

This is the last issue.
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THE MID-CONTINENT

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\$2 A YEAR

THE LEDGER of 1896 is ready for the final balance.

THE TALKING member of the church is not generally a working member.

MOST MEN are certain that they could keep a "good name" along with "great riches."

TOO MANY people are looking to themselves as the authors and finishers of their faith.

ZEAL FOR the salvation of souls is one thing; zeal for the increase of the church roll is another.

A WOMAN is not very strong on logic, but she can read a man's soul through his eyes every time.

THE YEAR of our Lord, 1897, opens before us as a clean new page in the copy-book of school days.

SOLOMON'S WONDERFUL Proverbs might have been written at the special request of the mothers of sons to-day.

"WE ARE standing at the threshold, we are at the opened door, we are treading on a border-land we never trod before."

MR. MOODY once took a "crank" who had long been worrying him into an ante-room, and prayed that he might be given common sense.]

AS THE timid recruit often proves to be the bravest in battle, so the humblest Christian in times of trial may become a marvel to himself.

THERE MAY be sky-blue and white dilettanteism in certain eastern navy blue Presbyterian pulpits, but it got there under false pretenses.

IN THIS day of insurance companies galore, it is strange that one to indemnify men and women against breakage of New Year resolutions has not yet been incorporated.

HOW OFTEN has the high and holy resolve of the irritable man been broken, while his recording angel drops a tear on his blotter, as he dates his first business letter just 365 days too late.

THE CROSS of the King's Daughters is often a silver bond between Princess Fortunata before the counter, for whom a brougham waits, and the tired shop-girl behind the counter—for whom the street car often doesn't wait.

SOME DAY an evangelist will appear who doesn't know a single funny story, who tells no personal experiences, who allows infidels to do all the sneering at churches, but who just preaches Christ crucified. Multitudes are looking for that man.

FOR NINETEEN centuries the influence of One born in a stable and murdered between two thieves, while bigots jeered, has been the dominating force back of every kind thought and every good deed. That God-man was denied human justice, yet He is embodied in every human law which makes for Right against Might to-day.

Ring out the old, ring in the new,
Ring happy bells across the snow,
The year is going, let him go;
Ring out the false, ring in the true.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

IMPORTANT NOTICE.

A change in the future plans of "The Mid-Continent" is announced on the editorial page (8).

The attention of every subscriber and advertiser is directed to it.

ONCE AT a foot-ball game at Washington, six of the players were carried helpless from the field, and four of those were taken to the hospital. One had a broken back. No wonder bull-fighting has never become a national "sport" in the United States. The onlookers wouldn't begin to get their money's worth of gore and death. A man who kills another in a plain row is a murderer. But a student of the classics who, while enraged, breaks the back of another academian in a foot-ball row is—an athlete. The distinction is marked; but the difference?

ARCHDEACON FARRAR deploras the fact that sometimes at the "splendid tables of the wealthy the good old simple, beautiful English practice of saying grace before meal is falling into neglect." This good old practice and likewise the custom of having family prayers are falling into quite general neglect in this country. For years there has been complaint that the family altar no longer holds its place in Christian households. Many pastors would probably be astonished to learn how few families in their churches have the family altar. Is it not worth while to endeavor to revive this important part of our holy religion?

A CERTAIN old Scotch lady was once protesting with all her might against the resignation of her pastor. The worthy man, no doubt harrassed and tried in spirit over the matter, tasted sweetness in her words, but at the same time wishing modestly to receive her high estimate, and to comfort her in the thought that all was not lost in his departure but that there were still as good fish in the sea as ever were caught, bid her not to worry: "You'll get a better man after I'm gone." But how was the fine edge of her compliment taken off by her remonstrating reply—"Na, na, we've had four pastors already, and every one's been worse than the rest!"

"SILENCE, LET there be no reasoning!" These words by a Russian collegian in America enables one to draw a mind picture of student life in Russia to-day: "The dictum of official Russia is: *Moltshat ne rassuzhdai!*—Silence, there is to be no reasoning! On all matters political this formula is severely enforced, if need be, with the aid of the knout and the terrors of Siberia. On all subjects under heaven pertaining strictly to science, the student can speculate as much as he pleases. He is at liberty to question the eternal verities of science; he is free to deny that two and two make four, if he so choose. But the moment he touches on the taboed subject of religion—which is the State—or of the theory of government, he is sure to hear the jingling of the gendarmes' spurs, and the peremptory order delivered in tones of thunder: *Moltshat, 'there is to be no reasoning!'*"

WHAT IS the best method of injuring your pastor and his work? Be disloyal. Talk against him. Not only to your fellow church members, but also to those outside the church. Some kind old lady will doubtless repeat your remarks to his wife and then he will hear them. Such talking, if kept up long enough, may drive him away. Incidentally, in this connection, the hearts of ministers' wives have been known to break. This course of treatment on the part of the alleged Christians must be heroic, and systematic to bring about that result. However, should you merely wish to grieve your pastor and stay his hands, try the following prescription: To be well read before

taking, say, once a week. 1. Never attend the Sunday evening services, and quite occasionally stay at home in the morning. 2. Never say a kind word to the pastor's wife concerning the sermons or the church work. But take every occasion to complain to her about the ventilation, the music and the lack of sociability. 3. Never send for your minister when you are ill. Should a minister not be a mind-reader and know that you are sick, that you want him? Certainly. 4. Be very "chilly" when you come in late and find a stranger in your pew. Don't you pay good, round, though often delayed, dollars for that pew? Surely. 5. Always have a social engagement on prayer-meeting night. 6. See that your children are never regular in attendance on the Sabbath-school. Laugh at their criticisms of their teachers. You will be glad you did so—after while. 7. You don't want to be intelligent concerning your church in general, so don't subscribe to any denominational paper. You take the Sunday morning daily paper. Besides, the religious editors—especially those west of the tawny Father of Waters—mustn't be allowed to become purse-proud and haughty.

ACCORDING to the latest fashion in liberal thought nothing is so unpopular to-day as a religious creed. Nothing is so much declaimed against. Yet, strange to say there seems to be a mania for new creeds. The contradiction however is more apparent than real. Each new creed is shorter than its predecessor. They are growing shorter by degrees and beautifully less, and seem near the vanishing point. The new creed-makers seem to have adopted the plan of the man who got rid of his dog's tail by cutting it off just behind the ears. It was not many years ago that in the interest of something short and comprehensive in way of a symbol the (so-called) Apostles' creed was held forth as Christendom's rallying point, but our restless innovators of to-day, it is to be feared, would gravely object to it as too prolix and as entirely too definite and restrictive in its statements of belief. The latest and shortest is that proposed by Dr. Watson (Ian Maclaren) and reads as follows: "I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in a clean heart. I believe in the service of love. I believe in an unworldly life. I believe in the beatitudes." For shortness and broadness we do not believe this can be beaten. We do not see why people of every religion, and no religion, could not subscribe to it. Dr. Charles Hodge once made this criticism on a sermon presented by a student: "You so construct your sentences as to let all the sense out." Dr. Watson has so constructed his new creed as to eliminate from it all the peculiarity and definiteness of Christianity. We do not see why a pantheist, a mormon, a swedenborgian, a deist, a unitarian, a universalist, an arminian, a calvinist, and every body else might not subscribe to Dr. Watson's creed. It pretty nearly realizes the desire of the French sceptics at the time of the revolution, for "a religion with a couple of doctrines." The great cry just now is for Christian Unity, and the unity seems to be regarded as far more important than the Christianity. Dr. Watson would secure unity by constructing a creed broad and indefinite enough to encircle everybody, but leaves out everything distinctive in Christianity. Everybody may keep his own conception of God. The new creed does not tell us whether Christ is divine or not. It makes no reference to redemption, atonement, justification, the Holy Spirit, revelation, inspiration, the future life, the church. We think on second reading he might have condensed his creed a little further by saying "I believe in some sort of a God. I believe in goodness and happiness." The great problem now is for a creed indicating how little the church believes, how little we need to know or care concerning the great problems of existence and destiny. What we want is a free and easy, go as you please creed and Dr. Watson has come near providing one for us. It reminds us of the "glittering generalities" of a very broad and vague preacher, whom we once knew, of the "People's church" order, which he solemnly uttered in a funeral sermon: "Our friend rested his trust in the Saviour-hood of the Infinite, and made his religious profession consist in following the beautiful, the true, and the good."

AFTER LONG YEARS.

Dear heart, and true, in the seasons fled,
Has the world swept by me, and left me dead?
Have the pansies withered I used to know?
Are the roses faded of long ago?
Do the tapers glimmer that lit the feast?
Has the pageant passed? Has the music ceased?
And, musing here on the sea-beat coast,
Am I a living man, or a wandering ghost?
Still in the scent of the autumn air
I feel a rapture that's like despair;
The starlight pale on the sleeping sea,
Is a nameless, sorrowful joy to me:
And, lit by orb or crescent of night,
Meadow and woodland are brave to sight,
Still I bend to the mystic power
Of the strange sea-breeze and the breath of flower;
And the face of beauty wakes the wraith
Of holy passion and knightly faith!
But ever I hear an undertone—
A subtle, sorrowful, wordless moan;
The diving note of a funeral bell—
The faltering sigh of a last farewell.
And ever I see, through lurid haze,
The sombre phantoms of other days;
In light that's sad as the ruin it frets—
The solemn light of a sun that sets.
Ah, never now does youth dream on
As it used to dream in the summers gone!
For round it dashes the tide of years;
Its eyes are darkened with mist of tears;
Its hopes are sere as the fading grass,
And nothing it wished has come to pass.
Yet ever, in wayward, passionate power
Like a wind that moans through a ruined tower,
O'er memory's darkening fields along
It rustles the fallen leaves of song;
And, wild in the heart, it wakes the thrill
That nothing but death can ever still!

—William Winter.

NEW YEAR'S PETITIONS.

What shall I ask for the coming year;
What shall my watchword be?
What would'st Thou do for me, dear Lord
What can I do for Thee?
Lord, I would ask for a holy year,
Spent in Thy perfect will;
Help me to walk in Thy very steps,
Help me to please Thee still.
Lord, I would ask for a heavenly year,
Humble and yet so high;
Help me to sink at Thy blessed feet,
And yet on Thy bosom lie.
Lord, I would ask for a trustful year,
Give me Thy faith divine,
Taking my full inheritance,
Making Thy fullness mine.
Lord, I would ask for a year of love,
Oh, let me love Thee best;
Give me the love that faileth not
Beneath the hardest test.
Lord, I would ask for a busy year,
Filled up with service true,
Doing with all Thy Spirit's might,
Whate'er I find to do.
Lord, I would ask for a year of prayer,
Teach me to talk with Thee;
Breathe in my heart Thy Spirit's breath,
Pray Thou Thy prayer in me.
Lord, I would ask for the dying world,
Stretch forth Thy mighty hand,
Thy truth proclaim, Thy power display,
This year in every land.
Lord, I would ask for a year of joy,
Thy peace, Thy joy divine,
Springing undimmed through all the days,
Be they days of shade or shine.
Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years
That brings us Christ and Home;
Lord, I would ask for a year divine,
Transfigured from above,
Till all its days like heaven's heights
Shine with Thy light and love.

—Selected.

A wonder stream is the river of Time,
As it runs through the realm of tears,
With a faultless rhythm and a musical rhyme,
And a broader sweep, and a surge sublime
As it blends with the ocean of years.

—B. F. Taylor.

SALVATION BY RELIEF.

BY REV. H. T. FORD.

"No doctrine has more manifestly declined during the last half century than the doctrine of salvation by belief," says the eminent English historian Lecky.

This statement is important if true. Salvation by belief is the one fundamental and essential doctrine of Christianity. Justification by faith, or salvation by belief, Luther declared to be the doctrine of a standing or falling church. It was the constant preaching of Christ and the Apostles. The Reformation resulted from the re-discovery of this doctrine. It is the corner-stone on which all branches of the evangelical Protestant churches have been built, and on which they all agree. It is central in all their creeds. It has been the one essential doctrine in all revivals of religion and in every case of genuine religious experience and spiritual life.

Mr. Lecky is a profound student of history and of current events as his recent work on Democracy and Liberty shows, and his opinion carries great weight among scholars. The statement we quote challenges the attention of the church. Is he right or is he mistaken in the opinion that "no doctrine has more manifestly declined during the last half century than the doctrine of salvation by belief?" It is hardly wise carelessly to deny or make light of such testimony.

The doctrine of justification by faith certainly does not hold the place in the preaching of the present time which it holds in the creeds of the churches. It certainly does not hold the place in the pulpit which it held previous to the last half century. This will be clearly if not painfully seen by comparing the preaching of the present day with that of the Puritan divines. We have listened to many hundreds of sermons during the last ten years in different cities and parts of the country, and by preachers of different evangelical denominations. The variety of topics discussed has been very great, but we do not remember to have heard a single sermon among them all which explained and applied the doctrine of justification by faith or the doctrine of atonement, or the mediatorial work of Christ, or the moral law and government of God and sin, and its consequences as related to the divine law and government.

Is it no longer necessary to systematically expound and enforce these fundamental doctrines of the Christian system? Is it sufficient to assume that not only the older people, but all the young people sufficiently understand and believe them, and that occasional and incidental references are all that is required? While we have heard a good many sermons admirably adapted to establish faith in the supernatural truths of revelation and to nourish spiritual life, we have also heard a great many of a light sensational and entertaining character. Economics, politics, social relations, city government are becoming quite general themes of pulpit discussion. We have known the Sabbath evening service to be given up to the discussion of economic questions by laymen.

That the character of preaching has greatly changed and modified in the last half century will hardly be doubted by any one, and this change we fear has not been in the direction of an increase of faith in a supernatural revelation and salvation by belief. Surely faith is not the leading characteristic of the present time. The drift of opinion is not in that direction, and there is reason to fear that the church is profoundly affected by this drift. The first effect is seen not in the denial, but in the omission from pulpit discussion of the most salient and essential doctrines of the Christian system.

The secular press frequently comments on the change which has taken place in the preaching of the present day. We copy a few statements from a recent editorial of the *New York World*: "When in our day Dr. Dix preaches on the relations of classes and masses, and Dr. Parkhurst takes up the moral side of the monopoly question, and when such pulpit orators as Dr. MacArthur, Dr. Henry Van Dyke, Mr. Dixon, Dr. Rainsford, Dr. Huntington, Rabbi Gottlieb, Mr. Peters and others habitually preach upon matters of immediate living importance . . . it is not too much to say that we have fallen upon a new era in preaching." In speaking farther of this change, the writer says: "Its definition may be found in the simple statement that our preachers now take for their themes matters of present human concern."

A young man recently called to a prominent city church, declared it to be his intention to preach on economics. One of the *New York* preachers mentioned by the *World* has recently declared that henceforth politics would be a feature in the ministrations

of his pulpit. President Hyde, of Bowdoin College in an article entitled "Impending Paganism in New England" points out how largely the country churches have declined and are declining in numbers, strength and influence, and the *Outlook* assures us that they are losing their hold on the people. A company of graduates from Andover went out recently with the declared intention of teaching the people concerning the club, the happy holiday, the social circle, the reading room, the library, the state, the family, economics, good roads, etc.

The extent to which recent theories in the domain of natural science and higher criticism have invaded and modified the ancient faith of the church in Germany, England, and this country cannot now be measured, but there can hardly be a doubt that they are seriously affecting the preaching of our times and the doctrine of salvation by belief. There can hardly be a doubt that there is a general tendency in the preaching of recent times to become more humanitarian, more secular and less theological. Human laws and governments and our relations to each other are discussed, but not divine laws and government and our relations to God, and there is a manifest tendency to fall down from a supernatural to a naturalistic basis of faith.

Is not Christianity, and especially since the Congress of Religions losing, in public opinion, its exclusiveness as the only true religion and the only method of salvation and coming to be regarded only as one religion among many, better indeed and containing more truth than any other, but not exclusive of all others, and its Redeemer and way of faith not the only way of salvation. Is it not true that in the new progressive theology, in what is so much lauded as the broadening and liberalizing tendency in theology, we are losing faith in the atonement and justification by faith as the only possible method of salvation for the sinner under the moral government of God, and preaching character building in place of the atonement.

The church is rightly regarded as an exceedingly valuable moralizing influence in society and under the increasingly liberal theology of the time there seems to be danger that many preachers and churches will be content with morality in place of imputed righteousness, salvation by morality instead of redemption. Self-righteousness seems to be going to a premium instead of being regarded, as in the better days of the church, as a most subtle and dangerous sin.

So far as the opinion is spreading that all religions are in some measure inspired, that "the Bible is not, a book in a class by itself," but is largely mere "literature," that "not much distinction can be made between genius and inspiration," that "all great teachers and writers, Copernicus, Buddha, Mohammed, Spincza, Tennyson, Carlyle, Lowell," *et omne genus*, "are inspired in the same sense as prophets and apostles;" that Christ is not the only heaven-sent teacher and Redeemer, that christianity is not an exclusive religion, that salvation is not exclusively through redemption by atonement and imputed righteousness, but that character and our own morality are after all the true righteousness under the divine government, that "it does not matter what a man believes" so long as he behaves himself. To whatever extent such opinions are spreading in the church, to that extent they afford a basis for the opinion of Mr. Lecky, that "no doctrine has more manifestly declined during the last half century, than the doctrine of salvation by belief."

The church lives by faith and if the time ever comes when its belief has declined to the vanishing point, it will be a matter of small interest whether the mummified corpse continues or is disorganized.

Kansas City, Mo.

THE PRAYER.

BY A. B. COOK.

O Father, Thou with home on high,
With awe and love thy name
And will, supreme above the sky,
Be here supreme the same.

Our daily bread bestow and bless,
Forbid thy wrath pursue.
Forgive as we, when foes distress,
Shall smile forgiveness too.

Be with us in the fateful hour
When Satan tempts us sore.
For Thine, the kingdom, glory, power
Now and forever more.

Albany, Ga.

The bell strikes one; we take no note of time,
But from its loss; to give it then a tongue
Is wise in man.

—Young.

MEDITATIONS.

BY REV. JOHN D. PARKER.

Why cannot post-prandial speeches be converted into pre-prandial speeches? Must we continue a practice at banquets which endangers life, and has cost us the lives of some of our most brilliant men like Senator Windom, who died soon after making a speech at a banquet in New York? And the danger increases in proportion to the intellectual power of the speaker. A man with a small brain, of poor quality, would not be in much danger in speaking after a banquet. It is a well known law of physiology, that the nervous fluid is required by the stomach to digest food, and it cannot be called to the brain, actively engaged in thinking at the same time, without incurring dangerous and perhaps fatal consequences. Sometimes a wise man, who expects to make a speech after a banquet, refrains from eating a mouthful of food, and is thus robbed of his repast and made to appear unsocial. And when wine is used at the banquet, a practice which fortunately is become obsolescent, a man appears to better advantage in making a speech before his brain is muddled. Perhaps wine is the chief cause why so many foolish speeches have been made after banquets. Certainly it is just as appropriate to have pre-prandial speeches which would doubtless possess one good quality at least, namely brevity, for hungry men make short speeches.

It is difficult to define eloquence, and more difficult to ascertain and analyze the sources of power of the preacher. Pulpit power differs in every preacher, and varies largely with the personality of the speaker. George Herbert defined eloquence as that which "informs and inflames." Tertullian said "eloquence is a good man speaking well." Bishop Brooks said that when "truth expresses itself through personality," the speaker is eloquent. A preacher is eloquent when he gives utterance to thoughts and emotions which are adapted to excite corresponding emotions in others. Eloquence has its rules, but many men are eloquent where utterance does not conform to any rules laid down in the books. Eloquence is a flood of thoughts and emotions that sweeps over the congregation with resistless power, which cannot be analyzed and defined sometimes any more than we can ascertain the sources of the water whose flood bursts upon us suddenly and sweeps all before it.

BLOOD THEOLOGY.

BY REV. C. H. WETHERBE.

This term is very obnoxious to some religionists. To them it is perfectly horrid. It offends their ideas of moral "culture." It is too coarse for their refined minds. There is a sort of brutality about it which severely shocks them. Well, all this shows that such people are in a spiritual condition which greatly needs reconstructing. In decrying "blood theology" they are denouncing the science of God as illustrated on Calvary. They are making faces at Christ in his agony over their sins. That was no scenic tragedy on Calvary. The cross is infinitely more than an example of human suffering. It is vastly more than a piteous appeal to the moral consciousness of sinful humanity. It is the blood of the heart of God in Christ, rendering satisfaction to divine law. It is God's almighty condemnation of sin, written in the blood of his eternal Son. It is the infinite expression of divine wrath against human transgression and human sin. Christ is the slain victim, offered as an expiation for iniquity. On the cross He hung as a substitute for all who should believe on Him. On that cross-altar Christ fulfilled the bloody ritual of the Old Testament economy. Calvary is Christ's supreme and complete answer to the bloody sacrifices of the preceding ages. Why, bloody theology runs throughout the whole Bible! It is the throbbing life of all that is vital and saving in the Bible. Take its blood out, and all that is left in the Bible is but a dead and dreary fragment. Paul's preaching was full of blood theology. Such also was the preaching of the other apostles. "Christ crucified" was the sanguine burden of all apostolic preaching, and this is why the Christian religion made the mighty and swift progress that it did. They who preach the bloodless skeleton of morality never lead souls to Christ. He who ignores Christ's blood, ignores the only life which unites human hearts to Him in eternal fellowship.

I hear the muffled tramp of years
Come stealing up the slope of time;
They bear a train of smiles and tears,
Of burning hopes and dreams sublime.

—Jas. G. Clarke.

NEW YEAR THOUGHTS.

"What is before me in the coming year? God has hidden it from me because I could not bear its sorrows. There are failures as wretched as any in the past, griefs as bitter, longings unsatisfied, ideals unattained. Or, if in any way I may grow stronger and happier, a year's improvement will be almost unnoticed. And there are old sorrows that time will not soften, because it has not. I see them lying dark along the way before me, reaching into the black cloud, where they meet who knows what coming dangers and changes and pains? God promises me no better years than He has given me. Indeed, what am I that I should ask for better years? God is greater than my prayers have ever been. God is more eager than my complaints. If nothing else in the universe were sure this would be that God has given me all the good I could bear. Uplifts from many a failure prove it, fierce griefs assuaged, desires crowned with fulfillment, and years led through crooked paths of self-will, yet ever, by God's grace to a wider life. Forgive my weak forebodings, loving Father. Truly I know that thou hast hidden the coming year from me, not because its sorrows are so great, but because I am not strong enough for its joys. What wonderful things await me, back of the sweetly mysterious cloud? There must be deeper knowledge, for Thou wilt continue to teach me; and fuller love, for the years bloom ever the richer with it; and wider friendships, for my old friends continually bring me new ones; blessed changes that mean no loss or sorrow, but only the keenest of joy. I will go forth into the year with Thee, O Thou who never withholdest."

The day has sad memories for most of us. There is scarcely a household in the land where there is no "vacant chair," but the blessings that have come into our lives, for which we should give thanks, are like our opportunities for doing good, countless in number.

The past is behind us, the New Year of to-day is all that we can call our own. Let us so plan to spend it, that it will leave a bright spot for somebody to look back upon.—*The Household.*

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—*Augustine.*

Men do not become holy by a careless wish; there must be study, consideration, liberation, and earnest inquiry.—*Spurgeon.*

THE HAPPINESS OF OLD AGE.

BY H. A. N.

Many sources of enjoyment which are open to the young, are dried up in old age. Is it possible to secure that others shall be opened instead? Doubtless much may be done in this behalf by cultivating the right feelings and habits, during the course of life. Of great importance is that quick and genial sympathy which enables one to enter readily into the feelings of others, and to share them. This disposition gives to some aged people a most delightful capacity to enjoy the society of youth, and to take delight in witnessing and sharing the innocent sports of children. They seem thus to live over again the brighter periods of their existence; and when, together with this there is a contented spirit, a habit of cheerfully enjoying what Providence bestows, without any repining for what Providence withhold; when there is also the capacity, acquired by previous habit, of directing the mind to elevated contemplations—then you behold as pleasant a picture of peace and happiness as can anywhere be found.

Who does not love to enter the dwelling of such an aged person? Who is not refreshed, and improved by such an one's company?

What is it, that can secure this to an aged person? *Sincere piety.* The wildness of youthful gayety, and the busy occupation of middle life may drive away thoughts of religion from the mind, and may produce an apparent, a delusive, contentment, without hope in God. But in the solemn and contemplative evening of life, the eye will turn towards the setting sun; and if, from thence, it be not greeted with the mild radiance of a hope-inspiring light if a dark and tempest-threatening cloud be lowering over the horizon, the heart cannot be at peace. The old know that they shall soon leave this world. They cannot, without insanity, look forward to long years of enjoyment here. Alas! for them, if they cannot look with hope to the future world. The old cannot do without religion. The old need God to lean upon. No earthly resource is adequate for them. We all have reason to pray, in the touching words of the Psalmist, "Cast

me not off in the time of old age; forsake me not, when my strength faileth."

Is there a more melancholy spectacle than that of an aged man, without hope in God? the mind losing its relish for earthly pleasures, and turning away from them with satiety or disgust, yet having no relish for spiritual joys, the heart chilled by many disappointments, and cheered by no immortal hopes; this world just ready to be left behind, and no good provision for the world to come; this life passed away and no assurance of a happy life hereafter; this earthly house ready to be dissolved, and no eternal habitation prepared!

In what delightful contrast to all this, is the old age of one, who has led a life of piety, and can say, humbly but confidently, "I have fought a good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day."

Sincere piety is the only adequate security for happiness in old age. Any aged person who lacks this, has indeed a desolate and cheerless old age. To such, the writer would say, with respect and affection, although you have failed to improve a right the best periods of life, your case is not hopeless. You may yet be happy in God. He who has waited so long for you, waits a little longer, "but how little, none can know." Hasten, now, to the Saviour who waits to welcome you.

THE FLIGHT OF TIME.

How short our happy days appear!
How long the sorrowful!

—Jean Ingelow.

Like wind flies time 'tween birth and death,
Therefore, as long as thou hath breath,
Of care for two days hold thee free:
The day that was and is to be.

—Omar Khayam.

When time is flown, throw it fled,
It is better neither to ask nor tell,
Leave the dead moments to bury their dead.

—Meredith.

The more we live, more brief appear
Our life's succeeding stages;
A day to childhood seems a year,
And years like passing ages.

—Campbell.

No! no arresting the vast wheel of time,
That round and round still turns with onward might,
Stern, dragging thousands to the dreaded night
Of an unknown hereafter.

—Chas. Cowden Clarke.

The present is our own; but while we speak,
We cease from its possession, and resign
The stage we tread on, to another race,
As vain and gay, and mortal as ourselves.

—T. L. Peacock.

Youth is not rich in time, it may be poor;
Part with it as with money, sparing; pay
No moment but in purchase of its worth;
And what it's worth, ask death-beds; they can tell.

—Young.

Time is eternity;
Pregnant with all eternity can give;
Pregnant with all that makes archangels smile.
Who murders time, he crushes in the birth
A power eternal, only not adorn'd.

—Young.

Time in advance, behind him hides his wings,
And seems to creep decrepit with his age;
Behold him when passed by; what then is seen
But his broad pinions swifter than the wind.

—Young.

Time is great, and greater no man's trust
Than his who keeps the fortress for his king;
Wearing great honors as some delicate robe,
Brocaded o'er with names 'twere sin to tarnish.

—Geo. Elliot.

Old time, in whose bank we deposit our notes,
Is a miser who always wants guineas for groats;
He keeps all his customers still in arrears
By lending them minutes and charging them years.

—O. W. Holmes.

Procrastination is the thief of time—
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.

—Young.

The flood of time is rolling on,
We stand upon its brink, whilst they are gone
To glide in peace down death's mysterious stream.
Have we done well?

—Shelley.

Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

NOTES BY THE WAY.

BY S. B. F.

"A Merry Christmas and a Happy New Year."

By the time these lines reach THE MID-CONTINENT home, the old year will be gone and a New Year with all its hopes and possibilities will be upon us. Many resolves will be made to make 1897 a better year than 1896—year the best year of life so far; but will it be so? Much depends upon ourselves.

It certainly will not be better unless those "new resolutions" made are resolutely adhered to; unless we carry the impulses for better things all through the circling year: unless we seek the help of one stronger than we are to assist us in reaching after the good and to aid us in shunning and combating the evil. He is strong indeed who is "strong in the Lord."

In bidding farewell to the old year we leave behind us many pleasant memories and many bitter regrets—memories of opportunities improved and of good enjoyed—regrets because of sad failure to improve passing privileges and to "do good" as we have had opportunity. But neither will rejoicing over successes or repining over defeats do the work of the new year. We are "to forget the things which are behind and press toward those which are before." We need to take hold of some honorable and respectable work and push it with all the vim of a lofty purpose. The doleful and spiritless man will accomplish but little while idleness and laziness are positive sins. The devil gets in his best work with the man who has nothing to do or who will do nothing good or noble.

If we could get at all the facts in the case, it would doubtless prove true, that in ninety-nine cases out of every one hundred—where scandals arise and evil reports are circulated, they are due to "idle tongues" or rather to the "busy tongues" of idle people. We should all seek to be so busy with our own affairs—or doing good and bringing good to others that we should have no time to be "prying into the affairs of our neighbor." The plumed and cheerful songster generally flits on a busy wing; but the sharp-eyed "carcass-hunter" sails lazily on motionless pinions while he discovers the carrion on which he fattens.

Let us all rise about that which causes so much of sadness and sin in this world and during the coming year bring forth that which will make earth happy and heaven rejoice.

The "Week of Prayer" is upon us again and may we not hope that there will be an unusual spirit of consecration and devotion throughout the church? Probably there never has been a period within the memory of this generation when there was greater need for the church to "seek unto her God." The land has just passed through an intense and distracting political campaign; the "gods of gold and silver" have been "set up;" the "mammoth righteousness" has been unduly exalted; appeal has been made to this or that party, or to this or that policy, and God seems to have had little place in our thought. The hand that rules the nations and the wisdom that cometh from above has not been recognized or sought as it should. From the world-wide standpoint it is quite clear that the great Christian nations, either through selfish diplomacy or shameful fear have stood by and witnessed the most colossal crimes of the century, carried on in both Armenia and Cuba, and yet have been silent, or, at least, indifferent to the cry of a "brother's blood." Will not the God of nations hold the Christian powers responsible for the merciless butchery? Is there not room for deep self-abasement and humiliating confession of impotency on the part of every Christian power on earth? Have we a right to claim to be "God's chosen people" or true representations of the "Prince of Peace" when we coldly "look on" and raise no hand or voice to interfere with this wanton and diabolical destruction of human

life, and that too, when those who are wickedly murdered are guilty of no greater crime than desiring to enjoy their inalienable rights of "life, liberty and the pursuit of happiness" and the privilege of "worshiping God according to the dictates of conscience." The Christian world needs to confess individual and natural sins, to turn from human expedients and selfish policies and to "seek unto God" that He may stay the hand of the oppressor; that He may "rebuke the devourer"; that He may break down the selfishness of the human heart, and of the nations, and bring in a glorious day of "peace and prosperity" to his church and to this sin-cursed-earth. May this "week of prayer" bring all men nearer to God than ever they have been before.

KANSAS ITEMS.

OAKLEY.—This church is served by Rev. R. E. Finleyson, a licentiate of Osborne Presbytery, who gives one-half his time to this point and the other half to Oakley. The people of this point are rejoicing in the occupancy of their new and commodious house of worship. It is neat and well equipped with all modern conveniences and is very creditable to this frontier community.—S. B. F.

COLBY.—This church is also served by Bro. Finlayson and has a reputation for promptness in its financial obligations. The growth of the church is slow, owing to the fact that there is but little immigration into this region at the present time. The Presbyterian church, however, was never more needed in the community than now, because, strange as it may seem, those who are "riding religious hobbies" and promulgating dangerous doctrines, in the name of religion, find a fruitful field for their errors in these remote fields, where the people do not have the opportunities of those farther east. The "holiness craze," "seventh-day adventism," and many other pernicious errors creep in and lead many astray where the sound and scriptural principles of Presbyterianism are not held forth.—S. B. F.

NORTON.—This church is faithfully served by Rev. A. C. Keeler, who is doing an excellent work. We were sorry to find Mrs. Keeler quite unwell, but it is hoped that her sickness may be temporary. Brother Keeler serves this church in connection with Calvert. He is quite popular in these communities and deserves great credit in his trying work on the frontier. Shall the Presbyterian church say to such men, "We will no longer sustain you on the frontier?"—S. B. F.

BOW CREEK.—This is a country church, served by Rev. H. M. Shockley in connection with Phillipsburg and Long Island. Here we have a church composed of substantial farmers who are loyal to Presbyterianism and who are anxious to have services continued among them. They do what they can and are exceedingly anxious that they be not deprived of what they have. It is impossible for them to have regular services without the help of the Board of Home Missions and hence they are most solicitous for the welfare of that Board and are praying that God may bless his people in the effort to wipe out the debt and thus save these struggling frontier churches from extinction. Brother Shockley gives them one service in two weeks and they do appreciate their privileges.—S. B. F.

PHILLIPSBURG.—This is one of the most promising points for Presbyterianism in the northwest part of Kansas. The community is not overcrowded with churches. The veteran missionary, Rev. H. M. Shockley serves this church and regards the outlook as very hopeful. Bro. S. has been preaching the gospel for about thirty-seven years, and has done a good work. Since coming to Kansas he has gathered into the churches which he has served, including McPherson, Hutchinson, Larned, Spearville, Cawker City and others, about 350 members and he always leaves a church in good working order. One of the sad things in connection with the present outlook is that the Presbyterian church is practically saying to such men, such noble veterans, through the condition of the Home Board, "you cannot longer be maintained by us on the frontier. If 'tears of blood' would avail, they would be freely shed to remedy this sad condition."—S. B. F.

SMITH CENTRE.—This church is served by Rev. Jacob Baay who has for years stood by his post here and at Crystal Plains. In

Smith Centre the church building has recently been repainted and papered and now makes a most cozy and home-like appearance. Bro. Baay is a hard worker and has been like a "solid rock" for orthodoxy amid the loose notions and false ideas which float around in this frontier region. Instead of recalling them, more such men are needed to stand for that pure gospel which makes for righteousness and good citizenship. It will be a sad day for the cause of righteousness and truth when our missionaries are compelled to abandon these fields where they are so much needed. *Shall it be so?*—S. B. F.

MORAN.—On the 10th inst., the Presbyterian church of this place held its annual meeting, at which there were interesting and encouraging reports given by the Sabbath-school, the Y. P. S. C. E., the Juniors, the Ladies Missionary Society, the Ladies Aid Society, the Mission Band and the church treasurer, followed by the election of officers. During the year the church has received sixteen members on confession of their faith, and eleven by letter, of these five were received last December, and the rest since February when our minister, Rev. Charles Evans, came to us, since which time he has labored earnestly and faithfully. A special series of meetings was commenced on November 15th, and continued three weeks, Mr. Evans having no outside help, resulting in a spiritual awakening within the church, and an addition of three members. There have been nine adults, and one infant baptism. At the roll call at the annual meeting, each time the name of one who had passed over the river was called, the congregation rose to their feet, and the scene was very impressive, and left all hearts tender, and at the regular prayer meeting at night, the exercises took the form of a birthday meeting as the church was organized, Dec. 10, 1882, and as we reviewed the past fourteen years, the memories were very blessed. The church built a manse in 1893, receiving aid from the Manse Fund to the amount of \$400.—J. E. J.

EMPORIA, FIRST.—The ladies of this church set out with the purpose of raising \$3000. On the new edifice now in process of erection. They have already paid in \$2200, of that amount, and are unitedly at work for the remaining \$800. All honor to these ladies.—The (Welsh) Presbyterian holds on its way bravely, unitedly, efficiently. There is quite a number of that desirable nationality in and around Emporia. They always command respect. May their number never grow less. Then, "there is little Benjamin."—The Arundel Avenue Presbyterian church of Emporia, yes, there are good things to tell of it. They regularly observe the monthly concert of prayer for Foreign Missions. Nor is this as perfunctory service. Earnest prayer is offered for the special field of the month, and several members of the congregation give missionary information, young men and young women, from the College classes are particularly helpful in this. Thus they not only interest the people, but cultivate their own knowledge of Missions, and an ability to report it. Of course our Sunday-school is a well sustained institution. Our superintendent is Mr. H. I. Mathis. We have classes from that for infants, to that for the aged, who bring their spectacles. Once a month the Sunday-school takes up a collection for some church enterprise, Missions, Education, Freedmen, the Emporia College, etc. The amount sent in for the pres-

ent calendar year is \$1644. I wish all our churches would imitate. Last, but not least, our church choir, all professing Christians, meets for practice every Saturday evening, opens with prayer, and sing one hour. Need I add we have good music?—Samuel Ward.

LYONS.—This church received two at its recent communion, husband and wife, both by letter, and both returning to their first church home after an absence. In the evening of the same day a Praise meeting was conducted by the Woman's Missionary Society. Among the attractions of the programme was a short talk by the president of the Synodical Foreign Missionary Society, who was one of the original seven with which this church was organized. At the request of the pastor the Y. P. S. C. E. will hold a similar public missionary meeting soon.

OLATHE.—The Presbyterian church of Olathe, Kan., just closed a series of meetings which were continued for near three weeks. The power and presence of the Holy Spirit was felt by all who attended. The membership of church were greatly revived; 15 were added on profession of their faith. The pastor was assisted by Rev. A. M. Reynolds of Oskaloosa, Kas. This church can most cheerfully recommend Bro. Reynolds as an earnest and faithful preacher of the Gospel, and add qualified for evangelistic work. While he is a regular pastor, he will cheerfully assist in protracted meetings when called upon. A. V. Stout.

Communicated.

SOME THOUGHTS FOR THE SEASON.

RETROSPECTIVE AND PROSPECTIVE.

BY A. R. H.

It is well that each recurring holiday season brings to the minds and hearts of the people of Christian lands, through the gifts given and received at Christmas, thoughts of Him whose birth that day commemorates.

For weeks past, all Christendom has been preparing to celebrate the anniversary of an event so important that all history dates from it, backward or forward. An event so important that even heaven broke through the clouds to witness it, and many of her best singers joyfully joined in the wonderful midnight chorus that accompanied the herald's announcement of the "good tidings of great joy, which shall be to all people." Yet how much more must that event mean to us than to the heavenly choir! Is it not meet that we should devote some time to considering the significance to us of the Messiah's birth. What does it really mean to you and me?

When the great anthem of the angel choir rolled over the Judean hills it proclaimed what his advent meant to the world:

"Glory to God in the highest,
And on earth peace,
Good will toward men."

God's highest glory and man's highest good are thus blended—are one. God's highest glory was manifested in the work of redemption, a work greater than creation. Creation cost but a word. He spake and it

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was accomplished. But redemption cost an immeasurable amount—the life, the suffering, the death of his only, well-beloved Son. Therefore, our highest glory is found in our partnership with Him, and that to us, his children, whom He has made messengers, has been committed the word of reconciliation, and ours is the great privilege of carrying the news of redemption through his Son, "the only Redeemer of God's elect."

The most important part of our work is carrying the "tidings of great joy, which shall be to all people." No other service can compare in importance with the up-building of the kingdom. "A Christian life is not an imitation, but a reproduction of the life of Christ." His mission was the saving of mankind, therefore that is our mission. Not only must we live for Him, but must work for Him, and in no way can we better show our love for God than by service to his creatures.

The principal reason we give presents at Christmas is to commemorate God's greatest gift to us in his well-beloved Son. The only perfect expression of love is sacrifice. "God so loved that He gave," and he who loves must give. Love requires expression, hence this delicate way of expressing love at this time through gifts of remembrance bestowed on those dear to us.

But are we sure that we are making our gifts in the right spirit and to the right one? Should Christ's birthday be celebrated by making presents to others or to Him? Do we celebrate our friend's birthday by giving to the other friends, instead of the one? When the wise men came to worship and acknowledge the infant King, did they not bring their offerings of gold, frankincense and myrrh?

Remembering that "He gave gifts unto men" we should rejoice in the privilege of giving to Him something that would express our love for Him, and how can we better do this than by giving to the least of his brethren when He says it will be the same as giving to Him? Two weeks ago I wrote a plea for "A Christmas gift for Christ," hoping that many would be led to show their love for the One we love supremely by giving to his brethren whose needs appeal so strongly to our sympathies. Let us show our gratitude also for the blessings we enjoy by finding the neglected little ones scattered throughout our land and make their lives brighter. Every year kind friends send holiday boxes to our mission schools, containing gifts for the children, and in many cases these are the only gifts these little ones receive. It is gratitude thus manifested that brings Him down into our hearts and lifts us up nearer to Him, so that we, with our loving service and offerings are accepted by Him.

One of the world's greatest needs to-day is more enthusiasm for humanity. "Love thy neighbor as thyself," or "as I have loved you" and you'll find the enthusiasm manifesting itself in acceptable, effective service for your fellow men.

One of the great lessons is to learn the value of souls—human, yet immortal souls. Christ taught that a whole world would not compensate for the loss of a soul! Yet we are content seemingly to go on and in one year twenty professed Christians win one soul only, while if we were in blood-earnest, twenty consecrated, Christ and you, Christ and I could certainly win many souls annually. The fault is all ours, not Christ's. Shall we not make some sacrifice that the souls that have not heard of Him, may soon know Him? May God hasten the day when all who rejoice in the gift of his love shall unite in sending the glad tidings to the multitudes who know not of the Christ-child until the light the Magi saw breaking over the Judean hills shall flood the world, penetrating the mists and darkness of the ages!

Dear friend, if you did not make a Christmas gift to our King, will you not resolve to remedy that omission by making this a happy New Year for some of his children who are not situated as happily as you are?

As you followed the pleas for our home mission work during the past few months, did you not often wish to do something for the education of needy children in our land, when so many millions are outside of Christian influence? You can help now—do not let the year close without resolving that the New Year shall see more given to Him, and more done for fellowmen as an expression of your love for Him.

The closing hours of each year have a peculiarly solemn significance, as we sit

apart, alone with our soul and God. It is a thoughtful, searching self-questioning time. What record has the closing year borne to heaven? Have we learned the lessons from our joys and sorrows that our Teacher designed for us? Shall we profit by the mistakes, the omissions, the experiences of the past, and better improve our opportunities in the new year? Are we satisfied with this year's record, or shall we not next year do more, give more, pray more, grow more?

To-day the only hindrances in the work in our own beloved land come from lack of men and means. Had we the latter we could find the former, or had we plenty of truly consecrated men and women these would be on lack of the latter. Our actions are the best interpreters of our thoughts, of our inner life, and men read us through them.

May the new year bring to us blessings and prosperity in our mission work, and may all of our co-workers and all MID-CONTINENT readers enter upon it with renewed energy, with consecrated enthusiasm, each resolving that this shall be the best year in her life.

May our Master so fill it with joyful service that for you and all whom your life touches it may indeed be "A Happy New Year."

STRAY SHOTS FROM KANSAS CITY.

It appears that speculators were in the habit of cornering grain in Solomon's time. "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it."

Can one reasonably expect to be relieved from the consequences of a sin which he does not forsake? Can he expect to be relieved of pain if he continues to put his hand in the fire? When a wicked man dieth his expectation shall perish.

No human law has ever been able to make the degrees of guilt and the degrees of punishment coincide. Guilt lies in motive and no legislators or courts can accurately judge motives, but the law of the Lord is perfect and the judge of all the earth will do right.

Judge John W. Henry of Kansas City, has recently completed the draft of a bill modifying the divorce laws of the State. It is expected that it will soon be brought before the legislature and certainly ought to pass, as it is designed to render it less easy to secure divorces on any and every plea. At times fifteen or twenty are granted in a single day in one of our courts. It frequently happens that one party will apply for a divorce and the other one lets it go by default and the court is obliged under the statute to grant the petition, as there is no evidence in rebuttal. If Judge Henry's bill becomes a law the court will be obliged to appoint an attorney to defend such cases. Such a law will be good as far as it goes, but farther restrictive legislation is needed. Our laws are a disgrace to the State and our civilization. They afford but little security for the family relation and seem to regard it as of trifling importance. A lasting disgrace and blight is put upon the innocent children of these broken homes. The State cannot afford to encourage the ruin of families by its legislation. It is to be hoped the legislature will make no delay in passing the bill prepared by Judge Henry.

It is stated that thirteen suicides have taken place in Wichita during the present year, a fearful record for a town of twenty or twenty-five thousand people. In Kansas City and in fact everywhere suicides appear to be rapidly increasing and can always be traced to sin or scepticism in some form. Suicide is the act of despair and a rash attempt to get out of trouble. Faith in God, spiritual life, righteous living, the joy of salvation do not lead to self-destruction! Mr. Moody is authority for the statement that in 1890 there were 3000 murders in this country, and in 1895, 12,600. Is this the ratio of progress we are to look forward to in the future? Nothing seems to be cheapening so rapidly as human life.

The great end we all seek is happiness, but most of us make the fatal mistake of supposing that selfishness brings more hap-

piness than benevolence. An experiment in the line of benevolence is pretty apt to change one's views. Mr. D. L. Moody relates the following:

"I was a guest of John Garrett once, and he told me that his father used to entertain Peabody and Johns Hopkins. Peabody went to England and Hopkins stayed in Baltimore. They both became immensely wealthy. Garrett tried to get Hopkins to make a will, but he wouldn't. Finally, Garrett invited them both to dinner, and afterward asked Peabody which he enjoyed most, the making of money or giving it away.

"Hopkins cocked up his ears, and then Peabody told him that he had a struggle at first and it lasted until he went into his remodelled London houses and saw the little children about so happy.

"Then," said Peabody, "I began to find out it was pleasanter to give money away than it was to make it." Forty-eight hours later Hopkins was making out his will founding the university and the hospital, which covers thirteen acres."

Benevolence is a luxury as well as a duty. In talking with Peter Cooper it was easy to see that his main happiness came from the institute he had founded in aid of poor young men and girls in their struggle to prepare themselves to earn a living. His face was aglow and his heart full as he came into the class rooms to watch the efforts and progress of the young people whose future was made bright by his benevolence. The list of wealthy men winning this kind of happiness is rapidly increasing. H. T. F.

OUR OPPORTUNITY.

The unknown author of the epistle to the Hebrews is very emphatic in setting forth Christ as the satisfaction for our sins. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us," is one statement. In the first chapter he uses the striking phrase, "When He had by himself purged our sins" He "sat down on the right hand of the Majesty on high," and in the closing chapter the statement is made, "Wherefore Jesus, that He might sanctify the people with his own blood, suffered without tye gate."

Why do so many fight shy of preaching the Gospel in the plain, straightforward way of the Scriptures? "The blood of Jesus Christ, the Son," says John, "cleanseth us from all sin". Peter says to us, "Christ hath once suffered for sins, the just for the unjust", and the Saviour himself declared that "the Son of man came—to give his life a ransom for many." Men are in danger of eternal death to-day as in his time. We should preach as to dying men. We should declare the true counsel of God, not one of man's framing. However we have preached in the past, whether as the Saviour and his apostles preached, "repent and believe the gospel", or as men so often do, "do mercy and God will not be very hard upon you at the last day", let us begin the new year by preaching the whole truth as the Saviour gave it to men!

Let us preach the Gospel of repentance, that we may be able conscientiously to follow it up by preaching the Gospel of good works upon repentance as the only foundation possible for them in God's sight. Acts. 26:20. Let us with the apostle Paul preach to men "that they should repent, and turn to God, and do works meet for repentance." Let us exalt the practice of mercy, as did the Saviour in that famous command, "Go, and learn what that meaneth, I will have mercy, and not sacrifice," and as He also did, let us warn men, saying, "Except ye repent ye shall all perish." Let us beware that we do not become blind leaders of the blind, to perish in the destruction of those whom we ought to warn of the wrath to come. Let us remember the warnings of Ezekiel. Ezek. 33:1-16. ATRON.

PIERRE COLLEGE, S. DAKOTA.

Since September, 1883, this Synodical institution has had six hundred and forty-seven students attending it from one to six years. It has sent out thirty-seven graduates, and more than seventy-five teachers (normals). It has aided in the classical training of twenty-nine young men for the gospel ministry, two of whom are now missionaries in distant foreign lands.

Continued on page 13.

World-Outlook.

Fiends in human form wrecked a train on a Cahaba river bridge, Alabama, last Sunday. As a result thirty-eight were killed outright and many more badly wounded. If caught, the perpetrators are threatened with death by burning.

All interest centers on Cuba. The Turk is momentarily forgotten. The extreme difficulty in obtaining authentic news of what is really taking place on the island adds much to the unpleasant state of diplomacy between the United States and Spain.

Formal work on the new tariff bill was expected to begin early this week, by the Ways and Means Committee. Judging by the vast amount of correspondence received from all sections of the country, intense interest is taken in this proposed tariff legislation.

The scandalous bank failures at Chicago, last week, (and which unfortunately are still continuing at this writing) have astonished and disgusted many. Why cannot we have bank directors who once in a while will direct, and bank examiners who will occasionally examine?

To-day Queen Victoria's oldest son is not only the Prince of Wales, but also the Prince of Spenndhrifts. In thirty-three years Albert Edward has "run through" \$50,000,000. The government has paid him \$25,000,000, with an additional allowance of \$5,000,000 for traveling expenses. All this he has spent and yet to-day it is estimated he owes various tradespeople and his rich friends \$20,000,000.

The developments in Florida-Cuban circles have been startling, and the actors in the recent sea tragedy, who were on board the "Three Friends" are badly frightened over the gravity of the situation in which they have been involved. They find themselves, instead of being in a dangerous position as filibusters, to be in the unenviable position of pirates, and the wisest Cuban heads have been summoned in consultation.

Latest advices from Cuba, at this writing state that attacks upon the suburbs in and around Havana have become a common affair now. The firing could be heard in the city proper; while the fires from burning buildings could easily be seen. The officials sent out extra troops Sunday for guard duty. Advices from Artemisa report desultory fighting. Rivera's band has made several dashes at the Spanish columns, in two instances inflicting considerable loss. Col. San Martin's troops were forced back Saturday morning by a strong force of insurgents, who drove them half a mile, until re-enforcements arrived, and turned the tide of battle.

Some remarkable correspondence is brought to light in the Madrid press, to show the true feeling of Spain towards the United States: Sig. A. Pidal, President of the Spanish Chamber of Deputies, says in a letter that it is necessary to understand the American nationality; which, through the errors of the Latin races and the selfish Anglo-Saxon policy, seems destined to transform and absorb in an embryonic union of a people without a history the future destinies of the American Continent. Some writers say that the American Union is the prototype of the world's democracies. Sig Pidal continues: "Wiser thinkers have reckoned up at its true value this gigantic agglomeration of new peoples. Serious statesmen are aware that strife, especially economical, is inevitable between Europe, whose champion now is Spain, and the American colossus, which was foreseen by the Prophet Daniel, with a head of iron, a breast of silver, a belly of bronze, feet of clay." Proceeding then to compare America with wealthy bankers, Senor Pidal argues that she will think twice before attacking the poor hidalgo, whose only defense is an ancestral sword. "Spain must not display bravado," Senor Pidal continues "but a calm determination to preserve her colonies, confiding in the justice of her cause and leaving the result to Providence. Those who once shouted 'On to Berlin' established later the horrors of the Commune. Spain is not invincible, but she is not a despicable enemy and history shows that in many instances a small and desperate army has routed superior forces."

Missionary Department.

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

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Notice

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.

FOURTH.—SYRIA.

EIGHT.—THE SOUTH.

IN JAPAN.

The friends of Missions should always be ready to consider both sides of the outlook, and to take into account disappointing aspects of the situation, when they arise as well as the more hopeful conditions. Rev. E. H. Jones, of Sendia, Japan. Thus writes in the *Missionary Review*:

It was said by some one not very long ago concerning the evangelization of Japan, that "if we could send one thousand workers at once to Japan the country would be Christian in ten years." I thought at the time of the number of people in the home land who think the Christianization of the world is largely a matter of men and money. They forget the word which says, "Not by might nor by power, but by My Spirit, saith the Lord." I take it all these plans make too much of man's part in this work of the extension of the kingdom. We are not to find any new way of bringing men or nations to Christ. The One who commanded us to "disciple all nations" chooses His apostles and has given them the plan of campaign. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Now and then He chooses a Paul, a Luke, a Chrysostom, a Wesley; but how much more often He chooses a Matthew, a Peter, a John, a Spurgeon, a Moody!

Not that we would not have educated men to give themselves body and soul to

the Spirit as Paul did, to do the stupendous work of overthrowing Satan in his stronghold; but that we can organize an army of educated men—so many men to so many heathen, so many years—and then rub our hands with satisfaction at the idea that we have it now. The world will be at the feet of Jesus if we can get this plan into operation. This I think contrary to the Holy Spirit's plan of missions. Take Japan for an illustration of the futility of such plans. Many now think that the legitimate harvest of the consecration and self-sacrifice of the sainted Neeshima will be largely lost precisely because of his mistaken plan which was similar to that suggested by Mr. Wishard. Mr. Neeshima was a very patriotic Japanese, and at the same time a devoted Christian. He wanted to make his country Christian by the quickest method. Start a Christian university, educate the intellectual young men of this generation under Christian auspices, and you have the country. So, starting with the famous "Kumamoto Band," with that enthusiasm that made Neeshima a hero, money flowed in from heathen as well as Christian sources, and the Doshisha was established. But note the result. Hardly a decade had passed before the university was noted for its ultra-liberalism. Its predominating influence threw a cloud over the prospects of Christian evangelism in Japan. Its students were more interested in higher criticism than in seeking to save their countrymen. In fact, they came to doubt whether unbelievers were lost. Was it a harvest from the seed sown in the minds of the "Kumamoto Band" by their first teacher, Captain Janes, who has recently made even the Doshisha stand aghast at the unscriptural liberalism voiced in some lectures given by him before the school? What a blessed thing it would have been if the great revivals that occurred in the school some years ago, had manifested a wholesome enthusiasm for the salvation of the unsaved masses of the great city of Kyoto in which the Doshisha is situated! On the contrary, I have been so informed by a lady connected with the teaching staff of the institution, notwithstanding the large number of intelligent Christian young men studying in its class-rooms hardly anything has been done for the evangelization of the great city with its teeming thousands, who in matters of religion "cannot discern between their right hand and their left hand."

BROIDERY WORK.

And so the "willing-hearted," with many a precious gem,
Or gold for solemn chiming upon the ephod's hem,
Or for the holy symbol, the priestly diadem.

Responsive to the summons—glad that the Lord of all
Had need of woman's service, although so weak and small—
Come with their eager tribute, in answer to the call.

And when the Eastern morning broke over Sinai's plain,
Before they ground the wheat flour from out the perfect grain
To offer, as oblation, with the flesh of victims slain,—

Before the fiery pillar became a cloud of grey,
While yet the hush of slumber upon the valley lay,
Before the crowding duties and questions of the day,

With spindle and with distaff wise-hearted women spun,
Or wrought in broidery pattern the colors one by one,
And gladly brought at eventide the work which they had done.

Some twined with dainty fingers the ephod's lace of blue,
Or wove with slender fibers the goat-cloth, smooth and true;
Or wrought pomegranates on the robe, in triple-varied hue.

And some, whose life of toiling had left the marks of care
On hands that ached with longing the blessed work to share,
Sewed patiently the badger-skins, or dyed the ram-skins there.

And some, the gay and haughty, forgot

their pride and mirth,
And holy thoughts and wishes within their souls had birth,
As toiled they for the dwelling of the Lord of all the earth.

And others learned the lesson that e'en the trembling mite,
From hearts all warm and loving, is precious in his sight
Who clothes the lilies royally, and notes the sparrow's flight.

At last, one sultry eventide, a weary mother bore
The folds of snowy linen for Bezaleel's store;
And, turning, said with anxious voice, "I cannot broider more.

"The home cares press upon me, the claims of nearer things;
My eager children must I feed, mend broken sandal-strings;
The nights are overburdened with the calls each morning brings.

"The stately Prince of Judah, my husband, thou shalt tell.
To bring the fitting offering of a prince of Israel;
Be mine the hearthstone duties—be mine to do them well."

Out spake another mother: "O, my sister, say it not;
The seed the Master giveth hast thou soon forgot?
For him to toil, doth lighten and brighten every lot.

"Thy mother-mission holy, and thy cares, are gifts from Him;
But if thy love be centered there, its light will soon be dim:
Thy soul-life will be bounded by the tent's contracted rim.

The days went on; no mother there evinced a tenderer care,
Or kept the home-hearth brighter than Judah's matron fair;
And the sick upon their beds of pain thanked God that she was there.

But angels knew the fairest of all the treasures brought;
The veil before the mercy-seat, by loving fingers wrought,
Was woven 'mid repentant tears for an earth-born, doubting thought.

—Alice M. Guernsey in *Heathen Woman's Friend*.

A LOOK BACKWARD, THEN FORWARD.

Some of us have sat by the bedside of a loved friend in that hour of supreme sadness, when the dear life was passing away. Everything in our lives that touched that

life, seemed to pass before us clearly and distinctly. Were there faults, they were ours, not his; we remembered the wounds our thoughtless words must have made upon that sensitive heart, and perhaps we tried to rouse him from his death stupor that we might ask forgiveness; only in this way, we felt could we let him go, or turn to the future in which he would have no part.

Is it not with a suggestion of such thought and feeling we see the old year drop out into the past? Even the best life sees mistakes and blunders which might have been avoided, blanks which might have been filled with good deeds, opportunities ignored, and would fain cry out, as into a living ear, words of penitence and promise.

Perhaps some of the dear sisters in the territory of the Southwest Board are including in their reflections on this last night of the year, this one: Neglect of opportunity to work for the Master. It would not be strange indeed, if, in the rush and hurry of our own work, which by the way we are apt to magnify, we left something of His work undone. It is not always the women at ease in their homes who are the ones to take up the work of missions. On the other hand, it is so very easy to excuse one's self from this work on the ground of prior claims, prior duties. And so it would not be strange if, as we look into the face of the dying year, we had the confession to make that we have often crowded out the Master's work for our own.

But here is the fresh new year, beckoning us to larger opportunities. Let the heart spring with gladness to take them up. We do not need to be told that it is a blessed privilege to work with Christ. It is with him; the contract is real, and one cannot lift voice or hand to save a soul without being conscious of an added richness to his own. "'Tis twice blessed,"

Then will there not be renewed effort all along the line? Much has been done. There are many brave, self-denying workers in our auxiliaries whose work has been a power. May the new year bring more of such to our numbers and to each member of this Board of the Southwest may it bring God's blessing.

MISSIONARY MISCELLANY.

There are 914 cities in China without a single missionary.

India has only one Protestant missionary to every quarter million of its people.

There are said to be over thirty thousand Protestant Kaffir members in the Wesleyan missions in South Africa, and they are all professed abstainers from intoxicating liquors.

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Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

January 10.

Spiritual power; whence it comes and how to get it. Phil. 4:4-13.

SCRIPTURE REFERENCES.

Spiritual power: Necessary, Zech. 4:6; Acts 1:4-5. Promised, Acts 1:8. Comes through prayer, Acts 4:31. Commanded to be filled, Eph. 5:18. Gives courage, Acts 4:13. Leads to fruit bearing, Gal. 5:22-23. Power in service, Acts 2:41.

Spiritual power. It is surely a need. Our spiritual life is a conflict. Our enemies live and are mighty. We have invited the enemy of the world, the flesh and the devil for we have pledged to renounce them. Who goes to the warfare in his own strength will soon learn "they are too mighty for me." Yet, reward is only for the victor, the crowning is only for "him that overcometh," Rev. 3:21; 21:9. Possession of power is our great need. We may have it. We may go forth against our Goliath with a confidence of a David, 1 Sam. 17:45-46. But while it may be ours, it is not in us. "It is not in man that walketh to direct his steps," Jer. 10:23. We have no power of ourselves to help ourselves. Whence then comes it? "Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty," 1 Chron. 29:11,12, said Israel's greatest warrior to God. "Thine is the kingdom, and the power, and the glory," Matt. 6:13, taught our Lord to His disciples. Our infant lips lip it when they say "Our Father." It is the strength of our manhood to know it. "I can do all things through Christ who strengtheneth me," Phil. 4:13, said Paul and gloried in the discovery of a source of strength and power. Verily "our sufficiency is of God," 2 Cor. 3:5. All needed power is laid up in the treasure house of God, for us.

How are we to get it? It comes, like all spiritual blessings, "through Jesus Christ, our Lord." It is the best gift of the ascended Christ, Eph. 4:8. It is the pledge of the power of His eternal intercession, John 14:16-17. It is the power of the Holy Ghost. The baptism of the Holy Ghost for service in the baptism of power, Acts 1:5-8. The glorious possession of the infant church, Acts 2:5; the promise is to us and to our children, Acts 2:38,39.

But there are conditions we must fulfill. (1) We must belong to Christ by repentance and public profession of our faith, Acts 2:38. (2) There must be a full surrender of our wills to Christ in willing obedience, Acts 4:32. "Lord, what wouldst Thou have me to do?" must be our attitude; and a desire to consecrate every power to God's service, "only, ever, all for Thee," must be the tenor of our life. Then, with this attitude, the Spirit of power comes. (3) To the call of prayer, Luke 11:13; Acts 4:31 - Endeavor Herald.

Sunday-School.

[By special arrangement with the Sunday-School World, the Exposition of the lesson, as prepared by Dr. Edwin Wilbur Rice, is given to the readers of the MID-CONTINENT.]

First Quarter. Jan. 10, 1897.

Lesson II.

THE HOLY SPIRIT GIVEN.

Acts 2:1-13.

GOLDEN TEXT.

They were all filled with the Holy Ghost. - Acts 2:4.

Topic.—The Holy Spirit brings life and power.

Time.—Pentecost, May 28, A. D. 30; ten days after the ascension.

Place.—The upper room at Jerusalem.

Persons.—The apostles, disciples, multitudes from Judæa and all parts of the known world.

DAILY READINGS.

Monday, Acts 2:1-13.

Tuesday, Lev. 23:15-22.

Wednesday, Joel 2:28-32.

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Thursday, Ezek. 37:1-14.
Friday, John 15:7-14.
Saturday, 1 Cor. 12:1-13.
Sunday, Acts 10:34-48.

NOTES AND EXPOSITION.

Analysis. The oneness of disciples, the descent of the Spirit, the gift of tongues, vs. 1-4. The people present, vs. 5-11. The mystery misunderstood, vs. 12, 13.

Pentecostal Unity. In the earliest period of the apostolic church schism was regarded as a great sin. A real and substantial and spiritual oneness among Christians was uniformly insisted upon as a necessity, not merely for growth but for life.

The earliest Christian creeds recognized the unity and brotherhood of all Christians and urged it as essential to discipleship. These early creeds do not make a distinction between a visible and invisible body of Christians. The notion of a visible and an invisible church did not come into prominence until after the Reformation in the sixteenth century.

The playing at "co-operation" and "community," among denominations in our times, as if that was the pentecostal unity of apostolic times, is mistaking a shadow for a real body. We have become so accustomed to divisions and schisms, and they have reigned so long, that some think of them, as used to be thought of human slavery, they must be of divine origin: So men try to make out from the Acts several types of Christian organizations similar to denominational divisions existing in Christendom. But all the Christian creeds of the first three centuries, from the first rudimentary forms to the perfected Apostles' and Nicene creeds declare with no uncertain sound and in no ambiguous language the unity of Christians, and set forth the sin of schism.

The apostles recognized that waiting in prayer, with oneness of soul and of purpose, was the only way to prepare for the great promise of the Father, the gift of the Holy Spirit. These conditions must be observed for Christians to have a similar "power" in any age. Wherever they have complied with the conditions, the blessing has descended; and ecclesiastical history, shows that the abundance of the gift has quite remarkably coincided with the perfectness or paucity of this compliance.

SPECIAL WORD STUDIES.

Pentecost. From the Greek numeral signifying fiftieth, because it was held at the end of seven weeks, or on the fiftieth day after the passover.

One accord. Or, "together," R. V. The R. V. is based on a different Greek reading to the A. V., and different from the word in Acts 1:14. The R. V. implies external unity; the A. V. implies both external and spiritual unity; as do both versions in 1:14.

Cloven tongues. Not that each tongue was "cloven," but the stream of tongues parted, one tongue resting upon each person.

Other tongues. That is, in different languages, or more accurately the Greek means different dialects.

Confounded. This implies mental confusion, "troubled in mind."

Amazed. The Greek word means to drive out of one's senses: our word ecstasy comes from it.

Mirrored is based on a word that signifies prolonged amazement, perhaps with exclamations, gestures and motions.

Proselytes. A proselyte is one who has been won over from one religious belief to another, sometimes by undue pressure.

In doubt. Or, "perplexed." They were in a state of mind from which there seemed no way out.

Mocking. Or, jesting, looking on the whole scene as funny; a joke.

New wine. Or, "sweet wine," not the common sour wine. The Greek word in classical writers designates a wine that made men drunk, and Peter implies that this was the charge of the mockers.

LESSON EXPOSITION.

I. Effect of the Gift on Believers.—When the day of Pentecost was . . . come, v. 1. The Pentecost was a great Jewish feast, so named because it took place seven weeks, or the fiftieth day after the passover, Deut. 16:10; Lev. 23:15. The "all" who were "with one accord," or "together" as the R. V. reads, implies more than the eleven apostles. It probably included the entire band of disciples at Jerusalem, with the women and others, a larger but similar meeting to that of the one hundred and twenty noticed in Acts 1:14, 15. They had "all with one accord continued steadfastly in prayer," Acts 1:14, R. V. After this

unity with Christ came visible unity of believers.

Suddenly . . . : a rushing mighty wind, v. 2. Or, suddenly there came from heaven a sound as of the rushing of a mighty wind," R. V. They were expecting the gift according to the promise, but did not know how it would come, nor when. It was not a wind, but was a sound like that made by a rushing strong wind. There must have been a loud whirr filling the room and resounding through the whole house and outside, similar to a sudden tempest of mind.

Tongues . . . as of fire, v. 3. Literally, "there appeared to them tongues as of fire, being distributed, and is set upon each one of them." Thus these were not forked tongues, as the "cloven" might imply, nor were they real fire. There was a stream of tongues, the stream parting; a single tongue, bright like a flame, set upon each person. They were not flashes like electricity, but steady gleams of flame. They were emblems of the divine power and of the particular gift of the Spirit promised by Jesus. This was a sign that "they were filled with the Holy Spirit as stated in the next verse.

Speak with other tongues, v. 4. Or, "in different dialects." Some spoke in tongues not familiar, not his mother tongue, is clearly the meaning of this statement. Whether the speaker fully understood the "other tongue" as he spoke is not clear. Those who were familiar with the language clearly understood what he said, as v. 11 implies. It is more than probable from 1 Cor. 12:10; 14:27, that the speaker spoke in a state of ecstasy and did not understand what he was saying, requiring an interpreter for those who knew not the language. Others, however, at other times appear to have been capable of making an interpretation of what was uttered, so that it would be intelligible in more than one language. It is not uncommon now to find an Oriental who is a fair master of three or four languages.

Dwelling at Jerusalem, v. 5. As the centre of Jewish religion, Jerusalem had attracted Jews from every land. The term "devout" is generally applied by Luke to Jews, not to disciples. Some modern "apostles" would have rushed about the streets busily telling this and that one to be on the "lookout" for some wonderful coming. Or, they would have called a meeting of "distinguished fellow citizens," and appointed a "committee of reception." The thing could not have come to pass properly, according to some modern ideas, without much heralding and talk and sound from the "active men" of the age. The ancient apostles simply waited on God, in one place with one heart.

II. Effect on Unbelievers. The multitude came together and were confounded, v. 6. This was "noised abroad"? The sound? So the current versions imply. But Coverdale's old version hit the truer sense, "when this voice came to pass," or "was made." It was the voices of those speaking in foreign tongues that was reported. Then the crowd came rushing to the place. They were confused in mind, could not understand the scene, nor the meaning of it. When asked how to fill an empty church, Spurgeon replied, "I fill the pulpit and the people fill the pews." When the teacher has waited upon God until the "tongue of fire" rests upon him and the Holy Spirit fills his soul, he will have a full class, a converted class.

Are not all these . . . Galileans? v. 7. Here were Jews from every part of the Roman empire, broadly spoken of as from "every nation." The Galileans were known to speak the Hebrew with a peculiar accent or burr, amounting to a corrupt dialect or "pronunciation," as we would say, such that Jerusalem Jews did not like to hear them, and often could not easily understand them. But now they understood them perfectly not only, but each heard these Galileans speak in his own tongue, without a "brogue." We can appreciate this difference when we hear a Yorkshire Englishman or a Highland Scotchman speak English. It requires close attention to understand what he is saying.

Parthians and Medes, etc., v. 9, 10. The list following gives fifteen nations each speaking either a different language or a different dialect. The list is not within a geographical order, which proceeds from the northeast to the northwest, then to the south and lastly to the west. But two names do not fall into this plan. Parthians,



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Medes and Elamites were within the old Persian empire, as was also Mesopotamia in the latter times of that empire. Judæa was the centre where the miracle took place. Cappadocia, Pontus, Asia (meaning the province not the continent), Phrygia and Pamphylia were Roman provinces or districts in what is known as Asia Minor, in the northwest corner of the continent of Asia. Egypt, Libya and Cyrene were in northern Africa. Rome was in Italy, and Crete is an island on the eastern Mediterranean, almost directly south of Greece. Arabia was the land still known by that name, lying south of Palestine.

Speak in our tongues the wonderful works of God, v. 11. Or, "speaking in our tongues the mighty works of God." They spoke of the wonderful gift of the Spirit, and the reign of the Messiah, as "magnificent works of God."

What meaneth this? v. 12. Here is a super natural power attending religious teaching, not by the scribes, priests or teachers of the law, but by plain, uncultured Galileans. If this were by priests in the temple they could understand it. What is it? Is it genuine? This event encourages us to believe that whenever Christ's people wait on him they may expect the outpouring of the Holy Spirit.

Others mocking said . . . filled with new wine, v. 13. Though spoken in a jesting, mocking manner, Peter took this as a serious charge; for "new wine," or "sweet wine" as the word is sometimes rendered, referred to a wine classical writers mention as making men drunk. Hence Peter speaking for the apostles explains the scent in a powerful pentecostal address. At the close of his address three thousand were added to the band of disciples.

POINTS FOR CLASS WORK.

- 1. God often answers prayer at unexpected times, and in unexpected ways.
2. The answer comes through fellowship, unity of spirit and prevailing prayer.
3. The power of the Holy Spirit holds men's attention and brings truth to their hearts.
4. Men may not understand but they can perceive this power.
5. Every Christian may attain the power of the Spirit.

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WEDNESDAY, DECEMBER 30, 1896.

TO OUR SUBSCRIBERS.

We announce the consolidation of THE MID-CONTINENT with THE HERALD AND PRESBYTER of Cincinnati.

Our subscribers will find that paper at the post-office or at their doors next week (the first issue of January), and thereafter until the fulfillment of their subscriptions—at which time, we confidently believe, they cannot afford to do anything else than promptly "renew."

The name "St. Louis" will appear on the title-page date line of the consolidated paper, and the business office of THE MID-CONTINENT will be continued as the "St. Louis Office" of THE HERALD AND PRESBYTER, at 1516 Locust St., the local Presbyterian headquarters.

As a corporation the undersigned company remains intact and the executive officers remain the same.

Dr. Williams, for five years past the editor of THE MID-CONTINENT now becomes a member of the editorial staff of THE HERALD AND PRESBYTER, with office as above.

The present force in the business department of THE MID-CONTINENT, continues in charge of the St. Louis Office of THE HERALD AND PRESBYTER. Here the same familiar faces and surroundings will be found.

It is very gratifying to us that by this arrangement there is no need of any valedictory to our readers, to whom we feel bound by most friendly ties.

NOW, TO BUSINESS.

Every subscriber will please "read, mark and inwardly digest" the following announcement:

1.—Every MID-CONTINENT subscriber who has credit on our books has now that credit transferred to the books of THE HERALD AND PRESBYTER, and will receive that paper until the completion of the subscription (when, we think, everyone will be ready and desirous of promptly renewing.)

2.—Subscribers with credits on the books of both papers will have those credits combined, and extended on the books of THE HERALD AND PRESBYTER.

3.—Other subscribers on THE MID-CONTINENT list will have ample opportunity through a "trial trip" to become fully acquainted with all the excellencies of the consolidated journal.

Please note also.—It is possible that in the combination of the subscription lists some mistakes may be made. If so, please notify the St. Louis Office at once, that immediate correction may be made.

We take pleasure in bringing together these two families of Presbyterian readers; and as in the case of marriage, one party hereby surrenders its name.

THE HERALD AND PRESBYTER is well known as one of the oldest and most strongly established journals of our Church. Able and widely influential on all lines pertaining to church interests and progress, it has at the same time always made the home circle a special feature. By reason of its larger size, it can furnish a greater variety of matter and fuller report

of the work of the churches than the more limited space of THE MID-CONTINENT has allowed. We feel confident that it will prove a welcome, helpful visitor among our readers. Satisfactory attention will be given to the constantly developing Presbyterian work throughout the special MID-CONTINENT territory of the great Southwest.

THE HERALD AND PRESBYTER, besides its large editorial staff, has a veteran corps of paid correspondents, excellent contributors, and a fully equipped publishing establishment of its own.

The interests of THE MID-CONTINENT readers are well served by this consolidation, and the paper will win its way among them.

But deeds are better than words. The paper will speak for itself.

THE PRESBYTERIAN NEWSPAPER CO.

DR. MORRIS, the veteran professor of theology, has retired from the work he has been conducting at Lane Seminary for the past thirty years and now makes his home at Columbus, Ohio. A farewell reception and banquet was given him in Cincinnati on the evening of the 21st inst., as a testimonial to his long and excellent service. Dr. Morris has done a large work for the Presbyterian church and retires with the tokens of high esteem and appreciation.

A MEMORIAL service in honor of the late Rev. Prof. Leroy J. Halsey, D. D., connected for so long a period of faithful and most valuable labor with the McCormick Theological Seminary, will be held in the Church of the Covenant, Chicago, on Sunday January 10th, 1897. This service is held by the Board of Directors and Faculty. Rev. Professor Marquis, D. D., for many years an intimate friend and colleague of Dr. Halsey, will deliver the address. The memory of the just is blessed and "the righteous shall be in everlasting remembrance."

ANOTHER YEAR GONE.

In this last week of December we stand on the border of that imaginary line, fixed upon in our calendars, which marks the departing of another year. 1896 is passing "over to the majority," and with its mixed load of joys and tears, of good and evil, will soon belong irrevocably to the past. Our lease on it has expired, though not our responsibility. It is well that we should look back over its days and months in serious review, and take inventory, as it were.

To those who have passed beyond the period of youth, perhaps no reflection at this crossing of the divide between the old year and the new is more impressive than the rapidity of time. Each recurring twelve months seems to gain in rate of speed over its predecessors. It seems but yesterday that the year began, and now, so soon, its days are ending, and 1897 stands with loins girded and feet shod and staff in hand ready, at the appointed stroke, to begin its still more rapid course. The New Year day is a day of joyful greeting and good fellowship. But it is not unlikely that in those thoughts which men keep secret and unuttered, there is often a sensation of sadness, mingling with the felicitations of the day, in these fast following landmarks of time. It is only natural that we should desire life and love many days. But this rapid passing of the mile posts on the road, tells that the journey's end is getting nearer. As from the tree after the frost begins, we see the gradual stripping of its leaves, each new morning showing progress in the decay, until we can almost count the few which remain; so, from the store of years which first were ours, and which when young we called our future, one after another has been taken, until those reserved assets have largely been transferred to the "time past of our lives."

It adds to the seriousness of this reflection if, in the flight of the past years, our time has been mispent. Some who are now the serving children of God recall that much of their life was already gone before they began that service. They long stood idle even while their years were fast becoming fewer. And since taking the Master's yoke upon them, how sluggishly perhaps they may have been responding to the divine mandate and warning, "Redeem the time knowing that the days are evil." We all have reason to stand ashamed and self-accused as we contrast with our laggardness in the high calling of God, our diligence and ambition in the work of the store, the office or the farm.

Time like every other commodity increases in value, and advances in price as it were, just as it becomes narrower in margin. If we measured our age

by centuries instead of by years we might afford our hours of idleness, and make better balancings for neglected opportunities. Or if yesterdays could be re-called; or if time like the sun at Joshua's command could be made to stand still for a season, what might we not redeem! But time waits not, and the fact that we have these New Year dawns, and that in unvarying and all too-rapid succession we turn fresh pages in life's book, only impresses us afresh that we are fast hastening to that last page in our volume where *Finis* must meet the eye.

Our meditation further suggests that this present fragment of time called life is the only opportunity man has for his work. The world to come is not the field or season for it. One no longer has the school-boy's opportunity when the requirements of manhood are upon him, or the indulgence and the training of the home when he goes out into the world. So the present and the future state have each their own business, and that of the one cannot be done in the other. One is for planting the other for reaping. On this side is the sphere of work and means, while in the grave there is no labor nor device. We cannot change this order, and think to carry over to the nether state our delayed repentance or our unperformed vows.

A NEW BOOK ON THE PRESBYTERIAN STANDARDS.

Dr. Beattie, of the chair of Systematic Theology in the Presbyterian Seminary of Louisville, has just brought out a goodly sized volume on the above subject. The book is issued by the Presbyterian Committee of Publication (of the Southern church), at Richmond, Va. While strictly an exposition of the Westminster Confession and the Larger and Shorter Catechisms, it is at the same time the author's book on Theology. It is a good sign to see fresh works in this department of learning. There has been of late years a depreciation of systematic theology, a decrying of "dogma" as it is often derisively termed. This has been founded on a very superficial judgment and will not last. Biblical criticism and exegetical studies prepare the way and are processes and methods. But the mind cannot rest in the preparatory ways and with the mere methods of work. In the biblical domain, as in all lines of investigation, we must have the formulation of results. And that is what is meant by systematic theology. As such, it always has been and will remain the crowning pyramid of human knowledge and the queen of sciences.

The book opens with a brief description of the great historic creeds of the Christian church. This is followed by a very lucid and cogent exhibition of the nature and uses of religious creeds. With this much preliminary, the book begins at once with that which is the fountain head of all Christian truth, as it is also the *terminus ab quo* of the Westminster Confession, "The Doctrine of Holy Scripture." Dr. Beattie finds the following points involved in the Confessional statement concerning the Bible: Its inspiration is supernatural, and not a merely human product of the times when it was written; the agency of the Spirit in the work is dynamical and not mechanical; the inspiration is plenary, not partial, giving divine certitude to the whole; the writers were divinely guided in the choice of the language form, as well as divinely moved in regard to their thoughts.

The chapter on Decrees takes the reader carefully, and in a precise and very enlightening manner, over this confessedly difficult ground—difficult, we say, not so much by reason of the Confession's statements as by reason of the deep and mysterious subject, (whatever scheme of doctrine is held) of God's sovereignty in all and over all, along with the correlated truth that man is a free agent. For one merely to say he rejects the Calvinistic theory of the universe is no solution of the mystery. Neither the Arminian nor any other attempt at a theodicy-made-easy will relieve the intellectual or, if you will, the moral difficulties.

In the chapters pertaining to the person and work of Jesus Christ it will be pleasing to all to note how explicit and how luminous the testimony of our standards to the evangelical faith of the church universal is made to appear.

The style in which the book is written is simple and perspicuous. Its spirit is irenic although many of the articles of faith, which the writer expounds, are generally classed under the department of polemic theology. It is a book for popular reading and is excellently adapted to instruct. We wish it could be read by our Presbyterian laymen who it may be, have long been giving their ear to hostile and ignorant criticism of the faith of their church without attending to the plain presentations and defenses of it such as this book affords.

TOPICS SUGGESTED FOR THE WEEK OF
PRAYER BY THE EVANGELICAL
ALLIANCE FOR THE UNITED
STATES, JANUARY

3-10, 1897.

(We print again the topics for the Week of Prayer, as we gave it two weeks ago, for the convenience of churches following that plan.)

Sunday, January 3d.—Sermons.

"The Lord is good unto them that wait for Him, to the soul that seeketh Him."—Lam. 3:25.

Monday, January 4th.—Humiliation and Thanksgiving.

Confession: Of personal, social and national sins.—Psalm 25:1-18; Joel 2:12-14.

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

Tuesday, January 5th.—The Church Universal.

Praise: For the reality of Christian unity, and for its increasing recognition. 1 Cor. 12:12-27.

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

Wednesday, January 6th.—Nations and their Rulers.

Praise: For the general prevalence of peace; for the happy issue of the Venezuelan dispute; for progress of arbitration.—Matt. 5:9.

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

Thursday, January 7th.—Foreign Missions.

Praise: For the progress of the year; for the assurance that the will of God will yet be done in earth as it is in heaven.—Rev. 11:15.

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

Friday, January 8th.—Home Missions.

Praise: For increasing apprehension of the social mission of the church; for the growth of municipal reform.—Isa. 65:17-25.

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

Saturday, January 9th.—Families and Schools.

Praise: For families united in Christ and for the increasing number of Christian youth.

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

Sunday, January 10th.—Sermons.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:18-10.

THE GOSPEL IN EGYPT.

Rev. W. W. White, as is known, has been sent by the International Committee of Young Men's Christian Associations for Mission work in India. On his way he stopped in Egypt, and writes as follows from Cairo under date of Nov. 26, 1896:

With the cordial consent of the committee under whose auspices I go to India, in response to an invitation of the American mission in Egypt, I am in the midst of a most interesting series of meetings on prayer and Bible study. Our arrival in India will be thus delayed nearly six weeks. We expect to reach Calcutta a day or two before Christmas.

I gave five addresses in Cairo soon after arrival in Egypt on October 28th. Arrangements had been made for me to conduct a series of meetings first at Assiout, where is located the college and girls' school of the mission. There are gathered nearly 700 young people from all parts of the valley of the Nile. In the school are many grades, and many branches are taught. Two studies made very much of are: the English language and the Bible.

I conducted seventeen meetings at Assiout. The subjects were Prayer and the Gospel by John. My text in the native church on Sabbath morning was, "The disciples were first called Christians at Antioch." A fine audience of perhaps 600 gave close attention to the word. The spread of English in this land is significant. I find it easier to travel here with a knowledge only of English than in either France or Italy.

My standby as interpreter is Dr. Andrew Watson, who for thirty-five years has been working here. Any one might well wish to present at last such a record as he or any one of his co-laborers have made and are making. These missionaries are helping mould a great nation; they

are directing mighty movements. Every day brings to my attention new evidence of the importance and far-reaching results of this work. Now I understand as I never did the necessity of having the best men and women come to the foreign field:

I wish you all could have been with me at Assiout. I wish you could be with me all the time—every day is full of interest. If you had been with me to hear that audience of boys and girls sing to well known tunes the Psalms of David; if you could be aroused at early dawn as I have been by the reading in study of English by boys as they walked up and down the street in front of the Mission house; if you could have been with me on the platform to observe how attentive the audience was, and how many took careful notes, I think you would be convinced with me that were my journey to end here and now, all the care and expense and sacrifice of leaving home and country and work would be fully justified.

After an eight days' rest, during which time by a Providence wholly unexpected, I was permitted to see Jerusalem, I spoke four times at Mansourah, an important city in the Delta, and on Monday, Nov. 23rd, began a series of meetings at the mission house here in Cairo. It is expected that this conference will continue until Sabbath evening, Dec. 6. We are holding two meetings each day. The morning hour is given to Bible study, and the evening hour to studies with Christ in the school of prayer. The attendance and interest are very good, and increasing with each meeting.

A great crisis is on in this whole Orient. The opportunity of the ages is presented to the church of Christ. I wish I could multiply myself a hundred fold. Let me be more moderate. I wish there were three of me. I should then remain here in Egypt, go on to India, and return to America to tell the people what I have seen and heard, and to help in equipping willing ones to come to these needy parts. Truly the harvest is plenteous and dead ripe, and the laborers are few. O pray the Lord of the harvest that He thrust forth laborers into his harvest.

In reference to the work of the American Mission in Egypt, I wish deliberately to record my conviction, that if the United Presbyterian church which supports this work realized her opportunity, she would furnish at once ten times the funds and force now available.

THE AGED MINISTER'S PRAYER.

A member of my pastoral charge, with whom I dined today, presented to me the following extract from a letter recently received from her venerable mother: Rev. Dr. Archibald Alexander lived to be almost fourscore years of age. A few days before his end, he wrote this prayer, which the veteran fathers will find coming to them in hours of weakness, as the voice of their souls: "Oh, most merciful God cast me not off in the time of old age. Forsake me not when my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility; my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years and enable me to bear with patience whatever may be Thy holy will. I humbly ask that my reason may be retained to the last, and that I may be comforted and supported; that I may leave my testimony in favor of Thy faithfulness in fulfilling Thy gracious promises. And, when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of Thy blessed angels to convey my inexperienced soul to the mansions which Thy love has prepared; and oh! may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ.—*Christian Observer.*"

MR. MOODY'S CALL TO THE CHURCH.

Mr. Moody has issued the following call for a special series of evangelistic services during the month of January:

"Never during the past century has the Church of Christ had such an opportunity for the spread of the Gospel as now presents itself. Never has the world manifested a greater interest in religious teaching. All substitutes for Christianity have proved a failure, and the nation is seeking once more for the old paths, the good old way. Let the church arise and make ready for the work.

"First, let us have a revival of righteousness among ourselves and then open wide our churches to those whom we have so long neglected. There were 3,000 churches in two dominions alone last year that reported no accessions on profession of faith. Is it the will of God that millions upon millions of dollars are expended upon those places of worship, to be used but once or twice a week, while our neighbors are needing his messages.

"Is it not time that the church should arise. If we refuse to work in His service be assured he will turn from the regular channels and find servants who will do his bidding in spreading the Gospel to every living soul.

"During the remaining days of this year let us all wait upon our Master for a special preparation for the coming winter, and when the New Year opens why should not every Christian church in America begin the season with a thirty days' service of Gospel meetings? Why not set aside all other diversions, and church work itself, during January, in a united work for the spread of the Gospel?"

"The world needs it sorely, and was never more ready to receive it, and it is the privilege of the church to proclaim it. If every church will but answer to this appeal with open doors and hearty response; if every pastor will exert

himself to spend and be spent in the Master's service at this special season, if every officer will give his sympathy and co-operation to the work, the church will have cause to remember January, 1897, both in time and through eternity."

WHAT OTHERS SAY.

A lady who has lived in Jerusalem forty years says that the population of that city is constantly on the increase. She says that "twenty-two years ago there were only between fifteen thousand and twenty thousand Jews in Jerusalem. In those days no houses were to be found outside the magnificent walls, the gates of which are closed at night. Since then many changes have taken place, and the Hebrew population—mainly on account of the increase of the Jewish immigration from Russia—now stands at between sixty thousand and seventy thousand."—*Herald and Presbyter.*

Do not be afraid of doctrinal preaching; that is the preaching to which you are principally called. Whenever you cease to be a teacher, you fail of your mission. Be afraid of dry preaching. There is little in the desert to excite wonder. When you are not exciting the interest of the people you are not teaching. No teacher is teaching while his pupils are asleep. Yet the great preachers of the world have been doctrinal preachers. They did not crib their sermons from the theological text-books, but they taught as men having authority. In this respect they were like the Great Teacher Himself.—*President Black, in the Christian Observer.*

Sunday evening lectures on current religious questions may be all right for some churches, but we think they are sometimes allowed to usurp the place of the evangelistic sermon. A Chicago church is to occupy twelve Sunday evenings of the winter and spring in a series of lectures on such topics as "Philosophical Basis of Theology," "Higher Criticism and the Pentateuch," "Inspiration," "Evolution Theories and Christian Doctrine," etc. The subjects are to be discussed by members of the faculty of four theological seminaries in Chicago. The lectures will undoubtedly be learned and informing. But highly as we value an intelligent acquaintance with current discussions on the part of members of our congregations, we can not help asking, "Is this what the pulpit is for?"—*Central Baptist*

Something can be done by good laws; more can be done by honest administration of the laws; but most of all can be done by frowning resolutely upon the preachers of vague discontent; and by upholding the true doctrine of self-reliance, self-help, and self-mastery. This doctrine sets forth many things. Among them is the fact that though a man can occasionally be helped when he stumbles, yet that it is useless to try to carry him when he will not or cannot walk; and worse than useless to try to bring down the work and reward of the thrifty and intelligent to the level of the capacity of the weak, the shiftless, and the idle. It further shows that the maudlin philanthropy and the maudlin sentimentalist are almost as noxious as the demagogue, and that it is even more necessary to temper mercy with justice than justice with mercy. The worst lesson that can be taught a man is to rely upon others and to whine over his sufferings. If an American is to amount to anything he must rely upon himself, and not upon the state; he must take pride in his own work, instead of sitting idle to envy the luck of others; he must face life with resolute courage, win victory if he can, and accept defeat if he must, without seeking to place on his fellow-men a responsibility which is not their.—*Review of Reviews.*

Speaking of the New Testament writers, Prof. Curtiss, of the Congregational Seminary, Chicago, had written that:

"Trained in the Jewish use of Scripture it was next to impossible for them to free themselves from a Jewish interpretation of passages regarding the Messiah. Writing for Jewish Christians it was needful that they should employ a line of argument that should approve itself to them. So it was natural enough that the author of Matthew's gospel reading Hosea's reference to Israelitish history: 'When Israel was a child then I loved him and called my son out of Egypt' (Hosea 11:1), should find in it a prediction of the return of Jesus from Egypt (Matt. 2:15) and meditating on the fact that Christ was born in Nazareth should by false etymology, perhaps, find some connection between Isaiah's use of the word *netzer* for sprout (11:1); and Nazarene and so should quote a prophecy which we nowhere find."

Whereupon the *Interior* admirably comments:

Now let us put this into the vernacular. We will do it in unpolished phrase, and ask the reader to compare the result closely with the above diplomatically written paragraph, and decide whether we do it any injustice. We will restate its positions thus: The Jews in the times of the writers of the New Testament held erroneous views of the Messianic prophecies of the Old Testament. It was next to impossible for the New Testament writers to free themselves from these errors, and they did not succeed in doing so. Even if they could have done so, they had a motive against the truth. It was to their advantage to employ false premises in order to make a popular argument. They even went beyond this and employed false etymology, by which they could mislead the unlearned into the acceptance of Christ by twisting a passage out of its meaning to make it prophetic.

The Family Circle.

MARGARITA AND CARLOS.

BY SARAH F. RUSSELL.

The sun was just gilding the Cathedral spire of Bogota when Margarita opened her eyes.

"Papa is coming home," was her first thought; and she jumped out of bed without waiting for the nurse. As she was putting on her clothes nurse came in and said in surprise, "What is your hurry this morning, little lady bird?"

"Why, don't you know? Papa is coming home, and I want to see him the very first one."

Margarita's father, Mr. Gardner was an English merchant who came to Bogota when a young man. He had prospered in business and became attached to this city in tropical Colombia. There he married a beautiful Spanish girl. She had been brought up a Roman Catholic, but he was not caring what her religion was; he only knew her to be very bewitching with her soft voice, jet black hair and beautiful eyes. They had three children: Carlos, now thirteen years old; Margarita, ten; and the golden haired pet Christobel, four years old.

Margarita was soon dressed in a dainty muslin slip, and out on the veranda watching for her father, for you must remember that in that hot climate it is much more comfortable to travel at night than in the daytime, and Mr. Gardner had been down to the coast on business.

The little girl had not long to wait. She soon spied the ponies coming and now could see her father. She ran into the wide hall to her mother's door, skipping and clapping her hands and calling, "Papa's come," then back again to the veranda in time to meet him coming up the steps.

An hour later the family were still lingering at the breakfast table.

"By the way," said Mr. Gardner, at last, as if something had just occurred to when, when in reality he had been thinking very seriously about it all the time, "doesn't school begin next week?"

"Oh, papa!" exclaimed Margarita, "I just hate school, Senora Saucher is so cross, and she gives such long hateful lessons. I wish there wa'n't never any school."

"Humph!" said Carlos, "wait until you have to study as many things as I do. But I like to go to school, we have no end of fun."

"When we were coming up from Medellin," said Mr. Gardner, as if he had not been interrupted, "Mr. Brown was talking to a very pleasant looking man, whom he introduced as Mr. Graham. I remembered then that he was the minister who got into trouble with the priests last year. I never took much stock in these missionaries and thought they might just as well stay at home and let these people alone, their religion is all right for this place. But the more I talked with this man Graham, the better I liked him. Mamma what do you say to sending our gypsy to the Protestant school?"

Mrs. Gardner's religion was not very deep. She had taught her Catholics to say their prayers, as all good Catholics do, and did not trouble herself further. Yet it was with a degree of horror that she listened to this proposition.

Send her children to a Protestant school! Would not the priest excommunicate her and them! It would be better to remain ignorant than to learn the heretical teachings of the Protestants.

"Papa," broke in Margarita again, "could I come home every day?"

"Certainly you would live at home.

The school is only three blocks away, and you went five blocks all last year."

"Oh, mamma! do say I may go. They have such a lovely teacher and such beautiful pictures on the walls, not crosses and such things, but one was a shepherd with a little lamb in his arms, and—"

"My child! how do you know?" asked her mother in surprise.

Margarita hung her head while a deep blush spread to the roots of her hair.

"Come, daughter, tell us how you knew these things. Hasn't mamma told you never to go near these schools?" Mr. Gardner seemed very stern to the penitent little girl who in her eagerness had let out the secret which she had carried more than three months. She had almost forgotten the disobedience until her father's proposition brought it to mind.

Margarita left her chair, went to her mother's side and hid her face in the indulgent mother's shoulder. There she confessed it all. "I didn't mean to do wrong; really I—I almost forgot. Louisa and I were coming home from school one day and she had a medio to spend for bananas. We wanted the very best and you know the shop is up the street. It was so hot and when we passed the Mission School we just peeped in and it looked so cool and there wasn't any one in there and we thought it wouldn't hurt just to step in and then we saw some pictures and while we were looking at them the teacher came from another room. We started to go, but she looked so pretty. Mamma, she had just the sweetest face—" Margarita was forgetting her sin in the pleasant recollection—"and she asked if we liked the pictures, and we asked what one of them meant; it was a kind looking man and a lot of women, and they all had little children in their arms, and the teacher didn't look one bit cross. Not one bit like Senora. I have wished I could go there to school but I thought you would not like it."

Mr. Gardner rose from the table muttering something about "a little heretic," but his wife saw the smile in his eyes and knew if she would please her husband, she must yield and let her little daughter go to Miss Riley's school. With a word of reproof Mrs. Gardner put the little girl from her and sent her to get her embroidery.

For an hour Margarita sat in her low chair in the vine covered arbor. Sometimes the needle would fly in and out quite diligently, then the little hands would be idle in her lap while the bright eyes watched a spider spinning his web to catch unwary flies. Then she would recall the pleasant school-room and wish her papa would send her there.

While she sits in the arbor, her father has gone to rest from his long journey, and is lying in a cool dark room. Presently his wife comes softly in. She wants to be near him even if she may not talk to him. But he is not asleep, and she sits down by him. They have a long, long talk. She finds he is in earnest about this school for their little gypsy-like daughter. He has cared little or nothing about any religion, but something (is it God's spirit?) has opened his eyes to the falseness and hollowness of popery. He remembers the mother and sincere piety of his home in England, and longs to have his little girl grow up such a woman as his mother.

It takes a good deal of persuasion but at last with many misgivings Mrs. Gardner yields and all the arrangement are made for Margarita to enter the Protestant school under Miss Celia Riley.

You can imagine Margarita's delight when her mother tells her of the plan, and on Monday morning her face is bright, and she can hardly keep still long enough to have her hair combed.

She is so eager to be off. Yet at the last minute her heart fails her. When it comes to the point she dreads the change, for she is not acquainted with the girls in the Mission school.

It is six months now since Margarita started to school. She is sitting on the veranda studying when Carlos comes whistling up the steps, he sits down by her and takes from his pocket a small package of candy to share with her.

"Oh my!" exclaims Margarita, with an appreciative smack of her ruby lips, "Did mamma give you the money to buy it?"

"No, I bought it with my own money." Carlos said proudly, but a shadow passed over his face and he caught his breath as if started.

Margarita laid half of a tempting caramel on her book and said gravely, "Carlos you've been gambling."

"How do you know?" he answered angrily.

"Because you said this morning it took your last centavo to buy that beautiful marble. And when I was coming from school I saw you and some other boys down the alley. I didn't know what you were doing, but I know now. O brother how could you!"

"I don't see any great harm in it," said Carlos sullenly, "all the boys do it."

"But papa will be so angry Carlos. Don't you know he said he didn't want to ever hear of you doing such a thing?"

"You don't mean to say you'll go and tell?" said Carlos in alarm.

"Of course not" said Margarita, "but I wish you would not do it Carlo. Papa says it's wrong, and Miss Riley says it's wrong—"

"Ah! who cares what Miss Riley says! she isn't my teacher," Carlos was stalking away but turned to say "You won't tell, will you sister?"

She had no need to tell. Their father, instead of being at the office as usual at this time of the day, had been lying for an hour on the divan with a sick headache and had heard every word the children had said for only the closed blinds separated them.

At first he felt very angry with Carlos for stooping to gamble, but remembering what a woefully common practice it was even among small boys, his indignation gave place to anxiety to remedy the evil. At last he made up his mind that he would send Carlos to Mr. Graham who had a school for boys. Even if the associates were much the same, the discipline would be more severe. He had a long talk with Carlos, who did not try to deny his fault, and only excused his conduct by saying "all the other boys do so."

At first he did not like the strictness of the new teacher, and he had to study harder than he had ever done before. Yet he was proud at the end of the term to stand only second in his class, and his father and mother were both pleased to see how he had improved in every way.

Carlos finished the course of study in the Protestant school, and as he showed taste for a merchant's life his father decided to send him to the U. S. to study law.

He had not finished his college course when he wrote to his mother that there was only one thing he wanted to do, and that was to study for the ministry and go back to preach in his own city of Bogota. So we must leave him in Princeton.

And our dear little Spanish girl has grown tall, and will soon be a teacher for other little girls, perhaps not so lovable but more needy even than our Margarita.

Ironton, Mo.

Always ready—Ayer's Cherry Pectoral. It needs no mixing, no shaking, no disguise—nothing but a spoon. At dead of night, your child startles you with a convulsive cough. Immediately that you give this remedy, the little one is relieved, and the household is again at rest.

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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.

WOOLEN UNDERWEAR.

The following directions for washing woolen undergarments apply equally well to all other woolen fabrics:

Wash with as little rubbing as possible in tepid (not hot) water, in which a little soap has been dissolved. Castile soap is best; but be sure it is thoroughly dissolved. Unless the water is very soft, a little pulverized borax may be added with advantage.

Rinse in clear water until the soap is entirely removed. Have the rinsing water of the same temperature as the suds from which the clothing is taken; then shake out well and hang at once upon a line in the open air. If the weather is unsuitable for drying out of doors, then dry in a warm room.

Do not hang the clothing out of doors in freezing weather.

Do not wring the clothing, but hang upon the line dripping wet.

Do not use washing-soda or fluid of any kind.

Do not use strong or medicated soaps which contain free alkali, or other substances injurious to the garment.

Do not use suds in which other clothing has been washed.

Do not leave in the water longer than is necessary to properly wash and rinse.

Iron before the goods are quite dry, stretching them to the required shape; be careful that the iron is not overheated.

If the above directions are followed, woolen underwear will become softer and more elastic with each washing.

With some persons who perspire very freely, the direct action of the perspiration upon all-wool underwear will cause it to shrink. Such persons should use camel's hair goods, which are less likely to be similarly affected.—*The Sanitarian*.

THREE KINDS OF TAFFY.

To make cocoanut taffy, take two pounds of sugar, one-third teaspoonful cream of tartar, two-thirds cupful of water; cook to the hard crack; add one fresh grated cocoanut; stir until the batch reaches the soft crack; pour out into a greased pan, and when nearly cold pull white on hook—writes Nellie Wiley in an article on "Making Candy at Home" in the December *Ladies' Home Journal*.

Molasses taffy may be made by boiling one pound of sugar, one pound of glucose, one-third quart New Orleans molasses; stir all the time and cook to soft crack; set off the fire and stir in one-third teaspoonful saleratus; pour into a buttered pan, and when nearly cold pull on the hook and flavor with peppermint. Another good receipt for molasses taffy is the following: One quart of New Orleans molasses, one and one-fourth pounds of sugar; set on fire and stir and cook until, when dropped in water, it will form rather a hard ball if gathered up between the fingers; this is called hard ball; then add one-quarter pound of butter and cook to soft crack, pour into a greased pan, let it remain until nearly cold, and then pull on hook

Our Young People.

ONLY A BABY'S GRAVE.

Only a baby's grave!
Some foot or two at the most,
Of star-daisied sod, yet I think that God
Knows what that little grave cost.

Only a baby's grave!
To children even so small
That they sit there and sing—so small a
thing
Seems scarcely a grave at all.

Only a baby's grave!
Strangel how we moan and fret
For a little face that was here such a space—
O more strange, could we forget!

Only a baby's grave!
Did we measure grief by this,
Few tears were shed on our baby dead;
I know how they fell on this:

Only a baby's grave!
Will the little life be much
Too small a gem for His diadem,
Whose kingdom is made of such?

Only a baby's grave!
Yet often we come and sit
By the little stone, and thank God to own
We are nearer Heaven for it!
—London Good Words.

A FREE WILL OFFERING.

BY FRANCES HANDLEY KEACH.

"And they came, every one whose heart stirred him up; and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle."

Walter repeated the long Golden Text without a mistake, and then Miss Mary told the Sunday-school class how all the wise-hearted children of Isreal worked to make and beautify the tabernacle of God. Walter was still thinking of what she had said when Tommy and he started home. He looked back at the bare little chapel on the wide, treeless prairie, and then said:

"I wish we could do something to help fix it up, dont you Tommy?"

"But what could two little fellows like us do?" asked Tommy.

"I haven't a thing in the world but my barlow knife," he added laughing.

"Maybe we can think of something," answered Walter hopefully, "because you see, we are willing."

It was the next Thursday as the boys were going down the lane from school that Walter stopped whistling suddenly.

"I have it Tom!" he cried excitedly.

"Where is it?" began the little brother thinking of the chipmunk they had just seen in the hedge.

"Trees, Tommy, trees. We'll set out some trees around the church."

"Oh," said Tommy. "Where'll we get them?"

"Why dont you remember the maple seeds we saw along Chisholm Creek about this time last fall? I'll ask father if we can't go and gather some next Saturday."

Mr. Brown said they might go and on Satu day afternoon the boys started off right away after dinner. Each had a little basket and a long handled scoop. It was a bright, sunny day in October but Jack Jrost had already tousled the heads of the golden rod and turned the leaves on the trees red and yellow. But the little purple asters down among the brown prairie grass still looked bright and fresh.

Chisholm Creek was wide and shallow and the boys found that the maple seeds from the trees along the bank had almost covered the water.

"Looks like a big swarm of butterflies," said Walter.

"Looks more like little boats with a sail up," declared Tommy.

After they had gathered up all the seeds they could reach with their hands, the two boys sat down on the

Scott's Emulsion

Will Cure a Stubborn Cough when ordinary specifics fail. It restores strength to the weakened organs and gives the system the force needed to throw off the disease.

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bank and had a picnic dinner of the apples and ginger cookies mama had put in their baskets.

Then they rested awhile by playing tag among the trees, and watching a big rabbit that seemed to enjoy the fun as much as they did.

When they reached home Mr. Brown showed them how to plant their seeds and then said:

"Well boys in two or three years if nothing happens, the sprouts will be ready to plant out."

That seemed a long time to wait, but sure enough at the end of that time, Walter and Tommy set out a row of young maples, all around the church lot. Most of the trees lived and by the time Walter was sixteen years old, the little chapel, now painted and comfortably furnished, was known all through the country as the Maple Grove church.

That was the "offering" of two "willing-hearted" little boys.

Wichita, Kansas.

BROTHER WINTERS' CAT.

My predecessor at Hollister, the Rev. W. M. Winters, had a very fine cat, of which, with his well-known kindly nature, he made a pet. At the Conference of 1836 he was removed to Salinas, leaving the cat at the parsonage. It would not, however, fraternize with the newcomers, but at once took up its abode at the house of one of our stewards on the next block. It occasionally looked into the back yard, but never once entered the house. A month since Brother Winters called on his way to Conference, and staying over night. The next morning early I was surprised to find the cat on the back porch, and the moment I opened the door it rushed into the house; and when Brother Winters came into the dining-room it ran toward him, purring merrily with most manifest pleasure. "Has he forgotten the way to box, I wonder?" said Brother Winters, pretending to hit him, when the cat at once sat back on his hunchers and struck out with its paw, blow for blow, in scientific style. Its former kind master left by the early train, the cat returned at once to its adopted home, and has never been near the parsonage since. Brother Winters said he believed he heard that cat under his bedroom window during the night. Was it instinct, memory, scent or what? —Our Dumb Animals.

A DOG STORY.

When the guest of the Rev. Edward H. Ingle, in Roanoke, Virginia, I was asked by Mr. Ingle to make the experiment whether I could bring into my conversation with him the word "holes" without its being curiously noticed by his dog. I tried it more than once, not emphasizing the word or making it louder than any other words. The first time the word "holes" reached his ear the dog looked toward me with an expression of apprehension. The second time he rose, curled his tail between his legs, and stood watchful, as if to know whether he was to be further disturbed. The third time he left the room, with unmistakable demonstrations of alarm and shame. Mr. Ingle told me, as the

only explanation he could give, that the dog had the dug holes in the grass on the lawn and had been sharply reproved and scolded for it, never punished otherwise.

We have a dog which will do the same thing, for precisely the same reason, on hearing the word "ducks." The little wretch killed a tame duck, and was verbally flagellated.—Spectator.

HOW BILLY CAME AND WENT.

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

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

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

On the outside of the kitchen window were solid wooden shutters. Billy soon found he could unlatch these with his horns, and a dozen times a day shut Norah in the dark. She chased him with her broom, but Billy was always too quick for her, and she could only shake her stick at him from the kitchen door, which he didn't mind at all, but began to nibble at the dish-towels which Norah had spread on the grass to dry.

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

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

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

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

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

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

He did not know enough to get down, and Norah was laughing too hard to

help him. So there he danced till Sallie and Ben came and drove him out. "Ah, ah, Master Billy!" Norah said, wiping the tears from her eyes. "You'll not be playin' your thricks again on me, mayhap."

And he never did. That night papa said:

"Don't you think we might let Billy go home again, Sallie?"

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

And this is how Billy came and went. —Helen Ward Banks.

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The best winter route to the East avoiding the snow and ice of the more northern route. The finest scenery East of the Rockies and strictly up-to-date service. Elegant Coaches, Sleeping Cars and Dining Cars. The time is just as quick and the fare to WASHINGTON, BALTIMORE, PHILADELPHIA, NEW YORK from \$1.00 to \$2.50 less than by any other Route having a noon day train from St. Louis. This is the best and quickest route to most all points in Virginia, and North and South Carolina. Homeseekers' one way and Round Trip tickets at very cheap rates from many points in the West on the 1st and 3rd Tuesdays of each month. The Big Four Knickerbocker Special leaves St. Louis every day at 12:00 noon and reaches the following points next afternoon and evening Lynchburg 12:50 noon, Richmond 3:30 P. M. Old Point, 6:30 P. M. Norfolk 7:00 P. M. Charlottesville 12:20 noon. Washington 3:45 P. M. Baltimore, 4:54 P. M. Philadelphia 7:04 P. M. New York 9:08 P. M. One fare \$19.25 St. Louis to Washington and return for the inauguration of President McKinley next March.

For further information address E. B. Pope, Western Passenger Agent, Big Four Office, Broadway & Chestnut Sts., St. Louis Mo.

—American boys who may be disposed to envy the sons of monarchs will at east prefer their own school hours to those of the German emperor's boys. These children have a life of hard work, notwithstanding their royal surroundings. The programme of their day is thus given: Studying begins at eight in the morning, and with a slight intermission and also with a change in the form of gymnastics and exercise in the saddle, lasts till a quarter past one. After dinner and a time of relaxation, the boys work again till six. At eight these sons of royalty are in bed. When the story of these hard working children is known, romantic ideas about the supposed delights of life in a palace will be modified. Sovereignty and sloth are not synonyms in Emperor William's vocabulary.—Exchange.

A WORK OF ART.

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

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

There are heathen enough here in America. Let us convert them before we go to China." That plea we all know; and I think it sounds more cheap and more shameful every year.—Phillips Brooks.

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Ministers and Churches.

ST. LOUIS AND VICINITY.
TO THE PASTORS.

We urgently request that you all continue to send in news items as heretofore. The consolidated paper will give careful attention to local matters. Leave or mail them, 1516 Locust Street. We earnestly solicit your cordial co-operation.

PRES NEWSPAPER CO.

The Presbytery of St. Louis will meet Jan. 4th, 10 a. m., at 1516 Locust St.

Dr. Knight, of the Lindenwood College, spent last Sunday with the church at Nashville, Ill's.

Rev. G. T. Eddy has received a hearty, unanimous call to the church at Boonville, Mo., in the Southern connection.

Rev. F. O. Seamans, of the Compton Hill chapel, has been called away by the news of the sudden death of a brother.

An interesting and most encouraging service of the West church Sunday school was held last Sunday night; 23 children graduated from the primary into the main department. The attendance of the whole year had averaged very large.

The winter holidays began at Lindenwood College, Dec. 22d, and will close Jan. 5th, 1897. The second semester will begin Jan. 26th, and close with the college year, June 6th. Students may enter at any time after the holidays. All the departments are thoroughly equipped and doing excellent work.

The old saying, "Poor as a church mouse" was probably unknown to the brace of burglars who broke into the Session room of the Grand Avenue Presbyterian church the other night. At any rate they thought to the simile the benefit of the doubt, and to venture on "find" there. They broke in sure enough and ransacked papers and documents by which we fear they were not as much edified as they should have been. The worthies are now in jail with undisturbed opportunity of meditating on their ways.

Will you please announce that Ballington Booth of the Volunteers of America will visit St. Louis on Jan. 31 and 4th? Jan. 3d he will speak at the Second Presbyterian church, Cor. 18th and Locust Sts., at 11 a. m. At the Central Y. M. C. A., 29th and Pine Sts., at 4 p. m., to men only, and at Pilgrim Congregational church, Cor. 29th and Washington Ave., at 7:30 p. m. He will conduct a Mass Meeting at the Exposition Music Hall, Monday evening, Jan. 4th, at 8 p. m. Meetings are free. All are invited. C. E. Harvey, Capt., 1302 A. Olive St.

Dr. E. D. Walker, has received a strong call to become pastor to the Westminster church of this city. At a congregational meeting held last Wednesday, presided over by the Rev. J. H. Gauss, the vote was taken. The two Sunday-schools under the care of this Session have together averaged over 500 in attendance the past month. The attendance upon the preaching services has been gaining. They inaugurate a "Children's church" service at the beginning of the year, to be held once a month, in the evening. A "New Year's" pastoral greeting, in the shape of a letter, is in the hand of the printer, and will be addressed to all members and adherents. In this connection it is pleasant to add the following most fitting resolution (to which the MID-CONTINENT can most sincerely and heartily say "Amen") which was passed by rising vote at the meeting of Synod:

Catarrh Cannot be Cured

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

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"Resolved, That the Synod express its cordial appreciation of the fidelity, earnestness and zeal of Rev. Erwin D. Walker, D. D., as Synodical Superintendent of Missions, in his work in this state during the last four years; and we sincerely hope that his future work will not be outside of this Synod, and that we may still have his wise counsel and genial presence with us."

MISSOURI.

CORNWALL.—Rev. H. Magill pastor of the Memorial Tabernacle church of St. Louis, held a series of meetings Tuesday evening, 15th inst. and remaining over the following Sunday. A remarkable interest was developed and many people were awakened, and converting power was manifestly present. On Sunday the Lord's supper was administered when 14 new members were received into the church as the ingathering of the meeting. Several of these were heads of families. 5 adults were baptized.

LOWREY CITY.—This church has recently held a meeting of fifteen days and has been greatly blessed. Brother Railsback did the work of an evangelist with all his accustomed enthusiasm and consecration. Besides conducting the evening meetings, he with the pastor, made about fifty pastoral calls in the two weeks. Brother H. P. Faris of Clinton, rendered most excellent service on two Sabbath days. Thirty-eight have united with the Presbyterian church. Twenty-three adults were baptized. Several are expected to unite with other churches of the town.—W. M. Newton.

BROOKFIELD.—On a late Sunday, Rev. E. C. Jacka, a received three new members by confession and four by letter. The total of additions is 23 since the new pastor came, last June.

IOWA.

DENISON.—The Presbyterian church of Denison, Rev. A. G. Martyn, pastor has held special meetings for four weeks and enjoyed a very precious revival and awakening. Many have decided for Christ and scenes of remarkable conversion occurred. Some twenty-eight have recently been added to the church, and others are anticipated.

WATERLOO.—The Rev. James Edmonson Ph. D. whose pastoral relationship with the church at Marshalltown, Iowa, was recently dissolved by Presbytery of Waterloo has informed the Stated clerk of his withdrawal for the Presbyterian church that he may become independent of the church form of government. The Dr. has been engaged as pastor to an independent church recently organized in Marshall town. His name will be dropped.—C.H. P., S. C.

AFTON.—Arrangements have been made for the installation of Rev. J. T. Reagan, Dec. 31. The church has been remodeled, enlarged and decorated, and everything seems to promise a very useful pastorate.

CLARINDA.—A physician of good qualification and some experience, who is a member of the Presbyterian church and wishes to change his location, if he is willing to go into a good village situated in the midst of a fine farming community, where there is but one physician, will receive definite information by writing to Rev. T. C. Smith, Clarinda, Iowa.

SHENANDOAH.—This church gave Rev. J. B. Little, D. D., formerly of Davenport, a hearty call to become its pastor. Dec. 11, the committee appointed for the installation met in the church and successfully performed their pleasant mission. Flowers and plants adorned the pulpit, the pews were filled with the attentive people, and all the exercises passed off pleasantly and profitably. Rev. Dr. Smith of Clarinda, presided, preached and propounded the constitutional questions; Rev. T. J. Hunter, of Villisca, gave the charge to the pastor, and Rev. E. A. Enders, to the people. There are many evident tokens of the good hand of God resting upon this pastor and his people. May their prayers in the Holy Ghost all be fulfilled.

MARCELINE.—Sabbath, November 13 was an interesting day for the Presbyterians of Marceline. Dr. Miller of Chillicothe, preached for them and greatly encouraged their hearts. Six new members were received by letter. Dr. Miller found there a wide awake, active group of Christians earnestly longing and working to build up a strong Presbyterian church. A good Sabbath school, and prayer-meetings are sustained. The women have organized a Social Union, and are working to help keep up these meetings. Here is a promising field for a man who is full of love for the Master, for perishing souls and who is willing to go where the "Master has need of him." With such a man a church building could be put up, and active aggressive work established.

SOUTH DAKOTA.

LANGFORD.—This newly organized church has given a unanimous invitation to licentiate Wm. Burton of Wilmot to become their stated supply for one year. It is expected that he will accept and soon he and wife be at home in the manse. The opportunity for a good and pleasant work here is very inviting. The people seem united and appreciative.

DEADWOOD.—By direction of the Black Hills Presbytery, Rev. Geo. P. Beard of Witewood has begun mission work in this well known and populous center, according to invitation. He serves here each Sabbath afternoon while keeping up also regular services each Sabbath morning and evening in Whitewood, and is meeting with encouragement. There is manifestly room and opportunity for his work.

ILLINOIS

GOLCONDA.—The installation of the Rev. J. H. Stevenson, D. D., as pastor of this church, Cairo Presbytery, took place on a recent Sabbath. The Rev. Robert Wall, the moderator of presbytery, preached the sermon and presided; the Rev. B. C. Swan, gave the charge to the pastor, and the Rev. F. M. Alexander, gave the charge to the people. The services were very impressive and profitable. The sermons, in the morning by the Rev. Mr. Wall, and in the evening by the Rev. Mr. Alexander, were most excellent, setting forth the glorious gospel as the only remedy for sin. After the services a most appreciative brother said: "The wonder is how much there is that has never been spoken." Golconda is a very promising and delightful field. Situated among the Ozark hills, on the Ohio river, for beautiful scenery it is unsurpassed. The church there having a refined and intelligent membership, perfectly united and harmonious, and having earnest and faithful workers, full of the missionary spirit, is ready for every good work and all forms of Christian activity. The membership are greatly encouraged in securing Dr. Stevenson as their pastor. The outlook for pastor and people is most promising. There is great advantage in having installations on the Sabbath. It affords an opportunity for making the occasion impressive on the community, and setting forth Presbyterian faith and forms in a most favorable light.

MICHIGAN.

KALAMAZOO.—Pastor Gray is wisely cultivating his large parish, and is a power in every good work in the city. He is giving instructive discourses to his people on the world's religions.

BENTON HARBOR.—This church calls Rev. Eliaba A. Hoffman, of Vassar, Mich., to be pastor.

PLAINWELL.—This church reports increased morning congregations, and a growth of Bible study in the Sabbath-school and in the mid-week teachers' meeting; also a specially promising Junior Christian Endeavor.

STURGIS.—The pastor has organized a "Fishing Jimmy Club" among the young men, which improves the Sabbath evening attendance. He expects to use a stereopticon in his work this winter.

ALLEGAN.—Church attendance has grown steadily, and a very fine circle of young people are enlisted in the Sabbath-school and C. E.

BUCHANAN.—This church is looking forward hopefully to its semi-centennial, June 19th next, which is to be specially observed.

SCHOOLCRAFT.—This field is unusually hopeful now, outgrowing its financial difficulties and adding new members at each communion.

MARTIN.—There were nine new members received at the last communion, and in other ways the outlook is encouraging.

OHIO.

MELMORE.—On last Sabbath, a beautiful new church was dedicated here. The old church, organized in 1826, the mother of numerous churches in this section of Ohio, took to herself a new lease of life and entered into a new era of usefulness. The pastor, Rev. Geo. C. Gerlach, deserves great credit for his pluck in seizing upon and persevering in his undertaking, with true Presbyterian zeal, all the more creditable by reason of the fact that the church was dedicated to God without a cent of encumbrance. The entire cost of the edifice was a little more than three thousand dollars, and it is beautiful and commodious. Rev. Daniel J. Meese, D.D., delivered the dedicatory sermon. He graphically described the Philadelphia church, showing how she became the mother of other churches, and aptly compared the Melmore church to that beautiful type of olden time, for, within a radius of only a few miles, four loving children, the Tiffin, McCutcheonville, Republic and Bloomville churches, looked to her as the parent church. In the afternoon Dr. Bigger, synodical superintendent, delivered the sermon on "Church Fellowship," and in the evening Dr. Meese delivered a home mission address. The seating capacity of the church was fully tested at each of the services. No collection was taken to meet the expenditures in the erection of the edifice, but the church gave its apportionment offering for Home Missions. It is a beautiful structure, complete in its furnishings, with beautiful circular pews and carpeted throughout. The Melmore people are exceedingly happy and richly deserve to be.

INDIANA.

Mt. VERNON.—Two years ago when Rev. J. L. Podfrey came to us, we were down in the depths, both spiritually and financially. Bro. Podfrey found two great parties, factions, and parties within parties, the means of grace neglected and the church activities dormant. We are not "hallooing" much yet, but we are getting out of the woods. By the wise, patient and persistent effort of the pastor, aided by the faithful few, the attendance at the church services and the prayer-meeting has increased; order has been restored in the Sunday-school; a new interest aroused in the Y. P. S. C. E., and church work generally. In the last few weeks five persons have been received into membership by letter and seven by confession of faith. Three Sabbaths ago a whole family—father, mother, son and daughter, stood together to confess Christ and receive baptism. Just now we are planning some evangelistic meetings for the first of the New Year, desiring and hoping for a season of refreshing from the Lord."

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Marriages.

WALLACE.—SMITH.—On Dec. 3, 1897, at the home of the bride, near Amherst, S. D., by Rev. D. M. Mr. Thornton Wallace of the same place, and Miss Anna Smith.

KENNON.—BERRY.—At the residence of the bride's parents, Rev. Mr. G. H. Williamson officiating, Mr. Robert Taylor Kennon of St. Louis, and Miss Sadye Courtney Berry, of West Plains, were married at 3 o'clock this afternoon.

By Rev. La Theo. Iobe, at the Presbyterian parsonage, Miller, S. Dak., Aug. 15th, Charles A. Hammil and Agnes M. Harber. —Oct. 28th, Dr. Samuel Hewling and Anna A. Stebbins.—Nov. 26th, Joseph P. Estee and Anna Roberts.—Sept. 30th, at the residence of the bride's parents in Lawrence, S. Dak., Solomon F. Anderson and Ana R. Baldwin.—Nov. 26th, at the residence of the bride's parents in Miller, S. Dak., Otto S. Collins and Gertrude R. Furman.—Dec. 9th, at residence of the bride's parents in Miller, S. Dak., John H. Van Loon and Myrta H. Sweetland.

Home Seekers Excursions at Half Rates, via the Missouri Pacific Railway and Iron Mountain route to points in the West and Southwest. Tickets on sale December 22nd and January 5th and 19th. 1897.

CHANGE OF ADDRESS.

Rev. H. M. Shackley, from Cawker City to Phillipsburg, Kans.

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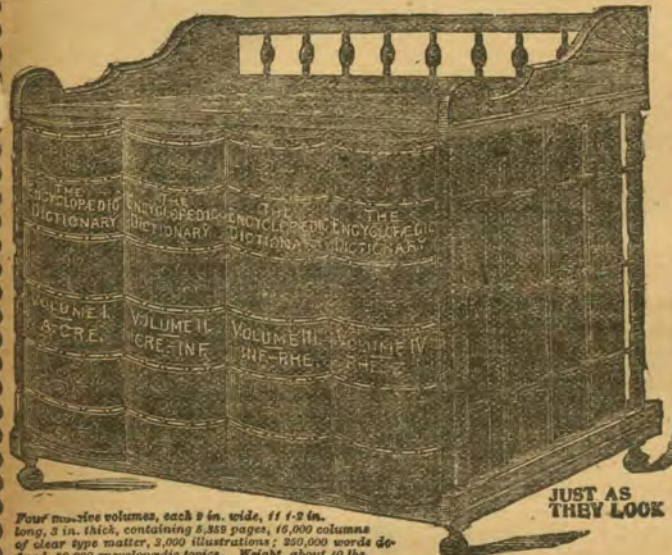
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This book of poems is largely addressed to personal friends and companions. It is expressive of the sentiments of friendship, good cheer, thankfulness of heart and of earnest sympathy in times of the sorrow of others. A Christian tone is manifest throughout.

SIC VITA EST. (Such is Life). By Sue Froman Matthews. G. W. Dillingham & Co. New York. \$1.50.

This is a semi-religious story containing illustration of the motives that control humanity. Three distinct types of the American girl of to-day are portrayed. In one the strength of a practical nature; the beauty of a life of faith; and the secret of a perfectly happy life, showing how it is possible to be happy under all the changing scenes of time.

THE CONVERTED CATHOLIC. Edited by Father O'Connor, V. L. 13, January to December 1896. A. O'Connor. New York.

The *Converted Catholic* is a monthly magazine which Mr. O'Connor commenced in 1883 "for the enlightenment of Roman Catholics and their conversion to evangelical Christianity," and it has well fulfilled its purpose. The testimonies of five thousand converts from Rome have been published in its columns, and it is said news of the progress of the work fills its pages every month.

ARNOLD'S PRACTICAL SABBATH SCHOOL COMMENTARY ON THE INTERNATIONAL LESSONS 1897 Mrs. T. B. Arnold, Editor. Fleming Revell Company, Chicago, New York. 50cts.

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CHRIST AND THE CHERUBIM. By J. M. P. Otts, L. L. D., Presbyterian Committee of Publication, Richmond, Va. 50cts.

In dealing with this part of the Old Testament Symbolism, Dr. Otts is restrained and judicious, and keeps well within the line of sober and reverent interpretation. The aim of the book is to show that the Ark of the Covenant was a type of the man Christ Jesus. With this view of it he easily finds the gospel of mercy through a divine Redeemer set forth in the pre-Christian forms of worship associated with the holy Ark of the Tabernacle. The Book has an introduction on the general line of Scripture typology, written by Rev. Dr. Beattie of Louisville.

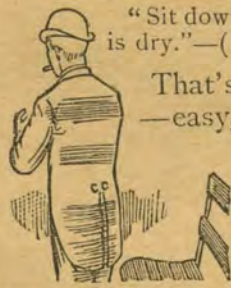
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MAKERS OF THE AMERICAN REPUBLIC. By David Gregg, D. D. E. B. Treat, New York. \$1.50.

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dispense a small quantity of whiskey without that formality—a case of life or death for instance?" "Why yes," replied the clerk, "I suppose if a man were to be bitten by a rattle-snake, and it would require some time to go to a doctor and get a prescription, in that case it might be allowable to give him whiskey." "Do you know where I could find a snake?" was the next question. "Why, no," replied the clerk, greatly surprised at the query. "Well," commented the thirsty one, with a great deal of disgust in his tone, "it seems to me that if this drug store had any enterprise it would keep a rattlesnake on hand for use in cases of emergency."—Harper's Monthly.

THE DANCE.

A few days ago a bright young woman said to me: "I do not see any harm in dancing." I did my best to show her wherein it is incompatible with church membership and the Christian's life. In addition to my own observations I added the testimony of many, saints and sinners, dead and living, who thought and wrote on this subject. This well meaning young lady was surprised to learn that the church of every name and in all ages, had, and does, oppose the dance, and not without good reason.

It has occurred to me that a few quotations might be profitable to the multitude of young Christians.

Bayle (infidel): "The reformed churches which forbid dancing cannot be sufficiently praised for it, since the manner of it creates a thousand impressions dangerous to virtue."

Herman (man of the world): "To dancers, one and all, I would say: Try and see yourselves as others see you; remember that there are many harmless pleasures that have about them no taint of filthy lust; above all, cease to believe or to assert that the modern waltz is an innocent amusement."

Plato, Aristotle and Livy, believed the dance not only productive of moral evils, but as indicating a low grade of character:

Cicero: "nemo sobrius saltat"—no man in his senses will dance.

Roman Catholic church (in council at Baltimore, 1866): "We consider it to be our duty to warn our people against the fashionable dances, which are revolting to every feeling of delicacy, and fraught with the greatest danger to morals."

Petrarch: "The dance is the spur of lust—a circle of which the devil himself is the center. Many that use it have come dishonest home, most indifferent, none better."

Archbishop of Quebec (Catholic), speaking of the round dance, said it was a form of dance especially "possessed of the devil; the last sigh of expiring modesty."

Bishop Hopkins of Vermont (Episcopal): "No ingenuity can make it (dance) consistent with the covenant of baptism."

Bishop Meade, of Virginia (Episcopal): "It is of itself wrong, improper, and of bad effect."

Dr. Robinson (Presbyterian): "It is simply impossible that this question of indulgence in such worldly pleasures as the theater, the masquerade, the card table and the dance, can be a doubtful or debatable question."

Bishop Pierce, (Methodist): "Dram drinkers and dancing Methodists, without prompt confession of wrong, deep humiliation, and solemn pledges, never to repeat, will be, as they ought to be, cut off. The preachers, I trust, will cease to rely upon talking and coaxing, and let these old offenders know that the church cannot, and will not tolerate these vices and fooleries."

Bishop Parker (M. E. church, South): "The dance, as practiced by the two sexes, is first of all, fleshly, and the world and the devil are not wanting in it."—Sel.

Moralities.

BLE PICTURES OF THE WHISKEY TRADE.

In the bar-room—

The fat rumseller: "Woe to him that buildeth a town with blood, and established a city by iniquity."—Hab. 2:15.

The clever fellow who treats: "Woe unto him that giveth his neighbor drink.—Hab. 2:15.

The fellows who are treated: "Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes?"—Prov. 23:29.

The landlord who rents his house for bar-room:

"Woe to him that coveteth an evil covetousness to his house . . . Thou hast consulted shame to thy house by letting off many people, and hast inned against thy soul."—Hab. 2:9, 10.

How it looks at midnight: "For all tables are full of vomit and dross, and there is no place clean."—Isa. 58:8.

2. In the house—

The windows stuffed with rags: "For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

Wife and children kicked about: "Strong drink is raging."—Prov. 31:5.

Delirium tremens: "At the last it biteth like a serpent and stingeth like an adder."—The Bible.

LACK OF ENTERPRISE.

Let me have three fingers of whiskey he said to the clerk of a drug store in a Kansas town. "I can't," replied the clerk who did not know the owner; "this is a Prohibition State." "Can't get a drink of whiskey, eh?" said; not without a physician's prescription, when it is to be used as a medicine. "Is there no emergency at which you would be permitted to

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Goshing—Why do you call her of a certain age? Baker—Because she never changes it.—*Truth*.

"I suppose," clucked the hen angrily. "that now you've stolen me, you'll expect me to lay poached eggs! I'll fool you!"—*New York Press*.

Minnie—He said my complexion was a perfect dream. Mamie—What did he mean by that—that it was not real?—*Indianapolis Journal*.

Mr. Crimsonbeak—Do you think, my dear, that the time will ever come when the men will do the cooking? Mrs. Crimsonbeak—Not in this world, John.—*Yonkers Statesman*.

"Well," said the kite to the same boy, "I guess I will have to admit that you have me on the string. And that," continued the kite, "is what makes me soar."—*Indianapolis Journal*.

Correspondent—I should like to write for your paper. You want the manuscript sheets blank on one side, don't you? Managing Editor—On both sides, if you please.—*Fliegends Blaetter*.

"No, darling," said a mother to a sick child, "the doctor says I mustn't read to you." "Then, mamma," begged the little child, "won't you please read to yourself out loud?"—*Tit-Bits*.

First Tramp—If you had to work—just supposin'—what kind of a job would you rather have? Second Tramp—Well, I think I could be judge of a dog show. I've had experience of all de dif'rent kinds of dogs dere is.—*Puck*.

Mamma—Bobby, I heard you were a very naughty boy to-day. Now, tell me all about it. Bobby (with a sudden access of modesty)—Teacher says it isn't polite to talk too much about yourself.—*Harper's Bazar*.

"But I am so unworthy, darling," he murmured, as he held the dear girl's hand in his. "Ob, Harry," she sighed, "if you and papa agreed on every other point as you do on that, how happy we could be!"—*Leeds (Eng.) Mercury*.

"Mamma," said Willie, leaning toward his mother and speaking in a loud whisper, "the preacher said a little while ago, 'One word more and I have done,' and he's talked 563 words since he said it. I've been counting 'em on him!"—*Chicago Tribune*.

The following was copied from a notice posted on a building: "Notice—Tenants should be careful not to throw cigars or lighted matches about. Otherwise they may set fire to the building and oblige John Blazer, proprietor.—*Tit-Bits*.

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"Hector and me gied ane anither sic a look! And I was feared Mr. Paton would have observed it; but he was a simple, primitive, unsuspecting old man—a very Nathaniel without guile; and he jaloused nothing; tho' both Hector and me was like to split; and the dog after laughing in his sleeve for mair than a hundred yards, couldn't stand it nae longer, but was obliged to loup awa owre a hedge into a potato field, pretending to scent partridges."

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