHRISTMAS "DON'T'S".

Don't give presents after you have complained for weeks to all your friends about the nuisance of the custom. Christmas can be celebrated other ways, and giving gifts ungraciously is one of the most graceless things in the world. If you will give them and still hate to, keep your hate a secret.

Don't take the tone that you are "cut up" if some one for whom you have nothing gives you a present. The thing is not supposed to be a matter of bargaining; preserve a decent semblance of a Christmas spirit, and repay the obligation, not by a tardy responding gift, but in some other way at some other time if you want to.

Don't give any one bric-a-brac or pictures unless you are morally sure you know his taste. Presents that must be displayed are apt to be a great strain on the affections; no matter how the receiver may hate them, he must father them and deface his rooms with them, or insult the giver. Now a book, for instance, even if the receiver don't like it and don't want it, can be tucked away among other books and forgotten, but an ugly vase we have always with us—at least till we can plausibly meet with an accident and smash it. Don't write your name or anybody else's on cards if you send them; no one can keep a lot of such truck, and it is often highly convenient just to send it on its travels to carry Christmas greeting to other people; and why not?

Don't give presents in the wrappings they were sent from the shop in; it is like throwing a bone to a dog; less expensive presents and a little fancy paper and ribbon and a few sprays of holly and mistletoe administered with taste will be a deal more satisfactory and Christ-masy.

Don't neglect to lay in a stock of some simple things like handkerchiefs and sachet bags for unexpected emergencies, if you like to meet various people with a reasonable token.

Don't put everything off to the last, because you had better for the joy of your friends give nothing than to wear yourself out and be as cross as two sticks when the blessed day comes.

Don't oppress children who are satiated to sadness with toys already by giving them more; there are other ways of making them happy, or if there are not it is because they are satiated with every pleasure and are the most pitiful beings alive; in that case let them try doing something for poor children who are blessed in powers of enjoyment, and see if the capacity won't prove catching.

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.

Our Young People.

MISS JERUSHA'S SURPRISE.

In a large old-fashioned nursery five children were very miserable together one Christmas eve. Now and then the larger of the two boys brought his fist down energetically upon the nursery floor. Willie Hodges was sitting with his short legs wide apart, and he brought his fist down between them. Each time Willie thumped the nursery floor he cried out bitterly, "I don't believe it!"

Claudia Jerusha, nursing her dolly, swayed mournfully to and fro in her small rocking-chair with the high, red velvet back.

"You shan't know anything about it," murmured Claudia Jerusha, pressing Miss Clarinda, the doll, close to her heaving little bosom. "You shall wake up in the morning and find my own gold breastpin in your stocking!"

Stretched out before the little wood stove, gazing with large, tearful eyes into the glowing coals, that showed themselves at the "draft" and occasionally tumbled forward upon the hearth, was Isabel Hodges, the plumper of the twins.

"I wish mother would come home," whispered Isabel; and then she rolled over the nursery floor to the thin little twin and put her arms about her. "Don't you wish mother would come home, Aggie?" she asked.

"Why don't my mother come home?" whimpered Aggie, and thereupon the twins began to weep.

The sound of their weeping grew and grew. Claudia wailed to her dolly; Willie banged his head upon the floor, and little Joe, away off in a corner, set up a regular howl. Then the nursery door opened and Miss Jerusha came in.

"Stuff and nonsense!" exclaimed Miss Jerusha. "I never knew before that children were so very silly. But I have said to Joe time and again that it was a shame to feed you on fairy tales."

When Miss Jerusha called their father "Joe," the young Hodgeses, who had quieted a little when she came in, began to wail afresh. To have a father who was far, far away called "Joe," just as if he were a boy; oh, it was miserable!

"It isn't a fairy tale about Santa Claus!" murmured the twin, who had rolled away from the beautiful sight of the coals tumbling out on the stove hearth. "He's come here every year yet!"

"Oh, go 'long!" exclaimed Miss Jerusha. She stood up tall and gaunt and gazed around on her nephews and nieces. "I perceive that a practical lesson is essential in order to get rid of all the visionary stuff that Joe and your mother have been crowding into your brains," she said. "When you find your stockings empty to-morrow morning, blame them, not me."

She went to the fireboard and shook it to make sure that it was firmly in place. "No one is to loosen the fireboard, remember!"

Oh, it was, indeed, an awful Christmas eve.

"Santa Claus isn't going to mind," said Willie, hopefully. "He will come up the steps and through the door."

"Rover won't bite the little reindeer," said Aggie, tenderly, "and the monkey helping to drive will tell Rover that it's Santa Claus."

Miss Jerusha put her fingers to her ears. "I am going to lock the door!" Those were her next ominous words.

"He can creep through the key hole," said Joe.

Miss Jerusha deliberately turned the metal flap over the keyhole.

"Now every one of you jump into

Scott's Emulsion



of Cod-liver Oil, with Hypophosphites, is the best warmth-food. Thin people, people with poor blood, who are easily shaken by a cold wind, take Scott's Emulsion. It makes good blood, improves the appetite, increases flesh, furnishes bodily warmth, and prevents the ill results from colds, coughs, and exposures.

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bed," she said; "you've been undressed for the past hour." Then she went out and locked the door.

There was silence for a minute in the nursery before Joe said, "When Santa Claus finds the fireboard in tight and the door locked, he'll think we don't want him. I wish father and mother would come home and Aunt Jerusha would go away!"

Claudia Jerusha sat up in bed. "Suppose Aunt Jerusha is right?" she said; feverishly. "Suppose there isn't any Santa Claus? Suppose it really was father and mother all the time?"

"I don't believe it," said Willie.

"But when he finds the fireboard is tight and the door locked, he'll think we don't want him," sobbed the fat little twin. "Oh, I wish we could move the fireboard a little!"

"He won't bring us anything unless we are good," said Claudia, "and mother told us to mind every word that Aunt Jerusha said."

"But she didn't know about the fireboard!" sobbed little Joe.

There was some one else in the large old house who was almost as unhappy as the children. Uncle Denis, down in the kitchen, couldn't enjoy his pipe. His withered hands trembled as he took from his pocket a bunch of keys and shuffled them thoughtfully.

"Tell dem chillens dar aint no Santa Claus!" he muttered. "Dat was a scarecrow trick. So she done locked de nursery door and hammered in de fireboard! She's no kind of a person for to leave in care 'o chillens, I's gwine up to de nussery," he said, nodding about.

The colored woman in the kitchen laughed softly as Uncle Denis crept cautiously out the door.

"Dem chillens aint gwine to suffer while dey's got Uncle Denis," said the turbaned cook. "He's mighty mad 'bout dis Criss Kingle business. He reckon de pappy and de mammy's de ones to say if ole Santy livin' or no."

Uncle Denis crept cautiously up the house-steps until he came to the nursery. The children, lying in their beds, listened to the fitting of a key in the lock of the nursery door.

"It's Santa Claus," whispered Willie; "if he finds us awake he won't give us anything."

Little Joe, who was very much afraid of meeting Santa Claus face to face, shut his eyes very tight and covered up his head; but the little thin twin said bravely, "I would rather it would be good Santa Claus than Aunt Jerusha."

The young Hodges, however, were very much relieved when Uncle Denis's black head preceded his brown-clad body into the room.

"Sh-s-s-s-s! Land sakes alive, don't say nofin' out loud," ordered Uncle Denis, in a mysterious whisper. "I come up for to talk over dis here Criss Kingle business. Your Aunt Jerushy, she say for sure he wa'n't comin'?"

"Uncle Denis," said Claudia, winking and blinking her big eyes, "Aunt Jerusha says there isn't any Santa Claus. She says that father and mother filled our stockings."

"Perhaps people that haven't any children don't know," suggested Aggie.

"Dat's so!" cried Uncle Denis. "Your

pappy and mammy, dey's far enough away dis year. You-all aint feard he ain't comin', is you?"

"You let the door stay open when you go out, won't you, Uncle Denis," asked Willie.

"I see got for to lock de door," said Uncle Denis; "but Criss Kingle he bou'n for to git here somehow. You leetle chillens up here in de nussery, you don't hear nofin' 'bout de hard times, I reckon?" I got to tell you som'n 'bout de hard times!"

The children came very close to him, and he took little Joe in his lap and cuddled the little bare feet in his black hand.

"De ole Criss Kingle dis year," said Uncle Denis, "he been smokin' mor'n he ought to, and he been a-chawin' more tobacco'n he ought to. He say to ole Mis' Criss Kingle last night, he say, 'I can't give no sech fine presents like I done give last year, I can't do it; I been spendin' too much money.' Some de things dat ole man gwine to tote in dis here nussery to-night 'll make you alls laugh, I reckon!"

He looked at the children wistfully as he finished. They smiled back at him.

"We're not going to laugh at anything he brings us," said Willie.

"No, indeedie," said the fat little twin.

"Tell us something more he said to old Mrs. Criss Kingle," said little Joe.

"He say to ole Mis' Criss Kingle," continued Uncle Denis, "yo' got to bake some leetle cakes and he'p me out. You got to bake some leetle hossy cakes, and dog cakes, and pig cakes, and bear cakes, and rat cakes; you got to he'p me out, and Mis' Criss Kingle she say she would."

"Will she make cakes something like Aunt Kitty's?" asked Joe.

It was delicious to lie there in Uncle Denis's arms, and know for sure that Santa Claus wasn't going to forget them.

The children brought their stockings and watched Uncle Denis as he hung them in "a plain row" on the chimney-piece.

"If you would pull the fireboard out a little it would't matter," said Willie.

"I dassen't do it," said Uncle Denis,

and I got for to lock de door. De mist'ess thiuk a ole black bu'glar got up here ef I don't lock de door."

Then a sudden light came into the eyes of Uncle Denis, and he cackled almost silently. "I tell you what; anybody in dis nussery got a bit of string?"

"I have," said Willie. "What do you want it for Uncle Denis?"

"I gwine to hang it out de winder for de Criss Kingle to climb up on," said the old man.

They were happy children after Uncle Denis fastened the string, and helped them back into their beds. They fell asleep to the soft footfall or the memory of it upon the house stairs.

It was very early on Christmas morning when Miss Jerusha turned the key in the nursery door and entered the room; but she had heard the uproar in the room already. Her five nieces and nephews were sitting up in their beds. Before each were the contents of the emptied stockings.

Never before had Criss Kingle brought such dear funny little things as they found in those stockings—lots and lots of tiny tin spoons and forks, and little tin buckets and soldiers, and little rakes and hoes; and a candy peppermint basket for each one.

"I should say Mrs. Criss Kingle can make cakes better than Aunt Kitty!" said the thin little twin, holding up a funny little cake man with a hat and boots.

"I should say she can!" said the little fat twin, laughing softly over a ginger-cake baby.

"It is the nicest Christmas we ever had, Aunt Jerusha," said Claudia Jerusha; "the very, very nicest."

"He got up on the string hanging out the window," explained Willie, in answer to Miss Jerusha's dumb look of surprise.

Miss Jerusha went to the window indicated by little Joe's fat finger, and looked out. She saw fluttering below her a delicate cotton string. And when Miss Jerusha turned around to her nephews and nieces again they saw that she, too, believed in the dear old Criss Kingle.—*Louise R. Baker.*

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Ministers and Churches.

ST. LOUIS AND VICINITY.

At the last communion service in the Clifton Heights church, the pastor, the Rev. J. A. Galegher, received five new members in fellowship; baptizing one adult.

MISSOURI.

KANSAS CITY, PRESBYTERIAN MINISTERS' ALLIANCE.—At the meeting on Monday December 14, Rev. Charles W. Hays, of the Western Highlands Church, Kansas City, Kansas, read a paper on the question, "What shall be done with members who remove permanently from the bounds of the church to which they belong without taking letters to the church within whose bounds they live?" The writer stated that there were many such cases, and that pastors sometimes advised their members to retain their membership in the church from which they had removed, and whose services they could not possibly attend. He expressed a liking for the provision of the Southern Presbyterian church which gives to the sessions of churches within whose bounds such members live jurisdiction over them. The paper was highly commended, and elicited a good deal of discussion all on one side. It was the unanimous opinion of the pastors present that pastors should advise their members when removing permanently to take their letters to the churches within whose bounds they expect to reside.

The Alliance discussed the question as to whether there should be an effort to carry out the program of the various boards of Foreign Missions for the second week of January. The question will be decided at an adjourned meeting December 28th.

The sons of a wealthy brewer propose to erect a monument to the memory of their father at the intersection of Main, Delaware and Ninth streets, known as the Junction. It is to be in the form of what is called an exhaedra, which is said to mean a shelter, and it is promised that it shall be a work of art. It looks to many like an advertisement of the brewing business. The Alliance unanimously adopted the following resolution proposed by Drs. Jenkins, Neel and White, as expressive of their view on the subject:

Resolved by the Ministerial Alliance of the Presbyterian churches, that it is contrary to a sound and just public policy for the city to permit the use of its streets and public spaces for promoting private interests; and that the few such places owned by the city should contain permanent memorials only of such citizens as have been eminent for their service to the State.

MINNESOTA.

ROUND LAKE.—This church is prospering under the care of Rev. H. C. Carter, an evangelical Q. A. K. resident here, who has served for a year with small compensation, and without aid from the Board. Twelve members were received last Sunday as the partial fruit his labors.

HERON LAKE.—Rev. C. E. Davenport, has given up his work at Kinbear and Dunder and will devote himself entirely to the development of this important field. A new church edifice is almost completed.

KIMBRAE.—Rev. Robt. Tweed, has moved into the parsonage and begun work with this church together with two other points.

ISLAND LAKE.—This church has suffered a great loss by the return to Scotland, of some of its most influential members. A beautiful house of worship was recently dedicated.

DULUTH.—The First church, Rev. Dr. Cleveland, pastor, lately received 25 additions to its membership. The church moreover has been paying off old indebtedness on the property.

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

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

Hall's Family Pills are the best.

NEBRASKA.

KENESAW AND BETHEL.—Lately the Bethel church, part of Rev. C. H. Brouillette's charge was thoroughly renovated. Inside and outside it was made a new building with an outlay of only \$58 in cash, but about 60 days' work were donated, the pastor himself giving 17 days. The Kenesaw church underwent a similar treatment a year ago. So we now have two neat comfortable churches, good meetings, reasons to be encouraged. But we need more spirituality.

CORDON.—For the last few months this church has been under the pastoral care of the Rev. David Castler, who has taken this field in addition to the work at Rushville, for the purpose of saving the sacred funds of the Home Mission Board. Since he began regular services the people have been encouraged to complete their house of worship by the purchase of oak pews, and handsome pulpit chairs, so that the building is now ready for the formal dedication services.

LEXINGTON.—The labors of the Rev. J. C. Redding at this place came to a close some weeks since. The meetings were largely attended, the place of business being closed early in the evening to give the people the opportunity to be present at the preaching service, which were very impressive. Many persons have been brought to Christ through his faithful efforts.

WOOD RIVER.—At the close of a series of evangelistic meetings held in our church here by the Rev. J. C. Redding, the pastor, Rev. S. R. Belville, received into church fellowship eighteen new members, eight of whom received the ordinance of baptism. Among those accessions were ten heads of families. This large addition, all on confession of faith, has given our people fresh courage to push forward the work in this community. Others will doubtless profess their faith in the near future.

FULLERTON.—The many friends of the Rev. John C. Irwin will be pleased to learn that his health has been so much improved that he is able to occupy the pulpit of our church here, where he labored so many years as the first pastor. He moved here on account of continued ill health, and of late has continued to make improvement. It is fondly hoped that he may soon be entirely restored to his former physical vigor.

WINNEBAGO AGENCY.—Since the meeting of synod, the Rev. W. T. Findley of our church here has been carrying forward evangelistic meetings among the settlers on the Reservation, assisted by S. S. Missionary Mr. W. D. Reaugh and Rev. L. W. Scudder, Rev. Allen W. Comstock of Pender also assisted four evenings. Eleven new members have been received into the Emerson church as a result of these special services, and at a point near Flournoy there are a score of persons who wish to profess their faith in Christ, and be joined together in a church organization. This will probably be accomplished as soon as the Committee of Presbytery having the matter in charge can give the proper directions. A series of meetings at the Agency has been begun, and it is hoped that many of the Indians may be brought to Christ.

BEATRICE.—The pastor of our First church at this place, preached his fourth anniversary sermon on the first Sabbath of this month. During the four years of this pastorate, the Rev. Dr. J. D. Counterline has received into church fellowship over four hundred persons, has attended forty-two funerals and has united in marriage thirty-five couples. Two of the young men of the church have been ordained as ministers, an one is in the Senior class in the McCormick Seminary. During the four years the congregation has contributed to all purposes the magnificent sum of over \$36,000. About \$4000 of this amount has been contributed for religious and educational work outside of the local church. A mission S.S. has been well sustained. There are three Christian Endeavor societies, all of which are in a flourishing condition. One of these societies is taking steps to support a native missionary in India. The ladies of the church are wide awake and aggressive in their missionary endeavors. The home Sabbath school is largely attended, and contributes to both home and foreign mission work. Both the manse and the elegant house of worship have been erected during the last four years. Both pastor and people have great reason to "Thank God and take courage."

ILLINOIS.

SHREVEVILLE.—Rev. Wm. H. Lloyd after six years of successful pastorate, has resigned, and preached his farewell sermon Dec. 20th. He goes immediately to Brooklyn, N. Y., where he has a brother in the ministry.

MORRISONVILLE.—Rev. E. N. Ware who has supplied this church for some months, has left, having accepted a call from the church in Bedford, Iowa.

MATTOON.—The Synodical Evangelist, Rev. J. H. Rose, has completed his engagement in the Mattoon Presbytery. He held meetings at Greenup, in conjunction with the pastor, Rev. E. P. Rankin, at Pleasant Prairie, with the Pastor, Rev. G. W. Fisher, and at York, with the Pastor, Rev. C. Bristol. In each of these places the meetings, lasting about two weeks, were very successful. The church members were quickened and encouraged, and the careless awakened with a goodly number of conversions. Mr. Rose's methods are simple and quiet, but he draws and holds full houses, and interests all classes. The Synod's Committee is to be congratulated in securing him for this work, as he is evidently the right man for the place. He excels in the pastoral supervision of vacant churches, and in stirring them up to increased effort financially.—S. M. M., Chm. H. M. Com. Mattoon Presbytery.

OLNEY.—Evangelist Williams is conducting a union meeting here. Seventy persons have already expressed in different ways their desire to lead the new life.

INDIANA.

LAGRANGE.—Rev. E. L. Williams, Evangelist, has recently conducted a series of meetings here. Some sixty persons signified their intention of leading the new life. Of that number thirty-seven have been received into the church.

HANOVER.—The Presbytery of New Albany, Dec. 7th, released the Rev. W. S. Barnes, by a dissolution of his pastorate of the First church of Madison, Mr. Barnes having received a call from the First church of Council Bluffs. With no little sorrow of heart the church concurred in the request of their pastor. In dismissing Mr. Barnes to the Presbytery put upon record their high appreciation of him as an able minister of the Gospel; a successful pastor and a faithful presbyter.—S. C.—One of the oratorical contests of Hanover College occurred in the Presbyterian church of Hanover, Ind., on the night of Dec. 10th. The contest was in the first place for a prize of fifty dollars to be awarded to the best writer and speaker. In the second place the successful contestant won a place in the State oratorical contest in Indianapolis, in January, in which the best writers and speakers of the different colleges of the State take part. The successful contestant on this occasion was E. E. Planet, of Marion, Indiana.—A. Y. U.

ROCKFIELD.—An interesting meeting is now in progress in the Presbyterian church of Rockfield. The pastor, Rev. A. E. Ewers is assisted by the Rev. A. G. Eaglison of Winterset, Ohio, who is devoting his time to evangelistic work. Any pastor or church wishing his services, can address him at Rockfield for a short time; he offers his services without charge save for expenses.

NEW JERSEY.

WENONAH.—The First Presbyterian church has extended a unanimous call to Rev. R. Hilliard Gage of South Orange, N. J. Mr. Gage began his labors in Wenonah on Sabbath, Dec. 13th.

COLORADO.

FORT MORGAN.—Rev. C. B. Ward preached the anniversary sermon of his work here. There have been 35 additions to the church, 19 by profession. Contributions have been made to all boards.

CHANGE OF ADDRESS.

Rev. J. M. Smith, from Walnut, Iowa, to Conrad, of same State.

Rev. James Lafferty, from Lutesville, Mo., to Washington, of same State.

Rev. A. M. Elliot, late of El Paso, Texas, may now be addressed at Tower Hill, Ill., in Mattoon Presbytery.

Obituaries.

[For obituary notices of ministers, of 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.]

REV. JOHN N. McCLUNG.

The Rev. John N. McClung, died at Springfield, Mo., Dec. 7, 1896, after a lingering illness of several months. Brother McClung was born in Adams County, Ohio, Sept. 24, 1831, graduated from Miami University, 1856, and married, Sept. 30th, of the same year, Penelope Taylor, at Bainbridge, Ohio. He was admitted to the bar in Hamilton County, Ohio, in 1858, and in 1861, enlisted in the Union Army. He began his ministerial labors in 1873, and was licensed by the Presbytery of Portsmouth. In the 23 years of his labors he has never been without a charge and has served the following churches: Decatur and Rushville, Ohio, two years; Decatur and Winchester, Ohio, two years; Paola, Kansas; Wellington, Kansas; Emporia Presbytery as Evangelist; Junction City, Kansas, five years; Independence Kansas; Oswego, Kansas; church of the Covenant, St. Louis, Mo.;

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ST. LOUIS, MO.

Monett, Mo. On the last Sabbath of April 1896, while conducting the evening service he was stricken with nervous prostration from which he never fully recovered. During his service in the army he had contracted chronic troubles that never left him, and for several years his health had been failing. In August 1896, he moved to Springfield, Mo., where he hoped to recuperate with rest. But he died at the Sanitarium in that city, Dec. 7, 1896. The funeral services were conducted in the Second Presbyterian church, by Rev. E. E. Stringfield, assisted by Rev. E. L. Renick, and the remains were interred in the Maple Park Cemetery. The wife and five children survive him. All the children are married except an invalid son. Brother McClung admirably combined the functions of pastor and evangelist. He was a strong preacher and his sermons were largely expository. In his ministerial life he exalted the Word of God and honored the Spirit. The call of the Holy Ghost to the ministry and the appointing of the Holy Ghost for service were favorite themes with him. His heart like the heart of the Master went out after the unsaved and he literally wore his life away in the effort to bring men to Jesus and make them like unto Him. Even in his lingering sickness he longed to recuperate enough to engage once more in Evangelistic effort. With all this he was a fearless foe of worldliness and an earnest advocate of a higher Christian life. We that knew him best loved him most and feel that our lives are better for having known him. Memorial services have been held at Monett, Mo., and Junction City, Kans., two former charges.

E. E. STRINGFIELD.

Marriages.

LEOPOLD-BROYLES.—At 1208 S. 12th St., Louis, Dec. 15th, by Rev. D. M. Hazlett, Mr. Albert Leopold and Miss Maggie Broyles, both of St. Louis.

WHITLOCKE-MCMILLEN.—In Pana, Ill., Dec. 16th, by Rev. E. W. Clarke, D.D., Marcus Littell Whitlocke, Esq., and Miss Mary Edith McMillen, all of Pana.

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THE CENTURY IN 1897.

ALL NEW FEATURES.

The Century will continue to be in every respect the leading American magazine, its table of contents including each month the best in literature and art. The present interest in American history makes especially timely

A GREAT NOVEL of the AMERICAN REVOLUTION

its leading serial feature for 1897 and the master-piece of its author, Dr. S. Weir Mitchell. The story, "Hugh Wynne, Free Quaker," purports to be the autobiography of its hero, an officer on Washington's staff. Social life in Philadelphia at the time of the Revolution is most interestingly depicted, and the characters include Washington, Franklin, Lafayette and others well known in history. It is safe to say that the reader of this great romance will obtain from a clearer idea of the people who were foremost in revolutionary days, and of the social life of the times, than can be had from any other single source. The work is not only historically accurate, but is a most interesting story of love and war. The first chapters are in the November number. Howard Pyle will illustrate it.

CAMPAIGNING with GRANT.

By Gen. Horace Porter,

is the title of a series of articles which has been in preparation for many years. Gen. Porter was an aide on General Grant's staff and a close friend of his chief, and the diary which he kept through the war is the basis of the present articles, which are striking pen-pictures of campaign life and scenes. They will be fully illustrated. The first one is in the November Century.

A NEW NOVEL BY MARION CRAWFORD,

author of "Mr. Isaacs," "Saracinesca," "Casa Braccio," etc., entitled, "A Rose of Yesterday," a story of modern life in Europe, with American characters, begins in November. The first of a series of engravings, made by the famous wood-engraver, T. Cole, of the old English masters also is in this issue. New features will be announced from time to time.

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A CHRISTMAS MISSIONARY ENTERTAINMENT.

(Concluded from page 5.)

arrow like that his Indian father and mother made for him.

The little African could be sleeping in his hammock and have suitable toys. The little Chinese child on his little bed of bricks with his curious little carved idol to play with.

A little Turk would look very sweet on a cushion embroidered, etc., with a doll in Turkish costume.

The little Esquimaux baby could be found in his covering of skins.

The program can be varied to suit the ideas of the committees. Each can represent the children of the nations they know most about and whose costumes they can find time to fix up.

A pretty device would be to raise the flag of the nation over the bed of each child. Every one can consult a Webster's dictionary and find the flags of different nations there represented in colors, and copy them in any cheap cloth.

Merry Christmas to you all, brothers and sisters, and don't let us forget our brothers and sisters less unfortunates in other lands.

A nice way would be to send the little folks in their queer costumes around the audience to take up the missionary collection afterwards. S.

A GIRL THAT MAKES MONEY.

Dear Editor:—I am tired of answering letters from people who heard of my success selling \$5 Vapor Bath Cabinets to families and physicians. I make money the year around. Last month \$109 right around home. Bay of K. World Mfg. Co., Columbus, O. They are reliable and have been very good to me. Cabinets furnish Turkish and Medicated Vapor Baths at home. Are cleanly and healthful. Beautify the skin and absolutely cure Colds, Rheumatism, Neuralgia, Malaria, Bright's Disease and all Blood, Nerve, Skin and Kidney troubles. Saves Dr. and medicine bills. Anyone can make money at this business. * DAISY B.

MISSOURI NOTES.

PLEASANT RIDGE.—On Dec. 15th, a church was organized at Pleasant Ridge, Macon county, Mo., by the Rev. M. H. Brady and others, of the Home Mission Committee of the Presbytery of Palmyra. Eighteen members were received, one adult and one infant baptized, two ruling elders and two deacons ordained and installed. The new church will be supplied by the Rev. L. Keeler, in connection with New Cambria.

ETHEL.—Special services have been in progress at this place for more than four weeks. Mr. S. A. Meredith, Sunday-school missionary of the Presbytery of Palmyra has been here at work all of the time, while four or five ministers of the Presbytery have done the preaching. Twenty-three members have been received, one elder and two deacons ordained and installed. The church is now in the process of buying the new Union church building, the only church building in this new town, a property costing about \$2,500. The field is an unusually hopeful one.

KIRKSVILLE.—Rev. M. H. Bradley, pastor, hopes to announce at the next communion the names of about thirty new members, half of whom have already been examined by the Session.

CLARENCE.—A week's special services just held at the Clarence church, resulted in the reception of one member, the baptism of three infants and the ordination and installation of a much needed elder.

MARCELINE.—On Dec. 13th, six members were received into this church. Special services are to be held here in January by a committee of Presbytery. The church is taking steps towards building a house of worship.

MACON.—The Rev. W. A. Stephen has moved with his family to this place, from Carlisle, Ohio, and has undertaken the supply of the church. Mr. Stephen receives a very cordial welcome by the entire church.

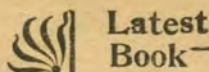
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A bride is always interesting. When a woman becomes a bride she is making one of the great changes in life. She is entering on duties entirely new to her—duties, which she is all too often wholly unfitted and unprepared for. It is a woman's duty, as well to herself as to her husband, that she shall be strongly healthy in every way—particularly in those organs which are to be called into play in bringing children into the world. Weakness and disease of the organs distinctively feminine undoubtedly cause much of the misery, unhappiness and incompatibility of married life. A woman whose nerves are continually nagged with torturing pains, whose vitality is low, and whose strength is unequal to her daily tasks does not find it possible to be always amiable and cheerful. And yet, amiability, cheerfulness, good looks and vivacity are the things most expected by a husband. Every woman may have these things if she will make and keep herself strong and healthy. The way is simple. It leads to Dr. Pierce's Favorite Prescription, the preparation of a regularly graduated, experienced and skilled specialist in the treatment of the diseases of women, who has for thirty years been chief consulting physician of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. For thirty years this preparation has been marvelously successful—has been the means of bringing happiness into thousands of homes. Its most benign influence is in eliminating the pains and dangers of childbirth. Its benefit in this respect cannot be overestimated.

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Current Literature.

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A plain and clear unfolding which will well instruct and fortify the reader.

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This book beautifully issued in holiday style gives, a page for a day, extracts from addresses made at the well known "Conferences," by very many digested men of Christian fame. Each month opens with a full page picture, showing the face of one of the speakers together with some landscape view.

We have also received from the Fleming Revell Co., the following:

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- ADOLPH. By Fannie J. Taylor;
- "GOD'S BOX." A Home Missionary episode;
- THE CHILD IN THE MIDST.

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- New Testament Conversions. Roberts..... .40
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- Manifold Ministry of the Holy Spirit. Pitzer..... .15
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- Prayer, Trumbull..... .40
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Moralities.

THE GOOD DRAMA!

There is an old and plausible theory that if Christian people would all agree to sustain an entirely unexceptionable drama by unexceptionable performers, the theatre would be regenerated. It is a lamentable fact that this has proved to be an "iridescent dream." The experiment has not proved successful when fairly attempted. The theatre manager is not a professional philanthropist; he "runs" his business simply and solely to make money. He produces what pays best; and if he can spice his evening entertainments with a plot that turns on some sort of sexual depravity, or burlesque of evangelical religion, or a shameless exposure of physical beauty, the temptation to fill his coffers is too strong to be resisted. The licentious stage and the Sabbath-breaking press are both conducted for filthy lucre; and the Christian who contributes to the support of either or of both is responsible for the spiritual mischief that they work.—Cuyler.

THE "PLUNGER."

It is by no means an uncommon thing for a weak young man to be led astray by a desire to "shine in society" or to become a "swell." Given the opportunity to obtain the money, even by illicit means, and his fall follows as a natural sequence. Hence the propriety of keeping an eye on the youthful "plunger" whose legitimate resources are limited to his earning capacity. The exercise of such vigilance is good business sense and is benevolent and philanthropic. Its practice would save many a young man from ruin and would elevate to a sensible degree the moral tone of society.

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FACT AND FICTION.

Ill-gotten gains—the doctor's fees.—*Yale Record.*

Was He Afraid of Appendicitis?—
"Little Jack Horner sat in a corner
Eating a Christmas pie;
He put in his thumb and pulled out a plum,"
And the question arises—*why?*
—Puck.

Will Take Them All.—*Teacher:* "Let us pray for the day when in our country there will be no North, no South, no East, no West. Now, what is the great agency that will accomplish this end?"
Class: "Chicago."—*Truth.*

Mrs. Younghub: "Oh, Ferd! I have such a surprise for you!" *Younghub:* "You have, love?" *Mrs. Younghub:* "Yes, dear. See this sweet little dog I bought for us!—only twenty dollars, and the dog-seller warranted him to be a pure mongrel!"—*Puck.*

(Lynched)—*Bronco Pete:* "Yes, lady; I wuz wid yer son w'en he died. He looked jes' like an angel, too, w'en he wuz dyin'." *Mrs. Brown* (weeping): "He did." *Bronco Pete:* "Oh, yes; indeed he did—swingin' back an' forth in de air, ye know, almost ez if he had wings."—*Judge.*

"Here, take my seat, lady," said the

little boy on the car as he sprang from his father's knee and doffed his hat. The lady looked like a blush rose, the women giggled, the father signaled the conductor to stop, and half-a-dozen men stood up while urging the lady to sit down.—*Detroit Free Press.*

'Twas the night before Christmas
And all through the house,
Not a creature was sleeping,
Not even a mouse.
In the annals of Christmastide
This was the worst—
At two in the morning
The water-pipes burst!

—Puck.

A school master in a boarding school was endeavoring to make clear to his young pupils' minds the meaning of the word "slowly." He walked across the room in the manner the word indicates. "Now, children, tell me how I walked." One little fellow who sat near the front of the room almost paralyzed him by blurting out: "Bow-legged."—*Tid-Bits.*

"We can't stay at this hotel, Maria!" exclaimed farmer Meddergrass, after reading the rules tacked to his room door. "Why not, Nathan?" "Why, they have dinner from eleven to two. I kim to town on business, an' I can't afford to waste no three hours a day on dinner, to say nothin' 'bout breakfast an' supper. Gather up yer traps an' we'll go somewhere else."—*Vogue.*

Wanted a Blazer.—"I am truly sorry, Johnny," said the friend of the family, meeting the little boy on the street, "to learn that your father's house was burned down yesterday. Was nothing saved?" "Don't you waste no grief on me," replied Johnny. "All of Paw's old clothes was burnt up in that fire, Maw can't make any of 'em over for me this time. Tum-tiddle-lum-tum whoop-te-doodle-do!"—*St. Louis Spectator.*

A clergyman tells an amusing story of a worthy vicar in a rural parish who had waxed eloquent in the interest of foreign missions one Sunday, and was surprised on entering the village shop during the week to be greeted with marked coldness by the old dame who kept it. On asking the cause, the old woman produced a half-crown from a drawer, and, throwing it down before him, said: "I marked that coin and put it in the plate last Sunday, and here it is back again in my shop! I knowed well them heathen never got the money!"—*Evening Telegram.*

In an old Lanark kirk, in the beginning of the present century, the minister was accustomed, in connection with the "occasion," or communion, to enumerate in detail different classes of offenders. Lady Betty, an elderly spinster, sat erect in her family pew, and in the pew next to hers sat an old bachelor laird, with whom she was on intimate terms. When the minister made mention of "card-players and gamblers," the laird used politely, but wickedly, to offer his snuff-box across to Lady Betty, hoping that "her ladyship was hearin'." Then when the minister in due course, came to "profane swearers," etc.; Lady Betty quietly bent over and tapping the laird with her fan on the shoulder, said: "Ye're no' sleepin' laird, I hope?"—*Ex.*

MOWING DOWN WHISKERS.

"Did you ever stop to think," said a Kansas City barber the other day to a reporter, "how much surface a man shaves over in his lifetime, if he shaves every day?"

"No," replied the lathered face.
"Well, I never did either until a friend of mine with a perfect mania for figures came here a few days ago to get a hair cut. We got talking about the trouble of shaving every day, and the first

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thing I knew he had his hands out from under the apron and was figuring away at a great rate. He made me take the time to make a half dozen measurements on his face. When he got through I was astonished to find that the man who shaves himself every morning has moved down a big field of whiskers at the end of his lifetime. He announced his result about like this:

"The average man has twenty square inches of beard on his face—a large face, well covered with bristles, will figure twenty-five or thirty inches. If a man with twenty square inches of face shaves every morning, he will scrape over 7,300 square inches in a year. Now, if he shaves from the time he is 20 until he is 70 years old, he will have shaved 365,000 square inches of beard. This, reduced to feet, is 2,534 square feet, or more than one-twentieth of an acre. A pretty good patch of whiskers."

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