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The Christian-Evangelist.

"WE ALSO BELIEVE, AND THEREFORE SPEAK." "BEHOLD, I BRING YOU GOOD TIDINGS."

VOL. XX.

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THE CHRISTIAN-EVANGELIST.

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SPECIAL OFFER.

To aid our friends and have them aid us, in putting the CHRISTIAN-EVANGELIST into the hands of many new readers, the paper is offered to new subscribers from the time of receiving the names and money to Jan., 1884, for \$2.00. Considering our enlargement this is an extraordinary offer, and with a little active canvassing in the churches, will give us many hundred new subscribers.

CURRENT EVENTS.

Cetewayo, the Zulu captive king whom England is astonishing with her sights, is a prohibitionist. During his reign he refused "fire water" admission into Zululand and he proposes to enforce his old law when he shall resume his throne. A deputation of the British Temperance League recently visited the African potentate, to whom he entered his protest against the admission of British spirits into his country. None are distilled in heathen Zululand, but Christian Natal lies adjacent and manufactures in large quantities. It will be no more unrighteous to force the Zulus to admit rum than to compel China to admit opium. It would be possible for governments which call themselves Christian to exhibit less devotion to the Prince of Darkness.

Probably no living figure in American politics is more conspicuous than Mr. Blaine, and no man loves more to startle his countrymen by original and unthought of propositions. His last sensation is a deliverance upon the Virginia campaign and a condemnation of Mahone and the policy of the Readjusters. Mr. Blaine admits that Virginia cannot justly be called upon to pay its whole *ante bellum* debt, contracted by the two Virginias, nor would he insist that West Virginia assume a part of the burden. He proposes, instead, that the National Government which wrested West Virginia from the old State, pay off a part of the debt as a compensation for the territory taken away. He finds a precedent in our purchase of California and New Mexico, from Mexico, after we had conquered them, and in the compensation given to Texas for dominions to which she surrendered her title. This novel proposition is said to strike all Virginians, outside of the Readjuster ranks, very favorably.

run, but it certainly was not written of the slow and uncertain process of the civil courts. There lies in the Chicago jail an outlaw, Keenan by name, held for a murder committed three years ago. Within a few weeks of the commission of the crime he was arrested; six months later he was tried, found guilty, and condemned to be hung. Had the sentence been carried out he would have ended his career two years since. The arts in which criminal lawyers are so well skilled were resorted to: a supersedeas was granted and, at last, almost three years after his arrest and two years after the time set for his execution, the Supreme Court has ordered a new trial, with the probability that he will finally escape, unless his purse gives out. It is refreshing to know that he asserts that he will reform his life and enter no more upon the devious ways that have caused him so much trouble. Said he to a visitor in his cell, "I propose to give up crookedness, and spend the rest of my days as a saloon-keeper." The step to his new calling is easy and natural.

Within a short time the second slaughter, caused by collision of trains, has occurred on the Vanderbilt roads in the vicinity of New York city, the last time in the tunnel leading to the Central Depot. Much indignation has been aroused by the needless horror, and it is stated that some humble subordinates, a brakeman, a telegraph operator and, perhaps, a conductor, have been arrested. It is reported that the offending brakeman was also water boy of the train, and that the telegraph operator, a boy of eighteen years, had to report and give orders and signals to 19⁸ trains that passed his office every day! If this is the fact it is child's play to arrest these overworked servants, each doing the work of two or three men, and let their employers go scot free. The inquiry should be made whether Vanderbilt could not spare enough from his fortune of \$200,000,000 to employ the men needful to protect the lives of the traveling public. Let justice be done, but let it strike where the responsibility rests.

The colored politicians of this country deserve the credit of candor, at least. Instead of veiling their chase for office under lofty pretensions of patriotism, as their Caucasian brethren are wont to do, the Pittsburg *Colored Citizen* speaks out honestly in the following: "They say the colored man is clamoring for office. We answer, yes. Now tell us what the white man is clamoring for. Don't all answer at once." A club of colored voters in New York city recently condensed their political principles into a resolution, declaring: "We are resolved to utilize our efforts for our own benefit." This is honest, if not politic, but is no more outspoken than the declaration of Mr. Flannigan of Texas, in a great National Convention held once in Chicago, that the great object of himself and fellow delegates was the offices. The great contests which stir our Nation at stated periods, and which are paraded as a conflict of principles, are simply a scramble of politicians for office.

Political campaigns are in progress in many of the States where the only issue is the contest of the old parties for supremacy. In Ohio and Indiana, there the temperance question enters into the contest. It is proposed in the first named State to renew and endorse the attempts of the last legislature to tax the liquor traffic and to subject it to a more effectual control of law. In the latter State the principal interest is over the question whether the legislature shall submit a prohibitory amendment to the popular vote. As a rule the opponents of prohibition are afraid to let the people decide, and some even go so far as to insist that they have no right to vote upon the question. Where the contest is only for party supremacy the Christian can take only a slight interest, but when temperance laws are at issue, he cannot look on with indifference.

Dr. Dollinger, the old Catholic leader, in a recent address at Munich has given his clear approval of the Lutheran Reformation. He declares that the Papal power is a standing menace to Germany and even more

Quirinal are two hostile strongholds in one civil inclosure. In the meanwhile the process of secularization goes on apace. From north and south a population is streaming in less accessible to clerical influence, and threatening to absorb the old inhabitants. Now, as formerly, clerical Rome is stronger in Germany than in Italy. That was also the case in the fourteenth and fifteenth centuries, and what then happened we all know." What happened in those centuries was that the Pope, powerless in Italy, brought Germany to his feet and placed his foot upon the neck of a German Emperor.

The Chief of the Fire Department of the city of London has been inspecting the fire departments of New York, Chicago and other American cities, and reached conclusions which are not at all flattering to our vanity. He has satisfied himself that in this land of liberty the ring politician has his hand upon the control of the fire departments and has been more attentive to party than to public interests. He said to a New York reporter: "I visited the United States ten years ago, and then the fire departments were away behind the age. Since that time the rest of the world has far advanced; here not a single step onward has been made. In fact, I have noticed many evidences of a slight retrograde movement. The truth is," he said, "the politicians and the makers of fire-machines have been running things their own way; and it looks as though they were going to keep right along in the same track." He insisted that by connivance between these two classes the burdens were vastly multiplied, \$4,000 being paid for ladders which were supplied in London for \$500, and engines costing from \$10,000 to \$18,000 which were really inferior to English engines which could be bought for \$2,000. Liberty is a glorious heritage, but liberty to rob the people is not exactly our idea of free government. Life, even under the "effete despotisms" has some compensations.

Ten years ago Mr. Gladstone predicted that the United States would be the wealthiest country in the world. He showed how the financial center had been slowly shifting westward for ages, moving in modern times from Venice to Holland, and from thence to England, with the certainty that it would soon cross the Atlantic. His sagacity is demonstrated by the figures of Mr. Mulhall, a distinguished British statistician, who places the value of property in the United States at a round \$50,000,000,000, which is considerable in excess of the two next richest countries in the world—England and France. The wealth of England is placed at \$44,100,000,000 and that of France at \$37,200,000,000, so that the United States are almost \$6,000,000,000 richer than the former and nearly \$13,000,000,000 than the latter. In proportion to population, England is the wealthiest country of the three, however, the average for every inhabitant there being about \$1,300, whereas in the United States it is but \$1,000. The possession of such vast wealth imposes a great responsibility. The wealthiest country of the earth ought to do more than any other to conquer the world for Christ.

The magnitude of our financial resources is well demonstrated by the ease with which our vast war debt is being handled and paid off. While other great nations are struggling under their financial burdens, even in time of peace, our country has reduced its debt with every year since the end of the war with an ease that has astonished the world. The London *Times* recently complimented us on our brilliant achievements and magnificent resources, declaring that the fact that our government has, "in the short space of sixteen years, reduced the public debt from nearly \$2,450,000,000 to \$1,675,000,000 and brought down its annual interest charge from more than \$150,000,000 to \$56,000,000 is something but little short of the marvelous. The like was never known in the history of any other nation. While other nations have been loading themselves with increased indebtedness, this nation has been rapidly unloading, not by repudiating its obliga-

THE THINGS WHICH WE LACK.

(Address delivered by D. R. Dungan, President of the Iowa State Meeting, at Ottumwa, September 12th, and published by the request of the Convention.)

The rich young ruler, who came in great haste to inquire of the Master, what good thing he should do that he might inherit eternal life, had kept all the commandments from his youth up, and still there was much of benevolence and piety for him to learn and do in order to be prepared for the kingdom of God. The ancient Pharisees were punctilious in keeping the commandments, even to the tithing of the herbs which grew in their gardens. Still our righteousness must exceed theirs, if we will be pleasing in the sight of God. Even in the law of Moses, every duty was not to be read in so many words. God has, in all ages, left much to the discretion and love of his people. Even when humanity was in its minority, there were many elective privileges in the service of God. There are good things for us to do, which must, of a necessity, be left to the wisdom and the will of those who love God.

Brethren, I have wondered if, after all, we are not a little like the ancients. It may be possible that we are leaving many good things undone which God really demands of us. In our faith, we are right beyond a peradventure. We have thrown away all human creeds, confessions of faith, and doctrines and commandments of men, that we might take fast hold on the word of God as the sufficient and only rule of life, while journeying through the wilderness of earth up to glory and to God. There is, too, a general consistency between our teachings and our public customs. But you are not in need of any confirmation respecting the elements of strength in our Scripture teaching and Scripture practice. But though the walls of our Jerusalem are strong and beautiful at almost every point, yet the city itself may be defective in many respects. We have done well in the care we have taken to remove the rubbish of human tradition and theological speculation, from the divine foundation, that we might build on Christ, and him alone. But we seem to have expended our strength in laying the foundation of faith and life, and therefore fail to build thereon as we should.

In the whole domain of faith and worship, we ask, at every step, for a thus saith the Lord. This is right. But we have sometimes carried this demand beyond its legitimate purpose. This has brought up the whole question of expediency; and we have troubled ourselves no little to know if common sense is of any particular advantage in serving the Lord. In all this investigation, we have discovered that we have a right to build church houses, hold Sunday-schools, translate the Bible, print lesson leaves, newspapers, hymn books, and several kinds of hymnals. In Iowa, we are at liberty to have two colleges and to sustain them both.

We have been in the habit of having one address every year, in our missionary convention, defending the organization and proving that we have a right to avail ourselves of the advantage of such cooperation. This always seemed to me like an annual apology for having been born. I think that it is time to quit it. Believing that while we keep the letter and spirit of the New Testament, we are at liberty to advance the cause of Christ as best we can under the circumstances, I shall devote the time allotted for this address to a few questions of practical importance.

To tell wherein we have succeeded, would be an easy and pleasant task. But to point out our failures in practice, and the things in which we need to improve, is not so gracious a work, though much more needed. I shall assume that improvement in some respects is possible, and proceed without further formality to mention a few things in which we are to some extent, wanting.

1. We have something to learn respecting large donations and bequests.

We have had profitable instruction on the subject of giving; the demands of the fellowship and the regular contribution, on the Lord's day. But it can hardly be said of us that we have learned the duty of willing our property to the service of the Lord. Perhaps this is the fault of our preachers in not having told us our duty in these things. Our brethren who are well to do in the world should see to it in time, that a portion of their property shall be made to preach the gospel after they are dead. This would be much better than to leave it to be quarreled over by those who shall come after us. Our State Missionary Board is incorporated according to the law of Iowa, so that it can make a permanent and safe investment of all moneys bequeathed. There are many demands for assistance which we are not able to meet. There will be no lack of opportunities to wisely and righteously employ all our gifts in the service of the Lord. Already, we have great religious enterprises

2. Our colleges should have our united support.

We have as good teachers as can be found elsewhere. The facilities furnished in our own schools are just as good as can be had anywhere else in our State. Not only so, but our sons and daughters will be under Christian influences, and will receive a moral as well as classic education. If we would have them be fellow helpers with us in the kingdom of God, if we would prepare them to be missionaries at home and abroad, we should send them where the teaching and influences are not opposed to the truth in any respect. We have two colleges, and we are amply able to sustain them both. There is no place for jealousies between these institutions; they are both our own; there is room and work for both, and the greater the harmony between them the better the support for each. Brethren, these schools are of great service in the cause of Christ, and to let them fail for the want of support will be to sin against God and the people. Let us endow them, and use our energies and influence to fill them with students. This is a reasonable duty, and a glorious work for God and the race.

3. We should help and encourage young men of thorough worth to enter the ministry.

There is many a young man of modest Christian worth, who could accomplish a good work, if his gifts were employed, who, for the want of the necessary encouragement, will never do anything in the way of preaching the gospel. There is an idea in the minds of some of our older men that about all any young man ever needs is severe criticism, to prevent him from having the big head. This is a great mistake. They do not need flattery, nor severity, but help. With sympathy and affection, wise correction may be administered. One of the best things that can be done for a young man who wants to preach the gospel, is to help him to prepare for the work. The day has come when an educated ministry is in demand. No man should go out to preach in Iowa who is not endowed with a good knowledge of the Scriptures and competent to speak the English language well. In an average Iowa audience, there are many more who understand the proper use of our vernacular, than there are that know much about the Bible. And the man who violates the laws of our language will not be able to impress them with the thought that he is a safe and competent instructor in divine things. Not only so, but they are likely to regard the whole church as being ignorant and unworthy of attention. There is many a young man, of natural talent, gifted in speech, whose words flow out so unfortunately easy, and on account of which his preaching is so well received, that it is difficult to get him to see the necessity of improvement. He does not know that he blunders in grammar because he does not recognize the blunders when they are committed. If such young men can be persuaded and assisted into one of our colleges, if only for a little while, they will see the necessity of a more thorough preparation for the work which they have undertaken to do. Many of them would gladly avail themselves of any help, in the way of instruction, but are not able to bear the expenses. In this case it is clearly the duty of those brethren who have means, to help them financially in this, the time of their greatest need. Every evangelist and every church ought to look out young men of piety and ability and help them into the work of the gospel.

4. Our giving for missionary work ought to be more liberal, more general and more constant.

All our missionary fields, at home and abroad, are paying rich dividends into the treasury of souls. Every church in Iowa, and every member of every church ought to take part in this grand fellowship. By such an effort as we are competent to make, we could have an excellent evangelist in every congressional district in the State. Not only so, but we should be able to plant and maintain missions in all our large and unoccupied towns. I think the Board would undertake this work for the tobacco bill of the church, and one cent each per week from those who do not use tobacco. Surely God is placing grand possibilities within our easy reach. How small the sacrifice and yet how glorious the results.

But men are strange beings. It is said that when a collection is taken up in China, for the support of their heathen religion, most men will feel down in their pockets till they find the smallest piece of money that is there. These heathen seem to imagine that they can deceive their gods, and have credit for liberality, when the contribution is almost nothing. I wish such things were limited to the heathen. But there are church members who do not give anything, for the spread of the gospel of the grace of God.

There are preachers who suppose that every dollar contributed by the congregation for missionary purposes

collections. They are not correct in this opinion. Stinginess and indifference to religion are the primary causes of so much difficulty in raising funds for the support of the gospel. If men can have their hearts open to missionary work, and their hands reached out to help the lost in other lands, they will do very much more at home. That a preacher's salary goes unpaid, is not usually because the congregation is unable to pay it, but because they are indifferent in the matter. Let every preacher urge the congregation for which he labors to engage heartily in missionary work, and his own salary will be larger and more easily collected than ever before. Our preachers do not, as a rule, teach the duty and privilege of giving, as they ought. Many persons are deficient in this line of Christian duty, because they do not know how much they ought to give. A little plain teaching on the subject would greatly improve the treasury.

The wealthy want to pay *per capita*, while the poor prefer to pay according to their real estate assessment. Let us propose to raise as much as one dollar for each member in the State, and those who ought to pay ten times the amount, will readily respond, thinking that such a pittance will excuse them. Brethren ought to know that if we are to have any fellowship in the conversion and salvation of the world, we must pay liberally and constantly, that the work may be done. Every one should pay something; should pay willingly; should pay constantly; should pay as he has been prospered.

5. We need a church extension fund.

One of the first wants of a young congregation in the West is a place in which to meet and worship. Religious prejudices and sectarian envy have ever been, and ever will be, about the same. For a little band of disciples to be locked out of any place to meet for the preaching of the word, is not limited to the dark ages. And many times a good beginning is crushed out by the power and disposition that sets up corners on religion as well as on grain. Now if we had an endowment fund, the interest of which could be used for this purpose, very much could be saved to us that is now being lost.

New towns are springing up in Iowa all the time, and forming new centers of trade and attraction. When these new towns are just laid out, good lots are very cheap. Many times they can be had for nothing, if a building can be erected within reasonable time. Church property in these places could be easily secured if there was only a little means to fall back upon. The very choice of the city, too, could be secured to the church. Our evangelists could easily look after such matters if the means could only be had.

There are churches too, that need such help. And every now and then we lose a building for the want of ability to hold the fort. For such an endowment fund as we need, we ought to have some large donations. I hope that some of our enterprising brethren who have means, will take hold of this good work and give it such a start that it will succeed in the near future.

6. We must be sound in faith and doctrine.

I am mistaken if there is not a tendency to compromise with the sectarian organizations around us on the points of difference between them and us. I wish I could know that my fears are not well founded, or even feel that all is well in this respect.

There will always be plenty of good persons in the church, who will demand that the preacher shall preach so as not to offend any one. There are those who would give away almost the whole plan of salvation rather than offend some highly respectable religious neighbor. This usually comes from an overweening desire to be thought as orthodox as other folks, or, in some way, to tip toe into public favor. Let a dozen or so of those who love the praise of men more than the praise of God, who delight in popular applause more than in keeping the commandments of Christ, have the controlling influence in the church, and the chances to have a pure gospel preached in that community will rapidly decline. To please such persons you must preach a Christianity without Christ; that is, Christ in his sovereign authority over men must not be prominent. We may preach our practices and peculiarities; we may tell the people that we receive no one into fellowship except those who upon confession of faith have been immersed in water; that we do not baptize infants; that we partake of the Lord's supper every first day of the week. We may tell all about our customs, and no fault will be found if we only present these as the peculiarities of our church. But to say that we do these things because Christ has commanded them, and that we do not the things that are approved by other religious bodies, because they lack the divine warrant, will be a grievous offense. And yet the truth is that no man has a right to teach and practice any form of worship as a peculiarity of his own, or of any one else. I hear now and then of

KANSAS DISCIPLES IN CONVENTION.

The brethren in Kansas held their Annual Convention this year at Emporia, 128 miles from Kansas City, and a little over 400 miles from St. Louis. Taking the Washburn train in the latter city at 8:30 p. m., on Tuesday the 26th ult., we were in Kansas City the next morning in good time for breakfast, after a fair night's rest on a reclining chair. The Union Depot at Kansas City is a busy place at any time, but, being Fair week, it was unusually so. Crowds of people were surging to and fro—some bent on seeing the Fair, others having their faces turned to the far West for health, business or pleasure. Kansas City is a marvel in its rapid growth and prosperity, and is destined to be something more than a "camp on the picket line of commerce," as one of our St. Louis dailies recently designated it. The great empire westward, so rapidly being settled up with a moral and industrial population, will make it the center of a vast trade in the years to come.

At 9:20 a. m. we continued our journey westward, by the Atchison, Topeka & Santa Fe line. It is only just to acknowledge the receipt of a telegram here from the General Passenger and Ticket Agent of this road, at Topeka—Mr. A. F. White—extending to us the courtesies of his road. This kindness we appreciated all the more, as it had never been our privilege to see that part of Kansas traversed by this popular line. The road follows Kansas river, along its south bank, for the most part, to Emporia, only here and there leaving it to cut off a bend, and then joining it again. The broad prairies are sufficiently undulating to relieve them from monotony, while the ripening corn-fields and stacks of hay gave a pleasing variety to the landscape. Anon we pass through a region of raw prairie, clothed with grazing herds, and stretching away in the distance like a view at sea. In another moment we are skirting a grove of timber, or passing a neat farm house with all the appurtenances of home life in the country. A lady from West Virginia, on her way to Colorado for an asthmatic trouble, was delighted with the contrast between these broad, fertile plains and the narrow valleys of her native State.

At Topeka, the capital of the State, we met with a number of delegates and visitors to the Convention, including F. M. Green, of Ohio; H. U. Dale, of Iowa; M. P. Hayden, F. M. Rains, Dr. S. T. Dodd and others. We reached Emporia at 2:35, in the midst of a gentle rain which the country greatly needed, as it was dry and dusty. The meeting began in the evening at 7:30 with an introductory discourse by the venerable Bro. John Boggs of Clyde, Kansas, who was followed in a few timely words by Bro. Green.

We have not space this week to follow the order of exercises, during the meeting, nor is this necessary, as an abstract of the minutes will no doubt be furnished for publication in THE CHRISTIAN-EVANGELIST. We only purpose to call attention to a few salient points in the Convention. We think it safe to say, in a general way, to begin on, that it was the largest and most encouraging Convention that Kansas has ever held.

1. The report of Bro. Randall, the State Evangelist, and those of the district Evangelists, though lacking in system and in information on certain important points, showed earnest and faithful work done, with encouraging results. By oversight or through some misunderstanding, the Board presented no official report of its operations during the year, with a summary of results and recommendations for the future. This was an unfortunate omission, and we are quite sure will not take place again. Too much pains cannot be taken in preparing a full and authentic statement, of the work undertaken and accomplished and of the needs of the cause, by Mission Boards soliciting funds for preaching the gospel and organizing churches.

2. The appeals that came up from different points in the State, and the verbal reports of the brethren who have been laboring in the gospel on the frontier of the State, all impressed us deeply with the fact that a great door is opened for us in Kansas. The people in these spiritually destitute regions are literally hungering for the gospel. One of the Evangelists told with tears in his eyes, and in his voice too, how during a tour in one of those regions the people left their threshing machines standing idle in the field and flocked to hear him tell the story "of Jesus and his love." "Send us a preacher!" is the cry that comes up from many promising fields in Kansas. Those best acquainted with these fields gave it as their opinion that any young man, especially, devoting himself faithfully to the work of the ministry among those people, will be sustained. If the writer of this were a preacher out of

them for a support, and he would infinitely prefer it to place-hunting among churches that are glutted to satiety on preaching.

3. The spirit of the Kansas preachers we found to be admirable. The croakings and grumblers and fault finders were not in the Convention. Conscious of the inefficiency of their organization, and the imperfection of some of their methods of work, they showed an earnest desire to profit by the experience of older States. The report of the Committee on ways and means recommended, among other things, the appointment of a committee of five to draft constitution and by-laws for the governance of the Convention in the future, to report at the next State Meeting. This is a step in the direction of more system, and hence more efficiency, and it was unanimously approved. It also recommended the payment of \$50 into the treasury of the General Missionary Society, so as to make them sharers in the general home missionary work, and to entitle them to representation in the General Convention. This step might be wisely imitated by some of the older States, which consume all their means at home, and make no provision for destitute fields outside of State jurisdiction. Another forward movement, was the resolution to raise \$300 for mission work at Atchison, Topeka and Wichita, in addition to the general work of the State Evangelist. All this is progress in the right direction.

4. A number of very able and practical papers were read and discussed, during the Convention, which could not fail to do good. We were specially pleased to find the Kansas brethren so clear in their views on the subject of Christian giving. After a well digested paper on this subject, followed by a number of speeches, the following preamble and resolutions were unanimously adopted:

WHEREAS, A regular and well digested system of finance is desirable in church matters, and is absolutely necessary to the success of the great work in which we are engaged; and

WHEREAS, Such a system should be largely based upon the principle of absolute equality amongst all of the members of the body of Christ; therefore, be it resolved by this convention:

1. That we recommend to the churches throughout the State that this principle be kept prominently before the brethren, to the end that it may, in an early day, be made the basis of a system that will make each member realize his or her responsibility as God's steward, and at the same time keep the treasury of the church replenished.

2. That we, as members of this Convention, pledge ourselves to do all in our power to establish and promote such a system as indicated in the foregoing resolution.

5. The Convention assembled in debt to its State Evangelist, but this was soon liquidated, and pledges were taken for work during the coming year.

We are inclined to think that the action of this Convention will bear fruit for the years to come, and largely influence the character of future Conventions.

Bro. Lotz, formerly of Missouri, and a graduate, we believe, of Christian University, presided over the Convention in a very satisfactory manner. He is pastor of the church at Emporia. His house was our home, and we need not say we had Lotz of attention and Lotz of hearty hospitality. Indeed the Emporians all treated their guests in a way not to detract from the reputation of the people of the West for open-handed and open-hearted hospitality.

After the first night and day, the sessions of the Convention, as well as the evening meetings, were held in the Congregational church—a large and elegant house kindly tendered us for the occasion. The house of our brethren there, is entirely too small to serve the purposes of the church, and they have arranged to build a house next year.

The Missionary Convention closed on Friday night, with an earnest and able discourse by Bro. Green, the preceding evening having been occupied by the writer. The Sunday-school Institute, the Ladies' Meeting, and the Ministerial Institute were to follow, but business at home made it necessary for us to leave on Friday night on the 11 o'clock train. After Bro. Green's discourse on Friday night, the Ladies' Society of the church in Emporia gave a sociable in the church, which was pleasantly occupied in acquaintance making, and social converse.

We were pleased and delighted with our visit to Kansas—with the State, the Convention, and especially with the brethren and sisters whose acquaintance we made, or renewed. It was a real pleasure to us to meet such veterans in the cause as brethren Pardee Butler, S. G. Brown and John Boggs, bearing the scars of many a battle, yet still with their face to the foe, and the sword of the Spirit unsheathed. It was scarcely a less pleasure to meet and form the acquaintance of a number of able and devoted young men who have dedicated their lives to this glorious cause.

a very neat paper, monthly, filled with news especially interesting to Kansas, and being only a monthly, it ought to be sustained by the brethren in that State, without interfering with their patronizing such papers outside the State as they may desire.

The next annual meeting is to be held at Ottumwa. The new Board consists of wise and able brethren, and so located as to admit of conference. May the work prosper in their hands, and the next Convention prove to be the best in their history.

THE BIBLE AGAINST MATERIALISM.

The strongest argument against materialism is its effect upon those who are its advocates. It is most poisonous and blighting in its tendencies.

Some young people once put into my hand a copy of a periodical with the request that I examine it and express my opinion of it. The paper was then published from Chicago. I opened it and the first object that attracted my attention was the picture of an owl! I thought this a singular frontispiece. I then read the name of the paper. This was, in large letters, "THE OWL." My curiosity was still more enlisted. Why should a paper be so named? I glanced at the editorials and leading articles and the reason became plain to me. The first article was Ingersoll's "Mistakes of Moses" with all his vulgar jests and blasphemous utterances. All the other articles were in accord with it. Then I glanced at the advertising columns, and instead of advertising legitimate merchandise they contained vile and vicious matter. Here, thought I, is a paper rightly named. The owl is a bird of darkness. It cannot endure the light of day.

Here was a paper devoted to the materialistic philosophy and it emanated from the Prince of Darkness. It is a bird of night.

The tendency of materialism is clearly seen in the countries of Europe. There it is known as "Nihilism," "Communism," etc. Nihilism is another name for nothingism. It recognizes no God, no Christ, no Bible, no Heaven, no Hell, and it acknowledges no power higher than one's self. It destroys all responsibility and therefore all accountability. Anarchy and mis-rule are its legitimate results and where it obtains a hold upon the masses of the people there can be no security for either life or property. This is witnessed by the condition of affairs in Russia and, to a lesser degree, in Italy, France and England.

Bennett is a materialist. Two years ago he was tried, convicted, fined and imprisoned for circulating obscene literature through the United States mail. Mr. Ingersoll came to the rescue. He claimed that the Government had no right to interfere with Mr. Bennett's business; and not only did he claim this but in a convention of liberalists (?) and freethinkers (?) held at Cincinnati resolutions were passed condemning the Government for its interference with Mr. Bennett's "rights." Mr. Ingersoll lectures against the Bible. Is it anything strange that he should so ably defend the "Star Route Thieves?"

Not only is the tendency of materialism toward immorality; but it destroys all hope of a future life. As some one has quaintly said, "Teach a man that he will die like the hog and he is apt to live like a hog."

The Savior draws a very graphic picture of the materialist: He represents a successful farmer. His barns are overflowing with the surplus of last year. His fields are groaning beneath the weight of the incoming harvest. He does not ask, "How shall I use all this surplus for the glory of God and the good of humanity?" How shall I assist this missionary enterprise? No such questions enter his mind. He says, "This I will do; I will take down my old barns and build up greater, and then say to my soul, 'Take thine ease, eat and drink, for to-morrow you die.'" That is materialism. It lives only for this world and for selfish interests. It has no bright future. When the apostle of modern atheism stood over the dead body of his brother he pronounced a beautiful funeral oration—beautiful as flowers are beautiful without any fruit. He expressed not a sentiment of hope. He compared himself to one standing "between the barren peaks of two eternities." All barrenness and darkness in eternity past and all barrenness and darkness in eternity to come. A few years ago he visited the grave of a friend near Peoria, Illinois, and said some pretty things over the grassy mound, but all could have been as truly said over the grave of a dead dog!

Who is willing to exchange that religion which teaches us to live for the glory of God and the good of humanity, and which lifts the curtain that enshrouds the tomb and reveals life and glory beyond, for such a withering, blighting philosophy?

EXTRACTS FROM SHORT MONDAY MORNING LECTURES IN THE PLATTSBURG COLLEGE CHAPEL.

BY J. W. ELLIS. THE FLOOD.

Our morning lesson, you observe, is concerning the flood. The seventh chapter of Genesis does not tell us just how much of the earth was known to Noah and the generation among whom he lived; nor whether the flood prevailed over any more of the earth than the small part of it then known.

"And every living substance that I have made will I destroy from off the face of the earth." So reads the fourth verse of our lesson. The seventh and eighth read as follows:

"And Noah went in, and his sons, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and beasts that are not clean, and of fowls, and of everything that creepeth upon the earth."

And the nineteenth verse says: "And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered."

These expressions, I say, intimate, to me at least, that Moses believed when he wrote them that the flood prevailed over the entire earth. It has been a principle clearly manifested in all human history that right will be rewarded and wrong will be punished. There is an intuition in the breast of every man, that approves this principle. It controls, too, the actions of God in all his dealings with the human family.

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."

You can always determine with absolute certainty whom God will reward or punish by determining the simple question of right or wrong. Not only would it contradict your reason, to reward what is wrong and punish what is right, but it would contradict your sense of justice also,—it would undermine an a priori conviction of every intelligent being.

The righteousness of Noah was not a single act performed on some convenient occasion. He was a teacher or teacher of right. His life was one characterized by good deeds. He was devoted to the right. The great man sometimes did wrong and he was punished; but the aggregate of his life made for righteousness. A character of truth and right becomes more respectable by a background of error and wrong. This brings the faithfulness of this grand patriarch into bold review.

"Inscribed above the portal far, O conspicuous as the brightness of a star."

It is not so difficult to be good, when all are good around us, as when to be good, provokes jeers and insults. Public opinion for wrong sometimes overcomes adherence to right, and triumphs over fainting integrity. It is always beautiful to be good; but amid adverse surroundings it becomes sublime.

The destruction of the earth is an easy matter with the Creator. To break up the fountains of the great deep, He has but to say, Let it be done. To open the fountains of heaven he has but to say, Open. To cover the whole surface of the earth with the waters gushing from those fountains and rushing through those windows, he has only to say, Cover it. The proud mountain tops bow at his bidding. The humble valleys lift up their heads to run with increasing violence across the plains. To overpass on the Mississippi this, giving way to a river, but oceans are thrown up from deep caverns and impetuously hurled, bellowing, unrestrained and uncontrollable. How puny are the works of man! How feeble his most strained endeavors before the wrath of the Almighty! When a forest is rent and thrown down by the overmastering tornado, what is man in its wreck-strewed path! What is his strength in the presence of the catastrophe of Niagara! How hopeless

A fragile bark, freighted with life, upheld by the finger of God, rode in triumph the storm and the boundless sea. Can you not see that three-story vessel, three hundred cubits long, fifty wide and thirty high, as it is borne up and on? Can you not see the door in the side, through which all living things entered to make a voyage from one world to another?

The winds abate and the earth is encased in a water-shell thick enough to hide all its roughness. It is the winding sheet of millions, sunk to rise not. It is the screen that shuts from the view the doers of wickedness. It is the means of destruction and salvation, at one and the same time. But thinking of it as the element of destruction, how it sets off that little ship that rides in safety in spite of its overwhelming power. Do you not see how the result of a right life may be made to contrast against the wrong? Here was a great lesson taught, to which all the myriads of posterity, through the ages, might turn. It was exalted and lifted up thus over the grave of the buried world, that it might be clearly seen from the remotest corners of the earth and through all time. It can never be shrouded by mists; it is too far above all clouds. The air is pure about it, for it is the spirit of God. The waters beneath may be mingling with death and decay, but above is life and eternal youth.

It costs mankind dearly sometimes to learn a single fact. The human mind assents to many a proposition, by which it does not profit. No doubt thousands before the flood, if asked, would have answered, men should be punished for evil, but the knowledge of the principle did not influence them accordingly. The logic of human events, when wielded by the Almighty, never fail to teach and impress great truths. The tuition in the school of experience is exceedingly high, but the graduates from it are best educated.

To carry out the beautiful antitypes to be found in the flood is foreign to my present object. But I wish to remind each one of you that you are asked to construct an ark to bear you in safety on the tumultuous sea of life. In these days here given, you are hammering, planing, sawing, lifting timbers, preparing pitch, laying floors in this ark, or you are neglecting the great opportunity. Work diligently for night will soon come. If you do this, no flood of evil can harm you; but over it you will glide in security. Beneath may be the blackness of death; but over and around you, the brightness of heaven.

WHAT IS MAN?

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him? And the son of man, that thou thinkest him?"—Ps. viii-3, 4.

What? Why? How? are an exhaustive trio of questions when applied to human research. To the finite mind, each of these monosyllables floats in a sea of incomprehensible mystery. God has given to man great penetration and has studied the world and history with facts to be recognized as the basis of human philosophies. But man has no key with which to unlock the jewel casket of ultimate existence, reasons, and methods. He must ever content himself with superficial proximates and dogmatic revelations. Compared with the brute creation man stands a giant in intellectual powers and activities, but when compared with the infinite One, he instantly dwarfs to the merest pigmy. To him the book of the unknown must ever be much larger than that of the known. But his querying proclivity symbolized by the interrogation mark, is ever goading him on into the ever expanding circle of ignorance that environs him. What is it? Why is it? and How is it? confront him at every point whether he turns the mental eye within or without himself. The mind wrestles alike with internal consciousness and external matter; with an atom or a universe; with the phenomena of matter, mind, and spirit.

All the diversity of nature is, after all, a perfect unity. What is it? A universe—a cosmos, a name! Finite intellect can comprehend no more. But why all this infinity of matter? Why this still more wondrous, throbbing world of mind and spirit, that touches at once the remotest parts and the minutest particles? Why, but for the glory of God and, largely, oh! how largely! for the good of man? The hand reels and the heart faints at further effort to penetrate the philosophy of infinite design. But how was all this made? how preserved? how directed? how shall each particle, each system, and each intelligence perform its designed and appropriate part in this stupendous whole, of which God is the center of a circle that has no circumference?

with heads uncovered, in trembling uncertainty. This "lord of the fowl and the brute," is the mystery of mysteries in a universe of mysteries.

Presume not God to scan, The greatest mystery to man is man."

At every turn one boundless "What is it?" overwhelms us; one incomprehensible, Why is it? bewilders us; and one infinite "How is it?" confounds us. The tired, bruised and chafed soul, wearied of beating against the adamant wall of the finite that hems it in, wearied of ever surging at the chain of fated links of human impossibilities, that can only reach the inner circle of the infinite, seeks relief in the thoughts: "God is, therefore all things are." "God has spoken to man, and has thereby opened to him the penetralia of knowledge so far as man has any real concern." Illumined by this light "The heavens declare the glory of God, and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night uttereth knowledge."

The writer once stood upon the grounds of the Crystal Palace, London, and beheld what was said to be the grandest pyrotechnic display ever prepared by human skill. It had been arranged for the entertainment of the Pasha of Persia. The shooting forth of myriads of rockets thousands of feet into the air, the bursting of shells, the showers of gold and diamond stars with all the tints known to the painter, the hissing of fiery serpents, the plunging of flaming doves to their cots, the fantastic figures of fire works, the spouting forth of many fountains projecting their crystal streams high into the air, with a thousand more displays no less wonderful as the works of art, formed a scene long to be remembered. While this was going on, a dark cloud hung in the eastern horizon, from the sable depths of which, ever and anon, there shot forth zigzag streaks of lightning, as if in majestic mockery of man's proudest displays. Grand as were all the exhibitions of human skill, they were less than the merest mimicry compared with the handiwork of God. What were these fireworks beside the pyrotechnics of the heavens when Jehovah's artillery shakes the earth, and the livid tongues of fire darting from the maddening clouds, lick the oaks into splinters or rive at a single stroke the embattled tower? What all these fountains compared with the torrents of fire mingling themselves with the fountain of the great deep? What all these shooting rockets and bursting caskets of stars and rolling, floating, miniature worlds or darting fiery comets, placed beside the display nightly hung out by the Creator, whose riches, glory, and power are so great that he only allows a glimpse of them through the curtained portals of the night.

"Reflective night drops her sable curtain, And pins it with a star."

Who that has heard the roar of Niagara, seen the ocean lashed to fury, or Vesuvius belching forth her mountains of fire, has not felt how frail, how insignificant a being is man at his best estate! Well has Israel's inspired royal bard exclaimed, "When I consider thy heavens, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?"

The poet Young thus answers the question: "How poor, how rich, how abject, how august. How complicated, how wonderful is man! How passing wondrous he who made him such! Who centered in our make such strange extremes. From different natures, marvelously mixed, Connection exquisite of distant worlds! Distinguished link in being's endless chain, Midway from nothing to deity! A beam ethereal, sullied and absorbed! Dim miniature of greatness absolute! An heir of glory! A frail child of dust! Helpless immortal! Insect infant! A worm! A God!"

The poet was right in thus paradoxically attributing to man the nature of two worlds—perhaps of all worlds. This frame-work of twelve-score bones bound together by sinews, overlaid with tissues minutely traced by elective nerve threads, encasing a heart that pulsates and lungs that breathe—a form so mysteriously exquisite as to inspire one of old to exclaim, "I am wonderfully and fearfully made," is not all of man. Nay, it is but the earthen case in which the true man lives. To think to satiate this inner man with "meat that perisheth," would be as futile as to think

"To satisfy the ocean with a drop. To marry immortality to death. And with the unsubstantial shades of time, To fill the embrace of all eternity."

That was a broad, keen satire performed by old Diogenes against Plato's definition, "man is a two legged animal without feathers," when he threw a plucked rooster into his school, exclaiming, "Behold Plato's man!" But if atheistic materialism were true, the

more than meat," or that which can have its cravings satisfied with meat.

As the skilled hand of the player trembles over the ivory keys as forcibly as the sunshine upon the rippling laughing waters, compelling sweetest music from the metallic strings, so the mind glides over the universal harp cords of nature evolving to its own enraptured ear harmonies as sweet as when "the morning stars sang together and all the sons of God shouted for joy."

Thus, too, is the soul touched into sweetest accord with the heavenly melodies of eternity's immortal lyre. This wonderful is this universal, this microcosmic being we call man. In view of his origin, constitution and destiny, man is a wonderful study to himself. As to what he is can be best determined in the light of revelation.

The why and the how naturally grow out of the investigation of the what. It may be profane to arrogantly demand of God, "Why hast thou made me so?" but it cannot be wrong to press the why to the legitimate boundary of human approach in the great field of research wh God has opened out before us. God certainly has a grand purpose in the creation of such a being. A creature of such desires and of such potentialities was not designed to simply vegetate in the world and then return to nothingness, or to dust. Such existence is not real life, and cannot be real duty.

Man has a mission in this world, a fearfully responsible mission, for the fulfilling of which life's magnificent opportunities have been bestowed. Somehow or another, man's existence was essential to the perfection of the glory of the compatibility of universal spirit companionship. Somehow, man helps to bind together earth and heaven, time and eternity. For his own glory and the good of man, God has been pleased to pass by other worlds, "the moon and the stars which he has ordained," and stamp upon man his own image. The Immanuel, too, though he "thought it not robbery to be counted equal with God, "yet clothed himself with humanity and was not ashamed to call us brethren." Not only so, but he provided that men might become "heirs of God and joint heirs with Christ." Surely then, man was created for some noble purpose, a purpose which devolves upon him corresponding responsibilities subjective and objective. God, our fellow being, and the universe a matter with all its forces lie about us, have an interest in us, and claims upon us, that cannot be ignored if we would meet the demands of creation and the yearnings of our own souls

If then man is a child of God, an heir of immortality, created as the perfection of all creatures and for the glory of God, then is the question, "How shall man discharge the lofty duties thus laid upon him?" greatly intensified. Man comes into this world what God and nature have determined; but the how of his activities, the manner of his behavior, is largely his own. He possesses volition; is an agent, free to do whatsoever he will within human power. His moral responsibility grows out of his freedom to choose his own course of conduct. The freedom of his desires and efforts has no bounds, but his power to accomplish is circumscribed by his finite abilities. He may will to remove a mountain with a single stroke, but he has not sufficient physical power to execute his purpose. So he may desire to blot God from the universe and falsify his word but his efforts must ever remain unavailing. God is, and his word will ever stand, regardless of the puny efforts of man to the contrary. Solomon was right then, when at the close of a long series of experiments in the search after real happiness, he said, "Let us hear the conclusion of the whole matter. Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment and every secret thing, whether it be good, or whether it be evil."

The atheist may vauntingly say, "I have soared among the stars and found no God there, have searched all the realms of space and found no room for heaven or hell, turned the leaves of the Bible but discerned no inspiration, placed man in the crucible and detected no immortal spirit, entered the grave but witnessed no resurrection;" but,

"Blind unbelief is sure to err, And scan these works in vain: God is his own interpreter, And he will make all plain."

BE THOU CONTENT.

Why art thou full of anxious fear How thou shalt be sustained and fed? He who hath made and placed thee here

FAMILY CIRCLE.

SUNLIGHT.

BY GEORGE EDGAR MONTGOMERY.

The sunlight flows from sapphire skies And over field and river lies, It streams upon me warm and white Through the glad hours that follow night.

It thrills the bursting buds and leaves, And with creative magic weaves Fresh bloom and color in the air And wild enchantment everywhere.

Men deem it but a common thing, As common as the flowers which spring From soil and dew, and vaguely see Its beauty—bright as dawn to me.

The wonder of its life is clear To those who fathom far and near. Its radiant mystery burns alone For hearts that look into its own.

Oh! I have watched it till I seem To lose my senses in a dream; And yet its splendor is, I know, A part of things that thrive and grow.

As though with some divining eye I trace it through the ambient sky, And strive in fancy to outrun Its flight beyond the central sun.

I note its subtle waves which move As silent waters in a groove, Each separate, yet together bound Like a sweet harmony of sound.

I see them borne with airy grace Across the million leagues of space, Borne with an equal speed and bent With power that is omnipotent.

A strange and solemn order guides Their infinite motion; and the tides That lift the universal sea, Or the spring leaping of a tree,

Are not more governed by a force Which holds the earth within its course, Which makes of every man a part Of the wide world's immortal heart.

LIFE'S PARTED WAYS.—XIX.

BY MRS. M. M. B. GOODWIN.

Richard and Edgar were not in the same regiment, as one enlisted at Ashton and the other at Renssaler. One found his hard won victories in the west and south, the other weary months of waiting with McClellan on the banks of the Potomac.

Edgar was slightly wounded while on picket guard and sent to the hospital. To beguile the time, those in the convalescent ward told incidents of their lives, some true, others embellished until they partook of the nature of romances.

Edgar, with his usual style of bravado, related to the group of soldiers the story of his mock marriage. When the name of Father Albreto was mentioned an officer, lying upon one of the cots, raised himself to a sitting position and listened with the most absorbing interest. When Edgar mockingly spoke of Agnes' mother as Madam Elsie Burton, the "grass widow," the officer started to his feet with flashing eyes and pale lips, but too weak to stand, and too much excited to articulate, he sank back upon his couch with his lips working and his temples throbbing. In the midst of his anger a thought of intense joy set his pulse to beating the glad notes of hope, a music which he had supposed forever stilled. So his wife, Elsie, still lived! and this evil minded youth knew where she was; and the Agnes that Edgar had pretended to marry was his child—his child! he grew sick and dizzy with longing so long repressed, for a sight of the wife for whom he had searched for all these years in vain.

The buzz of voices went by unheeded, until Ben Hardy, who was one of the group, exclaimed with vehemence: "Boys, that story of Levison's is only half the truth. He thinks I did the parson, or the priest, rather, in excellent style, as he has just told you, but I wasn't there—a real priest, one Father Albreto, held the winning hand in that game, and played so well that Edgar Levison will have to own himself beaten, for he was bound, that night, to Agnes Burton, in as fast a matrimonial noose as can be made by a Catholic priest."

"Ha! ha!" laughed Edgar. "So Father Albreto thought he had me fast, but I held two winning cards, that time! The marriage certificate bears the name of Richard Levison. Much good may that piece of paper do Agnes!"

Strange thoughts surged through the brain of Captain Burton as he again started with a gleam of fire in his

to Edgar he said: "Where is this girl that you intended to deceive by a false marriage?"

Edgar was at first inclined to refuse to answer the Captain's question, but remembering in time that he was his superior officer he gave the desired information. So his wife had been in America all these years, while his search had been in Cuba, supposing that the priest had, of course, taken her back to that island. In America! and his veins were thrilled with fire at the thought that, with the knowledge of her abode, he might hope to see her again. In all the years that had passed, Captain Burton had been faithful and true to his child-wife. Even when hopeless of ever meeting her again on earth, he had never swerved in his allegiance, or for an instant looked upon any other woman with a thought of affection. The flash of joy that this sudden hope had awakened transformed his features, as he repeated again and again, softly, to his own heart: "Elsie not dead, and I shall yet meet her—and when I do, no priest, no fanaticism, shall separate us again!"

True, the chances of war might end his life ere he could find and claim her, but that she lived and was in America was at least a thread of hope to lead him forward. And the child, his child, whom he had never seen, could it be possible that she was either the victim, or the wife of this boasting villain?

Something in the manner of Captain Burton commanded straight forward answers, and it did not take long to get at the truth of the matter, and learn all that could be told of the inmates of the old stone house upon the mountain.

At first he resolved to write to his wife, but a second thought told him that the priest would intercept the letter, and that both wife and child would be placed beyond his reach; therefore, he must bide his time and et "Patience have her perfect work."

Captain Burton had passed through life, since his wife's abduction by the Priest, bearing a heavy, storm-laden cross, and such cruel scars on his worn and suffering heart, that he was sometimes tempted to doubt the Father's mercy, and to wonder why heaven permitted such lingering torture and suffered him to live. There are worse martyrdoms in this earth-life than the visible cross, than the wild beasts of Ephesus, than the fagot and the stake of olden times; cruel barbed woes that pierce the heart and leave a cankerous wound that saps life of joy, comfort and peace, yet will not kill.

Of the scenes of war we dare not write—war, the cruel monster who feeds on the tears and cries of orphans and widows, and is drunken on the blood of the slain. Those who were in the army need no reminder of those long, weary days; and those who have since come upon life's stage cannot understand the bitterness and woe of the watchers by camp-fires, waiting for the beat of the drum and clang of the bugle to call them to the ranks of death; and equally impossible is it to picture the anguish of the watchers at home, waiting the news of the battles raging afar.

The time passed slowly to Carita in the little home upon the hill-side. She taught her music school, as of old, but the charm of melody was lost amid the sharper and deeper strains of the bugle and the drum mustering recruits for the "six hundred thousand more." She heard from Richard as often as it was possible for him to write, and hope of the future and faith in God kept her from despair. She felt that the hand of God was indeed holding the waters of the Red Sea, of her life, from overflowing and utterly overwhelming her, and she said to her mother in the twilight of a late autumn day, when the sad news of defeat and disaster had overshadowed with gloom the entire North:

"I am glad they waited in days of old For a promise of better things, For my heart is stirred when the tale is told By the hope and cheer it brings. I am glad they journeyed, those forty years, In trouble, and doubt, and pain, For the gloom of my wilderness disappears At thought of the final gain!"

But there was another anxious heart, poor Agnes, in her lonely home, to whom no letters came, and to whom the news of the battle brought ever recurring dread.

It will be remembered that both the priest and Agnes supposed that Richard Levison was the name of the man who had been the bridegroom, in the hasty marriage, for it was in that character that Edgar had wooed and won his bride.

At last there came the news of a great battle—a victory—but ah! the solemn bells tolled all over the

OUR BUDGET.

Greeting to new readers. Do not fail to give attention to what Bro. Todd says about his new enterprise in Liverpool. Disciples of Illinois in Convention this week at Macomb. The Kansas State meeting at Emporia last week was a success. How about that collection for foreign missions? Have you attended to it yet? Bro. F. D. Power, of Washington, D. C. is in the field in the interest of the new church building at the capital. Receive him warmly, and aid him in his mission. Bro. O. C. Hill, of Holt county, Mo., has been nominated for State Superintendent of schools by the Republican party. The present incumbent is also a disciple, and both of them worthy Christian men. Ernest Campbell, son of Bro. Enos Campbell, formerly pastor of the Central Christian Church St. Louis, has been recently nominated for Governor of Colorado. The Baptists of Missouri hold their General Assembly at Springfield, beginning the 18th inst. The motto taken by one of the speakers at the Free-Thinkers' Convention, "The Devil is dead," leads the Oberchman to lift up its hands and say: "Poor, fatherless children." Central Christian Advocate. Prof. James D. Dana, of Yale College, one of the most learned geologists this country has produced, says of the first chapter of Genesis: "Examining it as a geologist, I find it to be in perfect accord with known science; therefore, as Christian, I assert that the Bible narrative must be inspired." Advocate. The following, which we clip from the Journal and Messenger (Baptist) speaks well for the Baptists. Those who have most truth can afford to be most tolerant of differences not vital. Rev. D. M. Breaker, of Tennessee, has united with a church of the "Disciples." In a paper read at the time of his reception by that church, he said: "It is not because of any dissatisfaction with my Baptist brethren that have me. While it is true, that on a few points of doctrine and practice, I am not, and never have been, in perfect harmony with them, I entertain for the denomination a very high respect and Christian affection. Their morality is worthy of the highest honor. For many years I have preached exactly what I believed, and nowhere has my doctrine been changed by any regular Baptist, except in some of them, who have, good-naturedly, called me a Campbellite." If in the matter of liberality our Baptist brethren have made considerable progress, as the foregoing would seem to indicate, it is only what they should endeavor. If there be a religious body that has made no improvement in half a century, we should hardly regard it as a body to be patterned after. Every morning before you see the face of a man, register this prayer in heaven: "God thou me up, and I shall be safe, and I shall have respect unto thy statutes continually." Are you going down stairs about that prayer? Then you may fall on the sin at the breakfast table. You may say your temper, and a trifle not worth saying may put you off the train lines the day. Therefore, pray ere that you move. Spurgeon. There is seldom a line of glory written on the earth's face, but a line of sufferings parallel with it; and they that are the lustrous syllables of the one, and are not to decipher the spotted and the inscription of the other, get the half of the lesson earth has to give. The Central Baptist has recently had a change of editors. Bro. Ferguson, by reason of his poor health, we believe, has resigned to Bro. W. H. Williams, who

necessity for it—as we loved the spirit he manifested. We welcome his successors, however, and wish them abundant success in doing good—and that is the only success that editors of religious papers may dare to hope for. Speaking of the Central Baptist we are gratified to see in the last issue an earnest plea for Christian unity, and a faithful pointing out of the evils of divisions among Christians. In the same issue is a quotation from Mr. Spurgeon in favor of weekly communion which the editor quotes evidently with approbation. These are certainly steps on the road to the unity of Christ's disciples. Continue to urge these matters, brethren, and you will find in THE CHRISTIAN-EVANGELIST an earnest co-adjutor. There is a very practical point in the following, clipped from an exchange, which we commend to those having means they desire to be used to the glory of God and the good of men: When the infant church was struggling for existence in the face of an opposing world, we are told that Barnabas "brought" the money he got for his possessions and laid it at the apostles' feet. The chief glory of what he did lay in the word "brought." He did not, as some mistaken philanthropists of modern times, wait until he was dead and could no longer enjoy his property before he gave it; he brought to himself. God loves cheerful giver far more than a great testator. Legacies amount to but little in his eyes only as they bear on behind us the charities of a benevolent life. We can hardly call that giving which death wrenches from our grasp. Law, which in this age is not always justice, often defeats this post mortem philanthropy. Bring your offerings to the Lord while you are living whether they be small or great. Do your own work. Do what you can. It is required of a man according to what he has, not according to what he has not. Our obligation is measured by our ability. Bro. Jones' timely hint to the churches of Missouri on the "October collections" will not be overlooked we trust. There is nothing like an even start. The burden of these pledges will be much lighter if distributed through the year in quarterly collections. See to it. The present number can hardly be regarded as a fair specimen of what we hope to make THE CHRISTIAN-EVANGELIST, when we get well under way. Some of the addresses are so long as to prevent the variety which it is our intention to furnish. Nevertheless, we believe even this copy will do to hand to your neighbor. PERSONAL MENTION. J. T. Toof expects to resume his labors at Quincy, Ill., next Sunday, Oct. 8th. He has spent the summer East. Bro. Smart has been quite ill for a week, having been confined to his bed. At time of closing up the paper he is better and gives evidence of convalescence soon. Among our callers this week were—well, the fact is they were pretty much all here—with their wives. They took us by storm. We were so busy, however, that we half suspect we have made a reputation for being unsociable, as wide as this is of the mark. Try us again under more favorable circumstances. Bro. J. H. Foy, for three years pastor of the Central Christian Church, St. Louis, having given three months' previous notice, resigned his work in this city on last Lord's day evening at the conclusion of his discourse. Having read his report, showing the results of his labors during his ministry, he tendered thanks to the church for all its kindness to him in the past, and commended them to God and to the Word of His Grace. We are authorized to state, and take pleasure in making the statement, that Bro. Foy has no thought of leaving the ministry, in his resignation, but is prompted by the belief that a more quiet field of labor, in some smaller place, would be better

literary labors which he has in contemplation. None but the kindest wishes and tenderest regards, follow him from the church to which he has ministered for the past three years. We have no thought that the brethren will long allow him to be out of a suitable field of labor. He may be addressed in care of this office. CHURCH NEWS. MISSOURI. Carthage, Sept. 28.—I am at present in this beautiful and growing city of the South-west in the temperance work. The outlook of prohibition in the South-west is all that we could expect, and everything to encourage us. While here, I have been looking into the condition of our little church in this city. We have a faithful band of sisters here, and a few good brethren at work. They have a nice lot to build on, and a little house and lot which they can sell for \$2,000. The church has been unfortunate in its management in the past, but is now in a condition, I think, to accept good counsel, and if they could have a good and safe man to guide them, they might overcome the past and grow into an important factor for good in the South-west. There are quite a number of brethren standing out, who ought to be gathered in, and many in, who, under a good leader, might do much more paying work. I am deeply impressed with this point, as a proper place for missionary work. I do hope the Board will at once select a man of discretion and ability, and put him in this field. This is a new and growing city, and destined to be the city of the South-west, and to become the center of a vast influence in this section of the State. After visiting them, I can but feel that it is the most inviting mission field in the State. The brethren here are poor and can raise \$300 or \$400 towards supplementing a salary now, and when they get a new house, will soon become a self-sustaining church. JNO. A. BROOKS. Moberly, Sept. 28.—At my appointment at Salem on the 4th Lord's day in this month there was 1 added by letter. The sisters of the congregation here have done nobly during the past year. Altogether, they have raised and paid out in home and missionary work, over \$300. We have, as a result of their labors, one of the neatest audience rooms in the city. The church is free from debt, and audience good. Fraternally, GEO. E. DEW. Aurora, Sept. 30.—I have finished a series of meetings in Dade county, beginning on the first day of Sept., and continuing ten days at Cave Spring, with 17 additions: 15 by baptism and 2 by commendation; 2 of those baptized had formerly been members of the M. E. Church. We then moved the meeting five miles north, to Lindley school-house, where I baptized 9 more: 1 Cumberland Presbyterian, and 2 Methodists among the lot, and 1 Cumberland Presbyterian took membership. There was 1 lady 83 years of age baptized, making 10 in all. We then moved the meeting to Googor, some ten miles west, where we baptized 4 more. Twenty-six days were spent in these meetings. Bros. M. L. George, Joe. Akers and W. H. Watson, assisted me. Yours, W. B. COCHRAN. Smithville, Sept. 27.—There were 6 added to the church at Smithville, Clay county: 4 by letter, 1 by confession and baptism and 1 reclaimed at meeting ending Sept. 24. Fraternally, G. R. HAMB. Excelsior Springs, Sept. 27.—I closed my meeting last night in the height of its interest, being called home to the sick bed of my little daughter. At Pleasant View, where I was preaching, I found the congregation in quite a dilapidated condition. They had been without regular preaching or meetings for a year or two, their membership scattered and wasted from 30 to less than half that number, and their church house, which is a large, commodious building, beautifully located and substantially fixed, including a burying ground, altogether, cost \$3,000 or more, with a fragment of a church debt of about \$50 or \$60, which had been running on for years, no Lord's day school, no meeting of the church, no church work of any kind, in a thickly populated community of thrifty farmers, in a splendid body of land. When I viewed the situation, it made me sad, indeed, it made me weep. We began the work under very discouraging circumstances. After several days' talking with the brethren from house to house, only preaching at night, I succeeded in getting a few of them to come together to determine on some plan of operation. A resolution was adopted to the effect, 1. To revive their church record. 2. Liquidate their church debt. 3. Establish regular meetings, both for worship and business and, 4. To engage the services of a preacher at least one-fourth of the time, also, the sisters agreed to go to work and fix up the church house, carpeting, etc. Before I left, the money had been subscribed to pay off their church debt, also a subscription was being circulated to employ a

strudary to perfect their work of revision, etc. There was 1 added by relation, 1 baptized and 1 restored to fellowship. Yours, E. C. STEPHENS. Springfield, Sept. 30.—Closed a short meeting at Galeburg, Kan., a few days ago. Had a good time: 7 baptized and 5 from the Baptists. Closed with fine interest. From there went to Emporia, to attend the State Meeting. Had a grand time, renewed many old friendships and formed new ones. Glad I went. KIRK BAXTER. Lebanon, Oct. 2.—I hereby send you report of meeting held by myself and Elder J. M. Wilks, at Liberty, Laclede county. The meeting lasted two weeks with the following results: 18 confessed faith in Christ and were immersed, 3 from the Baptists, 1 restored to fellowship, and 1 from the United Brethren, making in all 23. Father Wilks was taken sick on Monday night and is still very poorly, consequently was unable to attend the meeting during the last week thereof. Yours, A. J. COWAN. Mexico, Oct. 2.—Our work in Mexico is moving along all right. Our audiences are uniformly fine. We have closed a meeting of 17 night's duration, which resulted in 18 additions to the church: 10 by confession and baptism, 1 from the Baptists and 7 by letter. A. C. WALKER. ENGLAND. Chester, Sept. 18.—As the time draws nigh for the Annual Convention, many will be inquiring about the condition and prospect of our missions. I now speak for Chester. This mission was opened in March, 1878, beginning, according to Bro. Todd's report, with a membership of 2 persons. Up to the time when he gave the work over to me, June 13, 1881, 289 persons had been added, making a total of 291. Of that number, 68 had been lost by exclusion, death and removal, leaving a membership, when I took charge of the mission, of 223. Since then, 74 have been baptized and 6 have been added by letter, but of those baptized, 5 took membership elsewhere, thus making the number added, 75, and the total number of names on the book, 368. To the decrease already named should be added 35 more, who have either removed, died or been excluded, leaving a membership to date, of 363. Among that number are a few "who have a name to live and are dead," a few more who may be said to be quite indifferent, and still others who may be counted upon for great occasions. However, there is not a larger proportion of such here than in churches generally. The great majority are alive and full of faith and activity. They are united and harmonious, and give promise of large results in the future. Looking over the evangelistic part of the work since I began, now a year and three months, I think the fact that 80 have been added to the church, all but 6 by baptism, that we are at peace and all united heartily in the work, and that good seed has been sown broadcast that shall bring forth fruit in future and in other fields than this, ought to be sufficient encouragement not only to us, but also to our American brethren who have so nobly helped us in our work in the past. It ought to be remembered that we have been working and do still labor against great hindrances. First of all, the religious element of this city strongly predominating, is the Church of England, with its great cathedral, having wonderful endowments, a great repository of charitable donations for the poor and needy, with its schools and colleges close by, having ample provision for the education of hundreds of children and youths, and wholly under the control of the church clergy, add to his the fact that the Church of England has 11 other large church edifices in other parts of the city with large congregations and day-schools. In view of all this, Englishmen living in other parts of the kingdom are often heard to say of Chester, "She is a very churchy city." The buildings owned by nonconformists are never called churches, but chapels. Among the nonconformists, nearly all the denominations are represented here, but, owing to church influence, they have become very "churchy." In consequence of this we have had to antagonize their teaching and methods, and hence there are none of them except the Baptists who will speak well of our work. I have not the acquaintance, to say nothing of the sympathy, of but two nonconformist preachers in the city. They all fight shy of us. Again, just a year ago now, the "Salvation Army" made its advent into the city, and since then, with its bands of music, marching through the streets and the singing of its "Hallelujah Lasses," together with its religious performances of the most extraordinarily ridiculous character, they have drawn many hundreds to their meetings. Yet, in spite of all these counter influences, we have managed to hold the church to the work, to draw and hold a congregation of five hundred and often more, and to add to our number every month. Since moving into the new building, our Sunday-school has been larger than ever before. The audience room of the church is crowded at every meeting for the preaching of the gospel. It is presumable, however, that a good many some to see the new building or from other

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are preparing to build a new house of worship in this city. Respectfully, J. H. HAMILTON. KANSAS. Atchison, Sept. 26.—Our work here progresses favorably. Coming here the first week in April, I found a small band of earnest and worthy disciples, but in an unorganized state. The work of organization was begun on May 28. We present the following summary: Number of members May 28, 25; received by letter, 8; by baptism, 3; renewal or restoration, 11; present membership, 47; males, 18; females, 29. The Sunday-school was organized Feb. 12. It has 13 officers and teachers, and 80 scholars. We are moving steadily forward, with encouraging prospects. Bro. F. M. Green, the General Secretary, was with us last Lord's day and preached two discourses. He added us much by his words of instruction and encouragement. M. P. HAYDEN. Hamlin, Sept. 26.—District Meeting No. 1, held at Hamlin, Brown county, Sept. 12 and 13, was not very well attended, only seven congregations in the three counties being represented, however, the meeting was not a failure. We trust the work of the district will move on more vigorously than ever. It is the desire and determination of the church workers in the district to keep an evangelist at work in the field. The following constitute the new Board that was elected at the meeting: Hiram Stewart, of Sabetha, President; A. H. Thomas, of Hiawatha, Treasurer, and C. H. Pierce, of Morrill, Secretary. The Board, before taking any steps towards employing an evangelist, desires to secure enough money in cash and pledges from the district to insure the support of said evangelist, when invited to take the work. The following is the report of the committee on ways and means, to which, if the district will at once respond, an evangelist can soon be placed in the field: 1. That each congregation be asked to give its proportionate part, the proportion to be determined by the number of members and their financial ability. 2. That a solicitor be appointed by each congregation for the purpose of soliciting subscriptions for said work. 3. That the Board be requested to appoint solicitors in parts of the district where there are no congregations. 4. That these solicitors report to the Secretary of the Board the result of their work within 30 days after Sept. 15. 5. That any money raised by the evangelist in the field, be credited on his salary. This report was adopted by the meeting. If every brother and sister in the district will see that a solicitor is appointed in their congregation or community and that they are encouraged and helped in the work, our success is sure. We feel that the success of the district work will depend almost entirely upon the labors and success of these solicitors. May God help us to see that this work is done, that we may see the army of the Lord much strengthened numerically and spiritually. The next quarterly meeting will be held at Morrill the second Tuesday in December. W. D. SWAIM, Pres. pro tem. A. H. THOMAS, Sec'y. Morrill, Sept. 26.—The congregation here is prospering better than the average. Our building is ready for the painters and plasterers. We meet at present in the chapel of the new normal building. Three were added to the church last Lord's day. Prof. Conklin united by letter, his wife and one of the students from Leona, by baptism. The audience at our last meeting was the largest I have had to address—once I came here. We are indebted to Bro. T. F. Woodside and some of his friends of Old Bedford Church, Ill., for a donation of \$4. to our building fund. Yours, C. H. PIERCE. Hiawatha, Sept. 25.—Bro. W. D. Swaim leaves this week to take charge of the congregation at Mount Pleasant, Iowa. This leaves us without a preacher, but hope to secure one as soon as possible, none as yet specially in view: 6 additions by letter last Lord's day. A. H. THOMAS. IOWA. Bangor, Sept. 27.—We have been carrying on a meeting here for one week: 4 confessions last evening, 1 reclaimed previously. Interest is increasing. Yours, T. F. ODEWELLER. FRANCE. Paris, Sept. 5.—A door has just been opened to our primitive gospel at Rouen, the capital of Normandy. It is an Rouen that Card de Bonne Chose, the uncle of our sister, is archbishop. Two months ago, Wesleyan Christians came to our sabbath, from Rouen. I gave them my tract. This tract, under God's providence, has determined three families, who read and examined it by the light of the Scriptures. These families have written to me to come over and preach to them, or send them an evangelist of the same faith. Madam Delaunay will visit them in a week or two, and will try to organize a meeting. The spacious room of an Alsatian brother, a devout and just man, has already been opened. Thirty persons have been spoken to already, and have promised to come and bring

preparing a suitable place for him to observe it with them. They knew that it was his wish that he and they should eat it together. The people of the city were accustomed to make such arrangements as they could for the entertainment of Jews who came from other places to attend the feast. It is probable that many of them fitted up rooms to be either rented or lent to families and companies of people in which to eat the passover. The disciples asked Jesus on the fourteenth day of the month, to name the place he had selected, and stated that they would go and get everything ready for the proper observance of the supper. He gave them what they no doubt thought to be singular directions; but they had long since learned that something good and right was sure to come out of even his, to them, apparently useless commands; so they went into the city, as he told them, and when they saw a man carrying a pitcher of water, they followed after him. When he went into his Master's house, they followed him in, and said to the man of the house: "Our Master saith, where is the guest chamber, where I shall eat the passover with my disciples?" The man apparently without a word of objection, went at once and showed them a large upper room furnished for just such an occasion. Whether Jesus had spoken to the man before, and knew by his divine foreknowledge, that they would at a certain time meet the man's servant, or whether the man without knowing Jesus at all simply let out his room to the first that applied, we may not be able to determine. Anyhow everything came out right, and the disciples made the necessary preparation. In the evening, at the proper time, Jesus and the twelve came and entered into this room, and reclining at table, ate the passover. We can imagine the solemn countenance and tone of the Lord as he ate the lamb, which had been for centuries the type of himself, and as he looked forward but a few hours to the cross whereon he would offer himself to fulfill all he types. We can imagine, too, the respectful silence that fell on the twelve as they looked at his sad, solemn face, and knew that some awful thing was crushing his heart. As they were eating, probably in silence, suddenly Jesus said, "One of you will betray me." This filled all the true-hearted ones with sadness and with terror. They began to say, one after another, "Is it I? Is it I?" Jesus said, "It is the one that dips with me in the dish." They were eating from several small dishes, a kind of gravy, into which they dipped bread and then ate it. They all then began to watch to see whose hand went into the same dish with that of Jesus. It happened to be Judas. He said, "Lord, is it I?" See Matt. 26: 24, 25. He had already been bargaining with the chief priests to betray Jesus into their hands, but up to the passover he still pretended to be his friend and disciple. He not only ate the passover with the Saviour, but it's also through the sacred institution of the Lord's Supper. The word pronounced on Judas by the Lord, for betraying, him is a scorching one. It gives little comfort to those who say there is no punishment after death; for certainly Judas did not receive his punishment for this offense, at he did not live long enough afterwards. Whatever there was then, in his offense, that would have made non-existence preferable to existence, must have taken place after his suicide. It had its force after his death, and when, having hung himself, he went to his "own place"—the place of all who sell, reject, or refuse to honor their Lord. Useful in the Family. We usually leave it to doctors to recommend medicines, but Parker's Ginger Tonic has been so useful in our family in relieving sickness and suffering that we cannot say too much in its praise.—(Salem Argus. See page 10.) SUNDAY-SCHOOL LESSON. BY J. H. HARDIN. THE PASSOVER. TIME.—A. D. 29. PLACE.—City of Jerusalem. GOLDEN TEXT.—It is the sacrifice of the Lord's passover. Ex. 12: 27. Once every year the people of Israel observed what was called the feast of unleavened bread. This feast began on the fourteenth day of the month Abib or Nisan, corresponding to half each of our March and April. It was, then, near the last of March that Jesus kept this, his last passover, in Jerusalem. It was A. D. 29, instead of A. D. 33, as is commonly supposed, because our common A. D. chronology, locates the birth of Christ in the neighborhood of four years too late. Though this was really when Christ was thirty-three years old, it was only A. D. 29 by the common chronology. During the seven days, beginning with the 14th of the month, they ate no leavened bread, i. e. bread with yeast in it, but plain cakes made up without yeast, or leaven. On the evening of the fourteenth day they killed and ate the passover lamb, which had been selected from the flock on the tenth day, and kept up till the fourteenth. For a full description of the origin, design and details of the Passover, turn to your Bible and read carefully the 12th chapter of Exodus, where you will find it described as originally given to Moses. Jesus lived under the law and kept all its ordinances. The apparent purpose of this trip to Jerusalem was that he might

preparing a suitable place for him to observe it with them. They knew that it was his wish that he and they should eat it together. The people of the city were accustomed to make such arrangements as they could for the entertainment of Jews who came from other places to attend the feast. It is probable that many of them fitted up rooms to be either rented or lent to families and companies of people in which to eat the passover. The disciples asked Jesus on the fourteenth day of the month, to name the place he had selected, and stated that they would go and get everything ready for the proper observance of the supper. He gave them what they no doubt thought to be singular directions; but they had long since learned that something good and right was sure to come out of even his, to them, apparently useless commands; so they went into the city, as he told them, and when they saw a man carrying a pitcher of water, they followed after him. When he went into his Master's house, they followed him in, and said to the man of the house: "Our Master saith, where is the guest chamber, where I shall eat the passover with my disciples?" The man apparently without a word of objection, went at once and showed them a large upper room furnished for just such an occasion. Whether Jesus had spoken to the man before, and knew by his divine foreknowledge, that they would at a certain time meet the man's servant, or whether the man without knowing Jesus at all simply let out his room to the first that applied, we may not be able to determine. Anyhow everything came out right, and the disciples made the necessary preparation. In the evening, at the proper time, Jesus and the twelve came and entered into this room, and reclining at table, ate the passover. We can imagine the solemn countenance and tone of the Lord as he ate the lamb, which had been for centuries the type of himself, and as he looked forward but a few hours to the cross whereon he would offer himself to fulfill all he types. We can imagine, too, the respectful silence that fell on the twelve as they looked at his sad, solemn face, and knew that some awful thing was crushing his heart. As they were eating, probably in silence, suddenly Jesus said, "One of you will betray me." This filled all the true-hearted ones with sadness and with terror. They began to say, one after another, "Is it I? Is it I?" Jesus said, "It is the one that dips with me in the dish." They were eating from several small dishes, a kind of gravy, into which they dipped bread and then ate it. They all then began to watch to see whose hand went into the same dish with that of Jesus. It happened to be Judas. He said, "Lord, is it I?" See Matt. 26: 24, 25. He had already been bargaining with the chief priests to betray Jesus into their hands, but up to the passover he still pretended to be his friend and disciple. He not only ate the passover with the Saviour, but it's also through the sacred institution of the Lord's Supper. The word pronounced on Judas by the Lord, for betraying, him is a scorching one. It gives little comfort to those who say there is no punishment after death; for certainly Judas did not receive his punishment for this offense, at he did not live long enough afterwards. Whatever there was then, in his offense, that would have made non-existence preferable to existence, must have taken place after his suicide. It had its force after his death, and when, having hung himself, he went to his "own place"—the place of all who sell, reject, or refuse to honor their Lord. Useful in the Family. We usually leave it to doctors to recommend medicines, but Parker's Ginger Tonic has been so useful in our family in relieving sickness and suffering that we cannot say too much in its praise.—(Salem Argus. See page 10.)

THE MEDICAL USE OF ALCOHOL.—I.

BY DR. A. M. COLLINS.

It was the multitude of physicians that killed the emperor.—(Emperor Adrian's septiph.) There is probably no subject of more importance, so far as its practical relations to the cause of temperance are concerned, than the question of alcoholic therapeutics. The use of alcohol in the treatment of various forms of disease is just now attracting the attention of the more intelligent and better informed of the medical, scientific and temperance philanthropists all over the world. Hitherto the curative value of alcohol has been scarcely doubted by any one; indeed, it would seem that it has been, both by the profession and the people, regarded as the sine qua non of all remedial agencies. In fact, many have and still do regard it as the most indispensable agent of our materia medica. Recent investigations, however, conducted on purely scientific principles, and with a view of eliciting the exact physiological action of alcohol on the human system, both in a state of health and disease, have thrown much light upon the subject and corrected many hitherto strongly cherished errors respecting the value of alcohol as a remedial agent.

It will be impossible in the narrow limits of a single article to more than suggest the line of argument bearing upon this subject; and yet I feel that this department of our work as temperance reformers, has been sadly, if not criminally, neglected. Both the medical profession, and the masses of the people generally, have been for years the unfortunate victims of the medical delusion that alcohol was the unrivalled catholicon and panacea for all the varied and multiform ills of humanity.

Alcohol has been prescribed more frequently perhaps than any other drug, and probably with less satisfactory results. There is scarcely a disease for which it has not been employed, or a pathological condition for which it has not at some time been recommended. There is hardly a week passes that I am not interrogated by some one in regard to the use of alcohol as a medicine; and the question is often asked, "How could you get along without alcohol in the treatment of certain forms of disease?" My answer generally is, that we could get along a great deal better if alcohol were radically excluded from our medical armamentarium. Of course, I am considered fanatical and foolish for giving expression to such extreme sentiments; nevertheless, this view is rapidly gaining ground with the best educated physicians of both Europe and America, and is destined to become the universally accepted doctrine.

If this investigation goes on for the next ten years as it has been going on for the past ten, and the direction it has taken is not changed, we are destined to see alcohol ruled out of our medical armamentarium. The investigation has progressed already to that extent that the medical fraternity are now divided upon the subject. From a careful analysis of all the different views published upon this subject by eminent physicians, I am enabled to classify the medical fraternity into three classes, as follows:

1st. The first class are those who still hold to the old theory, and prescribe alcohol indiscriminately in the form of wines, whiskies, ales, etc. This class is made up very largely of the fossils of the different medical schools, whose medical education has been stereotyped and all progression rendered thereby impossible. They are the old fogies of the medical fraternity, who, being wise in their own conceits, are incapable of learning

affected, or what therapeutic indications are present; from the pale, anemic nursing mother to the plethoric, robust man with apoplectic tendencies, and all must have alcohol. Such prescriptions are of course unscientific, unphysiological and absurd, and stamp the man who makes them as a superficial charlatan. This is a system of random shotgun practice which every scholarly man will look upon with undisguised contempt. Ask these men just what they expect to accomplish by the administration of alcohol—what effects they propose to produce—and you will find they know nothing whatever of the physiological action of the drug, and that all their prescriptions are a system of guess-work and ignorant empiricism.

2nd. The next class of physicians prescribe alcohol, not as a beverage, not in the form of a drink to be taken at irregular intervals, or as the patient might desire, but prescribe it as a chemical or medicinal substance in its pure form. (not as wine, beer, ales, etc.,) in precise doses at regular intervals, the same as they would prescribe any other medicinal agent. In short, they prescribe it as a medicine, not as a drink or luxury. This class prescribe it for certain definite pathological conditions or morbid states, and never give it except when those conditions calling for its administration are present; they prescribe it on purely scientific and medical principles, and never as a mere convenience or last resort. Such uses of alcohol are certainly more consistent than its miscellaneous employment, but even this system is, as we shall soon see, very objectionable and dangerous.

3rd. The third class do not employ alcohol in any form whatever as a medicinal agent but abjure its use entirely. Such then, is the state of the medical fraternity as regards this subject: one class employ it indiscriminately for all sorts of complaints. Another class use it only under certain conditions and restrictions, and in medicinal doses; and the third class do not employ it at all, under any circumstances whatever.

At the risk of being thought ignorant and charlatanical, I unhesitatingly announce that I am in full sympathy with those who do not employ it at all, and who believe that both safety and science justify its absolute rejection.

Of course, in taking such a decided stand against the remedial employment of an agent which has been so extensively used by the medical fraternity. I should give some good reasons for my departure from the established custom and practices of my predecessors. The reader has a right to demand this much, and I have no disposition to evade the responsibility; hence I submit the following reasons:

1st. The first reason why the cautious physician, who values the lives entrusted to his care, should reject all alcoholic remedies, is that the physical action of alcohol is yet a disputed question among medical men. Some tell us that it is a stimulant; others deny this, and tell us that it is a sedative, and as an evidence of their faith, give it liberally in febrile diseases, to lower the animal temperature. At one time it was used as a styptic in all cases of hemorrhage. Now we know from positive demonstrations that it augments the very difficulty it was then supposed to alleviate. It was used externally, internally, and I was about to say eternally, for all cases of bleeding internal and external, whether traumatic or idiopathic. Now it is not so employed by the better class of physicians.

Dr. Austin, the champion advocate for alcoholic treatment, in his work on "Alcohol in Acute Diseases," says:

point where we are in want of indications to guide us in its use." I am disposed to regard this as a fatal confession, for most certainly, if we have no certain indications to guide us in its use, its employment, to say the least, is empiricism, and should be abandoned.

Rev. John Kirk in his admirable essay on "Medical Drinking," gives some interesting cases of eminent medical men differing on the subject. He says: "A friend of ours was told lately by one of the first physicians of London that she must not taste anything of the kind." Again he says: "I know a case, for example, in which a gentleman called upon one of the first physicians of Britain, at the time this physician was from home, and one of equal rank was attending his patient. This highly qualified substitute ordered the patient to abstain sacredly from liquor, if he wished to have the least hope of a cure. When his regular physician returned, he called again and the patient was told to take six glasses of brandy a day." "When doctors differ who shall decide?" So long as this subject is in such an unsettled state, it will be both wise and prudent for people to refuse all alcoholic medicine until the medical fraternity can agree upon when, where, and how much should be employed as a medicinal agent, and in what particular cases.

(TO BE CONTINUED.)

No righteous man would, in his right mind, be willing to make an exchange of his severest afflictions for a wicked man's prosperity, with all the circumstances attending. It cannot therefore be bad with the righteous in their worst condition.

Make all the friends you can honestly; but never be so anxious to court favor as to do that which you know to be wrong. To try to make friends with everybody—good or bad—is a poor way to begin life, and often leads young feet astray.

Every time God takes a friend, He opens through death the highest, though in one sense it may be the loneliest, way of life. But a glorious thing He does for the spirit, though a harrowing thing for our human affections, when, taking from us that which is dearest, He leaves us just one happiness—the immortal happiness of goodness.—Charlotte E. Bates.

A Good Investment.

My wife said I was a fool when I brought home a bottle of Parker's Ginger Tonic. But when it broke up my cough, drove away her neuralgia, and cured baby's dysentery, she thought I had made a good investment.

Perhaps we cannot practice a better discipline than by bridling or gaining control over our tongues. If any one has a doubt as to the importance of this discipline, let him read what St. James says about it in the third chapter of his Epistle.

When your blood is impoverished, or corrupted, the remedy is at hand. Take Ayer's Sarsaparilla.

Let no one flatter himself that he is innocent, if he loves to meditate upon any thing which he would blush to avoid before men, or fear to unveil before God.—Francis Wayland.

Under every missed opportunity to do good to others, there are items of loss to ourselves as well as beyond ourselves, which we may not estimate.

A great desideratum in the preparation of medicine is that it should be palatable without losing its efficacy. This is the case with Prickly Ash Bitters, and being regarded as a cathartic, they are better adapted for general use than any other similar article. A trial will convince the most skeptical.

All the doors that lead inward to the

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contains an antidote for all malarial disorders which so far as known, is used in no other remedy. It contains no Quinine, nor any mineral or deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

THE LIVERPOOL MISSION. As the General Convention is drawing near, it may be proper for me to say something concerning the progress of my work here. I have now been preaching eight months in Hope Hall, and although my success has not been such as I had hoped, yet there is no reason for discouragement. Thirty-four have been added during that time, mostly by baptism, and others are now ready. It is customary here to suspend hall-services during the summer months, it being found impossible to keep them up. I have, however, maintained my work through the "tired" season, though my audiences have been comparatively small, and feel satisfied that my labor has not been in vain. I have learned by experience, however, that a central location which I once thought advisable, is not the one most suitable for my labors. The city is spreading itself with wonderful rapidity towards the east and north, and I am determined that the established Church, which is simply the Roman Catholic Church under another name, and shorn of a few of her most imposing rites, shall not have all the choice building spots and monopolize the business of taking charge of the spiritual wants of the people in these new parts. We could, perhaps, fight it out in our present lines but I am unwilling to do so. Nearly all my brethren live in the eastern portion of the city, and the larger part of my evening audience is also from that part, so that I am endeavoring to secure a suitable building lot, and erect an iron house upon it. The time for which I have rented Hope Hall expires Jan. 1st next, and I am anxious to give it up at that time, and begin work in a locality, which, so far as I can see, promises great results. The most of my present audience will go with me, and, indeed, will be greatly pleased at the change; and they will be far more likely to obey the gospel when they see my meetings brought within their reach. If I could prove to the people that my work is to be permanent, I would have not the slightest doubt of soon building up a self-supporting church. Is it unreasonable for me to hope that some of my brethren in America who wish to do good with their money will assist me in this work? I pray God to open the eyes and the hearts of my brethren, that they may realize the importance of missionary work in this priest-ridden country, and contribute the means for it. England is the great civilizing agent of the world. She is now breaking up the power of fanatic Islamism in the East, and if she only possessed the ancient gospel herself, she could easily commit it to the eastern world. Had England possessed the truth when she conquered India, there would have been no need for our eight missionaries to sail thither this fall. As it is, wherever England establishes a colony, there also she sets up that ghastly caricature of Christianity—the Episcopal Church. By all means send missionaries to India and everywhere else if you can, but do not neglect a country which lies directly in our way to all the missionary fields of the East, a country which speaks our own tongue, and is ripe for the sickle. I was sorry to read a foolish remark in one of our papers to the effect that "England is not a genuine missionary field." Is it not a missionary field simply because we do not have to spend half a life-time in studying the language of her people before we can preach the gospel to them? And because we do not have to wait until the next generation for fruits of our work? If England does not need the gospel, then no country on earth needs it, and America, where so much home-missionary work is done, needs it least of all. But I am persuaded that this sentiment is not shared by the large majority of our brethren. If

the English work with the best assurance that in the end the pagan world would be more benefited than if the whole amount were expended in sending missionaries directly to those benighted countries.

In conclusion I desire to thank all those brethren who have so kindly aided me during the past, and to remind them that no provision has, as yet, been made for sustaining me in this field for the next year. Fraternally, M. D. TODD.

Goodness of heart is man's best treasure, his highest honor, and noblest acquisition. It is the ray of his divinity which dignifies humanity.

Weak lungs, spitting of blood, consumption and kindred affections, cured without physician. Address for treatise, with two stamps, World's Dispensary Medical Association, Buffalo, N. Y.

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Death removes the shutters from the windows of the soul. Why should we dread his coming, since his work is to let air and light into rooms which are now dark and suffocating?

Malarial disorders as often attack the people of large cities as of the country. Ayer's Ague Cure is warranted a safe and certain specific.

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A PREACHING ABOUT WOMEN.

How many times I have heard women say, "I would like to attend lectures on art, or literature, or I would like to perfect myself in a language, but I have not the time. I scarcely find time to read two books a year." Some of them spoke the truth, but the assertions of others were open to criticism. Not content with bearing and doing what nature and necessity had laid upon them, these women had themselves heaped up a load of sewing, housekeeping, and social duties, till they might as well attempt to find time for thought and quiet for study under the wheels of Juggernaut. I would have no woman cultivate her mind if by so doing she must have a slovenly home. Indeed there would be a vital defect in any such culture. But to keep a house delicately clean and in order is one thing, and to fill it with fancy work, which is the most difficult sort of litter to keep free from dust, is another. To supply a family with an abundance of well-fitting undergarments is a weary task; but if each one of the garments must have miles and miles of ruffles and trimmings it becomes a work fit only to be given to convicts who are sentenced to hard labor.

I am convinced that at least one-quarter of the work performed by women, is unnecessary, and that the world would get on quite as well without it. It is like the ottoman cover I once saw a lady working. She was all bent up, and was putting her eyes out counting stitches. "I don't get any time for reading," she said, plaintively, as she picked up some beads on a needle. "You must have a great deal of leisure." And yet she had spent more time embroidering a ridiculous dog on a piece of broadcloth than I had spent with my books in a year, and when the work was done, she covered it up with a lace tidy and put it in a dark corner where the sun would not fade it, and threatened to cut off the children's ears if they ever sat upon it. A friend of mine tells of seeing a squaw seat herself by the town pump, unroll a bundle of calico, cut out a dress, make it, put it on and walk off, all in about two hours. I have always regretted that he did not continue the story by telling me that the squaw spent her abundant leisure beautifully. I would not have women reduce their sewing to quite so simple a performance, but a good deal would be gained if they thought more about living and less about their accidents. The transcendent fact is what we are, not what we accumulate or possess. To fill time, to pass it busily, is not to use it. Labor in itself is not worthy. The meanest work that makes home a lovely sacred place is consecrated and fit for the hands of a queen; but delicate work that ministers to no human need, even if it has artistic merit to recommend it, if it consumes the hours a woman ought to use training her mind to think, and her eyes to see, and making her brains something more than a mere filling for her skull, is but busy idleness, and a waste of time. Surely, if they had time to follow intricate directions for making all sorts of trimming, not so good as that sold in the shops at two cents a yard, and for crocheting all sorts of flummediddles, they may, if they will, find a few moments in which to read a book.

There are mothers, and they are among them, who feel that to take an hour day for study would be to deprive some necessary care. Perhaps it would in rare cases, but children thrive on a certain sort of judicious neglect; and there is nothing a mother do for a child that is so infinitely precious as the training she gives his mind and heart. No attention to his studies can make up for a lack of sympathy and love on the part of the mother.

is not interested in books; and that the questions that delight and puzzle him she cannot and does not care to answer. A child's appetite for food is not more keen than his appetite for knowledge, yet many mothers feel they have done their whole duty when they have satisfied the bodily craving. After listening to a thoughtful and eloquent address, I heard the speaker and his merits discussed by some distinguished doctors of divinity who were his friends and had been his teachers. "How perfect his use of words is," said one. "It is marvelous."

"Ah," said another, "he had an exceptional mother, a rarely gifted and cultured woman, and he heard refined and thoughtful conversation from his cradle. His mother, though a poor widow, gave him what money cannot buy or diligence procure."

The excessive absorption of woman in domestic cares and duties has lowered and narrowed their notions of what is worthy. Each one of us can raise the quality of the day, not only for ourselves, but for the little circle that makes our world. We have all known some rare men and women who seemed always to diffuse warmth and brightness. We smiled at the thought of seeing them, and were unconsciously our best in their presence. Life grew interesting, cares grew light, they were so very charming. Human beings are like spheres that from some elective attraction can touch each other only at one point. We meet some people only on their dark and disagreeable side, and are in turn conscious that an apparently dazzling orb is drawing toward itself a certain cloud, and unhappy quarter of her own nature's. A mother is the home center. To her all faces turn. Ah, well for her, and well for all, if she has the sweet and subtle charm that vivifies and attracts toward herself the best in each.

If you cannot study alone or join a society, get up a reading circle, as seven women did with whom I am acquainted. They are housewives, all over fifty. They are weary with much serving, and their hands are hard with labor. None of them had the best school-training, but they agreed with much trepidation to read Shakespeare. One went without a new bonnet, one made a shabby cloak do. One who had several crab-apple trees made a quantity of jelly and sold it, and one earned enough money by stitching to buy the needed book—for two dollars and a half meant self denial to each one of them. A kindly parson—there is always one such in every town—lent Green's "Short History of the English People." A sympathizing friend sent them Whipple's "Age of Elizabeth." It was pathetic how interested those mothers grew and the pleasure they got out of the society, as they modestly called their reading-circles. "It's a pity you old gray-headed women can't find anything to do but read Shakespeare," said a cantankerous male neighbor, whose wife supported him by taking boarders, but the gray-headed women sweetly persevered and studied on. That society yet exists. It is now nearly four years old. They are now reading Shakespeare, but they have also read many studies upon him, and all the history of his time, and they will, I have no doubt, persevere until they have mastered him.

It is a mistake to suppose that one cannot do good work outside a school-house. The most accomplished botanist I ever met took up the study by himself while he was his father's clerk. He had only a common education, the village in which he lived was the dullest place I ever saw, and the little shop full of ready-made clothing in which he spent his days was not an inspiring place. Few women have less leisure or less encouraging surroundings than he. But he quietly persevered, got on end of fun out of his studies, he gravely told me, and now his name is well known to botanists as an authority on all the plants growing in his State. The out-of-door exercise and the interest in the earth which this study excites makes it very refreshing and one of the best for women. It is a pity to have an immortal soul and to spend one's brief life on this shining mote that travels about the earth, and among the stars, know-

NOW READY.

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A Baltimore belle has married a policeman. His beat was in front of her house for over a year, and she noticed that he never snored.—Philadelphia News.

In 1859 eleven cars managed to ship all the peach crop of Delaware that was sent out of the State by rail. To-day it takes sixteen engines, 400 cars and ninety-six men.

A correspondent wants to know "how we pronounce Ras-el-Tin?" We don't pronounce it at all; we only write it. Do you suppose we read the papers to the subscribers?—Courier-Journal.

The Egyptian war will give about a hundred paragraphs the opportunity to say that the Bedouins are no great sheiks, and that no matter how they are treated they will always be do-in something atrocious and inexcusable. War is, in deed, a great evil.—Texas Siftings.

A Chicago lady who had gone into the country at the invitation of some relatives, wrote to her husband: "Dear Charley—When I left home I forgot to bring my slippers with me. Send them at once." She received a telegram the next day to the following effect: "Express companies can't spare the room to transport them. Buy a new pair."—Brooklyn Eagle.

Courage.—"Suffering sisters," exclaimed the speaker, energetically shaking the hair pins from her head in her excitement, "women will never obtain their rights until they display more courage. Let me say to you, in the words of a famous French orator, 'Courage! courage! courage!'" At this stage of the proceedings somebody threw a box of caterpillars upon the platform and the meeting broke up in great terror and confusion.—N. Y. Post.

She said she wanted a ticket to Wyandotte and return, and the pale, gentlemanly agent with the dark mustache, asked as he took up the pasteboards, "Single." "It ain't any of your business as I know," she responded, tartly. "I might have been married a dozen times if I'd felt like providin' for some poor shiftless reck of a man." He doesn't ask ladies if the want "single" tickets any more, he's afraid to.—Detroit Post and Tribune.

A nouveau riche had his house robbed of several valuable pictures. He appreciated them because they cost him a great deal of money, and when he made his appearance in an art-shop he was in a very excited state. "I want you to get my pictures for me," he said. "What do you mean?" replied the polite attendant. "Why, I was robbed of them the other night, and I come to you for satisfaction," was the answer. "But, my dear sir, we are not receivers of stolen goods, nor are we detective officers," said the dealer. "Then," shouted the indignant millionaire, "you had better take in your sign, 'Oil-paintings restored.'"

Oscar Wilde's short breeches and long stockings are very aesthetic, but Chicago will dress 8,000,000 hogs this year in the old way.—Chicago Inter Ocean.

An old lady, hearing that John Bright contemplated visiting this country, hoped that he wouldn't bring the "disease" with him.—Norristown Herald.

A Loss Prevented. Many lose their beauty from the hair falling or fading. Parker's Hair Balsam supplies necessary nourishment, prevents falling and graying and is an elegant dressing.

FURNITURE.—Burrell, Comstock & Co.'s

ANNOUNCEMENTS.

RAILROAD ARRANGEMENTS TO THE GENERAL CONVENTION.

Delegates to the October Christian Missionary Conventions at Lexington, Ky., will please read carefully, and observe punctiliously all the requirements of the following railroad arrangements:

Kentucky Central Railroad. Delegates over this road will pay full fare coming and two-thirds fare returning. To secure this reduction, certificates will be furnished by the Secretary of the Convention at the Convention. T. P. Railway Co., (Cincinnati Southern), writes as follows: "Round trip tickets are for sale at all our stations to Lexington and return at \$1.25 cents per mile each way." Delegates must ask at the office when they purchase tickets for "round trip tickets." New York, Pennsylvania and Ohio Railroad. Delegates over this road will pay full fare coming and one cent per mile returning. To secure this reduction delegates will be furnished with certificates by the Secretary of the Convention at the Convention. Cincinnati, Indianapolis, St. Louis and Chicago Railroad Co. will sell to delegates excursion tickets at four cents per mile for round trip from any station on their roads. Delegates coming over this road should write at once to Wm B. Emmal, Assistant Secretary, Lexington, Ky., giving name of delegate in full, and also the name of the station from which they expect to start, and they will receive in return a certificate entitling them, on its presentation to the ticket agent, to the above rates. Toledo, Cincinnati and St. Louis Railroad, writes us as follows: "Full fare going and one-fifth fare returning for delegates from all stations from Dods north." To secure this reduction, certificates will be furnished by the Secretary of the Convention at the Convention. Louisville and Nashville Railroad. All delegates who come over the Louisville and Nashville roads, who pay full fare to Lexington, Ky., will return to the station they came from at two-thirds fare upon presentation of certificates to the agent in Lexington. Certificates will be furnished at the Convention by the Secretary. Chesapeake and Ohio Railroad Co. "We will make a rate of two cents a mile in each direction to Lexington and return from all points on our E. L., and B. O. Division between Huntington and Lexington." Delegates will please to remember to ask for tickets to the convention at the office they start from to secure the two cents per mile. Negotiations are being had with other roads, and additional arrangements will be announced when completed.

W. M. EMMAL, A. DELONG, J. S. WOOLFOLK, } R. R. COOK. Dear Brethren:—The General Conventions will begin on Tuesday, Oct. 17. The Woman's Convention will occupy Tuesday; the Foreign C. M. Society, Wednesday; the General Home Missionary Society the remainder of the time. All of these will be of great interest, and delegates are expected to be here at the commencement, and remain until the conclusion of the business of the Conventions. As preachers of the congregations of Disciples worshipping on Main and Broadway streets in this city, we unite with the Committee on Reception in extending a cordial invitation to the churches through their delegates to be present. We expect a large number, and hence, must know who are coming, in order to provide for their entertainment. Do not fail, at once, to notify the Committee, so that you may be informed by whom and where you will be entertained. Fraternally, W. F. COWDEN, J. S. SHOUSE. LEXINGTON, KY., Sept. 17, 1892.

October Collections.

The first quarterly collections for the present missionary year are now due. It is important that we make a good start. Will the brethren please take notice and raise the quarterly collections for October and remit the same to H. D. Patterson, St. Louis. A. B. JONES.

They were Missed at the Fair. In former years the most beautiful displays in their line were made at the Fair by the Guernsey Furniture Company of 400 North Fourth street, the artistic designs showed by them were never exhibited west. This year, however, owing to the press of business, they were unable to give any attention to display outside of their own store on Fourth street, which was visited by thousands, who were surprised to find Artistic Furniture enough to fit up the Royal Palace of Europe. The Guernsey Furniture Company are noted for exquisite taste in purchasing, consequently there is to be found in this bazaar only the latest and most beautiful designs. Those about to furnish houses, or add new furniture to what they already have, should not fail to call, as a genuine surprise awaits them. They cannot only see a splendid assortment, but will find prices reasonable and goods are made to last.

The display made by the Excelior Manufacturing Company of their celebrated "Charter Oak" Stoves is one of the most attractive on the grounds, and will well repay a visit. They have a full line of Cook Stoves and Ranges, from the Toy Stove (perfect in every part) to the grand "Hotel Charter Oak," the largest stove made in Heating Stoves. Their Illuminated Evening Star" for wood, is unquestionably the most

PROGRAMME OF THE YEARLY DISTRICT Co operation meeting of the Disciples of Christ. Embracing the counties of Cherokee, Crawford, Neosho, Labette, and other counties in the State of Kansas, to be held at Girard, Crawford county, Kansas, in the Christian Church, Oct. 17, 18 and 19, 1892.

Evening Session: Tuesday, 7 o'clock, Oct. 17.—1. Opening discourse. 2. Appointing committees on S. S. Business, viz: Enrollment, Officers, Song Books, S. S. Literature, Finance, Printing and Resolutions.

SUNDAY SCHOOL CONVENTION. Wednesday, Oct. 18.—9 a. m., 1. Social worship. 2. Report from Sunday-schools. 3. Essay on Sunday-school work. 4. Report of committees. 5. General Discussion: How to attain even greater success in our Sunday-school work. Speeches—5 minutes.

DEPARTMENT OF WOMEN'S WORK. Wednesday—2 p. m., 1. Calling order and appointing the usual committees. 2. Historical report from Churches and Ladies Societies. 3. Essays upon subjects connected with woman's work in the cause of Christ and humanity. 4. Adjournment for special business session.

MISSIONARY CO OPERATION. Wednesday afternoon immediately after adjournment of Ladies' meeting. 1. Appointing of usual committees on credentials, officers, finance, preaching, printing, time and place, resolutions.

Wednesday evening—7 o'clock, 1. Preaching. 2. Report of officers of Ladies' convention for ensuing year.

Thursday morning—9 o'clock, 1. Opening exercises. 2. Report from committees. 3. Report of Secretary and Treasurer. 4. Report of County Evangelist. 5. Reports of other preachers. 6. Reports from churches.

NOTE.—Each preacher's report to be written and to specify as follows: Number of discourses preached since last annual meeting; number of additions by baptism and otherwise. Total amount received for labors and other important items.

We extend a cordial invitation to the brethren of the States, through their delegates, to attend the General Missionary Convention to be held in this city, October 19. Please send us your names at once, if you purpose attending, so that we may assign you a home while with us. By prompt attention to this request, you will enable us to perform our duty with more ease and efficiency.

Yours in Christ, D. W. STANDEFER, J. B. WALLACE, L. Y. SMITH, Com. LEXINGTON, KY., August 21.

YEARLY CO-OPERATION MEETING. The yearly Co-operation Meeting of Southeast District, Kansas, embraces several counties, will be held in the Christian Church at Girard, October 17, 18 and 19. Cordial invitation. Important issues and happy reunions. A real feast of heaven. Cannot stay away. BENJ. H. SMITH, District Secretary.

ARKANSAS CONVENTION POSTPONED. Inasmuch as there is a movement in some portions of this State to employ an evangelist independent of the convention, it has been thought expedient by the church here, to ask the postponement of the convention until every obstacle has been removed. When such a convention is held here, we want it from every portion of the State. If a State Evangelist can be employed without the aid of a convention, its object is served, and we join in to assist the enterprise. If the movement fails, we are ever willing to welcome the convention. Respectfully, JOHN H. HAMILTON, LITTLE ROCK, Sept. 15, 1892.

The Sunday school Board of Kansas want to keep an evangelist in the field all the time next year. So, brethren, please come to Emporia with money for a present contribution and pledges for the future. The year has been prosperous. Give some of your increase to this work. R. HAY.

ILLINOIS STATE MISSIONARY CONVENTION. The church at Macomb extend a cordial invitation to the brotherhood of Illinois, interested in our missionary work, to attend our State meeting, October 3 to 5, and also to those like-minded from other States. We are making preparation for the entertainment of our guests, and you would assist us by sending in your names as early as possible. Let this not be neglected. Send me your card, and report at the church when you come. Don't neglect this, and go to your friends for entertainment. We will have provision for all, and don't want some families over-burdened with "friends." Come, brethren, and let us have a good meeting. Very truly, C. H. CATON.

When any of our friends come to the city they can find good board and lodg-

GOOD BOARDING. When any of our friends come to the city they can find good board and lodg-

CURRENT MARKETS.

Table with multiple columns listing market prices for various commodities including WHEAT, CORN, OATS, CASH PROVISIONS, TALLOW, COTTON, BUTTER, CHEESE, EGGS, APPLES, DRIED FRUIT, POULTRY, GAME, CATTLE, SHEEP SELTS, and HIDES.

BOOK TABLE.

LIFE AND LABORS OF G. H. SPURGEON, compiled and edited by Geo. C. Newdham, Evangelist, Author of Recollections of Henry Moorehouse, etc. Boston: D. L. Guernsey; Chicago: Fairbanks, Palmer & Co. pp. 602. Price \$4.00.

The biographies of eminent and noble men are full of stimulus and hence we gladly welcome this magnificent volume. Among living preachers there is probably no one who affords as much food for profitable study as Spurgeon. Twenty years ago he was looked upon as a transient but brilliant meteor which would soon fade away, but now he is conceded the first rank among the preachers of our times. The man who for nearly thirty years has held vast audiences in the metropolis of the world whose numbers were only measured by the capacity of the halls in which he spoke, who has built up the largest Protestant church in the world and, in addition to his pastoral labors, has organized and conducted a Pastor's College which has sent forth hundreds of preachers and founded great Orphan Asylums that furnish homes for many hundreds of orphans, has written books and edited periodicals that are read by hundreds of thousands, certainly stands like an apostle, on a pinnacle elevated, by the abundance of his labors, above his race.

This work, written by a former resident and evangelical laborer of Chicago, is a very satisfactory portrait of the labors of this remarkable man. In addition to an outline of Mr. Spurgeon's life and labors up to the present time, the chapters compiled from his editorials, John Plowman Talks, Reviews and Sermons, are especially valuable and give an excellent idea of him, both as a writer and speaker. The volume is a fine specimen of book making, well illustrated, on good paper, and commends its contents to the reader by its handsome appearance. It will prove a valuable addition to any library.

A ROYAL LIFE, or the eventful History of James A. Garfield, Twentieth President of the United States. By F. M. Green, a Lifetime Friend and Former Pupil. Christian Book Co., Chicago and St. Louis.

The life of James A. Garfield is so strange and eventful that it seems more like the creation of a poet or romancer, than a reality; yet America, though she has only recently celebrated her Centennial, has furnished two great chieftains who will always be associated on account of the sad parallels of their history. Lincoln and Garfield were each born in lowliness, were compelled to struggle with poverty and the hardships of pioneer life; both advanced from the humblest callings, step by step, to greatness, and each, after reaching the highest position ever bestowed upon mortal man by the free suffrages of his fellow beings, was struck down in the prime of his manhood by the assassin's bullet. Of the two, Lincoln lived in the more stirring period, but Garfield's will be the more enduring name. Both were men of the people, with great, generous hearts, in full sympathy with the masses and endeared to them by popular qualities; but as a statesman, a scholar, an orator and a Christian, Garfield was the superior man. As a son, a husband, a pupil, a teacher, a church member, a preacher, a soldier, a statesman and a President, his life seemed in all respects so fully rounded as to appear almost faultless. His was a ROYAL LIFE.

Probably there are few persons who had better opportunities of knowing the grand proportions of his life than F. M. Green. In his boyhood he was an admiring pupil of Garfield, the teacher. Before Garfield's fate had endeared him to the world we had more than once heard the author of this volume tell how a few words of praise from his great teacher had proved the inspiration of his life; and a home on

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log cabin to the White House of the Presidents, rendered him familiarly acquainted with every fact of his history. It is with loving pen that he has traced the backwoods boy on the farm, at the district school, on the canal thirsting for a sailor's life, at the "black saltery," to the carpenter's bench, the academy, the Electric Institute where he swept floors and rung bells to pay his way, to William's College whence he emerged a graduate with the confidence of his teachers and fellow pupils, ready to enter upon the work of life. Thence the rapidly unfolding career is sketched, the Hiram teacher and President, the preacher, the senator, the call to arms, and the rapid elevation from a subaltern's commission to become a commander of armies and the chief of a staff of nearly a hundred thousand men, the warlike career ending with the daring ride amid the smoke and flame and bursting shells of Chickamauga from Rosecrans' smitten wing to where Thomas hurled back the rush of battle like a great rock on a storm lashed coast. Then the changes of a Major-General's stars for the civil toga and the halls of Congress, the long and statesman like career, the wave of popular enthusiasm that lifted him to the Presidential chair, "The shot that was heard around the world," the nation's suspense, agony and prayers, the heroic and patient suffering, the wonderful ride to "Elberon by the sea," the end, and the mourning of the world until the pale brow wreathed with the gift of the proudest queen of the earth, was carried to the sepulcher, are all described as they could only be by a loving and admiring pen.

So wonderful a life as that of Garfield would produce a flood of biographies, but no one can have his real history who does not read this book. It is a Christian's life of a brother Christian and brings out the Christian element of his career, the holy motives which developed a royal life, as could be done by no biographer who was not a fellow Christian. This is not a life of Garfield the soldier, or politician, or statesman; so much as the life of Garfield the Christian, acting in the various relations to which he was called in the providence of God. Written from such a standpoint it possesses an interest and value for all Christians, and especially for members of the Church of Christ, which can belong to no other biography. Garfield stands forth as one of their own heroes.

The style of the book is plain, and simple, often eloquent and full of pathos, yet dealing mainly with facts and aiming to bring the man Garfield out in his grand outlines. The illustrations, excellent paper, new and beautiful type, and excellent mechanical execution add greatly to its value, while the low price of \$1.50 in cloth for a volume of about 500 pages puts it within the reach of all.

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CANCER

INSTITUTE.

MOTHERS READ.

GENY--About nine years ago I had a child two years old and almost dead. The doctor had ascending her could not tell what ailed her. I asked him if he did not think it was worms. He said no. However, this did not satisfy me, as I felt convinced in my own mind that she had. I obtained a bottle of DR. C. McLANE'S CELEBRATED VERMIFUGE (genuine). I gave her a teaspoonful in the morning and another at night, after which she passed seventy-two worms and was a well child. Since then I have never been without it in my family. The health of my children remained so good that I had neglected watching their actions until about three weeks ago, when two of them presented the same sickly appearance that Fanny did nine years ago. So I thought it must be worms, and went to work at once with a bottle of DR. C. McLANE'S VERMIFUGE between four of my children, their ages being as follows: Alice, 8 years; Charley, 4 years; Emma, 6 years; John, 9 years. Now comes the result: Alice and Emma came out all right, but Charley passed forty-five and Johnny about sixty worms. The result was so gratifying that I spent two days in showing the wonderful effect of your Vermifuge around Union, and now have the worms on exhibition in my store. Yours truly, JOHN PIPER.

The genuine DR. C. McLANE'S VERMIFUGE is manufactured only by Fleming Bros., Pittsburgh, Pa., and bear the signatures of C. McLANE and Fleming Bros. It is never made in St. Louis. Be sure you get the genuine. Price, 25 cents a bottle.

FLEMING BROS., Pittsburgh, Pa.

YOUNG MEN

OBITUARIES.

When obituary notices do not exceed one hundred words, we will publish them without charge. When they exceed one hundred words, ten cents will be charged for every additional line, and five cents for every extra copy of the paper. Eight words may be counted as a line. Payment should come with the notice.

ELIZABETH BRYANT.

At her home, near Baders, Schuyler county, Ill., Sept. 18, 1892, Elizabeth Bryant, aged 82 years, 4 months and 29 days. She was the wife of Bro. John Bryant, Sr., who departed this life November 19, 1878, aged 83 years, 6 months and 23 days. They were united in the holy bonds of matrimony in the year 1818, and united with the Christian Church at Baders in the year 1840. They lived faithful and consistent Christians up to their death. They were the parents of thirteen children, four sons and nine daughters. They lived to see all their children united in marriage; seven of the children survive them. They had ninety grand-children, of whom fifty-one are living, and fifty three great grand-children. The mortal remains of Mother Bryant were taken to the Christian Church at Baders, where she had worshipped with the brethren for 40 years. The writer of this notice delivered a discourse from Psalms ciii: 11, 15 and 16, to a large and sympathizing congregation of neighbors and friends. She was a devoted mother, loved and respected by all who knew her, a faithful follower of the humble Nazarene. She suffered and died as a Christian, full of that hope which gives us a foretaste to the life which Christ has promised to all the faithful. "Blessed are they that die in the Lord, and their works do follow them." JOS. B. ROYAL.

VERMONT, ILL.

MRS. OLIVIA OREAR.

At the residence of her son in law, Judge McFarlane, Mexico, Mo., August 26, 1892, in the 58th year of her age, Mrs. Olivia Orear, wife of W. T. Orear, of Moberly, Mo. Sister Orear has long been an earnest and devoted member of the church in Moberly. She was president of the auxiliary to the O. W. B. M. here, and an enthusiastic worker in the cause of missions. A good, pure woman has gone. Many will miss her familiar presence on the earth. To the sorrowing husband and children who remain may surely come the comforting words of the apostle, "That ye sorrow not as others which have no hope," for when Christ comes again she shall be of those who come with him. GEO. E. DEW.

ZANIE L. WOOD

In Maryville, Mo., Sept. 11, 1892, in the 33rd year of her age, Mrs. Zanie L. Wood, wife of John S. Wood, of Dawson, Mo. For a number of years Sister Wood has been a faithful disciple of Christ. She was ready for the summons. In a conversation with her a few days before her decease, the writer of this notice heard from her lips the assurance that she was ready and willing to go whenever the time came. At her request I talked as best I could to the sorrowing husband and friends. She has gone to a better land. What is our loss is her gain. May the consolations of the word of God comfort the bereaved and stricken hearts that mourn her absence. GEO. E. DEW.

The Delicate, Flowery and Lasting Fragrance of Floreston Ologne explains why it is the favorite with ladies.

The Doster Weyl Cracker Co. are just introducing a new butter cracker, called the "Polly Butter," which are a most delicious little cracker, and are the finest goods made in the west, ask your grocer for them.

The only scientific Iron Medicine that does not produce headache, etc., but gives to the system all the benefits of iron without its bad effects, is Brown's Iron Bitters.

If you are seeking the comforts of religion rather than the glory of our Lord, you are on the wrong track. The Comforter meets us unsought in the path of duty.

A medicine of real merit, prescribed by many leading physicians, and an universally recommended by those who have used it, as a true tonic is, Brown's Iron Bitters.

If heaven be the world to which we are journeying, holiness will be the way in which we shall walk from day to day; for if we do not love and cherish the spirit of heaven here, we shall never enter heaven itself hereafter.

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A challenge is offered to any one who can produce a case of torpid liver that will not succumb to the influence of Simmons Liver Regulator, taken regularly by direction.

Jesus often stands with the bereaved at the graveside, promising consolation which the sorrowing heart rejects, even as Martha opposed the word of Christ. To such comes the gentle rebuke, if thou wouldst believe! The healing balm can



A combination of Ferrous Iodide of Iron, Ferric Barbaud Phosphorus in a palatable form. The only preparation of iron that will not blacken the teeth, so characteristic of other iron preparations.

GENTLEMEN: I have used DR. HARTER'S IRON TONIC in my practice, and in an experience of twenty-five years in medicine, have never found anything to give the results that DR. HARTER'S IRON TONIC does. In many cases of Nervous Prostration, Female Diseases, Dyspepsia, and an impoverished condition of the blood, this peerless remedy has, in my hands, made some wonderful cures. Cases that have baffled some of our most eminent physicians have yielded to this great and incomparable remedy. I prescribe it in preference to any iron preparation made. In fact, such a compound as DR. HARTER'S IRON TONIC is a necessity in my practice. DR. ROBERT S. ABLES, 304 Wash. Avenue, St. Louis, Mo., NOV. 25th, 1891.

It gives color to the blood, natural healthful tone to the digestive organs and nervous system, making it applicable to General Debility, Loss of Appetite, Prostration of Vital Powers and Impotence.



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THE WEEK.

The Bank of England has reduced its rate of discount from 5 to 4 per cent.

Judge Folger has accepted the nomination for Governor of New York, much to the regret of many of his truest friends.

Col. James O. Broadhead has been nominated for Congress by the Democrats of the 9th (Missouri) district.

Maj. Gen. Winfield S. Hancock, is now honoring St. Louis with his presence for a few days. He married his wife here, has a host of warm friends, and feels quite at home in the "Future Great."

It has been decided to leave 12,000 men in Egypt. The channel squadron has sailed for Malta. The naval brigade will take part in the review at Cairo.

A hurricane swept over Ireland yesterday, causing more damage at Cork than has resulted from any other storm in twenty years. Houses were damaged and vessels sunk in the harbor.

A treaty has been signed by Mariscal, the Mexican Secretary of Foreign Affairs, Herrera, the Guatemalan Minister, definitely establishing the boundary between the two countries. The line proposed many years ago by Mexico was accepted.

LITCHFIELD, ILL., October, 2.—Last night oil was struck in the second McWilliams well at a depth of 670 feet. It has been pumping at the rate of three barrels per hour, which indicates that the steady flow will be much greater than that of any previous well. There are now four oil wells here in successful operation.

Lord Dufferin communicated to Lord Granville a note from the Porte, thanking Great Britain for re-establishing order in Egypt, and expressing the hope that the bonds of friendship at present existing between Turkey and England would become still closer. Granville has replied, expressing satisfaction at the sentiment of the Ottoman Government.

The great excitement just now is the St. Louis Fair. It has become a huge institution. The city is crowded. Great preparations have been made for illuminating the city every night this week. The procession of the "Veiled Prophets"—this year a pageant of twenty-two scenes representing a trip around the globe with views of various nations—is creating intense excitement. Hotels and boarding houses are reaping a rich harvest.

"A Drop of Joy in Every Word." Dr. R. V. PIERCE, Buffalo, N. Y.: Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your Golden Medical Discovery and Purgative Pills and have taken six bottles, and so day I am in good health, all those ugly ulcers having healed and left my skin in a natural, healthy condition. I thought at one time that I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. Yours truly, JAMES O. BELLIS, Flemington, N. J. Discovery sold by druggists.

ACKNOWLEDGEMENTS. The following amounts have lately been received at this office. For Childrens Foreign Mission.—From Bethe Strangre, of Mrs. Gardener's S. B. class Louisiana, Mo., \$1.50. For State Mission Work.—From Chas. Booth, Strasburg, Mo., \$5. For Foreign Missions.—Church, Barry, Clay county, Mo., \$5. Church, Springfield, Mo., \$10. T. E. Robinson, Bells, Texas, \$2. J. M. Claypool, Okanola, Mo., \$1.50. For Jefferson City Church.—From T. M. Gooch, Bunceston, Mo., \$5. Second Life Membership, C. W. B. M.—Mrs. E. Booth, Central, Mo., \$5.

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The Christian-Evangelist.

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Our old agents, who have served us so faithfully in the past, are all requested to continue their work for the wedded paper. Let us hear from you soon. We are desirous, also, of employing new agents in churches and communities where there is no agent, and invite correspondence to this end. But those wishing to subscribe, in the absence of an agent may send their subscription directly to either office, as above.

Now is the time for a general move all along the line of our workers, from ocean to ocean, and from the lakes to the gulf.

CURRENT EVENTS. The Georgia election of last week has elevated Alexander H. Stephens to the chair of Governor by 50,000 majority. The event is noteworthy in the career of so remarkable a man. For a generation he has been a remarkable figure in politics and an almost helpless invalid. Before the civil war he was a leading statesman; an avowed Unionist, he was appointed Vice-President of the Confederate States; at the close of the war he resumed his seat in Congress and has long been one of its most influential members, though he had to be carried into the House by a body servant, to speak from his seat, and was a skeleton of less than a hundred pounds weight. An Independent, he has been continually trusted in a Democratic State and is now honored with its chief magistracy. All considered, there are few more remarkable men than the Georgia Governor elect.

Frank James, the bandit, brother and associate of Jesse James, has wearied of the perils and hunted life that has been so full of tragedy and the surrendered himself to Governor Crittenden. Some time since he addressed a communication to the Governor offering to surrender if he could be pledged amnesty, and insisting that he was not so bad a man as he has been painted. A reply was sent, through the bandit's wife, advising him to surrender, undergo trial, and that the question of pardon would be an after consideration. The advice was followed, and the last of the James gang now awaits the judgment of the courts in prison. Even if the Governor of Missouri should feel free to pardon the crimes perpetrated on Missouri soil it is not probable that other states will be ready to condone his crimes. He was a participant in the bank robbery and murder at Northfield, Minn., and in a score of other crimes, and it is hardly possible that the man of blood will be suffered to spend a quiet and honored old age under his own vine and fig tree, in the peaceful enjoyment of the gains of a bloody career.

Mr. Gladstone recently expressed the hope that the British triumph in Egypt would result in the prosperity and happiness of all classes. We trust that this wish may be verified, but it is far from being the uniform result of British rule. In Tasmania it has exterminated the native race; in Australia and New Zealand the cruelty of the colonists is gradually sweeping the aborigines out of existence. In India the very salt that the laborer puts in his rice is taxed enormously to support Indian armies and maintain English residents in regal splendor. Concerning the Polynesian Islands, the Pall Mall Gazette, a leading London journal, declares that whole archipelagoes are being ruined in order that the British trader may make a profit. The savages of the Pacific are poisoned with adulterated gin, and this is called civilization. The trade which has been forced on these unhappy people by the enterprise of the British merchant, and for which British gunboats have opened the way, has chiefly fostered murder and debauchery. Once in a while the natives rise and kill such emissaries of this kind of civilization as they can lay their hands on. The gunboats, which cannot overtake the kidnapers and slavers, are prompt in shelling the huts of these poor rebels against British civilization.

During the month of September 165,804 head of cattle were received at the Union Stock Yards of Chicago. These figures are so vast that a comparison is necessary in order to enable one to form any comprehension. If all were in a single drove and were driven to market, as was the custom forty years ago, and the cattle traveled three abreast, when the head of the drove reached Chicago the rear would still be fifty miles west of the Mississippi river, in the interior of Iowa; or if they were driven in single file the rear would rest on the borders of Nebraska. Such figures indicate not only the immense food-producing resources of our country, but also the vast consumption. It must be remembered also that this is only one of the three great classes of animals which are streaming from all over the West to the Chicago shambles.

The artesians well is the reliance and hope of those who would make the barren deserts of Africa and America blossom as the rose. It has not thus far been a conspicuous success in the arid regions of Colorado and New Mexico, but a thorough test has not yet been made and the General Government is called upon to make an extensive series of experiments. Water is the one thing that stands between sterility and verdure. Wherever it is secured trees flourish and the soil yields abundantly. In Africa the French have been wonderfully successful in creating new oases on the Algerian borders of the Great Desert. In a single province one hundred and fifty artesians wells have been sunk and around each a grove of palm trees is springing up. A curious feature of these wells is that fish and crabs are brought by the waters to the surface, indicating the existence of a subterranean sea.

As time rolls on and wealth increases our country witnesses some changes that are not for the better. It was once believed that in a Republic there should be maintained a Republican simplicity, and that the castles and trappings of aristocracy were unsuited to America. The Commission for the revision of the tariff, appointed by the last Congress, was urged while in Chicago, to recommend the removal of the duty on Canadian lumber; a tax on buildings, fences, and manufactures of this country. It was pointed out that at the present rate of destruction, about ten years more would sweep away the pine forests of Michigan, Wisconsin and Minnesota, and that in a few years we would be dependent on the Canadian lumbermen, unless we husbanded our own supply by admission of their products. The scarcity of lumber in the near future is not the only danger that threatens us from the destruction of the forests. H. W. S. Cleveland writes to the Nation to point out the serious results that will follow if the wide belt of woods stretching through our northern states from Maine to Dakota is stripped away. In Southeastern France where the mountains have been cleared irremediable damage has been done. The fields of Provence have been deprived of a screen to cut off the chilling Alpine blasts and suffer for the want of the moisture that would have been gathered up in rains and snows on the wooded hills. Mr. Cleveland quotes a prediction by the late George P. Marsh, that if ever the Adriatic forests were destroyed similar results would follow in New York. The removal of the pine forests that stretch from Lake Michigan westward almost to the Red River of the North will permit the Arctic blasts to sweep without hindrance over the fertile plains of the Mississippi valley. Nothing but state or national supervision will save them, and this ought to be interposed before their entire destruction is accomplished.

Of late years, however, an astonishing wave of luxury and snobbery has swept over this country. Any one can see this by looking over the "society" columns of our newspapers, or by a visit to any resort of fashion. We are gravely informed that Mr. Blank has employed a French cook at so many thousand dollars a year; great palaces are built at immense cost, in some cases reaching millions of dollars; families often keep a score of domestic servants, many of them men who wear luxury in the style of an old-world aristocrat; or coats of arms are quartered upon the panels of the carriages, and no possible pains are spared to imitate the ways of the upper classes in Europe. The history of every great nation describes a period of rugged simplicity during which it developed its greatness, followed by the growth of wealth, the increase of luxury, effeminacy and corruption, and these have gradually worked its decay. There are too many signs that our own country is following in the beaten course.

The Commission for the revision of the tariff, appointed by the last Congress, was urged while in Chicago, to recommend the removal of the duty on Canadian lumber; a tax on buildings, fences, and manufactures of this country. It was pointed out that at the present rate of destruction, about ten years more would sweep away the pine forests of Michigan, Wisconsin and Minnesota, and that in a few years we would be dependent on the Canadian lumbermen, unless we husbanded our own supply by admission of their products. The scarcity of lumber in the near future is not the only danger that threatens us from the destruction of the forests. H. W. S. Cleveland writes to the Nation to point out the serious results that will follow if the wide belt of woods stretching through our northern states from Maine to Dakota is stripped away. In Southeastern France where the mountains have been cleared irremediable damage has been done. The fields of Provence have been deprived of a screen to cut off the chilling Alpine blasts and suffer for the want of the moisture that would have been gathered up in rains and snows on the wooded hills. Mr. Cleveland quotes a prediction by the late George P. Marsh, that if ever the Adriatic forests were destroyed similar results would follow in New York. The removal of the pine forests that stretch from Lake Michigan westward almost to the Red River of the North will permit the Arctic blasts to sweep without hindrance over the fertile plains of the Mississippi valley. Nothing but state or national supervision will save them, and this ought to be interposed before their entire destruction is accomplished.

A few weeks since a monument was dedicated at the town of Arezzo in Italy, to a monk who has lain in his grave for eight centuries, quietly awaiting his late honors. Few persons have ever heard the name of Guido Aretino, but all the civilized world is enjoying the fruits of his life in every opera house, music hall, church, or home which is made more attractive by the aid of music. There was a time when the modern system of music was unknown. The best information would lead us to believe that for a thousand years the songs of the church were rather a monotonous chant than a modern melody. One day this monk, while listening to his fellow-monks chanting the praises of John, the apostle, was struck with the gradation of the tones of the opening syllables of each line of the first three Latin verses: "Ut queat laxis, Resonare fibris, Mira gestorum Famuli tuorum, Solve polluti Labi reatum, Sanete Johannes." He went back to his cell, but he carried the sounds with him and they continued to resound in his ears. He revolved the matter in his mind and the result was a new system of solfegio, with the names, Ra, Mi, Fa, Sol, La for a part of the notes, names that are still used over the civilized world. Under the impulse of this discovery the crude system that prevented musical progress gave way and the science of music began. The name of Guido reached Rome and the Pope invited him there; studied his system, and would have retained him as an honored guest, but he preferred the quiet retreat of Arezzo, and there he died. After eight hundred years of musical progress and triumph the musical world has built a memorial to the man to whom it is indebted for the birth of musical science.

PEN AND SCISSORS.

It is not left to infidels to monopolize the business of pointing out the "mistakes" of Bible writers. A recent issue of *The Advance* contains an article from a titled contributor, warning preachers against "Paul's Mistake at Athens." In the estimation of the writer, Paul departed from the rule he adopted at Corinth, to preach only Christ and Him crucified, and yielded to the temptation of men, addressing learned audiences, to discuss recondite problems bearing no vital relation to the salvation of men. Hence his failure at Athens, compared with the work done in Corinth! This is an exceedingly superficial view of the facts in the case, to say nothing of its presumptuousness. Paul's discourse at Athens, has always impressed thoughtful and devout minds as being exceedingly wise in its adaptation to the people whom he addressed, and he proceeded in a simple and natural way from the fundamental truths concerning God and the creation, to Jesus and the resurrection. If the comparatively meager results of that discourse is to be attributed to Paul's mistake, how shall we vindicate our Lord Himself from having made mistakes, in view of his having made so few converts during his personal ministry?

We are glad to add, that *The Advance*, in an editorial note, strongly dissented from the position of its contributor.

The barbaric animalism of that moral abomination, known as "Mormonism" is fitly set forth in an expression of Heber C. Kimball, in the Central Congregation, where the speech is always ex cathedra, when he said: "I think no more of marrying another wife than I do of buying another cow." It is full time the American people had made up their minds whether they can afford to shelter and protect, under our constitution and laws, a system that is so utterly at war with the very foundation of all we cherish most in our social and political structure—the home and the family.

The speeches of the retiring and incoming Presidents of the British Scientific Association this year, seem to be more practical and less sensational than some of the utterances of their predecessors. The retiring President, Sir John Lubbock, holds out the hope that science will yet "stop the waste and worse than waste of coal which now hangs in a black pall of smoke over our great cities, and restore to them pure air, bright sunshine and blue skies," a consummation devoutly to be wished for. In the following paragraph he even hints that we shall one day dispense with the use of coal for fuel, in its crude state:

We shall, perhaps, indeed, eventually learn how to burn all our coal at the pit's mouth, and convey the heat and energy by wires or in some other manner to our fireplaces and manufactories all over the country; and, though our coal, however economized, must one day be exhausted, still possibly by that time, perhaps, we shall be able to store up summer heat for winter use, or even to summon the subterranean fires from the center of the earth, as is suggested with so much persistence by earthquakes and volcanoes.

This would certainly be a kind of material millennium, and who knows but that it may prove to be co-existent with the spiritual millennium foretold by John?

The incoming President, Dr. Siemens, discourses on the value and properties of electricity, among other things. While the electric light will be largely and advantageously used, being worked by natural sources of power, as waterfalls, tidal waves and wind, yet he ventures to think "gas-lighting will hold its own as the poor man's friend." On the subject of gas he adds:

The time is, moreover, not far distant, I venture to think, when both rich and poor will largely resort to gas as the most convenient, the cleanest, and the cheapest of heating agents, and when raw coal will be seen only at the colliery or the gas-works. In all cases where the town to be supplied is within say 30 miles of the colliery, the gasworks may with advantage be planted at the mouth, or, still better, at the bottom of the pit, whereby all haulage of fuel would be avoided, and the gas, in its ascent from the bottom of the colliery, would require an onward pressure sufficient, probably, to impel it to its destination.

The close of Dr. Siemens' address is in striking contrast with the famous utterance of Huxley about seeing in matter "the promise and potency of all forms of life." He says: "We shall thus find that in the great workshop of Nature there are no lines of demarcation to be drawn between the most exalted speculation and common-place practice, and that all knowledge must lead up to one great result, that of intelligent recognition of the Creator through his works. So, then, we members of the British Association and fellow-workers in every branch of science, may exhort one another in the words of the American bard who has so lately departed from among us:

Let us then be up and doing,
With a heart for any fate!

The National Temperance Society has passed the following:

Resolved, we hail with great satisfaction the widespread and rapidly increasing popular sympathy with the constitutional prohibition of the manufacture and sale of all alcoholic beverages as already triumphantly adopted by Kansas and Iowa, and call earnestly upon the electors of the State of New York to select and vote for such candidates only, irrespective of party, as will favor and vote for the submission of a prohibitory constitutional amendment to the people of New York.

This bit of logic on the temperance question must be credited to the *Kansas City Journal*:

Topeka is in for it. The closing of the saloons calls for extraordinary measures to obtain revenues from the city, and a burdensome and odious occupation ordinance has been passed, such as Leavenworth was for a time afflicted with. Liquor selling will go on as usual there, but no license will be paid, and the citizens will have to go deep down into their pockets to pay the expenses of the city administration.

It is sympathy for the "poor tax-payers" that causes the whiskey element to oppose prohibition. It is not selfishness, for "liquor selling will go on as usual there, but no license will be paid." That would be a capital thing for the saloon-keepers, but—bless their generous hearts—they are sorry for the poor tax-payer, and hence their opposition to prohibition! The astonishing thing is that sensible people suppose they can palm off such absurd stuff for solid argument on the people of this country.

DEBATES.

The subject of debates has just been thrust upon my mind, and while it is in my mind I will give expression to some thoughts on the subject which I have long entertained. But first, I must say what has brought it freshly to mind. I have to-day seen the announcement of another debate between John S. Sweeney and Jacob Ditzler, which is to occur soon at Horse Cave, Kentucky. I have just been glancing over the (is it the 50th?) installment of a debate in the *Christian Standard* between W. A. McKay and Isaac Errett, and I have before me a pamphlet and a bound book delivered to me by one of our new students from Australia, containing a debate between J. J. Haley and a Wesleyan preacher named Butchers. This last debate was held last April in Melbourne, and the bound volume containing the report of it arrived here in Kentucky in the following September. These facts show that the days of debating are not past, either in the very heart of our own country, or in the remotest regions of the world to which the primitive gospel has been carried. This is unquestionably the fact in the case; whether it should be so or not is a question.

For years and years it has been said that debates do no good—that they stir up strife, and leave the parties of the same opinion as before they were held. It has been said that Sweeney and Ditzler have debated now till each one knows all that the other can say, that they are no nearer together than they were at the beginning, that neither can bring anything new on the subject, and that therefore another debate between them must be useless. It may be said of the debate in the *Standard* that we have already abundance of written debates covering all the ground, and that McKay and Errett are wasting their time and rendering useless many columns in the *Standard*. And as for Haley in far off Australia, what can he say that has not been said a thousand times, and why should he stir up strife where all should be peace and love?

These and many other objections are urged with so much plausibility, that we sometimes begin almost to feel that debating is a heathenish practice which ought never to have had a place among Christians. And yet, when we look back to the primitive times, we find that a public debate was held in the Jerusalem church before its dispersion, by an inspired man, and with the tacit if not the expressed approval of the twelve apostles. That debate did not end as pleasantly as some do now. There was no shaking of hands at the close, no compliments passed between the parties, no presenting of gold watches or bouquets to the champions. It is true, that it broke up in a row, and that the defeated party dragged out the victor and stoned him; yet there is not a word in the sacred record to indicate that debates were afterward disapproved because of the strife which they stirred up. On the contrary, Paul, who was one of the defeated party on that occasion, saw so much good in the work done by Stephen, that he was ever afterward much given to disputation.

If it could be made to appear that debates at the present time, do no good, it would follow that they should be discontinued. I am satisfied that this can be safely affirmed of some debates. It is true of all de-

for his task, or so ill adapted to it, that his opponent gains the victory in public estimation. This, I have no doubt, has in a few instances occurred. It is true of all in which the temper and conduct of the advocate of truth have been such as to bring reproach upon his cause in the estimation of his hearers. But with these exceptions, I doubt whether a single debate has been held by one of our preachers, which has not resulted in great local good, and in good which could not have been accomplished so effectively in any other way. I have watched the effects of many of them, and such is my deliberate judgment. I have never known a Methodist, or a Baptist, or a Presbyterian church to be more flourishing in consequence of a debate; but I have often seen a wonderful advance of the Christian church in communities where they have been held. The good fruits do not always, nor most frequently, appear at once. It takes time for the seed to grow, for the leaven of truth to spread, for the excitement of the hour to pass away, and for the sober second thought to calmly take in the truth which has been heard. But such is usually the final result.

I have observed, too, as the result of well conducted debates, that often the bitterness of sectarian opposition is broken down by them, and that even where bitter strife is aroused at the time, the cause of truth is more respected than ever, after the storm has subsided. There is no opposition so hard to overcome as that still, unuttered prejudice, which rankles in the soul and is actually afraid to speak lest it should rave. Let it rave until it ventilates itself, and it will never be so venomous again. I believe, then, that in the long run, the bitterness of sectarian feeling is actually lessened rather than intensified by the conflict of a manly debate.

There are advantages in oral debates, that are possessed by no other methods of conviction. When a man in the pew hears a preacher make a strong argument, he is always anxious to know what the other side could say to that; and the more unanswerable the argument appears, the more he wants to know what the answer could be. This very wish makes him wonder if there is not a fallacy which he cannot discover, and causes him to receive the truth with caution. In a debate, he hears the answer, and if he is convinced, it is with an intelligent and satisfied conviction. Written debates have some of this advantage, but they do not rouse the mind to such quickness of perception, nor to such vivid realizations of the truth.

Let the debates, then, go on, but let them be conducted, on our side, by none but competent men, and in none other than the most becoming manner. Suppose it be true that Sweeney and Ditzler have already said all that they can say, or that McKay and Errett can add nothing material to the matter in dispute, (an affirmation which I would shrink from making) it is also true that the people about Horse Cave have never heard what the former can say, nor have one-tenth of the readers of the *Standard* read all that the latter can write. And as for Haley, and a hundred other well posted young men in remote places, they have an open door before them through which they can enter upon untrodden fields. Let them enter in, and sow and reap with a strong hand. God will smile upon such labors, when executed with a brave heart and an humble faith. M.

ON THE ROCK.

SIMPSON ELY.

One of the greatest blessings which flows from the Christian religion is the sense of security and repose experienced by the believer in Jesus. He who builds upon Christ builds upon the Rock. He builds upon the Rock because his life grows out of true principles. Those who build upon Christ will sustain their proper relation toward God their Creator, and they will carefully observe their duties toward their fellow-men. To build upon Christ is to live soberly, righteously and godly in this present world. To build upon Christ, is to deal honestly in the sight of all men, to be generous and benevolent, to be hopeful and prayerful, meek and humble; in short, it is to so culture mind and heart and body that all the faculties and powers will be brought into subjection to the law of Christ. The Savior compares such persons to the wise man who built his house upon the rock, and which successfully withstood all the storms of winds, rains and floods. *It fell not.* No man can fall so long as he hears and does the sayings of Jesus.

And what peace and repose belong to such builders! Oh, the blessedness of believing in Jesus! Only when conscious of having transgressed his law do we experience the gnawings and scourgings of conscience. One moment of heaven's bliss is worth more than all the

But this repose not only belongs to the Christian in life, but it is doubly dear in the valley and shadow of death. Jesus said of himself, "On this Rock I will build my church, and the gates of hell shall not prevail against it." I believe that scholars are agreed that "gates of hell" refers to death and the grave. Death and the grave could not prevail against Jesus. When he died on the cross his friends and disciples turned sadly away. All their hopes died with him. Their happy anticipations of a glorious kingdom were all buried in the new tomb of Joseph. They went away singing the mournful dirge, "We thought this was he that should redeem Israel." They returned to their fishing nets.

His enemies were exultant. They had gotten rid of a "pestilent fellow." The Scribes and Pharisees thought he was out of the way, and they would no more be rebuked for their hypocrisy and sham religion. The rabble passed along and wagged their heads as they said, "If thou art the Son of God come down from the cross. He saved others, himself he cannot save." The world beheld the dead Jesus, and the world supposed the power and influence of his name was forever gone. And why not? Solomon was a great and wise king—a man of wondrous power and influence. Princes and queens came from afar to behold the splendor of his court and to learn of his wisdom; but when Solomon died his power was broken. His kingdom was divided between Jeroboam and Rehoboam, and it was torn by civil dissensions, and by these so weakened that it resulted in the captivity and dispersion of the ten tribes, and finally in the captivity of Judah.

When Alexander died his meteoric career was ended. We remember his name; but his power and glory are forever departed.

Why then should not his enemies rejoice at the death of Jesus? From the human standpoint death ends all. But Jesus was divine as well as human, and to him death and the grave were the portals to glory. Like Sampson he accomplished more in his death than in his life. Death could not keep him enchained. He arose from the tomb, and the doctrine of his resurrection became to the church the badge of victory.

So to every one who builds upon Christ, death and the grave are the gateways to glory. What a comfort to the believer's heart. All our loved ones whom we have so tenderly laid away in the silent graveyard are not lost, but gone before. God has taken them to the other shore to dwell with him forevermore.

But there is a dark side to this picture. Of the house that was built upon the sand Jesus said, "It fell, and great was the fall of it." *Great was the fall of it.* These words come down through the ages like a mournful dirge. **GREAT WAS THE FALL OF IT!** What can compare with the wreck of a human soul? A few months ago the whole country was startled by the wreck of the steamer *Alpena* on Lake Michigan. Not a soul survived to tell the sad tale. Again, on the 4th day of last July, we were saddened by the report that a steamer had gone down on the Ohio river, and that scores were buried in the watery grave. How many homes are dwelling beneath the shadow of this great sorrow! How many children were robbed of their parents, and parents of their children! How many wives lost their husbands, and neighbors their friends! But these that went down may have been Christians, and death may have closed their eyes to earth only to open them in heaven. The friends that remain may be cheered with the prospect of meeting them ere long on the shores of the Eden above.

Not so with the wreck of a human soul. It is an un-mixed woe. It has no hope in death.

All the leaves of the forest
May blossom again,
And the song bird may carol
Her soul thrilling strain;
But the heart that is wasted
No bloom can restore,
And its song shall be joyous,
No more, nevermore.

Would that all would build upon the Rock of Ages, that they may stand secure in life, in death and in eternity.

The *Christian Commonwealth* says: "We are clearly of opinion that it is not enough for a man to sincerely believe anything, but he must believe the thing which is right and true. Many people now-a-days think they can be very good Christians without undoing the clasps of their Bibles, and when anybody begins to quote texts they waive all further discussion, as they do not bother themselves about doctrines. And as a rule a pretty boneless sort of a religion theirs is, a sort of confused hoth-potch of pious ideas and scraps of what other poor people have said. What saith the Lord? That is the question, and until this is answered our spiritual wardrobe will be vain."

PRACTICAL LESSONS FROM A RURAL PULPIT.

(REPORTED BY JULIAN.)

Text: 1 Peter 3:15. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

The religion of Christ has always met with violent opposition and opposers. The friends of Christ have been persecuted. They have suffered—greatly suffered—in person, property and reputation. The original cause of the text, its meaning and design, and the context, show the truth of what I say, so far as the early Christians are concerned. The enemies of Christ and his doctrine charged these persons with being disloyal to the government, and guilty of other and equal crimes. The history of the church in succeeding ages furnishes abundant proof that the same great war was carried on against the people of God. In the text the Apostle says the charges named were by foolish or evil-disposed persons. As now, my brethren, the world was watching every act and word, and out of ignorance of the principles of the gospel or pure malice and hatred, there came these charges of evil doing and deeds of opposition, resulting in blood and death. I repeat, in a sense not very greatly modified, there are numerous and determined enemies in our midst. They manifest their opposition:

1. By impeaching the divinity of the Bible, and especially direct their opposition to Christians. And we parley with them, and argue and debate in public and private ways, greatly to the injury of the truth and with little, if any, benefit to us or to them. Their opposition is born of malice and hate, in the great majority of instances. Reasonable and seasonable arguments in support of Christ's divinity and the divine origin of the Scriptures, are legitimate and necessary. Especially is this a proper reply to the intelligent and thoughtful skeptic. But the chief way to answer the cavils and reproaches and slanders that come from the great mass of opposers is very plainly signified in the text.

2. These enemies of Christ and his people are faithful critics of the lives of Christian men, and for the inconsistencies found in such lives, oppose the truth. They would have no objection to the morality taught by Christ, but they do seriously oppose that practiced by his people. They know very well, my brethren, the measure and strength of your religious life when you defraud your neighbor in business transactions; when you idle away the precious hours of the Lord's day; and when you petition for a saloon or vote for a license board. Such inconsistencies are too grossly apparent. They have no objection to the obedience required in the gospel, but they do object to that which you presume to render—so fatally formal and sinfully imperfect.

3. Others there are who are very religious, and in their own esteem simply orthodox. These are watching and criticising—not so much our teaching as our practice. The truth, efficacy and sufficiency of our plea are looked for, not so much in the support it has from the Scriptures, as in the purity and spirituality of our lives. They urge, to our shame my brethren, "What do ye more than others?" And it is not a sufficient answer to say that argument and Scriptures support our teachings. That is all very well in its place. The text suggests the only proper and effectual answer, "That by well doing you may put to silence the ignorance of foolish men." Observe:

1. It is not correct thinking, simply, nor a right theory. Correct theories and right thinking are necessary. And I have no doubt in the world but that our theory, in the main, is right. But that is not sufficient for the work before us, no more than correct theories as to farming or banking will, of themselves, insure success.

2. Nor are good intentions and resolutions and good feelings all that are required. It is right that you should purpose nobly, and resolve, and rejoice in even such small success over self and sin.

3. But by doing—by well doing—and in this way only, can you effectually silence the opposition of the foolish and sinful. You need not suggest as a remedy for the bitter oppositions of the several classes named, a series of lectures on inspiration, the superior morality of Christ's teaching or the failures and errors of sectism. No, no, my brethren. There is a better and more effectual remedy than that. A remedy that all of us can use. Live right—live it down. Assert in your life—exemplify in spirit and in act, the teaching of Christ. Not only must we rejoice in the glory and truth of our "distinctive plea," but our lives in public, in circles of pleasure and business, and in our homes, must be something in correspondence therewith. We plead for the supreme exaltation of God's pure truth, for the authority of Christ, for the reunion of his people. This is as it should be. But to enforce these pleadings, we must have as our basis, the truth that is in our hearts, and your lives be as pure as the truth that is in our hearts.

and your love for the honor and respect for the authority of Christ be seen in your submission to him and live in peace. "Let there be no divisions among you." It were vain to go before the world with a grand plea and pure, unmixed truth, and prayerless, godless lives. Everything obligates to holy living and well doing.

There is this additional necessity for such a life: We escape merited suffering and desire the merciful protection of God. "For it is better if the will of God be so, that ye suffer for well doing than for evil doing." And suffering according to the will of God, "we commit the keeping of our souls to him as unto a faithful Creator." This will bring us to a glorious harvest and the divine approval. If we do not become weary in well-doing, we shall reap; and the Lord will say: "Well done, good and faithful servant." Such a life is the divine wisdom. No project or expedient of ours can serve as a substitute for it. "For so the will of the Lord is." If we mean to silence opposition and rejoice in the real triumph of truth and all that is pure and true, we must do well—live right. This is the will of our Father.

"I HAVE NO VIEWS."

A minister of Christ received a note from a stranger, requesting him to visit a lady, who was in the early stages of consumption. The writer stated that she was beset by a number of zealous persons, anxious to get her into the church, and that as the result of all the well-meant efforts in her behalf, she was in much confusion and trouble. Upon the arrival of the minister at the house, she candidly confessed that amid the multitude of counsellors, she was sorely perplexed as to the way of salvation, and earnestly desired an expression of his views.

"I have no views," he quietly replied. She looked at him in astonishment and silence, when he deliberately repeated, "I have no views. Even if I had, what possible good could my views do you, when at best they would be but the views of a poor, sinful, fallible mortal? The views of all the scientific men of the world about God and eternity, are of no more importance than the prattling of infancy, because God and eternity are infinitely above and beyond the province of human reason and speculation. The views of the church are not worth a broken straw to lean upon, for the church can teach nothing except so far as she is taught, and she is taught, only so far as she is found like Mary, sitting at the feet of Jesus." Again there was a pause.

"But," he added, "I can give you something far better than my views or the views of man, for I always carry a Bible with me, and hence I will read to you God's views. It is of little moment what I think, but it is of unspeakable consequence to know what God thinks, for he cannot deceive, nor be deceived, nor be mistaken." Then opening the Scriptures he turned from passage to passage, setting forth our condition by nature and by practice, God's purposes of love toward us while we were yet sinners, the work of Christ in our behalf, and a present salvation through faith. After bowing in prayer that the word might be in demonstration of the Spirit and of power, he took his departure.

Two days later she sent for him, and on entering her room he was glad to notice a Bible by her side. Pointing to it she said, "Oh, I have found such comfort in turning away from the conflicting views of men to what God says. All is so plain in his blessed word, and I wonder that I never saw it before. I now know that Jesus has done all the work, and there is nothing for me to do but to rest upon his bosom, and be carried safely home to heaven." From that time to the close of her pilgrimage, she kept her Bible always at hand, and she herself was kept in perfect peace, because her mind was stayed on Christ, the Rock of Ages, (Isa. xxvi: 3, 4; see margin.)

In these days when there is so little Bible preaching, it is not uncommon to hear even professing Christians say, they agree with the views of such a man, or with the views of such a church. Alas! what right has either man or the church to any views of the great subject of salvation, apart from making known God's views revealed in his inspired word? That word is infinite like himself, and it contains breadths and lengths and depths and heights, which would require an eternity to traverse in all their amplitude; but in everything that belongs to the question of pardon and acceptance with him, it is so plain that the wayfaring man, though a fool, need not err therein. Least of all does it cast us back upon man's views for instruction; "but the anointing which ye have received of him abideth in you, and ye need not that any man teach you," (1 John ii: 27). The moment the human intellect presumes to sit in judgment upon the truth of God, it exhibits an impermanence that ought to be dashed to

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RELIGIOUS PLEASURE CLUBS.

A Baptist church in the city makes announcement through the daily journals that it has secured the services of the Chicago Quartet club for its Sunday evening meeting and that the musical feature of the entertainment will be made very prominent, although the pastor, Dr. Lawrence, will relieve the programme by a "short moral lecture." This Chicago Quartet is said to be composed of irreligious persons. When, at the time of the death of Garfield, the churches of Christ held memorial services in Farwell Hall, the managers of the Young Men's Christian Association who control the hall inquired of the brothers who applied for it what provision would be made for music, they stated that it would be quite objectionable to our people to employ the "Quartet Club" because of its well-known irreligious character. We therefore regard it as certain that the aforesaid Baptist church has not secured it because the club desires to aid in praising the Almighty, or because the church fancies that its members will "sing with the spirit and the understanding" or "make melody in their hearts unto the Lord." It is evident that the whole arrangement is made, not for worship, or to preach the Word to sinners, but for entertainment.

This little incident forms our text for a short sermon, preached through THE CHRISTIAN-EVANGELIST, on the tendency of the churches to make religion a kind of pastime, rather than the serious business of life. If money is to be raised for the Lord's treasury, instead of adopting the old-fashioned and time-honored way of cheerfully giving as the members prospered, by putting their hands into their pockets and consecrating to God what his cause demands, sundry methods that will contribute to carnal pleasure and deprive one of the sense of sacrifice must be resorted to. The oyster supper, the strawberry or ice cream sociable, the church fair, the raffle and sundry other means are resorted to in order to replenish the Lord's treasury. The same spirit is manifested everywhere. In the Sunday-school the idea of entertaining the children is made the prominent feature. Too often the leading purpose is to amuse, rather than to instruct and save the children. The same purpose has too large a share in all church work. Some seem to think that the church is a kind of pleasure club, for the entertainment of the members. Sociables, young people's societies and even the Lord's day worship are pervaded by this idea.

This accounts for some of the features of modern worship. The place of meeting must be luxurious and artistic. The pews must be made couches of ease, and the surroundings most agreeable. The sermons must be brief, entertaining and soothing. There must be nothing that will grate on fastidious ears, or shock delicate nerves. If stout old Bible doctrines are presented in Bible language, or sinners are told plainly of their sins, it proves very offensive to itching ears. The preachers who avoid "both politics and religion" and who have all the graces and arts of modern "culture" are in demand; though the preaching is only a minor feature of the entertainment. The service becomes a concert of sacred music, with one or two interludes of prayer, and one of speaking by the preacher. The "quartet," the "solo," and the "voluntary" are the great features of the Sunday entertainment, offered to the very refined and fastidious members of "St. Paul's," or "The Epiphany," or "Immanuel" religious pleasure clubs, called churches.

There is something to be said on this side. Religion never was designed to make our pleasure less. "Godliness is profitable in all things, having the promise of the life that now is, as well as of that to come." A meeting house should not be like a barn, or a gloomy prison, nor its services like a funeral. Long faces and groans and sighs do not make men godly. Our Creator is glorified by the happiness of his creatures. The result of all church work and of all service ought to be to increase the sum of happiness. But while this is all true, it is equally true that happiness does not come because people

is to extend the reign of Christ. The object of every service should be to exalt his name. This can never be done by calling in ungodly musicians to amuse the saints, or converting the meetings into an entertainment. A deep and holy purpose should be manifest in every song, every prayer and every spoken word. The assembly of the saints must meet to do God's work. Work must be the great end of every meeting. The church must be "set" for the Gospel, and must feel that an opportunity is lost whenever it fails to "preach the word." It is not a pleasure club, but a company of earnest workers, moved by a firm and steadfast purpose to save the world. There may be the richest enjoyment, but it must come because the work of God is full of sweetness, and his presence a fountain of joy.

"Not enjoyment, and not sorrow,
Is our destined end and way,
But to live that each to-morrow
Finds us better than to-day."

THE ONCOMING CONVENTION.

The time for the National Convention of the Disciples is now almost upon us. It is to convene next week at the Main Street Church of Christ, Lexington, Ky., beginning on Tuesday the 17th inst. It is therefore important that all who are delegates, or who contemplate being there, should be getting ready—and the best way known to us to get ready for a Missionary Convention is to do something, personally, and have your congregation do something, for the cause of missions before starting. It will save you from many a sting from the whip of conscience, as you listen to missionary addresses and appeals for help from the destitute, and will give you a keen spiritual relish for all the proceedings of the Convention.

There are three great departments of our general work, viz:

1. The Christian Woman's Board of Missions.
2. The Foreign Christian Missionary Society.
3. The General Christian Missionary Society, having for its great field the destitute regions in our own country.

These different organizations, we believe, are to hold their meetings in the order named above. The ladies' work has gone steadily on increasing from its very inception. They will meet this year under encouraging circumstances, and with many tokens of the divine blessing. The Foreign Christian Missionary Society will be able to present the best report in its history, both in the money raised and in the growth of the missionary spirit among our people. The fact of eight missionaries having recently sailed for India, under its auspices, will give great interest, and we trust a new impetus to our foreign work. The work of the General Convention is not without its encouraging aspects. As the brethren in the States where our cause is strongest, come to realize their obligations more and more to the general work, as they are doing each year, they will bring themselves into proper relations to the General Convention, and its work, we predict, will grow in importance from year to year. The West, the East and the South, are making demands upon us which must not be ignored.

So, upon the whole, considering the prosperous condition of the various departments of our work, and the general prosperity of our country, we expect a large and enthusiastic Convention at Lexington. But that it may be all that it ought to be, we should not fail to make it a subject of special prayer—that we may all go to Lexington in the spirit of our divine Master, that He may be with us, and that our deliberations and conclusions may be such as are demanded by the growth of our missionary enterprises, and such as are worthy of the position we occupy. While we are devising ways and means to employ men and women to sow and water the precious seed, it would be a fatal mistake to forget to implore the blessings of Him who giveth the increase.

Nor should we fail to give thanks to God for the success of the work we have undertaken, and for the encouraging tokens of divine approbation with which He has been pleased to crown our feeble efforts in mission work. We ought to thank Him for giving us the men and the women who are willing to offer themselves on the altar of Christ's service in foreign fields. Our gratitude is due also for the growth of the missionary spirit among us, indicating, as it does, the enlargement of our faith, and the spiritual growth of our people.

Assembling thus, with grateful hearts for what God has done for us and by us, and humbly beseeching His aid and blessing in the future, the Convention

OUR WORK IN ENGLAND.

The news of our work in England is of the most encouraging character. The report of the Annual Conference of the churches there in co-operation with our Foreign Board of Missions, held at Chester, which will be found elsewhere, shows that the congregations planted there are beginning systematic co-operative work, and that they mean business. They are there to stay, and the people of that island, whether friend or foe, may as well understand that matter now.

We have good news from Southport. The school in connection with the church there, which numbered 250 at the end of the first three months, now numbers 280, and is not yet done growing. To accommodate its increasing proportions it has been found necessary to devote the whole church edifice to its uses, and the church has decided to erect a new house of worship on a plot of ground which it owns, and on a portion of which the present building stands. We learn, also, that the church has employed as its minister, a young Bro. Carr, one of the graduates of Mr. Spurgeon's College. He was sent by Mr. Spurgeon to fill the pulpit during the writer's absence on the continent, and the members were much pleased with him. Later he was employed by Bro. Coop, on his individual responsibility, to evangelize in England, and now the Church of Christ on Mornington road has employed him. We look with much hopefulness to the future of the work in Southport.

Concerning the work in Chester and Liverpool, Bros. Van Horn and Todd have so recently spoken that nothing needs to be added, save that their work is all that we could hope for.

Bro. Earl's work in Southampton moves on with no abatement of interest. He is building up a grand church in one of the most interesting and the most important old towns of England, from which the gospel will be carried to many a port in foreign lands.

But the most encouraging feature of our work in England is the establishment and prosperity of the *Christian Commonwealth*, of which Bro. W. T. Moore is the responsible and managing editor. It is doing a work in disseminating a knowledge of the fundamental principles of the religious reformation we plead, among the best minds in England, that can be accomplished in no other way. Its bold discussion of the cardinal features of our movement is awaking a vast amount of inquiry and investigation, and is eliciting a large amount of approbation and sympathy from the most unexpected sources. Very many of the best minds in the Church of England are unsatisfied with the doctrinal basis and the ritualistic tendency of that church, while their whole religious education disinclines them to sympathize with the discordant sects of Dissenters. A religious plea which is at once catholic, Scriptural and primitive, commends itself to their approval, and they are inclined to give it a fair and favorable hearing. The *Commonwealth* is directing their attention to such a plea, and is both calling out and developing the sentiment of Christian unity on the original basis.

There is that in the present phase of the English work which ought to excite a genuine enthusiasm throughout our ranks. We should not be surprised, in the near future, to hear of developments in that field that would shame all our doubts as to the utility and the necessity of pushing the plea for primitive Christianity among that Bible-loving mission-supporting and aggressive people, whose drum-beat girdles the globe, whose sails whiten all seas, and whose ensign waves at all ports.

"Ye are God's building." And yet the church to which this was said was far from perfect. Its members were, as yet, largely under the dominion of the flesh, and walked as men. God had begun a work, but it was not yet completed. How comforting to know that the Church is a spiritual edifice whereof God Himself is the Architect! He who paints the clouds at sunset, and gilds the gates of the morning, who colors the rose and adorns the fair face of nature—what will He not do for His Spiritual structure? Imperfections there may be now, on account of the imperfect material to be used, but all these are to yield to the skill of the great Builder, and it is yet to stand forth complete in every part, the glory of its Architect and the wonder and admiration of all celestial intelligences. With Christ as the glorious and sure foundation, and purified souls as the living stones, this "spiritual house" is to grow into a holy temple of the Lord, filled with the praises and crowned with the glory of the living God.

We regret to learn from latest advices from England that our dear Brother Coop has had a very serious attack of bronchitis. We rejoice, however, to know that

THE WISCONSIN CONVENTION.

It was our privilege to attend the Wisconsin State Convention held at Monroe, county seat of Green county, on the first Lord's day—this month. Two years since we attended a similar meeting held in the same place, and it gives us great pleasure to say that the progress during the interval has been most encouraging. Three years since the few scattered congregations in the State were in a discouraged and disorganized condition. Grievous wolves had crept in and scattered the sheep. Many good brethren, wearied by the long struggle, by the contradiction of sinners, and the many discouragements of various kinds, had fainted by the way, and there seemed to be little promise for the cause of Primitive Christianity in this important State.

At that time F. M. Green visited the State and attended the annual meeting. His wise counsels were not without avail and during the ensuing year H. T. Morrison, though engaged all his time as a preacher, worked up a desire for greater co-operation among the churches. This result was seen two years ago when the meeting at Monroe took steps that resulted in the employment of G. L. Brokaw, as State Evangelist. This would have been impossible in the infancy of the cause, had not the General Society proposed to aid in sustaining him.

He was the right man for the right place. He is a young man, but is old in experience and judgment. He is a tireless worker, is never discouraged, and proposes to continue his efforts at any point until he accomplishes that which he undertakes. As a result of his labors, there are twice as many preachers in the State as when he began. Almost every congregation has preaching at least half the time, while the stronger congregations have preaching every Lord's day. We doubt whether there is a State in the Union where so small a number of brethren, in such limited circumstances, employ so many preachers. There is an average of one preacher, wholly engaged in the work, to every two hundred members, besides the preaching of those engaged a part of the time otherwise. The same ratio would give Illinois near three-hundred preachers.

The attendance at the State Convention was encouraging, from the fact that it was the largest and most general that the State has ever had. Almost every congregation was represented, and only two of the preachers entirely employed were absent, one from sickness and the other, it was supposed, from his great distance. Besides the Wisconsin preachers, D. R. Howe of Lanark, and Dr. W. P. Naramore of Lena, represented Illinois, and THE CHRISTIAN-EVANGELIST was represented by the writer. "Chief men" from various congregations were present, such as the Deans and Parmleys of Center, Robertson of Platteville, and and "of the chief women not a few." The business meetings were presided over very judiciously by L. R. Norton, pastor of the Monroe congregation. There was preaching each evening and on the Lord's day at all the English churches of Monroe, by D. R. Howe, J. Hurd, Milton Wells, Dr. W. P. Naramore; H. T. Morrison and B. W. Johnson.

The whole convention was a delightful illustration of "how good and how pleasant it is for brethren to dwell together in unity." There was not a jar from beginning to end, nor the slightest indication of any other spirit than that of Christ. The entire harmony that pervades all the Wisconsin brethren, their unity in co-operative work, the purity, earnestness and brotherly feeling among the preachers, and the liberality of the members help make a promising outlook for the future of the cause in the State. The report showed that three new houses of worship are now building, that the State Evangelist has, besides adding one-hundred and twenty-one to the churches, assisted in raising to build new houses of worship \$1805, and has raised the money to locate two or three preachers.

A pleasant feature of the meeting was the presentation of an Album quilt by the sisters of Platteville to the Christian Women's Auxiliary. The Platteville congregation, though small in numbers, is building a house of worship suited to a city where a State Normal school is located and the devoted sisters had raised toward the building fund by means of this quilt \$80. It was generously donated then to the sisters of the State, who determined to send it as a present to Sister Shishmanian in Turkey.

The Monroe congregation is prospering under the watchful care of L. R. Norton, and is probably as influential as any in the thrifty young city.

The letter from Bro. Wharton, one of our India Missionaries, which we print this week, will be read with much interest. We have also received a letter, five days later, from Bro. Norton, which we are compelled to hold over till next week. They were all well and had commenced the study of the Hindustan language. Just as we are closing this paper, a good letter comes from Bro. DeLaunay. The work is spreading in Paris.

Fair week in St. Louis is over, and the gorgeous pageantry of Veiled Prophets, the glitter and glory of illuminated streets, the surging crowds of rural and provincial sight-seers, the magnificent display of fine stock, machinery, agricultural implements and the products of the field and the mine, have faded from our view for another year. If the waiters in the various hotels, restaurants and boarding houses, and the poor street-car horses could have a vote on the subject, we are quite sure they would change the St. Louis Fair from an annual to a decennial institution. By the way, have horses no rights that civilized people are bound to respect? From our heart we have pitied the poor horses that draw our street cars, as we have seen them beaten and bruised for being unable to pull a crowd of men and women that perhaps no other civilized people in the world would permit to ride on a single car. In the Old World they manage such things better. When the seats are all filled, a card signifying this fact is hung out, and no others are permitted to enter until there is a vacancy. It might be well for us to learn a lesson of mercy from these "effete civilizations."

The illumination of the streets during Fair week was on a scale exceeding anything, perhaps, that has ever occurred in any city of the United States, if not of the world. Gas and electricity vied with each other in converting the night into day, and if they lacked something of rivaling the sun in brightness, they more than compensated for it in the beauty of their many-colored lights which bewildered and delighted the crowds of beholders.

Whether there may be more good than evil connected with this annual display, fixed by long usage for the first week in October, it is unwise for our Missionary Convention in Missouri and adjacent States, to attempt to compete with it in holding their meetings at the same time. Let us be wise as serpents, as well as harmless as doves.

SUGGESTIVE.

Every age furnishes illustrations of the truth that "Whom the gods will to destroy they first drive mad." The saloon keepers by fighting Sunday laws, licensees that are more than nominal, making their saloons the refuge of thieves, and making them the annexes of gambling halls and brothels, and opposing all legal regulation of this traffic, are fast converting all temperance people into prohibitionists.

At the recent meeting of the British Association for the advancement of science, Prof. W. Boyd Dawkins delivered an address on the primeval man. The conclusion that he reaches, based wholly upon scientific grounds, is that the man who first invaded Europe had "his birth place in a warm, if not a tropical region of Asia, in a garden of Eden." Prof. Dawkins is not a theologian, nor do we know that he is even a religious man, but his name carries great weight in science. Nor does he believe that the origin of man is as ancient as some have urged.

Two divinity doctors, Dr. Buckley of the *Christian Advocate* and Dr. Patton of Howard University, are grappling with the question whether it is ever good morals to lie and deceive. While poor human nature remains as weak as it is there is no danger but that man will lie whenever the case demands it with out the proof that he has the moral right to do so. We imagine that these doctors would serve sound morals better by preaching the wickedness of lying, rather than engaging in hair splitting on the occasions when it is justifiable.

There is a freethinkers' town in Missouri which boasts that it has no church, no God, and no devil, and has stoned a prophet, who would have entered it. Chaplain McCabe, the noted Methodist money raiser, secured money at the Cincinnati conference to build a Methodist chapel in this infidel stronghold and he and a brother preacher propose to test the question whether free thought and free worship are suppressed by freethinkers.

An "educated Armenian" writes to the Boston *Watchman* concerning the proposed Baptist mission among his people in Turkey: "The Armenians are by tradition and custom immersionists; but they are also strenuous pedobaptists, so much so that a mother often will not kiss her child till it is baptised, and the child that dies before baptism is in many places buried in a separate place in the burying-ground, and is, in fact, regarded as a heathen." We believe that it is a fact that no sect practices sprinkling which was not founded

Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting silent in reverie; and when asked by a friend what he was thinking about, he replied: "I have been wondering how Ned has contrived to monopolize all the talents of our family. But then I remember that when we were doing nothing or at play, he was always at work." And the force of the anecdote is increased by the fact that Richard Burke was always considered, by those who knew him best, to be superior in talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, if you would succeed in life, be diligent; improve your time; work. "Seest thou a man," says Solomon, "diligent in his business? He shall stand before kings; he shall not stand before"—that is, shall not be ranked with—"mean men."

The Central Church, St. Louis, observed last Lord's day, as a day of prayer for our foreign missionaries, and the consideration of missionary topics. In the morning Bro. Foy preached a very able and instructive discourse on the subject of missions which abounded in facts and figures, well calculated to awaken interest in the subject. He announced a collection for next Lord's day, for the benefit of our missions.

The Roman Catholic Bishop of Ontario has had time to read "Marmion," and has made a discovery that will astonish the people who have been reading and admiring the poem ever since it was published, seventy-four years ago. Though Sir Walter Scott was one of the purest writers of our language, and his stories and poems have been read by the purest and best for more than two generations under the conviction that their tone was high and the morals pure, yet Bishop Lynch has discovered that "Marmion" is immoral, and has forbidden Catholic children of the diocese to handle anything with such a taint. Out of deference to him the Canadian authorities have withdrawn the poem from the high schools as offensive to Catholics. The principal offence is that it describes the punishment of a Catholic nun, Constance de Beverly, who had broken her vows, was numbered by the church with the dead and was walled up alive as a punishment. No one will deny that Walter Scott has been true to history in introducing this awful occurrence, but the facts of history are often very offensive to the Catholics. The second charge by the Bishop is based upon the statement that King James had a paramour, which also is simple history. Since this work of revising the great English classics in behalf of the interests of Rome has begun, we may expect that it will be continued, and there is hardly a great writer, including Shakespeare, Milton, Macaulay and all the rest, who will not be pronounced unfit to be read by Catholic children, and hence, improper in the libraries of the public schools.

There is no country on the earth where such gigantic private fortunes have been amassed as in the United States. Vanderbilt is said to be worth \$200,000,000, Jay Gould \$100,000,000, Russell Sage, Keene, Hopkins, Mackay, Sandford, and a score of others, have from \$20,000,000 to \$75,000,000. These vast properties are of recent origin, and in only one case have been inherited. It is a remarkable fact that almost every one of these Croesuses started poor and have gathered their vast accumulations in a pursuit that was unknown until the present generation. If the legitimate gains of the railroad business could account for such wealth there would be a greater rush into the pursuit than to the gold fields of California in '48, but all men know that the methods that have accomplished such results will not bear close examination. The few have grown rich at the expense of the many. These vast fortunes have the same basis as the great landed estates of the British nobles, which were founded by strong handed and successful robbers. Under the forms of law, but in defiance of the laws of God, these men have gathered in their ill-gotten gains by the robbery of the people. One of the favorite methods is being worked now by the managers of a new line, the so-called "Nickel," from Chicago to New York. It costs its builders a little more than \$13,000 a mile, and they have issued bonds upon it at the rate of \$50,000, per mile, or three times its cost. These will all be sold finally to trusting people, and after this is done the managers will probably fail to pay the interest and the road will pass into new hands, while its original promoters, with three dollars for every one they expended, will laugh at their dupes. In Illinois alone 30,000 miles of railroad have been sold by Receivers and the capital invested in their

EXTRACTS FROM SHORT MONDAY MORNING LECTURES IN THE PLATTSBURG COLLEGE CHAPEL.

BY J. W. ELLIS.

THE FALL.

Last Monday we saw the earth deluged with water and all living creatures destroyed, except those preserved by the ark, upheld, as I said, by the finger of God. It may not be amiss to stop here and inquire why the Creator should thus deal with his creatures. You answer promptly on account of sin, and that sin is a transgression of law; and that transgression is an act of disobedience. This is correct; but why were the beasts of the field, the fowls of the air, and every creeping thing that creepeth upon the earth destroyed with men, seeing they are not responsible under the moral law? But first, respecting man. In his Eden state, he was upright, pure, peaceable, without sin before God. Crowning the works of creation, he stood in the image of God, in that he was free from sin.

To all of us there are two worlds: one is an objective and the other is a subjective world; the one is materiality and the other is spirituality. The knowledge we possess of these two worlds, is obtained by the phenomena they respectively exhibit. The phenomena of the one speaks through the senses and in no other way the phenomena of the other speak through consciousness and in no other way. Now consciousness deals only with our own spirits, in the present time. It has nothing to do with the past nor the future immediately, although mediately it may. I can be conscious of my own mental operation only. I cannot be conscious of what is in your mind.

God is spirit. He is the infinite spirit. We are spirit, but not infinite as God is. We are in the image of God, in that, like him, we belong to the sphere of spirituality. Since our knowledge of this sphere is governed by the phenomena exhibited, all we can know of God is determined by the phenomena by which He reveals himself to us.

Again, since the less never can equal or exceed the greater, the human mind cannot fully comprehend God, any more than a limited power can equal or surpass infinity.

Having laid down these primal propositions, we are better prepared to answer the question whether wicked men will be punished for wrong doing.

1. No law, human or divine, is of any value, or need be observed, that offers no reward for its observance and enforces no penalty for its infraction.

This is a broad generalization, truly, but it is founded in the soundest philosophy as well as in the united testimony and experience of our race. When God walked in the garden with Adam and talked with him as with a friend, though never as an equal as some enthusiasts have said, his language was, "Of every tree of the garden thou mayest eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Here we see the first recorded conversation between the Creator and the intelligent creature that was made, contained the law on which depend life or death.

The violation of this law by a being able to observe it, brought upon him the prescribed penalty, and Adam with countless millions of his posterity, sleep in death accordingly. And this suggests our next division.

2. The reward to be received for observing a law, as well as the penalty to be suffered for its violation, presupposes the free agency of man.

All government, human and divine, is administered on this principle. When the criminal is tried in our courts of justice for the violation of any law, it is upon the assumption that men have the power to choose between two courses of action, and the ability to act in accordance with their choice. Not to assume this, is to recognize the stern law of necessity, and to resolve intelligence into machines to be run only as necessity may direct them.

We can conceive of beings having the power of choice, without the power of acting in the line of choice. But what a mockery such beings would present in creation! It would be a cruel torture inflicted on men by the Creator just to exhibit power at the expense of the sufferer, without having any redeeming features in view. Such an abuse of power would be unworthy of the Father of all, and would make every man a Tantalus, to repeat a jest of the gods!

All society recognizes the fact that man is a free agent, and to this extent is he responsible for his acts, and not otherwise. Indeed, where there is no free

inheres or is invested, has also the right to prescribe what reward shall be given for its observance or what penalty shall be inflicted for its violation.

This is another principle universally recognized and acted upon. It grows out of the very necessity of things. Since a law must be made by a superior power, and since no law is of any value that offers no reward and prescribes no penalty, it follows that the power that makes the law must also make the reward and penalty. Otherwise, it would take from the only source, from which a law can proceed, one of the essentials that gives validity to a law. That is to say, the superior power makes and unmakes a law at one and the same time, which is absurd.

Again, if the penalty of violation of any law were left to be made by those who are to observe or violate it, it is plain to be seen that one of the essential conditions of a law would be virtually abrogated, and the law would cease at the option of the inferior for whom the superior power prescribed it, which is also absurd.

Therefore, the supreme power that makes the law must also prescribe its reward and penalty.

FAMILY CIRCLE.

AN AUTUMN HYMN.

BY HENRY FRANCIS LYTE.

The leaves around me falling
Are preaching of decay;
The pilgrim winds are calling,
"Come, pilgrim, come away!"
The day, in night declining,
Says, I too must decline;
The year, its life resigning—
Its lot foreshadows mine.

The light my path surrounding,
The loves to which I cling,
The hopes within me bounding,
The joys that round me wing—
All melt like stars of even
Before the morning's ray,
Pass upward into heaven,
And hide at my delay.

I hear the invitation,
And fain would rise and come;
A sinner, to salvation;
An exile to his home.
But while I here must linger,
Thus, thus, let all be seen,
Point on, a faithful finger,
To heaven, O Lord, and thee.
—Central Christian Advocate.

OUR BOYS.

All the way from the cradle to womanhood, a girl seems to fall naturally in her place, or the place assigned her, and never appears to feel awkward in the way. But there is a period in the life of a boy when neither he, his guardian, or his friends know where he belongs, nor how he should be treated.

A girl glides naturally along from childhood to womanhood; and sometimes in this fast age so rapidly that you almost conclude that the period of girlhood is left entirely out.

With boys it is very different. There is a time in a boy's life when he seems to feel that he is out of place everywhere. And at this very time when he needs sympathy the most, as a rule, he gets the least of it. He is too big to be petted like a baby; and not large enough to be treated as a man. He is too boisterous to be in the parlor; the cook sends him out of the kitchen because he asks too many questions; the father is too much engrossed in business to notice him, or give employment or direction to his active, inquiring mind; the mother is too busy preparing dainties for his stomach, or flounces for his sister's dress, to pay much attention to her son's brain or heart; and, as a natural consequence, he goes into the street. The education he receives there is soon made manifest.

To me there comes a question, deep and momentous: "What shall I do to save my boy from the snares that are laid for his feet?"

One thing I have determined on, and that is, I will never knowingly, by word or deed, cause him to feel that he is in my way, in the house he calls home; not even though my carpets may be soiled by muddy boots, and my best furniture marred by finger-marks. It is better that my carpets be soiled and my best furniture be scratched or broken, than that immortal soul, which God has entrusted to my keeping, should become scarred and marred by the villainess which is found in our streets and public places of resort. Soiled and worn furniture may be repaired or replaced by new; but the soul once scarred and disfigured by sin, can never be

WHAT THE MICROSCOPE TELLS OF THE EFFECTS OF TOBACCO.

Several years ago Dr. Decaisne, one of the notabilities of the Societe'e Hygiene, started the smokers of Paris by drawing attention to the fact that the use of tobacco had a peculiar effect on the pulse, which he styled intermittency, and by tracing the phenomenon, then for the first time accurately described, to a rhythmically intermittent action of the heart, without organic disease, and due especially to the narcotic action of the nicotine and other potent alkaloids present in the tobacco leaf. He had at that time carefully studied the cases of eighty-one inveterate smokers, in twenty-three of whom the intermittent pulse was a confirmed trouble, not associated with any real heart disease. The intermittency vanished when the habit was abandoned even for a few weeks, and reappeared as soon as the use of the poison was resumed. In conjunction with this series of studies on adults he investigated the influence of tobacco on the circulation of boys from nine to fifteen years of age, and discovered that not only did it produce palpitation of the heart and intermittency of pulse, but also a peculiar condition of the blood itself allied to anemia. Laziness, stupidity, and indisposition to apply the mind to study were traced, with probable accuracy, to the habit of smoking in many of these lads; and, when formed early, he found that smoking gradually brought a predisposition to alcoholic stimulants; and that, in some instances, the starting point of a criminal career dated from the first secret indulgence of the vice—producing by slow degrees, when acting upon a constitution still extremely flexible, a complete moral and intellectual transformation, as well as physical degeneracy. M. Decaisne, according to a Paris medical journal, has just contributed to the annals of the same society a valuable appendix to his former paper, in which he takes up the effect of smoking upon women, forty-three cases of which have come under his observation since 1865, when he commenced this special series of studies. Besides disturbance of the digestive function which was common to them all, eight presented a marked intermittency of the pulse without organic disease of the heart. No medical treatment proved of the least avail to correct the distempered function, tonics and sedatives being equally powerless. At length he was compelled to insist on his patients discontinuing the use of tobacco, and in each case where smoking was actually given up—the cautious writer says actually, because he found women more inclined to deceive than men in this regard—the trouble was immediately relieved and ameliorated; and when the suppression of the habit was persevered in for a few weeks with steady purpose, the alarming symptom disappeared altogether.

M. Decaisne offers no rationale of the action of the narcotic, and enters into no analysis of the disease now familiar to popular parlance as smoker's heart; but here his observations are supplemented by those of a careful microscopic observer, who has discovered that all narcotics—opium and its preparations, hashish, etc., as well as tobacco—act in a peculiar manner upon the colored corpuscles of the blood, producing the phenomenon styled crenation; that is, the margin of the corpuscle, instead of possessing the absolute regularity of margin noticed in the condition of health, presents a series of scallops somewhat irregular in their distribution. When viewed by oblique light under the microscope, this appearance is found to be due to the conversion of the corpuscle into a minute sac, apparently containing some hundreds of spherical bodies about one four-thousandth of a millimetre in diameter. In a few hours the sac ruptures and the imprisoned germs or organisms escape into the surrounding plasma to form bacteria when the conditions are favorable. A few such crenated corpuscles, in the proportion of one to three hundred and fifty, occur in the circulation of persons in normal health, not addicted to narcotics; but in the opium and tobacco habits, when of long standing, the ratio is sometimes as high as one degenerated corpuscle to ten healthy ones, and often attains the figure of one to twenty-five or thirty. In such cases the countenance is pale and almost cyanotic; dark circles appear beneath the eyes, which lack lustre and are deeply sunken, and the respiration is weak and easily disturbed; while the heart palpitates violently upon very slight muscular exertion.

An incident illustrating the sequel of this appearance of the blood occurred a few months ago in the office of manufacturing optician of this city. As the professor of microscopy in one of our medical colleges dropped in, a gentleman of evidently large wealth and finished intellectual culture was just leaving the office with a cigar between his lips. He was a wealthy amateur,

the lens. The professor glanced at it; then moved the slide to and fro, so as to study one field after another; then counted a few fields, and made a rapid computation. The optician looked on in astonishment. "That gentleman is one of our best customers," he said; "buys more heavily than half a dozen professors." "And this is a drop of his blood?" inquired the man of science musingly. The purveyor of lenses assented.

"Very well," replied the professor, "tell your best customer, if you can without impertinence, that unless he stops smoking at once he has not many months to live." But he did not stop. A few weeks later he went to Europe, thinking a sea voyage might recruit his wasted energies. In a few weeks more his death was announced by telegraph from Paris, where the doctors styled his disease a general breaking up.—N. Y. Times.

HOME GOVERNMENT.

Scenes—Our village.
Time—March—3 o'clock p. m.
Little Freddie Smith is running down the street with Charley Jones, but his mother spies him, and calls out: "Freddie-e-e, where are you going?"
Freddie—"Only a little way with Charley, ma."
Mother—"Well, you can't go, I want you."
Freddie—"O! why can't I go? I won't stay long."
Mother (louder)—"You can't go; come back here to me."
Freddie—"Why-y-y can't I go? (still moving on.)"
Mother—"Come right here to me, this instant, I say."
Freddie—"O! I want to go with Charley."
Mother—"You'd better come back! You know what I told you the last time you went."

Now Freddie stops; now he is deciding what is best to do about this threat; now he has decided, and he goes straight on, calling out: "I am coming right back, ma."

Mother—(in a mighty burst of maternal solicitude)—"Don't you get your clothes all dirty, now. Do you hear me?" and then she calls over to me: "I do wish they'd keep that Charley Jones out of our street." (Mrs. Jones told me yesterday confidentially that she thought that Freddie Smith was about as bad a boy as there was in our street, and for her part she wishes his mother would keep him home—"that's just what she wished.") Mrs. Smith goes on saying: "He's a good-for-nothing boy—always leading our Freddie off."

And then she goes in and embroiders the sweetest Eastlake tidy in storks, and cat-tails, and sun-flowers, and bulrushes, and Freddie, down on the blacksmith's corner and around the lager-beer saloon, is learning embroidery, too! Strange tastes and thoughts are being stamped on his fresh, bright mind, and strange words embellish his expression. From the frequent recurrence of this and similar scenes I am enabled to do a little forecasting.

Freddie comes home at tea time, having prudently kept his clothes clean, however, and mother corrects his grammar and sends him to wash his hands, and as she sees what a nice, helpful, amiable boy Freddie is all evening, she says to herself: "Well, for my part, I don't believe there's any use in keeping boys too close, anyway."

I said to her one day (for Freddie is a pupil of mine), "if Freddie took as long to obey me as he has you today, I think there'd be an understanding between us."
"Oh!" she said, "what can I do? You know Freddie rules us all, and I can't have a scene."

And a friend, sitting by, responded: "Better have a scene now and save a heart-break by-and-by." By-and-by, when this son laughs at her counsel, and sneers at her reproff, she will carry her griefs to the prayer circle, and all tender, sympathizing mothers will denounce the liquor traffic and the billiard traffic and wonder all the way home how such a dear, sweet, good little woman as that Mrs. Smith is, ever could have such a good-for-nothing, scapegrace of a son! But I, remembering the hundreds of Freddie Smiths growing up around me, confidentially, sorrowfully assert that it is the home government which is the cause of three-fourths of the ruined boys of the United States.—A. J. Brown.

Sometimes a fog will settle over a vessel's deck and yet leave the top mast clear. Then a sailor goes up aloft and gets a look-out which the helmsman on the deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism

FANCY WORK.

I know how pleasant and fascinating to our girls is the fancy-work in which they are now indulging so largely. I know it is just as pleasant as washing dishes, or "helping mother" generally. But like all good and pleasant things there is danger of excess. Some time for it I hope you may all have, but I hope it may not absorb all your study or reading time, nor too much of your social time. It is rather monotonous to sit by the hour in a room with a young lady and only hear from her at odd times, in a half whisper, "three plain, purl," or some similar sentiments.

Still, fancy-work has it uses, and one that is not least is the tranquility of mind it often brings in the midst of many distracting cares and homely duties. It is a blessed thing to follow things that make for peace in one's own mind. If it makes you happier it is good for you, even though the products of your work are not very handsome or artistic.

A great deal will be done in this line between now and Christmas, and to make a real success of the business it requires some study beforehand. Sit down calmly and calculate before you begin a piece whether it is really worth while to spend the required labor upon it. Something useful as well as pretty, generally pleases best as a gift. I know your cousin would like a stout whisk-brush holder of macreme lace and satin, a great deal better than another watch-case of card-board, or even the most elaborately made button-hook holder. I am afraid your aunt will look with dismay on one of those prodigious "air castles" of card-board, which has cost you so many toilsome stitches, and she will wonder where she can possibly afford to have it hung up, so as to show her appreciation. Splint picture frames, with cheap chromos inside, are not apt to be highly valued in rooms even fairly well furnished.

Study the taste of the receiver as well as your own in making your little gifts of love, and try not to add your quota to the many nuisances which will lumber the house, through January at least, after that time to be gradually withdrawn from the general view. A simple gift is prized much more than a cumbersome one.

For children something strong is by far the best policy. How much that is bought and made for them only survives the day. What a pile of debris it would make if all the "nicks" could be swept up together the next morning. And each breakage very likely represents a pain, or a heart-break for some little child. A lovely book, or a magazine that will be a fresh present twelve times a year, may be almost a joy forever. Certainly good thoughts that spring up in such connection are a life-long blessing.—Advocate.

INDUSTRIAL EDUCATION IN THE PUBLIC SCHOOLS.

There is a growing feeling among the students of industrial problems that our whole conception of education in general, and of industrial training in particular, needs revision and enlargement. This feeling is based upon such easily observed facts as the following:

- 1. Paupers are on the increase.
- 2. Our schools too often educate their pupils out of harmony with their environment, thus justifying the charge that education (falsely so-called) unfits its possessors for useful industry.
- 3. The simpler and less important positions in the world's workshop are, as a rule, greatly overcrowded, while in the upper stories there is a vast amount of unoccupied space.
- 4. The work done in the lower stories is often exceedingly shabby.
- 5. Many who aspire to the upper stories fail to enter—or, if they apparently enter, soon end in failure.
- 6. The chosen few who truly enter, and build up magnificent industrial fabrics, with the splendid fortunes which such fabrics imply, fail to educate their children to carry on their good work, or to do work of similar value in some other department of useful industry.
- 7. A whole community of prosperous workmen may be well-nigh reduced to beggary by the incoming of some new invention, or by change in the fortunes or tastes of consumers.
- 8. When old industries are swept away, and new ones established on the wrecks, there is usually little power on the part of workmen to adapt themselves to the new conditions.
- 9. The relentless law of the survival of the fittest and most unscrupulous, instead of the Christian law of mutual consideration and coöperation, too generally prevails among individuals and all kinds of human organizations.

That all education should be industrial, and that everybody should be industrially educated, we believe to be

I love to visit any true Christian family, whether rich or poor, whether their numbers be many or few, whether the members be mirthful or sober: but my favorite, perhaps, of all is the family composed of the aged pair only—grandpa and grandma. In this family we see such holy quietude, such heavenly sanctity that our spirits are drawn upward by their influence. And grandma knows just how to arrange everything about her house. Her rooms are neat, her beds are clean, and her meals so well prepared. And grandpa has learned to clean his shoes outside the door; not to bring the slop-pail into the kitchen and set it down on the well-scrubbed floor; and also that when he brings in the stove-wood, that he must not throw it upon the floor, but put it in the box. And then that social hour, that best hour of the twenty-four; that hour of heaven-born blessings, of soul-inspiring influences—that hour which all along life's rugged way wakes the soul to sacred memories. That hour is the one after we return from worship, and the one before retiring. The conversation of that hour is in heaven. We feel like we are with those who are near the pearly gates. Ah! how we love such dear veteran soldiers. We love them for their faith, their good works, for their bright example, for their words of cheer when our hearts are distressed, and for their purity of life. May blessings attend such in their reclining years; peaceful be their slumbers, and a crown of righteousness their eternal reward!—A. C. Review.

"When Harriet Martineau scoffed at religion in Henry Clay's presence, the great Kentuckian interrupted her. He admitted that for his own part he had not the practical acquaintance with the matter which he would like to have; but he added that he had seen such evidence of its power in other men's lives, as left him no room for doubt. And with this conviction, he could not be silent when anyone spoke in depreciation of it. Mr. Clay's conclusion commends itself to common sense. He knew as well as anyone, that there were hypocrites in the churches, and some very poor specimens of Christianity among their genuine members. But he knew also, that these things must be expected, and that they do not detract in the least from the general value of Christian institutions and Christian teaching.—The American.

Every Christian minister, while he occupies an office of peerless importance, virtually stands on the same footing with all other independent laborers. He has his own distinct sphere to fill; the work he is called to do is, to say the least, no less important, and renders him as worthy of recognition among the necessary factors of society, and as fully entitled to an independent livelihood, as would the manufacture of cloth, trading in the markets, or building of houses—all honorable and indispensable pursuits, but surely no more than the defense of God's truth and the manifold work of a shepherd of souls.—Morning Star.

There is a depraved appetite for scandal. It pays to print the stuff. Village gossip, more than half a lie, and the more it is a lie, is swift-footed and will call at every house in a day. In the city the newspaper supplies the lovers of slanderous reports, if the editor is mercenary or mean enough to print such items. Like death, slander "loves a shining mark." The better the man, the more honorable and useful his career, the higher his position, the more attractive is scandal relating to him. The more one-sided and unfair the slanderous assault, the more it is relished. The market for such ware is large, active, and constant.—The Methodist.

THE SCAPE-GOAT.—"There is no ground for the beautiful conception of the great painter, who shows us the scape-goat on the shores of the Dead Sea, expressing the load of its devotion in every lineament. The simple meaning of the rite is the full remission of sins; and the animal who bore them away was thenceforth as free as the pardoned sinner. To trace it, or endeavor to identify it, would be a profanation; just as the idea of remission is expressed by not inquiring for sins, not finding them, casting them behind the back. The 'escaped' goat must be viewed in connection with the one which gave up its life for Jehovah; the death of the one being the price of liberty for the other; and both together formed a type of Christ, who, by His death and resurrection, 'took away the sin of the world.' This idea of remission seems to be involved in the name to which the scape-goat was devoted, 'for Azazel' signifying 'for complete removal.'—Students' Bible History.

Morality without religion is only a kind of dead reckoning—an endeavor to find our place in a cloudy

OUR BUDGET.

The National Convention. Lexington, Ky., Oct. 17-20. Congratulations coming thick. THE CHRISTIAN-EVANGELIST booms. The bright autumnal days are come, The loveliest of the year; With bracing breeze and painted trees, And skies so blue and clear.

Have you seen the comet? We presume not. Rise at five some fair morning and look to the East. Illinois, Kentucky and Missouri send congratulations in the following cards: SHELBYVILLE, ILL., Oct. 6. "Beautiful CHRISTIAN-EVANGELIST! May God bless it and its editors!" J. G. WAGGONER.

MIDWAY, KY., Oct. 5, 1882. Dear Brethren: The first number of THE CHRISTIAN-EVANGELIST received. Allow me to congratulate you all upon this uniting of interests so potent for good. I am heartily glad that you have consummated this arrangement. I know you all well and love you sincerely. God bless you in this great enterprise.

Truly, S. P. LECT. TROY, MO., Oct. 7, 1882. We welcome the wedded couple from St. Louis and Chicago into our sanatorium, and will promise to aid them in their matrimonial voyage, so long as they act towards each other and the holy mission before them, as they have so faithfully done in the past. God's richest blessings rest upon THE CHRISTIAN-EVANGELIST, and a fruitful heritage crown the coming harvest. D. M. GRANDFIELD.

In his statement read before the Church of Christ, at Chattanooga, Tenn., by Bro. D. M. Breaker, on the occasion of his uniting with that congregation from the Baptists, he said: "When I joined the Baptists, I did so because I regarded them as being nearer to the Scripture pattern than any professors of religion I then knew. It has been my determination, all along, if I should ever find a body of Christians whose doctrines and practice were nearer to the divine rule, to transfer my membership to them. In this little band of disciples I find the representatives of Christianity as I understand it. Consistency, therefore, demands that I should unite with them."

Rejecting all human creeds and party names, I declare myself simply a Christian, with no creed but the Bible, and no leader but Christ! The act mentioned in the following card is, indeed, a noble deed, and worthy of record in this column:

Bro. D. M. Messick, of Marshall, Mo., has just succeeded in securing a humble home in Belleville, Lafayette county, for the bereaved and homeless family of our late lamented brother, R. H. Hudson. What a noble deed! Could the dead lips of the silent preacher only speak, how the hearts of the donors and the benevolent soul of the Marshall pastor, would glow with grateful joy over the eloquent gratitude of a departed preacher, who gave his life so nobly and unselfishly for the cause of Christ.

Bro. R. H. Hudson. What a noble deed! Could the dead lips of the silent preacher only speak, how the hearts of the donors and the benevolent soul of the Marshall pastor, would glow with grateful joy over the eloquent gratitude of a departed preacher, who gave his life so nobly and unselfishly for the cause of Christ. Bro. Messick I want to thank God and our dear sisters and brethren who contributed to this noble deed. Bro. Messick will always live in my heart for this deed. D. M. GRANDFIELD.

Bro. J. H. Wright has been in solitary retirement in Michigan for some time, recuperating, and we might not have heard from him for some time had not THE CHRISTIAN-EVANGELIST reached him and provoked an excellent article, which he held over till next week, as we do not wish to crowd too many good things into one issue.

The delay in mailing the paper last week, was the result of an enlargement of one page. The paper was printed on time, but when it was put on the folding and pasting machine, the sheet was found to be too large for the machine, and the folding had to be done by hand—a tedious operation with our present large edition.

It is expected that the machine will be in order for the present issue. "Society brethren," is a phrase we have recently applied to those brethren who were put together to send the appeal to heathen lands, and to destitute regions of our own country. If there was a time in our history, when an

when God has, in such a signal manner, blessed our efforts in this direction, and is opening doors before us for still grander work.

—Let us remind some of the politicians of the country who are troubled about how to set their sails on the temperance question, that principle, not policy, will prove to be not only the most honorable, but the surest guide to success. Make up your mind as to what is right, and what will best promote the welfare of the whole people, and dare to declare that, and advocate it, and though it may bring you present defeat, it will lead you to ultimate success. Try it.

—The interesting account of the laying of the corner stone of the new church edifice, at Jefferson City, given by Bro. McHatton, this week, shows that we are approaching, at last, what we have been so anxious to see realized for many years, in the capital city of Missouri. On reading this account, if brethren should feel moved to send a contribution to aid in the work, or have their congregation lift a collection for this purpose, let them doubt not that the impulse is of God, and honor it at once. There is no other place in the State by helping which you can have the same degree of assurance that you are aiding the cause throughout the whole State.

—We deeply regretted our inability to attend the Illinois State Meeting; but if anything could reconcile us to this loss which we have sustained, it is Bro. Trickett's admirable report of that meeting, which we print elsewhere, and of which we might have been deprived if the editors had been there. No one can read his report without feeling certain that it was no ordinary convention that could infuse such enthusiasm into those present, as is manifested by our gifted correspondent. Bro. Trickett is not only full, but is running over. Do not fail to read his report.

—The Religious Herald, which has a good deal to say about deacons, has the following classification from one of its correspondents: 1. Do-nothing deacon. 2. Sleepy deacon. 3. Self-willed, obstinate deacon. 4. The minister-removing deacon. 5. The dram-drinking deacon. 6. The good deacon.

But why should the covetous deacon be passed over in this way? We insist that he shall have his place in the list. —Read Bro. Hoffm an's report for September. He is doing an excellent and much needed work.

—We are glad to announce that Bro. Smart, is now fairly convalescent, after a severe illness of two weeks. He hopes to be at his post in a few days.

—We are grateful to the large number of our friends and patrons who favored us with a call last week while in the city. Their names are too numerous for registering here, but their kindness in calling is remembered all the same.

—W. A. Ingram has closed his labors with the church at Homer, Ill., and is prepared to hold meetings or to enter into an engagement with some church. —Jas. L. Jacobs removes from Chautauqua Springs, to Grenolia, Elk county, Kansas.

—J. G. Waggoner is about closing a five years' pastorate with the church at Shelbyville, Ill., during which he has greatly endeared himself to the church and people of that place.

—Bro. R. L. McHatton, now of Gallatin, Mo., has been spending a few days in the city visiting friends, and gave an interesting talk at the Central Church on Wednesday evening. Bro. McHatton's old home is here, and his many friends were

—The Hoopston, (Ill.) Journal contains the following:

Last Monday evening, at the residence of Mr. and Mrs. Elder Stipp, was given one of the most pleasant surprise parties it has ever been the good fortune of Hoopston denizens to attend. The Elder and lady had been kindly invited to take tea at Dr. Frankeberger's, while it was understood that their numerous friends should quietly take possession of their residence in their absence and prepare a grand oyster supper. At 7:30 a boy called upon the Elder and stated that a gentleman and lady were awaiting him at his residence. The Elder smelled a marriage fee and started instantly, but in the meantime the Misses Frankeberger, with a sly twinkle in their eyes, said they were so sorry that he must leave, and the Elder regretted it too. At the gate of his residence he was met by Mr. Pease, who held him fully fifteen minutes before it dawned upon the Elder that something was wrong. He stepped into the house and found it literally packed with friends. He acknowledged that he had often heard of ministers being surprised that way, but believed they always had an inkling of what was coming, but he squarely acknowledged the corn that was his beat. All were well repaid, as the evening passed off most delightfully to these present. Tokens of intrinsic value were left with the esteemed family, which will remind the Elder that his zealous labor in preaching Christ crucified to a dying world is appreciated.

—J. B. Vawter is preaching at Altoona and Mitchellville, Iowa, this year; a gain to those churches, but a loss to State missions.

—O. H. Numan will leave Redfield, Io., in a short time, and can enter upon another field of labor. He is an earnest worker. Redfield will require another man.

—Abingdon College has the best attendance for a number of years. The faculty is a very able one, and is composed entirely of Christian men, from President Bruner down.

—Prof. B. J. Radford has assumed the presidency of the college department of Drake University. It would be hard to find a better man. He is a scholar, a thinker, a born teacher, a good manager, and a man of ripe experience.

—L. B. Myers, of Thompson, Ill., has discontinued his work at Thompson and Coleta, and has gone to Abingdon College to prosecute Bible studies. He is an able young preacher, and has done good service, but feels the need of more education.

—Among our orders for the Revised Hymnal, received within a day or two, is one for one hundred and fifty copies from the church at Minneapolis. This is an indication of the prosperity of the work in that thrifty city, under the charge of J. C. Hay.

—W. F. Eastman, editor of the Sterling Gazette, and one of the chief men of the Sterling (Ill.) church; J. H. Stover, formerly pastor at South Bend, Ind.; and J. W. Butler, of Abingdon, formerly president of Abingdon College, were among our callers. Bro. Stover has passed the spring and summer in Colorado.

When your blood is impoverished, or corrupted, the remedy is at hand. Take Ayer's Sarsaparilla.

FURNITURE.—Burrell, Comstock & Co.'s warehouses cover over one acre of ground. They have the largest stock in St. Louis. They buy for cash and sell at small profits. Give them a call.

\$1.500 per year can be made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

A correspondent wants to know "how we pronounce Ras-el-Tin?" We don't pronounce it at all; we only write it. Do you suppose we read the papers to the subscribers?—Courier-Journal.

Billionsness. Millions of us are billions. We are a billions race. Half of us are born billions, with a predisposition to dyspepsia. The best known remedy for billionsness and indigestion is Simmons Liver Regulator. Try it.

PILES, PILES, PILES. Permanently cured. No pain, no knife used. Dr. W. S. Worthington & Co., 206 Pine street. Send for circular with references of hundreds of our prominent citizens who have cured.

CHURCH NEWS.

"I have planted, Apollos watered; but God gave the increase. So then, neither is he that plants anything, neither he that waters; but God that giveth the increase." 1 Cor. III: 6, 7.

KANSAS.

Burlington, Sept. 24.—Two additions by letter to-day. This makes 10 accessions since the middle of June, and no revivals or excitement.

IOWA.

Keosauqua, Sept. 23.—Two accessions to the church at Central by confession and baptism since last report. O. H. DERRY.

NEBRASKA.

Beatrice, Sept. 29.—Two valuable additions to our congregation last Sunday night. M. J. SPRINGER.

Lincoln, Sept. 25.—We are anticipating a fine time at our State meeting. There have been 7 added by commendation since our last report; 6 of them yesterday. Bro. A. J. Garrison, Assistant State Evangelist of Iowa, gave us a very agreeable surprise Saturday morning, by walking in upon us; and yesterday preached two excellent sermons. Bro. Wm. McGinnis, an elder in the church at LeClair, Iowa, and one of the most devoted of disciples, has been spending a few days with his daughter, Mrs. Exley, near this city. We enjoyed a very pleasant visit with him.

It sounds rather odd to hear a preacher inquiring after the "land office" and "real estate agents." What is the world coming to when preachers begin to invest in land? Think of Paul! Our Iowa preachers must be having a "boom."

The church has ordered gas pipes to be laid to the chapel, and we hope to be burning gas by the time our convention meets. There will doubtless be gas enough of another sort during the meeting, but we want a kind that will "throw some light on the subject." R. H. INGRAM.

ILLINOIS.

Bethel, Sept. 27.—We began our meeting here last Friday evening, and it is progressing finely. There have been 6 discourses preached, and we had 9 conversions last night. The audience is large, the interest increasing, and the weather is all we can wish. We are very hopeful of good results. Yours, SIMPSON ELY.

Chicago, Oct. 2.—Since last report 3 have united with the Central Church by letter. Last Lord's day the church took up its first missionary collection for Foreign Missions, amounting to \$5. Our service had special reference to the eight missionaries now on their way to India, and in the collection I noticed a quarter rupee, a coin of British India. Next Lord's day I close my work in Chicago, thus terminating a pleasant, and I trust, a profitable two year's engagement. During my connection with the South-side church, the membership of the congregation was increased 50 per cent. and a Sunday-school built up from zero to an average attendance of 170, and this under circumstances peculiarly unfavorable and discouraging. The First and South-side churches have blended so gracefully into the Central Church, that no trace of a middle wall of partition is anywhere visible. There are many encouraging, as well as some discouraging features, connected with the work in Chicago, and with the united congregation and an able and godly minister, there is a bright future before the Central Church. The church has elements of strength and power, and is moving on in peace and harmony. J. W. ALLEN.

St. Francis, Sept. 28.—I have recently entered upon an engagement with the church at Farmer City, and at this time feel quite encouraged. The church is rallying nobly to the work. They have had some sad experience in the past, and they mean to profit by what they have learned. Yours, L. M. ROBINSON.

Friendship, Oct. 2.—We had a basket meeting at Friendship, near Tamaro, on Friday and Saturday, Aug. 18 and 19, and the meeting was continued until Sunday night, Sept. 17. Brethren Mulkey, Husband, Propaher and myself, were the preaching brethren during the basket meeting. On Saturday night Bro. Trabe came to our assistance and preached for us five times during the first part of the meeting. Bro. Mulkey left on Sunday, Aug. 20, and Bro. Propaher on Saturday night, Aug. 19, but he returned three times and preached five times during the meeting. I preached four times and Bro. Mulkey three times. The rest of the preaching was done by Bro. David Husband and myself. He has a tabernacle of miniature size, representing the one God commanded Moses to erect in the wilderness. He delivered several lectures on the tabernacle and its typical significance. With the aid of his tabernacle and his drawings on the blackboard, he presented it in such a clear and forcible manner,

fore. Bro. Husband also preached some splendid discourses, among which were his sermons on the Name and on Christian Union. His blackboard illustration of them were very fine indeed. The brethren have secured his services as an evangelist in that part of the State, and no better young man can be found for that position. I am now at work in Morehead, Kan., but expect to join Bro. Husband in the work early next June, the Lord willing. Lewis Goss.

MISSOURI.

Moberly, Oct. 2.—One added to our congregation yesterday by letter. Fraternally, GEO. E. DEW.

Maryville, Oct. 5.—I closed a protracted meeting at the Newcomer church on the 3rd inst., with 8 accessions: 6 by confession and baptism and 2 reclaimed. Bro. Phil. Bruton was with me most of the time, rendering much assistance by his sermons and exhortation. Yours, E. N. DAVIS.

Canton, Oct. 4.—I closed my meeting at Midway, Lewis county, last Wednesday night with 4 additions: 1 by immersion, 1 from the Baptists and 2 by commendation. I labored faithfully three weeks, had very attentive audiences, though not large in number. Left many seriously impressed and almost persuaded to obey. The little congregation was greatly strengthened and revived, and promised to meet every Lord's day. Some internal troubles were amicably settled, and they are now in peace, and love and harmony prevails. Why is it so many of our churches have difficulties among themselves? Oh! for the day to come when all the disciples of the blessed Savior would live in peace and love. Yours, J. H. HICKMAN.

Brosley, Oct. 5.—I have just closed a two weeks meeting at this place, resulting in 17 additions to the congregation, and money raised to pay the indebtedness on their new house, and many new resolutions to serve the Lord better in the future. Fraternally, J. H. BLAKE.

Troy, Oct. 7.—I recently aided Bro. William Gantt in a meeting at Aspar, Carroll county, resulting in 7 accessions: 6 from the world and the prospect for a grand meeting was never better, but a promise to hold another short meeting at Hymen's bridal altar, 150 miles distant, suddenly closed our interesting prospect. Several churches in Carroll are calling for strong men to aid them just now, and a mighty work could be wrought, under God, if the forces could be had, but alas, the harvest truly is great, but the laborers are few. God bless our dear Bro. E. M. Messick, of Marshall, for his noble work in securing a little home for the bereaved family of our lamented Bro. R. H. Hudson. D. M. GRANDFIELD.

New Home, Oct. 2.—I have just returned from Clayton, Vernon county. We have a small congregation of some 15 or 20 members, which meets at a school house some two miles from Clayton, a railroad station some 8 miles east of Fort Scott. Bro. Gabbert is preaching for them one fourth of his time, and the brethren sent for me to assist him in a meeting. Bro. G. was sick and could not be there, but we began the meeting and continued two weeks, under very adverse circumstances. We made 31 calls and 24 visits, attended two funerals, preached 16 sermons and baptized 1 believer, a noble girl, the only living child of Bro. and Sister Wright. Bro. Wright is poor and badly afflicted, yet he is one of the most contented and happy men that I have ever seen. U. B. MILLER.

ARKANSAS.

Hope, Oct. 5.—At this place the small congregation is using efforts to build a house of worship. Our members are doing all they possibly can for this purpose, and the people in this place have subscribed more liberally than we expected. We will feel grateful to any who may wish to donate something for this noble work. At Burns' school-house, our young congregation is building a large and neat house. On Lord's day, 24th ult., we baptized 2 very promising persons there. At Bro. Davis' school-house, 8 miles east of here, we preached three discourses and baptized 2, also 1 from the Baptists. We expect to organize a congregation there soon. H. A. SMITH.

Prescott, Oct. 2.—Bro. G. W. Williams, of Texas, and the writer, held a meeting with the Antioch, Pike county, church, on the third Sunday in Sept. resulting in 10 additions to the congregation: 3 from the world and the sects, and 2 reclaimed. Bro. W. did most of the preaching, and did it well. The brethren were "warmed-up" and many of them promised to erect the family altar, attend prayer-meeting and Sunday school more regularly. On the fourth Sunday in Sept. I was with the church near Amity, Clark county; 4 were added, 2 from the world and 2 from the denominations. Yesterday and last night Bro. W. and I were with the congregation near Prescott; 4 were added, 2 reclaimed and 3 conversions. Bro. Williams' preaching leaves the churches in a "going-on-to-perfection" condition. Hopefully, J. O. MASON.

TENNESSEE.

addition to the church, a married lady, who had long been a pious Methodist. I am going back to further proclaim Christ. Yours, N. G. JACKS.

ENGLAND.

Chester, Sept. 22.—At a meeting of brethren from the Churches of Christ of Southport, Liverpool and Chester, held in Helsby, Aug. 1, 1881, the following resolutions were passed:

The members of the Churches of Christ at Chester, Liverpool and Southport—congregations under the care of American evangelists, and co-operating with the Foreign Christian Missionary Society in the United States, in social and religious conference assembled at Helsby, Aug. 1, 1881, feeling deeply the need of that fraternal intercourse, brotherly sympathy and hearty co-operation which characterized the primitive disciples and which, indeed, are the outgrowth of the religion of Christ, and finding ourselves, contrary to our wishes, shut out from the fellowship and co-operation of those whose sympathy and aid we had reason to expect and whom we must still regard and treat as brethren, having met together for social and religious purposes and to cultivate that oneness of heart and soul which befits those having a common aim and a common work, do hereby express it as our desire and judgment, that such a meeting should be held annually, at such time and place as may be agreed upon, having for its object, not the exercise of legislative or ecclesiastical functions, but the cultivation of personal religion and the extension of the Redeemer's cause. We furthermore cordially invite all who sympathize with, and approve the principles of religious reformation for which we are pleading, to unite with us in these meetings. In the furtherance of this object, that a committee be appointed by the present meeting to make all necessary arrangements for the next one, and that this be submitted to the congregations co-operating, or that may desire to co-operate with us, for approval or rejection.

In accordance with this resolution, a delegate meeting was arranged for and held in Chester, August 24. The churches in Southampton, Southport, Liverpool and Chester, were represented. Bro. W. T. Moore was called to the chair, the writer acting as secretary. The meeting having been formerly opened with Scripture reading and prayer, with a view to permanent organization, the committee previously appointed, presented a draft of a Constitution, which, with some changes and amendments, was adopted. The principal features are as follows:

1. The association shall be called the Association of the Churches of Christ in Great Britain, co-operating with the Churches of Christ in America. 2. The object shall be to provide ways and means for the dissemination of the gospel and the extension of the Redeemer's kingdom. 3. The officers of the association shall constitute an Executive Committee, whose duty it shall be to direct the work during the year, in harmony with the purposes already defined, and also to act as an Advisory Committee in connection with the local work of the churches. In the permanent organization, Bro. W. T. Moore was chosen President; H. S. Earl and M. D. Todd, Vice Presidents; J. M. Van Horn, Secretary, and Thos. Lightfoot, of the Chester church, Treasurer.

It was resolved that a collection be taken in each of the churches the first Lord's day in Sept. for the funds of the association, and the hope was strongly expressed that the organization might not only prove a source of strength and help to each and all of the churches co-operating, but also that the time might soon come, when it would be able to employ and send out an evangelist. The sympathy between all the churches established here by the American evangelists is very strong, and such an association as has just been formed, has been much needed and will enable them more effectively to co-operate for the work of the Master. I cannot tell you how grateful the brethren are for the aid that has been rendered by the American Church. Most of the day was occupied with business matters in connection with the organization. In the evening Bro. W. T. Moore delivered a most stirring and able address on Christian Unity. Our next meeting will be held in Liverpool. J. M. VAN HORN, Cor. Sec.

ANNOUNCEMENTS.

TO THE MEMBERS OF THE CHRISTIAN CHURCH. We deem it our duty to appeal once more to the great Christian brotherhood elsewhere, in behalf of our little congregation of Disciples in the city of Wichita. For two years we have maintained our organization here in the face of difficulties and opposition before which many would have quailed. We now have a congregation of between 50 and 60 members, but are without any regular place of worship. Ever since our organization we have met in a hired hall, where we find it utterly impossible to obtain a hearing for the cause we plead. In this emergency we have determined to build a house of worship, where the pure principles of primitive Christianity may be taught, and

Less than three months ago a plan was inaugurated by our female members to raise funds for building a house. It was to write one thousand letters to one thousand members of the Christian Church elsewhere, presenting our plea, and asking for a contribution of at least one dollar towards our building fund. This appeal has been most nobly responded to, as contributions up to this date already exceed \$300. For this we thank God and take courage. But a large portion of those addressed have not as yet responded, and to them, as well as to those who have never seen our call, we now appeal. We have been blessed with another fruitful year, and bounteous harvests have been garnered all over our land. Brethren, will you not give in this cause, as the Lord has prospered you? Our necessities are great, and we cannot be silent. In this growing city of more than 6,000 inhabitants there are less than 90 professors of primitive Christianity—less than one per cent.—and yet sufficient, if kept alive, to leaven the whole lump. With such a house as we hope to erect, and with such a preacher as we expect to engage, we believe in the near future we can build up a congregation here second to none west of the Mississippi river, whose inducement for good will be felt throughout the great Arkansas Valley and through all Southern Kansas. Brethren, will you aid us in the great and glorious undertaking of building a house for the Lord in this city? We have fixed no particular sum as the cost of the house we propose building, but intend to put every dollar we can raise at home and abroad in it; not probably, however, exceeding \$1,500. Every dollar contributed will be applied to that purpose, and to that alone. The writer of this circular for more than 40 years has been an active but humble worker in the cause of our blessed Master, and is not unknown to many who will read this letter. In the days of his prosperity he gave liberally to our churches and colleges in Illinois, his then home. May he not, in his old age, and when the heavy hand of adversity and affliction has been laid upon him, confidently appeal to his brethren everywhere to aid him in the last great work in which he will probably ever be engaged, that of building up the cause of our Master in this his far-off western home?

Contributions may be sent to either of the undersigned, and will be acknowledged through THE CHRISTIAN-EVANGELIST and "Christian Standard."

A. A. GLENN, Elder. J. R. SNEYD, Deacons. C. H. CHRISTIAN, Christian. L. SIMPSON, Church. Mrs. ELLA G. SHIELDS, Secretary and Treasurer Christian Woman's Aid Society, Wichita, Kansas. WICHITA, SEPT. 8, 1882.

GENERAL MEETING. The General Meeting of the C. W. B. M. will be held in Lexington, Ky., beginning Tuesday, Oct. 17. All women interested in our work are earnestly requested to be in attendance on all our meetings and those who have heretofore not been interested are cordially invited to come and learn what we are endeavoring in our "woman's way," to do for the cause of Missions. A social meeting will be held at 10 o'clock, a. m. While all are earnestly invited, the delegates and members of the society are especially expected to be present at this meeting. The regular session will open at 2 o'clock. A few minutes will be spent in devotional exercises. 1. Appointing Committees, etc. 2. Report of Corresponding Secretary. 3. Treasurer's Report. 4. Report of Auditing Committee. 5. Brief Reports from State Secretaries.

Evening Session, 7:15.—1. Devotional Exercises. 2. Address: Mrs. Atkinson, Wabash, Ind., 7:45. 3. Reading General Report from Bro. Azbill. 4. Discussion of Officers of the Jamaica Mission.

Wednesday Morning.—1. Devotional Exercises, beginning at 8:30. 2. Paper: On the Western Field, Miss M. Lou Payne, Kansas City, Mo. 3. Short Speeches. 4. Miscellaneous Business. Mrs. MARIA JAMESON, Pres. Mrs. S. A. MOORE, Sec.

MARYLAND AND D. C. CONVENTION. The Annual Convention of churches of Maryland and D. C., will be held at Beaver Creek, six miles from Hagerstown, Oct. 25, 26 and 27, 1882. The first half day will be given to the consideration of woman's work. The second day (Thursday) will be devoted to the Sunday-school work, and Friday to the regular business of the Missionary Society. There will be a reunion each evening of the Convention. Brethren from the adjoining and other States are welcome. S. B. MOORE, Pres. W. H. SCHELL, Sec.

Announcement. I am glad to announce that the delegates attending the State Convention at Concord, Minn., Oct. 19, 1882, who pay full fare on the following routes will be returned for one-fifth fare: Chicago, Milwaukee and St. Paul, by stopping at Zumbrota, Chicago and North Western, by stopping at Dodge Center. A. P. FOXST. CONCORD, MINN., SEPT. 26, 1882. There will be a meeting of the churches of Christ of Marion county, Mo., at Mt. Zion

day. Let the churches send delegates. Come one and all. Programme soon. J. H. HARRIS.

HANNIBAL, MO., Oct. 3, 1882.

Announcement. The Second Christian Church (colored) of this place, desires, through the columns of THE CHRISTIAN-EVANGELIST, to give notice to the colored brethren that A. B. Miller, who has had his membership in this congregation up to the present time, is unworthy of Christian fellowship and confidence. He was employed to preach for this congregation four years ago, but his life was such that we were compelled to withdraw our fellowship from him. Afterwards, upon a public confession of repentance, and a pledge of reformation, he was restored to fellowship. He, however, soon returned to his former vile ways, and being admonished, he moved away from here, and presented himself at our reformation, as received as a delegate. Some of the brethren demanding that we should prefer our charges, and let the meeting decide upon them. This we refused to do, as it had no authority to try a brother, his congregation being the only body competent to try the case. He claimed that our action was personal, which we denied. We have asked him to appear before the congregation here to answer to the charges, and he writes to "drop his name from our church book as he is no longer a member of this congregation." If he is not a member here, he is not justly a member anywhere else, as he has received no letter of dismissal and commendation from us. Under these circumstances no other course is left to us but to formally withdraw our fellowship from him, and notify our brethren of the fact. We sincerely regret the necessity of this step, but we deem that the good of Christianity among our brethren demands it. In Christian love we remain your brethren in Christ, JOHN HICKS, } Elders. ELLAS NORRIS, } HARRISON CLABORNE, }

RAILROAD ARRANGEMENTS TO THE GENERAL CONVENTION. Delegates to the October Christian Missionary Conventions at Lexington, Ky., will please read carefully, and observe punctiliously all the requirements of the following railroad arrangements:

Kentucky Central Railroad. Delegates over this road will pay full fare coming and two-thirds fare returning. To secure this reduction, certificates will be furnished by the Secretary of the Convention at the Convention, T. P. Ballway Co., (Cincinnati Southern), writes as follows: "Round trip tickets are for sale at all our stations to Lexington and return at 2 1/2 cents per mile each way." Delegates must ask at the office when they purchase tickets for "round trip tickets." New York, Pennsylvania and Ohio Railroad. Delegates over this road will pay full fare coming and one cent per mile returning. To secure this reduction delegates will be furnished with certificates by the Secretary of the Convention at the Convention. Cincinnati, Indianapolis, St. Louis and Chicago Railroad Co. will sell to delegates excursion tickets at four cents per mile for round trip from any station on their roads. Delegates coming over this road should write as once to Wm. B. Emmal, Assistant Secretary, Lexington, Ky., giving name of delegate in full, and also the name of the station from which they expect to start, and they will receive in return a certificate entitling them, on its presentation, to the ticket agent, to the above rates. Toledo, Cincinnati and St. Louis Railroad, writes us as follows: "Full fare going and one-fifth fare returning for delegates from all stations from Dods north." To secure this reduction, certificates will be furnished by the Secretary of the Convention at the Convention. Louisville and Nashville Railroad. All delegates who come over the Louisville and Nashville roads, who pay full fare to Lexington, Ky., will return to the station they came from at two-thirds fare upon presentation of certificates to the agent in Lexington. Certificates will be furnished at the Convention by the Secretary. Chesapeake and Ohio Railroad Co. "We will make a rate of two cents a mile in each direction to Lexington and return from all points on our E. L. and B. O. Division between Huntington and Lexington." Delegates will please to remember to ask for tickets to the convention at the office they start from to secure the two cents per mile. Negotiations are being had with other roads, and additional arrangements will be announced when completed.

WM. B. EMMAL, } R. R. Com. A. BELONG, } JOS. S. WOLFOLK, }

Dear Brethren.—The General Conventions will begin on Tuesday, Oct. 17. The Woman's Convention will occupy Tuesday; the Foreign M. Society, Wednesday; the General Home Missionary Society the remainder of the time. All of these will be of great interest, and delegates are expected to be here at the commencement, and remain until the conclusion of the business of the Conventions. As preachers of the Congregational churches are worshipping on Main and Broadway streets in this city, we unite with the Committee on Reception in extending a cordial invitation to the churches of the Congregational denomination to be present. We expect a large number, and hence, must know who are coming, in order to provide for their entertainment. Do not fail, at least, to send

There will be a meeting of the churches of Christ of Marion county, Mo., at Mt. Zion

SUNDAY-SCHOOL LESSON.

BY J. H. MARDIN.

THE LORD'S SUPPER.

MARK XIV: 22-31.—OCT. 15.

TIME.—A. D. 29.

PLACE.—Jerusalem.

ORDER TEXT.—For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. xi:26.

The Lord's supper is among the most prominent and important of christian institutions. As such it bears a very intimate relationship to the life of the church, and to the life of every individual christian. The circumstances of its origin are familiar to all who are at all acquainted with the New Testament. The lesson in Mark is the account of its origin. For the other accounts of its institution read Matt. xxvi:26-35; Luke xxii:19-22; 1 Cor. xi:23-34. For the aid of the thoughtful student we submit a few reflections in regard to this solemn feast:

1. It originated with Jesus. It is not a Jewish institution brought forward into the christian church. It is a new thing. Though it was instituted by the Lord as they sat at the table from which they had eaten the paschal supper, still it was no part of that. True, it is commemorative as that was, but the event which it commemorates is a far different and greater one than the one commemorated by the passover. Jesus is the fulfillment of the typology of the passover, and his death must have a different class of symbols to set it forth. Remember that the Lord's supper originated with the Lord himself, and grew out of his approaching death, and that now it symbolizes his death, not any part of Judaism.

2. Its simplicity. The Lord's supper is severely simple. No other institution is more so. There could not be invented anything more completely free from all formalism, ritualism or churchism; or anything more plainly direct in its import, or more easily attended to and participated in by all—the wise and the simple alike—than the Lord's supper as he gave it.

3. Its appropriateness. While it is simple in the extreme, its symbolism is complete. A broken loaf, a broken body, men live by eating bread; christians live by eating of Christ, their bread of life. The flowing wine, the flowing blood. Wine exhilarates and exalts the feelings; the blood of Christ takes guilt away and lifts man up to God. The lesson is well taught. The silent speech of the supper can be understood by men and children; it will speak intelligibly to the people of every nation. How could christians better tell the world of their faith in the facts of Christ's death and atonement, than to solemnly eat the bread and drink the wine which together speak all the wealth and work of their Lord.

4. Its name. Theologians have transmuted, transferred and translated "Lord's supper" into various high-sounding words and phrases, thinking thereby to give it weight with the scholars, and to give it the awe of churchly garb. Such are the words, "eucharist," "sacrament," "passover," etc.; but in vain have they sought to strengthen or commend it by means of these scholastic and theologic names. They have only weakened it. The name "Lord's Supper" has never been improved upon, and never will be. Let us all preserve purity of speech in reference to it.

5. Who should partake of it? In the apostolic days of the church this question would have raised altogether a different light from that raised by it now. There were more than one church, and that undivided into denominations, of course the

then the point would have been, Who of all the members of the church will drink it worthily, and what will prevent them from so doing? But now the question is, among denominations, Which denomination is authorized to spread the Lord's table and which is entitled to eat it? Shall immersed people allow the unimmersed to take it with them? Can the unimmersed commune? These and a great many other questions have their origin in the divided and confused state of christian people. Some debar all but those of their own denomination. Others allow each man to examine himself and so decide for himself, and take the responsibility of partaking or of refusing. Our people have generally adopted the latter course. In regard to it we make one suggestion, viz: When Paul said "But let a man examine himself, and so let him eat of that bread and drink of that cup," he did not mean, let a man examine himself to satisfy himself whether he belongs to the right denomination, or whether he is satisfied with his baptism, but that all those who belonged to the church of Christ were to examine themselves, to determine whether they were prepared to discern the Lord's body and blood when they ate and drank. It may be that this establishes a principle by which questions of denomination, baptism, etc., may be decided upon in the same way, but we doubt it. To us the cases seem widely different.

6. How often did the early christians eat it? Clearly on every first day of the week. [See Acts xx:7.] It is not only stated here that they met on the first day of the week to break bread, but it is admitted by almost all that they met for this purpose every first day.

CORRESPONDENCE.

A CHURCH WANTED.

A church wanted—One located in a good town, or city, where there is a large membership, in good working order—where the entire membership attend all the regular meetings—are willing to do their part in all things according to their ability, also where the entire church agree upon one man as their officer.

A church where all its officers are such men as Paul said they must be—where the officers lead the entire church on to purity, virtue and victory. Also where all the members take a front seat, and not one of them try to hide themselves behind the door.

Where each one is willing to pay a large salary, and pay every dollar they promise—where the church can furnish the preacher a good home free of charge—where the farmers (members of his congregation) know the need of a preacher's family, so when they come to dine with them, bring something that will make glad the hearts of both preacher and wife. A church where they have good music, either with, or without the dear blessed organ. A church where all its members arrive at the appointed hour for worship, also where is no coming in after the sermon is begun. Where there is good order and harmony with all present, where there is no bad feeling existing between any of its members, where the sexton has the power (given to him by the church) to prevent tobacco-chewing and spitting in the church. In fact, a church that bathes its soul in seas of heavenly rest, and not a wave of trouble rolls across its peaceful breast. Come, officers of the church of Christ, look after your members, find out the reason why so many of these stay away except when a preacher comes of their choice. Why so many refuse to pay, and therefore, retard the progress and develop-

ment of the church. Who of all the members of the church will drink it worthily, and what will prevent them from so doing? But now the question is, among denominations, Which denomination is authorized to spread the Lord's table and which is entitled to eat it? Shall immersed people allow the unimmersed to take it with them? Can the unimmersed commune? These and a great many other questions have their origin in the divided and confused state of christian people. Some debar all but those of their own denomination. Others allow each man to examine himself and so decide for himself, and take the responsibility of partaking or of refusing. Our people have generally adopted the latter course. In regard to it we make one suggestion, viz: When Paul said "But let a man examine himself, and so let him eat of that bread and drink of that cup," he did not mean, let a man examine himself to satisfy himself whether he belongs to the right denomination, or whether he is satisfied with his baptism, but that all those who belonged to the church of Christ were to examine themselves, to determine whether they were prepared to discern the Lord's body and blood when they ate and drank. It may be that this establishes a principle by which questions of denomination, baptism, etc., may be decided upon in the same way, but we doubt it. To us the cases seem widely different.

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MONTHLY REPORT OF S. S. EVANGELIST.

We began this month's work at Fairview, Monroe county, Mo. This congregation is one of the children of the Monroe county cooperation. It has grown large enough and is strong enough, however, to stand alone and take care of itself.

It has a prosperous S. S. which is presided over by Miss Alice Clark, a graduate of Christian College. We were with them two days in S. S. and institute work. We enjoyed our visit very much. This was one of the congregations we organized when we labored as county Evangelist in Monroe.

On the night of Sept., 4th we began at Dripping Springs, Boone county. Here we did Sunday-school and church institute work in the daytime and preached at night. The work soon grew into an excellent protracted meeting. And they began to come from the Methodists, Presbyterians, Old Baptists, Missionary Baptists, by letter, by baptism, and some reclaimed, until there were twenty-nine additions to the congregation. This is the home of Bro. J. T. Burnan, an excellent good man who preaches for the congregation once a month. We also organized a Sunday-school, and sent for lesson papers and several teacher's papers. When we left them, we felt very much that some permanent and lasting good had been done. On account of this meeting we were compelled to remain over our time and therefore did not fill our appointment at Sturgeon. But the brethren from there sent word to go ahead as long as we were having a good meeting and they would excuse us. For this kindness on their part we shall try to give them more time as soon as we can arrange our appointments.

Our next point was New Friendship in Boone county. Here we talked Sunday-school and church matters for six days including Lord's day. There is some opposition manifested to Sunday-school work here yet. Most of the members are strongly in favor of Sunday-schools, but some are a little tender yet. We did what we could to show that Sunday-school work meant teaching God's word. And we trust they will soon see the great importance of teaching it every Lord's day. There were five confessions and baptisms and on the whole we felt that the time was profitably spent.

At this writing we are at Cunningham in Charlton county. It contains about 400 inhabitants, and is situated about halfway between Brunswick and Chillsicothe on the Wabash Rail Road. It is in the heart of as fine a farming country as I ever beheld. There is no meeting house of any kind in the place. Our work here thus far has been preaching and to talk up the matter of building a house of worship. We called a meeting of the leading brethren to-day and found that about \$500 were already subscribed which was increased to \$800.

There seems to be a determination to build immediately. Our brethren here are but few in number, but seem to be willing to do what they can.

quite a number of intelligent and earnest Sunday-school workers present. We delivered our address to them and returned immediately to our work here. As we remain here several days in Oct. we will report results next month.

Summary of work and results for Sept. Addresses and sermons 51; Sunday-school Institutes held 4; Church Institutes held 2; Protracted Meetings 2; Places visited 5; Sunday-schools organized 1; Addition 84; Money received in field—Fairview, (Monroe county, \$8.; Dripping Springs, \$31.50; Friendship, (Boone county,) \$8; Total \$42.50. Fraternalty yours, G. A. HOFFMAN.

CUNNINGHAM, Sept., 30.

JEFFERSON CITY MISSION. LAYING THE CORNER-STONE.

It was my pleasure to accompany brother J. W. Mountjoy to the capital of our State to witness, and take part in the laying of the corner-stone upon which is to rest the edifice wherein God's people are to worship his excellent name.

Every disciple who reads THE CHRISTIAN-EVANGELIST needs not to be reminded of the efforts we have been making for the past few years, to build a house of worship in the seat of government of our commonwealth. We have watched with deep interest this enterprise, and often our hearts have been sad when it seemed that our cherished hope was to be disappointed. Often discouraged, the few members in Jefferson were almost ready to give up the work.

At night we met as a prayer-meeting in Bro. Boone's parlors, and we sat together in heavenly places in Christ Jesus, and rejoiced in our blessed hope. I feel certain that our cause is upon a firm basis, and that the time is not far distant, when we shall have a strong church in this important city.

But there is not enough money raised to complete the house. This is a State enterprise, and every church should take a part. We should not expect our brethren who are only temporarily sojourning in the capital, to do all the work. Let all our churches send contributions to Eld. J. W. Mountjoy, Columbia, Mo., who will see that every cent is used as intended. Not only should congregations render aid, but individual members should feel honored in subscribing to this noble work. If you cannot send a large amount, send a small sum. Are there not many who can send one dollar, and have their names enrolled as workers in this united labor?

God has richly blessed us this year, shall we not render to him that which is his due? Let us from this city preach to our law-makers, and in their hearts sow the seed of the kingdom which will yield an abundant harvest.

The brethren in Jefferson are very thankful for what has been done for them. They are few in numbers, but they have done nobly their part in this matter, and will continue to struggle until the house is finished and paid for.

Now is the time for us to do a grand work for the Master. Let every Christian strike a blow that will tell on ages, and tell for God. We want a pure and good government, and the only way to get it, is to have the pure gospel preached, not only in our homes, but in our capital.

Dear reader, we make a direct appeal to you, and trust you will gladly assist in building this house for the Lord in this place where he has opened such a fine opportunity for doing good. May heaven's richest benedictions rest upon our labors to save souls and honor God. ROBERT L. McHATTEN.

Christian joy. Men and women were happy and rejoiced with tears, in the bright hope of having a place where they could worship God and preach the old time gospel to their children and friends.

A small tin box was placed in the stone, containing a brief history of the congregation, a roll of the present members, the names of the officers and trustees, a copy of THE CHRISTIAN, a New Testament and other mementoes.

The church is to contain three memorial windows, one for Major Clark, a second to the memory of brother Clark's deceased son, and the third is Bro. Mountjoy's window, as a recognition of the valuable service he has rendered our cause in Jefferson.

The present congregation is composed of some of the best citizens of Missouri. It did my heart good to know that the people of this grand State had so much confidence in our brotherhood as to place so many in the control of the important affairs of the State.

During the ceremonies you could see standing in the warm sun Dr. R. M. Shannon and wife who have charge of the public schools of Missouri, Mrs. Governor Crittenden, Mrs. Judge Henry, Mrs. Attorney General McIntyre, Mrs. Senator A. M. Lay, State Librarian Boone and family, Auditor John Walker, Major Clark and other prominent persons who are brethren and sisters in Christ.

All of these members manifest a deep interest in the cause, and have shown their love by their work and sacrifice.

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THE WEEK.

Onba has freed 20,900 slaves since January 1.

Alabama's apple crop will be immense this year.

Immigration is flowing rapidly into LaSalle county, Mo.

Forty-nine nurses are now in the pay of the Pensacola board of health.

A Harrison county, Ky., man is wearing a pair of pantaloons made in 1800.

A large cigar manufactory will soon commence operations in Selma, Ala.

The prairies of West Texas literally swarm with plover, young, doves and quail.

A Blount county, Alabama, man split 12,600 boards out of one tree, worth \$67.75.

Large quantities of cured moss are being shipped from Greensboro Ala., this season.

Gov. Crittenden has revoked the proclamation offering a reward for the arrest of the James gang.

The post-graduate course of lectures at St. Louis university began this week.

President Zoto of Honduras advocates a new Central American confederation.

First class Alabama convicts are leased at \$13 a month, just double the price of last year.

In the past month floods in Texas have destroyed 200 lives and \$5,000,000 worth of property.

The number of convicts in the mines and within the walls of the Tennessee Penitentiary is 1,500.

Immigration is pouring into the north-western portion of Arkansas at a greater rate than ever known before.

Wolves are so numerous in Natchitoches, La., that poison is put out for the purpose of killing them.

Mr. E. G. Hewitt, of Smyrna, Fla., has produced this season from 150 colonies of bees 21,000 pounds of honey.

The bullion production of Leadville for the third quarter of the present year is over \$4,500,000, the largest in the history of the camp.

Frank James, the notorious bandit, has surrendered to Gov. Crittenden and is now confined in jail at Independence, Mo., awaiting trial.

British imports decreased £55,000 and exports increased £22,000 in September, compared with September of last year.

A number of Carroll county, Mo., farmers will average this season 60 bushels of corn to the acre, and several will average 75 bushels to the acre.

Putting the comet, the Veiled Prophet's procession, the illumination, the Fair, and the surrender of Frank James together in the same week, and we have an unequalled group of attractions. It is no wonder there have been so many people in St. Louis this week.—Missouri Republican.

ARABI'S COURT-MARTIAL.—London, Oct. 6.—De Lesseps yesterday telegraphed the president of the court-martial appointed to try Arabi, that the latter had started himself to maintain the neutrality of the Suez canal, and had protected the lives and interests of several Europeans. It is said that Germany is doing her utmost to bring about a friendly understanding between the powers as to the fu-



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"WE ALSO BELIEVE, AND THEREFORE SPEAK." "BEHOLD, I BRING YOU GOOD TIDINGS."
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FRIENDS AND WORKERS,

Do not forget our special offer to send THE CHRISTIAN-EVANGELIST from now till Jan. 1, 1884, for \$2.00. We have printed a large number of extra copies, so as to accommodate those who may wish to begin with the first number of the consolidated paper. Those who avail themselves of this offer early will secure these back numbers.

Our old agents, who have served us so faithfully in the past, are all requested to continue their work for the wedded paper. Let us hear from you soon. We are desirous, also, of employing new agents in churches and communities where there is no agent, and invite correspondence to this end. But those wishing to subscribe, in the absence of an agent may send their subscription directly to either office, as above.

Now is the time for a general move all along the line of our workers, from ocean to ocean, and from the lakes to the gulf.

CURRENT EVENTS.

Charles Spurgeon, Jun., a son of the great Spurgeon, has been in attendance upon the Christian Convention, Farwell Hall and preached upon one occasion with considerable power. Speaking of prayer he told an anecdote of his father, whose prayers had been desired by a lady on behalf of her child, which he prayed for as if a boy, when it happened to be a girl. On being told of his mistake, he replied that God would correct the error, and so He would, he continued, if we did sometimes ask amiss, if we submitted to His will, and patiently waited His pleasure in faith.

We learn that C. H. Spurgeon, the great London preacher, is still an invalid and will probably be so the rest of his days. Though in better health than when he preached last spring, he still bears traces of the sufferings he has undergone. His feet are gouty, and this detracts from the promptness and agility with which he ascended to the pulpit in former times, for the female

members of his congregation would rise and peep over each other's shoulders to watch his movements. His hands are swollen and twisted with rheumatic gout so that his gesture is no longer free and unconstrained as of old, but his voice still possesses that charm and variety of tone which in times past have overcome the scruples of the most obdurate.

A Convention of Christian workers has been in session during the past week in the city of Chicago and has been grappling with the problem of evangelizing our large cities. Many good suggestions have been offered, but we think that sufficient prominence has not been given to the fact, that the great lack of city and country is a revival of Apostolic Christianity, not in form and theory only, but in spirit and practice. The gospel, the ancient gospel, preached in life and deed as well as in word, would be "the power of God." We doubt whether an apostle would recognize the religion that he preached and for which he he died, in the worldly, fashionable, formal, emasculated Christianity often found.

It is not unlikely that Arabi and his co-adjutors will pay a heavy penalty for their protest against the wrongs of Egypt. The Egyptian leader, instead of the flight which was still possible, surrendered to the British commander, relying upon the humanity of a civilized nation, but he has been turned over to the tender mercies of the Khedive, an act that is the equivalent of death, unless the British exert a pressure. There are whispers that the Circassian guards will prevent the cost of a trial by the short cut so common in oriental lands, or that if a trial takes place, the case will be pre-judged. Though it was promised that Arabi should have counsel, it is now stated that the Khedive has refused to permit English lawyers to plead his case, and if he is tried at all, it now appears that it will be in the summary style peculiar in the East. If England permits the atrocities that now seem probable she will be disgraced before the world.

Not content with a chain of fortified posts from Gibraltar to Bombay, and the virtual possession of the Suez Canal and Egypt, the British Government continues to strengthen and to develop the highways that connect the seat of empire with its richest conquest. It is stated that it is now considering the feasibility of constructing a railway from Seleucia, a little north of west of the Island of Cyprus, thence southeast along the Valley of the Euphrates River to Bussorah or Basra, about 100 miles from the mouth of that stream, where it empties into the Persian Gulf. The length of the contemplated road is about 1,000 miles, and its estimated cost \$40,000,000. The advantages of such a railway would be the shortening of the journey to India by seven days; a means to quickly transport troops and supplies in case of war, and furnish more rapid transit for mails and merchandise in transport. Should such a railway be built, and that is only a question of time, the British will never risk it falling into the hand of any rival power, and will finally assume a protectorate over Asiatic Turkey.

One of the most significant events of the past week is the Ohio election, in which the Republican party has been overwhelmingly defeated at the polls. The State has always been a close one, has usually gone Republican at the presidential election, but often Democratic at other times. In 1877 R. M. Bishop, Democrat, was elected Governor by a majority of 22,520. Last year Charles Foster, Republican, carried the State for the same position by a vote of 24,000. This fall comes the Democratic turn and their candidates will be counted in by a majority of over 20,000. A far more important result is that they have elected most of the representatives to Congress and it now seems certain that the next House will be Democratic. Of course this change of politics gives the newspaper wisacres a chance to indulge in explanations of the influences that have wrought these results, and Republican defeat is generally ascribed to its friendliness to liquor restriction and to Sunday laws. We do not doubt that the saloon interest held it responsible for the legisla-

tion of last winter and sought to punish it, but it would have failed if there had not been other causes of disaffection. It cannot be denied that there is more or less disaffection all over the country with the state of public affairs, political assessments, machine politics, monopolist management of legislators, etc. And the people are disposed to hold the dominant party responsible for what they disapprove. If any party can make and maintain a record for purity, principle, and political wisdom, though it may be temporarily defeated, it is sure of triumph in the end. If it is only regarded a ladder for its managers to climb to office upon, the people will give it an occasional rebuke.

On Sept. 23rd Germany celebrated the twentieth anniversary of the first appearance of Bismark at the head of Prussian affairs. In 1862 Count Otto Von Bismark Schonhausen was invited by King William of Prussia to take the weight of Government on his shoulders. The majority of the people and of the Prussian parliament were opposed to the policy of building up a great military establishment, but Bismark, in spite of popular protests and parliamentary defeats, moved steadily onward. The European journals predicted that his public career would be brief, but with dogged determination he held on until the Austrian war of 1866 demonstrated what a powerful engine had been created, and placed Prussia at the head of Germany. Forty years later the Germans rolled in an overwhelming tide of invasion on France, struck down the French empire, crowned their king emperor of Germany, Paris, and the world recognized in Bismark the most consummate statesman of the century. The stern policy of the "man of blood and iron" had fulfilled the dream of a thousand years and made of the German race a nation, and the greatest military power on the globe. Nor can it be denied that Bismark has made a very moderate use of his power. Controlling an irresistible army he has only on two occasions launched it upon his enemies. His power has been used often to prevent wars, and there is hardly a nation in the old world that dares to go to war until it ascertains whether Bismark smiles or frowns. For ten years Germany, though the first military power of the earth, has engaged in no wars. It would be hard to find a similar example of moderation upon the part of any of the great leaders of history.

W. H. Vanderbilt, the richest man on earth, recently passed a few days in this city, and was pleased to give the enterprising reporters his views upon sundry topics. Among other matters he sneered at the idea that his fast express trains were run for the accommodation of the public, and consigned the public to a tropical climate. Concerning the recent tunnel horror on one of his roads, which sent a number of persons on quick time to eternity, he declared "I have not given the matter any attention, and I don't see why I should." The matter seems to interest this mighty despot of the money world as little as the slaughter of a lot of cattle, although it is charged that it was caused by a piggard parsimony that made a water boy do the work of a brakeman, and an eighteen year old boy, at \$16 per month, take notes, signal and send dispatches concerning two hundred trains per day. While he is so economical in what concerns the public, in his personal expenses he exhibits a cost more than royal grandeur. He lives in a palace that cost millions, and even his stables outdo those of Nero. They are constructed of costly brown stone with plate glass windows, carpeted floors and even the carriage ways are heavily carpeted. The stalls of his horses are finished in polished ash and cherry, trimmed with black walnut, and long mirrors hang upon the walls. His twelve horses are surrounded by a magnum of attendants that is denied to the human beings who traw upon his cars, and they have six attendants at every salary of from \$50 to \$60 per month. His French cook is paid \$5,000 per year, but all these expenditures are for the personal comfort and grandeur of Mr. Vanderbilt, and this royal scale of expenditures can be more easily maintained by an economy wherever the public interests are at stake, that may imperil life.

PEN AND SCISSORS.

Speaking of the "Great Want of Our Churches" the *Atlantic Missionary* "hits the nail on the head" in the following remarks:

What is it? A greater number of preachers? Preachers may be supplied by the hundred, but they cannot, of themselves, do the work required. Is it more churches that we want? Is it a larger membership? Is it a greater material prosperity? Is it more co-operation? Is it method—is it some new plan that is needed to advance the cause of the Master?

We need more melted, philanthropic, liberal hearts—more men to whom the judgment to come is an awful reality—more men who can say with Joseph, "I fear God,"—more hearts inspired with the out-reaching, self-sacrificing love of Calvary. The stones of *conscience* need to be rolled away from the graves of those dead in trespasses and in sin.

Very true; it is not material but spiritual strength that is lacking. "The difficulty is personal; it is a secret general lack of spiritual life power and blessing; it is like the cause of rivers running low in times of drought—not a difficulty in the channel or in the water, but a drying up of the ten thousand little springs and brooks and rivulets, which gush and trickle among a thousand distant hills. If there are no springs, there are no rivulets; if no rivulets, no rills; if no rills, no brooks; if no brooks, no streams; if no streams, no rivers. Drought at the sources is drought all the way down the stream. And when the springs dry, and brooks fall, and rivers run low, the only remedy is, not in the channel of the river, but in the clouds and showers [and springs whence the river derives its supplies.]"

It is always a pleasure to us to make record of any movement among religious bodies in the direction of unity, believing that, partial though they may be, they are harbingers of a more general and perfect unity that is yet to come. Hence we note with pleasure the following from the *Methodist Recorder*:

A movement was inaugurated some time ago in Canada, looking to a union of the various Methodist bodies in the Dominion, and committees were appointed to consider the subject in view of bringing about that end. A meeting of these committees was recently held, the question discussed, and a motion setting forth that the time had come when all reasonable efforts should be made to ascertain a basis of agreement on which to unite the various Methodist Churches in Canada was carried unanimously.

American Protestants are too much inclined to believe that Roman Catholicism, in this country, has imbibed so much of the free, tolerant spirit of our great Republic that it is quite liberal, and wholly incapable of such deeds of bigotry and persecution as stand recorded against it in other countries and in other ages. But ever and anon there is an outcropping of the same old intolerant spirit that has made so many bloody pages of history. Such an incident has but recently transpired in St. Louis. A young Romanist dared to marry a Protestant lady, and even went so far as to have a Protestant minister perform the ceremony. The event has greatly enraged all the Romish priesthood of the city, who have handed over the young man to the Vatican. Commenting on this incident the *Central Christian Advocate* says:

The young man is accused of committing a "mortal sin," of spitting on his religion, of spitting on the cross, selling his soul, outraging the memory of his dead kinsmen, of selling his soul and the souls of his unborn children to the devil on his wedding day. "Such a wedding," says the *Advocate*, "is a covenant with Hell and a league with the devil." And this is not in Rome or South America, but in St. Louis, and in this nineteenth century. This shows the real nature of the unregenerate Irish Roman Catholic priest, and what a Romanist would do in this country if it had its own way. Roman Catholicism, pure and simple, such as it is, does not commend itself to intelligent freemen.

Will there are a few openings yet for Protestant converts who wish to send their lovely daughters to Catholic schools.

The *Congregationalist* is probably not far wrong in the following remark:

The deep thinkers of the church in every age, have been all doubters. They have stood on a height of spiritual vision with God, and with the good of past ages, which made their spiritual insight too clear for that; while their perception of the pressing nature of the Lord's work on earth has very little favored any languidness of inactivity. The statement, however, needs to be guarded against in every respect. "The deep thinkers of the church in every age," while they have been "small doubters" on essential and fundamental Christian doctrine, and robust believers in what God says, have nevertheless been very large doubters about a great many dogmas and practices which the church has held sacred. They have doubted the correctness of a great many inferences from Scripture teaching, and the importance of so-called truths which have been dignified with a place in the creeds of Christendom. Nevertheless, they have been firm believers in God and in His word, and the great doers of the church have been the strong believers.

The Sunday-school lesson having been recently on

the Lord's Supper, the *Baptist Teacher*, in its lesson on the subject, asks certain questions with a view, no doubt, of fortifying its readers' views on strict communion, as practiced by the Baptists. Among others the following questions and answers occur:

Who only were present at the institution of the Lord's Supper? Ans. To whom then should the invitation to the Lord's table extend? Have we any authority to change this ordinance or its terms of admission? Why not? [Because it is the Lord's Table, and not ours.]

The first question, you will see, is not answered, and no doubt for the reason that the answer is supposed to be clearly understood by any teacher, if not by all his class. We suppose if the answer had been given, it would have been thus: "Only Christ and his disciples were present." The next question—"To whom, then, should the invitation to the Lord's table extend?"—is easily answered—to all Christ's disciples. To the question—"Have we any authority to change this ordinance or its terms of admission?" we would answer emphatically no, and for the very good reason given above—"it is the Lord's table, not ours." Therefore we dare not prohibit any of Christ's disciples from coming to His own memorial feast, any more than we would dare to invite those who are not his disciples to share in its observance. It is the Lord's table, and He has issued His own invitations and prohibitions. We do well to limit ourselves to these, and say with the apostle: "Let a man examine himself, and so let him eat of that bread, and drink of that cup."

Perhaps no better answer has ever been furnished to the question, "Do foreign missions pay?" than that given by Narayan Sheshadri, a converted Brahmin, to an audience in Philadelphia. In language as graceful as it was striking, he said:

"This cultured audience convinces me that missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathens. It was the foreign missions of Christianity that lifted them out of this estate, and gave them and you the Christian civilization and enlightenment you now enjoy. You owe what you are to Foreign Missions."

How few of us have been accustomed to look at the subject from this view-point! Our ancestors a few generations back, though not apes, were certainly heathen, and we owe what we are to Foreign Missions. Having climbed the tree of life, ourselves, let us not kick down the ladder by which we ascended so that others cannot follow us!

"WHAT THINK YE OF CHRIST?"

By Joseph H. Foy, pastor of the Central Christian Church, St. Louis Mo.

This has been the question of questions in all the ages that have elapsed since the fatal Friday on which our Lord gave up his life that He might take it again. The Jews contended that He was a blasphemer and an impostor and His ignominious death appeared to give endorsement to their affirmation. His dispirited followers were scattered and demoralized by the catastrophe of the crucifixion, and a final terminus, to all human appearance, had been reached in the career of Jesus as a moral teacher and spiritual guide. But suddenly this faint-hearted body of men, shrinking from danger and anxious to leave the role of preacher and reformer and resume the humble, yet useful, occupations which they had abandoned at the magnetic bidding of Jesus—suddenly, I say, these timid, half-hearted, irresolute men, were changed from wavering followers into lions of courage and endurance, welcoming the shock of active persecution and confronting with undaunted intrepidity the ups and downs of a career that was at once beset with imminent peril, inasmuch as it arrayed itself against every vile passion enthroned in religion, society and government. Nor was one person, after the resurrection of Christ, faithful to his trust. On the contrary the zeal and ardor that flamed out so brightly at the inception of the Apostolic Work increased in intensity and heat until it pleased God to cut the thread of life and take these ambassadors to Himself. This sudden change of heart and front in men who seemed utterly overwhelmed by the arrest, condemnation and judicial murder of their Master, is utterly inexplicable on the theory that Jesus was merely a human philosopher, seeking to propagate a new theory of morals, or, if you please, a new science of eternal life. But it is intelligible if we believe that Jesus reappeared to them; that He consoled and comforted them by this demonstration of the future life and His continued existence, and that he opened their minds to a new and broader comprehension of His mission than they had yet been able to receive through the narrowness of Jewish prejudice and pre-conception.

If Jesus saw them after death, and directed their attention to the prophecies accomplished in His death, and if the events recorded in the opening chapter of Acts really transpired, there is no difficulty in account-

ing for the radical transformation of the Apostles from skulking cowards into heroic men who counted it a joy to bear witness for Christ before clamorous mobs howling for their blood, or before more decorous bodies of wily ecclesiastics, who, in a quieter way, were even more implacably hostile than the fickle populace.

Had it been merely a hope, or a notion unsupported by undeniable facts that stimulated these distressed men to unwonted activity, there would most surely have supervened upon that unnatural stimulation a period of depression,—and fear returning with added force would have again distracted the unhappy men who had been the bodily attendants of Jesus Christ. But no one has been able to cite a single instance of apostasy among the apostles in the time subsequent to the resurrection of Jesus. They clung with singular pertinacity to the story of the resurrection and made no compromise of utterance to suit insidious yet flattering foes, nor yet in deference to keenest punishment or horrifying threat. Steadfastly, unflinchingly, cheerfully they went forward, proclaiming "that this same Jesus whom men had slain with wicked hands had been exalted to be both Lord and Christ." Men of trained perceptions and intimately acquainted with Jesus, they could not have been deceived by the substitution of some artful person in his stead. And it is indeed difficult to conceive who could have connived at such a substitution. Not the Jews surely, for it was to their interest to prevent a whisper of a resurrection, the effect of which, with the credulous masses, would be to keep alive what the popular religious parties regarded as a vile and pestilent heresy, aimed directly at their influence and authority with the people. Nor could it have originated with the cowed and affrighted disciples, for by this guilty complicity in a shameful fraud they would at once have sacrificed integrity of character, and lost that consciousness of innocence which can alone enable persons to endure unflinchingly to the end. The moral force, the earnest conviction, the fearless candor and heart-louching artlessness of all their ministrations that followed the murder of Jesus, are on this supposition, the studied stage effect of consummate actors in a huge and reprehensible deception. And on this hypothesis how is it that not one of the many actors who for long years bore the fearful brunt of the deadly hostility of the religion they had been reared to revere;—who were ostracised from all social consideration, so that they were as the filth and off-scouring of the world; who could at once have secured peace, immunity, popularity and reward by turning State's evidence against their fellow conspirators in shameful fraud; how is it that amidst such a sea of troubles not one pulled down his flag, not one lowered his banner, not one even gave forth an uncertain note; how is it that all went to brutal and bloody ends or to the death-scene passed in lonely expatriation, clinging to the assured conviction that they had seen Jesus after the crucifixion, had conversed with him on sundry occasions, had handled him, had examined his wounds, had eaten with him, and finally, had, with sorrowful, yet exultant eyes, beheld him visibly ascend to His Father and their Father, and to His God and their God? I say these circumstances, utterly undeniable by one who receives even the historical validity of the Scriptures, cannot rationally be accounted for on the supposition of fraud. Some one would have weakened amid the fearful perils that beset these inexperienced men of lowly extraction and unheroic mould. The presence of the Great Teacher removed, and necessarily withdrawn from the assistance rendered by frequent consultation in consequence of diverse fields of labor, it is contrary to all history, teaching and experience, that a fraudulent act known to so many could have remained an impregnable secret. It is contrary to nature that a known lie can furnish the motive power for a great and beneficent movement of the human mind; it is contrary to the eternal, moral and spiritual system of which, as responsible beings, we are a part, that the apostles could have remained good men, pure men, heavenly-minded men, men who kept all gross passions under law, and who were continually rising in spiritual might—

if they were compelled knowingly to repeat every day and in every sermon, in every manner of solemn affirmation what they knew to be a wilful and wicked lie. It requires but a slight knowledge of the laws that regulate conscience and spiritual development or declension in man, to be forced to the conclusion that such a life of deception would have extirpated eventually every sentiment of honor and integrity from apostolic breasts. And becoming degraded men, why, then, this chivalrous adherence to a fraudulent compact to palm off "the tale of the resurrection" (as W. Rathbone Gregg styles it) upon the people. How could this singular regard for plighted word survive in every heart under blows, stripes, stonings, imprison-

ments, wanderings, unutterable contempt, constant poverty, ingratitude of false brethren, constant and deadly hostility of Church and State at all times and everywhere? It is one of the most stupid and irrational suppositions imaginable to suppose for an instant that such a scheme ever entered the minds of the plain, untutored men who had consorted with Jesus during his earthly ministration.

[TO BE CONTINUED.]

THE TWO TESTAMENTS, OR COVENANTS.

W. O. MOORE.

There are in the Word of God two testaments, or Covenants. One of these was given by Moses on Mount Sinai, the other was given by Christ to His Apostles just before His ascension. "The law was given by Moses, but grace and truth came by Jesus Christ." We intend to state in this article the intent of the law, its inability and its abolition. We will also state when the last testament or covenant was opened, or began to be in force, and what was its efficiency.

What was the design of the law?

1. The Apostle Paul tells us that it was added because of transgression. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. iii, 19. "The law entered that the offence might abound." Rom. v, 20. That is, it was not the design of the law to exempt from condemnation absolutely, but to make the Jews see and feel the condemnation resting upon them; to show to the Jews, and the world through the Jews, that by the deeds of the law no flesh can be justified. Hence, it is called the ministration of condemnation and the ministration of death. II Cor. iii, 7, 9. "Nothing short of a long series of experiments, made under the most favorable circumstances, could satisfactorily prove to mankind their own utter inability to attain a justification and sanctification by works of law, and to demonstrate in just and adequate terms the exceeding sinfulness of sin, and the necessity of holiness as a condition and means of happiness. These and other like problems, preliminary to the full development of the scheme of Redemption were committed to the Jews, and about fifteen hundred years were allowed for their solution."

2. It is also stated, by the Apostle Paul, that by the law is the knowledge of sin. Rom. iii: 20; vii: 7.

3. It is also stated, by the same Apostle, that the law was our schoolmaster to lead us unto Christ. It had a shadow of good things to come. Heb. x, 1. The law and its ordinances "prefigured a life and a blood that could truly and justly, and honorably expiate sin."

What was the inability of the first testament? Every system of religion ordained by God has three elements through which the blessing, or benefit is bestowed, viz: The Priesthood, the law, or instructions, and the sacrifices. We will devote some space to a consideration of these constituent elements of the first testament.

1. *The Levitical Priesthood.* "If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should arise after the order of Melchizedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity, a change also of the law." Heb. vii: 11, 12.

2. *The law's incompetency.* "For if there had been a law giver which could have given life, verily righteousness should have been of the law." Gal. iii: 21. "For there is verily a annulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. Heb. vii: 18, 19.

3. *The incompetency of Jewish sacrifices.* "But in these sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. x, 3, 4.

The insufficiency of the trinity of forces necessitated the establishment of the New Testament. If these forces had been sufficient then there would have been no need of Christ making an offering for sin. "For if righteousness come by the law, then Christ died in vain." Gal. ii: 21. It may be asked: If the appointments of the law were inadequate to the procuring of absolute redemption, how were those under the first testament saved? "And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix: 15.

When was the first testament or covenant abolished? This question is answered by the following references:

* Scheme of Redemption, by F. Milligan, page 300.

Rom. vii: 4; II Cor. iii: 7-11; Gal. iii: 24, 25; Heb. vii, viii, ix, x. Col. ii: 14.

When was the new testament, or covenant opened? It was not opened before the death of Christ. "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Without the shedding of blood there is no remission. Christ must die and arise from the dead and appear in the presence of God for us before the new testament could come into force.

Christ during His ministry on earth was under the first covenant. He came to the lost sheep of the house of Israel. The ministry of John the Baptist, of the twelve, and of the seventy, was to the lost sheep of the house of Israel. Christ forbade His disciples before His crucifixion, to go in the way of the Gentiles, or into any city of the Samaritans. When He triumphed over death He delivered to the Apostles the new testament. This last will or testament, as recorded by Matthew, reads thus: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Mat. xxviii: 19, 20.

The last will, or testament, as recorded by Mark, reads thus: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Mark xvi, 15, 16. The last will or testament as recorded by Luke reads thus: "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and the remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke xxiv: 46, 47. Matthew tells what the Apostles were to do, viz: Disciple all nations. Mark tells what means they were to make use of, viz: Preach the Gospel. Luke states the distinctive features of the Gospel, viz: Preaching Christ crucified, and the repentance and the remission of sins in His name.

When Christ committed the new covenant to His Apostles, He charged them to tarry at Jerusalem until endued with power from on high. Why was this demanded? 1. The new law was to go forth from Jerusalem. 2. It was necessary that they should have the Spirit to guide them that the new covenant might be opened correctly. 3. Before the Holy Spirit came it was necessary that Christ should appear in the presence of God for us. 4. The day of Pentecost was an opportune time because on that occasion "there were dwelling at Jerusalem Jews, devout men out of every nation under heaven." The following specifications were characteristic of the new covenant and began on the Pentecost succeeding the crucifixion, when the new covenant was opened.

1. The new covenant was for all nations. No one was commanded to preach to all nations before the crucifixion of Christ.

2. The preaching of Christ crucified, as a ransom for sin, began at Jerusalem on the first Pentecost after the crucifixion.

3. Preaching repentance and the remission of sins in the name of Christ began at Jerusalem after the crucifixion.

4. No one was baptized into the name of the Father, the Son, and of the Holy Spirit, until the day of the first Pentecost after Christ's ascension.

Hence those who refer to the thief on the cross as an instance showing how we can be saved, should be told that that was before the last will or testament was opened—was before it was in force. Heb. ix, 16, 17. It is lamentable to see the amount of ignorance that many display in reference to the system of redemption. Tell some that baptism is one of the conditions of pardon, and they will immediately ask: "How about the thief on the cross?" The only answer is: He died before the new will was in force. No Jew who believed in Christ ever remonstrated against baptism being for the remission of sins. Why? The Jews had been taught under the first covenant that pardon came, or was promised, to those who obeyed God's ordinances.

When the new covenant was opened the first converts to it were from among the Jews. These converts were disposed to believe that the benefits of the Gospel were for the Jews only. This erroneous impression was corrected when the household of Cornelius were brought into Christ. These Jewish converts were disposed to believe that the Gospel did not supersede the law, but was supplementary to it. These were taught that justification is by faith in Christ, and not by the deeds of the law. Rom. iii: 28. "Certain men which came down from Judea taught the brethren, and said: Except ye be circumcised and keep the law of Moses, ye cannot be saved." Acts xv: 1. The Apostles gave no such commandments. They pronounced such teachings the subverting of souls. Acts xv: 23, 24.

The efficiency of the new testament institution. 1. The priesthood of the new covenant is perfect. We have learned that perfection was not by the Levitical priesthood. Christ, who is our High Priest, has perfected forever those who are sanctified. Heb. x: 14.

2. The law of the new covenant is sufficient. The Gospel is the power of God unto salvation. "There is

therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For law of the spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law (the Jewish law) could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. viii: 1-3.

3. The sacrifice of the new covenant is also sufficient. Read carefully the ninth and tenth chapters of Hebrews for confirmation of this statement. The blood of the Jewish sacrifices sanctified to the purifying of the flesh: the blood of Christ sanctifieth to the purifying of the spirit.

Christ is able to save to the uttermost all that come unto God by Him. If all who profess to be preachers of the Gospel would learn when the new covenant was opened, and the conditions of pardon under the new covenant, and proclaim them to the world, much confusion could be obviated, and many delivered from the power of darkness and translated into the kingdom of God's dear Son.

PUBLIC OPINION.

GAY WATERS.

Public opinion often means public despotism. He who becomes its willing slave, wears a chain the weight of which can only be told by the hideous scars left on the moral character.

Drunkness and prodigality in some communities are considered evidences of charity and benevolence. Men eringe to public opinion in the most attenuated minutae of society life.

And yet, a modified desire for public approbation seems right, and natural, and at all times safe—for when a dog wags his tail you can safely ignore his teeth. And perhaps without this *animus* of society many of its stars would be obscure?

It is a potent good as a means, but a direful curse as an end. Cicero says that of all the authors who condemned public praise, not one of them had forgotten to insert his name in the title page!

Jesus listened with eager ears to the applause which echoed over the silvery Kedron from the throng which shouted "Blessed is he that cometh in the name of the Lord." He did not condemn the praise of men, but loving it more than the praise of God.

Man's standard of right varies with the ages, and the generations; Christ's standard of right is unchanging as His love.

To love the praise of public opinion more than the love of God, often means a love of, and an adhesion to, error.

The Jewish rulers believed in Jesus but they dreaded the frown of public opinion, and skulkingly shrank from acknowledging their own Messiah. The pages of civil and ecclesiastical history are crammed with examples of men who loved the praise of public opinion to such an extent, that they lost all sterling independency of thought, and surrendered themselves the helpless victims of extinct conservatism, long since superseded by more progressive culture, and adaptive revelations.

In this way errors become consecrated to the priesthood of truth, the golden age is retarded in its march, and its most potent truths and discoveries rendered supinely inoperative.

We may adore a dead system, gem its fingers with the rings of jingling song—sprinkle the gold dust of beauty in its hair—throw a mantle of brilliant philosophy over its shoulders, and sandal its feet with tradition—but your adoration, your piteous frenzy, your burning desire for its acceptance by a progressive age shall change into the hollow mockery of despair. *The men dread to touch corpses!*—They would as soon think of building their homes on the edge of an extinct volcano, as to erect their hopes in the ashes of a superceded system.

The Christian who loves the smile of public opinion more than the smile of his Christ, is a hypocrite and a religious desolator. He practically overthrows the seeds of progress which Christ left sitting in the path of Time.

What a host of public opinion, praise-loving, moral deformities crowd along the firmament of the world's queered history!

King Saul hears a group of women praising the young red-headed shepherd boy, and his soul is instantly racked on a rack of infinite torture. He imagines public opinion is not drifting in the proper channel—selfward—and he imagines rightly. Poor, defunct Saul! Watch the gathered frown on his knitted brow as he pursues David over towering crags, and verdant valleys, and winding water courses, where the screaming eagle and kingly lion, and shadowy Arabs, slake their mutual thirst. No Sheridan rode faster and longer! Yet the sword he has made sharp on the cold steel of his heart's infernal jealousy, is crimsoned with the tide of his own life!

His glory disappeared as a cloud. Napoleon, the fame hunter of the centuries, expires a withered exile, his heart eaten by unsightly rats.

Cæsar was stabbed in the very city he had crowned with immortality.

The darkness of the middle ages can be traced back to the person of a public opinion loving elder.

It was Eve's intense desire for the good opinion of her husband and to be called smart, by the angels who visited her in Eden, that had as much to do as anything else in urging her to steal the ruddy fruit from Jehovah's private orchard—and to curse the ages with ruin.

And what if no one should reward thee
For thy undivided strife;
He's a fool who fancies flattery
Is the ultimate of life.

Of course our reputation like our roses, when called soon wither, but holiness will always command respect. FAYETTEVILLE, ARK.

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CHRISTIAN METAPHYSICS.

No student of ecclesiastical history can fail to see that by far the larger part, and perhaps the most bitter part of religious controversy, has been on questions that belong to the category of Christian metaphysics rather than on matters of faith. It is a strange weakness of human nature that makes men more positive and dogmatic on difficult and occult points that lie beyond the reach of certain knowledge, than on plainly revealed or self-evident principles; but that such is the case we believe the history of ecclesiastical warfare will abundantly show.

We have no desire to underestimate the value of metaphysical discussion. It has its place and its value. It is too much a habit with a certain class to decry metaphysics as altogether useless. This arises, no doubt, from ignorance of what is really implied by the term. Metaphysics has to do with the phenomena of mind, while physics has to do with matter simply. Aristotle, to whom we are probably indebted for the use of the term, employed it in this sense. He made the knowledge of physics the first study, and the science of mind the second, indicating that, in his judgment, the latter was more difficult than the former.

There is no question but that it requires more discipline of the mental powers, to enable the mind to look in on its own operations, classify them, and determine their relations one to another, than to study and classify the phenomena of external nature. For this very reason, in the goodness and wisdom of God, He has made our salvation to depend on facts and principles the apprehension of which does not require metaphysical accuracy. Herein has been the mistake of scholarly and zealous ecclesiastics in ages past; and we of the present generation have not wholly escaped the evil influences of this error. They have made the salvation of men and their religious standing to depend on the acceptance of propositions which, even granting their truthfulness, imply a degree of mental discipline and investigation denied to the large majority of our race.

Christianity would be ill-adapted to the wants of the age, in its ignorance and degradation, did it not consist of a few simple facts, plain truths, broad principles and unambiguous commands. Wherever the simplicity of the gospel has been ignored, and new tests of fellowship have been imposed upon men by human authority, confusion, division and strife, have been the inevitable result. The first and most necessary step in the direction of that unity among Christ's disciples for which he himself prayed so fervently, is to relegate to the category of progressive knowledge those questions which relate to the philosophy of Christian doctrine, and return to the rigid simplicity of facts, commands and promises the basis of our faith, the ground of our obedience, and the source of our hope.

There is not an agricultural association or farmers' meeting that could exist a year in harmony and unity, if, among the domain of facts and experiments relating to their calling, they should begin to dogmatize on the nature of vegetable life and growth, and to make membership in their organization depend upon having sound views on these philosophic questions! But if it were only to condition a man's admission into such organizations on his holding scientific views on the origin and development of vegetable life, what shall be said of the justice, not yet wholly obsolete, of requiring men to hold correct views on the philosophy of spiritual life—its origin and growth, and to be able to classify and correlate all the psychological states of the soul—in order to bring them within the compass of our Christian fellowship?

It is evident that a great majority of the race would have to die very soon, if they were required to master the process of digestion and assimilation before eating any food. So would the great mass of men spiritually perish, if God had made the benefits of "the great salvation" to depend on an intelligent comprehension of the vast problems which such a salvation presents.

With this caveat against attaching undue importance to metaphysical questions, and making them tests of fellowship, we wish to emphasize the value, to religious teachers, especially, of such a knowledge of the mind as is within easy reach of every student.

and of such an understanding of the order of mental acts and spiritual states as the Scriptures plainly teach or imply. Such an understanding on the part of a preacher of the gospel would save the people an endless amount of confusion, and even of despair, and would enable him often to guide a soul into light instead of driving it into skepticism.

We have been led into this line of reflection by seeing the following "query" and answer in the *Central Baptist*:

QUERY: "Do Baptists teach that regeneration precedes repentance and faith?" (1) Logically we may separate these two things; practically we cannot. (2) We believe that the Holy Spirit begins, carries on and completes the work of grace in the human heart. (3) Consequently there must, in the first instance, be spiritual quickening. (4) Now whether faith be simultaneous with or subsequent to this quickening, is a metaphysical and psychological question which no man can solve. (5) One thing however is evident, faith does not precede this quickening.

What the editor says in the first sentence of his answer, though not invulnerable to criticism, we pass by for the present. The second sentence we most heartily endorse, not because it is almost an exact quotation from the great Reformer after whom we are sometimes called, but because it harmonizes with the teaching of the Holy Scriptures. The third sentence is answered in what follows. The statement in the fourth sentence indicates to our mind some confusion of thought where all might be clear as crystal. We are agreed that it is a "metaphysical and psychological question," and ought not, therefore, to figure in the question of fellowship. We should not hesitate to extend to the editor of the *Central Baptist* or any of his brethren, the right hand of fellowship on the ground of what we must regard as a misconception of the theory or method of regeneration. But we are not yet prepared to accept the statement that the relation of faith to regeneration is a problem "which no man can solve." If faith be not the mean or channel through which God communicates saving truth and energy to the human soul for its enlightenment and regeneration, we have studied the facts and statements of the New Testament to little purpose on that point. Note a few of the many passages that might be cited, in proof of this position: "Whosoever believeth that Jesus is the Christ is born [begotten] of God."—1 John v:1. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—James i:18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."—1 Peter i:22. "Now when they heard this [Peter's sermon] they were pricked in their heart, and said unto Peter and the rest of the apostles, 'Men and brethren, what shall we do?'"—Acts ii:37.

It were a shallow objection, and wholly unworthy of a teacher of the Christian religion, to say that if men are begotten to a new life by the truth, as the foregoing passages seem to clearly teach, then it cannot be by the Holy Spirit. He who has not learned that the truth of God, the gospel of Christ, is the Spirit's instrument in effecting the enlightenment, conviction and conversion of men, has not yet mastered one of the elementary lessons in the science of evangelization. But the good news of the gospel exerts no power on the heart or conscience, until it is believed. It is "the power of God unto salvation to every one that believeth"—not to a single unbeliever. If this does not locate faith before, and make it a condition of, the new life, we are anxious to be shown why it does not. Will the *Central Baptist* kindly show us?

THE LORD'S DAY VS. A CONTINENTAL SUNDAY.

Infidelity has always hated the Lord's day, the day of rest and worship of the Christian world. The French Convention, during the Atheistic madness of the Reign of Terror, in order to destroy every vestige of the day of rest, undertook to abolish the week as a division of time, and to establish in its stead, the *decade*, a period of ten days. This attempt proved a failure, but skepticism and Catholic license have cooperated on the continent of Europe to destroy the sacred character of the day. Instead of a day of rest, a holy day, it has been converted into a holiday; a day of festivities, of revelry and license. The "Continental Sunday" bears more resemblance to the American idea of the Fourth of July, or Christmas day, than to that cherished by our fathers of the Lord's day.

Europe is invading our shores. The records of emigrant passage show that no less than 12,000,000 emigrants have crossed the sea since 1820. It is stated that the last census reports only from 6,000,000 to 7,000,000 persons in America of foreign birth; but it must be borne in mind that to these foreigners are born millions of children, who are Irish, German, Italian or Polish in everything, save the fact, that they were born

upon American soil. There can be no question that at least one third of our population is foreign, or imbued with foreign ideas. Among these ideas, held by all emigrants except those from England and Scotland, the desecration of the Lord's day holds a prominent place.

The fruit of these foreign ideas is abundantly manifest. The "Puritan Sabbath," which is perhaps the opposite extreme, is almost obsolete, and the secularization of the Lord's day has followed in its stead. Instead of being sacred to rest, to quiet and to worship, Sunday has become a day of beer-guzzling, of drunkenness, of violence, of murder, of theatrical entertainments, and of labor. Sunday laws, prohibiting all that virtually secularizes the day, exist in almost every State, but are becoming a dead letter on the statute books. In the Ohio election of last week, a question that entered into the canvass was whether the saloons should be compelled to close on Sunday, a measure to which Cincinnati, Cleveland, and other cities are sternly opposed. Recently the friends of an orderly Sunday in the city of Milwaukee quietly and mildly petitioned the theaters to suspend their Sunday evening entertainments. Though this request was only asking them to obey the laws, and was most courteously presented, it aroused a storm of indignation, and the brewing interest of the city determined on a combination to "boycott" all business men who had signed the petition.

To come home to this city of Chicago, every Lord's day, in violation of law, at least two thousand saloons are engaged in the devil's work; the beer gardens in the suburbs are in full blast, with tens of thousands of patrons; the score of theaters and concert halls fall into line in the evening. On last Lord's day Catholic societies, numbering thousands, paraded the streets to the music of brass bands, and concentrated at a point where Archbishop Feehan laid the corner stone of a Catholic institution, with the Mayor and other city dignitaries present to grace the occasion, and to sanction the contempt of law. On Monday morning the daily journals recorded the "usual Sunday murders" and affrays, the result of Sunday's debauchery. Thus we have the "Continental Sunday" in full blast.

They who sow the wind usually reap the whirlwind. If the workmen of this country only knew it they are helping to bind shackles upon themselves by aiding in the secularization of Sunday. The transition from a day of worldly amusement and debauchery, to a day of worldly labor, is a short one and has already begun. The traffic on our railroads hardly pauses on the first day of the week; great papers bring out mammoth Sunday editions; the roar of many kinds of manufactories never ceases. On last Lord's day our quiet Lord's day meditations were disturbed by the ring of the mason's trowel; as on our way to worship we passed a new medical college building, the workmen were busily employed upon its interior, and when three days later, its opening exercises took place, Chicago clergymen were present to dedicate it to God in prayer. On every hand we observe the indications that, unless this tendency is arrested, the laborer's day of rest will soon be entirely taken away. When that time comes pitiless capital, willing only to allow labor a bare living, will pay for seven day's toil no more than it now pays for six. If the toilers of this country were alive to their own interests, they would be united as one man to demand that the sacred character of the Lord's day shall be preserved.

The state of things that we have described is full of alarm. We shall not take space to argue that the "Sabbath was made for man," and that the physical, the political, the moral and spiritual well being of a people, all demand one day of rest in seven. It is admitted by all those whose judgment is worth the most, that the Lord's day institution is based upon the very necessities of human nature, and admitting this, it behooves us to inquire what can be done to counteract a tendency full of evil to our race. To this we would briefly answer:

- 1. Christian people can keep the day sacred themselves, and give to the world the power of a righteous example. They can dispense with Sunday ease, Sunday reading of novels and secular papers, Sunday visiting and amusement seeking, and can "regard the day unto the Lord."
2. All friends of the Lord's day can refuse to patronize every kind of business which desecrates the day. They ought to "boycott" the Sunday breakers.
3. They can throw their influence on the side of the laws and insist upon their enforcement. As organization is far more effective than individual effort, if every town, city and community, would form leagues for the enforcement of the Sunday laws, it would answer a great end. An individual is helpless, but there is not, probably, a community in the United States, where a combination of the friends of order could not make the Sunday laws effective.

THE CHICAGO CHRISTIAN CONVENTION.

A great Christian Convention, held under the auspices of the young men's Christian Association has just closed its sessions in Farwell Hall of this city. It has called together many great names from both sides of the Atlantic, such men as Marcus Rainsford and Charles Spurgeon, Jr., of London, Dr. Mackay of Hull, England, J. S. Smithson of Dublin, Ireland, Dr. Brooks of St. Louis, C. H. Fowler, Missionary secretary of the M. E. Church, sundry bishops of the Episcopal church and Doctors of Divinity almost without number. Probably five hundred ministers were in attendance and the spacious hall seating twenty five-hundred persons, was crowded night and day.

The object of this gathering, embracing representatives of many denominations, was to discuss the best methods of reaching the masses and evangelizing the world. It is an encouraging sign of the times that the disjointed members of Christendom should meet in council for such a purpose. It is a recognition of the need of unity of action, and indeed it is seldom that our own preachers have rebuked the sin of division or insisted on the need of union, in stronger terms than those used by some of the speakers. Mr. Rainsford of London, preached a discourse from the Savior's prayer for unity as recorded in the seventeenth chapter of John, in which he urged with great power the need of as close a union between the followers of Christ as that between the Son and the Father, and that this was an essential to the triumph of the Gospel. Christianity must swallow up sectarianism before the world could be conquered for Christ. This view received a qualified approval from many of the ministers.

No man probably administered sturdier blows upon sectarianism than Bishop McNamara, once a Catholic priest, now the leader of a revolt among the Irish Catholics from Rome. He is a man of great force of character, of childish simplicity and evidently of faith. He has proved a power in New York, and states that he has had assurances from more than a hundred priests that they sympathized with him. He claims that he is equally opposed to Romanism and to Protestant sects and aims to revive the universal church that is older than either, as it existed before the Apostasy. When asked, during one session, whether he urged his converts to read the Protestant Bible he answered emphatically "No. Nor the Catholic Bible either. I teach them to read God's Bible, the book is his and not man's, and is for all Christians alike. No sect can claim it as its peculiar property."

The utterances upon the subject of sectarianism were full of promise and indicate a strong yearning for emancipation from sectarian bonds, but there were, expressions on other subjects that prove a great ignorance of the real plan of the Gospel. We can sympathize with the urgent appeals of some of the speakers that the church should pray for power and more of the Holy Spirit; that it should seek to have the love of God so shed abroad in the hearts of the saints that they would consecrate themselves to the work of saving men, but when a speaker contends that Christ has done all his work and retired from a participation in the salvation of man; that the Holy Spirit is the great agency; that it will "get hold" of men even without the word, and that the only satisfactory proof of pardon is the feeling aroused by the impact of the Holy Spirit we have to feel that those who teach, are themselves greatly in need of teachers. There is no error held by the religious world more radical or more subversive of the apostolic Gospel than the false views of the operation of the Spirit. The apostles preached Christ as "The only name given under heaven, among men whereby we must be saved;" moderns lose sight of Christ in preaching the Holy Spirit as the all in all. The ancients declared that the "Gospel is the power of God unto salvation;" moderns declare that the Holy Spirit is the power that saves the sinner. Hence instead of impressing upon men the need of accepting and obeying Christ, they are taught to wait for some sign of the presence of the Spirit.

Yet, there was much in the spirit of the convention that was refreshing. The impression could not be avoided that many of those assembled were true men of God consecrated to his work, and ready to follow his will in all things. The Bible was held up by many of the speakers as not only God's book, but the one book which was alone worthy of human study. The reverence for its teachings was so profound that light will surely come.

- One address on "Our marching orders," gave a very encouraging view of the outlook. As a proof of the diffusion of Biblical knowledge it was stated that if a dozen murderers were selected from the station-houses and jails, it would be found that they had

though Aristotle, Plato, Confucius, and other heathen philosophers were included in the twelve. It was not true either that the heathen were too far away to be reached, for by means of the telegraph the money subscribed in America for a mission in Hindostan could be delivered to the mission the day before it was subscribed. The objection that it cost so much to convert the heathen was not well founded. All the money ever subscribed by Christian nations for foreign missions had been returned to them a hundred-fold in commerce, for the gospel had opened heathen lands to commerce as well as to religion. England had done more for the heathen than any other nation and had met with its material reward.

The speaker quoted statistics to show the wonderful development of missionary work this century. In the second decade only \$200,000 was subscribed, but from 1820 to 1830 over \$900,000 was given. In the succeeding decade this had swelled to \$5,000,000, in the next to \$8,000,000, and so on until in ten years, 1870 to 1880, they gave \$48,000,000.

OUR BUSINESS.

There seems to be some confusion in the minds of some of our patrons about where to send money for THE CHRISTIAN-EVANGELIST and the books they need. There need be no confusion. Address your letters with orders for books, THE CHRISTIAN-EVANGELIST, or Sunday-school papers to the Christian Publishing Company, 707 Olive Street, St. Louis, Mo., or to 108 Franklin Street, Chicago, Ill. If you live nearer Cincinnati than either Chicago or St. Louis, and you want books, address Christian Publishing Company, 180 Elm Street, Cincinnati, O. Books which are to be sent by express, like the Revised Hymnal, it will be better for the purchaser to send to the nearest office as something will be saved to the purchaser in expressage.

We keep a good supply of books in all these places, and we ask our friends to send us their orders. If you are anywhere near St. Louis, your orders will be filled promptly when sent to St. Louis; so of Chicago and Cincinnati. We will supply you with any book in the market, though we deal mainly in Christian Publications.

We think we can say, without boasting, that we have the best and cheapest series of Sunday-school papers published among our people, and we feel confident that you will find it to your interest to send us your orders. Specimen copies will be sent free to those who wish to examine them with a view of introducing them.

We want all our old workers and friends to give us all the help they can, especially in increasing the circulation of THE CHRISTIAN-EVANGELIST. Our expense is necessarily greater because of the enlargement and the extra work we are putting on it, and we need more subscribers to meet this expense. Brethren, we expect you to help us now, and we are confident you will not disappoint us. See special offer on first page, and let us hear from you with a good list of names.

Should this meet the eye of any one who is willing to become an agent for THE CHRISTIAN-EVANGELIST or for our books where we have no agent, let such write us at once, and we can make satisfactory arrangements which will result in good. Let us hear from you as soon as you read this. Let those who want agencies, address the St. Louis office.

Let us have a forward movement all along the line. Now is the time to commence work that we may have a good work done this fall and winter. All to the work now.

The *Christian Quarterly Review* is before us with the following table of contents:

- 1. Baccalaureate Sermon, by M. Rhodes, D. D., Pastor of St. Mark's English Evangelical Lutheran Church, St. Louis.
2. Exegesis of John xvi:8—Mission of the Spirit, by Eder G. R. Hand, Richmond, Mo.
3. The alleged Cruelties of the Old Testament, by Prof. J. W. McGarvey, of Kentucky University, Lexington, Kentucky.
4. Inspiration, by Elder H. W. B. Myrick, Kentucky, Mo.
5. The Name Christian and President Pendleton's Essay, by Elder B. U. Watkins, Cameron, Mo.
6. Simplicity of the Gospel, Part III, by W. J. Barbee, A. M., M. D., President Woodland College, Independence, Mo.
7. The Question Settled, by H. Christopher, A. M., M. D., Independence, Mo.
8. Our Altar of Incense, by N. S. Haynes, Illinois State Evangelist, Decatur, Ill.

10. Among Our Exchanges—Book Notices. When we have read more of the articles, we may speak more particularly of its contents, but we have already read enough to know that the better class of thinkers and Bible students among us cannot afford to be without the *Quarterly*. We notice too many typographical errors for a Quarterly, and the press-work is no up to the mark. The exterior or mechanical make-up of the *Quarterly* is not equal to its merits in other respects. The editor and proprietor, Dr. E. W. Herndon, promises an enlargement for the year to come, with other improvements. The patronage should be so increased as to justify the doctor in making it all that a quarterly ought to be. Price, \$2.00 per year, or fifty cents per number. Address, E. W. Herndon, Columbia, Mo.

LETTER FROM BRO. NORTON.

[The following letter we print for the benefit of those who may wish the information it gives concerning the sending of money direct to our Indian Missionaries. Most of those contributing to this work will prefer to forward their means through Bro. McLean, the Secretary of the Foreign Board, as involving the least trouble, and being quite as sure. But if brethren, not sufficiently familiar with our constituted agencies to trust them for prompt remittance, prefer to send it direct, the following letter informs them how to do it.]

ATLANTIC OCEAN, NEAR GLASGOW, SCOTLAND, September 25, 1882.

Dear Bro. Garrison: Though I have never had the privilege of meeting you, yet having heard you spoken of often, I feel acquainted somewhat with you. I received the following communication from one of our preachers in Missouri just before sailing:

"B— raised above sixty dollars for the Indian mission, and some want it sent directly to you in India. Will you tell me all that is necessary to my forwarding it safely to you?" I have replied as follows: "In order to send money direct to us in India, it is necessary to exchange it for a draft on any bank in London, England, and then send the draft to us in a letter. A draft on London can be purchased of almost any first-class bank in Kansas City, St. Louis and other similar cities. A. McLean, one of our worthiest and most devoted brethren, of Cincinnati, forwards money to us, but if your people wish to forward the money through some one in Missouri, whom they know, it is their privilege to do so. If you would forward your money to Bro. Garrison, of St. Louis, I have no doubt he would forward the money to us. Tell him plainly for whom the money is sent, and also send a postal or letter to me. My address is Ellichpool, East Berar, India, via Brindisi. Put a cent stamp on an ordinary postal, and it will come to us all right. The postage on a letter is five cents."

Bro. J. H. H. Nesslage, of 47 Wall Street, New York, is, perhaps, in a position to buy drafts on London at a cheaper rate than almost anyone I know of among our brethren.

Our party of eight missionaries are all well, and making a commencement in the Hindustani language. We expect to leave Liverpool October 7th, for Bombay, via Suez Canal, and to arrive in India about November 6th, God willing.

Yours in Christ, ALBERT NORTON.

GILBERT E. IRELAND.

While I was preaching in Southport, England, the pastor of a Baptist church in Eccles, near Manchester, having heard Bro. Moore preach, sent me a request to visit his town and preach on the subject of "baptism, as taught by Christ and his apostles." He said he wanted it preached to his people and the community as we preached it, and he was not certain that he could do it just that way, but he believed it just that way. I preached for him in the Eccles Town Hall, as requested. He filled my pulpit at Southport two or three times when I was absent. He became thoroughly convinced that we occupied New Testament ground, and applied for work under the auspices of our foreign Board. Nothing was offered him, however, doubtless for the reason that the Board felt itself unable to remunerate him. I am in receipt of a letter from Bro. Ireland, (for that is the name of the preacher alluded to), in which he says he is about to act upon the advice given him by Bro. Moore and myself, and will sail for the United States the last of this month, leaving his family in England until he finds a location. He comes to make this country his home, and to preach the primitive gospel without sectarian appendages, provided he can find a congenial field of labor here.

It gives me great pleasure to introduce Bro. Ireland to our brotherhood in this country, as a minister of fair ability, irreproachable character, and a most excellent pastor and worker in the Sunday-school. He has a small family, is a young man of perhaps thirty-five years, and his wife is an excellent worker also. He is just such a man as is needed in hundreds of our churches in country towns or villages, to visit the members, enlist them in work, build up the prayer meeting and Sunday-school, and do a good solid work for Christ. Bro. Ireland's gentlemanly bearing, and Christ-like spirit gave him a warm place in my heart, and I shall be delighted to see him located somewhere in this country, where he can preach the gospel and be maintained. As he is anxious to have a place where he can begin work immediately on arriving, if churches desiring the labors of such a man will address me, I

EXTRACTS FROM SHORT MONDAY MORNING LECTURES

IN THE PLATTSBURG COLLEGE CHAPEL.

BY J. W. ELLIS.

THE FALL.—CONTINUED.

Much has been said about the future punishment of men for evil done by them in this life. Much infidelity is published and read, preached and heard, on this subject. The doctrine of future punishment does not depend solely on the meaning of a word, nor on the strict construction of some particular sentence. Its affirmation is inwrought in the spirit and operation of the whole book of nature and of revealed Scripture.

4. Punishment is inflicted for the violation of law, and it must be according to the law violated.

The law-making power, having the power to prescribe the reward and penalty also, must indicate in what manner the penalty shall be carried out. This it has the right to do. This suggests that,

5. There must be power to enforce a prescribed law. Otherwise its enactment will present loss of time and an exhibition of great folly.

It is needless to argue propositions so reasonable and patent. The government of God is founded in perfect wisdom, according to divine reason, and on a foundation of eternal security. If it is not, then in what respects is it better than the human government? It must possess the law-making power, the right to enact law, and it must be able to enforce its execution.

6. Punishment must be, in the very nature of the case, future.

It is impossible to inflict any penalty now in a single yesterday of all the past. It cannot belong to the absolute present, because the prescriptions of the penalty of any law looks to the time in the future when the law shall be violated. When God said to Adam, "In the day thou eatest thereof thou shalt surely die," he prescribed a penalty of a law to be violated, and not of one that Adam was then violating. It does not affect the universality of the principle, whether the extent of the futurity be the duodecillion of a second or a duodecillion of ages unto eternity. Is there a violation of the law prescribed? what is the penalty? and what is the power to execute it? are the important questions. Adam, being under the moral government of God, violated a law prescribed by its king. The penalty was death, and the prescribing power being omnipotent, the question of ability to execute the law and carry into effect the penalty has never been raised. Adam died.

Sin is antagonistic to a state of righteousness. If God could allow sin to exist under his government, it would eventually overturn the kingdom of righteousness. God could not retain Adam in the image in which he was created, for then he could never look upon his creature, for God cannot look upon sin with the least degree of allowance, much less could he look upon its embodiment in man. The law must be vindicated and the integrity of God's government preserved. This could only be done by inflicting the penalty as prescribed for its violation. The death penalty inflicted on Adam transferred him from possible mortality, in which he was, to a state of mortality, to which he fell, and, in the fall, the image of God was marred. As the stream cannot rise above its source, so the human family are all in this state of mortality, and, until the marred image is renewed, cannot rise to the state occupied before the fall. The penalty was prescribed, according to current chronology, about six thousand years ago, and yet it is as faithfully and as unerringly inflicted to-day as it was on Adam. If the earth should exist as it is for millions of ages, it would be as strictly executed then as now.

Besides the penalty of this first great law prescribed for man, there are other penalties for other transgressions. Not only is the race in the aggregate to pay the demands of the great law by dying, there are other and graver considerations to be weighed by every responsible being. Each individual is personally responsible for the deeds done in the body. This has ever been true, and before the flood individual wickedness was dominant and offensive to heaven. Laws had been trampled on, and the penalty had been laid down. The people were exhorted to turn from evil; but the voice of the preacher for a hundred and twenty years sounded in vain on their dull ears. In the fullness of time the doors of heaven were opened and the fountains of the great deep broken up in the execution of a violated law.

If a spirit goes from life into the future state unredeemed from sin, how can it become a member of a redeemed and sinless state? We must not forget that the sinning part of man does not die. The transgression

disunion of these two elements presents all the phenomena we know about death. There is no destruction of these elements by the severance. Each remains indestructible. Each is assigned distinctly to its own sphere. One belongs to the objective world, the other to the subjective. The first is material, the second spiritual. These two kingdoms never intermingle so that one intrudes on the other. Hence, in the future state, where all is spirit, this body will not enter; but we shall all have a spiritual body. It is the spirit of man that violates moral law, and it is the body that may violate physical law. If the spirit of man incurs the death penalty, it is something more than a severance of spirit and body, for this will take place anyhow, but a severance between that spirit and God. This may take place here and may continue forever. It is not enough to say God is too merciful to do this. When Noah preached to the antediluvians, no doubt there were many ready to say, "Oh, the Lord of heaven and earth is not so much concerned about what we do!" or, "The great God is too good, and loves us too much, to destroy us all, because he can."

[TO BE CONTINUED.]

PRACTICAL LESSONS FROM A RURAL PULPIT.

(REPORTED BY JULIAN.)

Text: Acts 4: 2. And preached through Jesus the resurrection from the dead."

There is no fitter time to answer a very urgent request to speak on the subject of the resurrection of the dead, than on this very solemn and sorrowful occasion. This holy Lordsday commemorates the triumphs of Jesus over death. And the hopes this victory inspires are precisely what these dear friends need now in the presence of their dead. Their hearts are almost breaking, and in very grief they cry, "Shall we see this dear one again?" In mercy to their poor, broken hearts and in answer to a universal want, the Father in heaven comes to us in the language of the text to-day.

In a very brief way, I want to enjoin and urge:

1. The necessity of a resurrection. And when I speak of a resurrection, and in my judgment, when the Scriptures speak of it, I want it distinctly understood that I mean the resurrection of the body. I have no sympathy with that theory or any theory, for that matter, that is content with a simple release of the spirit from the body and that leaves the latter a broken and lifeless thing evermore under the power of death. By a resurrection I mean so much and whatever is necessary to the identity and personality of the dear one whom we will soon bury in the ground. Such a resurrection is necessary:

(1) In justice to race. Death is the common heritage of all. By no act of theirs the old and the young, the good and the bad, alike go down to the grave. However sorrowful our lot and however bitter our cup, we would evermore be content to bear the one and drain the other rather than die. Physical decay is not our choice. If we could stop this daily waste of powers and energies and check the incoming tide of death, we would. But we cannot. It is our lot to die. Not for aught we have done. But, "By man (the first man) came death." "For as in Adam all die," etc. The storm that sweeps an awful tempest over our heads and leaves ruin and desolation behind, originated in Eden and with Adam. Now, in justice to this great number over whom this mighty cyclone has passed and is passing, and whom it is tearing away from a precious life and from dear associations, and to whom it is bringing so hard a lot, God proposes to restore them to life. "So in Christ shall all be made alive." The death is universal and is caused by Adam. The life or resurrection from the dead is universal and is caused by Christ.

(2) The complete salvation of the righteous necessitates the resurrection of the dead. To my conception the salvation of the spirit is only a partial salvation. Other than this does not answer a very pressing want of which I am greatly conscious. In this body, under the inspiration of Scripture teaching, I have endeavored to glorify God. Body and spirit are united in this grand endeavor. They belong to Him. And though the former will become the captive of death I am "waiting—and am taught to wait—for the adoption, to wit: the redemption of my body." Besides, the widow's son died and Lazarus died, and they were raised from the dead. And this indefinable something called a spiritual resurrection is in no sense a counterpart of this. Then, and not until Lazarus "came forth" in body from his grave, did the sisters realize their

dear departed loved ones' resurrection.

clothes and standing in the presence of these hitherto-bereaved sisters, is he. In no Scripture sense had he risen before this. In so far as restoration to the life and its blessings forfeited by the sin of Adam are concerned there is nothing beyond this. For this release from death are God's buried children "waiting." For this "redemption of the body" they have in sorrow dressed for the tomb, do these dear friends wait to-day, and in the hope that "all who are in their graves shall hear his voice and shall come forth," do they commit this treasure to his keeping. And the dead share this hope. "In my flesh shall I see God." I must praise him in this body. It may be hid in the waters or burned to ashes or buried under rocks. No matter. The sea will give up its dead and the grave and the unseen will give up their dead. Thus redeemed and my "vile body fashioned like unto his glorious body," I will praise his name in song forever more.

3. A resurrection from the dead is possible. The Grecian philosophers of Paul's time objected to the teaching I am urging, as many do now. They inquired: "How are the dead raised up and with what body do they come?" They said, this body is material. The particles composing it are all the time being superceded by other particles, so that in a few years the body will be an entirely different one. And death is simply the dissolution of the body. Its fluids and gases go off into the atmosphere. Its solids percolate through the ground, mingle with the great mass of nature's elemental resources, recombine with other elements, with which they have affinity, and so form other bodies. Now, how is it possible for God to raise the body the particles or solids of which have entered into the composition of so many bodies. Paul proceeds to answer this objection by calling attention to the wonderful displays of God's power as seen in the creation. For example, He makes one star to differ from another star, yet he made them all. He makes a body of flesh for bird and fish, yet in their habits and the elements necessary to life, they differ. He gives to the seed that is sown and dies a new life, but to every seed its own body. "So," he argues, "is the resurrection of the dead possible." If God, the Creator, can do such wonderful things, he has the power to raise the dead and so preserve their identity. Who can doubt it? If, as many doubt, the particles that make your body are changed every ten years, so that a man living thirty years, has had three bodies and his identity not destroyed, may not God give him another one, similar in nature and identical as to matter, but so wondrously arranged as to be immortal! Yes, my friends, you will have your dead again, and in the new world, "know as you are known."

THE ILLINOIS MISSIONARY CONVENTION

It was a great pleasure to be there. Everybody at the Convention agreed upon that point. It was a source of encouragement, too, and everybody went to their homes feeling that there was a bright side as well as a dark one to the work in Illinois. Indeed, this seventh annual Missionary Convention, meeting at Macomb October 2-4, in the opinion of those who had attended similar meetings in the State, was of unusual interest and promise. For magnitude of work to be done, Illinois is second to no State, and this Convention seemed ready and eager to grapple with the great problem of building up Zion as never before. If the expression of brethren from all parts of the field, is any index of the real status of affairs, the churches are arousing from their lethargy and preparing for better and more earnest work. The results of the last missionary year, as gathered from the reports of the Board and Evangelist, show a renewal of life and zeal among the churches; but they are far from assuming an activity, commensurate with the needs of the cause.

The Convention was fairly attended by the preaching brethren of the State. But there were many whom one would hope to have seen at such a gathering, who were conspicuous for their absence. They ought to have been there. If this is the work of Christ, or if the work of Christ is in any sense blessed through it, there should be a greater responsibility felt in the matter on the part of every preacher. Of the three hundred men devoting all or part of their time to the work of preaching in the State, only about seventy-five were present, and aided in the solution of great problems which are to tall what the work of next year and the future of the church in this great State are to be. We may not recognize the fact, but the missionary spirit that goes out from these conventions, is the power that moulds church work and enterprise. We say this, because we believe its importance should call for greater sympathy and attention from

FAMILY CIRCLE.

THE EMPTY NEST.

Two little graves—two fair white stones,
And now I come to them again.
The breeze through tree-tops gently moans,
And yonder waves the ripening grain.

And I am here with loving hand
To deck once more their lowly bed;
Once more on this dear spot I stand
With fragrant flowers for my dead.

The tall sprays at their head
Doth not a single blossom show,
And soon the trees their leaves will shed
Upon the waving grass below.

The evergreens that stand so near
With their dense boughs my treasures screen;
The wintry winds so cold and clear
Can never strip them of their green.

An empty nest half hid from sight
Rests lightly on a low green bough;
Long since the birds have taken flight;
They sing in distant regions now.

Two little graves—two darlings flown;
Rest lightly on a low green bough;
Two angels more around the throne;
Two aching hearts on earth remain.

—The Watchman.

THE CHRISTIAN HOME: ITS HABITS AND FURNISHINGS

God made man to enjoy home and placed him in paradise. Sin unsettled him and expelled him from this abode, sending into the world a homeless fugitive. The gospel undertakes the beneficent work of substantially restoring to man his forfeited and lost heritage. An intelligent, sanctified, Christian home is the type of preparation for the better home in heaven. The habits and furnishings of the earthly home will, to some extent, no doubt transform and mould us for the heavenly home. The hand that fosters childhood, molds manhood and carves history. Childhood is a summit from which opposite trickling dewdrops originate divergent rivulets, then rivers that here sweep down the vale fruitifying the plains, bearing commerce on their bosom, but there the rushing torrents that bear the spoils of wrecked industry and blasted hopes. So childhood gravitates by diverse influences and circumstances, here flowing on to fortune and honor, there rushing madly to dissipation and dishonor. It is a startling fact that home surroundings furnish such diverse molding and determining circumstances and influences. The imitative and imagery of childhood give picture and potency to every phase of home life, both of spirit and action, photographing their likeness with artistic accuracy, whether with lovely symmetry or deformity. How considerate and select then should be home manners. Refinement, thoughtful courtesies, scrupulous integrity, order, industry, benevolence, generous appreciation of others' motives, interests and actions, deference to superiors and reverence for the aged, sympathy for the indigent and afflicted, charity towards the infirmities and errors of others. Such home training as a rule will develop magnanimous and charming family character. But lack of such amenities finds counterpart in childhood marred, and manhood warped, like a gnarled sapling, a scarred tree by the roadside, hacked and overrun, until they are known only as worthless lumber.

Home furnishing is certainly not second to the first in practical importance. Indeed it has much to do in molding and modifying the former. Every manner of home furnishings contribute its quota of influence of some sort. The apparel, food, house-furnishings and surroundings, the style of furniture, library, cabinet, wall ornaments, out-buildings, shade trees, flower-mounts, fountains, walks, etc. If all are in good taste they exert a right influence upon the character of the family. And it is well worth the cost to make home convenient, tasty and attractive. If it can not be expensive and stylish it may be orderly and tidy, and if not grand it may be cozy and homelike. So much for the physical appointments of home, which, though secondary to other interests are by no means insignificant in their influence upon the attachments and manners and even the character of home life.

The character of the reading, like the character of the company we welcome and court, molds and imprints young minds with its own sentimental and moral likeness. A heedless and penurious policy are alike to be deprecated. Young mind craves knowledge as the body craves food; and if mind is the man, mind should be fostered and cultured with the elements of model manhood. And to neglect or deprive is to dwarf the mental power. To furnish the mind with what is

Artificial stimulants are as deleterious to the mental as to the physical. But how often that fact is overlooked or ignored. Parents would be shocked at the thought of poisoning and thereby destroying the health or deforming the persons of their children, but, alas, how few are wary of the mental poison to which their children are exposed. The reading markets are inflated with artificial, sensuous and sensational and slang publications, highly embellished and extravagantly advertised, enchanting the imagination, inflaming the passions and debasing the morals. Alas, how many begin the alphabet of vice with dime novels, police gazettes and the like who close their career in a felon's cell or by the hangman's halter. Nor is the discrimination of such prints limited to the trade. Too often parents are indifferent to what they lay upon their own center-tables. They buy books for the embellishments or it may be bewitching stories. They buy papers for the news and market reports, heeding nothing beyond. But publishers have an ax to grind. Sensational stories, advertised in other columns, fall under young, quick observing eyes; curiosity is excited and a morbid appetite kindled that will not be satiated short of procuring (and it may be by stealth) the wonderful story and tracing the last sentence. Thus too often parents furnish the fatal bait that blasts virtue, vitiates the taste, enfeebles and deforms the mind and blights the hopes of their children, and they are left to bitter regrets and unavailing sorrow when too late to undo the mischief of their own heedless neglect or reckless folly. Such a picture of home history is a sad one, but as true as sad, and, alas, quite too common. I am glad to advocate and reiterate a wiser home policy. With solemn emphasis I admonish parents to guard with sleepless vigilance the reading of their children. Spare neither attention nor reasonable expense to furnish the family with first-class reading matter, and that of a character and style that will suit their tastes and command their respect, remembering that young eyes like to see new, well-finished books, and as well like to quaff fresh, gurgling fountains. Good periodicals are a golden currency, and good books are a mine of wealth. No parent can afford to forego putting such treasures into the possession of his family and especially at the risk of their being pre-occupied with other and questionable reading matter. Too often we see plenty of reading matter with the entire absence of religious literature; and we meet the ready excuse, Why, we are not able to subscribe for religious periodicals, other papers we must have. My reply is at hand: Friend, you can not afford to deprive your family of that kind of reading for any possible money consideration. Good principles and moral character are not to be estimated for dollars and cents, and these are to a great extent formed by good reading. As you would cheerfully be at cost to sustain your family in good society, so wince not at the expense of giving them such mental furnishings as will best insure them sound principles, chaste thoughts, refined tastes, and a high-toned, virtuous and religious character. Better by far curtail expensive indulgences and pleasures of sense. Excuses for depriving a family of valuable reading matter because of the expense, comes with ill grace from such as daily expend dimes without reckoning upon their debased appetites. How much better or parents to set the manly example of self-denial, of virtuous abstinence, and to appropriate the proceeds to the culture and comfort of their families. If such a reform policy were to obtain with every family in the land every home might be a palace and every inmate a noble. Stanch but the enervating drainages, and the current of noble, robust life would flow with increasing force to invigorate, resuscitate and elevate every rank of society, yes, and would flow out upon the barren wastes of sin-stricken lands to make them homes of plenty and happiness.

Virtuous, frugal retrenchments upon only dissipating superfluities might make every home a college of scholars and every college a university endowed and thronged. Oh for the ring of old puritan metal in every household in the land; then might we hope to see a nation of kings and priests, a nation with peerless prestige in—

"The land of the free, and the home of the brave."
HUMBOLDT, NEB. A. BRIGHAM.

Of all preaching, in our ordinary pulpits, and on common occasions, apologetic preaching is the poorest and weakest. The minister or the Christian who is constantly defending Christianity is sure to leave the impression that it needs to be defended. The best defense of our holy religion is the preaching of the great central truths of the gospel by the lips and the lives of Christian men from the pulpits, in the pew

OUR BUDGET.

On to Lexington—is the cry this... It is a great time now for gathering... Wanted at this office:—A double compound pressing and squeezing machine...

much attention and sympathy just now, at the hands of those who should be most interested in having him brought to justice... Bro. Thomas of Hiawatha Kan. writes: Bro. F. M. Green was with us three days on his way home from the State Meeting...

tion on this great and all-absorbing question of domestic happiness, public peace and national honor and integrity... The editor of the Texas department of the Old-Path Guide, speaks thus facetiously of what we regard as a very solemn warning to certain clerical gentlemen...

College is still increasing. Nearly all the students are in some of the regular college courses... The list of "irregulars" grows smaller from year to year. One of the most interesting features of our college home is the "Student's Prayer Meeting..."

are enjoying peace and a good degree of prosperity. J. Z. TYLER. MISSOURI. St. Louis, Oct. 13.—I had the great pleasure of addressing the brethren of the Fourth Christian Church on Sunday evening, Oct. 8...

work is moving on very pleasantly. I am giving half my time to the county work. We have just closed a very pleasant meeting at Mount Olivet, Montgomery county, near the Callaway line...

one to please the eyes of attendants at that church.—Davenport Myrtle. Marshalltown, Oct. 2.—The Annual Meeting of the churches of Marshall town was held in this city, beginning Friday at 2 p. m., Sept. 29...

one were, Thomas Vance, W. H. McGinnis and the writer. To Bro. Vance is due the credit of having arranged this meeting. The Silver Creek church seems to be on the stand still, if even it is doing that well...

CHURCH NEWS.

"I have planted, Apollus watered; but God gave the increase. So neither he that plants anything, neither he that waters, but God that giveth the increase." 1 Cor. III: 6, 7.

FRANCE. Paris, Sept. 26.—On all sides around us are coming the cries: "Come come over and help us." At the capitals of Maine and Normandy, Le Mans and Rouen, are open doors for the entrance of primitive Christianity...

Winnfield, Oct. 3.—Bro. D. M. Grandfield and myself have just closed a 12 days meeting at what is known as the Wilson school house, about 8 miles west of this place...

Montrose, Oct. 8.—At my last meeting at Johnston I immersed 1 lady, also at my last meeting at Oak Grove I immersed another lady, and on next Saturday I expect to begin a protracted meeting at Oak Grove...

Richmond, Oct. 10.—Last week I held a series of meetings with the church at Bowling Green, resulting in 35 conversions. At our regular service in the Seventh street church in this city last Sunday, 5 persons made the good confession and were baptized...

Frankford, Oct. 10.—In a meeting just closed with the church at Hays Creek, Ralls county, including the first and second Lord's days, 4 made the confession and were baptized.

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MISSIONARY TOUR IN MINNESOTA

I wish to write, for publication, the result of a missionary tour made through some of the western counties of this State (Minnesota) during the months of August and September last.

Thanks to the Woman's C. M. S. for their liberal appropriation to the support of this special work.

Passing by minor events by the way, I shall mention only what is of more general interest.

The objective point in this tour was Canby, a flourishing R. R. village on the C. & N.-W. R. R., nine miles from the State line, in Yellow Medicine county, Here I found Bro. A. Morrison, the enterprising editor of The Canby News busy in his sanctum, who kindly offered his horse and buggy, and to furnish a driver, to convey me to Antelope Hills, a distance of some eight or ten miles north from Canby, and where there is a flourishing settlement of disciples, formerly members of the Pleasant Grove congregation. On reaching there, I found them busy in their fields taking care of the bountiful crops with which they are abundantly blessed this season. I remained with them several days, visiting from house to house. All expressed great satisfaction with the hope of being organized into a Christian congregation, in which they could do more effectual work for the Lord. Finding suitable material for officers (men of proper qualifications) on Lord's day August 20, 1882, they were organized for work under the name of Antelope Hills church, with a membership of 22 names, Bro. V. M. Sandborn, elder; Bros. Morrison and Burlingame, deacons; Bro. Todd, treasurer, and Bro. Cordy Sandborn, clerk. They have a Sunday-school in a flourishing condition, Christian Bible lessons, etc. Bro. Sandborn immersed a very intelligent young man a few Lord's days after they were organized. We expect a fine influence to go out from this intelligent little band of Christian workers. They will be pleased to welcome any good preaching brother, who may chance to pass that way.

This is an inviting country, and offers rare inducements to settlers. Any of our brethren wishing to locate in the West, may do well by looking here instead of going farther.

Our next work was in Red Wood and Renville counties, where we hope to effect a cooperation between the brethren scattered through Renville county and those of the town of Red Wood Falls with a view of sustaining a preacher between them. In this work Bro. H. H. Abrams, of Iowa City, rendered good service. The prospects are favorable for him to be employed in the work, for a year or more.

From Red Wood Falls I went to Iberia, a small village in Brown county six miles from Sleepy Eye, to which place Bro. Abrams had gone a few days previously. On arriving at Iberia I found an interesting meeting already in progress. Bro. and Sister Fred Benham, formerly of Cass county, Indiana, but for more than a quarter of a century residents of Minnesota, were among the early settlers in this part of the State, removing from Houston county in 1864 or 1865.

Finding no disciples here, and ready always to lend their influence to the support of religion and morality, they gave their assent and cooperation to every movement calculated to promote these ends. Always, however, with an avowed understanding that when the proper time arrived for building on the true foundation—the Bible alone—they would be first to embrace it, and "leave all to follow" that way.

It is therefore not surprising that we find in this community an earnest

of whom they had so often heard Bro. and Sister Benham speak.

We remained there ten days, preaching both publicly and from house to house; a profound interest prevailed throughout the entire time—resulting in the organization of a church of a dozen or more persons. Six persons made the good confession and were immersed, the others had been immersed. A rich harvest, ripe for the sickle, is awaiting the reaper in that neighborhood. Who will be the reaper?

Fraternally,
JOHN TRUAX.
MANDORVILLE, Oct. 9th, 1882.

REPORT OF STATE EVANGELIST OF WISCONSIN.

Your Evangelist submits the following report for the year just closed:

We feel thankful to God for the health and strength he has given us to labor during the year. One more year has been numbered with the past. If our work has been in the Lord, we should not regret that the years are so swiftly passing away, for we are thus brought nearer our eternal reward, and nearer that grand meeting where partings are no more. We have made quarterly reports to the G. C. M. C. and have frequently reported our work in our papers, and it is not expected that we give more than a general outline to this convention.

We have not found Wisconsin an easy field of labor, nor do we expect to find many such fields in this age. We have found some discouraging things in the churches we have visited, but no more than we might expect when we consider the small amount of work that has been done, and the way in which the churches have been managed. We have found many things to encourage us, and many earnest brethren, ever faithful to Christ and the grand plea that we are making for the union of God's people. We have certainly done as much or more than any other religious body in the State, with the same amount of means, and "we should be steadfast and unmovable, always abounding in the work of the Lord, for as much as we know that our labor will not be in vain in the Lord."

At the close of my report last year I submitted the following recommendation, among others:

That churches located at important places, such as Waupun, Platteville and Viroqua, be assisted so that they may be able to have a preacher living with them, to labor all his time in the gospel. Our convention by a unanimous vote, adopted that recommendation, and I have tried faithfully to work to that end at the places mentioned.

PLATTEVILLE.

At Platteville I preached twenty-five sermons, and visited from house to house. We had some additions to the church and succeeded in locating Bro. Henry Burton, of Michigan, to preach all his time there and at Georgetown. He has been laboring there some time (several months) with fair attendance, and a good Sunday-school and prayer-meeting. I assisted in raising some money to build a new house of worship at Platteville. They are now engaged in building and expect to occupy it before many months.

WAUPUN.

I went in February to Waupun to assist Bro. Morrison and the church in a meeting. We had an excellent prospect for a good meeting, when I was compelled to yield to a vaccinated arm and return home. I found Bro. Morrison had gained the reputation in that city of being an earnest worker, and the church willing to make sacrifices for the cause of Christ. They acted with wisdom in retaining Bro. Morrison as their preacher for another year. They are repairing their excellent

VIROQUA.

I preached sixty sermons in Viroqua, county seat of Vernon county. Had a successful meeting. Visited nearly every house in town. The church was lifted into new life, and Bro. Florence Reese was located to preach for them all his time. They have continued to have a large attendance at all their meetings. Bro. Reese seemed to be giving good satisfaction, but we are sorry to report that he recently closed his labors with them. We are glad also to report that they intend to have some one else soon, and go on with the good work.

RICHLAND CENTER.

In January I went to Richland Center, county seat of Richland county, and preached thirty-three sermons. There had been a congregation a little over two miles from Richland Center, and a good house of worship was there still. There was no meetings held in the house except a singing school. A number of these brethren are excellent singers. When I began in Richland Center they said and done some provoking things; but I had learned that the Christian should be "not easily provoked" and I endeavored to provoke them to zeal and good works, and hope I succeeded. A small band of brethren were gathered together in Richland Center, and some new members were added, and they pledged themselves to meet alternately with the country congregation and keep up social worship on the Lord's day. Bro. John Hind, a man of wisdom and many years' experience, has located there, and is preaching for them and at other places in the county. I held protracted meetings at Mill Creek and Spring Valley in Richland county, and at Sugar Grove in Vernon county. Had some accessions at each place, and succeeded in getting each congregation to employ a preacher part of his time. Mill Creek and Spring Valley working with Richland Center, and Sugar Grove working with West Lima congregation, according to resolution.

I went on a missionary tour in June to the lumber regions in the northern part of the State, visited Eau Claire and preached two sermons in the Baptist church, found fourteen members. We once had a small congregation started at that place. They paid some money for a lot on which to build a house of worship. When Bro. Hazzard went away about two years ago, there was a debt of \$325.00 unpaid, and the lot was lost beyond recovery. I searched the records and found the lot had been sold this year for \$1,000 and sold again for \$1,100. Isn't that provoking? We expect sometimes to try again at Eau Claire with more help and better success. I also visited Wilson, Hersey, Brookville, Bloomer, Boyd and Edson, all towns in that part of Wisconsin, and preached some at each place. Found a few brethren at each place, but no preachers and no work being done. We never had much work done there. It would be a good field for some one who is willing to be a pioneer. I boarded with a saloon keeper at Boyd. (I mean by that I boarded at the house of a brother who was boarding the saloon keeper.) It was the best I could do at that place. That was not as bad as the Presbyterian preacher who went to the next town and had to stop with a brother in the church who was keeping a saloon, and who went with him the next day to inquire into the spiritual welfare of the brethren. At Edson I succeeded in getting a band of brethren, numbering eighteen, to go to work, and they are building a house of worship, and have since written that they expect to have it in condition to hold meetings in soon. I was absent on this missionary tour thirty-three days; preached twenty-seven sermons, collected \$45.00.

RECOMMENDATIONS.

- 1. That churches located at important places, such as Platteville, Waupun, Viroqua and Richland Center, be assisted by the Evangelist, when necessary, so that they can retain preachers to labor with them in the gospel.
2. That new churches be organized as fast as we have the assurance that they can be sustained, and that an effort be made in some important city in Wisconsin during the coming year.
3. That churches in employing preachers be requested to invite those who can come well recommended, and no others.
4. That all our churches be taught, by all our preachers, elders and deacons, to contribute of their means for missionary work.
5. That we make an earnest effort in each community where we are represented to extend the circulation of our religious papers, to distribute tracts, and to encourage young men to prepare for the ministry.
6. That we make an effort immediately to start a "Permanent Fund" to sustain an evangelist in Wisconsin.

August 27th I began a meeting at Retreat, in Vernon county. We had a large

sermons. We had a number of additions to the church. We started a subscription to build a house of worship. They had been talking of building for twenty-five years, and have been meeting in a school-house and M. E. church. We had a sufficient amount subscribed to induce the brethren to proceed with the building. A committee was appointed, and they will begin the work soon.

The third Lord's day in September I attended the District meeting in northeastern Illinois, at Garnea. We had an excellent meeting and good attendance all the time. We pleased with the representatives of the different churches there to work together in employing preachers, as they would die unless the gospel was preached. Some good resolutions were formed, and we hope some of the churches will revive the work of the Lord. Bro. Grafton labored with me in the meeting. He is a good man and all things passed off pleasantly, and we trust profitably. I preached three times Saturday and three times Lord's day, and received a collection of \$25.00. I visited Bethel church, near Mineral Point, and Wiota church during the year; had little success at either place and resolved I would not go again, unless I went to board awhile with the brethren and hold them a meeting. Spending one Lord's day with churches in the condition I found those, will not avail to strengthen them for the work they should do.

I held a basket meeting at West Lima, the home of Bro. G. G. Hamilton. Had a pleasant meeting. Held one also at Mt. Tabor, in Vernon county. At that place I ordained Bro. David Jones, one of the elders, and a preacher of the word.

I will not enter further into detail, but present the following summary, which will give you some idea of the work done during the year:

Number of sermons preached during the year, 266; number added to the churches by baptism, 60; number reclaimed and from other religious bodies, 61; total additions, 121; number of churches visited, 16; number of places visited having no church, but scattered brethren, 11. Number of religious visits: Visited nearly all the members at places I have preached, and many not members. Number of church officers talked with concerning their work, all of them at churches where I have held meetings. Number of preachers located: We have retained all our preachers in the State, and added three to the list. Assisted in raising to build new houses of worship, \$1,805. (More has been added to this sum, and we are erecting three new houses in the State.)

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G. L. BROOKAW.

SOUTH WEST MISSOURI CONVENTION.

The S. W. Mo. conference of the M. E. church south has just closed its annual session in this city. It was composed of intelligent and earnest men and women from a territory of forty counties south of the Mo. River, and representing a membership of about 19,000-112 of whom are preachers. I was a close observer most of the time, and have noted a few points which may be profitable to your readers. 1. Punctual arrivals and patient staying. By the hour of opening a large majority had arrived, so that the very first session was full and enthusiastic. All know the advantage of a "good send off." After the first night, Bro. Hunter our Methodist pastor, ceased to meet the trains because so few were late. This was good. But that which is better was that though the conference continued six days almost every one remained to the close.

2. The session included one Lord's day. I am sure our State conventions would be improved by imitating this example. The people who entertain these large conventions certainly are entitled to the greatest possible local benefits. The pulpits of the city, as well as some in the "regions round about," were filled by their best talent, and thus were we paid in spiritual things for that which we administered in carnal things. Some of the preaching was especially good. Not only were we benefited but the preachers themselves had a little needed rest, for it is rest even to preach under such circumstances.

3. Missions. True to their history, they brought up a grand missionary report. The 19,000 people paid about \$6,000 for mission. This is a grand showing and the God of all the world will continue to bless a people who are so faithfully laboring to carry out the commission of his Son. Could our people, 50,000 strong, do as well we would raise more than \$15,000 a year in this State alone. Much as we may fault their theory on some things, we can but commend their practice, and for one I would rather be faulty in theory than in practice. One item in this mission work I would emphasize: They are helping their weak churches in important places, such as Carthage, Rich Hill, and Sedalia. The wisdom of such a course I am glad to know was recognized in our last mission convention.

4. Church extension. Though this item might properly come under the head of missions yet I name it separately because of its vast importance. For one year they have been raising a church extension fund and have several hundred dollars as a beginning. I am satisfied that if I had a few thousand dollars at my command that I could use it in this way in this growing portion of our State so as to bring us a larger income than can be expected from any other investment. By all means let us have such a fund. A dozen places almost in hearing of my voice are sadly needing a few hundred dollars to complete their houses, and what is true here is true largely almost every where.

5. Temperance. They passed a strong prohibition temperance resolution. This resolution elicited a warm discussion, not that any one was opposed to temperance or even prohibition, but some of their strongest men thought it might be construed as a political measure and therefore wanted to pass no resolution on the subject but let the discipline voice their sentiments. But even Drs. Prottman and Mathews and Judge Holmes, with all their eloquence and influence, could avail nothing, for the temperance question is the question of the day, and the resolution passed.

6. Guarding character. As is well known, at such conferences the moral character of each preacher is passed in review before his brethren. I was of opinion until now that this matter was more formal than

indorsed by them whose moral character would not stand a severe test. So fixed were they at this point that Dr. Woods of Kansas City felt it necessary to make an earnest speech pleading that this judgement might be tempered with mercy. Such an extreme of course is possible but I believe very improbable. Where one error is committed on this side scores can be found on the other. What another profitable lesson for us! How many men among us whose characters are rotten, and who can be trailed from place to place by the stench they leave behind them, are recognized as worthy preachers by many of our churches? I knew a man not a great while since, excluded from the church, who went to another congregation in the same county and only a few miles from the place of exclusion, and was readily and heartily endorsed as a preacher. This is one of many examples of a ruinous wrong among us. Will not some of our wise and experienced brethren counsel us on this point?

7. Woman's work. The Methodist women, like our own, are doing nobly for God. No two modern movements in the church are so full of promise as the movement among our women and children. God bless them both. The women of the Methodist Church South have a paper of their own. Dr. Kelly, of Nashville says he tried to dissuade them from the undertaking telling that they would get in debt, that those men had tried it and got in debt; but no use; they said they wanted a paper and they would have a paper, and when a woman will she wills, and so they had a paper. And what is specially strange about it is that it paid from the very beginning, and now after only a few years it yields a neat sum for missions.

8. Old preachers. One more item I name. The tenderness and most impressive thing of the entire conference was the retiring of old Bro. Minshall to the superannuated list, there to be cared for if need be in the evening of life. Having worn himself out in the service they tell him to go to the rear and await the final discharge from the army of Jesus, while younger men not only fight the battles but stand pledged to feed and clothe and care for him while life shall last.

They do not treat him as some merciless men treat a worn out horse—turn him on the commons to die, but like a merciful man, when no longer able for active service gives him the warmest stall and the kindest care, because of what he has done.

Brethren, it is a burning shame that so frequently our noble old pioneers who have done so much for us, spend their last days in want and then have their sensitive spirits crushed within them by seeing themselves published in our papers as paupers, begging of their spiritual children a few crumbs upon which to subsist the little while they have to stay. I rejoice to know that the Lexington convention also felt this want and began a movement looking to honorable and Christ-like conduct in behalf of our aged heroes.

Such are some of the impressions received from this splendid conference. Some other things I did not like so well, but of them I speak not, for I would rather praise than censure. M. M. Davis. NEVADA, Mo., Oct. 3, 1882.

Somebody's Child. Somebody's child is dying—dying with the flash of hope on his young face, and somebody's mother thinking of the time when that dear face will be hidden where no ray of hope can brighten it—because there was no cure for consumption. Reader, if the child be your neighbor's, take this comforting word to the mother's heart before it is too late. Tell her that consumption is curable: that men are living to-day whom the physicians pronounced incurable, because one living had been almost destroyed by the disease. Dr. Pierce's Golden Medical Discovery has cured hundreds; surpasses cod liver oil, hypophosphites, and other medicines in curing this disease. Sold by druggists.

GOOD BOARDING. When any of our friends come to the city they can find good board and lodging

NEBRASKA.

—T. B. Edwards is preaching monthly at Johnson.

—J. H. Stark reports two additions at Savannah, one by immersion.

—Annie M. Saunders is on a missionary tour in the southern counties.

—I am informed—I suppose reliably—that W. P. Shockey is dead. He was widely known as an adventist preacher of ability.

—L. J. Correll has secured the Congregational house in Weeping Water, a growing town in Cass county, for a series of meetings.

—Mrs. M. C. Barrow, of Laramie City, Wyo., is visiting in Tecumseh. Her little boy calls me "ganpa!"

—Chas. Rowe held a meeting of several days at Nemaha City, with one addition. —B. F. Evans, of Roseland, writes for aid for a congregation of fourteen members, recently organized in Adams county, twelve miles southwest of Hastings. B. F. Byerly is preaching for them monthly.

—J. H. Stark, of North Bend, has disposed of his house and will seek a new field of labor. He is willing to preach and teach school. He is a competent teacher and preacher, and a good man.

—I lately spent a week at London, where I held a very successful meeting, and planted a church in March, 1866. I had not visited this congregation for about ten years, and but few of the brethren with whom I was once so intimately associated, remained to greet me. Father Winters, brother and sister Bacon, brethren West, Chapman, and others, have fallen asleep, and others have moved away. Our literary sister, Jennette Hardig, the children of Bro. Winters, now grown into intelligent Christian men and women, and a few others, remain to remind me of days long since. We had a large audience and fine interest during the last few days of the meeting, but was obliged to close on account of the State Convention.

R. C. BARROW.

BOOK TABLE.

CALVINISM NOT OF GOD, by Wm. Thompson. St. Louis: John Burns. Price in paper, 20cts.

This is a treatise of 100 pages on Calvinism, proving that it is not taught of God. This little work is well written, and will be of special interest to those who want to know what Calvinism is, and the difference between it and the Bible.

THE ALBUM WRITER'S FRIEND, compiled by J. S. Ogilvie. New York: J. S. Ogilvie and Co. Price in paper, 15cts.

This book comprises about three hundred selections of poetry and prose, suitable for writing in autograph albums.

LECTURES ON EVOLUTION, by Thos. H. Huxley. New York: J. Fitzgerald and Co. Price in paper, 15cts.

This is number thirty-six of the Humboldt Library. It contains forty-eight pages of double column matter, and is sent post paid, for the small amount of 15cts.

MENTAL PHILOSOPHY, by Asa Mahan, D.D., LL. D. Chicago: S. C. Griggs and Co.

This is a book of nearly 300 pages, well written, and well arranged. It treats the subject of Mental Philosophy vigorously and clearly. It is one of the best works on this subject we have seen. It is divided into three parts, and treats of the Intellect, the Sensibilities and the Will. Much care is taken to simplify things, so any one accustomed to thinking on such subject, can understand the author. We predict for it a large sale, and a welcome to many homes.

WIDE AWAKE for October has been received, and is as bright and sparkling as ever. It is always welcomed by the

STRENGTH

to vigorously push a business, strength to study a profession, strength to regulate a household, strength to do a day's labor without physical pain. All this represents what is wanted, in the often heard expression, "Oh! I wish I had the strength!" If you are broken down, have not energy, or feel as if life was hardly worth living, you can be relieved and restored to robust health and strength by taking BROWN'S IRON BITTERS, which is a true tonic—a medicine universally recommended for all wasting diseases.

During the war I was injured in the stomach by a piece of a shell, and have suffered from it ever since. About four years ago I brought on paralysis, which kept me in bed six months, and the best doctors in the city said I could not live. I suffered fearfully from indigestion, and for over two years could not eat solid food and for a large portion of the time was unable to retain even liquid nourishment. I tried Brown's Iron Bitters and in two weeks after taking two bottles I am able to get up and go around and am rapidly improving. G. DUCKER.

BROWN'S IRON BITTERS is a complete and sure remedy for Indigestion, Dyspepsia, Malaria, Weakness and all diseases requiring a true, reliable, non-alcoholic tonic. It enriches the blood, gives new life to the muscles and tone to the nerves.

HALL'S Vegetable Sicilian Hair Renewer

was the first preparation perfectly adapted to cure diseases of the scalp, and the first successful restorer of faded or gray hair to its natural color, growth, and youthful beauty. It has had many imitators, but none have so fully met all the requirements needed for the proper treatment of the hair and scalp. HALL'S HAIR RESTORER has steadily grown in favor, and spread its large and usefulness to every quarter of the globe. Its unparalleled success can be attributed to two causes: the entire fulfillment of its promise. The use for a short time of HALL'S HAIR RESTORER wonderfully changes and improves the personal appearance. It cleanses the scalp from all impurities, cures all humors, fever, and dizziness, and thus prevents baldness. It stimulates the weakened glands, and enables them to push forward a new and vigorous growth. The effects of this article are not transient, like those of alcoholic preparations, but remain a long time, which makes its use a matter of economy.

Buckingham's Dye FOR THE WEISERS

Will change the hair from brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is applied without trouble.

PREPARED BY R. P. HALL & CO., Nashua, N. H. Sold by all Dealers in Medicines.

AYER'S AGUE CURE

contains an antidote for all malarial disorders which so far as known, is used in no other remedy. It contains no Quinine, nor any mineral or deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack. WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint, caused by malarial poison, and all other malarial diseases, after one trial, unless the patient is beyond the reach of medicine.

SUNDAY-SCHOOL LESSON.

BY J. H. HARDIN.

MARK. xiv: 32-42.—Oct. 22.

TIME.—A. D. 29.

PLACE.—Garden of Gethsemane.

GOLDEN TEXT.—"Surely he hath borne our griefs and carried our sorrows."—Isa. liii: 4.

1. The Garden.—"They passed, silent and sad, down the steep side of the kedron, for the town gate was open that night as it was Passover, and, crossing by the bridge, were on the road which leads over the world lay asleep under the great Passover Moon. The path lay among stonewalled orchards and gardens, which Titus was, hereafter, to find so many deadly battle grounds, with the walls for ramparts. He had gone out of the city, each night, to Bethany, but had no intention of doing so now, for he knew that his hour had come. Always given to solitary prayer, among the hills so dear to him as a Galilean, He had often turned aside to commune with His Father, on one part or other of Olivet, and, this night, chose the stillness and shade of a spot which his presence made, henceforth, sacred for ever. An olive orchard lay near—known by the name of the Oil Press—or as we are accustomed to think of it,—Gethsemane. It was so called from a rock-hewn trough in it, in which the rich olives were trodden with the feet, the oil flowing into a lower vat at hand. The new leaves were opening over the branches as they passed, and the moon-light fell through their motionless net-work, on the tender spring grass. Stillness, peace, solitude, filled earth and air; even the birds slept safely on the boughs, under the great sky; for they, too, had a Heavenly Father. Moriah rose in richly wooded terraces behind, crowned with the snow white temple in its magnificence, and before them, from its border of gardens and orchards, the yellow slopes of Olivet swelled between them and the loved cottage of Bethany.

"Amidst this quiet and beauty of nature Jesus turned aside and entered the enclosure of Gethsemane, to strengthen his soul for the coming crisis." It was a fitting place amidst Olives, the emblem of peace. "A square stone wall spot, close by the path to Bethany, on the edge of the kedron ravine under the shadow of the Temple All still stood as the spot. Venerable Olive-trees, banded with superstitious care, are claimed as the very witnesses of our Savior's agony, but it is fatal to the belief of their age, that Titus afterwards cut down all the trees round Jerusalem for military use, and that the same fate had fallen the whole neighborhood even in earlier sieges. But the gnarled trunks twenty to thirty feet high, the broad branches and the still seclusion, at least reproduce the outward features of the scene." *Geikie's life and words of Christ.*

2. The agony.—This was the hour of the Lord's greatest struggle. Here were undergone the beginnings of his great suffering. The baptism of sorrow here began to be administered. The shadow of the cross which had fallen upon his path all along now became a dark and angry cloud the gloom of which filled his very soul with horror.

But what was the cause of his great agony? Was it the fear of his approaching death? This evidently had something to do with it, but this was not all; for many thousands have met even the death of a criminal without such agony. With the consciousness of his divinity and of his perfect sinlessness, He could not have been afraid to die. He knew that death was the end of his earthly sojourn, and the entrance into the glory of His

rejoiced to welcome its approach. And yet He shrank back from its approach as very few have done before or since. So great was the agony of the hour, that as we read a little between the lines there is a feeling that even the sacred writers were at a loss to use words to depict his sufferings. What was it then that so pierced his soul? It was the fact that upon the issues of the struggle through which he passed depended the redemption of the world he came to save. He who seeks for the philosophy of the atonement must go not only to the cross but to Gethsemane also. The sins of the world were crushing his heart. Guilt, not his own, was pressing itself home to his consciousness, till he felt the cumulative power of the guilt of all the world. It was a bitter cup. It was full of the deepest drops of human woe. It contained the sin-sufferings of the souls of men. It was the bitter cry of hopeless humanity that filled his ears. He must take up the cry and utter it so tenderly into the ears of heaven as to prevail and give hope again to men. "Surely he hath borne our griefs and carried our sorrows." Never was Golden Text better chosen than this one. There is not, perhaps, in all the Bible, one sentence, that contains more of the mission of Christ to men and his work in their behalf than this one. No preacher ever had a better text from which to preach to a sinner, Jesus, than had Philip, when sitting in the nobleman's chariot, he expounded the liii: chapt. of Isaiah.

The Prayer.—Jesus was accustomed to pray much. But his praying was not of the formal nor perfunctory kind. Analyze His prayer and it will be found that every one of them grew out of his peculiar surroundings and needs at the time he prayed. He did not pray at stated times because the time had come for prayer. He prayed for things he needed because the need had come upon him. Needs and times sometimes come together, but frequently needs come between times. Hence, while it is not wrong to pray at stated times, it is also right, indeed indispensable to realize at all times our needs and to pray in view of them. Though Jesus had continued His disciples against "vain repetitions" He repeated his prayer three times. But it was not a vain, or hollow repetition, but the voicings of his great soul as it struggled and sought help of its God.

Strange as it seems he asked that the very thing he came to do he should be spared from doing. The strangeness of this fact is gone however, when we call to mind that which we are likely to forget—that his humanity caused Him in all these things to intermingle his feelings as a man with his determination and work as the Son of God.

Both for our better understanding of the Savior's sufferings, and for the sake of the example it furnishes us, we must not omit to notice his submission of the whole matter to the will of his father; "Nevertheless, not my will but thine be done." This spirit must be a part of all true and acceptable prayer. "He learned obedience by the things that he suffered." Many of our prayers are presumptuous. We have no right to demand anything at the hands of God. Ask him to show you his will and then gladly submit yourself to it.

The Delicate, Flowery and Lasting Fragrance of Floreston Cologne explains why it is the favorite with ladies.

The Dozer Weyl Cracker Co., are just introducing a new butter cracker, called the "Polly Butter," which are a most delicious little cracker, and are the finest goods made in the west, ask your grocer for them.

FURNITURE.—Burrell, Comstock & Co.'s warehouses cover over one acre of ground. They have the largest stock in St. Louis. They buy for cash and sell at small profits. Give them a call.

1200 per year can be made at home working

Young man or middle aged ones, suffering from nervous debility and kindred weaknesses should send three stamps for Part VII of World's Dispensary Medical Association, Buffalo, N. Y.

An old lady, hearing that John Bright contemplated visiting this country, hoped that he wouldn't bring the "disease" with him.—*Norristown Herald.*

Unnecessary Misery is endured by bilious and dyspeptic sufferers who neglect to take Simmons' Liver Regulator. Headache, constipation, piles, colic and indigestion are cured by this pure, vegetable remedy.

Let no one flatter himself that he is innocent, if he loves to meditate upon any thing which he would blush to avoid before men, or fear to unveil before God.—*Francis Wayland.*

PERMANENTLY CURED. No pain, no knife used. Drs. W. S. Wortman & Co., 366 Pine street. Send for circular with references of hundreds of our prominent citizens we have cured.

October Collections. The first quarterly collections for the present missionary year are now due. It is important that we make a good start. Will the brethren please take notice and raise the quarterly collections for October and remit the same to R. D. Patterson, St. Louis. A. B. JONES.

Nursing mothers gain strength by using Brown's Iron Bitters. It acts like a charm in restoring to health and strength overstrained nature.

ORDER YOUR HOSIERY AND UNDERWEAR BY MAIL AT D. CRAWFORD & CO.'S. Special inducements are offered this week in HOSIERY.

Largest stock in the city to choose from. Note the prices: Ladies' Wool Hose, 25c, 30c, 35c and 40c; less than half price. Ladies' Seamless Cashmere Hose, all colors, 50c and 60c; extra value. Ladies' French Cashmere Hose in cadet blue, garnet, myrtle and black, \$1; worth \$1.50. Ladies' Cotton and Wool Ribbed Hose, all colors, seamless, 25c to 50c. Ladies' Fancy Stripe Cotton Hose, full regular, from 25c to 75c. Ladies' Pure Silk Hose, in black and all colors, \$3; worth \$4. Ladies' Ribbed Lisle Hose. All colors, \$1; worth \$1.50. Child's French Wool, in plaids and every combination of colors at prices that defy competition. Child's Cotton Hose, in fancy and plain colors, from 25c to \$1. Infant's Wool Hose, in over 100 styles, full regular, from 25c to 65c.

This house is now, as always, the headquarters for GENTS' FURNISHING GOODS. Gents' Fine White Dress Shirts, unaltered, with fine linen bosoms and cuffs or bands at 50c, 60c, 75c and \$1—all the best value in city. Gents' Fine White Dress Shirts, laundered, custom-made, at \$1, \$1.25 and \$1.50; worth \$1.25, \$1.65 and \$2. 300 doz Gents' Fine Percale Doer Shirts, laundered, at \$1; worth \$1.50. 300 doz Gents' All Wool Blue Flannel Overshirts at \$1.25, \$1.50, \$1.65, \$1.75, \$2, \$2.25 and \$2.50; all bargain. 10 doz Gents' Heavy White Merino Undershirts and Drawers at 60c, 65c, 80c and \$1; worth 50c, 55c, 70c, \$1 and \$1.25. 40 doz Gents' Heavy Gray Undershirts and Drawers at 40c, 50c and 75c each; well worth 70c, 75c and \$1. 3 cases Gents' Red All Wool, Medicated Undershirts and Drawers at \$1.25, \$1.50 and \$2 each. 1 case Gents' Red and White Mixed, All Wool Undershirts and Drawers at \$1.50 each; worth \$2. 50 doz Gents' Gray, All Wool Knit Socks at 15c; bargain. 30 doz Gents' Heavy Merino, full regular made in gray and Sheland Socks at 15c; worth 50c. 60 doz Gents' Real English Merino Socks, in all colors and fast color, at 50c and 65c; well worth 60c and 80c. 100 doz Gents' Hand Knit Wool Socks at 25c and 35c a pair; cost to knit 30c and 50c. 50 doz Gents' Fancy Cotton Socks, full regular made and fast color at 25c; would be cheap at 40c. 100 doz Gents' Cardigan Jackets, cotton and wool, worth \$1.25, \$1.50, \$1.75, \$2, \$2.25, \$2.50, \$3, \$3.25, \$3.50, \$4, \$4.50, \$5, \$5.50, \$6, \$6.50, \$7, \$7.50, \$8, \$8.50, \$9, \$9.50, \$10, \$11, \$12, \$13, \$14, \$15, \$16, \$17, \$18, \$19, \$20, \$21, \$22, \$23, \$24, \$25, \$26, \$27, \$28, \$29, \$30, \$31, \$32, \$33, \$34, \$35, \$36, \$37, \$38, \$39, \$40, \$41, \$42, \$43, \$44, \$45, \$46, \$47, \$48, \$49, \$50; all very cheap. Address D. Crawford & Co., St. Louis, Mo.

REVISED NEW TESTAMENT. [Nonpareil Issue.] Paper cover.....\$.15 Cloth, limp, cut flush, red edge.....\$.20 Boards, red edge.....\$.25 French Morocco, gilt edges.....\$.30 Venetian " gilt edges.....\$.35 Turkey " gilt edges.....\$ 1.75 [Large Type Issue.]

SEINES Illustrated Catalogue—NETS, FISHING TACKLE—C. & W. McCLEAN, GUNS 412 N. Fifth St., St. Louis.

Rum! Ruin! AND THE Remedy.

BY D. R. DUNGAN.

Have you read it? Are you interested in the great war now being waged against King Alcohol? Are you willing to do your part in the fight? Are you prepared to meet the enemy? Mr. Dungan has a wide range of practical knowledge on the temperance question. He has lectured, debated and written on the subject for more than fifteen years, and perhaps in point of reading and critical thought on all phases of the subject is not the inferior of any man in the nation. Read what Governor St. John says about it: State of Kansas, Executive Department, Topeka, Dec. 3, 1881.

D. R. Dungan, Davenport, Iowa: My Dear Sir—I have taken occasion to examine your book, entitled, "Rum, Ruin, and the Remedy," and cheerfully give it my hearty endorsement. It deserves to be read by every citizen, and will no doubt accomplish much good. I would advise you to correspond with the Secretary of the State Temperance Union in relation to the best plan to be adopted for the distribution of the book in this State. Very truly yours, JOHN P. ST. JOHN. Buy it, read it, and loan it to your neighbor to read. You will get facts and statistics from it to not only meet the enemy, but to draw him from his fortifications and strongholds. Send for it now. Price \$1.00. Liberal terms to Agents and clubs. Address CHRISTIAN PUB. CO., St. Louis, Chicago or Cincinnati.

BARLOW'S INDIGO BLUE! Quality and Quantity Always Uniform! For sale by Grocers, S. W. Wilson, Proprietor, 223 North Second Street, Philadelphia, Pa.

THE PROBLEM OF HUMAN LIFE. BY A WILFORD HALL. EMBRACING THE "Evolution of Sound" and "Evolution Evolved."

With a review of the six great modern scientists—Darwin, Huxley, Tyndall, Haeckel, Helmholtz, and Mayer. The book contains a picture likeness of those men. Price, \$2.00, postage prepaid here. CHRISTIAN PUB. CO., Chicago, St. Louis, or Cincinnati.

THE STORY OF AN EARNEST LIFE!

A Woman's Adventures in Australia and in Two Voyages Around the World. By Mrs. Eliza Davies, with a portrait of the Writer. A Well Printed and Neatly Bound Volume of 570 Pages. Price, by Mail, \$2.00.

See the following Testimonials: "It is nevertheless a fascinating narrative, and as profitable as it is fascinating. Sister Davies was one of the ministering angels to those kind of men, during his imprisonment in Scotland. Alexander Campbell so touchingly alluded in his letters home. The story of that imprisonment, of Mr. Campbell's preaching in Scotland, and of 'Life at Bethany' as she found it on her visit to this country, and her account of the Kentucky Female Orphan School, are among the attractions of this book which commend it to our brethren for patronage. It is throughout a work of rare interest, and for the sake of the writer who in her old age, has yielded to the importunities of her friends in writing this autobiography, we hope it will find, among the Disciples everywhere, a ready sale. The most cordial commendation it as deserving of patronage."—Christian Standard. "As an autobiography, this one, in many respects, excels any other we have ever read. We never saw actual life more beautifully dramatized. In contemplating scenes pictured in this book, you seem to experience them, so dexterous is she in the use of the pen. Whoever reads her recital of what she saw and heard and experienced at Bethany, especially the home life of Alexander Campbell, can never forget it. It is the best inside history of the Bethany family we ever read. We can only say, get the book and read for yourselves, and then wonder and admire."—American Christian Review. "This book, as an autobiography, is well written, intensely interesting, and well calculated to inspire the Christian reader with a deeper determination to 'dare and do' for the cause of Christ. No one can read the story of her checkered, but earnest life, without feeling the deepest emotion."—Virginia Missionary. The lives of Bros. John Smith and Samuel Rodgers are fame when compared with her labor, travel, adventure and suffering. The book is well written, and 'The Story of an Earnest Life' is told in such an earnest way that the reader does not tire. There is a 'yawn' in the book. After traveling twice around the world, with her, and noting her hardships and sufferings in Australia, in order to carry out an earnest and noble purpose for the Master, one feels to thank God for such a noble woman, and is stimulated to a more earnest life by her example."—Chr. Worker. Among the many books published by our brother-

STREASHPH ETHIOPIA, Sept. 20, 1882. Editors Christian-Evangelist, St. Louis, Mo.: DEAR BRETHREN.—Knowing that you and your many readers will be anxiously waiting to hear from the band of missionaries recently sent out by the Disciples of Christ in the United States, I have thought of having a short letter ready for mailing at our first opportunity. My letter can have in it very little save the oft-repeated experiences of an ocean voyage, which, to be sure, is a new life to the greater part of our company. But before we sailed from New York city, Saturday morning, Sept. 18, we had passed through the preparatory disciplines in one sense. For months we had been getting ready, or trying to get ready, for more than an ordinary move or journey. What we would need on the way and after we reached our destination confirmed this. Soon the beautiful summer months came, and soon they passed. The day of our sailing was agreed upon, and the vessel selected. How rapidly the days fled! The company now gathered on the ship were then each one passing through a very trying ordeal. Miss Kingsbury, from Ill., Miss Kinsey, from Ind., and Miss Boyd, from Ky., were each saying good-by, as they had never said it before. Miss Graybill, Mrs. Wharton and myself, were as cheerfully as possible bidding adieu to our loved ones in Buffalo. Bro. and Sister Norton, full of faith and the Holy Spirit, were committing their two oldest children, Ebbie and Johnnie, to dear friends in Oberlin, where they might have the advantages of Christian education and be saved from the perils of life in India. But what a trial was that when the little fellows pleaded with tears that the baby at least should be left with them. That sacrifice of those loving parents for Christ's sake and the gospel, shows how little the rest of us are doing. But let no one suppose from this that even Bro. and Sister Norton have failed to count the cost. They do not ask for any pity. And I think I may speak for all of us, when I say we count it a great privilege to go out from our dear people and favored land, bearing no other commission, save that of missionaries of the gospel of Christ to the heathen. As such, we do not expect to escape trials and suffering. "To you it hath been granted in the behalf of Christ not only to believe on Him, but also to suffer in his behalf." Phil. 1: 29. Soon the farewell gatherings in houses and churches were over, and I fully agree, as far as my experience has gone, with the sentiment expressed by the great Dr. Livingston, when he said, speaking of missionaries: "For whom do most prayers ascend? Prayers from the secret places and from those only who are known to God." Some came across the mountains, others of us met the beautiful, historic Hudson, until we met, all of us, the first time, in the great city of New York. The brethren there, as everywhere else, were very kind and noble in their generosity to us. And we are glad to know that this is not our mission, not the mission of even our State, but that thousands from all over the country, from east to west, in every State, are interested in this work, and take part in its labors and blessings. We had most necessary purchases to make in New York, and by the assistance of Brethren Hertzog, of Suspension Bridge, who kindly came with us, and Nesslage, Christie and Carr, we were soon able to complete our business. One incident of our visit in New York City will long be remembered by us. After the farewell meeting at Twenty-eighth street Church, which was a large and sympathetic gathering, composed of members from Brooklyn, Morrisania, Philadelphia and Buffalo, a numerous delegation of sisters and brethren, boarded the elevated railway, and at that late hour, accompanied us to the ship, and saw us safely on board. There we received their hearty God-speed and bade them a final adieu. This is our fifth day out, and we have had most delightful weather all the time. We were all sea-sick last Sunday, but all are now well or convalescent. The ship is not crowded at all, there being comparatively little travel East at this season of the year. There are two missionaries on board besides our party. One is a Baptist missionary on his way to India. His name is Campbell, and the commander of our vessel's name is also A. Campbell—quite significant. The other is a young man from Michigan, on his way to China, where his father has been a missionary for 30 years. The officers and crew, as well as many of the passengers, are Scotchmen. They are very kind and attentive, so that we may expect in a few more days to be pleasantly landed at Glasgow. Before leaving New York we telegraphed to Liverpool, through our agents, Henderson Bros. and secured passage on the Steamship Belgravia, which sails from Liverpool for Bombay Oct. 7. Nothing preventing, we shall be in England more than a week previous to sailing. We hope to meet some of our brethren there. Our address in India will be, as you have no doubt already published, "Ellichpoor, East Barar, India, via Brindisi." Wishing you every blessing and favor from the Lord, I am your brother in Christ, G. L. WEAVER.

A Good Investment. My wife said I was a fool when I brought home a bottle of Parker's Ginger Tonic. But when it broke up my cough, drove away her neuralgia, and cured baby's dysentery, she thought I had made a good investment. R. T. TAYLOR.

OUR INDIA MISSIONARIES.

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The company now gathered on the ship were then each one passing through a very trying ordeal. Miss Kingsbury, from Ill., Miss Kinsey, from Ind., and Miss Boyd, from Ky., were each saying good-by, as they had never said it before. Miss Graybill, Mrs. Wharton and myself, were as cheerfully as possible bidding adieu to our loved ones in Buffalo. Bro. and Sister Norton, full of faith and the Holy Spirit, were committing their two oldest children, Ebbie and Johnnie, to dear friends in Oberlin, where they might have the advantages of Christian education and be saved from the perils of life in India. But what a trial was that when the little fellows pleaded with tears that the baby at least should be left with them. That sacrifice of those loving parents for Christ's sake and the gospel, shows how little the rest of us are doing. But let no one suppose from this that even Bro. and Sister Norton have failed to count the cost. They do not ask for any pity. And I think I may speak for all of us, when I say we count it a great privilege to go out from our dear people and favored land, bearing no other commission, save that of missionaries of the gospel of Christ to the heathen. As such, we do not expect to escape trials and suffering. "To you it hath been granted in the behalf of Christ not only to believe on Him, but also to suffer in his behalf." Phil. 1: 29. Soon the farewell gatherings in houses and churches were over, and I fully agree, as far as my experience has gone, with the sentiment expressed by the great Dr. Livingston, when he said, speaking of missionaries: "For whom do most prayers ascend? Prayers from the secret places and from those only who are known to God." Some came across the mountains, others of us met the beautiful, historic Hudson, until we met, all of us, the first time, in the great city of New York. The brethren there, as everywhere else, were very kind and noble in their generosity to us. And we are glad to know that this is not our mission, not the mission of even our State, but that thousands from all over the country, from east to west, in every State, are interested in this work, and take part in its labors and blessings. We had most necessary purchases to make in New York, and by the assistance of Brethren Hertzog, of Suspension Bridge, who kindly came with us, and Nesslage, Christie and Carr, we were soon able to complete our business. One incident of our visit in New York City will long be remembered by us. After the farewell meeting at Twenty-eighth street Church, which was a large and sympathetic gathering, composed of members from Brooklyn, Morrisania, Philadelphia and Buffalo, a numerous delegation of sisters and brethren, boarded the elevated railway, and at that late hour, accompanied us to the ship, and saw us safely on board. There we received their hearty God-speed and bade them a final adieu. This is our fifth day out, and we have had most delightful weather all the time. We were all sea-sick last Sunday, but all are now well or convalescent. The ship is not crowded at all, there being comparatively little travel East at this season of the year. There are two missionaries on board besides our party. One is a Baptist missionary on his way to India. His name is Campbell, and the commander of our vessel's name is also A. Campbell—quite significant. The other is a young man from Michigan, on his way to China, where his father has been a missionary for 30 years. The officers and crew, as well as many of the passengers, are Scotchmen. They are very kind and attentive, so that we may expect in a few more days to be pleasantly landed at Glasgow. Before leaving New York we telegraphed to Liverpool, through our agents, Henderson Bros. and secured passage on the Steamship Belgravia, which sails from Liverpool for Bombay Oct. 7. Nothing preventing, we shall be in England more than a week previous to sailing. We hope to meet some of our brethren there. Our address in India will be, as you have no doubt already published, "Ellichpoor, East Barar, India, via Brindisi." Wishing you every blessing and favor from the Lord, I am your brother in Christ, G. L. WEAVER.

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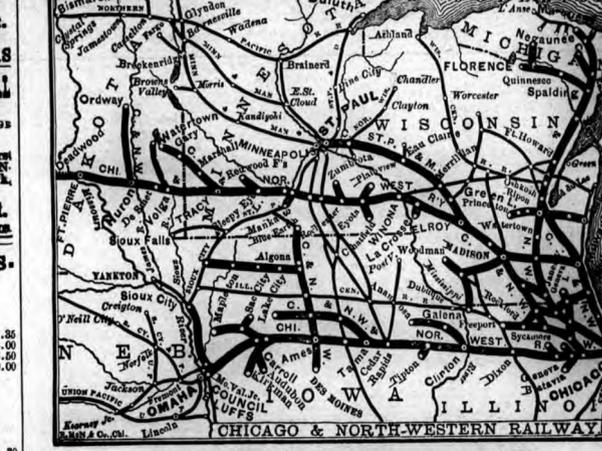
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PEN AND SCISSORS.

The motives and methods of the Disciples, have been so often misrepresented and adversely criticised by other religionists that it is really a refreshing change to have an appreciative notice from such a source. We are certain our readers will appreciate the following very kind notice of the State Meeting of our brethren in Kentucky, by a Presbyterian minister written for a secular paper in that State, and clipped by us from the Old-Path Guide:

It is to be remembered that this association, unlike the Synods, Conferences and Convocations of the other denominations has no direct authority over the churches, but is simply advisory, and to further matters of common interest. It is not worthy, however, though laying aside the paraphernalia of government indispensable to other systems, everything moves with perfect order, and the mind of the Brotherhood finds itself easily expressed in this voluntary way. The organization of this meeting was the simplest conceivable. Its officers were the same, from the President down, which belong to every popular meeting. This is indeed very near the conception of a church in the New Testament. These officers, with an Executive Committee for the year, and committees on special matters constituted the entire machinery.

The Christian World, organ of the German Reformed Church, contains a report of a S. S. Convention in which the following resolution was passed:

Resolved, That we advise congregations to defray the expenses of their Sunday-schools, and that the collections of the schools be given to the cause of missions.

It is a wise resolution. This has been the policy of the Mornington Road Church, Southport, from the beginning. The expenses of the school are met by the church and all its receipts go to mission work, and foreign mission work at that. This we learn has been the plan of the Moravian Church that has made such an honorable record in mission work. This cultivates the mission spirit in the children, an unselfish spirit. As things are managed now in our schools the children are encouraged to give only that they may get something new—new books, new papers or a new organ. If we are to raise up a generation of truly missionary people we must begin with the children.

Prof. D. G. Porter has been writing an exhaustive article for the Christian Commonwealth of London, on the meaning of the Greek term rendered "Answer" in 1 Pet. iii: 21, where baptism is declared to be the "answer" of a good conscience. He examines the use of the term in the Septuagint and classical Greek, and concludes that decision would be a better rendering than "answer," and much better than "interrogation" as given in the Revised Version. We give the conclusion of the article:

We know that *eprotoma* was used in the sense "promise," "agreement," "covenant," by the jurists of the Byzantine period; and the only question is how far back from that period this use of the word extended in popular speech. If, as seems not unreasonable, this use reaches as far back as the commencement of our era, then, besides the meaning "decision," which we have shown the word to have had at that time, it had also the meaning "covenant," and this meaning is also pertinent to Peter's use of the word, for the decision in this case inevitably becomes a covenant.

We have already seen how the rendering "answer" might be justified by reference to the *rogatio*, or question, to which the decision arrived at was properly an answer; and this also gives an intelligible and pertinent sense. Baptism, then, is the answer of a good conscience toward God, the obedient believer's response to the summons of the Gospel. It is an honest, truthful decision before God to accept Jesus as Lord and Christ. It is a solemn covenant or covenant-promise to God, in which the individual honestly and faithfully assumes the obligations of the Christian life.

It is answer, decision, covenant all in one. All these ideas are characteristic of baptism; all of them together characterize it better than either of them alone, and all, we believe, are properly included in the signification of *eprotoma*. Instead, therefore, of finding in this word the infelicitous and maladroit expression of an unlettered apostle, which it requires all the ingenuity of learned and loyal theologians to excuse and explain, may we not rather recognize the unerring wisdom of inspiration in selecting a word to characterize this most important ordinance, which is more replete with pertinent significances than any other word in the Greek language, or indeed any other language even down to the present day?

The manner in which people spend their money is a very good test of the degree of civilization which they have attained. In the light of this truth it is not complimentary to our civilization to read that:

So far as can be ascertained, the entire expenditure in the United States, last year, for church buildings, ministerial education, home and foreign missions, and the publication of Bibles and other religious books, amounted to less than eight million dollars. But the consumption of artificial flowers by American ladies in that time is put at fifteen million dollars!

We mean no reflection on the ladies. If the tobacco and drink bills be put beside this amount for artificial flowers, it will sink into insignificance. Let it be honestly confessed that our civilization is quite superficial, and that if there existed anywhere on the globe a truly Christian civilization they would be guilty of great re-

missiveness in duty if they did not send missionaries among us.

Our young temperance orators, in arming themselves for the coming campaign will find in the following extract from an English temperance lecture a good peroration for a speech:

"Drink, drink, drink!—It is the echo of the dungeon wall; the blight of each abandoned home; the dirge of each procession to the gallows-foot. 'Drink, drink, drink!' It is the felon's fortitude; the gambler's good; the harlot's hardihood; the coward's courage; the assassin's inspiration. 'Drink, drink, drink!' Poll all the wives in England, and how they would condemn it! Consume the cottages of Birmingham, and glean the sufferings of the women who sit beside their scanty fires, and who fly to the pawnshop for the children's crust; where the baby's blanket and the wedding ring itself have been bartered to fill the drunkard's glass; and learn the moral, as they hide their bruised and blackened bosoms, and press their hands against their broken hearts, of the havoc of the 'drink, drink, drink!'"

The demand made in many places in this country by the German population for the German language to be taught in the public schools, and at the expense of the public, is somewhat unreasonable as it strikes us, and ought not to be yielded to. Coming, as this foreign element has done into the rich heritage of our free school system, where their children are educated without cost, it is not a modest demand that their native language shall be put on the same basis as the English language. The measure is being strongly opposed and a committee has issued a strong circular from which we make the following extract:

Under an educational system in which, as in all human governments, some concession of inalienable rights are required for a great political benefit, to the whole stands two prohibitions: "It shall not be sectarian;" "It shall be the English language." The first of these has been successfully fought all the way down the line. The latter we are called upon to surrender. One-half of the compact adhered to; the other violated at will. Take legal advice as to the binding effect of a compact in this condition. By whom is this presumptive demand made? Out of the fifty and one dialects of the world that have sought and found an asylum (from the oppression and want of the old world) on our shores, one only has had the audacity to make such a demand upon us. Shall we surrender? To what? To the combination of one vocation, and that vocation gives no bread to the hungry nor clothes to the naked, nor dries the widows' tears; but by a very cheap form of bribery and corruption sways an influence detrimental to good government? We are of the opinion that all such Republicans, alias, Democrats, would do well to take the advice of our German friend commended above, and study the principles of good government under King William and Prince Bismarck, or other potentates, until they learn that righteousness exalts a nation, while the sinners is a reproach to any people. Surrender? Bismarck's defeat, Hull's surrender, the Bull-Run rout, these are disasters from which nations soon recuperate. But there is principle involved here. Turn over the nation's educational interests to aliens! Why, it would be like the folly of the Philistines while they amused themselves at the antics of Sampson, suffered him to pull down their great temple on their own heads.

ORIGINALITY.

Much, now-a-days, is made of originality. So much, indeed, that ambitious young men seek to be original at any cost. Per contra, by how much originality is exalted, imitation is, by so much, debased. Yet it cannot be denied that imitation is a well nigh universal law of nature. In the physical features of plants and animals, if left to herself, nature is a most painstaking and slavish copyist. Pigeons, by multiplied millions, come down from Pigeon Primogenitor, or Pigeon Primordialis, in measureless and monotonous succession of anatomic and chromatic similitude, and Providence never suspects anything to be wrong till man begins to "improve." Science has reason to suspect that so-called "varieties" and "improvements" are forced digressions from the pathway of nature, which she seeks to reduce to her orderly course, or punishes with disease and death. It is probably that all such must ultimately "revert" or "run out."

Family and race likenesses among men are but illustrations of the operation of this law of imitation in a familiar field. To be "original" in this sphere is to be a monstrosity. If a man covets the notoriety of originality here, let him grow blue hair, or three legs, or turn nose upside down. This would not only bring the notoriety which the vulgar mistake for fame, but, by the grace of some Barnum, would bring money as well.

In society, this law of imitation works out the suavity of manners; the likeness of customs; the harmonies of thought and taste, and the identity of laws and usages which make up refinement and civilization. He who aspires to social originality, will find the shortest road to success by way of rudeness, lawlessness, and a feigned contempt for etiquette and ceremony. Many would-be geniuses seek notoriety, under the mistaken notion, a la Jesse James, by a species of social outlawry. Distinction purchased by such eccentricities is so cheap that it is dear at any price.

It is in the domain of the intellect, however, that "originality" is most highly prized, and, by consequence, most agonizingly sought after. Yet the whole

history of mental development is the history of the conformity of thought and doctrine to pre-existing truths or principles. The shaping of ideas and notions according to the patterns of things in the heavens and upon the earth, is the way the tabernacle of human learning is builded. Wherever the building has been found contrary to the plans and specifications of the Great Architect, it must straightway be pulled down and rebuilt in exact imitation of the model. Witness the fate of the Ptolemaic astronomy and the introduction of the Copernican. By what authority do we reject error and establish truth, except that of this law of conformity, which the would-be "original" kick against? The tendency of progress is to obliterate differences and reduce all things to a dead level of sameness. This is one of the sure results of education, and many are beginning to cry out against our school system, because it is crushing out "originality" in the way of individual peculiarities. This is to render the next crop of *genius* short, and tends to its ultimate extinction. But if genius is only exalted idiosyncrasy, the world may be quite as well off without it. It is certain that in music, art, and the drama, the most valuable habit is that of conscientious imitation. This, after all, is the truest originality and the proof of real genius. Genius in its most original form always sees, on some mountain top, from which the vulgar are excluded, divine models which it is its business to re-produce in all fidelity of imitation.

Perhaps the value of imitation is nowhere more apparent than in the matter of human speech. By aid of this the child soon becomes perfect in accent and articulation. This perfection is never quite reached by the foreigner, who has lost the power of imitation in this field by reason of long disuse. Unconscious originality is perhaps responsible for all the brogues, dialects and jargon of the world. A conscious effort to be "original" produces the drawl and twaddle—the dreary and senseless affectations of speech—which characterize, or de-characterize, the swell. A less excruciatingly genteel form of it is slang. Many an upstart supposes he is saying something original when he is only saying it slangily, *you bet*. Many a hypothetical wit would be found to be stupid if compelled to imitate the standards of spelling. The donkey who put himself in the lion skin was ridiculous, not because he was a donkey, but because he was, or tried to be, an "original" donkey; but the donkiest of them all is the one who, instead of choosing a lion's skin, selects the dilapidated pelt of a worse donkey than himself in which to masquerade. This skinning, of course, is intended for the bad-speller wit; but, remember that the true test of worth in everything else, as here, is to require conformity to established models. The test of imitation never fails. A man may swagger and declare himself a gentleman, but his breeding is tested in the drawing-room, where conformity to severe usage is demanded. Herein is the proof of taste, of song and poetry, of all culture.

But originality plays the most mischievous pranks in the domain of religion. It produces all the vagaries of idolatry, and the monstrosities called idols. Instead of continuing in the form of doctrine given in the gospel, it multiplies creeds and philosophies, which are, by and by, preached for Christianity itself. To be forever learning and telling the truth is monotonous, and slavish imitation. So one must invent something. The most original man is the liar; he who gets tired of conforming to fact, and follows fancy. Whatever may be said to the discredit of a lie, it can always claim the merit of being original. There is really a great deal of lying done half innocently in the benevolent desire to say something new for the delectation of the hearers. When this is resorted to in literature it may be attended by no great evil; but in science it would be disastrous, and in religion fatal. Herein is the imagination that exalts itself against the truth of God. One would hardly go to Jules Verne for sober facts concerning the physical character of the earth; but I should as little think of going to the average popular, "drawing," original preacher of the day for the sober facts and truths of the scheme of redemption. There is no room for the play of fancy, the caperings of genius, the sweep of originality in the thousand times repeated story of the cross. It is smotheringly tame to go over and over again the same old things; so we get up a little breeze of originality.

I have in my life received many doubtful compliments; among others, that I was "shallow and vain," "two-faced and cowardly," but never feel quite so dubious about the matter as when I am credited with originality in preaching. Let's imitate.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first and stop before you get prosy.

INDIFFERENCE.

It is no way to rid one's self of an evil, simply to rail at it or denounce it, much less to play fast and loose with it, devise reformatory propositions, and settle back again on the lees of life. If there are reasons for apprehension there should be diligence in tracing out its cause, and in removing it. Closely observe the person addicted to a rooted, though questionable habit, and you will detect a flustering, restless deportment, a stammering of thoughts that half veil and half reveal a slowly unfolding purpose. So it is with indifference as referring to religious duties. A consciousness that seems to say, "You do not grasp life with a firm and faithful hand; you treat character as though it were a trinket," possesses and unnerves one. Who wishes to feel that while he is undoubtedly moving, he is still not advancing a step? Like a horse in a tread mill, advancing and retreating on the same endless round of floor. Like a door on its hinge, swinging incessantly to and fro, and yet ever cutting the same arc of a circle. Such an observation harasses one. We say, "this may do for a saw-horse or a door, but not for a man." With such bitter comparisons lurking in the mind, were it not for the overmastering love for sluggish indulgence, there is little doubt but that a new regime would be adopted. It takes an ambitious and stern spirit to confront and overthrow the two brother-giants—Indolence and Negligence. One is more apt to possess that temper of mind that calls for a truce before battle is made, so formidable seems the foe.

Once, while in New Orleans, I conversed with persons who were formerly from Massachusetts. They bewailed the disadvantages of a tropical region. "Why do you not return?" I asked. "We have not energy sufficient to pack our trunks and ship," was the reply. This episode well illustrates that class we are examining in this paper. They look out on the surrounding world with a languid air. The function of vigor seems extinct. Had they been placed under an air-pump, vitality could not have been more wholly exhausted. The dreary dissolute habit of walking amid opportunities with irresponsible feelings, has robbed manhood of all its port and majesty. Those holy emotions and that moral grandeur that spring to the front in times of moral distress and danger, have died away, and this hulk of a man stands as passive and inert as a piece of earth, in the presence of evil. Schisms and sins surge upon him from all quarters. The flood-gates of iniquity are constantly up and the devastation goes steadily on, yet he preserves his equanimity with the ease of a demon. As you look upon this career a mutual compact seems to suggest itself to your mind that savors of a sickly and accursed peace.

In such instances the whole field of the sentiments calls for re-examination. The sphere of the emotions has been misplaced. The seat of judgment has been usurped. Taste and desire have seized the scepter. Men are certainly responsible for the indispositions which they cherish. One has no right from God to crush down truth or bar out duty by any shrewd alliance with caprice. Obligation is not to be set aside by selfishness, nor disturbed by each sally of worldly-mindedness. Time has other purposes than to give season for the dissipation of the demands of rectitude. There is such a possibility as self-control, and there is a requisition made by truth upon each one of us, to hold ourselves firmly in the way of honor, to correct our wrongs, to place ourselves four-square in our opposition to outside evils, and to daily exemplify God. These duties leave us no time for indifference. The opinions we hold and the conduct we support them by are all factors of high import in making up a true life. No man can become so dumb to the recognition of human responsibility as to foster and encourage all sorts of agencies and influences, unless the virus of disbelief and the habit of denial of all God-given counsels so possess him that he is lost to all higher attainments. Call that not constitutional that breeds and grows in a heart that covets its own control. The paralysis of one's moral energies is no act of God's, nor can any ordinary conduct of man's produce it. Nothing short of close and constant contact with the emery-stone reduces the agate or the diamond; and nothing short of a willful and persistent intercourse with Satan will deprive a man of his courage to resist sin. Man is not indifferent by nature, but becomes so by conduct. He is born with all zestful and sweet susceptibilities, and when a child, looks out through all the realms belonging to his Father with an interest and an anxiety second to nothing known.

To be sure the tendency of some things is toward indifference, and as they come before him he gets that bias. A dry skeleton of a creed, or a surfeited, misleading philosophy may each bring to him sad disappointments. Men's souls are conscious of their wants. The

sterility of some theologies is little fitted to nourish hungry, spiritual natures. The whims of idle, modern speculations are as little calculated to stay the driftings of that soul who awaits a voice from God. A wishful look or two may be given, a favorable attempt or two may be made, but when it is learned that the best that can be afforded one is but a mockery and taunt, let us not wonder if hereafter delusion may so gain away as that an unconcern shall be shown for any sort of religious idea or impression. Supposing that one's education has been obtained among those who look upon religion as accident of nature or a fraud of men; in these instances it is evident there will be a strong predisposition against every endeavor to inculcate truth. It would then seem childish and unnatural to yield to the authority of the priest. It would seem manly to resist. The interests of truth would seem to require this of one.

Or, take the more ordinary instance, that of contrasting the church with the world, and if being compelled to conclude that it is no contrast but rather a comparison—a discerning of mutuality between the two, that destroys all one's expectation of a consecrated and full service on the part of those called to heavenly virtues. Suppose that a chain is thrown about the neck of Religion, and that like other creatures domesticated by man, it is dragged to and fro, kenneled, paraded, coaxed, cuffed or endured, as the inclination seizes one—now a thorn to pierce one's flesh, anon, a bouquet to be worn flauntingly on the bosom—now like Joseph, dressed in a coat of many colors, the next hour cast into a pit and sold to the first traffic-seekers—now an instrument useful as a means of introduction to society, to-morrow a thing so low and despised that none are so poor as to do it reverence—now held aloft like the arm of Saint Simeon Stylites, penetrating the rarer atmosphere, shortly after delving into the midst of mammoth rubbish for the lucre to be raked up and hid away. What effect will this have on the heart? Can the stream rise higher than its fountain? Can the disciple become greater than the religion he has espoused? Is such dishonest dealing with the soul and with God likely to honor truth or gratify righteousness?

Indifference differs from everything known, as respects its conduct. Doubt questions, and has an anxious attitude. Fear is never caught asleep, but stands armed, night and day, ready for action. Hypocrisy, pose as it may, seems to feel some one constantly snatching at its mask and perspires under exposure. But Indifference is always easy and at rest. Cry "Guilty" in its presence, and it simpers and smiles, chaffers and bargains for a verdict of repose, and seeks to laugh you into sympathy with itself. Indifference is the deadliest sin of all. It can gaze on the crucified Lord without an emotion. It can sit at ease while the groans of a burdened brotherhood pass into one ear and out of the other. It can look at sinners ground down under the heel of Satan, and not so much as lift a finger. Ask it for fifty dollars to aid in placing a missionary in a Macedonian field, and with the bravado of a bandit it places a nickel in the basket. Point out its lethargic habit and it yawns in your face and rolls over for the next prolonged sleep.

MONSER.

TEMPERANCE.

While the Bishop of Rochester is opposing total abstinence in Chicago, we are glad to record the fact that seven of his brother prelates in the Church of England are teetotallers.

It is reported that the Governors of all six of the New England States are total abstinence men.

The medical profession is fast inclining to the view that diseases of the kidneys are often caused or stimulated by drink. It is reported that President Arthur is threatened with Bright's disease, and that his physicians have advised that all dissipation must cease if he expects to regain his health. The revival of conviviality in the White House was fraught with evil from every point of view.

The saloon keepers hold a strong hand in the Chicago City Council. The law forbids the sale of liquor to minors or to drunkards, and the Citizen's League have succeeded in imposing a large number of fines upon the publicans who break the law. In order to prevent this the city council has passed an ordinance, inflicting heavy penalties upon every minor or drunkard who shall be convicted of buying intoxicating drinks in any saloon or grocery of the city. Here tofore it has been possible for a wife to have a rum-seller convicted of selling liquor to her inebriate husband by making him a witness, or a parent to use a son in the same way. The effect of the new ordinance will not be to prevent the sale to minors and drunkards, but to punish them for bearing witness against their destroyers. Of course no parent will be willing that

his son shall appear as a witness, when the inevitable result is that he will be subjected to a heavy fine. "When the wicked rule the land mourns" and it would be hard to find a class less worthy to be trusted with rule than the saloon interest.

A live English "Lord Bishop," Dr. Thorold, Bishop of Rochester, England, has been in Chicago for a few days and has been enlightening its people on the Temperance question in a manner very satisfactory to the wine bibbers and the proprietors of the wine and beer saloons. His "Reverence" is equally opposed to total abstinence and to excess in drinking. He regards wine among the blessings conferred by the Deity on man which ought to be received with gratitude and partaken of with thankfulness. He is silent concerning whisky, but is not silent in opposing prohibition. If a Bishop of the Church of England did not stand on a plane to which common men can only look and admire, we would suggest that the Lord makes the juice of the grape but has never converted it into fermented wine. The latter is a human product, and not the gift of God. The only wine ever made by divine agency was not made from the juice of the grape, but out of water.

In Copenhagen, the Danish capital, recently the number of saloons was reduced by order of the Council from 1,330 to 300, and the license-fee was raised from \$80 to about \$140. It was found that the consumption of spirits was a growing evil, that 1,330 saloons afforded altogether too much facility for obtaining liquor, and that the temptation to drink and laziness would be abated by cutting off more than one thousand of the saloons. The city has a population of about 250,000, and under the present arrangement there is one saloon to something over 800 people. Chicago has a drinking-place for every 130 persons, and no effort is made to limit the number. We confess that we like the way some things are done in Europe rather better than the free license of an American city.

Some of the means employed by the saloon interest of Cincinnati to arouse opposition to the State laws that make for righteousness, are described in the *Western Christian Advocate*. On Sunday a street parade and political demonstration of Infidel Germans took place under the direction of a leader very appropriately named Schwill. "In one of the rear carriages rode two men, each of whom would weigh over two hundred pounds, and seemed ready to burst with lager and laleness. These bore aloft each a banner inscribed 'Industry Must Thrive'!!! Outside of these all inscriptions were in German, save the labels 'Marshal' and 'Assistant Marshal,' and the badges of the 'Brewers' Union.' The procession moved to Price's hill, where amid beer and pretzels, speeches were made by, or letters read from, those who hoped to reap some advantage from the movement." These men, all foreigners, welcomed to our soil, propose to break down the moral restraints of American institutions.

HINTS TO MINISTERS.

I had resolved, on coming to Edinburg, to give my evenings to my family; to spend them, not as many ministers did, in the study, but in the parlor, among the children.

The sad fate of many city ministers' families warns me to beware of their practice. Spending the whole day in the service of the public, they retired to spend the evening within their studies, away from their children, whose ill habits and ill doing in their future career showed how they had been sacrificed on the altar of public duty. This I thought no father was warranted in doing.

Thus the only time left me for preparation for the pulpit, composing my sermons and so thoroughly committing them that they rose without an effort to my memory—and therefore appeared as if born on the spur and the stimulus of the moment—was found in the morning. For some years after coming to Edinburg, I rose, summer and winter, at five o'clock. At six go through my dressing and private devotions, and kindled my fires, prepared and enjoyed a cup of coffee, and was seated at my desk, having till nine o'clock, when we breakfasted, three unbroken hours before me. The being my daily practice, gave me eighteen hours in each week, and instead of Friday and Saturday—the whole six days to ruminate and digest and do the utmost justice in my power to my sermon. A practice like this I would recommend to all ministers, whether in town or country. It secures ample time for preparation—brings a man fresh each day to his allotted portion of work, keeps his sermons simmering in his mind all the week through, till the subject takes entire possession of him, and, as the consequence, he comes on Sunday to his pulpit to preach with fulness, freshness and power.

— Dr. Guthrie.

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THE GREAT NATIONAL CONVENTION.

It is over, but the memory of it and the inspiration flowing from it, will not cease for many a day. It was a glorious convention. No other word expresses its true character so well, for the glory of God was its inspiring motive, and the beauty and glory of our God rested upon it. We have seen nothing to equal it. It was the unanimous verdict of all we heard express themselves on the subject:—"The grandest Convention in our history." Being the last it ought to have been the best. At this no one was surprised. But the degree of improvement since the last Convention indicates a rapidity of growth in all that goes to make up a great people that was truly gratifying. Comparing the tone of the Convention, the depth and prevalence of the true missionary spirit, and the work actually done, with former Conventions we could but feel in our hearts: "It is the Lord's work, and it is marvelous in our eyes!" But let us specify some of the points that went to make this triune Convention a great success:

1. *It was great in numbers.* Here were met in one general assembly our representative men and women from the East and from the West, from the North and from the South. What a grand company it was to look upon! There were the hoary heads, the bent frames, and the shattered voices of advanced age, honored and loved; there were the strong men, now in the midst of life's conflict, bearing its responsibilities and leading forward the sacramental host to conquest and to victory. Brave in battle, wise in counsel, humble in spirit—God be praised for such men! And then what a host of educated, earnest, and consecrated young men were there, with intellects bright, and hearts thrilling with the great incentives for Christian work. And what shall we say of the godly women whose souls are all aflame with love for Christ, and the desire to do something for Him who has done so much for woman—who were there in multitudes devising liberal things for the Lord, and consecrating themselves anew to His service? Only this: The Lord be praised for what they have done, are doing, and are going to do, to advance the Redeemer's kingdom in the earth, and to enable the lives of themselves and their brothers.

2. *It was great in unanimity, and brotherly love.* Not a discordant note did we hear during the Convention. The various reports and resolutions that were adopted were passed, so far as we now recall the facts, by an unanimous vote. It was feared by some that, owing to the controversy about the Revised Hymnal, the report of the trustees might provoke an unpleasant discussion. But such fears proved to be groundless. The report of the trustees of the Hymn Book Committee, through Gov. Bishop, the chairman, was wisely worded and quite satisfactory, and from it no one could have learned that there had been any controversy on the subject. There was, therefore, nothing to provoke discussion, and the report was received and ordered to be printed as a part of the minutes without a dissenting vote.

3. *It was great in liberality.* This after all, was the crowning glory of the Convention. When there had been a generous response to the call of the C. W. B. and the Foreign Society, following, had awakened such a storm of enthusiasm and provoked such liberal pledges and contributions, it was felt that the enthusiasm must wane, and that the people would be drained before the General Convention for Home work should make its appeal. But no. The wave of liberality had not yet reached full tide. When the demands of the West and East and South were laid before the Convention, the same Christ-spirit that had so liberally responded to the call for help from India, Turkey, Denmark, France and England, prompted like generous response to the cry of the destitute in our own land. The General Convention has taken on new life, and will no doubt be a power for spreading the gospel within our own borders that it has never been before. Over two thousand dollars were raised during the Convention, in pledges running through a period of five years, in the various departments of mission work.

4. *It was great in its outlook.* Remember, what was done at Lexington is only the beginning of the year's work. The results there are a prophecy of a glorious year's work, and of still grander things in years to come. Everybody left Lexington feeling more confident of a speedy triumph of our plea in the world, and stronger for sacrifice than ever before. Such is only a general view of the three-in-one convention which has just closed its sessions at Lexington, Ky. A more particular notice of each will appear elsewhere.

THE FOREIGN CHRISTIAN MISSIONARY CONVENTION.

This Society held its seventh annual Convention at Lexington, Ky., beginning at 2 p. m. Wednesday, the 18th inst, Isaac Errett, the President of the Society from its inception, being in the chair, and S. M. Jefferson, Secretary, at the table. A large number of the members were present from various States, and the house was packed with a large audience of attentive listeners. The report of the Board of Managers, presented through the Corresponding Secretary, A. McLean, showed a marked increase in the revenue of the Society for the past year. Indeed there has been an increase each year in the receipts of the Society, over the preceding year; but the percentage of increase the past year, over the preceding year, is very gratifying. The Society is only seven years old. The receipts since the first are as follows:

In 1876.....	\$1,700 00
In 1877.....	2,174 00
In 1878.....	8,786 00
In 1879.....	8,387 00
In 1880.....	15,144 00
In 1881.....	18,178 46
In 1882.....	25,083 94

This shows a forward stride during the last year, which is accounted for by the increased interest in heathen missions, and the starting of eight missionaries to India to preach the gospel to those who are in the shadow of death.

The missions in foreign lands already established, were reported to be in a reasonably prosperous condition, while the work in some of them is spreading so as to demand additional support both in the way of men and of means. This is notably true of the missions in France and Turkey, while the work in England promises ample reward for all the help we may be able to extend to it.

The present financial status is as follows:

Cash on hand for Heathen Missions.....	\$1,624 47
Cash on hand for General Missions.....	87 84
Bonds (Children's Heathen Mission Fund.....)	758 86
Notes (interest bearing secured by Mortgage).....	4,020 00
Total on hand.....	\$6,411 27

It should be stated in connection with these figures that no financial agent has been in the field, with the exception of Bro. Norton, who visited the churches with a view of interesting them in his work as much as for collecting funds. Bro. McLean also very generously gave his time and labor to the society, as Corresponding Secretary, for a good part of the year, refusing all remuneration. This has made the current expenses of the society very low.

This shows only a small balance on hand for the missions non-beaten. But it is gratifying to know that there is no indebtedness against the society. It will be remembered that only three or four weeks prior to the Convention, in an appeal for collections for the foreign work, it was stated that \$2,000 would be required to close up the year out of debt. It is very encouraging to know that the response to this appeal, made through this and some of our other papers, was prompt and generous, the contributions pouring in at the rate of \$500 per week until all debts against the society were extinguished. Thanks to the brethren for their timely aid.

On Wednesday evening, after a very able and eloquent address on "The Memory of Alexander Campbell," by R. T. Matthews, pastor of the Richmond Street Church of Christ, Cincinnati, the President of the Society stated the growing needs of the work we had in hand, and made an appeal to the large audience for aid in the way of life-directorships and life-memberships in the society. The response was liberal beyond anything known before in the history of our mission work. It kept two or three secretaries busy to record the names of those volunteering to share the burden of those who had gone into foreign fields to "preach the gospel to every creature." When individuals had pledged themselves, and their congregations, they began pledging for their wives and children. Many of these pledges showed that the spirit of self-denial was taking a deeper hold of our people. Women who had promised themselves a handsome dress this autumn gave up the luxury and pledged the amount for sending the gospel abroad. Preachers divided their meagre salaries with the brave men and women who are bearing forward the banner of Jesus in distant lands. Business men looked at their balance sheets and struck off

a handsome dividend for the cause of Him who "though he was rich, yet for our sakes became poor that we through his poverty might be made rich." It looked like the dawning of better days for us. A deep and earnest enthusiasm pervaded the whole assembly. It was good to be there.

The next day the work was taken up again and carried forward with the same enthusiasm until over \$16,000 was pledged on the spot. This kind of liberality only needs to become general among us, reaching the great mass of our people, to foot up magnificent totals for mission work. But the wave of liberality is widening as well as deepening, and it is only a question of time when the great body of the Disciples will be fully enlisted in this work, and when, as the result, nations that now sit in darkness will "see a great light," even the light of Him who is the "light of the world."

The usual collection days for Foreign Missions, it is requested, will be observed, viz: the first Lord's days in March and September. The children of the Sunday-schools are asked to remember their day—the first Sunday in May—in which to swell the "Children's Heathen Mission fund." The children's collection, last May, was more than twice as large as the year before. This coming May it should be doubled again, and we have no doubt it will be. The President said we ought to have \$50,000 to meet all demands this year, and enlarge our work as it ought to be. This amount ought to be regarded as a minimum. We can raise it and no one be burdened. If the churches and preachers not represented at the Convention will be only half as liberal as those which were, we will have no difficulty in raising the amount asked for.

The reports on the various portions of the work, by the several committees we should be glad to notice now, but our space forbids. We shall have occasion to refer to these again. We cannot refrain, however, from mentioning the fact that no part of our foreign work was more cordially approved, or awakened more enthusiasm than the progress of our plea for Christian union in England. The brethren heard with delight of the interest being awakened there in primitive Christianity, by our faithful evangelists, and through the *Christian Commonwealth*, and pledged the work their sympathy and support.

Finally, let us say, it looks indeed, as if we had entered upon a new chapter of our history, which is to be characterized by larger missionary operations, at home and abroad, greater unanimity in methods of mission work, and more liberal giving for the Lord's cause.

Our brethren are strong in Kentucky, were well represented in the Convention, and were perhaps in the front rank as to numbers, in the added members to the Foreign Missionary Society. The brethren in Lexington extended to the delegates true Kentucky Christian hospitality. We were delighted with them, and desired much to remain over Sunday, but our duties called us home. Lexington is a fine old town, wearing a home-like, comfortable air, with its green, shaded yards and large, hospitable homes. We attended the opening exercises of Kentucky University one morning. What a charming spot the old University building stands in, with its green, sloping grounds and its tall, branching trees! No wonder "the boys" who attend there become attached to the school. During the Convention a number of the old students had a most pleasant reunion, and, giving it a practical turn, pledged over \$3,000 for the endowment of the Bible School. A fine lot of young men were assembled in the college chapel, recently repaired, the morning we were present, and Pres. Graham, assisted by Pres. Pendleton, conducted the morning exercises. We are glad to see this school regaining its old-time prosperity under the able management of President Loos. Among the students of the Bible College are two Armenians who are preparing themselves for preaching the gospel to their own people in co-operation with Bro. Shishmanian, whose converts they are. Kentucky is standing up to this mission nobly, and its outlook is full of hope.

But here we must close for the present, though it is difficult to stop, when the heart is so full. Thanks be unto God for the Lexington Convention, and may He give us many more like it!

The *Popular Science Monthly* has an article on the Utility of Drunkenness, the point of which is that intemperance tends gradually to eliminate the coarser and more brutish members of the race. This is the view of a skeptic and an evolutionist. According to this view any calamity which destroys the weaker members of our race is to be welcomed. What a contrast with that religion which teaches the strong to bear the infirmities of the weak, and that a helpful and never wearying love is the very center of Christian life!

THE GENERAL CONVENTION.

The last series of feasts in this annual convocation of the tribes of Israel was furnished by the General Convention. The grand spirit that pervaded the preceding conventions rolled like a wave over this meeting. The meetings were presided over by the veteran B. B. Tyler, whose hoary hairs, worn like a crown of righteousness, added to the dignity of his position. His address, delivered to an immense audience on Wednesday evening, was worthy of the occasion. The report of F. M. Green recounted the work of the year, and showed that great results had been achieved in view of the meagre resources. The receipts for the year amounted to about \$7,000. Missionary work has been done in Nebraska, Kansas, Wisconsin, and various other States and Territories of the west and south. A very interesting portion of the report was an outline of the work in the various States. It was shown that under the labors of the various co-operations there had been raised during the year, a total of about \$74,000; that there had been added over 3,000 persons, of whom 1,746 had been baptized.

The good accomplished by the general society is out of all proportion to the means placed at its disposal. There are many portions of the country where a portion of an evangelist's living can be furnished by the people, but where one cannot be sustained without aid. Aid to the extent of one-fourth or one-half a salary puts a man in the field. There are at this time fifty promising fields where an expenditure of from two to four hundred dollars would secure the entire support of an evangelist. Twenty thousand dollars would thus sustain forty or fifty evangelists. We know of no opportunity to place money where it will bear richer returns.

During the convention over \$5,000 was subscribed for the future work. Indeed the liberality displayed in the entire series of meeting was something wonderful in our history. About \$16,000 was subscribed for the foreign work; over \$2,500 for the Washington building fund; about as much for the Bible College, various sums for other missionary interests, making an aggregate of over \$27,000 subscribed at a single convention. Indeed there were indications of a missionary interest that promises big results in the future.

F. M. Green retires from the post he has held for years. When he assumed the duties of Corresponding Secretary the society was in debt; now its obligations are all discharged; it has a thousand dollars in its treasury, and has a fund of \$8,000 subscribed for its future work. The status of the society was never before so encouraging. The prospects for a grand work in the future are bright. Bro. Green has the satisfaction of having lifted the society from the slough of Despond to a view of the Celestial mountains before turning to other fields of labor. Robert Moffett, his successor, has a record that justifies us in hoping great things of his administration.

CONVENTION NOTES—WITH MORALS.

The meeting at Macomb was in many respects the best in the history of our State Meetings. While the attendance was not as large as in some former years, yet those who were there went because they are active in carrying the work forward. So far as learned there was not one person present in the objective case. The utmost harmony and fraternal feeling prevailed. The meeting was an encouragement not only in the apparent immediate results, but much more in what it indicated of a healthy growth in faith and purpose in the hearts of our people. The end of life is not to hold and enjoy big meetings, nor to collect and disburse large missionary revenues, not to build up strong churches, and all that, but to develop individual character up to the likeness of Jesus—to present every man perfect in Christ.

That the Convention put itself in practical sympathy and co-operation with our General Missionary Society was gratifying. We of Illinois have too long been negligent in this matter. There is no grander field on the globe than that which the General Society is trying to occupy. When millions are perishing in our own land for the bread of life, when the stability of our Republic depends upon the dissemination and potency of Christian principles, there is no time for caviling. The outcries of stingy and selfish sophistry to our methods of work will not save one soul from sin and death. Let the opposers tell what they have done and are now doing, outside of their own localities, to make known Christ and turn people to him.

En route to the meeting the writer fell in company with a preacher who remarked that he did not have time to go to the Convention, and that he supposed it would do no good any way, but that his congregation

least before going home, namely, that the meeting did do him some good and his presence and work there helped others. And what was in the way of a good many other preachers who failed to be present? In the military district there was I. A. Searles, C. Monroe, W. J. Russell, J. T. Smith, James McGuire, H. R. Walling and many others who were conspicuous by their absence. In the central part of the State, certainly not too far from the place of meeting, there were M. R. Elder, J. B. Allen, H. E. Puette, J. F. Stewart, W. B. Foster, B. O. Aylesworth, L. N. Early, and many others, not present. That some of our preachers living in the central belt of the State are as much interested in and devoted to our general work—by which is meant everything outside of their own local field—there can be no doubt; but if some of these know or care anything for it, the fact has not yet been discovered. "By their fruits ye shall know them," is the infallible test.

Now is any kind of a general meeting necessary? that is in carrying on the Lord's work in the world, is any kind of meeting other than that of the local church necessary—not expedient but necessary? Even the apostles, although inspired, with the elders and brethren found it necessary to hold a general meeting in Jerusalem. That meeting is a fact in history. If we wish to carry on mission work in foreign fields, or throughout parts of our own land, we must have meetings to consider the condition and demands of such interests, and carry them forward. Is our State work necessary? Certainly Illinois is a part of "all the world" into which our Captain commands us to go and preach the gospel; certainly many of our churches need care and help and much of the State is unevangelized. State work is, therefore, necessary. But it is out of the question to carry this on without a State meeting. Whose business, then, is it to attend and assist in our State meetings? Other things being equal, it is just as much the duty of one preacher in the State as of any other—as much yours by virtue of your ordination vows as it is mine. Of course things sometimes occur to prevent ministers from attending such meetings, but if they care anything for such interests they would certainly remember them at least in a good word by a postal card. Those preachers, who with the best opportunities of information and co-operation, habitually ignore them, are either selfish and conceited egotists, cowards or skulks. I am now ready for incarceration, impalement or crucifixion—by pens, of course!

By the way of a conclusion be it said that the preachers who attended the Macomb meeting agreed to donate their largest marriage fees during this missionary year to the Permanent Fund. Bro. John Lemmon pays the sum of his during the year just past. Example is better than precept. N. S. H.

SUGGESTIVE.

A law in Denmark provides that all drunken persons shall be taken home in carriages, at the expense of the landlord who sold them the last glass. A good law.

It is stated that Judge Black has been engaged by the Mormons to test the constitutionality of the law under which the Utah Commission was appointed. The Judge was in better business, when exposing the shallow sophistry of Ingersoll, than this of becoming attorney for the Mormons.

It is reported that the old slave-market of Zanzibar, where formerly were sold 30,000 slaves annually, has been transformed into mission premises, with a church, mission-house and school, under the charge of the Universities' Mission to Africa, started in 1859 at the suggestion of Dr. Livingstone.

There are 120,000,000 women and girls in India, and at the most liberal estimate not more than one in every twelve hundred has yet been placed under any kind of Christian instruction. Every hundred dollars sent to Bro. Albert Norton will enable him to employ one Bible reader to labor among them.

Henry Varley, the co-laborer of W. T. Moore on the *Christian Commonwealth*, has been preaching in Edinburg. An allusion to Sara Bernhardt, the actress, as a woman of bad character, caused a man in the audience to call the preacher a liar, and it is reported that her husband, (though not the father of her children) wants to fight a duel with Mr. Varley. In an open air meeting a woman hurled mud at him. Considerable comment has been made on this occurrence. It is stated that in utter depravity, the bad districts of the modern Athens are almost unapproach-

An exchange says, How to get people to church, is a much-discussed question in these days. When Mr. Spurgeon was asked how he succeeded so wonderfully in keeping his church full, he replied, "I fill the pulpit, and let the people fill the pews." Dr. Chalmers told a part of the secret when he said: "A house-going preacher makes a church-going people." And an old divine spoke wisely when he said: "A good example is one of the loudest bells to toll people to church."

The following gives a sad insight into many homes where the parents mourn after the prodigal son: "A young man was found in the Mersey river, England, drowned. On a paper found in his pocket was written: 'A wasted life. Do not ask anything about me. Drink was the cause. Let me die; let me rot.'" Within a week, the coroner received over two-hundred letters from fathers and mothers all over England, asking for a description of the young man.

The *World's Crisis*, an Advent paper, is wrestling with a hard problem, viz: the probable climate of the new earth it so soon expects. It concludes that, as we shall not enter the new earth in our mortal state, it is not necessary that the Lord should so change the earth's diurnal or annual motions as to give the earth a climate neither frigid nor torrid. "Who would apprehend," it pertinently asks, "that an angel would suffer on a cold winter day, if sent with a message to Greenland? Or suffer if sent on a hot day to South America?" God, it thinks, is more likely to change us to fit the climate than to change the climate to fit us.

Prof. Morris, of Lane Seminary, says in the *Independent* that his family employs a Chinese domestic whose mother is in the Celestial Empire. Recently she wrote him asking anxiously whether it be true that the Irishmen will allow no more Chinamen to come to America. Her motherly heart also prompts her to ask whether these Irishmen will allow those who are now in this country to return when they please to their own land. The Chinese mother was not far wrong in her estimate of the influence of the Irish on our legislature. The impression as to their supreme influence in civil affairs reminds one of the neat remark attributed to the Chinese ambassador at Washington: "If my countrymen are driven out of America, they, surely, can go to Ireland—the only country which the Irishman seems unable to rule!"

DEACON CROSSSTICS.

After hearing it all, and pondering for some moments, I thought and I said: "My dear brother, this man of whom you have spoken, is a real, downright 'short-horn deacon.' He has the marks, and exhibits them finely, and you have described them." He sighed, and so did I, and we were silent for a time, and we both sighed again—it was a good time to sigh, when we contemplated a short-horn deacon, and one of us had to live with him and feel his goings every day!

He asked me if I knew anything of the origin and nature of the affliction. I did not know enough to be positive about it, but I told him that I judge that it is a disease that has been superinduced by the enlargement of the cranium that always follows promotion in a certain class of a peculiarly formed head. He was very anxious to know if there is any remedy for it, and I gave it as my candid opinion that death alone can relieve a church of such a deacon. They are scarce and they are lonesome, and of course they are restless in this life. They never do quite enough to demand expulsion; or, if they do, they hide it under the guise of piety and the liberty of free thought and human rights, &c. He asked me if they are of long life, or do they ever resign. I was compelled to say that their days are many—they seldom die, and never resign! When the good pastor heard that, his sigh was deep and loud. And we were quiet much, and obeyed the sound of the bell and went to the table, and the subject was named no more.—*Old-time Preacher in Religious Herald.*

FRIENDS AND WORKERS.

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Now is the time for a special move all alone the

ABRAHAM'S TWO SONS.

JOSEPH FRANKLIN.

Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the free-woman was born after the flesh; but he of the free-woman was by promise, which things are an allegory—these are the two covenants." So wrote Paul in the Epistle to the Galatians, chapter iv:22-24. The history of the birth of these two sons and the predictions concerning their descendants, will be found in the xvth and xixth chapters of Genesis. Abraham was eighty-six years old when Ishmael was born, and a hundred years old when Isaac was born. You should never have heard of these two sons of Abraham but for the purpose of God in making an allegory of their history. And, indeed, Isaac would never have been born but as a part of the plan of Jehovah in bringing salvation to men. His birth was as miraculous as that of Jesus—so contrary to the course of nature, that when the promise was made to Sarah, she deemed the idea of her having a son at such an advanced age. Abraham believed the promise, although it contradicted both his reason and his experience, for he accounted that what God had promised he was able to perform. The history of Abraham's descendants through Isaac, the Jews, is comparatively familiar; but only the more careful readers of history know anything of the Ishmaelites beyond an occasional mention of them in the Old Testament. Their history is quite as interesting as that of the Jews, and is a part of that wonderful body of testimony to His truth which God has given that we may rest in "the full assurance of faith." An angel from God, while comforting Hagar in the wilderness, predicted for her a multitude of descendants, and declared of her son that, "he will be a wild man; his hand will be against every man, and every man's hand against him." [Genesis xvi:10-12.] To Abraham, before Isaac was born, God said: "Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation." [Gen. xvi:19, 20.] In Gen. xxv:12-18, may be found the names of the twelve sons of Ishmael, the "twelve princes," whom it was predicted that he should beget. In the same connection it is farther stated, that the families of these "twelve princes," occupied the land "from the wilderness unto Shur, that is before Egypt as thou goest toward Assyria." Full three times twelve centuries have passed, and still that strange people, the Arabs, dwell in the land "that is before Egypt as thou goest toward Assyria," and circumcise their children as Abraham taught their father Ishmael to do. Gen. xxi:20, it is said of Ishmael that "he grew and dwelt in the wilderness, and became an archer." His descendants were hunters as long as they could subsist in the wilderness in that way, and then they gradually came to be more of a pastoral people. Of this, we have evidence in the testimony of their antiquity, Gibbon says: "In an early period of antiquity the great body of the Arabs had emerged from this scene of misery; and as the naked wilderness could not maintain a nation of hunters, they rose at once to the more secure and civilized condition of the pastoral life. The same life was led by the roving tribes of the desert; and in the persons of the modern Bedouins, we may trace the features of their ancestors, who, in the age of Moses or Moses, dwelt under similar tents, and conducted their horses, camels and sheep to the same springs and to the same pastures." [Dec. and Fall, vol. 2, p. 194.] Little further on the same historian says: "In the age of ignorance the Arabs, like the Jews and the Egyptians, abstained from the taste of swine's flesh, and circumcised their children at the age of puberty. The same customs, without the censure or the precept of the Koran, have been silently transmitted to their posterity and proselytes." The skeptical sneer of Gibbon at the "senselessness and inconvenience" of this rite of circumcision on the banks of the Danube or Volga, does not stand in the way of the inference to be drawn from the fact that the two strange peoples, descending from two half-brothers, and differing so widely as they do in other respects, should have continued to be separate from all other nations and from each other, and to mark themselves by this rite for more than a hundred generations. If any people or nation on the earth can show half so much consistency, all the ancient nations have either

able now to trace their genealogies beyond the commencement of the Christian era, except the Jews and Arabians. Such a history is wholly unaccountable, except upon the hypothesis that it is a special providence of God in fulfillment of his promise to Abraham concerning Ishmael and Isaac. It is not a mere fortuity—it is not by a mere chance in not being interrupted, that they have so long maintained this separate existence. It has been done through adversities which have usually destroyed other nations. A great many efforts have been made to overpower the Arabs, but always without success. Scott, the commentator, says: "There is no safety in traveling through their country except in large armed caravans. But though almost every noted conqueror, whether Hebrew, Egyptian, Assyrian, Chaldean, Persian, Grecian, Roman, Tartar or Turkish, hath pushed his conquests to their borders, or even beyond into Egypt, or Arabia-Felix, not one hath ever been able to subdue these Ishmaelites, or deprive them of their freedom." The Jews were overpowered and the masses of their people carried away into Babylon; but still they bowed down and worshiped with their faces toward Jerusalem until they were permitted to return and rebuild it. Fifteen generations later the Romans made war upon them, overpowered them and destroyed their nationality. Since that time and for eighteen centuries, they have maintained their institutions and peculiarities, although without a country. Gibbon, with insinuating unbelief, says: "The cotemporaries of Moses and Joshua had beheld with careless indifference, the most amazing miracles. Under the pressure of every calamity, the belief of those miracles has preserved the Jews of a later period from the usual contagion of idolatry; and in contradiction to every known principle of the human mind, that singular people seems to have yielded a stronger and more ready assent to the traditions of their remote ancestors, than to the evidence of their own senses." Had this philosophical historian not been blinded by his unbelief, he might have recognized it as a well "known principle of the human mind" that men may "walk by faith" with even more confident steps than when walking by sight. So it was with the Jews, and so it has been with the Arabs, the descendants of the two sons of Abraham. God has kept these two peoples by His careful providence over them in fulfillment of His promise to their father, Abraham, and in typical illustration of the two covenants—the covenant with the Jews through Moses, and the new covenant with his people through Christ. At the same time the history of these two sons and their descendants is testimony, indirect indeed, but very strong, of "the eternal purpose of God which he purposed in our Lord Jesus Christ."

"WHAT THINK YE OF CHRIST?"

By Joseph H. Foy, pastor of the Central Christian Church, St. Louis, Mo.

(CONCLUDED.)

Their writings, too, or the records of their utterances, exhibit too much moral and spiritual incivility and perspicuity, for us to believe that such men could have imagined that the end justified the means, that the world so needed a new spiritual philosophy, and has so outgrown the jejune theories of early teachers, that the propagation of another and a better system was right, whatever the method adopted to secure it a foothold. Such morbid and subtle theology was reserved for the wily monks of later ages to frame and teach. These simple-minded men of transparent candor and hearty abhorrence of concealment, taught with unmistakable sincerity of conviction that his damnation was a foregone conclusion who taught that man might do evil that good might come. The lives of these early propagators were subjected to the most invidious examination, their records were sifted by religious malignancy, and out of it all they emerged as the sun comes forth from the clouds that have vainly essayed to shroud his beams. None of the early opposers of Christianity brought specific charges of moral rottenness based upon allegations or proofs of individual acts of wrong-doing. They contented themselves with general charges against the whole system. This significant absence of citation of specific acts is proof positive that the apostles were good men, and if good men, they could not have connived at such an imposture as the story of the resurrection is, if it be not strictly and literally true. And if the resurrection be true, it settles the question asked by my text. Either Christ was a mere man, or he was more than man. He was a mortal, only more perfect than the average man, or he was what he

he either, being dead, raised himself—a dead man exerting will and wondrous power,—or God raised Him. If he raised himself (being a mortal,) we have the singular spectacle of God's permitting a mortal to exercise a power to establish a system of religion based on the fundamental basis of the raised man's divinity! If he was the Son of God He arose from the dead by virtue of that divine relationship, and the fact of the resurrection puts the seal of excellence upon His teaching, and stamps it with permanence. I might illustrate the same line of thought by citing the example of the apostle Paul. He had everything to lose by becoming an apostle and follower of the crucified Nazarene. He did not profess loyalty to Christ while the Great Teacher was enjoying His short reign of popular favor—while the fickle multitude were strewing branches in His pathway and making the air throb with their vivas and salutations. When the bubble had burst, after the movement headed by a peasant had collapsed, at the supreme moment of its disfavor and discomfiture—its adherents dispersed beyond possibility of being again collected to all human probability, this eloquent, learned, disputatious, fiery man—this man securely entrenched in the prejudices engendered by theological training, by early education, by the bias of family connection and caste—this man already committed to one side by heated advocacy, by participation in persecution and murder, by public denunciation, by the fear and horror of the innocent sufferers from his violence—this man whose whole career in the future was bound up in the "Jews' Religion"—before whom honor, position, wealth, esteem held out their beckoning hands—this man who could not count upon being received by the few despised and humble ones whom he was pursuing with such inveteracy of hatred—one who could most surely and confidently anticipate the alienation of all friends and blood relations, the unsparing hatred of his former colleagues in Judaism and a sleepless and relentless persecution to the death—this man who could neither expect fame, money, privilege, ease nor honor from the poverty-stricken and despised Christians—this man went forth proclaiming in a voice that sent conviction home to every honest heart that he had seen Jesus and talked with Him out of a shining cloud, whose brightness had temporarily blasted his vision, "that God had appointed a day in which He would judge the world in righteousness by the man whom he had ordained; of which ordination He had given assurance to all men, in that he had raised Jesus from the dead." The fact that Paul under such circumstances was converted to Christianity and became its most illustrious exponent, defender and promulgator, is one of the strongest and most convincing arguments to my mind that "Jesus is the Christ, the Son of God." No earthly, selfish motive can explain his apostasy from Judaism and his embracement of Christianity in its condition at that time. And his account of the wonderful scene on the road to Damascus at which he received positive proof of the divinity of Jesus and His right to our moral and spiritual suffrages, is so interwoven with His ministry, so often repeated and reaffirmed, that it is impossible to relegate it to the mythical, or to find any explanation but that it really occurred as represented. If it did, and who that reads Paul's life subsequent to this, his meek, changed nature, his intrepid advocacy of the cause he had sought to destroy, his love, his forbearance, his weeping love to enemies, as well as to friends, his indefatigable toils, his heart-rending deprivations, his magnanimous sacrifices, his unparalleled sufferings—who, I say, can doubt that his testimony is to be received as the truth, the whole truth, and nothing but the truth? If that be received, then Jesus Christ is the Son of God, no mere man eminent in Godliness, but a being sustaining a special and endeared relationship to the Eternal Father, such a relationship as no "purely human" being has ever sustained, or ever will sustain whatever man's moral and spiritual progress may be in the endless cycle of the ages. I bother not my mind with Unitarian or Trinitarian speculations. I care not for theories on a subject too profound for mortal mind. I have learned after much reading and reflection, beloved friends, that it is best to accept certain truths in the very language of Scripture. I care not to know the modus of Sonship, nor to pry into the mystery of eternal generation. "It is too high for me, I cannot attain unto it." But with adoring reverence I approach the cross and look upon Him whom my sins helped to slay. I hear the accents of his writhing lips, "Father, into thy hands I commend my spirit," and I feel that I can commit my present and future destiny into his hands. I look forward to death not with the rapture of expectancy, but with an assured hope, that passing through its dark portals, I shall be

lowed and enriched by the experience of nineteen centuries, that would be indeed bliss, if he were only a creature—but if, in some way, he be connected with the Eternal God, as man never was, never can be—if I am privileged to behold him high and lifted up, and realize something of what is meant by "all authority in heaven and earth," methinks I shall be swallowed up by a great joy.

"And sit and sing myself away in everlasting bliss."

FAMILY CIRCLE.

"OLD EYE" MAKES A SPEECH.

I was made to be eaten, And not to be drank; To be threshed in a barn, Not soaked in a tank.

I came as a blessing, When put through a mill; As a blight and a curse, When run through a still.

Make me up into loaves, And your children are fed; But if I into a drink, I will starve them instead.

In bread, I am a servant, The eater shall rule; In drink, I am master, The drinker a fool.

Then remember the warning: My strength I'll employ, If eaten, to strengthen, If drank, to destroy.

—Selec. ed.

LIFE'S PARTED WAYS.—XXI.

BY MRS. M. M. B. GOODWIN.

When the Priest read the name of Richard Levison among the list of the killed he pondered long over the next move in his game, not knowing whether it was best to go at once to Mr. Levison and inform him of his son's marriage, or wait for other events to transpire. Agnes, when told of Richard's death, supposing him her husband, was utterly overcome, and, for hours, lay in a death-like state from which it was impossible to rouse her, and they feared for her life, but youth is ever a resistant force which death finds oftentimes hard to conquer and Agnes did not die, and a fair, blue-eyed boy, with a face like his father's, comforted her, and she lived on for the sake of the little one. Many widows in those dark days were, like Agnes, saved from despair by baby hands. Another heart ached and another head was bowed in grief, when Richard's name met her eye in the list of the killed. Carita, to whom his vows had been pledged, wept in anguish as many another has when the dark tide of trouble swells and surges and lays at the feet one wrecked hope after another. In that hour she murmured, saying there was "no hope left to her on earth, no mercy in heaven!" For days and weeks she sat in an awful darkness—but at length He, who never suffers his little ones to be tried beyond their strength, said to the waves of doubt and agony: "Hither shalt thou come, and no farther, and here shalt thy cold waves be stayed!" Carita, a widow at heart, though she had never borne the name of wife, at length regained calmness and faith, sufficient to pray for strength to bear her lonely life, and she went forward in the path of duty, saddened and cast down, it is true, but not utterly in despair. It was true that the real Richard Levison had fallen in battle, and had been left for dead upon the field; but a colored man who was searching for the body of his master, found him breathing heavily, and bore him inside the Union lines. He was too badly wounded to bear transportation when the troops changed position, and was left in the care of the colored people who were always pitiful and kind to the "boys in blue." In the cabin where he found shelter we find our old friend Cleopatra, who, in the excitement of the times, had managed to escape from the convent of the Immaculate Virgin, and was endeavoring to reach New York city. To her care the wounded man was committed. His recovery was slow indeed, and the war was over before he was able to journey to his Northern home, and when he did attempt the perilous feat, he was dependent on Cleopatra, as without her help he was too weak to travel so far alone. Slowly enough was the journey made, but at last the soldier, as one risen from the dead, stood before the door of his father's house. We cannot describe such a scene—the mother's joy that her son was restored to her, and the father's prayers of thanksgiving are beyond the power of words to picture; and if there was happiness in the hearts of

his parents, how much greater the joy of Carita, his promised wife. Over this meeting we drop the veil of silence. As soon as he was able to do so Richard was entreated to resume his place as the preacher of the congregation, which, though despoiled of a great number of the young men by the war, they having faithfully performed their duty by giving their lives for their country, was yet gaining, gradually, in numbers and in power by accessions from the world. Two months after Richard's return the Ashton paper contained this item of gossip: "It is reported that the talented young preacher, Richard Levison, whose almost miraculous escape from death was recorded in our columns a few weeks since, is about to lead to the altar the lovely and intellectual Miss Fleming, so well and favorably known in this place. Our best wishes will attend these most worthy young people." The marriage service was to be performed by Prof. —, under whose teaching Richard had first been led to Christ; and, as so many friends desired to witness this pleasant scene, it was thought proper that the ceremony should take place at the church. The papers of Rensalier had copied the item in regard to Richard's marriage, and it was read by the Priest, who handed the paper to the mother of Agnes, and then strode from the room. He had only time, as he well knew, by the utmost exertion, to reach Ashton before the marriage could take place, and the train never seemed to run so slowly; but he did manage to get to the church, though it was so crowded that he could not get near enough to the altar to see either of the parties. The prayer was over, and the ceremony was about to commence, when, from the threshold of the vestibule, a loud voice—the voice of Father Albreto—rang out with these words of dire import: "I forbid the vows. Richard Levison is already married—he married Agnes Burton before the war, and I, a Priest of the Most Holy Catholic Church, united them." Again my pen falls me—I leave the reader to imagine the scene of confusion that followed; but after a moment the Professor answered the unseen speaker: "Something more than the word of an unknown man is necessary in a case like this; come into the light and bring your proof." Professor — then turned to Richard and, speaking in a low voice, asked what possible circumstance had given foundation to such a claim. Of course Richard was entirely ignorant of his brother's escapade and of his having used his (Richard's) name at Rensalier, and he could only protest his own innocence and ignorance of the meaning of the Priest. But, alas for humanity, those who, an hour ago, were ready with encomiums upon the soldier-preacher, in a moment, and without proof, were ready to believe the most terrible evil and to condemn him unheard. Then the voice at the door again called out: "Make room that I may hand this marriage certificate to you man!" Slowly the crowd gave way, and at length Father Albreto stood beside the altar, but as his gaze rested on the face of Richard Levison, both astonishment and annoyance were visible in his countenance; rapidly the thought coursed through his mind: "This man is a stranger! If this is Richard Levison, who then was the man that had married Agnes?" The Professor had, in the meantime, hurriedly read the marriage certificate, and the name therein was "Richard Levison!" He handed the paper to the young man, while the Priest still stood staring in bewilderment. Richard glanced at the certificate, then turning to the Priest he said, firmly, "You know that I am not the man to whom you married Agnes Burton!" "I know it! But a man calling himself by that name came to Rensalier and to him I married Agnes. Who then was this man?" In an instant Richard remembered Edgar's trip to the mountains, and was persuaded in his own mind that the deed was one of Edgar's malicious tricks; so that if this woman ever tried to lay claim to her husband's name, the discredit of the whole affair would fall on Richard's shoulders. To bring a deadly reproach upon Richard and the Church would be an act delightful to Edgar. He had not intended ever to acknowledge Agnes as his wife, and supposed that by using a false name and deceiving her by a mock marriage he had effectually barred all chance of future claims. Richard did not feel justified in revealing his thoughts; and the discomfited Priest, receiving no answer to his question, slowly made his way out of the church. Cleopatra, who was in the church to witness the marriage of her young "sojer," as she called Richard, knew the Priest at a glance, but fearing his power she kept herself well out of sight.

After quiet was once more restored Prof. — again resumed the broken thread of the marriage service, and Richard and Carita took upon themselves the solemn vows which bound them in a sacred relationship ordained of God; lasting as their lives—then came the low, earnest benediction: "May the Lord mercifully with his favor look upon you that ye may so live together in this life, that, in the world to come, ye may have a never ending union in the life everlasting prepared for the saints of God." And in that hour Richard and Carita began the journey which was to lead them up the mountain of blessedness, till they reached the eternal city. In the meantime a strange scene was transpiring in the old stone mansion upon the mountain side; and thither we must return. THE CENTRAL TRUTH. J. H. WRIGHT. 1. All human thought, if valuable, is positive rather than negative. Simply negative views in government, science or religion are of little value. 2. All bodies of an inherent strength unite around common beliefs. Mere negatives furnish a poor basis for active co-operation. 3. In every system there is some vital, some central truth, which when accepted, involves the reception of all correlated truths. To illustrate: In physical science, in explanation of our planetary system, we accept the earth or the sun as the center. In either case we must accept all necessarily correlated truths and explain all movements in harmony with the truth asserted. In political economy we say Kings rule *jure divino*, by divine right, or the people have the right to elect their own rulers. The former involves the advocacy of monarchy in some form. The latter a republican form of government. 4. Christianity has its central, vital truth. It lies not in the realm of speculative belief, but pertains rather to a person—to Jesus of Nazareth. It asserts that he is "the Christ, the Son of the living God." The acceptance of this truth involves the acceptance of all correlated truths. It is a positive belief and affords a basis for union, for united effort. And upon what exalted evidence is this truth based? All lines of Biblical truth center in and radiate from it. Prophecy, Angels at His Birth, Jehovah at His Baptism, The Spirit on Pentecost } Assert the Vital Truth, JESUS IS THE CHRIST. The vital nature of this truth is further shown from the following considerations: 1. Jesus asserted it at the peril of his life, as he stood at the judgment seat. 2. He makes confession of it a condition of entering heaven. "He that confesses me * * * I will confess before my Father and his holy angels." 3. It was the truth which his apostles were to proclaim and which men must believe: (1.) It was "the gospel" of the commission. (2.) "Believe on the Lord Jesus Christ" was the ever ready demand upon men. 4. To establish it was the object of, (1.) Christ's miracles. "Believe me for my work's sake." Viewing each as a sign, and not simply as a miracle, miracle or wonder, I feel no surprise at their occurrence. How sublime when we regard each act as a sign of his divinity. (2.) The four gospels. A unity of purpose is evident throughout these four narratives, and one writer gives expression to it. "These are written that you might believe that Jesus is the Christ, the Son of God." John xx:31. (3.) All apostolic preaching. Paul, as an illustration, was accustomed to establish two propositions wherever he went: "That the Messiah must needs die and rise again, and that this Jesus whom I preach is the Messiah." "This he declared at Thessalonica "as his manner was." 5. But more than all—Jesus referring to this vital truth, said, "Upon this rock I will build my church." Do we desire something tangible to which to cling, around which to unite, upon which to stand? It is found here. Do we wish to formulate our "Confession of Faith"? What better than this? Are we troubled with "liberal" tendencies, with a desire to be recognized as "broad" and "charitable" in our views? We dare not surrender this. To it we must cling: It once sufficed. 'Twas known in that ancient time as "the good confession" when men gave public expression to their belief of this truth. How simple, and yet how profound! Simple in that it accepts the story of a living, dying but now risen Savior. Profound in that it involves the problems of sin, of atonement and forgiveness. Wonderful in its correlated truths, the existence of God, our Father, of inspired apostles, and a divine revelation. All these cluster around the accept-

CORRESPONDENCE.

Bro. Smart:
want to tell you what a season of real
ing we are having in our dear little
in this city.

Three years ago, before our pas-
L. Richardson, went to Southport,
and, enough money was raised to
the building of a new church.

The good work was soon com-
and, almost completed ere he left.
work of furnishing the building, in-
carpets, etc., was assumed by the
and was finished in a very satisfac-
manner. That was three years ago,

ever since that time our hearts have
led in the steady growth of the mem-
ship and good feeling of the church.
back of it all came a feeling of regret,

there was still a debt of over eight
dred dollars that ought to be paid;
hundred and fifty of this was secured

by notes, the payment of which had
promised by three of our leading
brethren. Some weeks ago our townsmen

requested to help feed the visiting
ists upon that day. They all consent-
ed and the brethren of our church erected

good, substantial enclosure of lumber,
was kindly lent us for that occasion,
the husband of one of our sisters. As

day was a fine one we served dinner
opper to about four hundred persons,
cleared over fifty dollars. The fol-
lowing week was fair week, so it was

ded to have a stand there and use many
our tables that had been left over af-
ter the reunion. They made about forty

dollars at that time. This money
paid away to be applied to the pay-
ment of the church debt; but this seemed

as a little ripple in a lake, for still
old fact came up before us "where
do we ever raise the balance?"

Two weeks passed by, and our hearts
gladdened by the visit of a brother

Thus was fulfilled to us the promise
"that God helps those who help them-
selves." That He may continue to prosper
the work here, is our earnest wish and
prayer. Yours in Christ, L. V. C. R.
VIRGINIA CITY, CASS CO., Ill., Oct. 10.

Editors Christian-Evangelist:

Drake University has opened very en-
couragingly. In the two weeks just
closed 140 students have been enrolled,
110 at the University and 30 in the Law
and Medical Departments, which are as
yet located down in the business part of
the city. The brick-work of the main
building will be completed this week;

then a \$1300 slate roof, is to go on, which
will make it the finest and largest build-
ing, wholly devoted to school purposes,
in the State. Five rooms have been tem-
porarily roofed and finished, and are
now occupied by as many Professors.
The advanced classes are three times as
large as last year. The students are of a
high grade in proficiency and behavior.

The University has just taken steps to
publish a sixteen page paper, which is to
be edited by two of the students.

Bro. B. J. Radford and Miss Emma
Dunsee have been constituted members
of the faculty; the former has been made
President of the Literary Department,
President Carpenter having been promot-
ed to the Chancellership. President Rad-
ford is too well-known among our educa-
tors to need comment here. He has in-
augurated a course of lectures upon

"Government," which promises to be
highly instructive.
Miss Dunsee comes to us after several
years' experience in other institutions.
She is highly complimented by our stu-
dents.

A thorough and comprehensive course
of study was adopted by the University
last spring, which is the embodiment of
the best features of the courses of the
most successful institutions of our coun-
try. The main building completed, our
facilities next year will be equal to any in
the West. L. S. BATTENFIELD.

HELP FOR OUR SUNDAY-SCHOOLS.
Every true Christian feels a deep inter-
est in every department of church work,
and more especially that which looks to
the training of the children in the knowl-
edge of the word of God in our Sunday-
schools. I wish to call attention briefly,

to the work of Bro. Taylor, our State S.
S. Evangelist.
It has been my good fortune to be with
Bro. Taylor in four Institutes; one in Den-
ton Texas, Urss, Camp Point, and Payson,
Ill. To those who have heard him, not a
word need be spoken. But many of the
churches have never met him and are
uninformed in regard to his work. To

such I wish to say that a week's labor by
him will do more to build up and make
efficient your Sunday-school and church,
and to place our plea as a people before
the community in its true light, than a
year's ordinary preaching. In no depart-
ment of mission work do I feel that so
large results would be had, as to have him
in our weak churches and in communities
where the ancient gospel has not yet taken
hold. A strong church and Sunday-school
will be much strengthened by his labors;
how much more then the weaker ones?
Our duty then, as a people, is clear; and
that is, give him or his work such support
that the Board can send him to the weak
and destitute.

May the importance of this work with
the knowledge of the efficient manner that
Bro. Taylor does his work, awaken a deep
interest and a more earnest effort among
the churches to push it forward to grand
results. E. J. LAMPTON.

GOOD BOARDING.
When any of our friends come to St.
Louis they can find good board and lodging
at Sister F. E. Taylor's, 1218 Olive street.

THE MEDICAL USE OF ALCOHOL—2
BY DR. A. M. COLLINS.

2 Another reason why we should
abjure all alcoholic medicines is the uncer-
tainty and almost impossibility of know-
ing the character or strength of the
medicine so ordered. Science has taught
us that there are several kinds of alcohol,
known as ethylic alcohol, methylic alcohol,
propylic alcohol, butylic alcohol, annylic
alcohol, ceprylic alcohol, etc., that these
alcohols differ, not only in their composi-
tion but also in their physiological effects.

The intoxication caused by some of
these heavy alcohols is always attended
with alarming symptoms and in some cases
protracted for days. Now in ordering
wines and brandies it is impossible to
tell what particular sort of alcohol you
are administering and as the alcoholic
strength of all these liquors is variable it
is impossible to tell what quality you are
prescribing. It is therefore very unpro-
fessional to order wines, champagnes etc.,
for the sick, for it is impossible to know
what you are administering. Most of the
so called "pure imported wines" of the
market are nothing more nor less than
compounds of different kinds of poisons,
prepared to sell, not to drink. Medicines
and food should be pure and unadulter-
ated. Until a good pure article can be ob-
tained we had better reject all, and that
time will probably never come.

3. My third reason for rejecting alcohol
altogether as a remedial agent is that
there are medicinal substances that will
take its place and successfully fulfill all
the conditions for which alcohol is given
better and without danger to the patient
or reproach to the profession. Dr. B. W.
Richardson of England in a recent lecture
before the philosophical society of Hull
said: "Every form of disease can be
better treated without alcohol than with
it."

Remember that Dr. Richardson belongs
to the conservative class of alcoholic
prescribers, hence he says:
"As a therapeutical agent I have never
excluded alcohol from my practice."
In another place he says: "We merely
contend that it must be used secundum
artem." Such views would strike us at
first sight as wise and conservative, but
the doctor convicts himself of a most
palpable inconsistency, for in another place
he says: "I could do very well without
alcohol since there are other substances
which take its place which are less per-
sistent in their effects, and are not so
prone to create a constitutional appetite
for themselves; but as a remedial agent
of a third or fourth class value, it deserves
to be retained in the *arsenarium* of phys-
ic."

I will submit to the candid reader, if
alcohol is a medical agent of only "third
or fourth class value," as Dr. Richardson
concedes, and that there are "other sub-
stances that can take its place," and that
its employment is attended by the danger
of creating a constitutional appetite which
is vastly more to be dreaded than any other
disease, is it not the part of a wisely con-
servative and philosophical practice to
cast it entirely aside? If there was no
other agent that could be employed in its
stead, then might the medical fraternity
have some good grounds for employing it,
but so long as they acknowledge that it
may be substituted, and with equal success
its further employment in view of the many
dangers attending its use, even under the
most favorable conditions, can not be re-
garded in any other light than highly
reprehensible if not positively criminal.

4. My fourth reason for rejecting all
alcoholic medicine is that it is itself a
narcotic poison capable of producing
many forms of incurable disease and that
in trying to cure one form of disease with
it we are almost certain to produce others
that are worse than the original com-
plaint.

fatty degeneration, Bright's disease o
the kidneys, depraves the blood and
irritates the nerve centers and prepares the
way for the ingress of all forms of
zyncotic poisons and malignant contagion
and malaria. To say the least that can
be said of it, it is a very dangerous medi-
cine and in all probability does more
harm than good whenever administered.

5. Another reason that alcoholic medi-
cines should be entirely ruled out of our
materia medica is the demonstrable fact
that the nonalcoholic treatment has proved
vastly more successful wherein and when-
ever tried. Reports of hospitals conduct-
ed on the nonalcoholic plan show a much
lower rate of mortality than those where
alcohol has been freely used. The object
of the practice of medicine is, or at least
should be, the cure of disease, and that
plan is the wisest and best that is most
successful.

Dr. T. R. Lees says: "In the British
hospitals every trial of the treatment of
disease without alcohol has been attend-
ed without exception with a greatly re-
duced mortality." Dr. Wilkes Rees and
Sulton treated rheumatic fever without
alcohol and not a case had heart compli-
cations. Dr. R. D. Mussey says: "Under
the alcoholic treatment trains of morbid
symptoms are often aggravated, and new
centers of irritation established which if
not sufficient to destroy the patient pro-
long the period of the fever and frequently
cause relapses or a lingering conva-
lescence." Dr. Henderson of Shanghai and
Dr. Bishop of Naples treated cases o
fever without alcohol and reduced the
mortality from 28 to 7 percent. This
would indicate that the alcoholic treat-
ment killed 21 out of every hundred cases.
Dr. T. K. Champess reports that under
the alcoholic treatment he lost one patient
out of five but under the nonalcoholic
treatment he had only 3 deaths out of 121
cases.

Dr. W. T. Gardner of the Hospital of
Glasgow reports experiments made by
him as follows: Of 209 children treated
without alcoholic medicine not one died.
The same number treated with alcohol in
the infirmary had a mortality of 7 percent.
Dr. T. R. Lees says: "It is a settled
fact that the exaggerated notions of the
therapeutic value of alcohol are giving
away before inquiry and evidence and
that the old theories are being exploded."
I cannot better close this part of my
subject than by quoting the words of one
of the most eminent European physicians,
Dr. John Higginbottom, T. R. S., T. R.
C. S., who says: "I have amply tried
both ways. I gave alcohol in my prac-
tice for twenty years and have now
practiced without it for thirty years or
more. My experience is that acute dis-
ease is more readily cured without it, and
chronic diseases much more manageable.
I have not found a single patient injured
by the disuse of alcohol or a constitution
requiring it; indeed to find either, although
I am in my seventy-seventh year, I would
walk fifty miles to see such a phenomenon.
If I ordered or allowed alcohol in any
form either as a food or as medicine to a
patient I should certainly do it with a
felonious intent." To this I will add the
wise caution of the late Dr. Cheyene of
Dublin who says in regard to alcoholic
medicines: "The benefits which have
been supposed from their liberal use in
medicine and especially in those diseases
which were once universally and are still
vulgarily supposed to depend on mere
weakness, have invested these agents with
attributes to which they have no claim,
and hence as we physicians no longer
employ them as we were wont to do we
ought not to rest satisfied with the mere
acknowledgement of error but we ought
also to make all the retribution in our
power for having so long upheld one of
the most fatal delusions that ever took

place in the path of our progress. Doctors are
making drunkards faster than we temper-
ance people can hope to reform them.
We must push our reformatory work
into the ranks of Esculapius.
When history comes to recall the facts
in regard to the immediate cause of our
loved and gifted Garfield's death it will
be, "Died of too much alcohol, empirically
administered." It was nothing but medical
routine and obstinacy that killed our pre-
sident. Adrian's epitaph—"The multi-
tude of physicians hath killed the emper-
or"—would not be inappropriate for the
monument soon to be erected over the
grave of our last president.

NEBRASKA.
(Report of the Corresponding Secretary for
the year ending October 5, 1891.)
Brethren of the Convention:
During the missionary year, which
closes with this, the fourteenth session of
this Convention, I have spent almost the
entire time in the field, remaining at home
no more than four consecutive days at any
time during the year. I have traveled
about 20,000 miles, and labored more or
less in seventeen different counties, and in
twenty-seven different points. I have
preached 282 times during the year, or-
ganized four churches, and gained 170 ad-
ditions, ninety-four by confession and im-
mersion. I have also conducted a heavy
correspondence in the interest of the
churches.

I have been in constant communication
with the other members of the State
Board, and have had their hearty and effi-
cient co-operation in prosecuting the work.
The President and Recording Secretary
have labored unremittingly and gratuitously,
giving both time and money without
 stint, for the advancement of the cause.
Sister Annie M. Saunders, who has been
employed by the Board a portion of the
time, as traveling agent, has also render-
ed invaluable service in circulating our
literature, raising funds, developing and
stimulating the missionary spirit, and
preaching the gospel from house to house.
I have collected in the field, \$354.30,
contributed by the following churches and
individuals: Glen Rock, \$10; Beatrice,
\$25; Schuyler and Prairie View, \$27.75;
L. Reynolds, \$1; G. W. Baker, \$5; Deihl's
Branch, \$16; Jalappa, \$18.50; Fontenelle,
\$18.50; Kearney, \$2; Malcolim, \$19; Nick-
erson, \$16; Clay Center, 48.80; G. W.
Pitzer, \$5; Dry Creek, \$42; Waterloo, \$5;
Bellwood, \$5; Louisville, \$15; Weston,
\$10; Valparaiso, \$5; Fairview, \$7.25;
Charter Oak, \$15; Pleasant Hill, \$22.50;
London, \$15.

I have received from W. S. Burkley,
Treasurer of the Society, \$389.58, for sal-
ary and balance due on a note given by
the Society in 1878. Entire amount raised
for missionary work, \$1,174.72.
C. A. Miller, L. J. Correll, and W. H.
Winters, were employed by the Society a
part of the time, as missionaries. The
aggregate number of days devoted to the
work by evangelists employed wholly, or
in part, by the State Society, is 461; ser-
mons, 448, additions, 243; baptisms, 139;
churches assisted, 32; new organizations,
six.

Perhaps the most important missionary
work accomplished during the year, is the
building up of an influential congregation
at Dry Creek, in the northern part of the
State, nearly 100 miles from any other
congregation of disciples. At the solici-
tation of L. W. Miller and wife, who, so
far as I could learn, were the only disci-
ples in Madison county, I held a meeting
at Dry Creek in February; baptized 16,
had one accession from the Baptists, and
organized with 19 members. Regular
Lord's day meetings, and weekly prayer
meetings were commenced, and frequent
additions were made to the congregation
when no preacher was present, Bro. Mil-

lions were immersed. In September I held a
second meeting with the church, when 17
were added. The church now numbers
51, is composed of excellent material, and
its influence for good is felt in all that re-
gion. The establishment of this church
has awakened an interest in our plea in
Madison, Antelope, and adjoining coun-
ties, and almost every town and neighbor-
hood is calling for a preacher of the primi-
tive gospel.

This is undoubtedly the best missionary
field now open to us. The country is rap-
idly filling up, the people are generally of
the better class; the crops are good, and
the country prosperous. I am now cor-
responding in view of locating a preacher
in that part of the State.
At other points north of the Platte riv-
er, some progress has been made. In
April I organized a small congregation at
Fairview, in Dodge county, and arranged
for monthly preaching by J. H. Stark. In
January W. H. Winters was employed by
the Board to hold a meeting at Lost Creek,
in Platte county, where he labored three
weeks, baptizing seven and organizing a
small congregation. In April the Board
engaged the services of J. W. Ingram, for
a meeting at Schuyler, the county seat of
Colfax county, but he was obliged to close
the meeting on account of sickness, and
the work was, for the present, abandon-
ed. The church at Waterloo has been streng-
thened under the labors of W. H. Winters,
and an interest awakened in Sarpy coun-
ty, under the preaching of L. J. Correll.
The church at Jalappa has been reorgani-
zed at Nickerson, and is supplied with
preaching one half the time by T. J. Oliv-
er, who is also preaching a part of the
time for the church at Kennard.

The brethren in Omaha have made
great sacrifices to build such a house of
worship as our interests demand in that
large city. They have received some as-
sistance from the brethren at large, but
further, and more liberal offerings should
be made to sustain the cause in the chief
metropolis of our State. The house is
nearly completed and will be an ornament
to the city, and an honor to the brother-
hood. J. W. Ingram has done a good
work in Omaha.

South of the Platte river, about 200 have
been added to the churches in Richardson
county, chiefly under the labors of J. J.
Henry. The church at Falls City, is still
prosperous. A house of worship has been
built at Barada, and the membership
largely increased. The long dormant
church at Salem has been revived, and
new organizations formed at Rock Creek
and Ewans school-house. In Cass county,
the church at Greenwood, has been great-
ly strengthened under the labors of W. H.
Hardeman; a new organization effected at
Louisville, and a house of worship built at
Rock Creek. In Saunders county, a house
of worship has been built near Ashland,
and some thirty members added to the
church at Reddie's, under the labors of
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Sumpter, county evangelist. In Gage
county, the church at Beatrice, has in-
creased in numbers, and W. G. Springer
has been employed to labor for the con-
gregation. In Lancaster county, the
church at Lincoln, is prospering under the
labors of R. H. Ingram, and about twenty
accessions have been gained at Malcolim.
John Deihl is in charge of the church at
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Clay county, a house of worship has been
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SUNDAY-SCHOOL LESSON.

BY J. H. WARDIN.

JESUS BETRAYED AND TAKEN.

MARK XIV: 43-54, OCT. 29.

TIME.—A. D. 29.

PLACE.—Gethsemane.

GOLDEN TEXT.—"The Son of man is betrayed into the hands of sinners."—Mark xiv: 41.

1. The Traitor and his work. A traitor is among the meanest of mean characters. To betray the innocent is the worst kind of betrayal. To betray the innocent for money, intensifies this worst of crimes. To betray such a one to death, for money, makes the traitor a murderer; and when the amount is only fifteen dollars, the temptation seems so small it makes the crime appear worse and worse. A traitor must not only be a mean man, but he is the lowest among the mean—he is a hypocrite. Hypocrisy causes him to lie. This Judas did constantly; indeed he lived one continued big lie all the time. When he came to point out the Lord to the soldiers, the very signal he gave them was the common token of the warmest friendship; and when he kissed the Master, he put into that kiss all the hollowness, hypocrisy, falsehood and meanness, of which the human heart, under the power of sin, is capable. It seems, indeed, that just here in the Savior's betrayal, which was to lead him to his death and final victory over sin, there was a culmination—a focalizing—of all the blackness of sin, in the conduct of Judas; and this is brought into bolder relief, by the fact of its close contact with the spotless and beautiful character of the Son of man.

It will be well if the millions of money-getters and money-worshippers, as the world sits down together to study this lesson, will lead an ear to its fearful facts, and take a timely warning from them. Are any selling purity, honor, home, friends and life for money? Doubtless many; yes, there be men who, this very day, have said good-bye to all these, and have even turned their backs upon heaven itself, for the sake of making a few more dollars.

2. The arrest. Guided by the kiss of Judas, which was the signal he and the soldiers had agreed upon, whereby they might know which was Jesus, they approached him to arrest him. The soldiers were accustomed to having those they went to take, either resist or run away; but he did neither. It was rather a tame "arrest." Instead of any demonstration of resistance, Jesus went to meet them as they came, and quietly said, "You come out armed as though you were after a robber or some kind of criminal. You should have known this was not necessary, for all this week I have been about the temple, and you had all opportunity to have taken me." "But," said he, "the Scriptures cannot be fulfilled." So they led him away to the high priest's house, for trial. An incident occurred on the way mentioned by neither of the other evangelists. A young man followed after the crowd having on no clothing but a linen cloth wrapped round him; this he held on with his hands. Some suppose it was Mark himself, and that he was the only one of the twelve that knew anything of the incident. Others suppose it to have been some one suddenly aroused out of his sleep by the commotion, and that the linen cloth was a part of the bed clothing he hastily wrapped round him, and went out to see what was the matter. Some of the soldiers, with a soldier's readiness to terrorize, caught hold of the linen cloth, and the young man was so scared that he let go the cloth and fled naked.

3. Foraken. When the soldiers took hold of him, and after Peter had cut off the ear of the high priest's servant, and had been rebuked for it by the Lord, the disciples all fled, and only followed him,

they went into the palace of the high priest, Peter who had been following along at a distance, came and sat down in the open court which was surrounded by the palace building; there was a fire built there and the servants were sitting by it. It was to warm by, and possibly also to light up the court. The level of this open court was considerably lower than the level of the rooms of the palace, and hence it is said further along in this chapter (verse 66) that Peter was "beneath in the palace." While Peter sat here awaiting events, Jesus was led inside, where were assembled in waiting for him, all the chief priests, and the elders and the scribes. He whom they have pursued so long is in their grasp at last. Alone he enters the ordeal.

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Thomas Mabley Fifth & Locust Sts. ST. LOUIS, MO.

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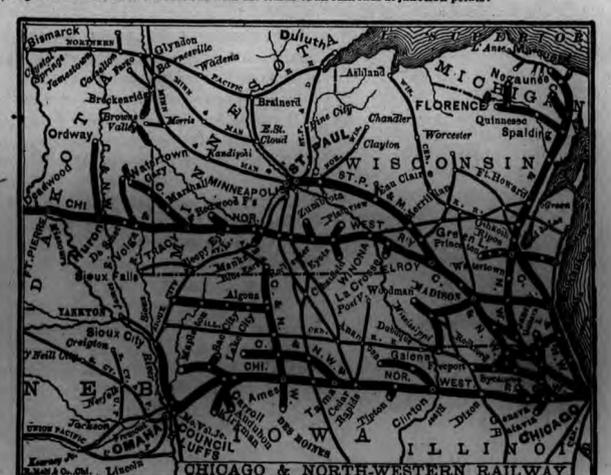
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THE CHICAGO & NORTHWESTERN RAILWAY Over all its principal lines, runs each way daily from two to four or more Fast Express trains. It is the only road West, North or Northwest of Chicago that uses the IMPERIAL PALACE DINING CARS.

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REVISED NEW TESTAMENT. THE PROBLEM OF HUMAN LIFE.

BY A WILFORD HALL. EMBRACING THE "Evolution of Sound" and "Evolution Evolved."

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MISSIONARY.

The meeting of the C. W. B. M. for the State of Kansas, was held in the Christian Church, in Emporia, September 30, 1888.

Mrs. Bay, the President, and Mrs. Goodwin, the Vice-President, being absent, the meeting was called to order at 2:30 p. m. by Mrs. H. F. Miller, the Vice-President of the General Board for Kansas.

The opening exercises, which consisted of singing, reading and prayer, were conducted by Mrs. E. Pettit, of Emporia. The committee on credentials, Mrs. J. T. Burton, and Mrs. F. C. Miller, then made the following report of ladies in attendance:

Mrs. M. K. Dale, Topeka; Mrs. M. J. Franklin, Mrs. O. L. Sumner, Burton; Mrs. S. E. Reeves, Miss Harlan, Burlington; Mrs. F. C. Miller, Mrs. Hancock, Mrs. J. C. Rash, Salina; Mrs. H. C. Hunt, Miss L. M. Boggs, Miss Laura Cummings, Mrs. W. C. Rathburn, McPherson; Mrs. J. W. Randall, Mrs. C. C. Deweese, Osage Mission; Mrs. R. Hay, Junction City; Miss Lulu Britton, Ottumwa; Mrs. Pratz, Laura; Mrs. E. Wood, Phenix Creek; Mrs. E. H. Kelsey, Mrs. J. A. Patten, Hamlin; Mrs. S. E. McElroy, Mrs. S. E. Keller, Mrs. S. E. Skeels, Ottawa; Mrs. Steele, Mrs. E. Steele, Council Grove; Mrs. E. G. Shields, Wichita; Mrs. A. G. Wilhite, Emporia; Mrs. C. J. McKinney, Neodesha; Mrs. Kate Morris, Eureka; Miss Ella Boyd, Manhattan; Mrs. C. Wingfield, Agnes City; Miss L. A. Wood, Mrs. J. T. Burton, Mrs. Gatewood, Mrs. E. Pettit, Mrs. M. E. Sisler, Mrs. H. F. Miller, Mrs. E. M. Lotz, Emporia.

The motion was then carried that all whose names were enrolled be considered delegates.

The minutes of the previous meeting were read and approved.

The following committees were then appointed on nominations, resolutions, constitution, ways and means, and on time and place. After which the address of welcome was read by Mrs. E. M. Lotz and responded to by Miss Ella Boyd.

A short address was made by the President, followed by a paper by Mrs. O. L. Sumner, in which she urged us to go forward in our duty without complaining.

The convention then listened to a well written temperance address by Mrs. E. G. Shields. The address was full of thought and encouragement. Reports of auxiliaries being called for, nine societies responded from the following places: McPherson, Salina, Topeka, Burton, Wichita, Pardee and Farmington, Manhattan, Princeton, Emporia, and the Emporia Seed Gatherers, a society of little girls which is becoming known throughout the State.

If space permitted I would give each report in full, but can only make the following summary: Membership 160; money expended for home congregations \$476.52; for State and foreign missions \$66.17. Several other societies made verbal reports of which we have no record. The treasurer's report was read, showing a small balance on hand. Then Bro. A. A. Glenn, of Wichita, suggested that a special contribution be taken up at the missionary convention for the benefit of the C. W. B. M., which resulted in a liberal collection. After a short address by Bro. F. M. Green, Mrs. H. E. Doid and Mrs. E. M. Lotz were elected delegates to the General Convention at Lexington. Some miscellaneous business was then transacted, and the convention deferred all other business until Monday morning. Mrs. H. F. Miller then read an excellent missionary address, which was well received and elicited many compliments. A motion was carried to have the above addresses published in some of our papers. Adjournment.

On Monday the convention assembled in the church at 8 a. m.

Committee on nominations, reported the following: President, Mrs. H. F. Miller, Emporia; Vice-President, Mrs. A. D. Goodwin, Salina; Secretary, Mrs. E. M. Lotz, Emporia; Treasurer, Mrs. S. T. Dodd, Topeka.

Committee on ways and means, reported the following: We suggest that each sister not belonging to an auxiliary, use her influence toward organizing one in the course of at least six months, and perhaps at the end of that time we may be able to support a traveling organizer, as has been talked of during our convention. We also suggest that the money raised in various ways, be expended for our own State work, as far as necessary, and the remainder be sent to such a foreign field as each society may select.

We recommend that auxiliaries use for their quarterly reports, the blanks sent out by the Board, that we may have unanimity in our work. Also that all sisters present on returning home, ask a contribution of five cents per year from each sister in her congregation, to carry on the missionary work.

Mrs. ELLA BOYD, Mrs. SARAH HARLAN, Mrs. F. C. MILLER, } Com.

Committee on constitution for auxiliary societies, made the following report: We, your committee, recommend the adoption of the constitution sent out by the General Board.

Mrs. E. M. LOTZ, Mrs. C. J. MCKINNEY, Mrs. C. C. DEWEESE, } Com.

Committee on time and place reported as follows: We recommend the place to be the same as that of the missionary convention. As to time, Friday afternoon September 30, 1888.

Mrs. J. C. RASH, Mrs. E. PETTIT, Miss ELLA BOYD, } Com.

Committee on resolutions reported the following: Resolved, That we earnestly recommend to our sisters throughout the State, the organization of auxiliary societies, in order that a more united and systematic effort may be made everywhere to extend the cause of Christ, and that we urge our preachers to aid us in this great work by presenting this subject to the sisters in their respective fields of labor.

2. That the thanks of this convention are due and are hereby extended to the ladies of Emporia who have so generously opened their hearts and homes, and that we will ever cherish the memory of their hospitality and kindness, and their efforts to render our visit to their beautiful city so pleasant.

3. That the thanks of our sisters all over the State of Kansas, are due the officers of the C. W. B. M. for the efficient manner in which they have discharged their duties.

Mrs. E. G. SHIELDS, Mrs. DALE, Mrs. MORRIS, } Com.

Mrs. HATTIE F. MILLER, Pres. Mrs. E. M. LOTZ, Secretary.

The meeting was by far the best ever held in Kansas. Ladies were present from nearly every part of the State, showing a greater interest in the missionary cause than has ever before been manifested. We trust that through the acquaintance formed, and by the use of the money so generously contributed during the convention, we may be able to accomplish more during the coming year than we have ever been able to do before.

I have sent for constitutions and hope to be able to distribute them soon. All societies desiring blanks for quarterly reports will please to inform me, and I will take pleasure in sending them.

E. M. L. Secretary, EMPORIA, KANSAS.

ANNUAL CONVENTION OF THE C. W. B. M. OF ILLINOIS.

The annual convention of the C. W. B. M. of Illinois was held at Macomb, Oct 6th. The day was occupied with official reports, arrangements for the future prosecution of the work, addresses, etc. The results reported were not what ought to have been attained by the great sisterhood of Illinois, but were nevertheless an improvement on former years. The report of the corresponding secretary showed that the collections for the general fund during the year had amounted to \$1862.88. Including the fund for State work reported by the State Treasurer, more than \$2000.00 had been contributed by the sisters for missionary work, almost double the amount exclusive of bequests raised during the preceding year. The number of auxiliary societies in the State is now ninety—forty-seven new ones having been formed during the year, and a few that were active last year having ceased to report. In addition to these societies auxiliary to the Woman's Board, 13 children's societies have been organized, which will contribute regularly to the Children's Heathen Mission Fund. This latter work the Board regard as a most important department of this labor. The preparation of systematic workers and givers promises better things for the missionary cause in the future.

The increased prosperity of the work is largely due to the self-sacrificing labors of the sisters who at intervals during the year have traveled among the churches disseminating missionary intelligence, organizing new societies, and strengthening and encouraging weak and struggling ones. Sister Anna Hale will continue in this work, having proceeded immediately after the close of the convention to her work of faith and labor of love.

Unavoidable circumstances rendered some changes necessary in the State Board. The following are the names of the officers for the ensuing year: Pres. Mrs. Emma Campbell Ewing, Box 388, Jacksonville, Ill.; Vice-Pres., Miss E. J. Dickinson Eureka, Ill.

Recording Sec., Mrs. Annie C. Wing, Jacksonville, Ill.

Cor. Sec., Mrs. Charles Cassell, Lock Box 1276, Jacksonville, Ill.

Treasurer, Mrs. J. K. McAnan, Box 1178, Jacksonville, Ill.

Managers: Mrs. Sallie Happy, Miss Frank Hedenburg, Mrs. J. M. Williams, and Mrs. John Kirk.

The most encouraging feature of the work is the increased interest manifested throughout the State. Sisters are making inquiries in regard to it and voluntarily coming into the work. May the glad day speedily come when all of our sisters will appreciate its importance and awaken to the weighty responsibilities resting upon us.

EMMA CAMPBELL EWING.

MOTHERS READ.

GENTS—About nine years ago I had a child two years old and almost dead. The doctor I had attending her could not tell what ailed her. I asked him if he did not think it was worms. He said no. However, this did not satisfy me, as I felt convinced in my own mind that she had. I obtained a bottle of DR. C. McLANE'S CELEBRATED VERMIFUGE (genuine). I gave her a teaspoonful in the morning and another at night, after which she passed seventy-two worms and was a well child. Since then I have never been without it in my family. The health of my children remained so good that I had neglected watching their actions until about three weeks ago, when two of them presented the same sickly appearance that Fanny did nine years ago. So I thought it must be worms, and went to work at once with a bottle of DR. C. McLANE'S VERMIFUGE between four of my children, their ages being as follows: Alice, 8 years; Charley, 4 years; Emma, 6 years; John, 9 years. Now comes the result: Alice and Emma came out all right, but Charley passed forty-five and Johnny about sixty worms. The result was so gratifying that I sent two days in showing the wonderful effect of your Vermifuge around this and now have the worms on exhibition in my store.

Yours truly, JOHN PIPER.

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Ladies' French Cashmere Hose in solid blue, garnet, myrtle and black, \$1; worth \$1.50.

Ladies' Cotton and Wool Ribbed Hose, all colors, seamless, 25c to 50c.

Ladies' Fancy Stripe Cotton Hose, full regular, from 35c to 75c.

Ladies' Pure Silk Hose, in black and all colors, \$2; worth \$3.

Ladies' Ribbed Lisle Hose, all colors, \$1; worth \$1.50.

Child's French Wool, in plaids and every combination of colors at prices that defy competition.

Child's Cashmere Hose, in fancy and plain colors, from 25c to \$1.

Infant's Wool Hose, in over 100 styles, full regular, from 25c to 60c.

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Gents' Fine White Dress Shirts, laundered, custom-made at \$1.125 and \$1.50; worth \$1.25, \$1.50 and \$2.

300 doz Gents' Fine Percale Doer Shirts, laundered, at \$1; worth \$1.50.

300 doz Gents' All Wool Blue Flannel Overshirts at \$1.25, \$1.50, \$1.75, \$2, \$2.25 and \$2.50; all bargains.

75 doz Gents' Heavy White Merino Undershirts and Drawers at 50c, 60c, 60c and \$1 each; worth 65c, 75c and \$1.

40 doz Gents' Heavy Gray Undershirts and Drawers at 50c, 60c and 75c each; well worth 70c, 75c and \$1.

50 cases Gents' Best All Wool, Medicated Undershirts and Drawers at \$1.25, \$1.50 and \$2 each, all marked very low.

10 case Gents' Red and White Mixed, All Wool Undershirts and Drawers at \$1.50 each; worth \$2.

50 doz Gents' Gray, All Wool Knit Socks at 15c; a bargain.

30 doz Gents' Heavy Merino, full regular made in gray and Shandy Socks at 25c; worth 35c.

65 doz Gents' Real English Merino Socks, in all colors and fast color, at 50c and 60c; well worth 65c and 80c.

100 doz Gents' Hand Knit Wool Socks at 25c and 30c a pair; cost to knit 35c and 50c.

50 doz Gents' Fancy Cotton Socks, full regular made and fast color at 25c; would be cheap at 40c.

10 doz Gents' Cardigan Jackets, cotton and wool mixed, at 75c; worth \$1.25.

10 doz Gents' Heavy Jackets at \$1.25, \$1.50, \$1.75; worth \$1.50, \$1.75 and \$2.

20 doz Gents' all wool Knit Jackets at \$2, \$2.50, \$3 and \$3.50.

15 doz Gents' Fine Worsted Knit Jackets from \$3.50 to \$5.50; all very cheap. Address D. Crawford & Co., St. Louis, Mo.

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MARRIAGES.

SCHOOLES-BERTON.-At the residence of the bride's father, near Anville, Lafayette county, Mo., Sept. 14, 1892, by E. H. Love, Mr. Coleman Schooler and Miss Anna E. Berton. All of Lafayette county, Mo.

ROSS-GUNNEL.-In Slater, Saline county, Mo., Oct. 8, 1892, at the residence of the bride's brother-in-law, O. Vaughn, by E. H. Love, Dr. T. B. Ross and Miss M. B. Gunnel.

HOOPER-SMITH.-At Triplett, Chariton county, Mo., Oct. 8, 1892, by E. N. Davis, Mr. Joseph Hooper and Miss Rebecca Smith.

BOWMAN-CROCKETT.-At Triplett, Chariton county, Mo., Oct. 8, 1892, by E. N. Davis, Mr. Clarence Bowman and Miss Susan Crockett. All of Chariton county, Mo.

ANDREWS-HUSBAND.-At the residence of Johnson Husband, Ava, Ill., Oct. 8, 1892, by David Husband, Mr. William G. Andrews, of Bellevue, Kan., and Miss Emma J. Husband, of Ava, Ill.

MILLER-HEAP.-At the residence of the bride's mother, near Tamaroa, Ill., Oct. 8, 1892, by David Husband, Mr. James B. Miller and Miss Mattie A. Heap. All of Perry county, Ill.

ATHERTON-BROWN.-At the residence of the bride's father, Charles Brown, near Vermont, Ill., Thursday, Oct. 5, 1892, by Jos. B. Royal, Mr. Boas Atherton and Miss Sarah E. Brown. Both of Vermont township, Fulton county, Ill.

MCCUTCHEON-HAMILTON.-At the residence of the bride's parents, Thursday, Oct. 13, at Dallas, Texas, by Kirk Baxter, of Springfield, Mo., Mr. William McCutcheon and Miss Bettie Hamilton. Both of Dallas, Texas.

CARTER-PERDUE.-At the residence of Mrs. Mary E. Leighton, Tuesday, Oct. 10, 1892, at Okauchee, Iowa, by G. H. Laughlin, Mr. Charles W. Carter, of Orange City, Iowa, and Miss Clemmie Perdue, of Okauchee, Iowa.

WINSLOW-LOWRY.-At the residence of the bride, Niantic, Ill., Oct. 8, 1892, by A. O. Foster, M. D., Mr. Alfred Winslow and Mrs. Melissa Lowry.

MILLMAN-MOATS.-Near Niantic, Ill., Oct. 8, 1892, by A. O. Foster, M. D., Mr. John Millman and Miss Nancy Moats. No cards.

OBITUARIES.

When obituary notices do not exceed one hundred words, we will publish them without charge. When they exceed one hundred words, ten cents will be charged for every additional line, and five cents for every extra copy of the paper. Eight words may be counted as a line. Payment should come with the notice.

JOHN NEWTON MULKEY.

Elder John Newton Mulkey, of Glasgow, Ky., fell asleep in Jesus at 7:35 p. m., Sept. 26, 1892, aged 76 years, 7 months and 15 days. He was born Feb. 11, 1806, in Monroe county, Ky., where his early life was spent. Was married to Nancy Laugh Oct. 7, 1824, with whom he lived 53 years, lacking only four days. They raised a family of 13 children to be grown, 5 boys and 7 girls. Four of their children died in infancy. Ten of them are still living to mourn his absence, but they mourn not as those who have no hope. They are all members of the Christian Church, and looking forward to the time when they will meet him on the other shore. His dear and loving companion, with whom he lived so long and loved so fondly, bid him farewell six years ago, and was waiting and watching on the sunny shore for him. He leaves a kind, Christian and devoted wife, with whom he spent his last days, to mingle her tears with the tears of his dear children and many loving friends over his departure. As a husband and father, he was all that could be expected of mortal man—ever kind, loving, sympathizing and protecting, preferring their wants to those of his own. As a Christian, no man doubts his religion. His life was so full of the golden fruits of the Spirit that to be with him was to feel yourself in the presence of a man that walked and lived with God. The verdict of all who knew him is, that his spirit is now roaming with the best. He was an earnest, active and self-sacrificing minister of the gospel for 50 years. Several thousand souls were brought to Jesus by his earnest labors. Oh! what a starry crown will be worn on his brow through eternity. No thought or subject was so dear to his heart as the salvation of souls. Among the last words he ever said to me were words of encouragement in proclaiming the gospel. His faith grew stronger and stronger and his hope brighter and brighter, till his spirit was no more with us. Let me say to his many loving friends, and to his dear children and wife, who loved him the most: he is waiting and watching to welcome you on the other shore. May we all meet him there is the earnest prayer of T. A. REYNOLDS.

T. V. BERRY.

Elder T. V. Berry was born in St. Andrews, New Brunswick, March, 1851. He came to Boston with two brothers, to an uncle, while in his

seems, and there he learned the trade of piano-forte making. At 23 years of age he heard Bro. Dungan, of Baltimore, preach the gospel. He then confessed and obeyed Christ. He was in due by Bro. Baxter to enter the ministry in 1853, but he desiring more education went to Bethany College, Va., one year, when he was married to Miss Mica Wells, of West Virginia, Oct. 1853. They then moved to Washington, Pa., where he preached for two years with good success. He then returned and attended college at Bethany for three years, and graduated with high honors in his class. He then preached at Barnesville and Bellair, Ohio, and at Wheeling, Va., and taught school for two years. In 1860 he moved to Bloomington, Ill., where he preached for seven years, and had great success in his ministry. In 1867 he moved to Detroit, Mich., where he labored with the church one year, and then moved to Princeton, Ill., and preached for the church there one year. In 1869 he moved to Lincoln, Ill., and preached two years. In 1871 he moved to Monmouth, Ill., and labored faithfully and successfully for the church until 1875, when he moved to Creston, Iowa, where he lived and labored until his death, Oct. 15, 1892. At Creston he built up an organization and a meeting-house, where he labored faithfully and with great success. He also labored at various other points part of his time. He and his devoted wife have had four children born to them, two of whom were called home to heaven before the devoted wife and the other two, with the beloved wife and widow, yet remain to mourn the loss of the beloved companion and father. Bro. J. K. Cornell held services on Lord's day, Oct. 15, at Bro. Berry's home, in Creston, Iowa. During all the time of Bro. Berry's terrible sufferings, which were caused by paralysis of the lower bowels, for over three months, he bore it with patience and Christian fortitude. He preached his last sermon in April, 1892, though he attended one of our District Meetings last June and talked some. He desired the Lord's will be done. His remains were brought to Monmouth, Ill., on Monday, Oct. 18, 1892, where his funeral was preached by the writer, to a large sympathizing audience, from 2 Tim. i. 6:8. The church was draped and handsomely decorated. We then laid the remains of our devoted brother away in our beautiful cemetery to rest until the resurrection of the just, when we hope to meet him. Rest in peace, dear fellow-laborer, and the God of peace bless and comfort the faithful wife and children. N. E. CORY.

IN MEMORIAM.

WHEREAS, God, in his all wise and unsearchable providence, has called from earth to that rest, that remaineth for the people of God, our beloved brother and former pastor, T. V. Berry, therefore,

Resolved, That the Church has lost a worthy member, the ministry a faithful, earnest, efficient and zealous laborer, the community an honored citizen, the family a beloved husband and father. That we reverently bow in submission to the will of the divine Father, who "doeth all things well." That in the midst of our sorrow, in this irreparable loss, we mourn not as those who have no hope, but confidently look forward to the time, when the redeemed of the children of men shall meet in the Paradise of God, where all tears and sorrows are forever wiped away. That the sympathies of the Church are hereby extended to the bereaved family, who so deeply feel the loss of husband and father. That we would point them to him who said: "I am the resurrection and the life, though ye were dead, yet shall ye live again." N. E. CORY, Pastor.

N. A. HARKINS, GEO. S. KIRKMAN, W. L. HOFFER, Elders.

JOHN PENN.

At his home, near Leveering, Knox county, Ohio, August 27, 1892, Bro. John Penn, aged 50 years. Bro. Penn resided for many years in Hardin county, Iowa, where he was an earnest and faithful member of the Church of Christ. About one year ago he came to Ohio, a sufferer from that terrible disease, cancer, which ended his life. He bore his great sufferings with patience, and hoped for the life to come. The Lord be merciful to his faithful wife and children. S. M. COOK.

LEVEERING, OHIO, Oct. 3, 1892.

WOODSON KNIGHT.

October 10, 1892, Bro. Woodson Knight, son of A. A. Knight, aged 23 years, 7 months and 7 days. Bro. Woodson left home in the morning to look for some cattle. When about ten miles from home he came to where some men were repairing a bridge. Being acquainted with them, he went to where they were, under the bridge. While talking to them he gave way. He fell on him and killing him instantly. He was a follower of Christ, having obeyed the gospel when quite young. The funeral services were conducted by the writer in the presence of a large and sorrowing congregation of relatives and friends. He was a young man, loved by all who knew him. May God comfort the stricken family in their sorrow and grief. E. T. RUSSELL.

HERMAN BOULWARE.

At his home, Elmwood, Mo., Sept. 13, 1892, Mr. Herman Boulware, son of Thos. H. Boulware, aged 51 years. His disease was typhoid fever. He lived only two weeks after he was taken sick. He had the best medical attention, kind and willing hands administered to his wants, but all earthly power having failed, he was called to his heavenly home. He had been a member of the M. E. Church (South) for several years, and since his profession, lived the life of a Christian. He leaves a kind, father, mother, loving brothers and sisters, a host of relatives and friends to mourn his loss, but they sorrow not as those without hope. M. G. ELWOOD, Mo., Sept. 25, 1892.

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QUESTION DRAWER.

Could God save men without their own consent and without Christ?

1. It is not for us to limit the power of Omnipotence, but we are left to learn from his revealed will what he is willing to do. It is certain that he made the consent of man a condition of salvation under the gospel. The spirit of all his dealings with man is, "whosoever will come, let him partake of the waters of life freely."

2. As to his power to save, that depends something on the meaning we attach to salvation. He could certainly save from the prison house of hell, and admit to the New Jerusalem, but it is a moral impossibility that one could be converted and made holy without the consent of his own will. We are not prepared to say that God could not force the will, but he has chosen to leave man a free agent, rather than a machine, and this makes it needful that the will should be left free. It is far more profitable for us to study what God has done and proposes still to do, than speculate about what he could do.

As a teacher in our Sunday-school, I write you for an explanation of what seems to me to be a difference between our leaders.

Lesson Ten of lesson sheet gives us April 4-12 Nisan A. D. 30. Bro. J. H. Hardin gives us for last lesson, Time A. D. 29, near the last of March. In the above two statements I am at a loss to reconcile what appears to be very different.

The explanation is not difficult. It is known that the Savior was born at least four years before the year A. D. 1. He was born before the death of Herod, since Herod sought the young child's life, but Herod died about three years before the usual date assigned for the Savior's birth. Hence, the learned men are argued that A. D. 1 should really be placed three or four years earlier. Here then is a discrepancy that always occurs between the accepted and the real chronology. As to the events in the life of Christ we are not able always to determine their order. The Savior was crucified when about thirty-three and a half years old. If he was born three years before the usual date this would be in A. D. 30; if four years before it would be in A. D. 29. There is also some dispute, even among the Jews, as to the exact time when the passover occurred.

A neighbor of mine stated that one O. E. Brown, of Iowa, had written to the Morning Star that our practice in admitting all persons to communion is an objection to the union of the F. B. to Christians. Now please do not cast this aside, as the neighbor referred to agreed to abide by your answer.

We do not know what O. E. Brown wrote to the Morning Star, but if he wrote as represented, we are prepared to say: "Such is not our custom." It is the general belief among us that baptism is a pre-requisite to communion and that Scriptural baptism is a burial in water, but we believe that a "man should examine himself" and so eat. If he eats unworthily the responsibility is his, not ours. The table belongs to the Lord, not to Baptists, Methodists, or even Christians; nor has the Lord appointed any man or set of men to be guardians of his table. We may state what we consider the Bible teaching with regard to the Lord's Supper and then leave all to determine for themselves whether they can discern the Lord's body and blood in the emblems.

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