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### Christian-Evangelist, Volume 22 Numbers 6 - 10 (November 9 - December 7, 1882)

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PEN AND SCISSORS.

The following letter addressed to THE CHRISTIAN-COMMONWEALTH, of London, is a fair expression of a condition of mind that is being developed in England by the vigorous articles in that journal. The importance of meeting this inquiring state of mind with something more than a theoretic statement of the doctrinal position we occupy, even with practical illustrations of church life and Christian unity, cannot well be exaggerated. As any garment shows to best advantage when on the person for whom it was made, so every truth or principle is seen in its most captivating form when it is exemplified in real life. But read the letter:

To the Editors of The Christian Commonwealth. DEAR SIRS:—The perusal of the article on the "Christian Church," in your issue of August 17, and more recently of the admirable and most interesting biography of the late President Garfield—"From Log Cabin to White House"—has induced, doubtless in common with many others, a strong desire for further information respecting this rapidly developing body.

To those of us who are growing weary of the dry and Christless forms which are fast shriveling the hearts of so many of our churches, and rendering true Christian worship and the expression of Christian sympathy likely soon to be remembered only as things of the past, such a glimpse of what is going on "across the water" is both refreshing and encouraging, and naturally prompts the question, "Why not here?" Could not this be made the basis of the unity we so much desiderate? It would seem that there are many agencies at work in this country which only require such a power as this to gather them up, and they would become, with the blessing of God, a channel for untold good, both at home and abroad. The various sections of free "Brethren," with the numerous gatherings of individuals constantly being thrown off by the more exclusive body, all of whom seem to have much faith and practice identical with this Church, together with many others holding similar views, who either meet un denominationally, or, for want of such opportunity, remain at home or are scattered through the existing churches, longing for something purer, and truer, and holier—all these seem to present material which a little well-directed tact and energy, by the help of the Lord, and in view of such a model, might gather together and raise on the Church's One Foundation—a fairer temple than the world ever yet beheld, and into which, as in America, multitudes would flow.

If you, or any of your numerous readers, could supply some additional facts as to any attempts in this direction in England, the names and publishers of the principal works and periodicals issued by members of the body in America and elsewhere, or any other particulars calculated to convey a true idea of the inner life of the Church and of the work it is doing, much good might follow.—Yours truly, JASON. August 31, 1882.

If Mr. Herbert Spencer's sober and sensible criticism on certain phases of American political life does not set our statesmen and philanthropists to thinking and devising a remedy, it will not be to their credit. Mr. Spencer's wide range of observation, his philosophic mind, his ethnological study, his sympathy with a republican form of government and his friendliness to the American people, all entitle his estimate of our political status to the most earnest consideration. In the course of an interview with a reporter, in answer to a question as to whether he thought we were following in the wake of some of the Middle Age Republics, which, while growing rich, lost their freedom, he said:

"It seems to me that you are. You retain the forms of freedom, but, so far as I can gather, there has been a considerable loss of the substance. It is true that those who rule you do not do so by means of retainers armed with swords; but they do it through regiments of men armed with voting papers, who obey the word of command as loyally as did the dependents of the old feudal nobles, and who thus enable their leaders to override the general will and make the community submit to their exactions as effectually as their prototypes of old. It is doubtless true that each of your citizens votes for the candidate he chooses for this or that office, from President downward, but his hand is guided by a power behind, which leaves him scarcely any choice. 'Use your political power as we tell you, or else throw it away,' is the alternative offered to the citizen. The political machinery as it is now worked has little resemblance to that contemplated at the outset of your political life. Manifestly, those who framed your Constitution never dreamed that 20,000 citizens would go to the poll led by a 'boss,' America exemplifies, at the other end of the social scale, a change analogous to that which has taken place under sundry despoticisms. You know that in Japan, before the recent revolution, the divine ruler, the Mikado, nominally supreme, was practically a pup in the hands of his chief Minister, the Shogun. Here it seems to me that the 'sovereign people' is fast becoming a puppet which moves and speaks as wire pullers determine."

The reporter, having imbibed the very common fallacy that education is a panacea for all our political evils, ventured to ask Mr. Spencer if he did not think that education and the diffusion of political knowledge would fit men for free institutions? To which Mr. Spencer replied:

"No. It is essentially a question of character, and only in a secondary degree a question of knowledge. But for the universal delusion about education as a panacea for political evils this would have been made sufficiently clear by the evidence daily disclosed in your papers. Are not the men who offend and control your Federal, State and municipal organizations—the manipulators of your elections and conventions, and run your political machinery—men of education? And have their education made any difference?"

party newspapers exaggerate these things; but what am I to make of the testimony of your civil service reformers—men of all parties? If I understand the matter aright, they are attacking as vicious and dangerous, a system which has grown up under the natural spontaneous working of your free institutions—are exposing vices which education has proved powerless to prevent."

These are weighty words, and ought to aid in dispelling the illusion that mere intellectual culture, apart from moral training, is sufficient to qualify men for the high functions of citizenship in a free Republic, and to guard our government against the undermining vices that have ruined other nations.

We thank Mr. Spencer for his wholesome criticisms, and trust we shall not be too dull or obstinate to profit thereby.

SOME CAUSES OF MODERN DOUBT.

BY J. H. WRIGHT.

There are age peculiarities as well as individual. It is asserted that a generation or two ago the great effort was to attain doctrinal accuracy. The inquiry was, "What is truth?" and there was a willingness to follow its teachings. It was not a questioning whether the Bible were true, but simply what its teaching? But a different tendency now prevails. There is an unfortunate falling off in this spirit of inquiry; and too often a spirit of utter indifference to the claims of the Bible is seen. Then, too, a spirit of doubt, of uncertainty, pervades the atmosphere. Not that there is any lessening or weakening of the evidences of Christianity, but rather a feeble faith or a lingering doubt concerning its divinity.

There are just grounds for condemnation of people and systems, and if Christianity occupies any such, then ought it to be set aside. But if it occupy true and solid ground, let us strengthen our faith and bid our doubts diap.

Addressing the young, the writer does not claim the privilege of clouding his ideas and mystifying his readers by obscurity of expression as do many of our older writers. He craves only the privilege of offering a few easily understood considerations in relation to SOME CAUSES OF MODERN DOUBT.

1. Is it because the Bible degrades man? Let him who has this thought pause for study ere he too closely hugs this strange delusion. Study the march of civilization; mark the superiority of Christianized over unchristianized nations; note the result of mission labors in the islands of the sea and among the heathen; do this, and then tell me whether Christianity degrades man. No, no. Only the rashest, the most unwise, or the most unscrupulous would thus assert. Wherever the banner of the Cross is unfurled, there man's lot is happier, there woman's joys are sweetest, there childhood's tender accents are freest from sorrow.

2. Is it because the Bible retards material prosperity? Nowhere are the rights of property so fully recognized as under its teachings. Banish this idea, as ultra communism purposes, and how soon would enterprise and thrift which find their reward in legitimate acquisition give way to idleness! "Thou shalt not steal," stands as an awful guardian to keep off the preying spendthrift.

And on the other hand how carefully does it teach mercy and compassion for the unfortunate; the poor and the needy. No oppression of the poor does it tolerate. "Ye are brethren," is its lesson. Guarding the rights of property, protecting by its teaching the poor against oppression, we see how well it lays the ground for material prosperity. The wealth of the world is found largely in Christian lands.

3. Is it because the Bible checks intellectual growth? No statement with which I have met is so devoid of even the semblance of support as the assertion intimated in the above query. With strange disregard of truth it is heralded that "free thought" is in opposition to Christian faith. What wondrous self-assertion; what egotism; the claim of self-constituted opponents of the Bible, that they alone are free from intellectual bondage! Indeed, Christianity has ever been the foster-mother of literature. Around the name of Christ alone clusters a vast array of careful thought. No theme has been so fruitful, so provocative of thoughts as the Christian religion has offered. Nothing in the spirit of the Christ or his true followers ever seeks to stay progress in intellectual culture. True, they are forced to enter a demurrer to some of the wonderful assertions of so-called scientists at times. "Your facts but not your inferences," we are often called upon to say, and because we grasp not too eagerly, nor cry out lustily in support of improved theories and grave assumptions, we are voted the bond-creepers of an old time faith.

and note its inspiration. Has infidelity given birth to one institution of learning? Yes! and that is hedged with the strange provision of "liberal" thought that no clergyman shall enter its portals. But note the church's work. In every section goodly institutions of learning are found, fostered by the liberality of the Christianized purse, offering education to all and inviting all to come. No, the Bible does not check intellectual growth.

4. Is it because the Bible throws a cloud over the future life? Aside from the Bible, what do we know? To what shall we appeal? Shall Atheism be our teacher? No; to the thoughtful the very idea of Atheism is the negation of the anxieties of mental action. We turn away from the thought of no superior power, no supreme ruler, and say, God is.

Nor does Pantheism suffice with its strange mingling of strength and weakness. It accepts a God-idea, and yet we are all but parts of and emanations from the one supreme. When we fade and fail, 'tis but the return of the drop to the great ocean from whence it flowed. Too unreal, too mysterious, too unsatisfactory for us to rest upon. And with what horror we turn from the thought of no future life. It, too, crushes hope, blights faith and makes us the victims of despair. How marked the contrast in Bible teaching. It tells of a life to come. It whispers of rest and happiness. It says:

"There is a happy spot, Where mortals may be blessed, Were grief may find a balm, And weariness a rest."

It comes to cheer us with assurance of a Father's love and ever-presence. It bids us sing through days of sorrow, pointing ever forward to a brighter day. It bids us say:

"There is a place where my hopes are stayed, My heart and my treasure are there."

And, "There shall friends no more part, Nor shall farewells be spoken; There'll be balm for the heart That with anguish was broken."

How soothing, how cheering is all this. Does it throw a cloud, did I ask? Nay, it sweeps away the veil and reveals the wondrous beauties of an eternal existence. Away from the voice of Him who speaks from the glories of the throne, uncheered by the inspiration of his word, how dreary would be our mortal lot.

5. Is it because the Bible will not bear investigation? There have been faint hearts who have trembled whenever an infidel tread, or word, has been heard. They have wondered how long the stronghold could be held. Alas! for the indifference of our age. Alas! for the uncultivated minds steeped in unworthy literature, who have no idea of the wondrous array of evidence marshalled in defence of the word of God. Who can compute its strength? None can overthrow. Walk along the path where thoughtful and godly men have trod and learn with them how surely is it authentic, how surely divine.

Everywhere and at all times Christianity challenges investigation. True, designing men have undermined the faith of some, but firmly stands the word. To-day the battle is on vital ground. Is the Bible inspired? Was Jesus the Son of God? Did He rise from the dead? These are the points at issue, and here Christianity invites and meets victoriously her strongest foes.

Mark, therefore, the negation of these queries. Ponder them, and bid all doubts remove. The Bible elevates man. It increases material prosperity. It fosters intellectual culture. It opens to our eyes charming views of faith-seen vistas of a future life. It comes asking our most careful examination, our most thorough research. Let no one tremble. The issue between truth and error, between right and wrong, between good and evil, cannot be uncertain. God is true. His word cannot be broken. He will not forget his own. The ground of our faith is sure.

Oct. 1882.

ON TRIAL!

In order to introduce our consolidated paper to thousands of new readers, many of whom we know will become permanent subscribers, we now offer to send THE CHRISTIAN-EVANGELIST from the time of receiving names and money until January 1st, 1883 for

TWENTY-FIVE CENTS!

Let our friends begin the canvass at once, among saints and sinners, rich and poor, white and black, young and old, male and female, and roll in lists of names by scores and hundreds. In the meantime we shall busy ourselves in making such a paper as these new readers will not willingly do without in the future. N. B. Our club rates have now been arranged. Will all our agents and any who will undertake to raise a

ADDRESS.

BY N. A. MCCONNELL.

THEME: The church and its mission.

"These things write I unto thee hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and support of the truth." 1 Timothy iii: 14, 15.

"But God, who is rich in mercy, for his great love where with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by whose grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." Eph. ii: 4-7.

THE CHURCH.

Words are the signs of ideas and ideas are our conceptions of things, communicated to us, either by the contact of our senses or the testimony of others.

The word church is a translation of the Greek word *Ecclesia*, a derivative of *ek kaleso*, to convoke, which is a compound, *ek*—out of, and *kaleso* to call, to summon, to name, to call out or to command, to depart out of or from, and means—

- 1st. An assembly of the people convened by the civil magistrate for public business.
2nd. An accidental or disorderly assembly, a mob.
3d. The whole body of professing Christians throughout the world.
4th. A particular church though consisting of a number of congregations, as the church in Iowa, the church in the United States.
5th. A particular congregation or assembly of saints meeting in a given place, as The Church in thy house—in Corinth, the churches of Galatia, the seven churches of Asia, etc.

In this address I use the word church according to the 3rd definition, i. e., to mean the whole body of believers throughout the world, made up of single congregations and individual Christians in "the dispersion."

PROPOSITIONS.

1st. Each individual member, and hence the whole body, are called of Jesus Christ. Roman i: 6. "Among whom ye also are called of Jesus Christ."
2nd. They have been called out as the word employed clearly shows and the Scriptures teach:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show the praises (or virtues) of him who hath called you out of darkness into his marvelous light." 1 Pet. ii: 9.
"Wherefore come out from among them." 2 Cor. vi: 17.
"And I heard a voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins." Rev. xviii: 4.

3d. If called out of darkness—out of the world—out of the apostate church, they have been called into something, viz: into light—into the kingdom of Christ—into the gospel—into the grace of God—into the house of God, which is the church of the living God, the pillar and ground of the truth.

4th. God's people have ever been a separate people when in their normal condition. For example take Noah and his family, Lot and his family. Although sojourning for a time in Sodom, he was separate—did not mingle with them in their abominations and was called away before the destruction of the cities.

When God called Abram to make of him a great nation and a people for himself, he said unto him, "Get thee out of thy country and from thy kindred into a country which I will show thee and give thee for an inheritance." And that he and his posterity might remain separate he commanded the rite of circumcision. Gen. xvii.

When Jacob and his family went down into Egypt to sojourn in a strange land, in the providence of God they were assigned the land of Goshen.

In their escape from bondage, they passed through the Red Sea and were baptized unto Moses in the cloud and in the sea, and thus became practically separated from their oppressors and their territory.

During their travel in the wilderness, they came to the territory occupied by Edomites, (relatives of theirs, by the way; for the Edomites were the descendants of Esau, Jacob's brother,) they sent messengers unto them saying, "Let us pass, I pray thee, through thy country; we will not pass through thy fields, or through thy vineyards, neither will we drink of the water of the wells; we will go by the king's high way, we will not turn to the right hand, nor to the left hand, until we have past thy borders." And the chil-

will pay thee for it. I will only, without doing anything else, go through on my feet."

In view of their final settlement in Canaan the Lord said, "I will set thy bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hands; and thou shalt drive them out before thee. Thou shalt make no covenant with them nor with their gods." Ex. xxiii: 31, 32.

Again in Ex. xxxiv: 10; "Take heed to thyself, lest thou make a covenant with the inhabitants of the land goest, lest it be for a snare in the midst of thee: Lest thou make a covenant with the inhabitants of the lands, and they go a whoring after their gods."

When men's hearts turned away from the Lord, the Lord commanded that such be separated from his people." Deu. xxix: 21.

Moses tells us, (Deu. xxxii: 8) "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."

He separated his people and set bounds. At the dedication of the temple—a type of the church—Solomon said: "Thou didst separate them" (thy people) "from among all the people of the earth to be thine inheritance, as thou spakest by thy servant Moses when thou broughtest our fathers out of the land of Egypt, O Lord God." 1 Kings, viii: 5.

But this separated people sinned in that they did enter into alliances with other nations—married their sons and daughters, and were seduced into worshiping their gods, and were carried away into Babylon, until they were effectually cured of their idolatry, caused by their violation of the law forbidding them making covenants with the nations.

"When the Lord brought back the captivity of Jacob and made Israel to rejoice," establishing them in their own land, "the priests were consecrated anew and all the people separated themselves from the filthiness of the heathen of the land, to seek the Lord.—Ezra vi: 21.

The temple was re-built and re-dedicated and the people a separated people. Ezra ix: 1-6. From Nehemiah 9: 1-3 we learn that in the restoration "the people separated themselves from all strangers and confessed their sins." (Also in Neh. x: 28-30.) "When the law was read, it came to pass when they heard the law that they separated from Israel all the mixed multitude." Neh. xiii: 1-3.

From the preceding induction we have learned that in the organization and restoration of the Israelites—God's people—they became a separated people. I now call attention to the new dispensation.

We have here the same steps, viz: 1st, The building of the church, and, 2d, The restoration. The Savior, during his personal ministry taught the doctrine of separation, saying: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." "My kingdom is not of this world." "Except a man be born again he cannot see the kingdom of God." John iii: 3. "Go disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Mat. xxviii: 19.

In speaking of his disciples, John xvii: 16, he said, "They are not of the world, even as I am not of the world;" and of his relation to the world, Paul says: "Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. vii: 26. He declined all worldly honors, positively refused to be made a king, and asked, "who made me a judge or a divider over you?"

And when the apostles entered upon their work they taught and practiced the same. A few passages must suffice. 2 Cor. vi: 11-18: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or, what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and you shall be my sons and daughters."

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.

"And the same day there were added unto them about three thousand souls." "And the Lord added to the church"—to the called out assembly—"daily the saved."

If they were added to the church, they were either new formations, or they were taken, subtracted, or separated from the world.

So in harmony with this, when Paul was at Ephesus, Acts ix: 9: "When divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and SEPARATED the disciples, disputing daily in the school of one Tyrannus." And so exclusive were the disciples that they were called by their opponents "a sect;" i. e. a party cut off, separated. They are spoken of as a "peculiar people," a "holy nation," a "royal priesthood," a "chosen generation," that they should show forth the praises of Him who hath called you out of darkness unto his marvelous light. 1 Peter ii: 9.

Upon this distinctive feature of the people of God, please indulge me in a few quotations from a witness not prejudiced in favor of the Christians of the first three centuries, viz—Gibbon. He says: "The Jews were a nation; the Christians were a SECT." "The Christians," he says, "yielded the most passive obedience to the laws, though they declined the active cares of war and government."

It has already been observed, that the religious concord of the world was principally supported by the implicit assent and reverence which the nations of antiquity expressed for their respective traditions and ceremonies. It might, therefore, be expected that they would unite with indignation against any sect or people which should separate itself from the communion of mankind, and claiming the exclusive possession of divine knowledge, should disdain every form of worship, except its own, as impious and idolatrous." (Vol. 2, p. 3.) "They (the Christians) had separated themselves from every mode of superstition which was received in any part of the world by the various temper of Polytheism." Vol. 2, p. 7.

The religious assemblies of the Christians, who had separated themselves from the public worship, (i. e. that established by law,) appeared of a much less innocent nature," (Than private corporations authorized by law.) Vol. 2, p. 10. "And the Roman princes, who might perhaps have suffered themselves to be disarmed by a ready submission, deeming their honor concerned in the execution of their commands, sometimes attempted, by vigorous punishments, to subdue this independent spirit, which boldly acknowledged an authority superior to that of the magistrate."—(ib.) "The new converts seemed to renounce their family and country, that they might connect themselves in an indissoluble bond of union with a peculiar society, which everywhere assumed a different character from the rest of mankind." Vol. 2, p. 10.

"They frankly confessed their royal origin, and their near relation to the Messiah; but they disclaimed any temporal views, and professed that his kingdom which they devoutly expected, was purely of a spiritual and angelic nature." Vol. 2, p. 24.

The Christians during the first three centuries were a separate, distinctive people with no active care for war or government—no temporal or political views—citizens of a kingdom not of this world. Their citizenship was in heaven. They mingled not with the men of this world, nor participated in the affairs of civil government, nor conformed to this world, and were passively submissive to earthly laws and decrees.

(TO BE CONTINUED.)

FRIENDS AND WORKERS.

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THE CHRISTIAN-EVANGELIST,

THURSDAY, NOVEMBER 9, 1882.

EDITORS.

J. H. GARRISON, B. W. JOHNSON, J. H. SMART.

EDITORIAL CONTRIBUTORS.

W. S. HAYNES, - SIMPSON ELY, - J. W. MONROE,  
J. W. MCGARVEY, - THOMAS MCKNELL.

OUR TWO-FOLD WORK.

The tendency of all movements with which man has to do to drift in directions not contemplated by their instigators has been remarked, frequently, by those who watch closely the history of social, political and religious reforms. Sometimes these changes from the original purpose are the result of increased wisdom gained by experience, or of the modifying influence of new forces that rightfully enter into the movement and affect its course; but more frequently, perhaps, these deflections from the primal aim and policy of such movements, owe their existence to a lowering of ideals and a compromise with the spirit of the times by which prestige and popularity are sought to be gained at the expense of those very elements of success which have been the means of victory in the past.

Hence it is wise to often confront the question, "What did we set out to do?" To our mind there are two great objects that seem to have controlled the thought and energy of the men, to whom, in the providence of God, it was given to inaugurate the movement we are now urging forward with such encouraging success, viz: (1.) The visible unity of all God's children on the true, Scriptural basis—the foundation of the primitive church—and (2.) the preaching of the pure, simple gospel—with all its facts, commands and promises—to the world. Not that it was believed that every Christian could be made to see the practicability of such union, or that all men would be converted by the preaching of the primitive gospel; but that our duty to a divided church and to the unconverted world, would not be fully discharged until, to the former, we had presented the basis, and illustrated, by our example, the practicability of, Christian union; and to the latter had given the same gospel which is declared to be the power of God unto salvation to every believer, free from admixture of human philosophy and from the accretions of traditions and commandments of men. This two-fold duty to the religious and unconverted worlds, defines the two-fold nature of our work.

It has seemed to us for some time, that the first, and perhaps the most important feature of our work, has not had sufficient prominence—certainly not the prominence it had in the beginning. The work of freeing the gospel from the incrustations of error, formed through ages of accumulation, and delivering it once more in all its "sweet reasonableness" and pristine power, is by no means a matter of small importance, and whatever progress we have made in this grand undertaking has been blessed of God to the opening of many blind eyes and the unstopping of many deaf ears. But if we stop to think what a large fellowship of kindred spirits has been formed out of the discordant elements of a dissevered church, who are now rejoicing together in the unity of the faith, regardless of former ecclesiastical affiliation or present differences of opinion on matters not vital,—if we pause to remember how many divided families have come together upon a common foundation, and what a profound impression all this half-century of earnest pleading for unity has made upon the thought of Christendom—we can hardly fail to see that this has been the strength and glory of our plea in the past, as it must be in the future.

On the sad night of his betrayal into the hands of sinners, when our blessed Lord was about to close his personal relations with his disciples, two great desires burdened his heart and found expression in the "twin petitions of his high priestly prayer." "That they all may be one"—"that the world may believe." It is to us an inspiring thought, prophetic of ultimate success, that our two-fold work, toward the church and the world, is precisely on the lines of these far-reaching petitions of the Son of God! Surely that cause cannot fail whose aims run parallel with the desires and prayers of the world's Redeemer. Whatever may be the fate of its unworthy and unfaithful advocates, that cause which has underneath it the groanings of Gethsemane and the fervent petitions of our Great Intercessor, will survive ages of opposition and generations of unfaithful servants and triumph gloriously in the end. For

grasp the reins of universal empire and guide the destinies of men and of movements.

The fact that our Savior prayed for the unity of his disciples in order to the conversion of the world, attaches supreme importance to this feature of our work. If by the "inexorable logic of events," we have been compelled to assume a separate position among the religious bodies of the world, while accepting this fact as of the wise ordering of God's providence, it should not cause us to lose sight of the fact that we are here to plead for the oneness of Christ's disciples, and to illustrate, by the largeness of our fellowship and the depth of our charity, the feasibility of the thing for which we plead. This course will vindicate the wisdom of that providence which has put us on trial before the world in the attitude of a distinct and independent religious body.

One of the evil effects of losing sight of our plea for Christian union, in its original spirit and intent, would be to gradually assume and accept the position of a religious sect—either with that false charity which covers and condones the sin of division among Christians and seeks to justify it, or with that narrow bigotry which claims a monopoly of all the Christianity in the world, and, while pleading for union, requires all men to accept its unwritten party shibboleths as a condition of enjoying its superlatively sound fellowship. May kind heaven deliver us from the sad fate of degenerating into a sect of either of the two types mentioned! The world is not lacking in illustrations of both.

An intelligent plea for Christian union carries with it a generous recognition of all that is true and praiseworthy and Scriptural in the religious world, and seeks only to correct what is hurtful, and to remove those things that constitute barriers to the fellowship and cooperation of God's people. It recognizes the fact that God's people are a scattered people, and not confined within the limits of any sect or movement. Its object is not to enforce a set of opinions and interpretations, and thus to make of many little sects one big sect, but rather to point out, and persuade men to accept, the divine basis of unity, as admitted by all Christians, instead of the many differing bases of religious parties.

Such a plea as this for unity will fall like notes of heavenly melody on the ears of many of God's children, who are sick and tired of all this confusion and strife resulting from our divisions. To intelligent Churchmen, in England, appalled with sacerdotal tendencies within and sectarian confusion without, it will bring the inspiration of new hope, and sound the keynote of a triumphant crusade against the powers of darkness. To truth-loving Dissenters in both continents, who esteem Christ more than party, and the salvation of men more than denominational glory, it will present "a more excellent way" which many of them will most gladly accept. To confused and bewildered non-professors whose minds have been perplexed with so many opposing theories, this return to unity and simplicity will bring long looked-for light and blessing, and will remove the stumbling block that has hitherto prevented their entrance into the kingdom of God.

Let us, then, lift high the banner of Christian union, and cease not to plead this glorious cause until our Lord's prayer shall have been fulfilled, and a ransomed and united church can sing:

"Let party names no more  
The Christian world's crested,  
Gentle and Jew and bond and free  
Are one in Christ, their Head."

WESTERN INVESTMENTS.

The prudent business man does not invest his money without a careful consideration of the nature and promise of the investment. He is not only unwilling to throw it away, but he aims to invest it in such a way that it will bring in good dividends. He diligently seeks for those investments that promise the quickest, the surest and the greatest returns. Thus earthly fortunes are made by the sagacious, while those who cast their money at haphazard soon lose their all. The stewards of God, especially entrusted with the disposition of means placed in the Lord's treasury, should certainly be no less prudent. When the offerings of the saints have been placed in their hands to invest for the furtherance of the Lord's work, they should seek the best possible investment. The place that will cause the money to return fourfold in a short time, that offers the surest and quickest returns, should, other things being equal, always be preferred.

We write especially with reference to missionary investments. We believe in living up to the grand universality of the commission and starting out to

conquer a whole country he does not scatter his army over all its territories, but assails the commanding points. The church has started out to conquer the world for Christ. As long as the forces are not large enough to overrun the whole field at once it is the part of generalship to wisely select the points that promise to command the world, and where a strong and secure lodgment can be obtained.

Our missionary managers have not always proceeded in the wisest manner, whether we consider the rules of finance, or of war. Once they were seized with the rather romantic idea of re-planting the "Old Jerusalem Gospel" in Jerusalem. That ancient city has lost its preeminence among the cities of the earth and only preserves its name on account of its glorious history. It is no longer a center of religious influences, of letters or of commerce. It has ceased to be a teacher of nations and is only an insignificant, pitiful town sacred on account of its hallowed memories. The soil of human hearts is also as strong as the barren hills around. Hence the mission proved unfruitful and was abandoned after many thousands had been expended, almost in vain. If the money was not entirely lost it might have been put to a much better use, and hence must be regarded, by comparison, as a bad investment. Then followed the Jamaica mission. The field was not so stony and is one that should be cultivated, if we were abounding in resources, but it has been disappointing and there is no doubt but that the same means might have been so expended as to accomplish much greater results. A glance will show that far more commanding fields are totally unoccupied by our forces. Jamaica is a little island of the sea, out of the usual routes of travel, and will never possess any special importance excepting as a rendezvous for the British fleets in the West Indies. When the General Missionary Board entered it the devoted Beardslee thought it would become self-sustaining in a year or two. Twelve thousand dollars were expended upon it and still, "like the horseleech," it called every year for more. Our C. W. B. M. with a courage and self sacrifice worthy of all praise came to the rescue after the General Board gave it up, and have expended upon it, we suppose, at least as much more, yet each year it makes larger demands. We suppose that when twenty years more have passed and four times twelve thousand dollars have been expended it will still need help.

We do not by any means think that this money has been uselessly expended. There are tangible results to show in Jamaica, and the Jamaica mission has done a splendid work in educating our own hearts, but still as an investment, how far it falls below Nebraska, undertaken by the General Board about the same time. A few hundred dollars per year put D. R. Dungan and R. C. Barrow into the field, and at an expenditure insignificant compared with Jamaica, that State now has about a hundred congregations, thirty church buildings, a large number of men engaged in the work of the ministry, and is paying money into the General Treasury.

One cannot but regret to see a dollar spent on less important fields, while such opportunities as that of Nebraska are going to waste all over the fast peopling West. Minnesota, Dakota, Montana, Washington, Idaho and Colorado, are white for the harvest. We have letters in our possession from several of these fields, praying for help, and offering to meet at least half of what is needed to sustain a laborer, if the man and the balance can be provided. The day of opportunity will soon pass. Now is the very "nick of time." The Great West is doubling its population with every decade, and will be a very hive of nations. Right in the thoroughfare between Asia and Europe, filled up with a colonizing race, it is bound to be felt, for good or evil, to the ends of the world. Suppose that ten thousand dollars could be expended by the General and Woman's Board during the next year in these fields, the fields would furnish as much more that will go to waste if no help can be secured, and the twenty thousand thus secured would put into the work from fifteen to twenty efficient laborers. What wonderful results they would be able to achieve! The seed sown would bear richer fruit continually as the years swept on, and these territories become the seats of empire.

Our object in this writing is not to disparage any other field, but emphasize the supreme importance of moving on the West now. Where can we find another investment of the Lord's means that promises such rich returns? Occupy England, India, Turkey, Denmark, Jamaica, but do not neglect the West. If there are not means to occupy all, let it not be the West that is made to suffer. Other fields will probably be equally promising hereafter, but the flood-tide that should

SELF-DENIAL.

During the Christian Convention, recently held in this city, Dr. Goodwin made a most stirring address on the subject of "Self-denial in Christian Work. Among other things which he said that ought to sink deeply into Christian hearts is the following:

Christians tell us that they cannot stay in business and be out-and-out Christians. Then let them come out of business. The Bible says that the world lieth in the wicked one, and it says, too, that the followers of Christ must come out of the world. It were better to die in the poor-house and die honest, than to stay in a world full of iniquitous business and die in sin. But what Christians mean when they say that they cannot stay in business, and be Christians, is that they cannot get rich. And that is true. But why should men make so much money?

If Christ were in the world he would not make money. No should his followers be heaping up money. He did not believe in Christians laying up \$50,000 and \$100,000 a year. It is a moral wrong in the face of the great religious needs of the world. Last year even our own denomination gave hardly \$300,000 for foreign missions, and that less than the year before, and this hardly more than was given thirty years ago. And yet we are told by high authority that this country makes money enough every twenty years to buy out the whole German Empire, lands, cities, navies and all. But with this vast increase in wealth and with one person out of five a professing Christian, yet our missionary secretaries find it almost impossible to go on with their work for want of funds. And what have we? Beautiful churches, excellent organs, fine singers and persons indulgence in a world of luxuries. Analyze a contribution box in a rich church, and how many twenty, or ten, or five dollar bills do you find in it? A man worth an income of \$15,000 to \$20,000, sings:

Had I a thousand worlds to give,  
That were a present far to small,  
Then put a nickel in the contribution box.

Our Lord's remark to his disciples, "Lay not up for yourselves treasures on earth," has been the occasion of a good deal of explanation, interpretation and even apology, on the part of preachers. But, after all, isn't it just possible that the Savior meant what he said, in its most plain and literal meaning, when he uttered those words? If we put the proper emphasis on the word "yourselves," the injunction is in harmony with the whole drift of Christ's teaching, and with the very spirit of Christianity. We have no right to be heaping up riches for ourselves, or our children, while there are so many worthy enterprises and institutions that are languishing for financial help. And this truth needs to ring out of every pulpit in the land, and be scattered broadcast by the religious press until men's consciences are reached and quickened on the subject of giving as the Lord has prospered them, and when He has prospered them. If all the wealth controlled by those who have professionally given themselves to Christ, was actually held in trust for him, and consecrated to his service, there would be no lack of means to endow our colleges, sustain benevolent enterprises, and carry the gospel to the heathen. That it is not so held and used, is not only to the serious detriment of all our missionary, educational and benevolent enterprises, but ruinous to the souls of those who are thus unfaithful with their Lord's goods.

MIRACLES AND THE NINETEENTH CENTURY.

Some weeks ago I read a newspaper article in which the supposition was advanced, that if Jesus had lived in the nineteenth century instead of the first, he would not have wrought miracles. It was argued that miracles were readily credited in the first century, and that consequently Jesus used them as the best method of attesting his claims at that time; but that now the fact that he is said to have wrought miracles is really an obstacle to faith, and of course he would not work them in such an age as this.

These sentiments are somewhat in advance of anything that I have before seen on this subject from a believing source; but I have seen much from the pens of believers calculated to disparage the evidential value of miracles.

It is a great mistake to suppose that the miracles ascribed to Jesus are an obstacle to faith. The truth is that those persons who object to the evidence of miracles are shrewd enough to see in them the one final test of the divinity of Jesus, and, being unbelievers already, they make their attack on miracles, as on the very citadel of the faith. They know very well, that if they can overthrow the credibility of the miracles, they overthrow all claim to divinity in the person of Jesus, and to infallibility in his teaching. Indeed the infallibility of his teaching, and the divinity of his person are themselves the two great miracles to which all the others are subsidiary.

It is a mistake equally great, to suppose that had Jesus selected the present century instead of the first, in which to make his advent, he would not have appeared as a worker of miracles. It is true that his teaching and his character would commend themselves to this age as they now do, supposing that there could have been such an age as this without the Christian ages that have preceded it; but after men had studied

his character until they saw it was pure, and had tested his teaching until they saw it was true, there would still have arisen the question: *Who is Jesus?* In seeking an answer to this question, men would have found nothing in his character or in his teaching to convince them that he was more than a perfect man. They would have found him to be just what every man who denies his miracles, now admits him to be, the greatest and best of men, but only a man.

To try this, let us imagine that he is moving about among us now, as he is represented in the gospels, except the miracles. The same old question is raised: "Who do men say that I, the Son of man am?" Does some one say: "Thou art the Christ, the Son of the living God?" If so, here is an assertion of two miracles,—the fulfillment of the Jewish prophecies and the miraculous birth of a man by the power of God. And what proof would we demand, in order that we might believe this? As to the first part of the answer, we would of necessity ask to see in his life some actions or incidents corresponding to the Old Testament predictions concerning the Christ, that could not be other than fulfillments of those predictions. And this would be miraculous evidence. As to the other part, there is only one conceivable way in which a man can be proved to be the literal Son of God. It is that he be born miraculously, and that he do a series of acts in proof of his claim which can be done only by the power of God. In other words, there is no way conceivable, in which a man can prove himself to be God's Son, except in the way it was proved by Jesus.

The position which we are combating involves another mistake in the way of an oversight most fatal to the claims of Jesus. Had he appeared in the present century, would he have omitted the miracle of his resurrection from the dead? If so, then according to the arguments of the greatest of his apostles, all preaching would be vain, all faith would be vain, and we would all be yet in our sins.

It ought to be remembered that Jesus made no mistakes. His career was for all men of all countries and all ages; and it was controlled by that wisdom which sees all things from the beginning. It was the very career, then, that is best adapted, of all conceivable careers, for the nineteenth century; and a failure to fully acknowledge this argues a weakening of faith in the presence of a self-inflated philosophy that is falsely so-called.

TEMPERANCE NOTES.

Among the open mouths of hell that gaze in our cities to swallow up young people of both sexes, none are more horrible than the gambling den and the brothel; but neither could long exist unless fed by the saloon. It is the fountain from whence the polluted waters flow in a hundred streams.

A certain religious paper spoke of us as fanatical when a few years since, we said that the saloon-keeper should be treated as a felon. Why not? His daily business is to fit men and women for all forms of sin and crime.

Whenever the police start out to hunt a notorious criminal, the first place they look in is the saloons of the city. Nobody knows better than the police that the saloons are the lurking places of outlaws. There crimes are plotted; at the bar they "fire up" for devilish deeds, and there they return to spend their ill-gotten gains.

Some of the political papers and speakers wonder why prohibitionists should refuse to act with other parties at a time when they have no chance to elect their own candidates. That is a curious question for those to ask who have kicked them out. In the State of Illinois they asked of the two great parties bread, and a stone was hurled at them. They simply asked that the people be permitted to say by a vote whether they wanted prohibition or not, and neither party dares let the people decide. "Don't make temperance a party issue. Let us have a vote on that question in such a way that any man can vote as he will without disloyalty to his party." So say the politicians. So say we; but, friend politician, how can this be while your parties both refuse to let the people vote at all? How can it be when the conventions of both Democratic and Republican parties in the city of Chicago, bow the knee to the rum-sellers? We do not ask your parties to declare for or against prohibition, but we do ask them to declare for the republican principle of letting the people decide for themselves. Let them vote.

Much has been said of the Sunday closing law passed by the last Ohio legislature. The *Tribune* of Chicago, a paper which makes too much money out of its Sunday

edition to favor any kind of restriction on the Lord's-day, asks why it is any worse to drink on Sunday than any other day? It is not. The saloon business is a sin, deep, and dark, every day in the week, and should be stamped out by righteous laws; but the *Tribune* itself bears witness that this business is far more deadly at times when the population is idle. Why close saloons on election day? Is it a greater sin to drink then than on other days? Every Monday morning the *Tribune* chronicles "the usual Sunday murder," or bloody affrays, and traces them to the right cause. Why then, in the interests of human life and order not close up the devilish business on that day when it does the most wicked work? Besides this view, if churches, Bibles, and religious influences are worth anything to a country, the laws should refuse to let Sunday, as a day of quiet, order and rest, be captured and converted into a bacchanalian orgy.

The rum interest sometimes insists on saloons from a business point of view, and urge that they promote the prosperity of a town or country. This is the sheerest nonsense. Apart from their enormous waste of the people's substance, they are a detriment. What States of our Union are more prosperous than Iowa and Kansas—prohibition States? Does property in any town or city, go up in value when a saloon is located in its neighborhood? Are the saloon districts those that decent people seek for residences? This matter has received a satisfactory test in the great city of Liverpool. Though the city permits the sale of liquor, there are districts where by proprietary rights it is prohibited. In these districts there is now a population of about 50,000. It is found that these localities are those where builders like best to invest their money, where rents are highest, and where the better class of population seek for homes. This is just what we find everywhere. Whether the reader drinks or not, is a prohibitionist or not, we are sure that he would seek the home of his family in a district which was not defiled by a saloon.

An effort will be made in Arkansas this winter to repeal the law prohibiting saloons within three miles of any church, school, camping ground, etc., without a majority vote of all the people, but as all the State officers elect are temperance men, it will probably prove futile. Gov. Berry elect is an uncompromising Prohibitionist, and we are glad to see the veto power in his hands.

That the individual States have all constitutional rights to prohibit the manufacture and sale of alcohol was established by the opinion of Judge McLean, of the United States supreme court; Judge Woodley, Judge Grier, Judge Daniels, Justice Catron, Chief Justice Shaw, of Massachusetts, Chief Justice Herrington, of Delaware, Chief Justice Mason, of Nebraska; and after Daniel Webster and Rufus Choate had argued the case before the supreme court of the United States, the highest tribunal of the land, Justice Tancy supported by all the judges of the court rendered this decision: "I see nothing in the federal constitution or laws of congress to prohibit a State legislature from prohibiting the traffic altogether."

Talmage, in an address before a Prohibition Convention in the city of New York, said: "There are 1,000,000 drunkards in the United States to-day, 60,000 of the people annually die drunkards; 100,000 men and women annually sent to prison through this iniquity; 200,000 children thrown on the charity of the world by alcoholism." Judge Allison says that fully four-fifths of the crime committed in this country is committed under the influence of strong drink. In Canada, out of 28,289 commitments to jail, 21,236 committed their crime under the influence of strong drink. Dr. Harris, inspector of the prisons in New York State says, that 85 per cent. of all the crime is the result of intemperance. There are 30,000 maniacs and idiots in this country now as a result of intemperance. England pays \$400,000 yearly for alcoholic insane paupers. Mrs. Comstock, the Quaker missionary, says that out of 115,000 prisoners, 105,000 were incarcerated for their intemperance. It is estimated that 99-100ths of the children not going to school in this country are the children of drunkards. The cost of and ruin by rum in this country is \$1,200,000,000 annually.

The *Drake Index*, Vol. 1, No. 1, has come to hand. It is a neat and sprightly journal, published monthly, at Des Moines, Iowa, and, as its name indicates, is to be a kind of organ for the University at that place. It is edited by Geo. F. Hall. We wish both the *Index* and the worthy institution it represents, abundant success. Price, 75 cts. a year. Address L. C. Brown, business manager.

### THE PASSOVER.

This was an institution simple, yet impressive and obligatory. Its beneficial results are not to be applied to the Jews alone, for it helps to confirm the faith of the Christian and furnishes an argument in favor of Christianity which infidels have never yet, nor never will answer. A sign-post within a few miles of a city is unnoticed by the citizens who are familiar with the roads, but is closely examined by the stranger who happens to pass that way; so Christians may pay little attention to the passover, while the unbeliever examines it closely, and concludes that it helps to point the way to the city—if there be a city.

1. The elements of the passover consisted, first, of paschal lamb. It must be a lamb or a kid, but a lamb was preferred, and probably was nearly always chosen. It must be "without blemish." Having no natural imperfection, nor no disease. According to the established estimate of animal perfection it must be faultless. The rabbins received fifty-three blemishes that rendered a lamb or kid unfit for sacrifice. "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing." (Mal. i:1.) The law directed that it should be a male of the first year. It was not to be more than one year nor less than eight days of age. Second, unleavened bread. Leaven is a species of corruption, being produced by fermentation. It symbolized impurity, while unleavened symbolized purity. In this sense Paul used the terms when he said, "Therefore let us keep the feast—not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. v:7-8). Unleavened bread was used partly to remind them of the hardships they had to endure in Egypt, unleavened being less palatable than leavened; and is called "the bread of affliction." (Deut. xvi:3); and partly to commemorate the speed of their deliverance, which was such that they had not time to leaven their bread; for it is said, "dough was not leavened, because they were thrust out of Egypt, and could not tarry." (Ex. xii:39.) Third, Bitter herbs. The particular bitter herb is not certainly known. They were eaten as a memorial of that severe bondage in Egypt which "made their lives bitter to them."

2. The things to be done at the passover. The blood of the lamb was sprinkled on the door-posts at the first passover, and after that on the foot of the altar. The lamb was roasted and eaten by one or more families, according to their number, from ten to twenty persons to a lamb. Not a bone of the lamb was to be broken, and whatever remained till morning must be burned. At the first passover it was eaten while standing, with shoes on the feet, and staff in hand; but after entering the promised land it was eaten while reclining; the former position indicative of haste, the latter of rest.

3. The time of the passover. The civil year began with the month Tishri; but after their emancipation from Egyptian bondage their ecclesiastical year began with the month Nisan or Abib. On the tenth day of this month a lamb was selected and kept till the 14th, when it was killed. The four days intervening were ample time to discover any imperfections and to make it ready for the sacrifice.

The usual time for killing the lamb was 3 o'clock in the afternoon; and on the same day between the two evenings they began to eat the Paschal supper.

4. The object of the passover was

(1) To commemorate the Lord's passing over the children of Israel while the first-born of the Egyptians were slain. Thus all the facts and miracles of their deliverance could be handed down to posterity, and the most indubitable evidence of the Divine origin of the institution given to the thousands which were afterwards born.

(2) It afforded a fine opportunity for the education of the people. The children would naturally inquire what this meant, when the parents could in a most impressive way teach them of their previous servitude, and also of the power and goodness of God in their liberation. And in a holy convocation like this the results would cultivate sympathy for each other, and a profound reverence for the God who gave them a land flowing with milk and honey.

(3) The lamb was in many respects typical of Christ. Perhaps this was the most important object of the passover. The lamb was without blemish, and so was he. Jeremiah calls him the "righteous branch." He is called the "just One," "holy, harmless, undefiled and separate from sinners." "Have thou nothing to do with this just man," said the wife of Pilate. And Pilate said, "I find no fault in this man." The blood of the lamb procured salvation, and so did his. 1 Pet. i:18-19. Not a bone of the lamb was broken nor was

one of his. Jac. xix: 36. As the lamb was to be eaten without leaven, so we are required to partake of Christ, without the leaven of malice and hypocrisy. Other joints of analogy might be mentioned but for my present purpose these will suffice. F. M. RAINS. WINDFIELD, KS.

### NORTH-EASTERN IOWA CONVENTION.

The Convention was called to order by Eld. N. A. McConnell, at two o'clock p. m., October 12th, and after a half hour spent in devotional exercises, W. T. Baker was chosen Chairman, and E. W. Miller, Secretary of the Convention.

Upon motion, brethren N. A. McConnell, Allen Hickey and F. M. Kirkham were chosen a committee on programme, who soon reported the following:

First.—That Bro. N. A. McConnell state the object of the convention.

Bro. McConnell then proceeded to state the object for which they were called together; and declared it to be set forth chiefly in an article published in the EVANGELIST of January 12, 1882, on page 20, entitled "What should be done?" and then read the article referred to in the presence of the Convention, and made appropriate remarks in reference to the same, emphasizing the necessity of looking more diligently after the languishing, neglected congregations, which were without preaching or pastoral care.

The following resolutions were then offered: Resolved, That a committee of three be elected to report a plan for the organization of a Co-operation of the Christian Churches and preachers of Northern Iowa for the purpose of preaching the gospel and caring for the churches.

The resolution was discussed by brethren McConnell, Hickey, Kerr, Rich, Kirkham, Miller, Brown, and Moore, and was unanimously adopted. Brethren Hickey, Kirkham and McConnell were chosen as the committee. On motion, S. T. Shortess was chosen to secure a list of the names of the delegates, preachers and visitors present and reported as follows:

Preachers: N. A. McConnell, Albion Ia.; F. M. Kirkham, Marshalltown, Ia.; Allen Hickey, Montezuma, Ia.; H. A. Kerr, Monticello, Ia.; E. W. Miller, Tipton, Ia.; J. W. Moore, Clarksville, Ia.; K. H. Sicafoos, Vinton, Ia.; Geo. Rich, Magnard, Ia.; Jos. Yocum, Finchford, Iowa; J. W. Van Kirk, Nugent's Grove, Ia.; R. E. Swartz, Cedar Rapids, Ia.; A. L. Shoop, Mooreville, Ia.; S. T. Shortess, Vinton, Ia.

Delegates and visitors representing different congregations.—W. T. Baker, Decorah, Ia.; J. W. Sewell, Preston, Ia.; Mrs. J. W. Sewell, Preston, Ia.; Matthew Brown, Vinton, Ia.; J. L. Furry, Vinton, Ia.; Jas. Hasty, Otter Creek, Ia.; John Lanning, Otter Creek, Ia.; C. W. Taylor, Otter Creek, Ia.; Alonzo Kellogg, Shellsburg, Ia.; Mrs. Mulda Kellogg, Shellsburg, Ia.; S. T. Saunders, Prairie Creek, Ia.; Peter Shurtz, Mt. Auburn, Ia.; Mrs. Mary Thompson, Waterloo, Ia.; John Kennedy, Illinois.

After this the Convention adjourned till 9 o'clock next morning. Preaching in the evening by F. M. Kirkham.

OCTOBER 13, 9 A. M.

The convention was called to order by the chairman and after devotional exercises conducted by Bro. Rich, the convention proceeded to business. The minutes of the previous day were read and approved. The committee appointed to prepare a plan for the permanent organization of the convention, then made their report as follows:

Whereas, The church of God is one fellowship—one body—one family, to which is committed the work of the ministry and the edification of itself in love, and

Whereas, This can be done only by the cooperation of the whole body, and as this body occupies the territory of the world and is, therefore, unwieldy, and

Whereas, "Faithful men, able to teach others" are needed to preach the Gospel and shepherd the flock, and these must be sent; "for how can they preach, except they be sent," and if sent, must be sent by the church, as it is "Christ's body" through and by which he accomplishes his purposes, and

Whereas, The churches in a given territory can only do this by representatives in conference assembled, we, the messengers of the churches, and preachers of the Gospel in North-eastern Iowa, assembled at Vinton, Iowa, this 13th day of October, A. D., 1882, do adopt and establish the following plan of cooperation:

Article 1. This association of churches and preachers of the Gospel, shall be called, THE NORTH-EASTERN IOWA CHRISTIAN CONVENTION, and shall be composed of all cooperating churches of Christ, and preachers of the Gospel, recognized by the churches generally, situated and residing within that portion of Iowa, embraced by lines running North and East from the South-west corner of Marshall county, including all of Hardin, Franklin, Cerregordo, Worth, Cedar and Clinton counties, and churches and preachers outside of the territory, which upon application have been or may hereafter be received by a two-thirds vote of the annual convention.

Article 2. Objects.—The objects of this convention are: 1st. The preaching of the Gospel, and 2d. The care of the churches.

Article 3. This association shall hold an annual meeting, (at such a time and place as shall be determined by the preceding meeting or by the Executive Board) which shall be composed of two messengers from each cooperating congregation of the Disciples of Christ, and these wishing to cooperate, and all the preachers of the Gospel actively engaged in the work within the limits of this convention that shall voluntarily unite in the work of this convention

Article 4. This convention in the annual meeting, shall select and send preachers to the churches, who shall be associated with the ruling Elders, in the care of the respective churches and preach the Gospel to the unconverted. This however shall only apply to such preachers as shall in person, and churches as shall by their messengers or elders, sign the obligations hereafter inserted.

Article 5. No appointment shall be made for a longer time than one year, but the same person shall be subject to re-appointment from year to year at the desire of the parties and the pleasure of the convention.

Article 6. Each congregation to which a preacher shall be sent, shall by its elders or messengers in convention, subscribe to the following, viz:

The church at \_\_\_\_\_ heartily concur in the plans and work of the North-eastern Iowa Christian Convention, and will accept the appointments made by it from time to time, and heartily cooperate with and support whomsoever may be sent to us to labor in word and doctrine. And each preacher who accepts an appointment from this convention or the Executive Board, shall sign the following, viz:

I, A. B., a preacher of the Gospel, heartily concur in the plans and work of the North-eastern Iowa Christian Convention, and will accept such appointments as shall be given me by the same, and labor in harmony with its purposes.

Article 7. This Convention shall have a President, Vice-President, Secretary and Treasurer (whose duties are indicated by their titles) and an advisory committee of five (5), who, with the officers shall constitute the executive board, (a majority of whom shall constitute a quorum) which shall have the general supervision of the work during the recess of the Convention, all of whom shall be chosen by the Convention in annual session and shall serve for the ensuing year and until their successors are elected. In case of the removal, disability or death of any member of this board, the remaining members, shall by appointment, fill the vacancy.

Article 8. This Convention is not and shall never become either legislative, or judicial, only so far as is necessary to execute the work committed to it in Article No. 2.

Article 9. The churches and preachers under the care of this Convention are required to make to each annual meeting, in writing, a report of their work and condition, etc.

Article 10. No preacher shall withdraw from this Convention, without liability to censure, except by the consent of the same in annual meeting, or of the Board in the recess of the Convention; and no church shall so withdraw without the consent of a two-thirds vote of the annual meeting.

Article 11. All preachers now engaged in labor with churches, and who wish to unite in this work, will continue in their work until their engagements are filled and thereafter receive appointments from this Convention, and all churches who place themselves under the care of this Convention and have engagements for preaching and care shall have such respected until the expiration thereof.

Article 12. Where there are small churches, not able to employ a preacher, singly, the executive board shall group them so as to form convenient circuits and the Convention shall appoint preachers to such circuits.

Article 13. It shall be the duty of the Convention and send Evangelists into the open field preach the Gospel and establish churches, and the churches so established shall belong to and be under the care of this Convention.

Article 14. Nothing in these articles or the work proposed is designed to be antagonistic to the State Convention, but supplementary and in full practical sympathy therewith.

Article 15. These Articles may be altered, amended or substituted by any regular meeting of the Convention, after one year's notice has been given, or upon the recommendation of the Board.

After considerable discussion of the plan proposed, the Convention adjourned till 2 o'clock, p. m.

AFTERNOON.

Convention called to order as usual. The plan of or

ganization was again read and accepted, after which each article was read, discussed, and adopted singly; and, finally, the preamble and articles as a whole, were unanimously adopted by a rising vote.

On motion, a committee of three was raised to nominate officers for the Convention the ensuing year. S. T. Shortess, Chairman of committee, J. W. Moore and Jas. Van Kirk.

Motion was made and adopted that brethren Sewell, Kellogg and Yocum be appointed to name the place and time of holding the next yearly Convention.

The following resolutions were then offered by F. M. Kirkham, and adopted:

Resolved, 1st. That the Executive Board be instructed to procure the publication of the minutes of this Convention in pamphlet form and also in the CHRISTIAN-EVANGELIST and Christian Standard.

2d. That the Board be further instructed to circulate information in such ways as they deem best, in order to secure the cooperation of all churches and preachers within the bounds of the Convention.

It was also moved and adopted that inasmuch as the present home of brother Allen Hickey was not within the territorial limits of the Convention that he be received as a member of the same. The committee on nomination of officers, made the following report and the persons named were elected for the year to come: President, N. A. McConnell, Albion; Vice-President, Allen Hickey, Montezuma; Secretary, F. M. Kirkham, Marshalltown; Treasurer, W. T. Baker, Decorah.

### ADVISORY COMMITTEE:

E. W. Miller, Tipton; Jos. Yocum, Finchford; H. A. Kerr, Monticello; J. W. Van Kirk, Nugent's Grove; S. T. Shortess, Vinton.

The committee to designate the place and time of next annual meeting, appointed Marion, Linn county, as the place, and the time to be fixed by the Executive Board.]

H. A. Kerr and S. T. Shortess, were appointed to collect funds to defray the expense of publishing in pamphlet form the proceedings of the Convention. The collection amounted to \$15.10.

The following paper was then read and signed as indicated below:

We, the undersigned, preachers residing within the territory described as the North-eastern Iowa Convention and as members of the same, do most cheerfully take and hereby sign the pledge provided in the articles adopted by the Convention. N. A. McConnell, J. W. Moore, Allen Hickey, F. M. Kirkham, Jos. Yocum, E. W. Miller, J. W. Van Kirk, H. A. Kerr.

Announcement was made for preaching in the evening by Bro. Allen Hickey.

Business being completed, the Convention was adjourned with prayer by Bro. McConnell.

W. T. BAKER, Chairman.  
E. W. MILLER, Secretary.

### 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 St., Chicago, Ill. 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 thereby.

We keep a good supply of books in both 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. 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.

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 either the St. Louis or Chicago office.

### FAMILY CIRCLE.

#### THE MINISTER'S WIFE.

BY HASSAH.

Piled volumes are not wanting to extol the faithful minister and chronicle the misadventures and hardships which meet him on his way when he goes forth to subdue the cohorts of sin with the sword of the gospel.

Paul recounts his mishaps and perils to the Corinthians, and bemoans his stripes and afflictions. Simon Brown, the modern, back-woods evangelist says: "Once I rode all day through the sleet to meet my appointment; once the rickety wagon in which Brother Allgood was transporting me broke down and caused my knee to be crippled so that Sister Soothe-pain had to make a poultice for it. Another time my appointment lay beyond a creek which had to be crossed by means of a narrow foot-log, which twice I attempted to cross and twice lost my footing on, but the third time, by the aid of a stout stick, I succeeded in reaching the opposite bank, but not without wet feet, for I slipped in ascending the bank and submerged my lower limbs almost to my knees.

In this condition I had to stand for two hours before my audience, in consequence of which I was almost laid up with sore throat the next morning."

The minister who is faithful to his charge will meet hardships and have some battles to fight, but not more, perhaps, in this civil age, than fall to the lot of those who succeed in other professions.

If he meets with hardships, he has but to recount them, and his is the ready sympathy of his hearers; if he fights battles the world notes the conflict, and there are not lacking those to give praise for the victory. But how many remember the minister's wife? Hers is the weary servitude of waiting and watching, sometimes tired, sometimes sad, and often lonely. She may have a small circle of congenial friends, who sometimes cheer her loneliness, but these cannot take his place.

Excepting those who serve in cities, and have a place appointed to occupy their time, there are few men called so much from home as the minister, and only those who have felt its meaning can appreciate the old Scotch couplet:

"There is na luck about the house,  
There is na luck at a',  
There is na luck about the house,  
When the gud m'n's awa'.  
How long the days seem, how lonely the evenings,  
When he is gang awa'."

Perhaps some ray of brightness falls athwart her quiet way, and she longs for him to share it; or something goes wrong, and her heart cries out for sympathy, which only he can supply; then how anxiously she awaits his coming.

She looks for him on Monday, but word reaches her that the big meeting where he is engaged is progressing so finely that she cannot let him off, for, at least, another week yet. She tries to rejoice at his success, and possibly reproaches herself as a very wicked woman, because she cannot feel as glad as she thinks she ought. Perhaps her minister is a poor man; he is sometimes; but many a hard and homely task falls to her hands.

The house must be kept tidy and made to wear some appearance of gentility. Old clothes must be brushed and mended to look "almost as well as new," and linen, his linen, must be kept white and smooth, for who knows, after all, how much of his success depends on the purity of his linen. So she starches and irons with a generous painstaking, unmindful of aching wrists and burning palms.

"Oh, ye ministers! when the veil is rent and the crown appears, who knows how much of its brightest halo will rest on the brow of the little woman whose shoulders grow tired bending over your linen. Lay this homely thought to heart, and when you are flushed with triumph, and praising the Lord for the souls he has given for your hire, remember that some of the glory is to her who guards the camp as well as to him who goes out to do the battle.

And now good brothers and sisters, everywhere, especially the latter, entertain your minister with a cordial hospitality, but do not over-feed him, and do not spoil him with flatteries. When he has done a good work among you give him "scrip" and let him go home to her and await the next call. It might be delightful to keep him a few days after his labor is done, to go hunting, fishing or visiting, but neither he nor you will be benefited thereby, while she is anxiously awaiting his return. He is your minister, but he is her husband, remember. While you would gladly be feasting him on sweets and delicate viands, she may be eking out a slender supply which must last some way till his return; so, urge him not, but let him depart, and if you are able,

it would not be amiss to make him the bearer of some token designed expressly to cheer the heart of the minister's wife.

#### HAPPY LIVES AT HOME.

It is after all of so much importance to most of us, that our home sunshine should be free from clouds, that it is strange we pay so little heed to some of the chemical affinities on which that sunshine depends. One of the common mistakes which brings trouble to little faces, and sorrow to little hearts, is the habit which many parents have of being very strenuous about non-essentials. A little girl dislikes a particular garment. Very probably it is a good and becoming garment, a cloak, dress or apron, which her mother holds in particular regard. But either the color, the cut, or the fabric has aroused aversion in the child's mind, and she cannot wear it without positive unhappiness. I would say: "Well, dear, I don't agree with you in disliking that, but you may lay it aside, if you prefer. It is not a matter of great moment what saquee you wear to school, and some other girl will no doubt enjoy this as much as you detest it."

This may be weak, but if mothers will recall their own early days and remember how miserable they were sometimes made by the compulsory wearing of dresses which they thought conspicuous or peculiar, they will refrain from laying a finger's weight of unnecessary authority in a matter which involves only individual taste. I shall never again feel so well-dressed, nor so complacent in the wearing of a dress, as I did at eleven, when my dear mother gratified me by giving me the desire of my heart, a red calico to wear to school. As I now remember it, it had a bright red ground with a minute black vine running over it, not unlike the pattern of a church carpet, but when I put it on, a simple dress without a ruffle or flounce, and tied my white apron above it, I felt like a little princess. I am sure my lessons were the better recited that day for the fact that my clothing suited me, and was entirely off my mind. A schoolmate, whose mother was of an inventive order of mind, anticipated present fashions, and made for her daughter an every-day cloak out of a plaid blanket shawl. It was lined and wadded and quilted, and buttoned over the little figure as closely as an ulster, and was really a beautiful and elegant article of apparel; but the wearer, now a married lady, with children of her own, has told me that nobody ever dreamed of the tears she shed, and the hours she lay awake, and the temptations she resisted while obliged to wear the cloak, like which there was no other in the town, probably no other in the whole country. Of course her mother never imagined this state of affairs as existing.

I know a household who are uncomfortable the winter through, because the powers that be are determined to keep the doors open, in order that passages as well as rooms shall be warmed. There is a continual friction over this unfortunate trifle. One side of the house wants open doors, and the other is equally anxious to have them closed; and breath is wasted, frowns are worn, and there are contests of sharp words about a thing which should be arranged according to the weather, with polite forbearance.

I have seen a poor cat made the cause of unnecessary unhappiness when she happened to be the pet of one member of the family and the plague of another. The cat is seldom an object of neutrality or indifference. She is beloved or she is hated. But, when I have seen brothers and sisters permitted to quarrel over puss, I have wondered that parents did not take the opportunity to inculcate mutual yielding.

The truth is that successful home life cannot be carried on without some of the safeguards which by common consent are thrown about people in society. There is too much discourteous criticism in some houses for the growth of the flowers of gentleness and good feeling. "Dear me! Helen! how clumsy you are!" cries sister Lucy, when little Helen upsets her tea-cup. It is annoying to have the table-cloth deluged, but sister Lucy would endure it with perfect external sweetness and composure if a guest met with the accident. "I think you must be deaf, John!" says Louise, who had spoken to John twice and met with no response. Her tones are impatient, and John is aggravating, for she knows, and he knows that she knows, that he did hear her when first she addressed him. It is no infrequent thing, believe me, though not perhaps in your house or mine, for families to assemble in the morning with no good-morning greeting, and to disperse at night with no good-night kiss. The laying aside of these outside courtesies—these, if you choose, formalities of intercourse—goes far to frighten home affection away, and to cultivate indifference where only love and harmony should reign.—Christian Intelligencer.

OUR BUDGET.

More holiness and a consecrated life... This is needed in all churches and in every Christian home... Aggressive work for Christ should be the order of the day...

Hon. Chas. P. Johnson, of St. Louis, has expressed himself as decidedly in favor of prohibition, and does not see "how any consistent Democrat can oppose the submission of the question to the people..."

BRIEFS.

John F. Rowe, editor of the A. C. Review, made us a pleasant call the other day. He had been holding a meeting in Gurnee, Lake county, Ill.

Virginia City.—We had four additions to the Church by letter since last report. Fraternally, J. L. RICHARDSON.

Edinburg, Nov. 1.—We have just closed a series of meetings at the South Fork Church, Sangamon county. Result, Church strengthened and encouraged, and 22 additions to the congregation, 20 baptized and four reclaimed.

Albion, Nov. 3.—We have closed a meeting of ten days without any success. The state of religious interest in this quiet village, with its eleven preachers, is very low.

Monticello, Oct. 30.—Dr. W. H. Hopsou, of Palmyra, Mo., has closed a few days' meeting at Monticello, Lewis county, Mo., with six baptisms, one restored and one to be baptized.

Downaglac, Nov. 3.—In September I held a two weeks' meeting with the Lick Creek Church in Williams county, Ohio, which resulted in 21 accessions to that congregation.

Arapahoe, Oct. 30.—A meeting conducted by Elder R. C. Barrow and lasting nearly two weeks has resulted in an increase of 10 to our congregation: 2 by confession, 1 by relation and 7 reclaimed.

CHURCH NEWS.

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

ILLINOIS. Rock Island, Oct. 25.—One confession yesterday. PASTOR.

Kansas, Oct. 30.—Preached five sermons at Hitesville, five miles from this place, last week of October. Four obeyed and took their places with the members of the Church.

Missouri. Slater Oct. 30.—Just home from a meeting of eleven days at Neal's Chapel in Carroll county, which resulted in twenty accessions—nine by confession and baptism, three of this number were unimmersed Methodists, eight by relation, one from the Methodists, two from the Baptists.

England. Liverpool, Oct. 6.—DEAR BRO. MOLEAN:—Before sailing for Bombay to-morrow, I will take time to write to you, and through you to our many friends at home.

Good Advice. Nearly all the ills that afflict us can be prevented and cured by keeping the stomach, liver and kidneys in perfect working order.

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CORRESPONDENCE.

NEBRASKA.

At this date, Oct. 17, I am preaching nightly at Arapahoe, 271 miles west of the Missouri River, and 295 east of Denver. We have here a small organization, supplied with monthly preaching by A. C. Corbin of Beaver City. A house of worship, 80x45, our first house in the great valley of the Republican River, is up, and will be enclosed in a few days. It is more than a hundred miles from any other house of worship owned by our brethren. The brethren here are making heroic sacrifices to build this house, and stand sorely in need of help. Help and encourage these faithful struggling brethren of the border by sending at least one dollar to E. S. Child, Arapahoe, Neb., and God will reward and bless you.

Lately passed a night with our beloved brother, T. K. Hansberry, of Bloomington, a devoted disciple, and faithful friend, whom I have known and loved for near a score of years. He has grown old in the service of the Master, but age has not chilled the warm and generous heart, or materially diminished his labors in the gospel. He is still preaching successfully for two congregations. He is half owner of a fine flouring mill near Bloomington, and sole owner of a quarter section of land, one hundred acres of, which can be irrigated from the mill race. This year the "latter rains" were withheld from the thirty valley of the Republican, but Bro. Hansberry has raised prodigious crops upon the small portion of the farm now under cultivation.

A State Sunday-school association was formed during our State meeting; R. H. Ingram, president; C. C. Munsen, vice president; T. A. Parkinson, secretary, and sister E. Hallett, treasurer. Membership one dollar. About forty members were enrolled. Write to the secretary, at Tecumseh, in relation to Sunday-school work. Let us hold an Institute, and have a general revival of Sunday-school work all along the line. If we would mold future generations to our will we must begin with the children.

Jennie Littleton, of Stewartville, Mo., writes that the brethren at that place have commenced a house of worship but are unable to complete it. The brethren of Missouri, especially of Clinton, De Kalb, and Buchanan counties, should lend their aid to this good work. All money sent to sister Littleton will be faithfully applied to the work for which it is given.

A preacher's association, for the mutual protection of associations and churches, was organized at our State meeting. President, W. G. Springer; vice president, J. W. Ingram; secretary, J. M. Largent; treasurer, R. C. Barrow. Preachers desiring to become members should correspond with the secretary, J. M. Largent, Dorchester.

A small organization has been formed in Gosper county, 22 miles north of Arapahoe.

Many regretted the unavoidable absence of Bro. Sumpter, from the State meeting.

Bro. N. Smith and wife, of Inland, mourn the loss of an interesting child.

The presence and wise counsels of F. M. Green added much to the interest of our State meeting.

The brethren generally approve of the union of the Evangelist and Christian, but I confess I look sadly upon the new face before me and feel that I have lost an old and faithful friend. When the Evangelist moved to Chicago, changed its form, and took on a new head, it took me a long time to become again familiar with it, and now again, presto! and the dear face is gone forever and I am asked to receive this stranger in its stead. "Twas ever thus from childhood's hour," no doubtless in time, I will be able to

take this stranger into my confidence. The Evangelist and Standard are old, long tried, and very dear friends, and I could not look upon either masquerading in a new dress without a sense of loss, though all the critics in existence pronounced it an improvement. I will try to take this stranger into my confidence, but we do not so easily "off with the old love, on with the new." R. C. BARROW.

FROM THE FRONT.

Since my last jottings "from the front," I attended our (Iowa) State Convention. It was reasonably harmonious, and very well attended, considering the fact of its being so far to one side of the State. It was also in a portion where the crops are as poor as any in the State, which I thought was a little unfavorable to our finances.

The reports from all over the State showed a healthy growth, and in some respects was an improvement over last year.

The pledges for next year's work were too few and too small. This was partly owing to the fact that the matter was deferred until a large number of delegates had left for home, and partly owing to the disturbance of our present methods by the introduction and discussion of the "Christian Conference." By the time a mutual agreement had been reached, the attendance at the Convention was considerably diminished. And it now appears that the sentiment reached did not cover sufficient ground to prevent the secession movement in the Northeast, which, if successful must certainly diminish the contributions to the State Board from that quarter. I do wish we could discuss these plans of work without crippling the work itself—or better still—I wish we could reach a basis of permanency, and hold it long enough to see what we can do.

It may be however that this movement in the Northeast will result in putting an evangelist in that field, and hence if the State Board will have to discharge one of its evangelists for want of funds on that account, there will be no diminution of forces in the field, and in this way test the wisdom of the movement without loss of time. We will wait and see.

From the State meeting I went to Allerton in Wayne county, to assist Bro. Hedrix in a meeting. We had a good meeting, though not many additions, and think we left them in a far better condition than we found them. There is a noble band of brethren there, and Bro. Hedrix is enjoying the esteem and confidence of the whole community, as far I was able to learn. If he fails to do a good work with these advantages I will feel like scolding him. He ought to move to Allerton and evangelize that county. And if he don't do it, the brethren in that county should get some one who would, and thunder the gospel in the people's ears till the state of our cause there is on a level with the ability of its believers.

My next was Millersburg, in Iowa county, where I am at this writing. Have preached but twice to small audiences. It is a rainy time. What can be done here remains to be ascertained.

I have just read Bro. Johnson's article on Oskaloosa College and the Convention. I like its tone. I like the loyalty he manifests, and I hope his associates will be as willing as he to put the College in precisely the same relation to the State Convention as that of Drake University. I believe Oskaloosa is doing her best to turn out some fine specimens of her educational ability, and I want her to have fair sailing. She should not ask us to give her an advantage over her competitor. She needs none. Nor should we give her any, even though she asked it, for this would be partiality. Enlist our fullest confidence, brethren, by adjusting your character in harmony with the resolution of the Convention at Centerville, and may God bless you all. J. H. PAINTER.

MINUTES.

Of the meeting of the Woman's Board of Iowa, at the general State Convention held at Centerville, Sept., 12-14.

State officers in attendance, Mrs. Mary Fuller, of Des Moines, President, Mrs. M. A. Sanders of Davenport, Corresponding Secretary.

A preliminary meeting aside from the General Convention, was held at nine o'clock Wednesday morning, for the purpose of filling vacancies, ascertaining the number of delegates present from the various auxiliaries, number of written reports, etc.

The Recording Secretary, Mrs. Emily Boothe, of West Liberty, being absent, Mrs. E. M. Gilliland, of Oskaloosa, was chosen Secretary, pro-tem.

The business of the meeting having been duly disposed of,—the sisters present from churches having no missionary organization were exhorted by the President to form auxiliaries at once, and were fully instructed how to proceed in that work, either in connection with home work, or apart from it.

The sisters of Centerville expressed a desire to form an auxiliary without further delay; hence another meeting was appointed for four o'clock, P. M., at which time a Society was duly organized.

The election of the "State Board," also occurred at this meeting, and stands as follows:

President, Mrs. Mary P. Fuller, Des Moines; Vice President, Mrs. J. K. Cornell, New Sharon; Recording Secretary, Mrs. E. M. Gilliland, Oskaloosa; Corresponding Secretary, Mrs. M. A. Sanders, Davenport; Treasurer, Mrs. H. T. Carpenter, Des Moines.

Thursday two o'clock P. M. By consent of the Convention the meeting at this hour, was held in the interest of the "Woman's Board of Missions."

The audience was called to order by the President—Mrs. Mary Fuller of Des Moines—opening exercises—singing, reading of sixty-seventh Psalm—prayer by Mrs. Gaston—then singing again.

After the reading of the Minutes of the preliminary meetings, Mrs. Fuller addressed the audience briefly in reference to the work, success, and prospects of the Woman's Board.

Then followed the reading of the Corresponding Secretary's Report of the work of the different Auxiliaries in Iowa, showing much imperfection and lack of system on the part of many organizations, yet a decided improvement on the previous year, affording a still more hopeful outlook for the future.

Following this was the reading of an interesting essay, entitled: "Are we sowing by all Waters?" by Mrs. Jennie Kirkham of Marshalltown.

Reports from Auxiliaries were then called for. Des Moines, Davenport, Oskaloosa, Iowa City, and Fairfield responded with written reports, which were read before the assembly. No verbal reports given.

Bro. Garrison, of St. Louis, was called out, and addressed the audience briefly, on the feasibility of sending Missionaries to England—of the readiness of the English people, to accept the "old-time" gospel as presented by the Christians.

He also spoke encouragingly of the Paris Mission—which he had visited—and the perfect consecration of brother and sister DeLaunay to the work in which they are engaged, notwithstanding its arduous character and the manifold difficulties under which they labor.

Bro. Azbill's work in Jamaica, was also read to in the most favorable terms.

At the conclusion of this interesting address, an earnest and stirring paper on "The Cultivation of a Missionary Spirit" was read by sister Gaston of Des Moines.

Following this Dr. Hixon, in a few

brief words exhorted the preachers to assist in the formation of auxiliaries societies in their various fields of labor; though they might do much more than they had done in this direction.

Bro. Ely next moved that a collection be taken for the Woman's Board, which was at once acted upon.

The time allotted to this department being now fully expired, the unfinished business of the convention was again resumed. Collections were as follows: Afternoon, \$18.53; evening, \$5.81; Columbus City, \$2.00; Mrs. David Phillips, Burlington, \$2.00. Total, \$28.34.

E. M. GILLILAND, Secretary.

WICHITA, KANSAS, Oct. 23, 1882.

Please allow me to acknowledge our receipts for the month of September, for our building fund:

Table listing donors and amounts for the building fund. Includes names like Mrs. B. H. Hinsdale, Dr. Capper, Udall, Kan., and various churches and individuals.

Total amount for September, \$125.26. Previously reported, \$30.55. Total to October 1st, \$445.81. Words would fail to express our gratitude to those who have so generously responded to our call. The above figures show for themselves that although it lacks considerable yet of reaching the sum we hoped to raise, yet they make us feel sure we can worship in some kind of a house of our own before many more months are gone. To those who have promised us aid when we had secured enough to insure our success, I wish to say, we never can need your help more than during October. We must know what we can do by November. Any question anyone may desire to ask in regard to our work here, I will be glad to answer at any time. Address Mrs. ELLA GLENN SHIELDS, Wichita, Kan.

BOOK TABLE.

THE DEVELOPMENT OF ENGLISH LITERATURE AND LANGUAGE. By Prof. A. H. Welsh. A. M. 2 Volumes, Crown Octavo, Cloth, 1100 pages. \$5.00. S. C. Griggs & Co., Chicago.

No work has been issued during the year, that deserves or will meet with a warmer greeting than these two stately volumes. Unless Prof. Welsh had something to offer of more than usual excellence, he would hardly be justified in a fresh survey of the ground that has already been traversed by such writers as Taine, Craig, and a host of others; but when one has turned over the pages and tasted the feast spread before him, he will not question that this work has not only a right to be born, but to live. The style is attractive, the facts are presented in a lucid manner, and every page is crowded with information. The work goes back to the pre-English ages, indicating the elements of the English nation, the controlling qualities of English civilization, showing the sources from which the speech and literature have been derived, and illustrating their development, by appropriate and copious examples woven into the text of criticism. The work is historical in a broad sense. It is crowded with information and helpful truths, digested and arranged with a clearness and system that at once hold the interest and attention of the student and reader, and present the clearest picture of its theme, it is believed, to be found in the language. Indeed it is thought that there is no other work which covers the same ground, and gives so lucid, instructive and entertaining a presentation of our literary and linguistic development from its earliest stages to the death of Emerson.

Each prominent or representative author is discussed under the classified heads of Biography, Writings, Style, Rank, Character and Influence, and each of these topics has the amplest justice by being made in its turn the central subject of thought, while all are logically related as the more or less inter-dependent parts of a whole.

A feature of the work that especially commends it, is its independence. The reader who will turn to Wickliffe will find that Prof. Welsh has written the work in the interest of history, rather than in that of the Catholic Church. The fact also that American authors are treated as a part of English literature, is worthy of praise. Hawthorne, Irving, Bryant, Longfellow, Emerson, etc., belong to the great writers of the English language, and it is proper that they should appear in their proper rank in a gallery of literary portraits which embraces their peers. Indeed we believe that there is no work of the kind that embraces so many excellent features, and we would commend it to all students of English literature.

A HOMILETIC ENCYCLOPEDIA OF ILLUSTRATIONS in Theology and Morals. A Handbook of Practical Divinity and a Commentary on Holy Scripture. Selected and arranged by A. Bertram. Funk & Wagnalls, New York. Price \$2.50.

This volume of 900 double column pages contains 5,094 illustrations, throwing light on more than 4,000 texts of Scripture. The work has reached its sixth edition in Great Britain, and the American publishers have done a service by placing it within the reach of the preachers and Bible students of our country. The plan of the work differs from anything of the kind that we have ever seen. Indeed there are gathered over 5,000 choice extracts from the most eminent preachers and writers. The subjects are arranged alphabetically, and each is subdivided homiletically. Thus, the subject "Affliction" is treated under ten heads—as, I. Our present portion; II. Its grievousness; III. Its design; IV. Why it is "good" for the Lord's people to be afflicted; V. Duties of the afflicted; VI. Consolations for the afflicted; VII. Our afflictions are intermittent; VIII.

Affliction is not in itself sanctifying; IX. Its diverse effects; X. Should be anticipated and prepared for. Under these heads are the proper subdivisions. As under III., Its design, there are 12 subdivisions, of which the 7th is—"To purify the people of God," and under this topic there are extracts from Downname, Brooks, Watson, Beecher and Bowden. As a specimen we quote No. 89:

"Human nature is very much like some elements of vegetation. In tapoca, one of the most harmless of all articles of food, there is one of the most deadly of all poisons; but the poison is of such a volatile nature, that when it is subjected to heat it escapes, and leaves only the nutriment of the starch. I think that the heart of man originally is full of poison, but that when it is tried by affliction, little by little, the poison, the rancor, the virus exhales, and leaves all the rest wholesome indeed."

This example shows how each subject is illustrated and will give the reader some idea of the plan of the work. Each theme is divided into its various heads. For instance, under the subject Contentment, we have this division, with, of course, the relative references: 1. Is a characteristic of the Christian; 2. The example of Paul; 3. Is peculiar to the children of God; 4. From what it arises; 5. How it is to be attained; 6. Reasons for contentment; 7. Its wisdom; 8. Its blessedness.

The ease with which any illustration is found is a commendable feature. The entire book is one extended index—each subject and all its heads and subdivisions are so arranged typographically, that everything can most readily be found. But, in addition, there is a triple Set of Indices, the first being an Index of arrangements, with all the subdivisions. It serves as an exhaustive homiletical analysis of each topic. The second is the index of subjects, and the third is a textual index.

We are prepared from our examination to endorse the words of Spurgeon: "A very valuable compilation—a golden treasury—an important addition to a minister's library," and to say that it is remarkably low at the price for which it is published.

THE MARCH TO THE SEA; FRANKLIN AND NASHVILLE. By Jacob D. Cox, L. L. D., Late Major General, Commanding Twenty-third Army Corps. Author of "Allanta," etc. New York, Charles Scribner's Sons, 1882.

The author's aim in this book is to furnish to the surviving officers and soldiers of the late war, such data as will supplement their personal knowledge of events, and give them an intelligent and connected view of the several campaigns described. "The March to the Sea" is justly regarded as one of the most brilliant chapters in the history of war, and it is told by the author in a most fascinating style. He frequently gives official information from the Confederate side that the reader may get a full view of the situation. The great battles of Franklin and Nashville, which stand properly connected with the March to the Sea, are most accurately and graphically portrayed. The volume is one of a series on the "Campaigns of the Civil War," by the Publishers, which is intended to constitute a reliable history of the late War. Its maps, telegrams between commanders arranging for battle, instructions from Washington, with the discriminating remarks of the author, make it an invaluable book for those wishing to acquaint themselves with the history of that part of the war which it covers.

SALTILLO BOYS. By William O. Stoddard, New York, Charles Scribner's Sons, 1882. This book will delight the boys. It is a story of a school of sixteen boys, whose teacher adopted the principle of putting them on their honor and allowing them largely to govern themselves. They had the usual experiences of boys at school, in study, sports, and personal difficulties. But they are a manly set of fellows—peaceably disposed, but not too good to fight if they were imposed on. The author, no doubt, dissents from pictures of boy-life as it is commonly portrayed in

Sunday-school books, and gives a smack more of reality to his heroes than is usual. The average boy will vote him a "good fellow," and will read his book with delight.

A DISCUSSION ON BAPTISM—WHAT IS IT?

Between H. McDiarmid, A. M., editor of the Christian Sentinel, Toronto, Canada, and L. D. Watson, D. D., L. L. D., pastor of the M. E. Church, Tonawanda, N. Y. Held in the Disciples' Chapel, Tonawanda, N. Y., beginning the 11th and closing the 21st of April, 1882. Publishers, Trout & Todd, 64 and 66 Church street, Toronto, Canada. Standard Publishing Co., 130 Elm street, Cincinnati, O.; pp. 296, price \$1.

No candid mind can read this book, without realizing more vividly than ever the exceeding sinfulness of the baptismal controversy in these last days, on the part of those who are set for the defense of the unauthorized practices of pouring and sprinkling for baptism. The uncandid and unscholarly statements, the low appeals to the ignorance and prejudice of the rabble, the trifling with sacred things, the fanciful interpretations of plain passages, the effort to mystify what is clear, the direct contradictions of the word of God—all this is humiliating to the reverent student of the Bible, and may well cause honest skeptics to doubt the sincerity of men's profession of faith in the authority of God's word. It were better, a thousand times, if men are determined to keep up these practices, to say, with the candid scholarship of the English church, "It was not so in the beginning. Christ was immersed, and his apostles and the first Christians practiced it, but we claim the right to change the form to suit the climate, and the tastes of the people." This assumption of power to change an ordinance of Christ, would not be so demoralizing as the attempt to justify the practice on philological and historical grounds.

Bro. McDiarmid is a candid, scholarly and reverent debater, always gentlemanly, but sometimes wittingly severe in exposing some fallacy, or correcting some misrepresentation of his opponent. He puts his arguments with singular clearness and force, and administers rebukes with a sternness that reminds one of the old prophets.

Dr. Watson, though he managed to control his temper seemingly very well, and is not without a certain fluency of speech, common to men of his class, appears in a most pitiable plight in many instances. He is compelled to retract statements, acknowledge his blunders, and to run into the most contemptible subterfuges to keep up a show of consistency. Having defined baptism to mean "to purify," he is driven by his opponent to deny Christ's baptism! "I hold that Christ was never baptized," he exclaims. "I do not think he possibly could have been baptized!" And this is a Christian minister that pretends to be guided by the Bible! Yes, he is a Doctor of Divinity and Doctor of Laws as well!

We should think the debate must have opened the eyes of many who heard it, for the person who is incapable of seeing that Dr. Watson suffered a crushing defeat, could hardly be held responsible for his religious acts. If any one wishes to see how weak a bad cause may be in the hands of a Doctor of Divinity, and to have it in contrast with a strong, clear and dignified defense of the truth, this is a good book for them to purchase. No doubt there are communities where the exposures made in this volume would still do good service. Address the Publishers, or Christian Publishing Co.

WIDE AWAKE for November, 1882. The November number of the Wide Awake, contains much, as usual, to delight and edify the young people. "Levi's Bedspread," "Miss Mary," "The Little Queen," the closing chapters of the serials; "The Trojan War," and "Lost Among Savages,"—and a very interesting story of the Boy Sculptor—young Paul

Bartlett, of Boston—are among the choice attractions of this number. Its illustrations add much to its interest. The Wide Awake has hardly a rival in the field of juvenile literature. Only \$2.50 per year. D. Lothrop & Co., Publishers, Boston, Mass.

The North American Review for November presents an unusually diversified Table of Contents. "English views of Free Trade," by the Hon. John Welsh, of Philadelphia, is a clear and forcible exposition of the difference between the economic situation of England and that of the United States, and of the considerations which make Free Trade imperative for the former country, if she would retain her present position as the world's workshop. Joseph Neilson, Chief Judge of the Brooklyn City Court, writes of "Disorder in Court-Rooms," a subject of profound interest to good citizens at all times, and more especially now in view of certain recent occurrences. "The Industrial Value of Woman," by Mrs. Julia Ward Howe, is a very able reply to an article recently published on "Woman's Work and Woman's Wages." "Advantages of the Jury System," by Dwight Foster, formerly a Justice of the Massachusetts Supreme Court, will command the attention of every thoughtful citizen. The remaining articles are, "Safety in Theatres," by Steele Mackaye, the distinguished actor and theatrical manager; "The Pretensions of Journalism," by Rev. Geo. T. Rider; and a symposium on "The Suppression of Vice," by Anthony Comstock, O. B. Frothingham and Rev. Dr. J. M. Buckley.

SUFFER

no longer from Dyspepsia, Indigestion, want of Appetite, loss of Strength lack of Energy, Malaria, Intermittent Fevers, &c. BROWN'S IRON BITTERS never fails to cure all these diseases.

Boston, November 26, 1881. BROWN CHEMICAL CO. Gentlemen:—For years I have been a great sufferer from Dyspepsia, and could get no relief (having tried everything which was recommended) until, acting on the advice of a friend, who had been benefited by BROWN'S IRON BITTERS, I tried a bottle, with most surprising results. Previous to taking BROWN'S IRON BITTERS, everything I ate distressed me, and I suffered greatly from a burning sensation in the stomach, which was unbearable. Since taking BROWN'S IRON BITTERS, all my troubles are at an end. Can eat any time without any disagreeable results. I am practically another person. Mrs. W. J. FLYNN, 30 Maverick St., E. Boston.

BROWN'S IRON BITTERS acts like a charm on the digestive organs, removing all dyspeptic symptoms, such as tasting the food, Belching, Heat in the Stomach, Heartburn, etc. The only Iron Preparation that will not blacken the teeth or give headache.

Sold by all Druggists.

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See that all Iron Bitters are made by Brown Chemical Co., Baltimore, and have crossed red lines and trade-mark on wrapper.

BEWARE OF IMITATIONS.

BY J. H. HARDIN.

JESUS BEFORE PILATE.

MARK XV: 1-15. NOV. 12.

When the Jewish council had taken the vote, and all had voted that Jesus ought to be put to death, the next thing was to secure sentence of death from the Roman Governor; for the Jews, being subjects of the Roman government, had no power to put any one to death, save as they were permitted to do so by the civil power which held authority over them. They therefore took the prisoner to Pilate, the Governor of Judea, to be tried by him, and they appeared against him, to prefer the charge and prosecute him.

The reader will notice that they brought a different charge against him before Pilate from the one preferred before the Sanhedrim. Before that body the charge was blasphemy, and they claimed that he admitted it by saying that he was the Son of God; but now they do not say anything about blasphemy, for the reason that this was not a capital offense in Roman law. The Romans, being pagan, cared nothing for the Jews' religion, nor for any violation of its laws. But having, by means of the charge of blasphemy, stirred up the zealous Jews to the proper pitch of frenzy, they agreed that the charge against him before Pilate should be, not blasphemy, but treason. Luke's account, which is fuller of details than Mark's, says: "And they began to accuse him, saying, we found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king." This charge was, in words, partly true and partly false. He had said that he was Christ and a king, but he had never advised them not to pay taxes to the Roman government; but even the part which was true in words was not true in the sense in which they told it to Pilate; for Jesus had never, in all his life, done anything that could be made to appear like proclaiming himself a temporal king over the Jews, or anything that could be construed into any intention of rebellion. This is just what the Jews hoped the Christ would do when he came, and just what they had tried to persuade Jesus to do, and even to force him to do, and he would not. It was exceedingly mean, therefore, to come before Pilate, and charge him with doing what they had tried to induce him to do, and failed, and with this charge put him out of their way, because he would not lead them in a rebellion. Luke also gives us another incident omitted by Mark. Pilate did not wish to put Jesus to death, and still he did not wish to displease the Jews, for fear they would complain to the emperor, and he would lose his office of governor. He therefore made several attempts to release him and appease them, and thus shirk the real responsibility. One way out of the dilemma was suggested by the information that Jesus was a Galilean. Said he, this man does not belong to my jurisdiction. Herod is governor of Galilee; let him try the prisoner. So he sent him to Herod, who was in the city at the time. After examining him, Herod returned him to Pilate, without being willing to turn him loose for fear of the Jews, though he sent word that he could find no fault in him. So Pilate had the troublesome prisoner on his hands again. Here he examined him, and decided that he was innocent. Besides, during the proceedings, his wife sent him word that she had been having a remarkable dream about Jesus, and for him to "have nothing to do with that just man." He was greatly perplexed. He knew that the Jews had delivered him up because of envy, and not because of any purpose of rebellion on his part. He was struck by the calm demeanor of the man, and found him apparently humble, earnest,

honest, perfectly frank and serene, in the midst of the wrath of his persecutors. Clearly the right thing for him to have done was to release Jesus, and refuse to lend himself to their base ends. But he was a weak man. He loved office. He was a politician, not a just and merciful statesman. He did not regard his office as created for the protection of his subjects, but for his own emolument and ambition. He kept his eye upon this, while at the same time, he wished to release Jesus.

He thought of another way out of the trouble. Many troublesome Jews were arrested and thrown into prison by the Romans. In order to keep his Jewish subjects in a good humor, Pilate had a custom, every year at their feast, of releasing from prison whoever prisoner they should choose to petition for. There happened to be in prison a man named Barabbas, at the time of this feast. So Pilate said, suppose I have this man Barabbas, who is a robber and murderer, put to death, and let Jesus be the one we will release this year. But this set them into a great commotion, and they cried out, release Barabbas and kill Jesus. Pilate suggested that it would do to scourge or whip him publicly, instead of crucifying him, but the people, moved by the priests, clamored for his crucifixion.

Seeing that they could not be reconciled to anything else, he gave the sentence they demanded, and after a scourging, which preceded his crucifixion, he gave him to the soldiers to lead him away to his death.

QUESTION DRAWER.

All questions concerning the faith and life of the Church, or concerning the meaning of the Scriptures, will be cordially welcomed. To receive prompt attention they should be addressed to the office in Chicago.

Was the thief on the cross saved with or without baptism, if without baptism, then how can baptism be essential to conversion? If with baptism, then when was he baptized?

1. No mortal knows whether the thief on the cross was baptized or not, for the simple reason that the Bible does not say. He may have been baptized when "all Jerusalem and Judea, and those round about Jordan were baptized of John in Jordan, for the remission of sins," or he may have been baptized by the disciples of Christ when "the baptized more disciples than John." If he was so baptized he fell again into sin.

2. What weight has his case on the question whether baptism is necessary to salvation? Abraham, and Isaac, and Jacob, and thousands more were saved without it, because they were under the law, not under the gospel. The woman that was a sinner, the sick of the palsy and the penitent thief were forgiven by the word of the King in person. The handwriting of ordinances was nailed to the cross, and passed away; since then forgiveness is secured on the terms of the gospel. The practical question is not about the forgiveness of any mortal that ever lived before the death of Christ, but concerning the terms of pardon offered by the risen Savior, and his apostles under his commission. To settle these, read the commission as given by the sacred writers, and the preaching of the commission as found in Acts.

What should a congregation do where the great majority want a preacher, but the elders refuse to make any effort and treat with silent contempt. Bro. preachers who write or print proposing to come here with the view of locating with us. Please tell us what to do?

Elders are not to "lord it over God's heritage." Despotism is the rule of the part of elders, or any man, is something unknown to the New Testament. Even the apostles were wont to consult, and to seek the approbation of the brethren. As proof of this, see Acts vi: 5, and Acts xv: 22. If elders are self-willed, men who obstinately refuse to consult the wishes of the flock,

they are evidently the wrong men in the wrong place. There are elders who insist that they must be the teachers of the congregation, and whom the people refuse to hear. How can they teach those who close their ears? Not any man should insist on his right to preach to those who have decided not to listen, is proof that he has not the discretion necessary to be a teacher. We hold that no elders should set themselves against a congregation obtaining other and better teachers than themselves.

2. Still, elders should set themselves against letting in "grievous wolves" that may devour the flock. They should endeavor to guide the congregation to a wise choice. It may be that in the case referred to, bad men, or unsound teachers have made application to preach. If so, the elders would neglect their duty if they let them in, but should encourage the congregation to select a "workman approved unto God, who needeth not to be ashamed, rightly dividing the word of truth."

Our congregation has just one elder, a man who prides himself on his soundness in the faith, and being a Bible man. Recently he tendered his resignation because the evangelist prevailed on some straying sheep to return to the fold, claiming that it was an infringement on his rights, and that the business of the evangelist is to preach to sinners only. What say you?

1. We say first, that this is a singular elder for a "Bible man, sound in the faith," if he has never read the command to "ordain elders (not an elder) in every church." What Bible right has he to serve alone? We say,

2. Next, that he must be in his dotage, or too ignorant of the Scriptures to be an elder. Has he never read the letters to Timothy and Titus, ancient evangelists? Has he yet to learn that they were teachers of the flock, as well as preachers to sinners? He would do well to ponder over 1 Timothy iv: 6.

3. We would say lastly, that such a man, who is so sensitive, evidently thinks more of his authority than of saving souls. Paul could say, even when Christ was preached out of envy: "I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretense or truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Yet, this poor, pitiful soul is affronted because another man leads back straying sheep whom he has neglected to save! It is a slander on the apostolic age for such a man to claim that he is walking in the footsteps of the apostles.

THE SEVENTEENTH DISTRICT CONVENTION OF OHIO.

This district has just closed another annual Convention. The Convention was held at the church in the 18th ward of Cleveland. The attendance was not large, but the spirit and interest of the different sessions were excellent. The first topic discussed was: The relation of the Sunday-school to missions. The drift of thought presented on this topic was that the man will be what we make the boy and the woman will be what we make the girl. Hence we must try and make the boy the man we would have him be. "Train up a child in the way he should go and when he is old he will not depart from it." It is our duty to develop the missionary spirit in the child as much as it is our duty to teach it to pray.

In the evening of the first day Bro. Jabez Hall gave an impressive and very clear discourse upon the last commission of Christ to His Apostles. Among the many excellent things he said I mention one: "The Word of God knows nothing about home missions and foreign missions. The field of our operations as designated by Christ is 'all the world'—'every creature.' To possess the Spirit of Christ means an anxiety for the salvation of all, far and near." This discourse made

a deep impression upon the Convention. The morning of the second day was devoted to business, and to the hearing of an essay by Bro. Knight, on this subject: "India as a Missionary Field." He sketched the history of India, and gave a statement of her present condition. He showed how the light of the gospel is penetrating this benighted land. This essay was instructive. It was followed by remarks by R. Moffett, J. Hall, H. Cooley, and Dr. Gerould. It is manifest that the interest in our work in distant lands is great. It will become greater.

The afternoon was occupied by the C. W. B. M. Reports were given by the different auxiliaries of the district. The sisters are full of Christian zeal. They evince much intelligence and devotion to missionary work. Allusion was made to the excellent address of Sister Atkinson at the General Convention. We were happy to learn that she is a native of our district. We want to own her.

The missionary contributions of the different churches and auxiliaries, were commendable. We rejoice in present attainments and feel that we must keep the churches alive by teaching and exhortation to present, and future demands that will be laid upon us. W. O. MOORE.

A LETTER FROM GERMANY.

SIEZON, January 9, 1882.

Very esteemed sirs: The praise your Liver Pills have called forth here is wonderful. After taking one and a half boxes of your genuine DR. C. McLANE'S LIVER PILLS, I have entirely recovered from my four years' suffering. All who know me wonder how I, who, for so many years, had no appetite and could not sleep for headache, stitch in my side, and general stomach complaints, could have recovered.

An old lady in our city, who has suffered for many years from kidney disease, and the doctors had given her up, took two of your Pills, and got more relief than she has from all the doctors. Yours truly, J. VON DER BERG.

BEWARE OF IMITATIONS.

The genuine are never sugar-coated. Every box has a red wax seal on the lid, with the impression, McLANE'S LIVER PILL. The genuine McLANE'S LIVER PILLS bear the signature of C. McLANE and Fleming Bros. on the wrappers. Insist upon having the genuine DR. C. McLANE'S LIVER PILLS, prepared by Fleming Bros., of Pittsburgh, Pa., the market being full of imitations of the name McLANE, spelled differently, but of same pronunciation. If your storekeeper does not have the genuine DR. C. McLANE'S CELEBRATED LIVER PILLS, send us 25 cents, and we will send you a box by mail, and a set of our advertising cards.

FLEMING BROS., Pittsburgh, Pa.

GRATEFUL-COMFORTING.

EPPS' COCOA

BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood, and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold in tins (only 5c and 10c) labeled, JAMES EPPS & CO., Homoeopathic Chemists, LONDON, ENG. Also Epps' Chocolate Essence for After noon Use.

WARNER BROTHERS CORALINE CORSETS.

The great superiority of Coraline over other wholeness has induced us to use it in all our leading Corsets. No time, labor or expense has been spared to make it the BEST. Price 30 cents for Coraline or Flexible Hip, \$1.25; Misses', \$1.00. For sale by leading merchants. Beware of worthless imitations bowed with cord.

CONSUMPTION.

I have a positive remedy for the above disease by the use of my Compound of the most tried and best of the world. I have been cured. Indeed, no matter in what stage the disease is, I will cure it. I have cured many cases of this disease, and my Compound gives me a sure cure. Price 50 cents. Sold by all druggists. Dr. J. C. McLANE, 141 Wash. Ave., Chicago.

ANNOUNCEMENTS.

THE CHRISTIAN BIBLE LESSONS for November are now ready, and have been sent to all regular subscribers. Those who order by the month should send in their orders early. As we have them sent stereotyped, we can supply any quantity called for. See rates in advertising columns.

We want to send sample copies of our Sunday-school publications to every Christian Sunday-school in the land. If you are not now taking them, and would like to examine them, send us your address on postal card.

Have you seen our PRIMARY LESSON LEAF? It is prepared expressly for the primary and intermediate classes. It is published quarterly and neatly bound. It is a marvel of cheapness. Three months' lessons for only two cents. See advertisement.

Read, Respect, and Respond.

To all the Disciples of Christ. DEAR FRIENDS:—Our new house of worship will soon be ready to open and occupy. The last Lord's day in Nov. has been chosen as the day of dedication. The house, and the lot on which it stands, will cost us, when the building is complete and furnished, about \$12,000. The house is greatly admired by all; we need \$1,000 more to complete it. We have done all in our power. Long and patiently we have toiled and sacrificed, that we might have a church home in this growing city, and now, in our helplessness, we come to you, the members of our Father's family, and pray you to aid us in this hour of great extremity.

Will you not send us a sealed offering, to be opened on the day of dedication? Send with the offering a few words of encouragement, to be read to the church on that day. Direct to our pastor, J. H. INGRAM, 1902 Farnham street. Earnest workers of the Christian Church. Mrs. W. M. J. MOUNT, President, Miss MARGARET TRULAND, Sec'y. OMAHA, NEB., Oct. 30, 1882.

A Notice for Illinois.

At a meeting of the State Board of Missions, Nov. 1, the officers of last year were re-chosen. Inasmuch as the convention at Macomb, at its own suggestion increased our expenses by \$300, and also decided to send ten per cent. of our receipts to the General Board, we must urge the necessity of a larger number and more systematic contributions. Besides, we have under advisement the practicability of assisting the church on the West Side in Chicago. Thus, beginning the year with increased obligations, our pledges do not aggregate as much by \$400, as they did one year ago. We believe that \$2,000 is a very moderate sum to ask for this year, not less than ten per cent. of that going to the General Society. Since this division of our receipts is determined upon, the General Society will make no direct appeals to our congregations throughout the State; hence, we ask every church that is not pledged to our work in some definite sum, to take up and remit to our secretary, regular quarterly collections in the months of November, February, May and August. A patient, earnest effort on the part of all who are in sympathy with our work, will enable us to carry it forward with all obligations promptly met and with better results than ever before. Make all remittances to Dr. G. D. Sitherwood, Bloomington, Ill.

D. R. VAN BUSKIRK, President Board.

Programme

of Marion County Meeting, to be held at Mt. Zion Church, Nov. 18 to 19, 1882. Nov. 18, 7:30 p. m., "Our Needs," by W. G. Surber, Monroe City. Nov. 17, 10 a. m., Enrollment, organization, appointment of committees, etc. 10:30, "Mission of Man," Jacob Huxley, Louisiana. 11, Every Christian a Missionary, H. B. Davis, Paris. Discussion of Addresses. Dinner. AFTERNOON SESSION. 1:30 p. m., Apostolic Methods of Evangelizing, by E. C. Browning, Shelbyville. 2:15, What shall this meeting undertake to do? General Discussion, led by Brethren Rhoads and Sanford. 7:30, Sermon, by W. H. Hopson, Palmyra. Nov. 18, 9:30 a. m., Worship. 10, "Sowing and Gathering," W. H. Cooke, New London. 10:30, "Our Opportunity," L. W. Welch, Hannibal. 11, Reports of Committees and other Business Matters. Dinner. AFTERNOON SESSION. 1:30, Sunday-school Speech, G. A. Hoffmann, Sunday-school Evangelist. 2:15, "The Educated Christian," President J. C. Reynolds, Canton. 3, Address, J. P. Furnish, Monroe county. Alternate, Bro. Welch, of Shelbyville. 7:30 p. m., Sermon, by J. B. Corwin, Frankford. Sunday, Nov. 19, 9:30, Sunday school and Sunday-school work, assisted by G. A. Hoffmann, 11, Sermon, J. C. Reynolds, Canton. Further Programme to be arranged for the day by the brethren present. There will be dinner provided at the meeting house each day for all who will attend. Abundance of hospitality at the homes of Mt. Zion brethren. Conveyances will be at Hannibal to carry brethren and sisters out to the church. Let those who come via Hannibal on the trains, report at J. O. Farmer's Hardware store, east side of Main street. This will be an interesting and profitable meeting. Almost all of those whose names are on the programme have promised to come. Let every church and Sunday-

To the Preachers and Churches of Christ in Kansas.

DEAR BROTHER:—The State Missionary Convention, which was held at Emporia, Sept. 27, to 29, 1882, among other recommendations, adopted the following:

- 1. That we employ a State Evangelist for another year.
2. That this Evangelist be selected, and his work be directed by the State Board.
3. That Pledges for Missionary work be both individual and congregational.
4. That we will collect at least one-fourth of these pledges each quarter.
5. That we undertake to raise \$300 for local missionary work, to be divided equally among Atchison, Topeka and Wichita.

In carrying into effect these instructions of the State Convention, the State Board have decided:

- 1. To employ two Evangelists, one for the northern, and the other for the southern part of the State.
2. To make a vigorous effort to raise \$5,000 in this State the coming year for missionary purposes.
3. To appropriate 25 per cent. of the amount raised to fostering local missions in the State, such as Atchison, Topeka and Wichita.
4. To request that missionary collections be taken up, and pledges be paid quarterly.
5. To ask that these collections and payments be made in the months of November, February May and August.

The above terms furnish a plan of work, which if faithfully carried out, will accomplish great good during the coming year for the cause of Christ in our State. Its success, however, depends upon the hearty, united and generous co-operation of the preachers and churches throughout the State. We must "strive together for the faith of the gospel." (Phil. 1:27), and so be "laborers together with God." (1 Cor. 11:9), if we would be successful in presenting and commending our grand plea to the people. Division is weakness, and results in ruin—(Mat. xii:25) while unity is strength, and assures success—(Jno. xvii:20-23). Moreover, we should be liberal in the use of the rich bounties and abundant mercies which our Heavenly Father has so bountifully and kindly bestowed upon us. "Freely ye have received, freely give." (Mat. x:8). And we should give willingly and cheerfully, as well as liberally, "for God loveth a cheerful giver." (2 Cor. ix:7).

We ask you, then, to respond cheerfully, promptly and generously, to the calls for collections and pledges for missionary work. "He gives twice who gives quickly." We ask the preachers and elders to see to it that the cause of missions is duly presented to their respective churches, and that the brethren be taught and exhorted to give, all to give, and to give cheerfully and liberally, as God has prospered them. We call upon you to secure pledges from the churches, and to canvass your membership for individual pledges for the cause of missions. And we ask you to see that these collections be taken up, and that these pledges be paid quarterly, and the amounts be forwarded regularly and promptly to the State treasurer.

Remember, that one-fourth of all the money raised is to be used in sustaining local missions. Atchison, Topeka and Wichita have been specified, but other promising points will be added as much and as fast as the means in the missionary treasury will justify. Take up the first collection on the first or second Lord's day in November, and forward the amount with the quarterly payment of the pledges to the State treasurer, J. T. Burton, Emporia, Lyon Co., Kansas.

Do not forget or neglect to attend to this matter, and to respond to this appeal. The success of the missionary cause in this State depends upon our receiving your hearty co-operation and faithful support.

In behalf of the State Missionary Board, fraternally yours, M. P. HAYDEN, ALEX. ELLETT, Pres't. Cor. Sec. K. C. M. S. Atchison, Kas. Nov. 1, 1882.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty. The liberal soul shall be made fat; and he that withholdeth shall be watered also himself."—Prov. vi:11, 12, 13.

N. B.—Forward all pledges, collections and moneys for the State Missionary Society to J. T. Burton, Treas. K. C. M. S., Emporia, Lyon Co., Kansas.

WOMAN AND HER DISEASES is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment.

Jefferson City Mission. Oct. 27.—W. W. Prewitt, Nevada, Mo., \$30

SUMMER COMPLAINT. diarrhoea, dysentery, bloody-flux, cholera morbus, and kindred affections promptly yield to Dr. Pierce's Compound Extract of Smart-weed. Sold by druggists.

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.

THE SAFEST WAY. The safest and surest way to restore the youthful color of the hair is furnished by

HARTER'S ROYAL TONIC advertisement with logo and text describing its benefits for various ailments.

HARTER'S ROYAL TONIC advertisement with logo and text describing its benefits for various ailments.

ORGANS OF BEST STORY & CAMP advertisement for pianos and organs.

AN IMPORTANT FEATURE OF OUR BOYS' & CHILDREN'S OVERCOAT DEPARTMENT advertisement.

Is the great variety of goods which we are showing. No one, three or five, but dozens of choice styles, all different in pattern and texture, from which to select. There is no mistake about it, that we have the most complete assortment of Boys' and Children's OVERCOATS, ULSTERS and ULSTERETTES to be found in the city.

BOYS' SUITS. BEST CHOICE IN THE CITY. advertisement listing various suit options.

ST. LOUIS, MO. RUPTURE. advertisement for medical services.

Thomas Mahley, Fifth & Locust Sts. ST. LOUIS, MO. advertisement.

Sunday-School Music Books. advertisement listing various music books.

NEW FOUNT OF BLESSING. advertisement for a religious publication.

POINT OF BLESSING. advertisement for a religious publication.

THE MORNING STAR. advertisement for a religious publication.

GOSPEL ECHOES. advertisement for a religious publication.

APOSTOLIC HYMNS AND SONGS. advertisement for a religious publication.

Agents Wanted to Sell MORMONISM UNVEILED advertisement.

CHRISTIAN PUBLISHING COMPANY.





correspondent of the Christian Standard relates the East Ohio Annual Conference of the M. E. Church, recently ordered the name of Mrs. L. A. Neff, widow of the late Rev. H. Neff, struck from their penitential list. She had committed the grave crime of submitting to Christian immersion, being convinced that alone was baptism. For this act of loyalty to God and to her conscience, the aforesaid Conference decided that Mrs. Neff and her three orphan children should be deprived of the small amount due her for her husband's services! The Central Christian Advocate of this city recently administered a severe but well-deserved rebuke to the Catholics for a piece of persecutory bigotry of which they were guilty; we hope it will induce them to visit a merited rebuke to the foregoing sectarianism with which it is much more immediately concerned.

Before being baptized, Mrs. Neff visited Rev. Kennedy, and during her conversation with him, she asked him a question:

Rev. Kennedy, I believe you are a good man, and conscientious. I wish to ask you one question, and answer me candidly. In reading through the New Testament you must surely notice the prominence given to, and importance of, baptism. Is it in every allusion to it you see nothing but immersion; do you not sometimes feel a little uneasy? His reply was: "No, no, no, I die, if Peter should meet me and ask me if I have been baptized, I will tell him it is none of his business."

It is very evident from this conversation that Rev. Kennedy does not understand that to Peter were given the keys of the kingdom of heaven, and that it was made his special business, guided by the Spirit, to make known the conditions of entrance.

The St. Louis Commercial Gazette, alluding to the efforts of Messrs. Whitely, Spurgeon and other ministers of this city recently, criticises them sharply for holding their services in places where churches are thickest and where their services are least needed. It makes a strong appeal to the "Cloth brigade" to get down on the levee, where sinners do congregate, and adds:

"We have tried to look at this matter from a practical business standpoint, and now distinctly avow our belief that Whitely and Spurgeon and the charming singers who travel with them would have done much more good up at Biddle Market than in 'Frenchtown' than they accomplished on Locust street, Lucas Place and Washington avenue. Since the ungodly army will not come to the broadcloth and satin brigade, the brigade with all its leaders meet the army on its own ground and sound the great amnesty proclamation and scenes somewhat familiar to those whom it is so desirable to reach. We are not Catholic—save in the universal sense—but we cannot forget testifying to the superiority of the Roman Catholic priesthood over the Protestant clergy regarding the former's patient and unflinching pertinacity in going out obscure and neglected ones and offering them the consolation of their religion. They have their purpose well defined and go at it in a business style, adapting methods, means and places to the character and occupations of those whom they wish to meet.

It cannot be denied that there is force in that way of thinking it, and that we are too apt to confine our efforts to respectable classes, or what is practically the same, to those where only respectable classes attend. Our churches sought the worst classes; he even ate with "sinners" that he might win them to better lives. We cannot do better than to imitate his example and give more attention to the neglected classes in our great cities.

The Apostolic Church (a Disciple monthly) refuses any longer to recognize the church order of its denomination, and says that "salvance," and speaks of the "spiritual deadness that is in it," which all must see except those Disciples who, it says, are yet bound to the idols of sectarian expediency."

We did not have some sore-headed journals among those doleful croakings our religious contemporaries would quote with such unctious, they would hardly deign to refer to us at all, for we rarely see anything commendable quoted from any of our papers.

The Christian Commonwealth of London is responsible for the following:

ALIAS IN EXTREMIS.—During a recent stay in Scotland a Glasgow friend said: "I heard an amusing incident the other day. A poor fellow had broken his leg and the serious fractured amputation necessary. The condition of the patient was so serious that the friends called in a young Ritualist priest to speak with him. Dressed in the exact habitude of a priest, and armed with his book of prayers, he entered the chamber; taking stock of the situation, he looked carefully at the book of prayers, expressed his great regret that he could not find a prayer which had reference to an amputated leg and departed."

He is irrepressible. Here is the last from him, sent to the Traveler:

Thank you for the letters and papers. I have read several of the expressions of those many and excellent men who, without wishing for a moment to reply as you kindly request. When a dead man is lying on the dissecting table in the hands of experts, it would be unbecoming in him to suddenly and discuss with the surgeons the propriety of the methods and the results. It is not often

one can see himself as others see him, and especially as Boston sees him; and more than all, as Boston clergymen see him. I am reduced to pulp, but, thank heaven, not to ashes. When you suggest a reply to these I am sure you can have no conception of the subdued and enlightened state of my mind. I am bent on improvement. Laying aside all my old notions of my beliefs and of my standing, I am carefully putting together the real man, that I am now taught that I am. When I get my new personal identity together and in working shape, I intend to study theology somewhere, though in my present confusion I cannot yet see whether I shall study at Andover or Boston. New Haven is nearer, but Dr. Smyth has been settled there, and I fear a laxity of doctrine in his neighborhood. Princeton is not far to the south of me, but Dr. Coe is a Christian evolutionist, and I fear it would be folly, after what I have suffered, to come under the malarial influence of that philosophy. On the whole, I incline to study at Park Street, but wherever I may go I am determined before I die to find a theology which will pass muster at Bangor, at Andover, at Cambridge, at New Haven, at Princeton, at Allegheny, at Oberlin, at Chicago, and at Park Street. Then I shall willingly die.

The Spanish Republic on the Pacific slope of the Andes, continue as restless as the volcanoes of their mountains. The Chilians have found it far easier to conquer Bolivia and Peru than to dispose of their conquest. The occupation of Peru has been continued to the present time, for the reason that the collapse of the country was so complete that it has been impossible to find a government with which to arrange terms of peace. The coast, capital and principal cities, are occupied by their forces, and elsewhere anarchy prevails. Their withdrawal without the formation of a regular government would surrender the population to hordes of guerrillas, robbers and lawless adventurers. The Peruvian chieftains are still indulging in the pastime they have practiced since the days of Pizarro, and are fighting among themselves. One claimant of the Presidency, Montero by name, is at the mountain town of Arequipa, with a lawless horde of 6,000 men, loudly proclaiming that he will fight other Presidential claimants and the Chilians also to the last ditch; another pretender is at another mountain town with a similar crew and is ready to fight the others as well as the Chilians to the death. Another, Calderon by name, was captured by the Chilians, has been a prisoner for a year, but is now at large and is trying to raise a support that will enable him to try his old tricks. Pierola, who was President at the time of the invasion and fled the country, is said to be about to return at the invitation of the Chilians, and an effort will be made to restore his government so as to give them a chance to abandon the country. They will, however, hold the nitre districts that caused the war, the guano deposits, and the coast of both Bolivia and Peru, as far north as Tacna, thus annexing the districts that furnish the largest revenues and make the country most valuable to the commercial world. The only hope of the rest is that it will soon be absorbed also by Chili or some other power strong enough to crush out its lawless spirit and give it an orderly government.

The great statesmen who have directed European affairs with such skill, and so fixed the eyes of the world, are all old men. Gortschakoff, the Russian Nestor, has been compelled to drop the helm from his aged hands after a long diplomatic career of surpassing skill; Gladstone, now well advanced beyond the age allotted by the Psalmist to man, still holds a firm hand, but his infirmities admonish him that his career is nearly over, and it is stated that he will retire to private life in a few months; Bismarck is nearly as old, and, although his astuteness is as great as ever, he has frequent attacks of disease that compel him to hide from the public in the seclusion of his home at Varzin. It is evident that he too is contemplating a retirement before many years, and is already training a successor to carry on his arduous work. At any rate this significance is given to his casting a part of his cares upon Count Von Hatzfeldt, who has been appointed Secretary of State and Chief of the Foreign Office. It is natural that the world should inquire curiously concerning the Elisha chosen to wear the Bismarckian mantle. The stories told are not all to his credit. In 1880 he was divorced from an American wife under circumstances that did not reflect in his favor, but as a diplomatist he has shown a skill that covers all other faults in the eyes of the man who created Germany. For some time he has represented the German court at Constantinople, and discharged his duties with such skill as to gain a complete ascendancy over the Turkish counsels. His great success in the dubious ways of Turkish diplomacy has no doubt pointed him out to Bismarck as the man for whom he was looking and caused him to be promoted to the head of the foreign office at home. The great chancellor seldom makes a mistake and Count Hatzfeldt seems to be pointed out as the future diplomatist and premier of the German empire.

A CRITIQUE OF THE GENERAL CONVENTION.

So much has been said and so well said as to the excellence of the late General Convention, that one would scarcely be pardoned for taking any exception to any part of the performance. But as I have already spoken so freely in its praise I venture to mention a few small points that we can improve upon the next time. They relate chiefly to the speakers:

1. Some preachers get old too soon—old in their ways and lose their fire. More than one of the speakers seemed to be entirely too meek. They begin their addresses in a manner altogether too easy, and make the impression at the start that they have no earnest words to speak. No man has a right to move so lazily along the first fifteen minutes that the people have to keep on a strain to hear. Spurgeon's first word is heard to the uttermost part of the room as distinctly as his last one, and so with every really good speaker. Don't be too meek and pulseless before a large audience at the beginning of your discourses, and don't be so gentle as to be unheard. Too much meekness runs into tameness.

2. When you rise and approach the audience to begin your sermon, don't come too slowly and indifferently, but come to the front somewhat promptly as if you meant business, and so the people will feel that something is to be done. To see a good minister rise so slowly and saunter to the Bible stand so leisurely, and there stand awhile and then read in such an indifferent tone, with a voice so subdued and meek that only half the audience can hear it, is unworthy of the demands of such an hour. One of Geo. O. Barnes' virtues is his prompt and energetic reading of the Scriptures. Every other little noise in the house is overcome by his clear, prompt, strong reading, and everybody feels that he is in earnest and that he means business.

3. Occasionally a good preacher is found who uniformly forgets to clear his throat until he gets into the pulpit or on his feet to preach, and then begins the work, which like his toiletting, should have been attended to before that. One brother cleared his throat all the way through his sermon. How often he did it during the fifty minutes of his otherwise excellent discourse, I don't know, but I counted thirty-six times in five minutes, which, at the same rate would make eighteen hundred times during the sermon. I know young men as well as old ones have a bad cold sometimes, but when you hear them talking for hours before preaching without that habit, and then begin as soon as they stand up to preach, you conclude that it is a mere habit and without excuse.

4. Another intolerable habit, in some otherwise good speakers, is the dropping their voices on the last word or two of many sentences where the sense depends almost entirely upon those very words. Two of the speakers in the late Convention were conspicuous for this rhetorical vice. In several instances when not two rods from the speaker, I could not hear his subtleties or whispers to himself. It shows a lack of culture and indicates that the speaker has never had any regular training as a speaker. One of the best preachers in Illinois to-day, preaching for one of our largest churches, is terribly addicted to this vice, so unpardonable in a preacher. It manifests itself also when in convention. Speakers rise and address the chair and those immediately around, regardless whether the whole audience hears or not. No speaking can be called good unless it is easily heard in all its syllables, and no one can be sure that he is so heard unless he look to the extreme auditors and speak so as to gain their attention and hold it. Now if any one feels that this or any part of it applies to himself and will promise "not to do so any more," I'll say no more about it.

THOMAS MUNNELL.

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.

ADDRESS.

BY N. A. MCCONNELL.

Concluded.

I must now leave this distinctive characteristic of the church, and for a few moments consider its UNITY AND CATHOLICITY.

- 1. Christ is the foundation and is one—not many. "Other foundation can no man lay than that is laid, which is Jesus the Christ."—1 Cor. iii: 11. "Upon this rock," said he, "I will build my church."—Mat. xvi: 18.
2. Christ the head—not heads.
3. The Church is Christ's body—not bodies.
4. The creed is one—one article, viz: "Jesus is the Christ, the Son of God."—John xx.
5. Christ taught the unity of the Church when he prayed thus: "Neither pray I for these alone, but for all them who shall believe on me through their word, that they all may be one as thou Father art in me and I in thee, that they may be one in us, that the world may believe that thou didst send me."

The union here prayed for is first, A union in spirit; and secondly, A visible union. 6. The apostle Paul taught the same unity in the summary of doctrine given in Ep. iv:—"There is one body and one Spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all;" and when he said, "Let there be no divisions among you, be perfectly joined together in the same mind and in the same judgment, that ye all speak the same thing and mind the same thing."

7. One rule of faith and practice. "All Scripture given by inspiration of God, is profitable for doctrine, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work." Therefore, "Let us walk by the same rule."

Now, since the church is one and indivisible, its catholicity may be properly assumed. The Church of God, of Christ, is general—universal. It extends to all nations, kindreds, tongues and peoples, including in its membership proper, all who love our Lord Jesus Christ in sincerity and truth, and inviting all the ruined sons and daughters of Adam to accept of the salvation which is in Christ Jesus, and to take refuge within her pale and lay hold upon the hope set before us in the gospel.

But to this institution, to this people—His Church, he has "set bounds," saying: "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters overthrow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand." When the overflowing scourge shall pass through, you shall be trodden down by it.

This brings me to consider the Mission of the Church. 1. The edification of itself in love, in order first, to the salvation of its members; and second, the conversion of the world.

This involves the greatest possible development and highest culture of all the faculties of our intellectual and moral nature. She has to do with and for our spiritual nature, not with the animal, only so far as to mould it into harmony with our higher being. Her mission, in this regard then, is to instruct the ignorant, to cultivate the heart, to subdue the will, to regulate the life, to train the lips, to improve the manners and encourage the hearts of the individual membership, to relieve the distressed, to judge the widow and fatherless, to strengthen the weak, to bind up the broken-hearted, to shepherd the flock, to lead them through green pastures and to the sweet waters, etc.

It is the mission of the church also, to furnish society for its members. Man has a social nature; he was made for society. He will have it, good or bad.

Paul says: "Evil communications corrupt good manners." The converse of this is true; good society improves our manners. S. S. Mills in his book, "Duty" says, "Men are social beings more than intellectual creatures. The best part of human cultivation is derived from social contact; hence courtesy, self-respect, mutual toleration, and self-sacrifice for the good of others." This is true, but it is equally true that the worst part of our education is from the same source.

The dram-shop, the gaming-hall, the ball-room, the dance-house, the theatre, the brothel, the streets, lanes and alleys of our towns and cities furnish the kind of society, contact with which, tends to evil, and only evil, and that continually.

It is the mission of the church to furnish such "social contact" as will lead to chaste speech, polite address, courteous behavior, and good manners in general. Brethren, may an awkward, ignorant, uncultured man say a word or two here? We as a people are not cultured, refined in manners, and largely not even polite, courteous nor civil.

I confess with confusion of face, that among the people we call "the sects," there is more true culture and refinement than among us. We have been so much absorbed in the discussion of the grand plea which we are making, and in our effort "to restore the ancient order" in word, that we have sorely neglected what belongs to the courtesies of life and refined Christian society. Paul gives us a good lesson in Phil. iv: 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

And Peter says: "Love as brethren, be pitiful, be courteous." But I must not pursue this thought further. 2. The work of the ministry.

This involves the proclamation of the gospel, in the vicinity of the local congregation and in the regions beyond, even to the ends of the earth, and through all time. To this end there must be faithful men who shall be able to teach others also.

These must be found in the church. There is constantly increasing demand for such men. The church to-day, has them not. She must have them. From whence shall she obtain them? The world has them not.

The world has men of integrity and large ability, but they need conversion and training before they can fill the measure. To effect this we need: 1st, to employ all the "faithful and able men" we have in order to their conversion, and second, Bible schools or colleges in order to make them capable. The church therefore, must build up and sustain Bible colleges in every part of her territory for the education of her sons for this work, that the present demand may be met, and that the ages to come may be supplied, and that not only this, but all other countries may hear the gospel of God concerning his Son Jesus, the Christ, our Lord.

But there is a greater demand to-day for good men and true, to take care of the congregations already planted than for men to plant others to be left without care. Hence we must not only make preachers but overseers, elders, bishops, pastors, or shepherds, as well. There are many good preachers who are not good overseers, and there are good overseers who cannot fill the demands of the age in preachers.

I could wish that all preachers were good shepherds, and that all bishops were good preachers. Where this is the case there is success, and where it is not the case in given congregations there associate the two and the work will prosper. I would therefore have all our preachers, who labor with the local churches, associated with the eldership thereof during the time of their labor in that church. When the local elders and the preachers are associated in the oversight of the congregations the work will prosper. Few, if any, of our congregations in Iowa, have the means to support an efficient eldership and also a preacher. But let the preacher be the principal care-taker, and the local eldership for counsel, and the work will go on successfully.

But right here one of our serious difficulties presents itself. How shall the churches be supplied with preaching and oversight? With our present system, or rather want of system, one-half of the churches have no elder to labor in word and teaching, and one-half of our efficient ministers have no regular charge. How can this be remedied?

The Church of Christ as a whole, must of necessity be self-sustaining.

This involves not simply monied support, but every kind of support, i. e. must furnish her own overseers, bishops elders, or pastors, her own deacons and elders who labor in word and doctrine. These must be distributed wisely, according to the demands of the case, throughout the local churches, and destitute fields at home and abroad.

For the foreign field, the Foreign Missionary Society, with the C. W. Board of Missions, is the best thing that can be devised at present, at least, and if they can receive the necessary financial support, a grand work will be done in the foreign field. Of this, we have ample proof in the reports from England, France, Turkey and Jamaica. All honor to the self-sacrificing men and women in these fields, and the noble few who are contributing liberally to sustain them. And were of a piece—Lord inspire us all to devise and heavenly glory. our foreign fields.

As to the home fields the outlook is not so encouraging. There seems to be no system, and everything is at loose ends.

It is a trite saying, and not more trite than true, "that what is everybody's business is nobody's business," and what is nobody's in particular, is never done. Permit me then, with all due deference to older men, wiser heads, more pious souls, better Bible scholars, and abler organizers to suggest:

That the deficiencies complained of can be met, all our churches supplied with competent instruction and oversight, all our preachers employed and every destitute field in the State occupied, by inaugurating a system of general co-operation between the churches and preachers in the State. Call it what you please, but let the churches by messengers and the preachers meet in annual conference and arrange for and send supplies to every church and into every open field.

If the State be too large, then divide into as many districts as may be needed to make it convenient, and secure a full attendance and efficient work.

3. "The pillar and support of the truth." (a) The pillar of the truth.

Upon the pillars in the temple, portions of the law, the Psalms and the Prophets, were hung, that the people going to and fro might read and learn.

The church is the pillar of the truth. Hence, in the life of each individual of which the pillar is composed, the truth is exhibited, is, or at least ought to be exemplified, so that all may read and understand the gospel. "Let your light so shine"—"Shine ye as lights in the world"—"Hold forth the word of life"—"From you sounded out the word of the Lord so that we need not to speak anything; for they of themselves show us of what manner of entering in we had unto you, and how you turned from idols to serve the living God, and to wait for His Son from heaven." This language, besides being a high compliment to the church at Thessalonica, is a very clear statement of the work of the church as the pillar of the truth.

(b) The support of the truth. 1. By giving full sympathy to those who labor in word and doctrine.

2 By contributing most liberally to those who minister in spiritual things.

Christ taught this before in the parable of the unjust steward, saying, "Make to yourselves friends of the unrighteous mammon," and Paul teaches the same when quoting—"Thou shalt not muzzle the ox that treadeth out the corn."

He also suggests a financial system to this end, when he says: "Let every man give as the Lord has prospered him." "Let it be a matter of bounty" and let it be by an equality, so that one shall not be burdened and another eased."

Our mission is not confined to men. We shall teach angels. See Ep. iii: 8-11.

And, finally, it is a part of the mission of the church to ascribe might and dominion and glory to God by Jesus Christ throughout all ages, world without end. Eph. iii: 21. "Therefore, I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Ep. iv: 1-6. Amen.

ON TRIAL!

In order to introduce our consolidated paper to thousands of new readers, many of whom we know will become permanent subscribers, we now offer to send THE CHRISTIAN-EVANGELIST from the time of receiving names and money until January 1st, 1884 for

TWENTY-FIVE CENTS!

Let our friends begin the canvass at once, among saints and sinners, rich and poor, white and black, young and old, male and female, and roll in lists of names by scores and hundreds. In the meantime we shall busy ourselves in making such a paper as these new readers will not willingly do without in the future.

N. B. Our club rates have now been arranged. Will all our agents, and any who will undertake to raise a club for us, send to this office at once for blanks and club rates.

Greatly treated themes, and the keenest criticism thought and depth of research. Agents will do well to correspond with J. H. Hughes, Belton, Mo., if they desire to aid in pushing the sale of this valuable work. Already two hundred and fifty copies are ordered, and as the news of its publication spreads abroad still other orders are coming in. The book will retail at one dollar. J. W. MOSEB.

THE CHRISTIAN-EVANGELIST.

THURSDAY, NOVEMBER 16, 1882.

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THE SET TIME TO FAVOR ZION.

There are some conditions on the human side to be observed as necessary preparation for success in revivalistic work. The "set time for favoring Zion" is when Zion is in condition to be favored. God is always ready to bless the church when the lives of its membership, and its worship and work are such that His blessing cannot be regarded as an endorsement of prayerlessness, worldliness, inactivity and moral obliquity.

1. Pay your preacher's salary. If there be anybody who thinks this a very trivial matter, and unworthy of mention in this connection, it is only because they have given the matter no serious thought. It has important bearings on the prosperity of the church. If you are to have a revival among the membership, and additions from the world, you will be indebted very largely, under God, of course, to the labors of your faithful minister. The gospel must be earnestly and lovingly preached, as the power of God, and the people must be visited and personally urged to yield to Christ.

2. Close up the ranks. During the war, while on the march, the soldiers would often string out along the road, some straggling behind and others out of the way; but when there was indication of battle in front, the command would come back from the commanding officer, and would be caught up by a hundred subordinates: "Close up ranks!" "Fall in line there!" So, during the summer past, many of the soldiers of Jesus have either fallen out of line, or have been lagging behind.

3. "Continuing instant in prayer." Do not make the mistake of relying solely on human agencies for the success of your efforts to win souls to Christ. Remember while it is ours to sow the good seed and water it, it is God alone who must give the increase. Hence go about your effort in the spirit of prayer and dependence on God. Pray for the prosperity of Zion. Pray for your minister, that he may open his mouth with all boldness to declare the whole counsel of God. Pray for the church officers that they may do their part faithfully in making the meeting a success. Pray for yourselves, that you may be able to do something to contribute to the success of the meeting, and do it with the sincere desire to honor Christ and save precious souls.

4. Finally, neglect not personal work. Preachers generally rely too much on their pulpit efforts and too little on personal contact with individuals at the fire-side, on the highway, anywhere where you can give a word of advice or warning or encouragement. Public preaching is well—it is indeed essential, but to be effective it needs to be supplemented by personal solicitation. Even the unconverted will be skeptical about that zeal that is so conspicuous in the pulpit, but utters no word of kindly admonition in the private conversation. Of course this much-neglected method of soul-winning requires tact, but if there be the intense desire to save souls, and earnest prayer for wisdom to guide us, the tact will not long be wanting.

These conditions complied with, and others of minor importance that will readily suggest themselves, we may safely look forward to a season of refreshing from the presence of the Lord and from the glory of his power.

THOSE WOMEN.

God often chooses the things that are weak to confound the mighty. There is no soul so feeble but that, by the power of faith, it may do great things for Christ and humanity. Those humble spirits who long to do something for the Lord they love, but distrust their own ability to do any worthy work, may find encouragement in what has been accomplished by some individuals endowed with a great love for the Redeemer, but situated like themselves. It is our present object, more especially to encourage that portion of the Lord's army which is most numerous, is strongest in faith, love and in spirit, of self-sacrifices, but weakest in physical strength, stature and in self-confidence, the women of faith; and to do this we will enumerate some examples of the mighty work that has been accomplished by their consecrated lives.

The world rings with the praises of Martin Luther and his monuments to his name. It would be hard to honor too greatly the man who shook off the Roman yoke and gave the world an open Bible. It is curious sometimes to trace the chain of causes that have produced great results, and it is a matter of interest to learn what made Luther a reformer. We are led backward a thousand years to a Roman lady who lived in North Africa, Monica by name, a Christian woman, and the mother of a wayward son who had plunged into the Pagan follies of his time. That mother, from the time that she believed on Christ, ceased not to place before her son the shining example of a saint, and to pray and plead for his repentance and salvation. A faith that never wanes will always win, and, finally, her heart rejoiced over the salvation of her son. That was to her a great reward in itself and the accomplishment of a great work, but she little knew what her faith and prayers had wrought. That son, Augustine by name, was destined to become the greatest preacher and writer of his age and to become known to the end of the Christian world. The mother might have rejoiced in his fame, his praise in all the churches for his work's sake; and her heart might have felt a secret pride in the thought she had brought him to Christ and fitted him for his wonderful work, but she could have had no dream of the way in which his work would tell in the far-off centuries. It was the writings of Augustine, studied by Luther in a monastery, that first led him to a better understanding of the Scriptures and to a knowledge of the great Bible doctrine of justification by faith, which caused him to break with Rome. Monica prepared the teacher who led Martin Luther to the truth a thousand years later, and, in this sense, may be styled the Mother of the Reformation! See what one woman has done! May not every mother who trains her boy for Christ be as good before God?

Such examples, and they might be multiplied indefinitely, show what potent forces are locked up in the humblest lives, if they are called into play. The lowliest saints may be mighty instruments to do the work of God, and even if their names are unknown, and earthly history lets them drop out of memory, the day of eternity will unfold their true greatness. When that day shall come and the real worth and greatness of mortals be made known, it will often be found that pious, unobtrusive, but godly women, or obscure and forgotten saints, are accredited with greater works than those whose praises have rung throughout the ages. Though the sphere of life may be humble, there are grand opportunities for every soul. Do they part as one who shall account to God! On the other shore the first shall be last and the last shall be first.

was not a woman like Eunice or Lois in whom there dwelt an unfeigned faith. Passing by these, to instances of a different character, we find many churches the existence of which is due to women. Among us the church at Somerset, Pa., traces its origin to three devoted females, known in its annals as the "Three Marys." That congregation has existed for half a century, and has sent out many men of God, and has been a mother of churches. The "Three Marys" have gone to heaven, but perhaps from its walls they can look back and see the mighty stream of blessing that flows from the little fountain they opened fifty years ago.

We will name another example of a sister who still lives, though left behind by her godly husband, who has gone to the better country. A generation ago, Sister Blaisdell knew of no other Disciple in the State of Massachusetts. Her husband was skeptical from a confused understanding of the Scriptures, but his eyes were finally opened by the faithful wife who taught him the gospel; and, when he saw the truth clearly, he greatly rejoiced in its beauty. He and his wife traveled one hundred and fifty miles from their home in Worcester to a New York State Meeting, that he might have the opportunity of baptism, and on their return they set up a church in their own house, where, every Lord's day they remembered the Lord's death. Their neighbors began to fall in, and the husband attempted to explain the Scriptures to them. As the result he became a preacher, the church at Worcester was planted, and several more churches have been founded in Massachusetts through its agency. Behold again, what one godly woman has wrought!

To these instances of quiet, gentle, unobtrusive women, who have been God's instruments to found churches, we will add one or two of women, who have saved churches in their day of trial. The church at Lincoln, Ill., had once in its membership an aged widow, who, like Anna, served God night and day. The memory of "Aunt Lucy" is a precious odor among all who dwell about that region. Once that congregation had a great season of trial and the faith of many failed until at last it seemed as though the candlestick would be removed. A meeting came at last when only Aunt Lucy and one brother were at the house of God. Utterly discouraged, he said that he supposed they would have to give it up. "No, brother," said the glorious woman, "we will not give up. God has said where two or three come together in the name of Christ he will be there. There are two of us yet, and we can claim the promise. You read and I will pray and we will see if God does not bless us. As long as there are two of us, we will keep up the meetings." They were not disappointed. God was there and they went away strong in spirit; strong enough to strengthen the feeble saints, and from that time the tide turned. It was the crisis in the history of that church and one woman saved it. Blessed be the memory of Aunt Lucy Scroggin.

One more example must suffice for this article. The congregation at Washington, Ill., has not only been tried "as by fire," but has had its fiery trials. About sixteen years ago it erected a new house of worship at a cost of \$10,000. Six weeks after it was occupied, it burned from the defective flue of the furnace. The congregation consequently built a second house on the same foundation at a similar cost. A few years later the second building was struck by lightning during a fearful storm and burned to the ground. Neither time had there been any insurance. After the second fire the congregation gathered at the ashes in sorrow and hopelessness. None were wealthy, and it seemed to them that they could not build again, and that they must give up. Then one woman, a member of the congregation from the time when it was organized in the settler's cabin, fired the doubting hearts. She told them they could build again, must build again, must do it or die. She turned the scale, and by the blackened ruins they covenanted to be faithful to the last. The third house was on the same foundation, and in that house a prosperous congregation meets to praise the Lord.

Such examples, and they might be multiplied indefinitely, show what potent forces are locked up in the humblest lives, if they are called into play. The lowliest saints may be mighty instruments to do the work of God, and even if their names are unknown, and earthly history lets them drop out of memory, the day of eternity will unfold their true greatness. When that day shall come and the real worth and greatness of mortals be made known, it will often be found that pious, unobtrusive, but godly women, or obscure and forgotten saints, are accredited with greater works than those whose praises have rung throughout the ages. Though the sphere of life may be humble, there are grand opportunities for every soul. Do they part as one who shall account to God! On the other shore the first shall be last and the last shall be first.

THE FUTURE LIFE.

Human life in any form is precious. There can never be a time when the thoughtful spirit will not highly prize the trust and expectancy reposed in man. Yet it is in our present sphere chiefly that we fix our hopes. A love of being here, and of holding our own place on the vigorous earth, is indulged by every one. There can be no sadder sight than to behold the vast and endless procession of souls, that constitute the race, moving along over the stage of existence, dreading to die and yet seeking for immortality. But this is a natural paradox. The instinct that leads one to clutch at every possible protection against dissolution, causes one to look ahead for what may, perchance, be in reserve should the flesh fail. When we feel assured there is death before us, without recourse, we accept the fact and seek to convert it into profit. Our conclusion, then, is that life is not a form of body, but body a form of life. Hence we look futureward. What do we look for? That which our imagination creates and carries thither in advance of us, or what really shall be?

Marvellous are the notions of mankind respecting the soul's destiny. Beginning with some barbaric conceptions, the New Zealander imagines that the souls of the dead go to a place beneath the earth called Reinga. The path to this region is a precipice close to the seashore at the North Cape. The natives who live in the neighborhood of this passage claim to hear sounds nightly, of spirits passing thither through the air. The left eye of each chief, after death, becomes a star. The Pleiades are seven brothers who were slain in battle, and whose left eyes are the only portion of them at all visible. The Esquimaux betray the influence of their climate and habits. The employments and enjoyments of their state are rude and earthy. They say the soul descends through successive places of habitation, the first of which is full of pains and horrors. The good pass on and on into a constantly improving residence. Finally they reach an abode of perfect satisfaction far beyond the storms of the sea, where the sun is never obscured by night, and where reindeer wander in great groves beside waters that never congeal, and wherein the whale, the walrus and the best sealow always abound. Hell is deep but heaven is deeper. Hell is among the roots, rocks, monsters, and cold of the vexed and frozen waters, but heaven is too deep for anything of this sort. The Winnebago Indians located Paradise above and called the Milky Way the "Road of the Dead." It was white with the crowd of journeying ghosts. The Ojibways imagine their elysium to lie in the far West. The soul, freed from the body, follows a wide beaten path westward, and enters a country abounding with all that an Indian covets. The Scandinavian conception is somewhat more complicated. He has a flame-world, Muspelheim, and a mist-world, Niflheim. Out of these the earth was formed. After the race of man has lived its life, Hela, the goddess of death, takes it in charge, leading it through frozen vapors and discomfiting sights. They pass through Niflheim, and the sons of Muspel leap forth from Muspelheim to make war upon the powers of the air. All below perish. The unamiable Mighty One then appears and judges the good and bad. The good are conveyed into the eternal Gimle, while the bad are stormed down under curdling mists into snaky marshes whose waves freeze black and thaw again in blood.

If we examine the lore of the Egyptian, Greek, Roman, or Jew we find, as in the barbaric schemes, that the mind dwells upon gross materialistic ideas, resting in physical things rather than in spiritual. And it is matter for astonishment that the church for almost innumerable ages has loved to linger about sensual pictures for its teachings of future destiny, rather than to cut loose from traditions and legends that it might give the strength of its thought to higher things. One would suppose that as the world grows into the life of Christ, and all that this implies, we should more and more imbibe God's holy purpose respecting the Divine inheritance. When we see God in all things, a new lustre will shine over the face of the invisible world. The light of immortality should be the element in which to live while here. The proper relation between the two worlds, the visible and the invisible, is deranged the very moment we inject our gross and palpable notions into God's tender and sweet revelations. Mechanical impressions are the exact reverse of spiritual trusts. Physical proofs are foreign and therefore at fault.

There is always something beyond, which thought cannot reach, but which lays there as a background, if we possess the apprehensive heart. "Our faculties and affections are graduated to objects greater, better, fairer and more enduring than the order [of Nature gives us here]." "It is these things—Christ comes to point out to us. It is his province to awaken man's illimitable aspirations. He is capable of arousing within us a constant series of the most delicate and noble surprises. His words are "words of life and beauty teaching us faith and duty." They are like burglar's keys, quick to open every lock we construct in self-defense. He turns them upon high heaven itself and the whole arcana of futurity open, and divulges its secrets. With his guidance we are ever passing on from the transient to that which is permanent. To be possessed of a full trust in Him is better than to own the keenest critical faculty extant. Faith in another world should be the spontaneous outgoing of the heart after God. An effort of the understanding is praiseworthy as well as needful. Not in vain does God give us testimonies. But how delightful is the condition of that soul which believes because it cannot help it. For it feels that not to do so is to perish, and finding itself so imperilled, it will gasp, as a dying man for breath. How infinitely richer is the faith of that man who so conducts the growth and progress of his spiritual being, than that of him, never actuated, unless by fear or intimidation. "Light, more light" should be on the lips of the living rather than on those of the dying. A sense of daily blindness is terrific, especially as reflecting the possibility of groping and staggering through the Valley and Shadow of Death.

Present access to the Father removes anxiety and dismisses fear. A living bond between God's Spirit and our own is a security for eternity. Upon many recondite matters our questions are like arrows shot into the thicket. They pierce the maze of thorn and leaf, and are lost. If we must walk in the dark let it be with God, for as the sweet singer, Bliss, said, "It is better to walk in the dark with God, than to walk alone in the light." The quality of our light is at discount, God's never. Our brightest thoughts are but shadowy speculations. In such earthen vessels as ours, even, we may carry divine treasures if we wish to.

Those who would be assured of the correctness of our statements should devote one hour to reading. Half of it should be spent perusing Plato on Immortality, and half, or less, in reading Jesus' discourses as recorded by John. This will satisfy the most doubting minds. In the first, it is a constant chain of metaphysical ideas. To many, it would not seem too strong language, to say, arbitrary assumptions. In the last, there are just those conclusions which the Master's definition of manhood demands. The scale of man is raised to a divine height, the obscure curtain which hung between the two worlds is rent in twain, a boundless prospect opens to view, the future of the soul is presented as a continuous progression, and we gaze on the complete scene satisfied that such must be the truth.

Of itself even this cannot suffice. The eyes of men are as though veiled to future life and its conditions. There must be an instance. Jesus must rise from the dead, assuming such a body, and such functions as shall be found wholly unfitted for this earth and its demands. This will be the proof of future existence. Permanent provision means permanent residence. Jealousy arose and the revolution was accomplished. All that he had previously taught on the subject flashed through the mind like lightning. There he stood, not less personal but less material. What was before vague and undecided, in their mind, is now thoroughly defined and organized. New impulses sway and animate them. The arm of the Jew is powerless to check their onslaught. Classical paganism falls prostrate side by side with Jerusalem and Gerizim. Greek thought crumbles before God's thought. Step by step the disciples of Jesus move forward. The myths of Homer and the traditions of Herodotus melt before the heat of apostolic fire. The Eleusian mysteries with all their weird fascinations paled under the widening rays of the Sun of Righteousness. The belief of those early men of God was the spring of a new life. They were seized and possessed by a liberty which originated in both a neutral and moral transformation. They could now see just before them the climax of a long series of Providences, of self-renunciations, and of sinful influences, and such a goal led them to reach forward and to look upward, living and laboring, as it were, out of themselves, in Christ and in God. They were committed to Eternity, and so Time and Earth dwindled daily in their estimation. Rewards and punishments did not so much influence them as the constant virtue of a godlike life. Whether they lived or died they were the Lord's; hence none of them live unto themselves. Their present and future lives were of a piece—full-orbed and crowned with heavenly glory.

A SHORT SERMON TO OUR PREACHERS. We do not know how many hundreds of our preachers read THE CHRISTIAN-EVANGELIST, but we know there are many of them, and we want them to be still and listen while we preach them a short sermon. Our text is: "Bear ye one another's burdens and so fulfill the law of Christ." The text implies, 1. That we all have our burdens to carry. 2. That it is Christ's plan that we render each other mutual aid in carrying these burdens. 3. It follows, therefore, that if we are not helping each other in our respective spheres of labor we are not fulfilling Christ's law.

APPLICATION. 1. Our preachers have a great burden to carry, in building up the churches over which they are shepherds, in enlisting them in every good work at home and abroad, and in developing and moulding their spiritual life. In this work they greatly need the cooperation and help of the religious press. The preacher needs the religious paper in which to make his announcements, report his work for the encouragement of others, and to acquaint himself with the brotherhood. 2. Every week's impression of THE CHRISTIAN-EVANGELIST, gives evidence that we are doing all this for them and aiding them in many ways in their work. Indeed, it is a pleasure for us to do so, for they are the Lord's servants, doing the Lord's work, and in aiding them we feel that we are aiding the common cause. 3. But the religious paper needs the preachers as much as they need it. They can help it in many ways that are not in the least derogatory to ministerial dignity. But chiefly can they help it by introducing it to their congregations, and urging upon them the importance of a good religious paper in the family. If you have fears of being considered too partial towards one paper, let this not be an excuse for doing nothing to aid any of our papers. Mention all the papers you think worthy of patronage and urge on the people the necessity of taking at least one of them that they may keep posted on the important movements going on among us. That much you owe, not less to the welfare of your churches than to the religious press. Every wise pastor takes great interest in the religious reading of his flock, knowing that the tone of their spiritual life is influenced quite as much by the paper they read as by the preachers they hear.

SPECIFIC. If of the many hundreds of preachers who read THE CHRISTIAN-EVANGELIST only one hundred should, next Lord's day, at the conclusion of their discourses, remind the brethren that now is the time of year for providing religious literature for their homes, call attention to the exceedingly low rates at which we are offering our paper in clubs of ten—only \$1.50—and of the proposed improvement, and appoint some proper brother or sister to receive the names and money,—and tell them if they are not sufficiently acquainted with the paper, to enter a club for a year, to hand in their names and twenty-five cents and receive it on trial for the remainder of the year, and then report the result of this appeal to these columns—it would induce at least a hundred more to try the experiment. Who will be the first hundred?

FINALLY. "One more word before we close," as the preachers say. We believe if you faithfully do all we have pointed out, you will only be discharging a righteous obligation and fulfilling the law of Christ. Some of the preachers are already doing all we could ask in this direction. They are sending us in splendid lists already. This only needs to become general to enable us to do a grand work the coming year, in pushing on our missionary enterprises, and building up the saints. Amen.

THE MISSOURI CHRISTIAN LECTURES. I desire to call the attention of our brethren to this volume now in press. No pains have been spared on the part of the authors, or the committee, to get the matter before the public in the best possible form. Bro. D. R. Dungan gives us three of the ablest lectures that have ever come from his pen, upon Rationalism—its claims and contrasts with Christianity, and upon the claims of Christianity itself. Bro. A. Procter excels himself, even, in his treatment of "The Great Lie." Here, there, are four thoroughly treated themes, involving vast historical data and the keenest criticism of current speculation. The substance of this book is first-class, and it is destined to take a place in our libraries second to no volume as regards masterly statement and depth of research. Agents will do well to correspond with J. H. Hughes, Belton, Mo., if they desire to aid in pushing the sale of this valuable work. Already two hundred and fifty copies are on order, and as the news of its publication spreads abroad still other orders are coming in. The book will retail at one dollar.

J. W. MONROE.

ADDRESS

By the President of the C. W. B. M. of Illinois, Published by Request of the Convention.

Missions are the fulfillment of Christ's command to go and teach the nations. They are the outgrowth of the love of Christ in the hearts of his disciples...

"For the heart grows rich in giving; All its wealth is living grain; I seed which milder in the garner, Scattered, all with gold the plain."

The individual, the church, the people, that do not in some way engage in missionary work are not following in the footsteps of the Great Leader...

In 1836 the anti-mission spirit was so strong in the Miami Association, Ohio, that nineteen churches expelled six churches that favored Sunday-schools, missions, Bible and temperance societies.

Who can point to a single congregation in a prosperous condition that is doing nothing in the missionary cause? Such a church does not exist.

Missionary work, home and foreign, is then the distinctive work for Christians. Let us gather inspiration for our labors from a survey of the fields before us...

First, let us see what is claiming our attention in the home field. Let us begin with Alaska, so neglected, and so little known that it is difficult to realize that it forms part of our own fair land...

made to carry to them the glad tidings of God's love. Along the Aleutian Islands, in the Alexandrian Archipelago, the population consists of civilized Indians...

A similarly destitute region exists in the western and southwestern sections of the United States. Rev. Sheldon Jackson, who is doubtless as thoroughly acquainted with the condition of this region as any one...

We need not leave the borders of our own country to find even darker scenes than these. One need but go to Utah to find multitudes of women in as degraded and pitiable a condition as are those of Egypt or Asia.

NOTES FROM THE FIELD.

Some of our Kansas preachers should procure a copy of the address of O. A. Burgess on "A Secularized Ministry," and read and ponder it well.

J. W. Kelsey is doing an excellent work at Hamlin. His pastorate there has continued about five years. His labors are not confined to Hamlin, however.

We just closed a meeting of sixteen days at Whiting, Kansas. We never conducted a more enjoyable meeting, or one that we believe will be followed by richer results.

There was still considerable opposition when we began our meeting, but the Lord has conquered a victory, and the gospel of peace has prevailed.

The brethren are building a house of worship at a cost of \$2,000, besides the expense of seating and furnishing.

We obtained a handsome list of subscribers for the Christian-Evangelist, and Bro. Kelsey took several subscriptions for the Standard.

What a splendid offer is now made by both the Christian Publishing Company and the Standard. We have never known anything like it in the history of religious journalism.

We go to Hameston (D. V.) this week, to begin a meeting. Hameston is near Charlton, Iowa. We expect a grand meeting there.

OSKALOOSA, IOWA, Nov. 6, 1882.

While aught remains in us contrary to a perfect resignation of our wills, it is like a seal to the book wherein is written, "that good and acceptable and perfect will of God" concerning us.

FAMILY CIRCLE.

I AM SO TIRED.

BY S. E. SIMMONDS.

I am so tired, my heart and I, I am so weary and so weak, Watching the days go sadly by, Which bring no rest for weary feet.

I am so tired of idly drifting, Tossed by the waves of life's rough sea, Of gloomy clouds that show no fitting; I long for rest, my heart and me.

I am so tired of earth's decay, Of losing all the heart loves best, Of toil unchanging day by day; I long to find rest, only rest.

I am so tired of pain and tears, Of friendships false and hopes that die, And looking down the lonely years, I long for rest, my heart and I.

I am so tired, Father in heaven, I am so tired, grant this request: A few short hours of life be given, That I may find rest, only rest.

Courage, tired heart, and thou my child, Be comforted, for all things best I send to thee: a little while And thy tired heart, shall find sweet rest.

A little while, 'twill not be long, Until the weariness is o'er, When, with the joyous ransomed throng, Thou shalt find rest forevermore.

CHIEF JUSTICE MARSHALL'S EULOGY UPON HIS WIFE.

The following touching words were written by Chief Justice Marshall, Christmas day, 1832, but were not published until recently, when they appeared in Harper's Monthly for October:

This day of joy and festivity to the whole Christian world is to my sad heart the anniversary of the keenest affliction which humanity can sustain.

On the 25th of December it was the will of Heaven to take to itself the companion who had sweetened the choicest part of my life, had rendered toil a pleasure, had partaken of all my feelings, and was enthroned in the inmost recesses of my heart.

Never can I cease to feel the loss, and to deplore it. Grief for her is too sacred ever to be profaned on this day, which shall be during my existence devoted to her memory.

On the 3d of January, 1783, I was united by the holiest bonds to the woman I adored. From the hour of our union to that of our separation I never ceased to thank Heaven for this its best gift.

This never-dying sentiment, originating in love, was cherished by a long and close observation of as amiable and estimable qualities as ever adorned the female bosom.

To a person which in youth was very attractive, to manners uncommonly pleasing, she added a fine understanding, and the sweetest temper which can accompany a just and modest sense of what was due to herself.

I saw her first the week she attained the age of fourteen, and was greatly pleased with her.

Girls then came into company much earlier than at present. As my attentions, though without any avowed purpose, nor so open and direct as to alarm, soon became ardent and assiduous, her heart received an impression which could never be effaced.

From native timidity she was opposed to everything adventurous, yet few females possessed more real firmness.

Timidity so influenced her manners that I could rarely prevail on her to display in company the talents I knew her to possess. They were reserved for her husband and her select friends.

She had a fine taste for belle-lettre reading, which was judiciously applied in the selection of pieces she

This quality, by improving her talents for conversation, contributed not inconsiderably to make her a most desirable and agreeable companion.

In all the relations of life she was a model which those to whom it was given cannot imitate too closely. As the wife, the mother, the mistress of a family, and the friend, her life furnished an example to those who could observe intimately, which will not be forgotten.

She was educated with a profound reverence for religion, which she preserved to her last moment. This sentiment among her earliest and deepest impressions gave character to her whole life.

I have lost her, and with her I have lost the solace of my life. Yet she remains still the companion of my retired hours, still occupies my inmost bosom.

More than a thousand times since the 25th of December, 1831, have I repeated to myself the beautiful lines written by Burgoyne under a similar affliction, substituting Mary for Anna:

"Encompassed in an angel's frame An angel's virtues lay: How soon did Heaven assert its claim, And take its own away!"

My Mary's worth, my Mary's charms, Can never more return, What now shall fill these widowed arms? Ah me! my Mary's urn— Ah me! ah me! my Mary's urn."

A POET'S HELP.

BY M. R. T.

We all believe that the poet's mission is to touch souls and raise them to a higher plane of thought and action, but it is pleasant to see this truth illustrated by an individual experience, even of the humblest kind.

In speaking of Longfellow the other day, a friend of mine gave this little testimony: "I owe him so much," she said, "not only for the enjoyment I have had in reading his poems, but for the powerful and direct influence he has had on my character."

I was a very heedless girl, never doing anything thoroughly at home or in school, but sliding over every task in the most careless, slipshod way, and was a constant trial to my orderly mother, and indeed to every-body I came in contact with.

She was an invalid then, and it gives me a heart-ache now to think how my untidy ways tired and grieved her. I do not remember that it disturbed my peace of mind, for though I knew I ought to be different, and had an abundance of lectures from the aunts whom I shocked, and mild reproofs from my dear, gentle mother who was only too lenient with me, they all slipped off from my giddy mind without making much impression.

"One day Longfellow's poem, 'The Builders,' met my eye in the corner of a newspaper, and I cut it out and committed it to memory. I cannot tell why, but it touched my conscience and heart as nothing else had.

"Think not because no man sees, Such things shall remain unseen;"

and his reference to ancient art interested me greatly, because—can you believe it?—I was just then flattering myself that I had classic tastes! But what absurdity is not a conceited school-girl capable of? But the whole passage, new familiar to every reader, touched me, as

"In the elder days of art, Builders wrought with nicest care Each minute and hidden part. For the gods see everywhere. Let us do our work as well, Both the unseen and the seen; Make the house where gods may dwell Beautiful, entire, and clean."

"The effect upon me was nearly marvelous, the words seemed never to go out of my mind but to be perpetual warning and restraint. If I sewed up a seam badly, if I squeezed my torn and soiled things out of sight into the back of my drawers, or tumbled things in a heap in my closet, or tucked a half-eaten apple or cookie into my pockets—for I was capable of the most dreadful things—these words would ring out loud and clear:

"Think not because no man sees, Such things shall remain unseen."

And so in all the details of my daily life. These seem like ridiculously small things for the words of a great poet to apply to; and yet—and yet," she said, her eyes filling with tears, "I have sometimes thought, Longfellow would have been glad to know he helped just such obscure, poor little lives as mine.

"I can really date from this incident a great change in my life—a genuine reformation; from these small beginnings the desire to be orderly grew more and more pervading, and extended from external to mental and moral habits. I became ashamed of mental untidiness and moral deception, and when tempted to low thoughts and desires, which I should be ashamed to have known, I said to myself, No, no;

"Make the house where gods may dwell Beautiful, entire, and clean."

"And as time went on and I consecrated myself to the service of the noblest of Masters, I varied the phrase a little and said, 'Where God may dwell,' for I had received into my soul the great truth which Christ revealed to all his followers when he said: 'If a man love me he will keep my word, and my Father will love him and we will come unto him and make our abode with him.'

"But through all these years my heart has turned to Longfellow as the earthly friend who gave me my first impulse in the right direction, and I doubt not thousands of others feel the same indebtedness to him."—Christian Union.

A WORD TO MOTHERS.

Probably most of us resolve on the Lord's day, as we listen to the sweet sanctuary songs, and hear the tender beautiful "old, old story," that we will be better, nobler, lovelier as the days roll by. But "though the spirit is willing, the flesh is weak," and as we lift the burden of Monday's cares perhaps we have forgotten to put on our armor. What can we expect but defeat if we begin our day unaided from above? If His arm is not at us, his divine love not a conscious presence, then indeed we must expect much trouble from "multitudinous little things." We need never fear being irreverent by referring to our Father's will on all occasions. He is so mighty and too loving to ever be impatient or troubled with his children's requests. If our Savior is in the dwelling force with us we can conquer all things, including, of course, the many little exasperating trials every-day life, the constantly-filling mending basket which has a tiresome way of never staying empty; the overseeing and annoyance of servants, the fretfulness or wilfulness of children, etc.

Morning prayer! what a mighty power it is; a telegram or a telephonic message, as it were, to the Lord of all for help. I was visiting a friend, and as I was about to leave the city I did not know whether or not gentleman cousin, who lived a few doors off, understood that I wanted a carriage sent at a certain hour. In some anxiety I went to his house, but only to find him gone to his place of business, several miles distant. His wife was absent, and I said to the only servant left in charge, "Maggie, I am worried; perhaps Mr. D. did not know that I wanted to go this evening. Did you hear him say?" "No, ma'am, sure I didn't; but there's no need of worry, ma'am. Just step in the hall, and use the telephone."

Sure enough, there was the telephone in direct communication with cousin R's office. I said, "Will a carriage call for us at 6?" "Certainly, everything is arranged. I will accompany you to the boat and as you safely started; don't feel anxious," came the answer, relieving me of all troublesome thought. Just as we tried and tired mothers (about to start on our road) dropping upon our knees in the early morning asking for the Almighty arm to uphold us, the Almighty hand to lead us, listening, hear the quick response, will keep him in perfect peace whose mind is

OUR BUDGET.

address of Gilbert L. Harney is 100 State Street, Boston, Mass.

Jeffries, Marine, Ill., was in the days ago. He wants a church at Edwardsville, Ill.

D. Clark continues another year at the church in Baltimore, where he served so efficiently for some years.

F. Shroat, Detroit, Ill., has had the surprise from his congregation on Sunday-school.

Frank Tandy, Clinton, Ill., is just coming from a severe spell of sickness.

A. Carr, Columbia, Mo., on his home from Kentucky, made us a joyful call.

William Gadd, Ottumwa, Iowa is engaged his time, this winter, in holding meetings. Address him as above.

Eight loaves with some church. Baptists are often charged with holding baptism is essential to salvation:

A writer in the Baptist Messenger puts it, they hold that "salvation is by baptism." To this agree the words of our Savior—"He that believeth and is baptized, shall be saved."

T. C. Bennett of Illinois, in route to Centralia to preach in that distant part of the world, writes from Honolulu, Hawaiian Islands, Oct. 1st: "We are seven from San Francisco and are just leaving the harbor of Honolulu. Thus the Lord has led us, for which our hearts offer praise and thanksgiving. We had constant fine weather thus far and we are all at present in good health.

Five days are still between us and our home. I will write more by and by. The sight of land gladdens all on board and we must also see and rejoice. We look forward with hope to our Australian field, but how much of our hearts we leave behind in dear America!"

Proposes to the "short sermon to preachers" elsewhere, read the following specimen of what some are doing and can do:

Christian-Evangelist: Brethren enclosed I send fifteen twenty-cent subscribers for the "Christian-Evangelist" with Post-office money order, \$3.75; will please name to the list. All are well pleased with the paper, and with the marriage of the Rev. Mr. and Mrs. J. B. Boyal.

to work and each one get twenty names, (and it will be easy for them to do so) than we can have a grand paper. What our brother preachers, will you do it? We will be glad to see you and turn up.

J. B. BOYAL, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Edinburg, Nov. 11.—I have just returned from Brownstown, having enjoyed a visit to my old field of labor. I preached a few nights and reports addition. The good brethren and sisters remembered us well, financially. May the Lord bless them.

W. W. WERDOK, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Jacksonville, Nov. 10.—A week ago this evening Bro. A. N. Gilbert closed a meeting of four weeks with the church here. There were 22 additions, of which 1 was reclaimed, 2 by letter and 19 by baptism. Since the meeting 2 more have been baptized.

S. N. S., Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Fairburg, Nov. 7.—We have just closed a meeting of three weeks, during which we received 30 additions to our number. From 12 members a little over a year ago, we now number 62; besides 5 removals, 2 deaths and 1 withdrawal.

By Jan. 1, 1883, we will have our house (worth \$800) clear of debt, and we will "owe no man anything but love." This has been considered a mission point, but we now feel that the cause is more than self-sustaining, and the surplus should go to our mission fund, to help plant the gospel elsewhere. Through our State Evangelist, Bro. J. A. Seaton, of La Harpe, did the preaching for us, and to those who know him, this is sufficient to know that it was well done.

Your brother in Christ, A. B. MARKLE, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Abingdon, Nov. 11.—I closed our meeting at Elmore, Ill., last Sunday night, after fifteen days' continuance, which resulted in ten additions to the congregation. Three from the world by confession and baptism, two by baptism from the Methodists, four by commendation and one reclaimed. The brethren feel much encouraged in their labor of love and are desiring more.

J. A. WALTERS, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

and 4 reclaimed, making 11 in all. Many hearts were made truly glad, for we had times of refreshing from the presence of the Lord. This congregation numbers about 82 members in good working order, and we feel like saying, to the Lord be all the praise, who hath given us all the means. The preaching was done by the writer, except 5 discourses by Bro. Jasper N. Smith, of Abingdon, Iowa, who did us good work. In hope of eternal life.

ESK. T. SNIDER, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Red Oak, Nov. 10.—I have been here some days assisting the brethren in raising money to pay off the indebtedness on their house. The amount of the debt was \$1,000. The brethren are responding liberally, and we will succeed in providing for the debt. There is a noble band of brethren here, and they are capable of doing a good work for the Master.

Shenandoah—Bro. Cotton, of Ill., will locate at Shenandoah. I have located three preachers since the State Meeting. Iowa is in need of more preachers. Preachers desiring fields, and churches needing pastors, can correspond with me, addressing me at Tiffin, Johnson county, Iowa.

A. J. GARRISON, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Washburn, Nov. 6.—One restored to fellowship last Lord's day. Our work progresses nicely. Fraternally, R. E. DONLAP, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Mt. Morris, Nov. 7.—Just closed a two weeks' meeting at Pine Creek. Good attendance and good interest to the close; 18 additions; 2 restored, 16 confessions and baptisms.

G. W. ROSS, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Blandinsville, Nov. 6.—Our meeting at Old Bedford, closed last night with 23 additions, mostly from the world. Our prospects are very favorable.

A. MARTIN, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Grand, Nov. 6.—We preached a few evenings including the fifth Lord's day in October, at Boston Chapel. Had a good meeting, though but one addition. Have had three additions to the church here by letter and one by baptism.

Yours, A. C. LAYMAN, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Hoopston, Oct. 31.—One Methodist made the good confession and was baptized here since last report; also one good sister took membership. Yours in Christ, T. L. STIPP, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Camp Point, Nov. 6.—Bro. T. J. Newnan preached for me in this place the fifth Lord's day in October. The brethren were much pleased, both with him and his sermons; 2 united by letter. There was one addition last night by letter. The Sunday-school is doing well under the guidance of Bro. Robert Garrett, one of God's noblemen.

E. J. LAMPTON, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Lincoln, Nov. 7.—Our meeting at the Buckle church closed yesterday. We continued about 23 days, resulting in 27 additions; 18 immersed and 9 reclaimed; 1 was from the Catholics and 1 from the Methodists. Among the immersed was an old father in his 74th year. The church was much edified and rejoiced to say they are in better condition and stronger in the faith than they have been for many months. We had no help except as the church aided in a social capacity and a few nights Bro. Platt, from Broadwell, gave us aid. The good sisters and brethren made us some very pleasant and useful and acceptable presents. May the Lord bless them for this is praiseworthy and pleasing in the sight of God.

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stand firm. Dr. Elvins assisted me much in the meeting by prayer, and preached one ab a sermon. He has lately located there as a physician, and the brethren hope through his influence and help to build up the congregation again. Our audiences were mostly made up of Methodists, Presbyterians, Congregationalists and the world. I know of no other field that is more ready and ripe to have the gospel preached in its "ancient purity." I hope that our preaching brethren will aid them all they can. They think of having me to visit them again in the near future. The Lord be praised for his goodness. Fraternally, J. J. KATHCART, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

October's Work. October 1st was spent with the Bloomington and Twin Grove churches. The Bloomington church is by odds the best among our people in the State. It is a pattern for others whose names I could write. Its superiority is largely attributable to the quality of the preaching it receives, plain, pungent, pointed, practical, patient, persistent, and all pervaded with Christ's loving Spirit. I wish Bro. Van Buskirk would tell all our ministers "how to preach." While but few could measure up to his standard of efficiency, yet a true conception of the how could be helpful. In company with Bro. Va. Buskirk, Swann and Whitser, I visited, in the afternoon, the Twin Grove church, a rich country congregation five miles west of Bloomington. They had been reported as opposed to "missionary plans," but Bro. Van Buskirk aroused their consciences and they agreed to raise their part of the Permanent Fund. Twin Grove has many excellent men and women, and would be far more useful and happier, if they would listen more to truth and reason and less to self-sophistry. On the 7th I began a meeting in Redman, a village in a rich and well settled district of country in Edgar county. There are some 40 Disciples in the community, who meet two Lord's days in every month for public worship. The material is good and the prospect of building up a congregation very fair. The meeting closed on the 16th; 1 was baptized and 5 took membership. The 3rd 5th was spent at Macomb, and 18th 21st at the General Convention, at Lexington, Ky. The 4th Lord's day I spent at Illinois, the church there being still preachersless. It is a church with the ability to do much good work, but worldliness is gnawing away at its spiritual life. They are trying to secure the labor of a suitable minister. The Anna Meeting of the Hancock County Co-operation was held with the church at Denver, from the 26th-27th. The Denver church, located in a fine district of country, is in good condition. Its members say "we have always tried to secure the best preaching possible, not the cheapest." They command the confidence and respect of all, and are enjoying the blessings of the gospel. How much better is that than to only root around and limp along and bring the best of all causes into disrepute. Denver is the home of the aged James Black, whose influence through his children and grand-children is mighty for good in that community, and whose fidelity and patience, gentleness and common sense are admirable. The co-operation does not seem to be doing much work; why, I could not learn. The meeting, however, was a good one. It was remarkable in one respect, namely, that we had a tender, heartfelt and soul-stirring deliberation on the subject of Church Finances. The topic was introduced in a well written paper by Bro. A. J. Thomson, which A. P. Stewart says was the best he "ever heard on the subject." It will be published in THE CHRISTIAN-EVANGELIST. The warm-hearted M. E. Kirk was Chairman of the Co-operation. His brethren much regret his removal to Dakota. J. T. Toof was present and rendered valuable help. The 5th Lord's day I preached for the church at Naples, which I found in good order and at work. They maintain preaching half the time and keep up their social meetings and Sunday-school. There are thousands of Disciples throughout the State who represent far more property than the entire Naples church. The Lord will reward every one according to his works. S. N. S.

Winfield, Nov. 9.—I have just returned from a visit to Hawk Point, where we had a 10 days' meeting resulting in 5 confessions and baptisms. It is but a few years since the writer himself made here at Hawk Point, the good confession, and it was a season of enjoyment and refreshment to us, to meet and mingle with all the dear folks; it was like coming home after a long absence. We were much disappointed in not meeting with Bro. Gallaher, who is preaching for them, sickness in his family preventing his appearance. Yours in hope, T. A. ABBOTT, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Winfield, Nov. 8.—The 5th Sunday in Oct. I began a meeting with the church at Ridgely, Piate county, Mo. The church is a good one and it did all it could to make my visit a pleasant one, and the meeting a success. Bro. J. W. Perkins, a cultivated Christian gentleman, a clear and forcible preacher, and a willing and clear ready worker, has preached for the church two years, and has agreed to continue with them the third. There were 3 additions by commendation, 4 by immersion. Other engagements compel me to leave to-day, but N. B.

Louisiana, Nov. 7.—Since my last report I have held meetings at Louisville, in Lincoln county, and Oak Grove and Granville, in Missouri. The interest of the meeting was good.

Mayday, Biley co, Nov. 2.—I have just closed a good meeting here with the Maple Hill church. They were in disorder; our first work was to "set in order the things wanting." The results were 18 added, 6 by letter. Bro. John Shutt and family who moved from near Sedalia, Mo., last year; 1 from the U. B.; 1 from the Baptists; 3 reclaimed and 7 baptized. The jangling ring of the community was broken up and we hope the end for good is not yet. I return to my home at Bower, Neb., to-morrow. THEO. JOHNSON, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Maryville, Nov. 7.—I closed my third year's labor with this congregation last Lord's day, at which time my resignation as pastor of the church, (which I tendered about six months ago) took effect. I will give a brief statement of work and results: Number of sermons preached to this congregation, 23; number for funerals, 23; number of sermons preached elsewhere, about 80; total, 103. Number of accessions to the congregation in Maryville, 130; number elsewhere in nine protracted meetings held, about 75; total number of accessions, 205. In some of the meetings held I had the assistance of preaching brethren. The church here is in good condition spiritually and financially.

I had a few days' meeting at Long Branch school-house, about twelve miles northeast of Maryville, with eleven accessions; ten by confession and baptism, and one reclaimed. Bro. Thornton Fakes and Bro. Wakefield were with me part of the time and rendered much assistance. Fraternally, E. N. DAVIS, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Montrose, Nov. 7.—Just closed a meeting of nine days a Elliott Prairie, Cedar county, Mo., with sixteen additions; seven by baptism, two from the Baptists, one was rebaptized, and the remainder had been members. E. A. Rogers the pastor, was with me. The meeting was a complete success; the interest continued until the close. The meeting that we held at Lebeck, and has been reported, continued one day after I left, and there were three more additions by baptism, making 43 in all. Congregations wanting protracted meetings, will address me at Mayeburg, Bates county, Mo.

HANNIBAL, Nov. 8.—Am just home from Shelby, where I have been preaching for a few days. We had excellent audiences, and nine additions; seven baptisms and two by commendation. Bro. H. F. Davis, who preaches there once a month, was with me week days, and filled my pulpit here at home Sundays while the meeting went on. J. H. HARDIN, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Ozark, Nov. 8.—I herewith send you a report of a meeting which closed last night at my home congregation, in Christian county. The meeting resulted in the baptism of twenty-three persons; also eight united with the congregation who had previously been members in other sections of the county. The meeting closed with a deep interest in the hearts of many others, who will soon be gathered in. I commence a protracted meeting at Ozark next Saturday night. Your Brother, G. J. COWAN, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

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Springfield, Nov. 6.—Returned two weeks ago from a very pleasant visit to my old home, Dallas, Tex. Commenced a meeting with our home church (Antioch) the night after my return, which is still in progress; twenty additions to date, and interest on the increase; will go on this week. We look for grand results.

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Mayday, Biley co, Nov. 2.—I have just closed a good meeting here with the Maple Hill church. They were in disorder; our first work was to "set in order the things wanting." The results were 18 added, 6 by letter. Bro. John Shutt and family who moved from near Sedalia, Mo., last year; 1 from the U. B.; 1 from the Baptists; 3 reclaimed and 7 baptized. The jangling ring of the community was broken up and we hope the end for good is not yet. I return to my home at Bower, Neb., to-morrow. THEO. JOHNSON, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Lord's day in each month. One addition by confession and baptism at Louisville. Four additions by confession and baptism at Oak Grove. Ten additions by confession and baptism, and two by letter, at Granville.

JACOB HODLEY, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Maryville, Nov. 7.—I closed my third year's labor with this congregation last Lord's day, at which time my resignation as pastor of the church, (which I tendered about six months ago) took effect. I will give a brief statement of work and results: Number of sermons preached to this congregation, 23; number for funerals, 23; number of sermons preached elsewhere, about 80; total, 103. Number of accessions to the congregation in Maryville, 130; number elsewhere in nine protracted meetings held, about 75; total number of accessions, 205. In some of the meetings held I had the assistance of preaching brethren. The church here is in good condition spiritually and financially.

I had a few days' meeting at Long Branch school-house, about twelve miles northeast of Maryville, with eleven accessions; ten by confession and baptism, and one reclaimed. Bro. Thornton Fakes and Bro. Wakefield were with me part of the time and rendered much assistance. Fraternally, E. N. DAVIS, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Montrose, Nov. 7.—Just closed a meeting of nine days a Elliott Prairie, Cedar county, Mo., with sixteen additions; seven by baptism, two from the Baptists, one was rebaptized, and the remainder had been members. E. A. Rogers the pastor, was with me. The meeting was a complete success; the interest continued until the close. The meeting that we held at Lebeck, and has been reported, continued one day after I left, and there were three more additions by baptism, making 43 in all. Congregations wanting protracted meetings, will address me at Mayeburg, Bates county, Mo.

HANNIBAL, Nov. 8.—Am just home from Shelby, where I have been preaching for a few days. We had excellent audiences, and nine additions; seven baptisms and two by commendation. Bro. H. F. Davis, who preaches there once a month, was with me week days, and filled my pulpit here at home Sundays while the meeting went on. J. H. HARDIN, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Ozark, Nov. 8.—I herewith send you a report of a meeting which closed last night at my home congregation, in Christian county. The meeting resulted in the baptism of twenty-three persons; also eight united with the congregation who had previously been members in other sections of the county. The meeting closed with a deep interest in the hearts of many others, who will soon be gathered in. I commence a protracted meeting at Ozark next Saturday night. Your Brother, G. J. COWAN, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Norborne, Nov. 9.—At our last appointment at Pleasant Hill, we had two additions. Last Lord's day at Norborne one was added by letter. Bro. Johnson filed my appointment as I was in bed sick; am some better now; hope to be able for duty in a few days, by the providence of our Father above. Fraternally, JOHN FRIEND, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Springfield, Nov. 6.—Returned two weeks ago from a very pleasant visit to my old home, Dallas, Tex. Commenced a meeting with our home church (Antioch) the night after my return, which is still in progress; twenty additions to date, and interest on the increase; will go on this week. We look for grand results.

KIRK BAXTER, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Monroe City, Nov. 9.—Closed a meeting at Santa Fe, including the fifth Lord's day in October, with five additions. Four made the good confession and were baptized, and one was restored to the fellowship of the church. I had no help except the church there. I close my fourth year at Santa Fe, in December. The annual business meeting of the church will take place the 11th inst. Will report officially the status of the church next week.

W. G. SURBER, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Nevada, Nov. 6.—Our meeting moves on gloriously. Bro. Taylor is doing the preaching; the people are hearing well, and our hopes are growing brighter every day. Sixteen additions to date. M. M. DAVIS, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Sedalia, Nov. 8.—Our meeting closed last week with twenty-two additions; nineteen by confession and baptism. Bro. Lucas did some excellent preaching, which drew large and attentive audiences. His talks to the church were timely and well received. The meeting was a success. Fraternally, J. H. DUNBAR, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Kansas City, Nov. 7.—We had a full house Sunday and are succeeding finely here. T. P. HALEY, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Blackburn, Nov. 2.—Bro. Hughes, of Belton, has just closed a meeting for us here, of great interest and success. We baptized fifteen, and received fourteen others into our fellowship, making twenty-nine in all. Our prospect here is brighter than ever before. During the meeting the ladies of the congregation presented me with a handsome overcoat for which they have my warmest thanks. Bro. Hughes rests a few days and then is off to Princeton, Mo. He is quite a success when in the field.

J. W. MONZER, Editor, Christian-Evangelist, 100 State Street, Boston, Mass.

Hannibal, Nov. 6.—Since my last report, have closed a meeting at Paris. No additions; the prospects were good. Sister Coleman, an old soldier; she had been a faithful soldier for thirty years. Froshed here last night. Baptized two ladies; one from the Baptists.

CORRESPONDENCE.

SHORT EXTRACT FROM MONDAY MORNING LECTURES.

BY J. W. ELLIS.

THE FALL.

The effect of the Fall, as we have seen, was to bring on Adam the penalty prescribed by the proper power for its violation. There are some serious and difficult questions that may arise in the mind of any one concerning the effect of Adam's transgression. First, it may be asked, is it reasonable and right to make the penalty so severe, and, secondly, is it just that persons, not concerned in Adam's transgression, and who, in the very nature of the case, cannot be participes criminis, should suffer in any respect because of his transgression?

1. As to the severity of the penalty, I have already indirectly answered. The power prescribing was the supreme or law-making power. There was no power, in the very nature of the case on a footing to even suggest any other penalty, much less dictate or command some other. The same right to make the law follows the prescribing of that penalty. To take away the right to make that penalty is to deny the right to make the law to which it belongs, and this raises the question of its reasonableness.

2. In order to call in question whether anything is reasonable or not, it is necessary that we should be able fully to comprehend all the antecedents and consequences affecting or affected by the thing. How can one determine whether a given act is reasonable, unless he knows the circumstances calling it forth and all the effects to follow from it? The penalty of Adam's transgression does appear severe; but who is in a situation to say, that any other penalty would have maintained the integrity of God's government as well? Who can read the past and future so well that he can confidently affirm, any other regulation would eventuate in greater good to man? That penalty was prescribed by one omniscient and omnipotent. Not only were all antecedents and consequences known to him; but they were fully considered and comprehended. He is absolute in justice, infinite in love and mercy, and yet the death-penalty was prescribed and enforced by him. Does it not appear great presumption in any man, occupying the narrow sphere in which he lives, limited in his knowledge and in all the powers of his mind, to question any act of the Almighty, and charging it as being unreasonable? \*

3. As to the justice of visiting on persons now living, and on persons yet to live, the effects of Adam's transgression, we may not be able clearly to define and reconcile without our ideas of right and wrong. There are, however, phenomena which are known to us that tend to prove that such should be expected. We see around us numberless exemplifications of a great law of nature, that like begets like. Acorns do not produce sycamores any more than we gather figs from thistles. Adam's posterity, it would seem, could only descend from the sphere which the progenitor of that posterity occupied. To illustrate the absurdity of any other position, Peregrine White, the first white child born in New England, could not have been born in the State of Bavaria, when his parents were in New England.

Now Adam was in a state of mortality and those descending from him, must necessarily come from that state. Mortality is thus stamped on the race to the remotest posterity. Could it be otherwise? But in it just?

This state of mortality into which Adam passed was not compulsory on him. He selected his limitations, conditions and con-

dicted evil on any one, even on Adam, but the act being one of his own free will, he accepted the situation from choice.

The laws of nature are uniform in their operation, and so are those of spirituality. Sin cannot produce righteousness—transgression does not lead the way to heaven, but to ruin and death. In order, therefore, to relieve the race from the consequences of the Fall, it would have been necessary to compromise with Adam and for God to restore him again to the state from which he fell, and thus have God to fail to execute a law which he had solemnly promulgated if not to violate one upon which his highest attribute rested.

There seems then no other course to pursue, than the one which is operating around us and among us. To this state of things, we must bow in great humility, recognizing it as reasonable, just and inevitable.

There is another reflection in this connection which is not altogether new to us, and yet it is not without value. If mortality had not descended as a quality of man, then had he been immortal in sin and sorrow. Worse than this, the King of heaven would have invited into his kingdom an enemy, bent on its overthrow—an enemy to continue there forever.

The question asked in the beginning of the second lecture has not been answered: why do animals die, seeing they were not nor are they concerned in any wise in Adam's transgression?

1. Adam's transgression did not bring death on any but his kind—on those descended from him. How long lower animals had lived on the earth prior to the advent of man we have no means of ascertaining. We have most satisfactory reasons for declaring they have lived and died ages before the existence of man on the earth. The history of this fact is legibly written in the very rocks and structure of the earth. From this history we conclude that death, as far as the lower forms or organisms are concerned, came into the world ages before Adam sinned. If this is true, and I assume it is, the death of animals had nothing whatever to do with Adam's transgression, nor is it now, for any reason known to me, therewith connected. 2. They die now for the same reason they died then—it is in accordance with a law of their being, inseparably connected with their existence, and imposed upon them by their Maker.

Plants grew and perished before Adam, in accordance with the same principle that they grow and perish now. They bloom as beautiful and exhale as sweet perfume since the Fall as before it. They belong to the objective world—their sphere is materiality. You cannot predicate of matter the same you can of spirit, else there would be no difference between them.

If disobedience brought woe on the world it was brought on that world that can obey or disobey, for the effect of an act affects only the sphere to which the act belongs.

At some future time, it will be my pleasure to tell you how redemption from this fallen state is to be effected and how the Eden that was lost may be regained.

CALIFORNIA LETTER.

I have closed one month's labor with the church here. My time has been devoted chiefly to setting in order the things that were wanting. Visiting the members to encourage them to take hold of the work and to inspire them with that full assurance of faith out of which success comes. The outlook is encouraging. The brethren are moving along in faith and hope and love. Our audiences have not been large as compared

prayer meeting has been well attended. The Sunday-school is growing every Lord's-day. We have fifty scholars enrolled.

The contribution has averaged \$2.75 per Lord's-day. Can any of our Missouri Sunday-schools beat that?

We hope to accomplish a good work, through the Sunday-school. We have had five additions to the church in the past month. On the whole we are very much encouraged with our work so far, and we believe there is a bright future in store for the congregation at Oakland.

The work at San Francisco under the wise management of Bro. McCollough is growing in interest and gaining strength all the time, notwithstanding the difficulties that have environed their work. They are hopeful and feel that victory is not far off.

Bro. E. B. Ware has taken charge of the work at Sacramento and writes me that the audiences are good and the interest growing.

Our beloved Bro. Wilkes is preaching once every Lord's day at Stockton. I have not had the pleasure of seeing him face to face, but I am rejoiced to hear that he is gradually improving in health.

The State Board have the money to sustain a State evangelist and are trying to secure a suitable man for the place.

Bro. P. Bruton of Brunswick has arrived, according to the daily papers, but we have not had the pleasure of seeing him since his arrival. We give you fair notice that we intend to keep him in California if we can.

I am very much pleased with THE CHRISTIAN as it now is. In fact I have loved THE CHRISTIAN all the time. I suppose I will be compelled to quit loving it now as it has married, but I can like it all the same, as the Chinaman says. Hope to be able to send a club soon in response to your very generous offer. We are all blessed with health at present, though I have been very much hindered in my work by that plague of this coast—the rheumatism. I wrestled with it for two weeks, but finally gained the victory, at least for the present.

W. A. MELOAM.

OAKLAND CAL. NOV., 1, 1882.

REPORT OF S. S. EVANGELIST FOR SOUTH MISSOURI.

I began my work as Sunday-school Evangelist in Pleasant Hill, Cass county, October 1st. I found the Sunday-school at that place in a very fair condition. The church, under the care of Bro. Roe, is doing well; and Bro. Moore, the superintendent, of the Sunday-school, being a man of zeal in his work, together with a good corps of teachers, necessarily make a good Sunday-school. I remained several days and held Institutes.

The weather was not very good and consequently the attendance was small. Most of the Sunday-school workers, however, attended, and on the whole we had a pleasant and, I think, profitable time. I was altogether satisfied with my first experience in the work, and so far as I heard an expression, all who attended were satisfied.

My next Institute was held at Kingsville, in Johnson county. I remained at Kingsville three days and did institute work. The church there is alive, and the Sunday-school is in a fair condition. We thought it best to recommend some changes in the organization, and I have every reason to think that the school will continue to grow in interest. The attendance was very good and we had a profitable meeting. Bro. Lord preaches for the congregation and is doing a good work.

I next went to Fayetteville in Johnson county. I remained several days preaching at night, and doing institute work in the day time. They have a large Sunday-school, and I may state, I think, the best

Bro. Theo. Hyatt has been superintendent for several years. He is a worker and the school will continue to prosper as long as he has charge of it.

The attendance in day time was not large, but the work done was appreciated by all who attended, so that I feel that some permanent good was accomplished.

From Fayetteville I went to Columbus in the same county. The church at that point is not in very good working order, and of course the Sunday-school is not very prosperous. Bro. Blake was concluding a protracted meeting there at that time. I was not at all satisfied with the work done there, but I thought it best to leave them at the end of two days and visit them again when the prospect is more favorable.

From Columbus I went to Knobnoster in same county. I found the Sunday-school in a very bad fix. It had no head and scarcely any organization. I found, when I saw my first congregation, that if I did any permanent work there, I should be compelled to work up an interest, as all seemed to be discouraged. I accordingly announced my intention to remain at least one week. I did so, preaching at night and visiting from house to house during the day.

I succeeded in reorganizing the Sunday-school. Sister J. H. Sparr was chosen superintendent. I am satisfied that the interest of the school will increase under the direction of Sister Sparr, as she is a very zealous and efficient worker. I ordered a supply of lesson leaves and singing books for them and left them in a much better condition than that in which I found them. Closed Sunday night with a full house.

My work during the month has been at points where the work was much needed, except perhaps, at Pleasant Hill. The Sunday-schools at Pleasant Hill and Columbus are pledged to the State work, and so I received nothing from them in the way of contribution. The following is a summary of my work:

Sermons and addresses, 36; Institutes held, five in 12 days. Money received: Kingsville, \$6.75; Fayetteville, \$2.25; Knobnoster, \$6.25. Total \$15.25.

F. E. MEIGS, S. S. E.

TO FRIENDS OF TEMPERANCE.

Will some good friend in each county just so soon as the result of the election is known, write me the exact status of each senator and representative elected on the temperance question?

Will they vote for submission? Will they thus vote regardless of party caucus? Are they in favor of increasing the penalty for violation of existing laws governing the traffic? The form of petition adopted by the various committees, will be out next week, and we earnestly beseech friends in every church and township to proceed at once to get just as many voters to sign the same as is possible. The harvest work of the year remains to be done in the next two months. The churches have all resolved upon the question this summer, and it now remains to be seen how many will work. The action of the Legislature will depend on the size of the petition we send up. Let every name be gotten which it is possible to obtain, both in town and country.

We earnestly ask every preacher in Missouri, to see that a petition is circulated in his church and community. Will all religious papers in the State, and all friendly to temperance, please copy this notice.

JOHN A. BROOKS, Pres.

S. R. REESE, Secretary.

WARRENSBURG, Mo., Nov. 6, 1882.

Ladies and gentlemen suffering from neuralgia, hysteria, and kindred complaints, will find without a rival Brown's Iron Bitters.

Curran was once asked how a member of Parliament had spoken. The answer was, "His speech was a long parenthesis." He was asked to explain. "Why," said he, "don't you know that a parenthesis is a paragraph which may be omitted without any harm to the sense of the rest of the sentence?"

MINNESOTA MISSIONARY CONVENTION.

The Christian Missionary Association of Minnesota held their annual Convention this year with the church at Concord, Dodge county, as per announcement.

On our way to the Convention we stopped at the hospitable home of Bro. and Sister J. T. Truax at Mantorville. We found him considerably indisposed, and having a funeral on hand, at his request, we consented to take his place at the funeral and forego the pleasure of attendance at the Ministerial Association. We arrived on the evening of Wednesday and found Bro. J. C. McReynolds deeply in the midst of an earnest discourse on Love.

Thursday forenoon was taken up with a session of the Ministerial Association and "The Evangelist and his Work," and "The Pastorate and Discipline," were discussed. The Association re-organized with the following officers: President, Dr. C. S. Beaulieu; Vice-President, H. H. Abrams; Secretary, Edwin Rogers; Treasurer, W. O. King.

On Thursday, October 19th, at 2:30 P. M., the first session of the Missionary Convention was held—A. P. Frost, Concord, President.

After the appointment of the usual committees, Bro. Edwin Rogers, of Mankato, delivered an address on The Relation of Education to the Churches. This was a closely thought and well delivered address. Deep and logical, full of the rich meat of truth, it was one of the most instructive ever offered to the Convention. The address was requested for publication and will appear in our religious papers.

At 7:30 P. M. the President, A. P. Frost, delivered the annual address. Subject—Missionaries, Ancient and Modern. He gave an interesting history of the missionaries under the direction of Christ and the Holy Spirit, their work and the divinity of their mission. The subject was handled in an able manner, and the necessity of earnest, self-sacrificing work was forcibly presented.

The session on Friday morning, (20th), was largely taken up in the transaction of business and reports from the churches of the State. The reports, on the whole, were gratifying and showed that the churches were in a good working condition, and making an onward march toward victory.

The reports were continued in the afternoon and, in connection with them, the State Evangelist, J. T. Truax, delivered an address on The Condition and Needs of the Churches in the State. His report showed considerable work done. Reviving old churches and organizing new ones. Our hearts were cheered with the results.

In the evening Bro. H. H. Abrams was ordained to the work of an Evangelist by fasting and prayer and the laying on of hands. Bro. Abrams is a young married man, graduate of Iowa University and has lately come among us from Iowa. He goes to preach at Redwood Falls and vicinity, and bids fair to be of much help to the cause in this great State. The sermon for the evening was delivered by Bro. Edwin Rogers, of Mankato. Subject—The Bible. It contains the gospel and a revelation to man.

Saturday, 21st. The State Evangelist, J. T. Truax, submitted the following report and recommendation in regard to raising money for the year following:

To balance due on salary, 1880..... \$133.88  
To balance due on salary, 1881..... 132.76  
To 3 month's salary, 1882..... 480.00  
To cash from Bro. Cooper..... 7.00  
To cash from Bro. Stewart..... 15.00  
To cash for printing..... 1.50

By cash from all sources received during 1882..... \$770.12  
By cash from all sources received during 1883..... 683.17

This shows that more work has been done and better results have been attained than for three years in the past. The balance due \$76.95 is all covered, so that the Association is not only out of debt but has an amount in the treasury.

The State Evangelist and Treasurer recommended the following:

1st. Let each church or congregation make a correct estimate of its financial strength.  
2nd. Calculate the amount necessary to meet the demands of the church for the fiscal year, home work, State missionary work, etc.

3rd. Make a complete enrollment of the entire membership of the church.

4th. Set opposite the name of each member the amount he or she might reasonably pay into the church treasury per month, carefully considering the ability of each.

5. By the voice of the church, choose committees capable of properly and equitably adjusting each item above mentioned.

6. Place the third and fourth items herein recommended in the hands of a wise and prudent committee, whose duty it shall be to visit every member, lay before them the necessity of assisting to bear the burdens of the church, and thus, if possible, get the full consent of each to do what is considered an equitable part.

In our opinion more can be raised in this way than in any way now in use among us, that it will tend to lighten the burdens of many, and oppress none. Respectfully submitted,

J. T. TRUAX,  
A. T. ANKENY.

They recommend the following assessment for each church named in the State: Pleasant Grove, \$40.00; Marion, \$25.00; Plainview, \$30.00; New Hartford, \$25.00; Union, \$15.00; Brownsdale, \$10.00; Concord, \$50.00; Cannon City, \$15.00; Farmington, \$10.00; Belle Plaines, \$25.00; Sharon, \$40.00; Scotch Lake, \$25.00; Eagle Lake, \$10.00; Mankato, \$20.00; Watonwan, \$15.00; Redwood Falls, \$15.00; Vicksburg, \$20.00; Maine Prairie, \$25.00; Howard Lake, \$30.00; Minneapolis, \$100.00; St. Paul, \$40.00; Lyle Township, \$5.00; Iberia, \$5.00; Antelope Hills, \$10.00; Litchfield, \$10.00.

The discourse on Saturday evening was delivered by the writer. Theme, "Our Mission, or why do we exist as a People?" The house was crowded to its utmost, many standing in aisle and vestibule. At the close of the discourse there was one confession, a young lady.—Lord's day was wholly taken up in worship and preaching the word. An hour was spent in the morning in social intercourse and fervent prayer. At 11 a. m., J. C. McReynolds discoursed to us on "The Divinity of Christ." A masterly discourse and full of emotion and pathos, it moved the vast audience to tears and filled them with joy that indeed a divine Saviour had come. While the audience sang with enthusiasm, "Joy to the world, the Lord is come," two young souls came forward to make the good confession, a young man and lady.

At three we all assembled to break the loaf, and indeed it was a holy and solemn feast. Nearly two hundred Disciples sat around the Lord's table. From four to five was spent in prayer and exhortation, in which many participated. Truly, we could say with the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity." Shortly after sundown we repaired to the beautiful river Zumro, hard by, and witnessed the administration of holy baptism to the three penitent believers, J. T. Truax, State Evangelist, officiating. Again assembled in the church, the writer discoursed on "The Beatitudes." This meeting closed the convention. Truly it was an enjoyable and profitable meeting. It was among

vention it has been our privilege to attend. During the sessions of the convention, Wm. Penniman, of Minneapolis, employed as lecturer by the C. A. A. C. of Minnesota, delivered two rousing temperance lectures.

The officers elect for the ensuing year are J. C. McReynolds, President; Edwin Rogers, Vice-President; A. W. Dean, Recording Secretary; A. T. Ankeny, Treasurer; J. T. Truax, State Evangelist and Corresponding Secretary. The next convention will meet at Marion, Olmsted county, Minn. Time to be arranged by the State Board.

Preachers present at this convention were J. T. Truax, Burgess, Thomas Randall, J. C. McReynolds, A. P. Frost, H. H. Abrams, W. O. King, Edwin Rogers, Dr. C. S. Beaulieu, J. Vandolah and the writer. Great praise is due the sisters of Concord for the splendid manner in which they entertained the delegates and visitors, and the provision they made for the comfort of the outer man. In fact, too much cannot be said in favor of the whole church, both old and young, for they all seemed to vie with each other in trying to make all feel at home and at ease.

Dinner and supper were served in the basement of the church on Friday, Saturday and Sunday, and there was no occasion for complaint. Much of this is due Bro. and Sister Frost, who were untiring in their efforts to make this convention a success. They are soon to leave this State and take up their abode in Ohio. We are very loth to part with them, and while Minnesota loses two faithful and zealous workers, Ohio may be thankful for so much added strength to its working forces.

The churches of the State were generally well represented by their delegates. The outlook for the future is encouraging and we buckle the armor tighter and determine to expect great things from God.

A. W. DEAN, Rec. Sec'y.



The majority of the ills of the human body arise from a derangement of the Liver, affecting both the stomach and bowels. In order to effect a cure, it is necessary to remove the cause. Irregular and sluggish action of the Bowels, Headache, Sickiness at the Stomach, Pain in the Back and Loins, etc., indicate that the Liver is at fault, and that nature requires assistance to enable this organ to throw off impurities.

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SUNDAY-SCHOOL LESSON.

BY J. H. MARDIN.

JESUS MOCKED AND CRUCIFIED.

—FRIDAY, APRIL 7, A. D. 36.

—JERUSALEM.

TEXT.—"THEY PIERCED MY SIDE AND MY FEET." Psa. XXII: 16.

Pilate consented to pass sentence upon Jesus, the next thing was scourging that was preliminary to crucifixion of those condemned. It was a terrible ordeal. Eusebius of Caesarea says: "All around were bound to see them so torn with wounds that their very veins were laid bare and the inner muscles and sinews, even the bowels exposed." Pilate wished to hear if the prisoner made any confession. The scourging finished, the prisoner was put into the hands of the proper military officer whose duty it was to see to the execution of the sentence of death. It was a pitiful sight. The back was torn and bleeding. Bruises were tottering with weakness, feverish the loss of blood and inflammation, and feeling the contempt of the world, the suffering one patiently and quietly awaited the end. It was a most cruel test that fortitude has ever known to suffer.

Further humiliation was yet before him. He had claimed to be a king. Soldiers had gathered from the provinces of the night and morning the execution of the charge under which he was condemned, and they hastened to their utter contempt for his claim of kingly honors. They believed him to be a liar. They knew he was a Jew who hated Jews, and they spared no pains to show their hatred. They were put upon Jesus a robe in mockery of his pretensions to kingly power, and said: "Hail, King of the Jews!" and applied in his face. For a crown they fastened together some thorn-tree branches and put the bundle upon his shoulders. Their pursuit, that of war, made the trial. Two thousand years ago was not what it is now. With all the refinements we expect to find even in the most barbarous of nations, and in the most refined and tender-hearted of men, was common among soldiers of those times. These soldiers seem to have been of an occasion to vent their brutality, though Jesus had done them no harm, and they believed him to be a traitor who had taken his part, and they could do as they would. After mocking him for a while, till their cruelty was satisfied, they started with him to the place of execution. They agreed upon for his execution. The cross they proceeded, and the marching in such order as enemies to guard the condemned. The soldiers who had before been content, and were awaiting execution, were now with Jesus to be put to death at the same time. Each of the three doomed to hang from his neck, a white cloth which was written his crime which he was to die. They also bore crosses on which they were to be put to death.

They proceeded to the execution, and from Cyrene, named Simon, who had been called to take Jesus' cross and carry it.

Mark and Luke say that Simon bore the cross, while John says that both he and Mark bore it. Both are correct. It is probable that Jesus started with it, and weak from the treatment he had received during the morning, could not carry it fast enough, and to hurry things he compelled this stranger who happened to take it and thus heavy up

place of a skull—why so called we can only conjecture—outside and near the city wall, they laid Jesus on the cross which lay along on the ground, and driving a nail through each hand and through his feet, the foot of the cross was set into a hole like a post and there hung till he was dead. Our next lesson will tell us of the death of Jesus and the robbers. It is an awful sight to contemplate. Who can believe it ever occurred and not have begotten in his heart love for him who so loved sinners as thus to die for them?

Correction.—In the lesson about the trial of Jesus, I wrote "Baal-Rib—one who was appointed usually to defend prisoners brought before the Sanhedrim," instead of "Beat Rib" as it was printed.

BOOK TABLE.

THE PROOFS OF CHRIST'S RESURRECTION, from a Lawyer's standpoint, by Charles R. Morrisson. Answer, Mass., Warren F. Draper. Price \$1.00.

This book contains over 150 pages, divided into twenty short chapters. It is well written and well printed.

Some of the chapters are: Sources of Evidence; Integrity of the Gospels; The Credibility of the Evangelists; Admissions and Presumptions; Papias and Justin Martyr.

The conclusion reached is, that Christ was raised from the dead, the testimony proving this to be true. The book is not voluminous, such as to tire one to read it, and yet it is quite thorough and conclusive. It will do good wherever it is read. We commend it.

THE INTERNATIONAL REVISION COMMENTARY ON THE NEW TESTAMENT. Based on the version of 1881, by English and American scholars and members of the Revision Committee. Edited by Philip Schaff, D. D., L. L. D. Vol. III. The Gospel according to Luke. By Prof. M. B. Riddle. Charles Scribner's Sons, New York. Price \$1.25.

We have already reviewed the preceding volumes of this series, and expressed our delight with their general excellence. This new volume seems to exhibit the good qualities which were so conspicuous in the commentary on Matthew. It contains the notes on Luke published in the "Illustrated Popular Commentary," revised and adapted to the revision text. The work has been judiciously done by Prof. Riddle, so well known by his commentaries on the International Lessons.

While the discussions are more brief than those of the compendious commentaries, none will be found which are clearer and better adapted to popular use than this volume.

THE HISTORY OF THE CHRISTIAN CHURCH. By Philip Schaff. A new edition, thoroughly revised and enlarged. Vol. I. Apostolic Christianity. A. D. 1-100. Charles Scribner's Sons, New York. Price \$1.00.

The established reputation of Dr. Schaff for scholarship, judgment, accuracy and good taste, makes the announcement of any work from his pen a matter of interest to the religious world. No living scholar probably has done more to advance sound Bible knowledge or to diffuse correct notions of early church history. His history of Apostolic Christianity, first published about thirty years ago, has long been found in every well selected library, and is an authority in its field. The present volume is a revision of that work, and the first volume of a series that is designed to cover church history as far as to the formation of the Westminster confession in 1648.

During the thirty years that have passed since the first volume was issued, Biblical learning has made great strides and criticism has been busy, but the author has seen fit to make few changes, though he has now added the second century of

inclined to place the date of the Apocalypse in A. D. 69 instead of 95. In regard to the latter change we believe his former view was better founded.

This volume, the history of Christianity for the first hundred years, discusses the conflict of Christianity with Judaism and Heathenism, the leading features of the Christ life and teachings, the Apostolic Age, Peter and his Mission, Paul and his Work, John, the last of the Apostles, and his Surroundings, Christian life in the Apostolic Age, Apostolic worship and the rites of the Church, the organization of the Church, the theology of the Church, the formation of the New Testament, the various Books, etc., covering 865 pages of closely printed matter. Six large maps add greatly to its value, and the text seems to leave no question unanswered that might be asked concerning the religious life of the first century.

One feature of this great history that will commend it to the Christian, is its impartiality and devotion to truth. On controverted questions the author rises superior to theological bias. While apologizing for sprinkling as a mode of baptism, he does not hesitate to declare that "the usual form was immersion," and indeed the whole chapter on church worship and rites is full of sound teaching. Space forbids us entering at greater length upon its features, but we would commend it as one of the books that should be found in every preacher's library.

NEBRASKA STATE MEETING.

The Nebraska Christian Missionary Society held its convention at Lincoln, beginning Oct. 5th, and closing Oct. 9th, and in addition to Bro. Barrow's report, we are requested to give a summary of its proceedings for the Nebraska Brotherhood through your columns.

About the usual number of delegates were present, and took an interested part in its workings, but more than usual was the attendance of our preachers. Only two preachers, F. M. Green, of Ohio and W. A. Morrison, of Kentucky, were with us in the convention. There were some of our grand workers in this State that were not able to be with us. Among them, Brothers Corbin, Sumpter and Rowe, who sent letters that were read before the convention, that gave much pleasure.

Out of the one hundred and eight churches in this State, about seventy-five made report of work, showing that it had been the most active year of all the past, the preachers having done more preaching, with better results. The several congregations had paid their pastors better wages, and giving more money to repair and enlarge their houses than usual, took greater interest in circulating our publications, attending to the work of the churches, and giving to the cause of missions, than any year in our history. During the entire session there was an expressed desire by many to formulate some plan that would enable us to accomplish greater results; but after the officers made their reports, the convention proceeded to reflect the entire State Board, and leave the formation of "plans" to them. My report as Recording Secretary showed that I had collected the following sums:

From 73 Individual Contributors, \$101.47.
33 churches giving as bodies, 412.92.
187 brethren that bought annual membership certificates, 187.00.
8 brethren paying on life membership certificates, 95.00.
Commission on Publications of the Central Book Concern, 24.43.
Total \$920.82.
This does not include what Bro. Barrow collected in the field. The treasurer's report showed that this was paid out to Bro. Barrow and those named in his re-

expenses of the Board only costing the Society \$35.15.

During the session a Ministerial Association was formed, and W. G. Springer, of Beatrice, was elected president; J. W. Ingram, of Omaha, vice-president; James M. Largent, of Dorchester, secretary; R. C. Barrow, of Tecumseh, treasurer. This was for the protection of our churches and ministers, and was the wisest action that has ever been taken by our ministers, both as their own, and the interest of the general cause in this State.

Another grand feature of this Convention was the formation of a State Sunday-school Association, with the desire of employing a Sunday-school Evangelist for half his time. T. A. Parkinson, its secretary, will notify the brotherhood of its workings. I will just say that it is in good hands.

The Prohibitionists were granted one hour to present their opinions as to the work to be done this fall. E. C. Barrow answered this, pledging hearty cooperation of the entire brotherhood, and the preachers present agreed to all speak on that subject the last Lord's day in October, and take up a collection for the circulation of temperance literature.

The churches in the city gave up their pulpits, and at morning and evening they were filled by our ministers, in such a creditable way, that the cause we plead will be greatly benefited by this meeting. Bro. W. A. Morrison, of Kentucky, was with us and delivered an able address; and Bro. F. M. Green, of Ohio, made a feast to the society, and his visit was highly appreciated by all, but his sermons were so appropriate and so ably delivered that all felt strengthened by hearing them. His address on the working of the General Convention was of such a nature, that it not only made warm friends of all, for the General Society, but wonderfully increased the zeal of all present for all mission work.

Before final leave-taking, J. W. Ingram by request talked a few minutes, as only he can talk, which made the most fearful, yet the warmest hearted leave-taking I ever witnessed.

May this year, and the next Convention, be blessed as this was, is the prayer of your brother, N. B. ALLEY, E. S.

RUPTURE.

Since the opening of the Vienna Institute for the cure of Rupture, at 113 Washington avenue, in this city, several thousand ruptured persons applied to us for treatment, many of whom, from long continued truss pressure, were victims of kidney diseases, bowel troubles, back-aches, fevers and many other diseases. In many cases such as that of Mr. Wm. Hubbard, of Hannibal, Mo., the rupture was over thirty inches in circumference. In every case complete relief was given, and the patient enabled to resume his occupation free from danger of a recurrence of the rupture, and the persons themselves, and many of our leading physicians can testify. Reference is to St. Louis, 1011 Cass avenue, ruptured 22 years; M. Kern, 2141 Vineyard street, ruptured 36 years; U. Leehr 1216 N. Market street, 16 years; Geo. Lay, Coronado, 19 years; A. Bunker, 188 Montgomery street, 8 years; J. Eyer, Coronado, 7 years; H. Kotterman, Natural Bridge road and Papin avenue, 14 years; A. Winkler, 929 S. Twenty second street; H. Zaler, 140 E. thirteenth street; Joseph Stark, Carlisle, Ill., 33. Physicians: Dr. J. B. Flanders, 80 Olive street; Dr. Harder, 104 Brooklyn street; Dr. Field, Fourteenth and Locust avenue, and many other prominent physicians. Our treatment does not interfere with one's occupation or habits of life, and is not a surgical operation. Persons can be treated and start home same day. Dr. Smythe's book gives reliable proof of his success, testimonials of persons treated, etc., and is mailed for 10 cents. P. T. SMYTHE, M. D., 1113 Washington Avenue, St. Louis.

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ANNOUNCEMENTS.

THE CHRISTIAN BIBLE LESSONS for November are now ready, and have been sent to all regular subscribers. Those who order by the month should send in their orders early. As we have them stereotyped, we can supply any quantity called for. See rates in advertising columns.

We want to send sample copies of our Sunday-school publications to every Christian Sunday-school in the land. If you are not now taking them, and would like to examine them, send us your address on postal card.

Have you seen our PRIMARY LESSON LEAF? It is prepared expressly for the primary and intermediate classes. It is published quarterly and neatly bound. It is a marvel of cheapness. Three months' lessons for only two cents. See advertisement.

Iowa Missionary Board. D. R. Dungan, President, Davenport, Iowa; H. P. Dyer, Vice President, Kellogg, O. E. Fuller, Treasurer, Des Moines; J. B. Wavter, Recording Secretary, Altoona; J. H. Palster, State Evangelist, Columbus City; A. J. Garrison, State Evangelist, Tiffin. Respectfully submitted. Oskaloosa, Nov. 8. SIMPSON ELLIOTT.

Pleasant Plains, Nov. 10.—A Preacher's Convention for Saugamon county, will be held with the church at Pleasant Plains, to commence on Wednesday evening Nov. 22, and close on Friday evening. It is very desirable that all the preachers in the county and surroundings, should be present. Come, brethren. S. K. SWEETMAN.

ARKANSAS.

Hope, Nov. 6.—In a primary meeting held in Little Rock, on the 18th ult., it was resolved to have a State Meeting, to be held in Little Rock on January 11, 1889. All congregations in the State are requested to send messengers. Bro. J. H. Fillmore, of Cincinnati, is requested to attend. Bro. Garrison, of THE CHRISTIAN-EVANGELIST, and Bro. Errett, of 'The Standard,' are especially requested to attend. All brethren in the surrounding States are invited to attend. H. A. SMITH.

FOR JEFFERSON CITY CHURCH.

Nov. 7.—Mrs. J. R. Biggs, Plattback \$2.00. "Shirley Ely, Oskaloosa, Iowa, 1.00. "Lizzie Ely, Oskaloosa, Iowa, 1.00. "P. Paris Church, Mo., 7.90. "Mrs. Sarah J. Arnold, Plattback, 1.00. J. W. MOUNTJOY. COLUMBIA, MO., NOV. 11, 1888.

Special Call for G. C. M. C.

The last General Convention directed its Acting Board to call upon the churches for two special collections during the year, at such times as they may select. The Board has directed the Secretary to request all the churches to take up a collection for missionary purposes the second Lord's day in December.

We issue this call specially to such churches as have not heretofore contributed to our funds. There are many other churches also, which have not contributed liberally to the general work that should answer this call. The generous churches will doubtless increase their liberal offerings.

We believe there are one thousand churches in the United States which can send us ten dollars, the amount necessary to entitle a church to a representation in the General Convention. We need ten thousand dollars immediately. We have missionaries in Louisiana, Alabama, Kansas, Nebraska, and Wisconsin, to whom payments must be made early in January.

The Board has directed the Secretary to open correspondence with reference to missions in Florida, Mississippi, Montana and Dakota, Kansas and New England. It is their purpose to establish several new missions. Very much will depend on the answer that the brethren give to our calls for funds.

Brothers who have taken life memberships and life directorships will do well to remit the annual installment as early as practicable. Remit to R. Moffett, 715 Logan Ave., Cleveland, or to 180 Elm St., Cincinnati, by money order, draft or registered letter. In behalf of the Board, R. MOFFETT, Cor. Sec. G. C. M. C.

MISSOURI STATE SUNDAY-SCHOOL ASSOCIATION.

The North-Western District of the International Sunday school Convention—embracing the States of Indiana, Michigan, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas and Nebraska, with the Territory of Dakota and Province of Manitoba—will hold its first meeting at Burlington, Iowa, on November 21, 22 and 23, 1888. Missouri will be entitled to thirty-two delegates in the convention. In view of the important relation of this work to the moral and material interests of the Mississippi Valley, it is earnestly hoped that our State will be represented by a full delegation of its leading Sunday-school workers at Burlington. Delegates to this convention should apply to the undersigned, without delay, for certificates. For State Executive Committee. FRED. HAWES, Chairman. KEOKUK, MO.

SUNDAY-SCHOOL PLUDGES

Made at Missouri State Sunday-school Convention at Marshall, for State Sunday-school work in Missouri:

Table with columns: Name, Am't Pledged, Am't Paid. Lists names like Carrollton, Columbia, Nevada, Paris, etc., with amounts.

THE STORY OF AN EARNEST LIFE

A Woman's Adventures in Australia. Two Voyages Around the World. Mrs. Eliza Davies, with a portrait of the Writer. A Well Printed and Bound Volume of 570 Pages. Price, Mail, \$2.00.

Acknowledgment.

I wish to acknowledge the receipt of the following sums for the support of Foreign Missions: FOR THE GENERAL FUND: Church at Macedonia, Ky., \$1.50; Joseph King, Allegheny, Pa., 50c; Geo. D. McGrew, 50c; Mrs. G. Ham, 1.00; J. D. Kenny, 1.00; Church, Allegheny, Pa., 26.70; S. S. 16.00; Bud of Promise, 4.00; S. S. Akron, O., 20.00; Church, Boone Grove, Ind., 12.50; Church (Central), Chicago, Ill., 25.00; Church, Winchester, Ky., 8.00; Church, Eminence, Ky., 10.00; Church at Richmond, Ky., 6.00; W. A. Oldham, Lexington, Ky., 2.00; A. C. Slier, Washington, D. C., 1.00; H. O. Garvin, Irvington, Ind., 25.00; W. K. Pendleton, Bethany, W. Va., 20.00; Church, Lancaster, Ky., 7.00; L. H. Stine, Frankfort, Tenn., 10.00; Church, Indianapolis, Ind., 5.00; Church, Kearney, Mo., 2.40; Church, Ada, O., 3.00; W. C. Paducah, Ky., 5.00; Leslie Hume, 10.00; Church, Ligonier, Ind., 2.00; W. J. New, Louisville, O., 2.00; Church, Canfield, O., 3.25; K. Farr, Morefield, W. Va., 10.00; Church, Grimsbeck, O., 3.25; Church, Hannibal, Mo., 9.25; John Shuckler, Lexington, Ky., 10.00; Church, Washburn, Ind., 7.00; Church, Somerset, Ind., 3.50; S. S. Somerset, Ind., 1.75; Church (Floyd and Chestnut st.) Louisville, Ky., 10.00; Church, Zear, Ind., 6.00; C. P. Williamson, New Albany, Ind., 2.00; Church, Swampscott, Mass., 3.50; Church (Central), St. Louis, Mo., 5.40; Church, Pleasant Hill, Oregon, 17.00.

FOR BENEVOLENT FUND: Miss M. E. Bentley, Philadelphia, Pa., 5.00; S. S. West Park, Va., 7.75; J. J. Tomlinson, Shelbyville, Ind., 20.00; Mrs. Kestner's class, Boone Grove, Ind., 8.00; Atlantic Missionary Fund, Ind., 5.00; Church, class, Middleport, O., 60 cts.; James Skidmore, Charleston, Ill., 1.00; Mrs. Dr. Spears, 1.00; S. S. Franklin, Tenn., 1.00; Church, Blackburn, Mo., 6.50; Church, Joppatowne, Pa., 5.00; Church, Plymouth, Pa., 11.45; S. S. Plymouth, Pa., 9.30; Church, Barnesville, O., 3.00; Mrs. M. J. Kennon, Quaker City, O., 50 cts.; S. E. Wilcox, 10.00; Church, Plevna, Mo., 6.50; S. S. Carbondale, Ill., 3.00.

FOR TURKISH MISSION: Mrs. Mary G. Burnett, Cincinnati, O., 2.00; G. W. Yancy, Louisville, Ky., 2.00; a Lady, Berea, Ky., 5.00; Collected by J. W. A. Casarvey, 52.00; Church (Broadway), Lexington, Ky., 8.00; Church, Nicholasville, Ky., 10.00.

FOR JAWISH MISSION: Mrs. Lavina Parker, Rutland, U., 2.00; Mary Parker, 1.00; William Parker, 2.00. A. MCLEAN, Cor. Sec'y, Cincinnati, O. Box 570.

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Read what Governor St. John says about it: "The State of Kansas, Executive Department, Topeka, Dec. 7, 1881." D. R. Dungan, Davenport, Iowa: "My dear Sir—I have taken occasion on to examine your book, entitled, 'Rum, Ruin, and the Remedy,' and I am heartily endorsing it. It serves to be read by every citizen, and will be accomplished 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, Governor of Kansas.

You will get facts and statistics from it to meet the enemy, but to draw him from his den and strongholds. Send for it now. Price \$1.00. Liberal Agents and clubs. Address CHRISTIAN PUB.

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MONTHLY REPORT OF S. S. EVANGELIST FOR NORTH MISSOURI.

The first of October found us at Cunningham. Here we labored for two weeks. Our work consisted in talking Sunday-school matters, preaching to the members we found, presenting the gospel to the world and raising means to build a house of worship.

We next delivered several sermons and addresses on Sunday-school and Bible teaching topics at Richmond, Mo. A little likemindedness, love for the cause of Christ and the same spirit that guided the life of our Master, might soon make this one of the strongest and most influential congregations we have in the State.

While at Richmond we went with Bro. Aker ten miles out in the country, to Millville, where we preached over Lord's day to a congregation for which he labors. As is true of many of our congregations, they are without a house of worship.

We next spent a week with the Arkadelphia congregation, and in Livingston county. This is a young organization and in the "disease" of Bro. McKeever. Bro. "Mc" had married a wife and could not come to help us.

On Oct. 27-29, we attended the Chariton County Meeting. Here we delivered an address and two sermons. Bro. Mountjoy, of Columbia, and Bro. Allen, of Fulton, rendered most valuable service to the meeting by their wise counsel, excellent addresses and Christlike sermons.

At present we are at Clione, Carroll county. This is a small village of 18 months' growth. It is expecting a railroad in the spring. The railroad is already completed, and running within seven miles of the place. There is no house

of worship here of any kind, but there is talk among our brethren of building. We have about 20 members in the town and vicinity.

The following is a summary of work done and results for the month: Number of sermons and addresses delivered, 42; places visited, 6; additions from all sources, 28; protracted meetings, 2; institutes, 3.

During the winter months my attention will be given to the railroad and larger towns. So write me at once if you wish institutes or other work, that I may give my time to those points where it will accomplish the most good.

Symptoms of a diseased liver. Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm.

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It is no new thing to announce to our readers that many, yes, great multitudes of people, are walking in the road to death. The most of Christians have ceased to become alarmed over this state of things, and in many communities all efforts have ceased to check this fearful death-tide of sin and unrighteousness.

The church of Christ is the light of the world and the salt of the earth. What are the churches doing where sin and ruin prevail in many of our towns and country districts? Almost nothing. Many of these churches are asleep, are in the sleep of death, from which they will never awake unless some one gives them the needed warning before it is too late.

But there is a fault among preachers which needs to be corrected. Many preachers are making great efforts to preach "learned, grand sermons," that they may please the few and themselves. We would not inveigh against studied sermons, sermons over which preachers have spent hours and days in preparing.

The Bible tells of the fearful consequences of sin, that anguish, sorrow and death await the impenitent in the world to come. This being true, ought not the people to know it? If preachers will not preach this, how can they be true to him, who said: "Except ye repent ye shall all likewise perish?"

We know that it will be a sacrifice, in some places, for a preacher to declare God's will to His children, and His gospel, in its purity and simplicity, to sinners. Let a preacher denounce the sins of some churches and he will, in all probability, have to find a new field of labor.

These lines will be read by some who are members of these lifeless churches. To many of such the question will come up, "What can I do?" You can do much, in many ways. You can ask God's help in giving life to the congregation where you belong. You can get yourself right. Then you will be prepared to get some one else right in the church.

Some preacher will say, "I cannot do anything here. What ought I to do?" To such we would say: 1. Burn up all your old sermons and commence anew; feel that to-morrow is, perhaps, your last day in the world, and that sinners are dying without hope, and you will preach Christ to them as you have never done before.

WHAT IS THE NECESSITY OF FAITH? "Whoever is not of faith is sin." Rom. xiv:23. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of all those who diligently seek him." Heb. xi: 5, 6.

From these passages it is clear that any act of ours, no matter how righteous in itself, will not avail with God unless inspired by faith. In other passages we are "justified by faith," Rom. v: 1; "saved by faith," Eph. ii: 8, so that faith is essential to salvation.

II. WHAT IS FAITH? "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi:1.

This word "substance" comes from the prefix "sub", under, and "stare", to stand; so that its literal meaning is, that which stands under. In other words, faith is the ground, or foundation, of our hope and our confidence in things not seen. This is a beautiful definition of faith. Where there is no faith there can be no hope; but where faith is, God and Heaven are as real as if we had seen them.

III. HOW MANY FAITHS DOES GOD REQUIRE? "One Lord, one faith, one baptism." Eph. iv:5.

God requires but one faith. All that has been said in the religious world about "head faith", "heart faith", "gospel faith", "evangelical faith," etc., etc., is senseless jargon and has led to endless disputations. A man cannot very well believe without his head, and if he has faith at all it must be "head faith". Matthew, Mark, Luke and John wrote the gospels. He who believes them has "gospel faith."

IV. WHAT IS THE ONE FAITH? "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts xvi:31.

If we believe that Jesus is the Son of God [we have the one faith which God requires. We do not believe in repentance. Our faith in Jesus leads us to repent. We do not believe in baptism. Baptism is not an object of faith, but a work to do. Our faith in the Lord compels us to be baptized. We do not believe in prayer or hope, but our faith in Christ causes us to pray and inspires us with a joyful hope.

Our faith is not in "election." We believe in Christ and he will help us to make "our calling and election sure." Our faith is not in "the final perseverance of the saints" but it is in the Lord who will help us to persevere unto the end. Our faith is not in "total hereditary depravity", but in him who has taken our feet from the miry clay of sin and planted us upon the Rock of Ages. There is too much faith in dogmas and too little faith in Christ. "He that believeth in me shall never die."

V. WHAT MUST BE THE INTENSITY OF OUR FAITH? "If thou believest with all thine heart thou mayest." Acts viii:37. See also Rom. x:8-10.

God requires more than a cold assent of the mind to the proposition that Jesus is the Son of God. The heart must be enlisted. All the affections of the mind must be brought into sympathy with the Savior. Such a faith will lead us into obedience to all God's requirements. A father once said to his little girl, "Mary what is faith?" "Why," said she, "faith is doing what God tells us to do and ask no questions." Theologians cannot improve upon that. If we have this heart-faith [we will not stumble at God's commands and speak of baptism and other divine institutions as non-essentials; but we will always be ready to ask, "Lord what wilt thou have me do?" and learning] his will, we then like Abraham, will not question his wisdom, but immediately obey. He who has this heart-faith can breathe the prayer of the Savior, "Father, not my will but thine be done."

VI. IS FAITH THE ONLY CONDITION OF SALVATION? "Ye see then how that by works a man is justified, and not by faith only." Jas. ii:24.

Here again the human creeds are opposed to the Bible. Orthodoxy makes one condition of justification while the Bible predicates it upon "knowledge," Is. liii:11; "Faith", Rom. v:1; "Hope", Rom. viii:24;

"Grace," Eph. ii:8; "Blood," Rom. v:9; "Confession", Rom. x:10; "Baptism", 1 Peter iii:21, etc., etc. "To obey is better than sacrifice and to hearken than the fat of rams." Obedience is as necessary as faith.

VII. WHAT BLESSINGS FOLLOW FAITH? a—Justification. Rom. v:1. b—Peace with God. Ibid. c—Access to God's favor. Rom. v:2. d—Hope of the glory of God. Ibid. e—Freedom from fear. Heb. xi:27. f—Joy in death. Acts vii: 55.

Jesus said: "As thy faith is so be it unto thee." The need of the hour is a stalwart faith in God. Mountains of sin and superstition are on every hand and God's word is the fulcrum, and faith is the lever that must remove them and cast them into the sea of oblivion. Lord increase our faith.

VIII.—HOW MAY WE OBTAIN FAITH? "These are written that ye might believe that Jesus is the Christ the Son of God." John xx:31.

"So then faith comes by hearing the word of God." Rom. x:17.

God has given us many infallible proofs in his word, and if we will diligently search the Scriptures we may all obtain the faith that saves. He asks not a blind faith, but desires to be able to give to every one that asks of us a reason for the hope that is within us. E.

THE FUTURE LIFE—THE DARK SIDE.

J. H. WRIGHT.

Sin exists. It must have punishment. Is punished in this life or in the life to come.

Human observation and reason teach us:

1. Sin must meet with punishment. Violated law must have its penalty. The wrong-doer must meet his just deserts. This general principle is found true in parental and civil government, and why not in the Divine? We look upon penalty as just in these and in physical relations, and why not in reference to moral law?

2. The suffering which comes to us in this life is not the just measure of our wrong-doing. Innocency suffers physical pain fully as frequently and severely as guilt. The stings of conscience, the agony of remorse, come more terribly to the tyro in sin than to the hardened criminal. The penalty of sin is not meted to us in this life.

3. Justice, if ever meted, must be in the life to come. Not far from the true light was the Fagan philosopher when he reasoned: "If there be a God, he is a just God. If there be a just God then will sin be punished in another existence, for sin too often goes unpunished in this."

The Bible assures us:

1. There is punishment for the wicked after death. So teaches the Savior (Luke xii:45) when he urges his disciples to fear not man whose greatest power lay in the infliction of physical death, but rather fear him who, after death, had power to cast the soul into hell. Reason as we will, of present suffering for sin, the Savior assures us there will be punishment for sin beyond this life.

2. It begins at once after death. So teaches the Savior (Luke xvi:25) in his parable of the rich man and Lazarus. From the same lips whence flowed loving words of tender consolation to sorrowing hearts comes this awful announcement. It cannot be gainsayed.

3. This of brief duration comparatively, for Hades, the unseen, the abode of suffering souls for a time will itself be swallowed up (Rev. xx:14).

4. This to be followed by a general judgment, the penalty of which, to the disobedient will be severe and eternal.

Such are the awful lessons coming to us concerning the fate of the disobedient who refuse a Father's love and a Savior's intercession.

To escape these truths men argue:

1. There will be no resurrection of the dead. A missionary in a heathen land taught the wonderful truth of the resurrection. At first his listener, a barbaric chief seemed delighted. "Shall I live again? Shall my father? My ancestry?" he rapidly asked, and was pleased to know they should. "But shall the enemies I and my ancestry have slain rise too?" Learning they, too, would live again, he cried, "How terrible!" And so while hopeful hearts are rejoicing in the glorious promise of the resurrection of the dead, others realizing how terrible it must be to rise to meet a just God, seek to banish the thought and says "There is no God—there will be no resurrection from the dead." Alas! no such escape is possible. Revelation tells us we shall all live again.

2. That the Scriptures are not infallible, that they are uninspired. But who shall tell us what portion, if not all, is inspired? What shall be our canon of inspiration? Shall we accept the promise and not the warning? Shall we listen to the Savior when he speaks of heaven and not when he speaks of hell? No; as we would cling to promises of future joy so must we heed the warning, to the disobedient. All He utters, all He endorses we must accept, and that includes all scripture.

3. Many have urged universalism in some place. They speak of sin as punished in this life, or as of but limited duration in the life to come. But neither of these can bear the light of Bible criticism. They are not in harmony with Jesus' words.

4. Still others have urged conditional immortality—only the righteous will be immortal. To them it has seemed that man is not immortal, and hence must not live forever. Theories various and conflicting run out hither and thither from this basic idea. But from the lips of Jesus falls the assurance that all shall rise, all shall be judged and all shall be eternally rewarded or punished.

These theories and others, I take it, spring up in the mind to rid itself of the awful thought of future penalty for disobedience here. It is a fearful thing to fall thus into the hands of the living God.

But still it stands:

1. That Christ and his apostles warned men of penalty for sin in the life to come.

2. And in view of this they call men to repentance.

3. And to us comes the necessity of accepting this doctrine or rejecting Christ, his apostles and the Bible. Be it ours to joyfully accept a proffered happiness and shun the doom which awaits the finally disobedient. Let us remember the dignity of divine law, and honor it by hearty, most reverent obedience, and then to us will dawn the future life, revealing to us its bright side.

WHEREIN WE HAVE MADE A MISTAKE.

BY R. L. LOTZ.

While I was at Lawrence attending the Sunday-school Convention I was struck with two things viz: The absence of members of the Christian Church—second, the impossibility of finding any who knew of persons in the city who were members. I asked myself, Why is this?

I think there used to be a congregation at Lawrence, and we had as good an opportunity to build up as any other church. I believe it is a lack of determination to make ourselves known and a willingness to ask favors of other people. We have, for some reason, secluded ourselves from everybody, giving as an excuse that we are right and others are wrong—and if we show a willingness to come out and take part in any of the works of the churches, we thereby say to them and others that we recognize them as right. We have said to ourselves—and shown to others by our actions that we have the truth and they error—but we for that reason will not have anything to do with them lest our truth destroy their error. Now brethren is this the part of wise men? If we have the truth why hide it under a bushel—if we have not, why not hunt for it? Is error too powerful for truth? Can we lose anything in the conflict? Men will never come over to us unless they know something about our position. We have remained from conventions and union gatherings and left them to build themselves up in their present faith, strengthened by zeal and encouraged by reports of what they have been doing. In their talks they say nothing about us as having done anything—and we complain of them for not mentioning us when speaking of the churches—when in fact we are to blame. If we will come out from our seclusion, and stand forth as a live, active, aggressive body, willing, ready and able to do our part in the work of the Sunday-school and other religious works, we will be able to accomplish much more. If every Sunday-school worker, who can, will attend the Sunday-school conventions in the township and counties and then go up to the State conventions full of Sunday-school work and clear thoughts, and when opportunity offers, get up and express them in a clear earnest manner and be ready for any kind of work, we will see a change in the matter of recognition. I hope there will be more work done in this direction in the future than in the past. Let us never lose an opportunity of doing good, and getting our plea before the people. We must present our own plea, no one will do it for us. If the people will not come to us, we should go to them.

Once more: In matters of church building, what do we find? We find Methodist churches in nearly every town and in many parts of the country. Who built them? The people. Were they especially anxious to have Methodist churches? No; they wanted a church in the neighborhood, and the Methodists made the first move, and they got the church, while, sometimes there were more of our members than Methodists. The outsiders build more than their part, and the Methodist people get the church and will claim it to the end; and who has a right to complain? Now, let our brethren wake up, and where they are alive, and that means even two or three, go right to work to build up a church; the people will help. Let each preacher in the State of Kansas determine to build at least one church in the next year, and go to work and do it. The people will help, on the general principle that God and the people help those who help themselves. Let us be aggressive in work as well as in preaching and complaining, and put our hands to the plow, keep going, and we will find that we can till a much larger field than we have been tilling. Let us be like Brother Walter Scott was some years ago when he went into a certain neighborhood to hold a protracted meeting. He began immediately to make a dam across a small running stream near the school-house. Some one asked him what he was doing. He said, "I am going to baptize some folks here." When asked who they were, he told them that they were going to confess Christ during the meeting which was to commence that evening, and he proved to be right. So we ought to decide on a work that will become permanent, and go to work in earnest, with a determination to succeed, and success will certainly come. Let us then, with more confidence in God and the truth, push our plea further from home and be more sociable and less exclusive, and we will accomplish more in the next year than ever before.

P. S. Some of us have gotten a missionary box and have decided to put something in it every week for the next year, for some mission or church fund, or some work of the church. Will not every member of the church in Kansas do the same? Let us try it. If we will do so we will have plenty of money. A penny a week will give us thousands of dollars. Come, brethren, let us do much this year. EMPORIA, KANSAS, Oct. 19, 1882.

LESSONS FROM THE GENERAL CONVENTION.

BY A. P. COBB.

While attending the sessions of the above named body, I was deeply impressed with many significant facts, among which the following may be worthy of mention:

1. We have grown to be a great people. Whether we accept the estimate suggested at the Convention, (700,000) or more modest number usually given, we are in either case a great people. We can no longer urge our feebleness as an excuse for work undone.

2. The church, there represented, is an intelligent body. In no assembly of equal size have I found more men of marked ability. This applies both to those of mature years and established reputation, and to the many noble young men who are just girding up their loins for the long race before them.

3. We are a wealthy people, rapidly developing in resources. There are many among us who already estimate their wealth by hundred thousands. The self-denial and diligence of one generation have laid the foundation on which its children are building.

4. We are becoming a liberal people. The indications of this are numerous and significant. Already some are making liberal bequests to our religious institutions and societies, while others, still wiser, are unwilling to wait until after death to begin doing good. A new era is dawning. To raise a certain amount, less "begging" than formerly is required, the money itself being more cheerfully given.

5. We are becoming a missionary people. Too great importance cannot be attached to this, for if our church were not becoming missionary it would soon die.

Of the six great religions which the world has seen, three are dead or dying. These three are Judaism, Brahmanism and Zoroastrianism. They are all anti-missionary religions! Buddhism, Mohammedanism and Christianity are the living religions, and are all missionary in their character.

Is this accidental? No. The greatest living Ori-

alist, Max Muller, declares that this classification is not accidental, but "rests on what is the very heart-blood in every system of faith." Between these three missionary religions, he tells us, the religious battle of the future, the holy war of mankind, will have to be fought. Then, as if speaking to a class of small philosophers among us, he asks: "What, then, is the use of missionaries? Why should we spend millions on foreign missions when there are children in our cities who are allowed to grow up in ignorance? Why should we deprive ourselves of the noblest, boldest, most ardent and devoted spirits and send them into the wilderness, while so many laborers are wanted in the vineyard at home?" After noticing the direct effects of missions, Muller adds: "Even now, missionary work unites both at home and abroad, those who are widely separated by the barriers of theological sects."

These are noble words, suggestive of the double blessing in missionary work! Thank God! we are catching the missionary spirit. With Norton and Wharton in India, probably, by this time, and the brave workers in England, Turkey and elsewhere, a great work will be done. But already God is opening the way into Mississippi and the great and rapidly developing West.

6. Our people are beginning to acknowledge their stewardship under God. He is blessing them with wealth; therefore, a portion must be set apart to bless others. This thought was prominent in the Convention, especially in the touching speeches of some who gave liberally of their means.

7. Our people are growing in their faith in God's promises. "Give and it shall be given unto you; good measure, pressed down and running over shall men give into your bosoms." While in Lexington, a touching illustration of this came under my notice. A brother who had lost \$250,000, by the war, moved into a southern city with just \$100 to begin life with. In answer to an appeal for money to send an evangelist into the field, he gave the entire amount; literally all he had. He is now worth a million dollars. He believes that what he gives will be repaid. Last year this same brother paid an evangelist \$300 for six months' work, which resulted in 125 conversions and the collecting of \$1,184.75! This year he offers to send a man into his native State and pay his entire salary. After all, there is much truth in the old proverb: "If you want to ment, lend; if you want to sorrow, borrow; if you want to have, save; if you want to live, give."

May God lift up our hearts to the plane of his love, that we may do more and more for his glory!

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 St., Chicago, Ill. 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 thereby.

We keep a good supply of books in both 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. We will supply you with any book in the market, though we deal mainly in Christian Publications.

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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.

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 those who agencies, address either the St. Louis or Chicago office.

Eleven missionaries have recently left England to join the Livingstone mission in Central Africa, which already has two dozen laborers employed.

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We will also send, on trial, till Jan., 1883, to new subscribers for 25 cents each. Let the names come early.

"TALMAGHAN THEOLOGY."

The above is the title of the lecture delivered in St. Louis last Sunday afternoon by Col. R. G. Ingersoll.

The lecturer presented Christianity in the light of the "Process," and the "Predestination" and "Foreordination" theories. He put John Calvin and such men in heaven, and Shakespeare and his class in hell, according to this doctrine—this Christianity.

There is a vast difference between Christianity and what he regards as Christianity. The old Calvinistic view of God and his dealings with man are far from being what the Bible teaches.

This view of the Bible teaching, of the redemptive name, has caused many to reject Christ. As we look at it, we see two distinct results growing out of it: Infidelity, as mentioned above. It may seem unwise to some to charge infidelity to the teaching of John Calvin and those who have patterned after him; but we can say what we believe.

Universalism. One extreme always begets another. The rigid of the Calvinistic decrees, with their literal and brimstone, and still to hold on to Christ, until salvation became reasonable to many, and these were the avowed Universalists.

The above we offer no apology for Ingersoll's infidelity. We give some of the causes, as we see them, which helped him to be an infidel.

Ingersoll will continue to lecture against Christianity as long as he can be paid for it; and we presume will live and die an enemy of Christ, and finally go to hell; but Christianity will go on and survive it.

Christ will continue his work of salvation. All who are willing to come to Christ can yet be saved. The Savior of the world, and Christianity is a friend of man. Ingersoll is not a friend of God, though he claims to be; but Christ is. Ingersoll is a friend to himself and his pocket-book.

NATIONAL THANKSGIVING.

One week from to-day is the time designated by our President and Governors for our national thanksgiving. On that day the people of the United States are requested to meet at their usual places of worship, and join in this service.

We need a day of humiliation as well as a day of thanksgiving, when we can confess our national sins before God as well as to thank him for his goodness towards us. We are guilty of great sins which are open unto heaven and earth, which bring upon us untold suffering and shame.

Through the past year God has abundantly blessed us in many ways. Peace has prevailed throughout our borders and prosperity has been enjoyed generally throughout our country. Our harvests have been abundant, bounteous, with few exceptions, and our people have an abundance.

There is one danger we have to encounter in these annual convocations, which ought to be well guarded. The tendency, in all such gatherings, is to make a show of them and to leave out the real thanksgiving.

IN KANSAS.

We send a few lines this week from the broad prairies of north-eastern Kansas, and pencil down some of these thoughts while gliding along in elegant coaches over what but a few years since were the wilds of the West, but now covered with ripened cornfields, and dotted with young and growing villages, towns and cities.

We found an earnest and devoted band of brethren at St. Joseph, under Bro. Goode's wise leadership, is moving on in the even tenor of its way, doing its work, and enjoying a reasonable amount of success.

or what, otherwise, would have been a dreary and impatient waiting at the depot, for our evening train.

We were pleased to learn that the church at St. Joseph, under Bro. Goode's wise leadership, is moving on in the even tenor of its way, doing its work, and enjoying a reasonable amount of success.

At half past six in the evening, being the seventh day of the week, we left St. Joe on a freight train with a caboose attached. It pursued its way leisurely at the rate of about ten miles an hour, with frequent prolonged stops, and brought us to our destination about midnight.

There is a wonderful amount of anxiety and responsibility attaching to the work of building a house of worship in a new and growing town, where the present ability is small and the future possibilities of the place are large.

After the rendering of a beautiful anthem by some trained singers, reading of the Scriptures by Bro. Kelsey, prayer by Bro. Parker, a song by the whole congregation and announcements for the day by Bro. Pierce, the resident preacher, the writer delivered a discourse designed to awaken the spirit of liberality in giving, and appealed to the audience for aid in lifting the indebtedness, after Prof. Reid, of the Normal, had read a statement of the building committee, showing the financial status.

"Praise God from whom all blessings flow."

After which Bro. Redland led us in earnest prayer. With this burden off all minds and hearts, we then preached again, on the necessity and nature of the religious movement we are urging.

We found an earnest and devoted band of brethren at

Morrill, and with an excellent house of worship, 32x50 feet, well built and neatly finished, and no incumbrance on it, we have a right to expect a prosperous future for it. And especially in view of another fact of interest which we must not fail to mention: an excellent Normal School with new and handsome building two-stories high and fitted up with chapel, class-rooms, etc., and a well trained corps of teachers, and the school in successful operation.

The brethren in Kansas ought to foster this young institution. It began its first session in September last and has already an encouraging patronage—and a fine class of students.

The whole of North-eastern Kansas, so far as we have seen it, is a delightful country. The soil is exceedingly fertile, and the prairies are beautifully undulating. It is settled up by an intelligent, moral and enterprising class of people.

Leaving Morrill on Tuesday noon we came to Hiawatha, and thence, on the Missouri Pacific to Atchison, through a most charming country, where young towns are springing into existence, and the new, unpainted buildings tell of the rapid settlement of these western plains.

These lines we write from Atchison, where we are the guest of Bro. Haynes. We preach to-night here and leave at 10 p. m., for Wichita, Eldorado and Leon, at the latter of which we are to "dedicate" another new church building on next Lord's day.

OUR SUNDAY SCHOOL PAPERS.

Under "Publishers' Column" will be found a list of our Sunday-school papers, to which we invite the attention of our readers, and especially our Sunday-school workers and teachers.

These papers are all ably edited and well printed, and cannot fail to please those who are judges of what is good. They are just what all our Sunday-schools need.

Then the price is so low. The Teacher only 60 cents a year; the Little Sower, eight pages every week, only 45 cents a year.

The Sunday-school Evangelist, a large four-page paper has been reduced in price from 45 cents to 35 cents, as an experiment. Considering its size and the matter it contains we have seen nothing to compare with it in price.

Then we have a paper for the Little Ones which

school to get it. It will be a source of real profit and real pleasure to them. It costs a mere trifle. Any good Sunday-school teacher can keep the "Infant Class" supplied with this paper with the pennies the little ones will bring to Sunday-school.

The Lesson Leaf is a gem. It is not filled with trash, but such matter as will benefit both scholar and teacher. The price is very low, so that any school can get it.

Now is a good time to subscribe for these papers, and we thus place the matter before our Sunday-schools. Sample copies will be sent free to any Sunday-school wanting to examine them for the purpose of introducing them.

PEN AND SCISSORS.

We are pleased to notice this discriminating remark in the Sunday-School Times:

In the new Revision, "faith" is omitted from the "fruits of the Spirit" (Gal. v. 22, 23). This omission is, of course, because the word was not in the original text.

The presence of "faith" in the foregoing passage has been a little puzzling to those who apprehend the relation between faith and the reception of the Spirit, but the Revised version removes the difficulty by removing the word.

There is wisdom in the suggestion of Dr. Chamberlain, speaking of whole villages in India coming over to Christianity, when he says:

"There is a tremendous upheaval going on all through India at the present time, and I fear that Hinduism is going to fall to pieces before the Church of Christ is ready to seize the fragments of the ruins and build up the temple of the Lord."

Herein is furnished a strong reason why Christian people should push forward the work of evangelizing the nations with all possible speed. The old religions are dying, and it would be sad to see the heathen world exchange its idolatry for irreligion instead of Christianity.

A statement having been made that the adoption of the prohibitory amendment had greatly retarded immigration in Kansas, Governor St. John addressed an inquiry to land commissioner Johnson, of the Atchison, Topeka and Santa Fe Railroad, to which the following response was made:

"DEAR SIR: In answer to your request in reference to the amount of land the Atchison, Topeka and Santa Fe Railroad Company have sold this year as compared with former years, we would say that in the ten months of this year we have sold more land than we did in the two years previous put together and with the exception of the years of 1874 and 1875, more than we sold since our lands have been steadily increasing month by month, until at the present date our business is unprecedented in the history of this department.

This is a sufficient refutation of the arguments of those who affect to believe that prohibition is going to seriously injure the material prosperity of any State. The contrary is seen to be the result in Kansas.

The defeat of St. John for Governor in the recent election in Kansas, is being used, naturally enough, by the whisky men, as proof that the people of Kansas are getting tired already of prohibition. But this inference is wholly unjustified by the facts in the case.

For right is right, since God is God, And right the day must win. To do abt would be diabolically, To falter would be sin.

The following incident from the Christian Commonwealth, London, has its moral which we presume our readers will be able to see, without our pointing it out: A BELIEVER IN ELECTION.—A man of color who had received the gospel became a preacher amongst his brethren. He was addressed on one occasion by his master in these words:—"Art thou not near that you have become a preacher, Sam, and that you believe in Election?" "Well, yas, sah, I believe that truth is clearly revealed in the Word of God, sah."

pose you do not think that I am one of the elect," said the master quietly. The sable preacher gave an answer worth quoting. Sam knew that his master was given to the pursuit of pleasure, money, and the service of sin. Very quietly he replied, "Well, massa, I am not sure about dat; dis I know—I never know an election where dar was no candidate."

Many wise people have supposed that Ireland's trouble has been largely the result of its Romish religion, with its ignorance and superstition; but the Catholic Progress of Ireland, holds a very different opinion, as will be seen from the following:

"The woes of Ireland are all due to one single cause—the existence of Protestantism in Ire and. The remedy could only be found in the removal of that which caused the evil, which still continues. Why were the Irish not content? Because being Irish and Catholic they are governed by a public opinion which is English and Protestant. Unless Ireland is governed as a Catholic nation and full scope given to the development of the Catholic Church in Ireland by appropriating to the Catholic religion the funds given to religion, a recurrence of such events as are now taking place cannot be prevented. Would that every Protestant meeting-house were swept from the land. Then would Ireland recover herself, and outrages would be unknown, for there would be no admixture of misbelievers with her champions."

That indicates, very clearly, what would become of Protestants and "Protestant meeting houses," if the Romish idea prevailed in this country and held the scepter of power. But thank God it does not and will not.

TEMPERANCE NOTES.

Returns of the vote in the Arkansas election on the liquor question have been received by the Secretary of State from all but one small county, as follows: For license, 78,889; against license, 45,041. Only twelve out of seventy-four counties voted against license.

Recently in a liquor trial at Cleveland, Mr. Foran, member of Congress elect, was the advocate of the liquor interest. He objected peremptorily to a Mr. Benton as a juror. After court adjourned Mr. Foran stepped up to Mr. Benton, and said, in all seriousness, "The reason why I challenged you was because I saw you have a New Testament!" "Yes," said the judge, "you thought he was too good a man to answer your purpose." Comment is needless.

The Monitor Journal of Indianapolis says that "there were shipped into the counties of Morgan and Brown, in this State, within the week before election one hundred and thirty-eight barrels and several hundred half-gallon whisky jugs. A short time ago a wholesale liquor dealer of this city told the editor of this paper that the whisky men would defeat Judge Coffey, the submission candidate in the district, composed of Monroe, Brown, and Bartholomew." Such methods ought to open the eyes of decent men.

Mayor Stowell of Milwaukee has closed every concert-saloon and dance-hall in the city, and recommends the passage of an ordinance forbidding the combination of amusement with liquor-selling as a means of increasing the latter, also requiring the closing of all saloons at a certain hour of the night, and increasing the rate of saloon-licenses as a means of diminishing the number of disreputable saloons and of increasing the revenue. He will be rebuked for his presumption at the next election by a combination of the wicked.

The N. Y. Evening Post, a paper by no means friendly to prohibition, says:

A striking contrast, showing the effect on municipal expenditure of the sale of intoxicating liquors, is made by comparing the ex. penditure of two towns not far from equal in population—Vieland, in New Jersey, where the sale of liquors is actually as well as legally prohibited, and Yonkers, N. Y., which has 145 licensed drinking places and seventy ships where liquor is sold contrary to law. Vieland has about 12,000 inhabitants and Yonkers, less than 13,000. Yonkers spends on its police \$37,000; the police duties of Vieland are performed by one constable at the annual expense of \$75. Yonkers has a police judge with a salary of \$4,000 and a clerk who is paid \$800; Vieland has no police court and needs none. The paupers of Yonkers cost the town \$12,000; Vieland has a corresponding expense of \$400. Altogether these articles of expense cost in Yonkers \$53,800, in Vieland \$475. Making proportionate allowance for the difference in population, the government of Yonkers, so far as these expenses are concerned, costs more than ninety times as much as that of Vieland.

A dispatch from Logansport, dated Oct. 16th says:

A circular and a notice issued to-day by Superintendent Watts, of the Pan-Handle Road, are of unusual interest to rail road men here. The notice declares that any employe of the Pan-Handle Road who frequents a saloon or gambling-house, either while on or off duty, will be promptly dismissed from the service of the company. This order shuts off the liquid nourishment of not less than 800 men, and the air is laden with growls of dissatisfaction. The latter order, if carried out, will prove a heavy blow to the saloon men here, and as a consequence, they are bulging over with indignation at the blow thus given to personal liberty.

The railroad companies generally are adopting prohibition. The Pullman Car Company has built a city of 10,000 inhabitants and refuses to suffer liquor to be

ADDRESS.

By the President of the C. W. B. M. of Illinois. Published by Request of the Convention.

CONCLUDED.

Among the freedmen of our land there is afield that is wide and extensive, and badly in need of cultivation. Here we see a race of people living in the midst of the highest civilization the earth affords, yet debased by long years of servitude and oppression; kept in ignorance by laws enacted in the boasted land of freedom and enlightened progress; invested now with the rights and privileges of American citizens, yet wholly unprepared to discharge intelligently, the duties imposed by the possession of those rights. Surely duty, humanity, and the well being of our commonwealth, demand that we shall make an earnest effort to aid and elevate them. Five millions of freedmen in their helplessness and degradation, are calling to us for help. Shall we turn a deaf ear to their cries and still claim to be followers of the compassionate Master? No cry for succor came unheeded to his ears, and the weakest and humblest seemed to receive his especial care. Shall we not imitate his example?

The emigrants of all lands furnish another field. What can we do for the teeming millions pouring into our land from all the countries of Europe? It is said that three hundred thousand have sometimes arrived in New York in a single month, and it is estimated that three-fourths of all these emigrants are paupers. Many of them are criminals. Only a small proportion of them have come with the intention of establishing homes and becoming law-abiding citizens of the United States. We cannot ignore their coming. This vast flood of emigration sweeping over our country cannot fail to produce an effect. Is there not much to fear from this flood-tide of infidelity, intemperance, ignorance, Catholicism and criminality? Shall we meet it with indifference and allow our boasted civilization and Christian culture, our free institutions, and the cherished customs and traditions of our fathers, to be swept away? Or shall we allow it to arouse us to action, and in our efforts to bless them ourselves? The field is large and difficult to cultivate; insurmountable difficulties seem to obstruct the way; but when we earnestly desire to enter, God will remove them and point the way. We serve not a bankrupt king; we need not fear to devise great things. We have been very slow in carrying the gospel to foreign lands. It looks as if God had become impatient with our sluggishness and indifference, and had sent this vast horde here to be Christianized; sent them here that we might be forced to look upon their degradation and realize how great is the need for Christian work, and how absolute is the demand for earnest, vigorous effort, if we would effect the moral uplifting and regeneration of the world.

These are glimpses of the fields awaiting us in the most favored land upon the earth—the birthplace of religious liberty; the land where the growth and extension of religious influences is more favored by surroundings, and less retarded by opposing circumstances than in any other. Will the work appear discouragingly great if we take a brief survey of foreign fields? It is impossible for us to comprehend the utterly miserable condition of the far away heathen lands that are sitting, as a Bible writer says of them, in heathen darkness. This expression of the inspired writer vividly portrays the condition of a large majority of the human race. Sitting in darkness; making no effort to reach the light; crushed by the weight of the cruel chains that bind them; hopeless and helpless in their misery. We who know the joy and peace of resting in God, can only faintly realize the meaning of those terrible words, "without God and without hope." Let us for a moment put ourselves in their places that we may bestow upon them at least some small degree of the compassionate sympathy to which they are entitled. Let us recall for a moment the graphic description that Paul has given of them in the Roman letter. Let us try to imagine what our feelings would be with all of our noblest aspirations, our purest emotions, and our longings for something higher and better than we have yet attained, crushed out, and all the darker and baser elements of our natures brought prominently forward. Let us imagine ourselves in this condition, with no hope of better things in this life, and no knowledge of the life beyond. And this is the actual condition of 1,615,723,600 of the human race—a number as entirely beyond our comprehension as infinity itself. That this great fact may be brought more nearly within the range of our comprehension, let us hear some statements in regard to the heathen world. In Bro. Albert Norton's tract entitled, "Missions to the Heathen," we find the following: "India, with its 252,000,000 of human be-

One district with a population of more than three millions of souls, has not a Christian laborer of any description." Think of New York City without a single good influence at work within it; what would it soon become? Yet New York has enjoyed the light of the gospel from its foundation, and scores and thousands of good influences are operating there. This one district in India has a population greater than that of New York, and for untold centuries has been in darkness, with no ray of purifying truth penetrating the thick darkness of moral corruption and depravity. And this is but one of numerous similar districts in India, and India forms comparatively but a small part of Asia. In a work published by J. Hudson Taylor, in 1865, occurs the following statement: "In eleven provinces of China, containing one hundred and ninety-seven and one-half millions of our fellow creatures, not one Protestant missionary is laboring. Add to them the 185 millions beyond the reach of the gospel in the seven other provinces, and we have an aggregate exceeding 380 millions, absolutely without those tidings which the Savior so long ago commanded to be carried to every creature." It is true that Christian teachers have gone to those regions since the publication of that book, but the work that has been done is scarce a drop in the ocean, and these statistics are still, doubtless, at least approximately accurate and reliable. In other parts of Asia the population is equally numerous and a like destitution of Christian teachers prevails. There are many millions more who have never heard the gospel. "Many hundreds of their languages have in them no words for the love and mercy of God, no term for the Savior." In Polynesia and the Polar regions, are several millions more to whom the glad tidings have never been proclaimed.

What a weight of responsibility rests upon us who are living in the full light and enjoyment of gospel truth! In view of the Master's command to preach the gospel "to every creature," how appallingly great is the task before us! Shall we shrink back and say, "The work is too great; it cannot be done; there is no use in trying?" To do this, would be to desert the ranks of the noble army following the leadership of Him who knows no failure, and abandon ourselves to inglorious defeat and destruction. To do this would be to place ourselves among the enemies of Christ, and to declare ourselves towards and foes. If we cherish not his spirit we are not his. He was the great living exemplification of the missionary spirit, giving himself with all of his powers and energies, and life itself to the work of disseminating the knowledge of God's love.

But there is no cause for discouragement. The work seems almost infinitely great, but our resources are boundless and inexhaustible. The work will not fail. Every knee shall bow in submission to our great King; every tongue shall confess him. The great army of Prince Immanuel is marching on to certain victory. But we may well fear lest we shall have no share in the final rejoicing in the great day of victory. God has placed the needed instrumentalities in our hands, promising to be a source of never-failing strength and help to us. We may be indifferent, or faint-hearted, or rebellious, and leave our part of the work undone; but the fault and the everlasting shame will be ours, and God's glorious plans will be accomplished without us. Shall we not rejoice that he permits us to be co-workers with him, and follow boldly and trustingly where he leads? One of our resources is the sure promise of God. "Go! lo, I am with you always." As we look back over the history of missions, the hand of God is plainly visible, molding and directing the work, preparing the world for missions, removing obstacles that were too great for human strength, and carrying the work steadily forward in the face of seemingly insurmountable difficulties. In many instances he has made "even the wrath of man to praise him," and utilized instrumentalities employed for widely different purposes. The whole history of mission work in West Africa may be traced to the divine over-rulings of slavery and warfare. So slavery and the slave trade led to missionary efforts in the West India Islands. "At one time it seemed that there was no agency potent enough to bear the glad tidings over the vast frozen plains of British America. The faithful Moravians had planted the coast with stations, but they had not the wealth, nor the power and organization which could master so great a field. But in the fur-trade God furnished the vehicle. Enterprise and the greed of wealth were subsidized, and where the Hudson Bay Company sent its dog-sledges and established its stations, there the missionaries followed with their holier vocation."

We are not left alone to follow the leadings of human wisdom in the great work of undermining heathenism and reclaiming the world to God. Divine wisdom and

Let us do our duty; God will work out a glorious consummation.

Another source of strength to us is the record of wonderful results already achieved. A century ago foreign missions had scarcely been thought of; now 3,800 Christian workers are giving their lives to work in foreign fields. These are cheerfully sustained by the army of willing workers at home. Actual experiment has proved that the gospel is able to elevate and heal the most degraded heathen. Nations have been Christianized; islands, that a few short years ago, were populated with cannibals, are now centers of Christian influence, sending missionaries to those who are yet in the miserable bondage from which they have been rescued. It is true that two-thirds of the human race are yet in heathen darkness, but the results achieved by missionary laborers during the single century of their work, are far beyond the highest anticipations of the most sanguine. We have the sure word of God, confirmed by all past experience, and based on the very nature of religion for expecting success.

Another source of encouragement is to be found in the superior training received by the youth of our land. The general diffusion of knowledge cannot fail to exert an important salutary influence upon the growth and extension of religious forces throughout the world. Never in the history of the race did the subject of education command such universal attention as it is now receiving in all civilized lands. And yet it is true that in all permanent progress in civilization, Christian teaching and influence have borne a prominent part. It is a fact worthy of notice that the increase of religious forces through the influence of Christian teaching, is not in an arithmetical but a geometrical ratio. One teacher influences numbers of others, each of whom becomes in turn a radiating center of truth and good. There can be no adequate estimate placed upon the value of the faithful, energetic, successful teacher's work. The prevalence of Christian education has given us multitudes of devoted young men and women in our churches, who need only to be aroused in regard to duty to the foreign field, and they will gladly respond to the Macedonian cries saluting their ears from the lands beyond the seas.

In our Sunday-school and children's missionary societies, an army of systematic givers are being trained who will soon come forward to influential positions at home and missionary labors abroad. Let us be faithful in teaching and training the children now, and in the future there will be no lack of workers and givers.

Another source from which we, as workers in this grand missionary movement among women, have a right to expect help, is our pastors and preaching brethren generally. Some of them have nobly aided and encouraged our efforts; but there are many whose actions indicate that they do not appreciate the importance of this movement. They do not yet perceive that there are in it possibilities of growth and development that nothing shall be able to destroy. They do not realize that it is vain and useless to oppose any movement that has behind it the hearts of Christian women. Nor do they realize how greatly their own labors would be lightened and the good of the cause generally be promoted, if only they would encourage the sisters who desire to labor in this way. Three-fourths of the members of most of our congregations are women. Would it not promote the efficiency of the church to have them heartily engaged in an effort to give to others a knowledge of the truth that has blessed and elevated them? Would it not be wiser to encourage them in this than to leave them to face the perils that attend a life of indolence and inactivity? Is it feared that the missionary box will lessen our contributions to other good and necessary causes? The fear is groundless. In this missionary work our hearts undergo a process of enlargement; our sympathies take a wider scope, and we learn to take pleasure in sacrifices where once earnest pleading was necessary to call out even small donations. Last year a test of this matter was made in a Methodist conference. An examination was made of the financial records of churches that had contributed most liberally to the support of missions, and it was found that their contributions for home work, ministers' salaries, and other necessary expenditures had also increased, and far exceeded those of congregations who were more indifferent to the claims of foreign work: There need be no fear of a decline in home work. If any of our preaching brethren are present who heretofore have opposed or been indifferent to missionary organization among the women of their congregations, will they not in the future prayerfully heed the inspired injunction to "help those women who labor in the gospel?" Will you not when you return home make an effort to interest the sisters of your congregations in this matter?

One other source of strength must receive mention. We must not forget the prevailing potency of prayer. The weapons of our warfare are all spiritual and mighty for the overthrow of the strongholds of error. But in this grand mission work none is more potent than prayer—prayers from the senders and the sent—appeals to Him who is the Founder, the Inspirer, and the Leader of our work. Let us remember that heartfelt prayer invariably leads to earnest effort, and that sincere effort is the most effectual prayer. Let us remember, too, that only as we follow out the sublime promptings of the inward spiritual life do we accomplish great things for God. As we go out to the new year's work let us each determine that our part of it, at least, shall be faithfully and prayerfully performed, and next October will witness results more nearly worthy of the Christian sisterhood of Illinois.

FAMILY CIRCLE.

SUBMISSION.

JOSIE D. DUNSHIRE.

God rules, sad heart, be still and know,  
That he is Lord, and once again  
Uproaching through the blinding pain,  
Let faith live on, amid thy woe.

He rules, and all is calm and well;  
We may not, cannot understand,  
A moment now, his guiding hand  
Is dimly seen, we cannot tell.

His purpose, yet strong love and faith,  
Ye shall not die amid the night,  
But rise renewed in after light;  
Above the midnight's gloom and death.

It shall be well, the world's long years  
Shall hold for thee some other good:  
And out of sorrow's fiercest mood,  
Shall flow the calm of healing trust.

CHILDREN AS IMITATORS.

BY VIRGINIA FRAZEE.

Has the thought that child life is simply an imitation ever impressed you?

If not, a moment's consideration of the subject will show you the truth of the statement. - All life is, to a great extent, an imitation of some other life, either real or fancied: real when we try to do and be what others do and are; fancied, when we build an ideal above, or different from any type of real life, and try to resemble, to be, that ideal.

In what ever way we put it, life is of necessity an imitation in some form or other, and it begins when the child, in a natural ambition to climb, attempts to do whatever he sees his elders do.

The child, in a natural ambition of purpose, will try to do those forbidden things that his privileged elders may do with no blame, and for which he is given no reason for not doing, except that it is forbidden. And if you will take note you will see he is not generally content with an imitation simply, but he improves on the act, as only a child can. It is a desire to test and show his strength that makes him do the forbidden thing, while that which is allowed is not even thought of while the temptation is within possible distance.

If the child has spirit, or will power, he must test it. It is natural. And if you thwart him you blunt that which makes the strong man.

Of course I don't mean to put no restraint upon him, but let him follow out the natural inclination to experiment in all directions, and let him find, by actual experience, why "it" is forbidden him.

Remember children are creatures of reason. He does not see why he may not pluck that beautiful rose by the stem, and he will not understand it till he has experienced the thorn in the flesh, or knows it is there. So if you would spare him a painful experience with many of the thorny paths of life, show him the thorns; and then, understanding the danger, he will avoid it. But your simple, and to him, arbitrary, "Don't touch," only stimulates his curiosity, and he will not be satisfied till he knows the "why."

When he sees that experience, and a thorough knowledge of the thing, permits you to handle with impunity, it may not, should not, take from him all desire to imitate the act, but will show him that a limited and cautious imitation is the only safe plan for him.

Let him experiment, remembering that "Self-preservation is the first law of nature."

As I said above you may fondly desire him to imitate only the best he sees and hears.

Oh! fond hopes are sometimes blasted. You may count on these being doomed to disappoint without much chance of failure.

A child cannot discriminate between good and bad

when he sees both exhibited in the same person; and, too, in the person he has been taught to respect and try to be like.

You say: "Don't lean on the table, dear, brother Jack don't do that."

"Turn your toes out, darling, as brother Jack does."

In short, you teach the boy to imitate his big brother Jack. And when he demands boots, like brother Jack, he has them provided, immediately, by the fond, proud parents. And when he goes to bed in the dark, without crying, "like brother Jack," he is lauded to the skies by the family. But when he comes into the room where you are all assembled with a stump of cigar in his mouth, "like brother Jack," or when he shocks your ears with a piece of profanity that he heard from brother Jack, that same brother Jack, whose speech and actions have been held up for him to imitate all his life, you are horrified, and punish the child for not distinguishing between the laudable and blameable traits of brother Jack. You knew it was his greatest ambition to be big "like brother Jack," but you didn't take into the account the cigar and bad words.

The best thing to do will be for brother Jack to throw away the cigar and bad words.

But, alas! theory is one thing, practice another.

Brother Jack, can't you modify the bad words when little brother is around? Especially the "swear" words.

Remember character is formed by the surrounding conditions, and your little brother is going to be in a great measure what your example teaches him. You will see how true this is when you reflect that he doesn't want to be like sister Julia, who is a lovely, sweet character. Why not?

He does not want to learn to sew doll rags, or play the piano, like sister Julia. Why not? Because "she's a girl!" There's the answer, the whole answer, and nothing but the answer.

If you want your children to be noble, the best way, the surest way, is to set the example. In many ways your children are reproductions of yourself.

And even those harmless enjoyments, recreations that you occasionally indulge in, which while not absolutely wrong in themselves, you would prefer your children not becoming too fond of, may not only attract your child, but may possess a stronger fascination, to his untutored judgment than you, in your wiser years, thought possible, and in the end prove anything but the "harmless" amusements you imagined them. Better leave these uncertain points alone. It's safest. Whatever you would have your children do, that do. Whatever you would have your children not do, that leave undone yourself.

The best way to teach the child to live an honest, true life is to give it in yourself such a life to imitate.

A LION KILLING.

I once had a fine chance of seeing a lion catch and kill his prey in the open daylight. While on a short hunt to the north of Waterburg in the Transvaal, in the winter of 1874, with a Dutch Boer, we saddled up one afternoon to shoot a couple of quaggas (Burchell's zebra) for our followers, quagga meat being preferred above all others by the negroes of that country. We had ridden a considerable round without falling in with any, but about an hour before sundown we came across a troop of about fifty. Galloping up within shot we fired, when one mare dropped. Reloading and mounting we started after the troop, which had now disappeared over a ridge. On gaining the rise we saw the quaggas trailing out in the hollow and commencing to ascend a second slope, one or two stallions bringing up the rear as is usually the case. Cantering on, my companion suddenly pulled up and pointed out to me a lion trotting swiftly up across the quaggas' line of retreat, behind a few scattered boulders and low bushes dotting the slope, evidently with the intention of securing his supper.

We moved slowly forward, when the hindmost stallion, thinking we were getting too close, started after his companions at a smart canter. It was now exciting. The quagga was close to the line of the lion's approach; a couple of seconds more and the dark mass of the lion's form shot out from behind a stone, on his prey. In a moment the quagga was on the ground. The lion left him instantly, moved a few yards distant and lay down with his head from the quagga, twitching his tail nervously from side to side, as much as to say, "I have done that properly." The whole thing was done so quickly and suddenly that it is difficult to describe.

The lion had not yet seen us, but on riding nearer he turned and faced, looking rather put out at our appearing on the scene. At first he seemed inclined to bolt

but at last lay down facing us, evidently unwilling to give up his game. Being anxious to examine the quagga, and knowing my Boer friend to be reliable, we rode up to about fifty yards and dismounted. I held the horses, keeping my double rifle in reserve in case of accident. The lion, not liking the looks of things, got up and walked a few steps toward us, growling savagely. I told the Boer to shoot straight, which he did, hitting the lion with his old six to the pound on the point of the shoulder; the bullet passing out behind the other shoulder dropped the lion on the spot.

On examining the quagga it would appear from the claw mark that the lion's left forearm was thrown over the wither and the claws fixed in the shoulder, the right forearm's claws in the chest, the left hind claws had been driven into the flank a little below the level of the hip bone, the right hind foot evidently on the ground, thus holding the animal as if in a vice while the teeth had met in the neck about three or four inches behind the ears, smashing the bone as effectually as a two ounce bullet. My two front fingers met in the bite-hole. Death was instantaneous. The lion was a full grown male, with perfect teeth.

On a previous occasion a riding mare belonging to a friend of mine was killed near Wonderfontein, Transvaal, one night, close to the wagon, while on a blesbok hunt. The mare was hobbled when caught. The claw marks and bites that killed were identical with those on the quagga. From all testimony that I could gather from old hunters during seventeen years' residence in the Transvaal, and my own limited observation, I would say that the lion uses his claws as a holding power and kills by bite.—The London Field.

AMEN.

A little fellow named Artie, one of three brothers, whose parents had brought them up to be brave and self-reliant, couldn't do much, but what he could do he did with all his might. As their parents were Methodists of the good old-fashioned kind, the boys were in the habit of hearing, at such times the hearty "Amen" from their father's lips when the sermon was particularly enjoyable.

One cold Sunday these children were left at home, with many cautions to be careful. Hardly had the parents left, ere the wood-work near the stove-pipe was discovered to be on fire and out of the children's reach; but with wonderful activity and energy, the eldest climbed upon the table and put out the flames.

When the father and mother returned, they shuddered to see the danger to which their dear ones were exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked their father.

Why, said Tommy, "I pushed the table up to the wall and got on that."

"And did you help your brother, Jimmy?" to the other.

"Yes, sir, I brought him a pail of water, and handed him the dipper."

"And what did you do?" said the proud father to his pet, the youngest of the group.

"Well, papa," said Artie, "you see I was too small to put out the fire, so I just stood by and halloed 'Amen.'—Pacific.

For the lack of sunshine many homes are full of darkness, and many hearts are filled with sorrow and crying. Fathers, take sunshine home with you. Husbands, let there be singing in your hearts when you enter your homes, that you may cheer and comfort the partner of your toils. Children, you can make homes happy if you will be obedient, loving and kind. There ought to be less of darkness and more of sunshine in our homes.

ON TRIAL!

In order to introduce our consolidated paper to thousands of new readers, many of whom we know will become permanent subscribers, we now offer to send THE CHRISTIAN-EVANGELIST from the time of receiving names and money until January 1st, 1889 for

TWENTY-FIVE CENTS!

Let our friends begin the canvass at once, among saints and sinners, rich and poor, white and black, young and old, male and female, and roll in lists of names by scores and hundreds. In the meantime we shall busy ourselves in making such a paper as these new readers will not willingly do without in the future.

N. B. Our club rates have now been arranged. Will all our agents, and any who will undertake to raise a club for us, send to this office at once for blanks and club rates.

OUR BUDGET.

—Robert L. McHatton is holding meetings in western Missouri. —Many of our churches want preachers and some preachers want churches. —Bro. Garrison has been doing up Kansas for some days past. —Many good meetings are being held. See the following church news. —Bro. Challenger removes from Paynesville, Mo., to Texas. —Pres. Bruner of Abingdon College, was in St. Louis, Monday of this week. —Dr. H. Christopher, formerly of St. Louis but now of St. Joseph, Mo., spent last Lord's day in St. Louis. —Let all our churches commence work, and carry it on aggressively through the winter. Let our preachers remember to put THE CHRISTIAN-EVANGELIST into every home where it is not going. It will do good. —Let churches and preachers remember to send for Hymnals to the Christian Publishing Co. All orders will be promptly filled. —When we enlarge we expect no one to complain, unless they get more reading matter than they can manage. We will have room then for some things which we now have to leave out. —Monitor workers are called for. Let us have many to respond. This is an excellent paper for the ladies. —Our Lesson Leaves for December are ready. Schools needing a good Lesson Leaf will do well to order from us. —Bro. Albert Myles is dead. He formerly preached for one of the churches in St. Louis. We will print a suitable notice next week. —McKay on Baptism is still running in the Standard. There are some things which are without end, we presume. —Dr. A. G. Lucas, Perry, Ill., on his way to Fort Smith, Ark., was in St. Louis some days ago. He has been unwell for some time. —A good teacher, a member of the Church, is wanted at Lagarto, Texas. Address S. G. Miller, Lagarto, Texas, for particulars. —A BARGAIN.—Any one wanting a set of Hugenboch's History of Doctrines, good as new, for \$3.50, write and send money to Box 1119, Jacksonville, Ill. —We learn that Bro. J. Maad, Williams, who has recently resigned at Jacksonville, Ill., is not in poor health as published in this column a short time ago. With the exception of an attack of Sclatica, from which he has about recovered, his health has never been better. We are more than pleased to make this correction. —The following is from the South-West Mail, Nevada, Mo. It is a compliment to a worthy preacher: "It gives us real pleasure to announce that Elder M. M. Davis has accepted the unanimous call of the Christian church of this city, and will remain a fourth year. It is rare in the history of churches that a preacher receives four unanimous calls in four successive years. This is especially so when the church is large and the preacher a young man. We think it a worthy compliment worthily bestowed, and heartily congratulate both parties, and our people generally. The church under the care of Mr. Davis has been remarkably successful. There have been 150 additions in less than three years, besides general prosperity in every department of church work. —The fall term of Abingdon College closes on the 29th inst., and the second term begins the next day. The enrollment is forty per cent. better than for the same term last year. The Bible department is growing in interest. Brethren Kathcart, Patterson and Myers have had several years' experience in preaching, and with a commendable zeal and consecration are fitting themselves for a nobler service in the Church. There are others, having less experience, in attend-

him at once, or write to the elders of the Springfield Church of Christ for information. —We occasionally receive a letter of advice, or criticism, or fault-finding, to which the writer has not thought proper to sign his name. We do not read anonymous letters. They go at once to the waste basket. No one is required to publish his name unless he desires, but the editor and publisher must have it. —The congregation at Springfield is large, harmonious and influential. Probably no religious body in the city embraces a larger share of intelligence and piety. It will afford an excellent field of labor for the right man, after February 1st. —A. T. Thayer, so well known for his successful labors at Warren, Ohio, and Newcastle, Pa., is spending a short time with the Central Church of Christ in this city. We learn that the members are so favorably impressed as to desire that his visit may result in his removal. If his record elsewhere is an earnest of what his work would be in Chicago he is the man for the place. —J. W. Allen, for two years pastor of the South Side Church, of Chicago, has accepted a call from the West Side Church of Christ, and will begin labor about December 1st. The field is a very promising one. We do not know of a body of more earnest saints anywhere, and with such a leader as Bro. Allen the work is sure to advance. —The best churches of the country are everywhere ordering the Revised Hymnal, the standard work, owned by the church itself. They are ordering it every day by hundreds. During the last week, among a score of churches that ordered it, that of Danbury, Connecticut, is especially noteworthy. It is the oldest church in New England and one of the oldest in the Reformation, as well as one of the most intelligent. It takes one hundred and twenty-seven copies. Invoices of the book have also been ordered from England for the use of British churches. —I have planted, Apollon watered; but God gave the increase. So he, neither is he that planteth anything, neither is he that watereth; but God that giveth the increase." 1 Cor. III, 8, 7.

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young sisters and brothers they have already spent the hour for the next Lord's day's preparation, as per request, an hour's day at home, during the week. Bro. Watkins performed most of the baptisms, being given strength thus to uphold the hand of Bro. Crowther. Among the converts was a Prof. B. Riggs, a successful superintendent of the city school here; Prof. Jolly and Taylor and some heads of families, who, we believe, have devotedly and considerately taken up the cross for the sake of the Master, never to relinquish it, until he shall say, "Well done." A young man, Wm. Oswald, and Miss Walker, were married during the meeting and both were immersed the same week of the marriage. How happy are they who the Savior obey. A true interior soul linked union and well matched pair is a living picture of blessedness, unrivaled in beauty. Many good brethren are here, who stand firm, about 80 in number, and lately finding their church house too small, decided to build a larger one immediately. Their finance being excellently managed by C. E. Brown, whose untiring zeal deserves the reward of the faithful. They have engaged the labors of Bro. Crowther, who has returned to Plattsmouth, Neb., to bring his family and resume his work with the church here; Bro. Watkins desiring to retire from active labor as pastor. We have an excellent and decidedly superior superintendent of the Lord's day school, a young brother Bert Parr, whose exemplary conduct, entire, with his extraordinary instructive power and skill in portraying the subject of the lesson on the blackboard, combined with his unobtrusively, make him an efficient worker in the church to "feed his lambs. Bro. Burr was formerly a student of Oskaloosa College, Iowa. We would ask the prayers of the brethren that the work may not any of it have been in vain, and that it may continue to wax hot. A SISTER. —Nevada, Nov. 20.—Two baptized here last night. M. M. DAVIS. —Mexico, Nov. 20.—The last day of October I closed a very enjoyable and successful meeting at Salt River, in this county. The audiences were good in the day, for the brethren commanded business to be quiet, until the time of refreshing was over. And at night the house was crowded. Our meeting, which was of ten days' duration, resulted in the strengthening of the things that remain, and in thirteen additions, twelve by confession and baptism, one reclaimed. Brother Farish, of Monroe, was with us, and rendered much assistance by singing, exhortation and prayer. A. C. WALKER. —MINNESOTA. —Cleveland, Nov. 7.—After a rest of about three months with the home church and on the 1st of Nov. we started early on the morning of the 18th of Oct. for Antrim, Watkinson county. At Medalia I was met by a conveyance and carried out in the country ten or twelve miles, to Bro. Robert Dewar's the preacher's home. We spent the day at Bro. Dewar's, and when the evening had come on, we were in a large and comfortable school house held by Bro. Dewar's, preaching the word of life to a promiscuous audience, believers and unbelievers. Here I remained for ten days, preaching each evening and on Lord's day. There were 7 that made the good confession and were buried with their Lord in baptism. And while I yet stood in the water I said if there were any others that desired to confess the Savior and put him on in baptism, that now was the accepted time. One came forward to the water's edge a young man of fine intelligence from T. M. E. Church, and a class-leader in that church, who made the good confession, and he also was baptized. So we came up out of the water, and I will warrant on our way rejoicing. This meeting will long be remembered by us, and no doubt by the dear brethren worshipping at Antrim. F. M. STEWART. —MICHIGAN. —Burr Oak, Nov. 13.—We are in a splendid meeting at Bronson, with 6 additions to date. Will report fully hereafter. O. Q. OVERATT. —NEBRASKA. —Fairfield, Nov. 13.—Am in a meeting at this place; two confessions, two from the Baptists, and six by letter, added at this date. At the meeting previous report-d at Indian Creek, ten were added under the labors of N. B. Alley after I left the meeting, making 21 in all. H. C. BARROW. —CALIFORNIA. —Spenceville, Nov. 14.—Bro. James Logan has been holding a meeting, of days in Wheatland and wound up with eight confessions and three from the sects. On last Sunday I immersed an intelligent lady at Spenceville. Our cause appears to be looking up in our section. Yours fraternally, GEO. J. LUCAS. —ARKANSAS. —Locust Bayou, Oct. 25.—Bro. Bradlove and I met at Blanchard Springs. We preached four discourses. Good audiences and good attention; no additions. Tuesday night we commenced a meeting at Bro. Williams', six miles

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CHURCH NEWS.

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CORRESPONDENCE.

CALIFORNIA ITEMS.

Please accept my congratulations for the happy union, and with the great hope of a long and useful life. You will find many in California who will join in saying "Merry Wedding Bells."

It is readily seen that the design was to make this plank broad enough to hold the temperance people on one end and the saloon-keepers, beer gardens and the like on the other end, or as some have expressed it, the party is trying to carry water on one shoulder and whisky on the other.

Our State Meeting has come and gone. It was held this year at San Jose. We had a good attendance, and a considerable amount of money was raised for evangelistic work, but as yet no one has been found to enter the field. The field in California is an inviting one in some respects, and we hope soon to have an able man at work. The prospects of the cause in this State are improving steadily and firmly. We hope to meet some one of the editors of the CHRISTIAN-EVANGELIST next fall at our annual meeting. Begin now to lay plans to be with us at that time. Truly both parties would be benefited. "I will go."

We are glad to extend the hand of welcome to Bro. Melan, who has lately settled in Oakland. We have room for others who will have the courage to come. There are several localities needing workers.

Bro. E. B. Ware, one of our editors, who has been preaching at Napa City for several years, has received a call to preach the brethren at Sacramento. We are pleased to welcome to our Sunny Land Bro. Porter, who has settled in Woodland, and whose business, while he preaches for several neighboring congregations.

At this time our State is much agitated on politics. If you remember, I told you that the "Sunday Law" had been declared to be a constitutional act, though it had been on our Statute Books for several years, and entirely ignored.

Whisky venders of San Francisco joined themselves together in an organization called the "League of Freedom," the sole purpose of defeating the execution of the Sunday Law. They came with any amount of money to pay lawyers and bribe jurymen, so that the whole of a suit would be carried on at the expense of the State, yet defeated in its execution. Thus their influence was felt in all parts of the State. The temperance movement was the real point in the issue, and the temperance workers were thoroughly aroused, and it was expected that the first political party that formed a platform and made State nominations would be swift to insert the Sunday plank, as a question had been thoroughly discussed. The Democratic party was the first to do so, but when they met they had already been captured by the whisky league, and their Sunday plank read, "We are in favor of the repeal of all summary laws," which was understood to apply to the Sunday Law, as it was so discussed in the convention. This would not

give no prospect that another would be passed under their management of the public affairs. This had the effect to loosen many from their party ties, many who were sickened with whisky selling, drunkenness and Sunday desecration. The people began to demand that the next party should identify itself with the moral and temperance element. So when the Republican party met, the anxiety was very great to hear what should be their move on this question. But to the surprise and disgust of nearly every one, the whisky league had captured them also, and the true Sunday plank was rejected, and one inserted stating that "We believe in Sunday as a day of rest and recreation."

It is readily seen that the design was to make this plank broad enough to hold the temperance people on one end and the saloon-keepers, beer gardens and the like on the other end, or as some have expressed it, the party is trying to carry water on one shoulder and whisky on the other. The result was, a call was made by the Good Templars for a State Convention to assemble in San Francisco. It was largely attended by delegates from different lodges and ministers of the different churches. A platform was adopted containing all the acceptable points as found in the others, such as the Chinese question, debris question, the monopoly question, besides a clear declaration of the enormity of the liquor traffic, and a demand for legislation on this question as well as an observance of the Sunday Law. The party thus formed is called the "California Prohibition Home Protection Party." A full State ticket of able men have been put into the field, and the campaign waxed hot. Several prominent political papers have espoused the cause. A large number from both parties have abandoned the old ranks, others are a little weak, and they fear, they say, to give up their old party, lest they lose their votes. They will say, my heart is with the temperance people, yet they vote against them. Each party is encouraged. Should it be, however, that either of the old parties wins, the prohibition pressure will be so strong that their calls must be treated with greater respect in the future. We expect to follow Kansas and Iowa.

J. DURHAM. COLLEGE CITY, CAL., Oct. 1882.

NEBRASKA MISSION NOTES.

From Fairbury to Superior our route lay (part of the way) through what was formerly the Otoe Indian reservation, and we thought of the day when the red man rode over these beautiful prairies, "Monarchs of all they surveyed," and now what a change this civilized race had wrought. We have no church at Superior. While stopping at the hotel waiting for the stage, we gave a tract to one of the girl waiters "Sincerity seeking the way to Heaven;" she looked at it for a moment and said, "That tract makes me think of the old home in Ohio; of a Christian mother now in heaven, of her prayers for me." Since then she had wandered away from Father's house, stopped going to Sunday-school and the Lord's house, and tears came into her eyes as she spoke of the church she had once loved so well.

There are hundreds of such away from home and church privileges and no one scarcely ever talks to them about Jesus. On the trains, at home, everywhere, we hear a great deal in general conversation about Napoleon, Washington, Plato and Carlyle, but not so much about the "Man of Sorrows."

One great need among our brethren is tract giving. They are a power for good. The brethren have written many good tracts; they don't cost much, and should be scattered broad-cast all over the

this respect. How zealous they are! on the cars, in the malls, going from house to house.

Every church should have a tract society; great good could be accomplished in this way. In these days of steam printing presses, tracts can be missionaries and preachers. Many have told us that they first learned the truth in this way.

Nelson, twelve miles north of Superior, is the county seat of Nuckolls county. Our brethren have a good house of worship and a parsonage. Bro. Wm. Sumpter preaches for the church at Nelson, Pleasant Hill, Ox Bow and Nora. Bro. S. is one of our strong men and a fearless advocate of the pure gospel.

We received from this church \$10.75 for missoins. Sister Emma Polley is our missionary agent. We were kindly entertained by Bro. and Sister Sumpter, Hollingsworth and others. Near the parsonage at Nelson one of the famous battles between Indians and settlers was fought; about fifty bullets were found in one tree.

Bro. Sumpter brought us to the home of Bro. J. M. Cook, of Ox Bow, seven miles from Nelson.

Ox Bow is so named from the creek, in its windings closely resembling an ox bow. There is no town at Ox Bow, but a more prosperous farming country can scarcely be found in Nebraska. Many of the farmers are quite wealthy. The country is wildly beautiful. The church here is one of the oldest churches in the State; it was organized by Bro. D. R. Dungan some fourteen years ago. The church has a membership of about seventy-five members. Bro. Cook is a member of the present Legislature and an influential man in Nuckolls county.

It being a busy season of the year we could see but few of the brethren. We collected four dollars, and appointed Sister Mary Parker missionary agent for Ox Bow.

Bro. and Sister Felton kindly volunteered to take us to Fairfield, a charming town on the line of the St. Joe and Denver R. R.

The brethren at Fairfield are few in number, but earnest workers. They have bought a school-house and by some remodeling converted it into a neat church building.

Bro. Newcomb and Anthony gave \$2.50 each for our mission society. Bro. and Sister Chapman, James McPeck and G. E. Glass \$1.00 each. Total amount received at Fairfield \$9.00. Bro. Newcomb preaches for the church at Fairfield.

We received many kind favors from Bro. and Sister Newcomb and Anthony.

From Fairfield we went north nine miles to Clay Center, the county seat of Clay county. We have many Christian brethren at Clay Center and a splendid mission church—a new church building out of debt. A membership of about one hundred and twenty, and a large and interesting Sunday-school.

The brethren were all very kind. We shall never forget the kindness of Bros. Cleve and Jessie Eller, Troxel and others. Bro. J. P. Nixon, [the sheriff of Clay county lives here.

During our stay we sold eleven annual memberships, one life membership. Bro. Alber's class of young ladies gave for Bro. Barrow, \$1.50. Collected in less amount, \$6.82. Total amount from Clay Center church \$24.32.

Bro. Largent, of Dorchester, preaches for the church at Clay Center every alternate Lord's day. On Sunday after-noon we held a very interesting mission meeting, several taking part, and at the close sang that grand old missionary hymn (Bro. Garfield's favorite):

The Master calls for reapers, And shall He call in vain? And shall we be the unchosen, Who stand afar from the harvest?

Oh come from hill and mountain In morning's ruddy glow, Nor wait until the dial "Points to the noon below."

ANN M. SAUNDERS.

MASON-LINDESEY DEBATE.

After showing the inconsistency of Lindsey's course, he making not the slightest replication and offering only objections, all of which were manuscript drawn from D. B. Ray, J. B. Jeter, and others against the teaching of A. Campbell, and of course not applicable on the present occasion, Bro. Mason led off as follows: Citizenship in the kingdom of God is necessary to, or in order to, remission of sins. His name, body, kingdom, church, are equivalent terms. In John iii: 5, Jesus says, "Unless a man is born of water and of the Spirit, he cannot enter the kingdom of God." Also Col. i: 13. "Who hath delivered us from the power of darkness and hath translated us into the kingdom of God's dear Son; in whom we have redemption through his blood, even the forgiveness of sins." The translation into the kingdom of God's Son and redemption or deliverance from sin are simultaneous. Mat. xxviii: 19. "Baptizing them into the name, etc.," that is into the blessings and privileges of these names." Acts x: 48. "To him give all the prophets witness that through his name whosoever believeth on him shall receive remission of their sins." Luke xxi: 42. "Remission of sins to be preached in his name." Acts ii: 38. "Repent and be baptized every one of you in the name of Jesus Christ for remission of sins." Eph. i: 3. "Who hath blessed us with all spiritual blessings in Christ." In Gal. iii we are taught that, in Abraham's seed—that is, in Christ, all the nations of the earth are to be blessed. In Rom. viii: 1-3, we find there is no condemnation to them that are in Christ Jesus. The negative of these is out of Christ—there is condemnation. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. In 2 Cor. v: 17. "If any man be in Christ he is a new creature; old things (sins included) have passed away." Negative: If any man be not in Christ he is not a new creature. Now we must either go into Christ for the blessings, or have them brought out to us. Which? In Rom. x, it is said, "With the heart man believeth unto righteousness," and since Christ is our righteousness unto Christ, we confess unto salvation, Christ being our salvation unto Christ. In Acts xi: 18 we learn, we repent unto life; Christ being our life, we repent unto him. From these Scriptures we learn that we believe, repent and confess unto Christ. Now from Rom. vi: 3, Gal. iii: 27, and 1 Cor. xii: 13, we learn that we are baptized into Christ—into his death—into his body—put him on. This brings us to his blood which was shed for the remission of sins unto the promised redemption, even the forgiveness of sins. This argument was fully understood and produced a visible effect on the audience. But was left entirely unnoticed by the other side.

The next argument was drawn from the typical salvation of the children of Israel. 1 Cor. x: 2. There it was shown that, the Israelites believed Moses and turned away from Egypt, but were not saved from Pharaoh until they were baptized into Moses in the cloud and in the sea. Our salvation being the antitype must agree with the type. The final argument was drawn from the association in which baptism is found. In Mat. xxviii: 19 we find it with teaching and the name of Father, Son and Holy Spirit. In Acts xviii: 8, with hearing and belief. In Mark xvi: 16, with belief and salvation. Also in Acts viii: 12, 38, with the same. In Mark i: 4, and Luke iii: 3, and Acts ii: 38, with repentance and remission of sins. In Acts xiii: 10, with washing away of sins, and

iii: 5, with his mercy, regeneration and renewal of the Spirit. In 1 Peter iii: 21, with salvation and a good conscience. Eph. v: 25, 26, with sanctification and cleansing by the word. In Heb. x: 22, with the cleansing of the heart from an evil conscience. In John iii: 5, with the birth of the Spirit and entering the kingdom of God. In 1 Cor. v: 11, with sanctification and justification in the name of the Lord Jesus and by the Spirit of our God. In Rom. vi: 3, with getting into Christ—into his death. In Gal. iii: 27, with getting into Christ—putting on Christ. All these are admitted by all, as being necessary to salvation or remission of sins. Then how dare I or any other man say that baptism is not for remission of sins as set forth in the proposition.

This closed the arguments in the affirmative of the first proposition. In the replication of Mr. Lindsey there was nothing but objections to baptism being for remission of sins, about as follows: "For ye are all the children of God by faith in Christ Jesus." Gal. iii: 26. Again: "Whosoever believeth that Jesus is the Christ is born of God." He showed that faith here was the only thing mentioned, and if baptism was essential it would surely be mentioned with becoming a child of God. Bro. Mason replied: That the blood of Christ, the grace of God, repentance, nor confession were named. Hence, if Lindsey's argument is true, it will apply to these as well as baptism; and when he found a place to bring them in he would bring in baptism at the same place, and in the same way. Lindsey's replication will be sent up as soon as possible.

LOCUST BAYOU. J. B. DAVIS.

TO THE CHRISTIAN BROTHERHOOD IN MINNESOTA.

Dear Brethren: Another year's labor and anxiety in the Lord's vineyard is passed. Full of hope for the future, we enter upon the work again with renewed energy. Feeling assured—from the spirit manifested in the State Convention just closed—that at no time in the history of our work in Minnesota have we been more firmly united in our endeavors to spread the gospel in our beautiful State than at the present. But to make success a certainty, that we may from year to year enlarge our circle of influence, by forming and organizing new congregations and utilize all our forces, it will be necessary to increase our liberality. This can be done without material injury to any one, by the adoption of a financial system, both practical and simple, in the churches. I would, therefore, recommend and urge upon the congregations, the importance of taking up monthly or quarterly contributions, to be used specially in our State work. Much material aid can be obtained in this way, besides, it will tend to keep the missionary fire burning. The results of these collections should be regularly reported to the Corresponding Secretary or State Evangelist.

I would also appeal to those desiring the prosperity and advancement of the Redeemer's kingdom, who are not at present pledged for any specified amount to the work of missions in the State, for this year, to write me a postal card, stating thereon the amount they are willing to pledge, and when it will probably be paid.

Our work has been long enough before you for you to thoroughly understand its management and its workings. There need be no fears as to the faithful and judicious uses made of your liberality.

Up and be doing. Work! for the night is coming. Do not wait for the evangelist to come. Go to work at once; organize for more effectual work this year than in any year in the past. If you have no preacher, go to work without one. Work any way, and you will soon be able

do his duty, and the praise of our God will sound out from the Church of Christ in Minnesota this year, as never before. Hoping to hear soon from many brothers and sisters, I am fraternally yours, JOHN TRUXAN.

MANTORVILLE, MINN., Oct. 25, 1882.

TO C. W. B. M. Dear Sisters: As you see, a few weeks have passed since I've written progress of my work in the mission field, for the perusal of you who are interested in the work.

And, since last year, THE CHRISTIAN has enlarged in name, in editorship, and, I trust, in usefulness, as I believe it has—though in its line of usefulness, nothing could be complained of, before.

I write no formal letter, asking the new corps of editors to accept my report, and then await a reply, believing that these are no less generous and accommodating than the former ones were.

And so you see, I write, not simply to please the editors, (in fact, as they get enough of such writings without mine, they, in all probability, will be better pleased without them!) nor is it to please myself. But to please you whom I have visited, you whom I've not visited, you whom I purpose to visit, and you whom I purpose not to visit. To thus please you, in letting you know progress of my work, from the drippings of my pen, as you say it does. The rest (?) of you, I don't care whether I please or not. But pardon this preamble.

I left Stanford the 6th of September, one of the brethren there kindly taking me to Danvers. There I formed the acquaintance of a most estimable family—Mr. Ewins and wife, who, though not church members, not only had me a cordial welcome to their home, but took special pains to advance me in my work. From there I went to his son's, living in the country, whose wife, once an Eurekaian, proved to be an acquaintance. This sister took me into the neighborhood of what is designated by Lower Oak Grove Church. There I organized a society auxiliary to C. W. B. M. and a C. H. M. society. I was deterred from meeting the appointment at the Upper Oak Grove Church, which Bro. George Carlock, pastor of both these churches, had kindly made for me, and so I passed on. Sister Carlock took me into the neighborhood of the Oneida Church, from where, after leaving a society, I took the train at Hudson, and went to Bloomington.

Next I went to Eureka for a short visit, to see one sister again before she returned to her home in Kansas City, which she did soon thereafter, and to help another celebrate one of the anniversaries of her wedding day. I returned to duty the next morning after the "jubilee."

From Bloomington, a Bro. Campbell and daughter, took me to Shirley, but finding that "the time for fruit was not yet" I went into the neighborhood of Grassy Ridge Church. Left a society there, though weak in numbers, its members are strong in zeal to perform their newly assigned work.

At Blooming Grove I did not succeed so well, though I'm to return there and make another effort, with better prospect of leaving a society. Again to Bloomington by rail, from Hendrick's, and out to Shirley, again, by private conveyance.

Succeeded this time in securing names of persons sufficient, who were willing to form a society. But as only one of the owners of these names, put in her appearance at the call-meeting for organization, I, somehow, came to the conclusion that, perhaps, I'd better not organize just then. But arranging with one or two of the more faithful, interested sisters, I threw the responsibility of completing this work there, upon the Bloomington society.

If this plan fails in the west, I shall

the best policy will be to withdraw our forces entirely from that field, giving them over to their hardness of hearts. This verdict, because we have been skirmishing around there all summer, with no visible results.

Do not understand me that I class them all on a par. No, I do not! For while some there will not have anything to do with missions abroad, and just between you and me, consequently will not, with home missions, either—though they don't (?) know that, yet—others don't object to the work being done, providing some one else beside themselves will bear the burden of doing it. Yet one or two can be found who are willing to bear the burden and heat of the day, nor do they expect more compensation for their toils than will be received by those coming at the eleventh hour. All honor to these "faithful few!" And they will be honored, and glorified, too, for their Christian efforts so bravely and so self-sacrificingly put forth, to maintain Christ's cause, with some of the discouraging difficulties under which they labor.

My next point visited, was Lexington, Ill. Upon my arrival there, I found the town overflowing with preachers. The M. E. Conference was there in convention. All church members, of all denominations represented there, had their full quota of boarders. I visited a few of the sisters, who gave me encouragement to return the last of October, after Bro. Black had held his meeting, promised them.

I spent the next Sunday in Eureka, and Monday I wended my way to Macomb, to enjoy the State Missionary meeting, which held its first session Monday night. And I did enjoy it, throughout! First came the brothers' meetings of Tuesday and Wednesday, then the sisters' sessions on Thursday. We all, enjoyed it all, splendidly!

Again the Board commissioned me to continue my labors in this field. And I don't know why, but I feel the weight of responsibility resting more heavily upon me than ever before; but while I thus came away, feeling this weight so greatly, I came away greatly strengthened to bear it. It's true I was not, particularly, "set apart" to this mission work, "by the laying on of hands," but I do feel as though you, brothers and sisters, did consecrate me anew, by your special pains to renew, and form my acquaintance, and in giving the "God bless you," with your assurance, that in my work, I shall be remembered by you at the throne of grace.

And so, as I start out to again assume the mission thus assigned me, while I so gladly remember your cooperation with me, and accept your prayers and benedictions, may I fully merit them. That I may, is my prayer! As ever, your sister, ANNA HALFE.

A SAYING OF DR. WAYLAND. Editors Christian-Evangelist: To-day, while reading extracts from an article on "True Gospel Ministry," by Francis Wayland, I chanced upon a sentence that might have been taken bodily from a sermon of Alexander Campbell. Be it remembered that Wayland was a Baptist minister, president of a university, author of text-books on Moral Science and Political Economy—all this nearly half a century ago, then the surprise occasioned will not appear strange.

The sentence was as follows: "I know that we now restrict to the ministry, the administration of the ordinances, and to this rule, I think there can be no objection. "But, we all know that for this restriction, we have no example in the New Testament!"

It is said that men of genius are always in advance of their age. Certainly the Baptist Church is a long time admitting what was admitted by some of its teach-

Failing!

That is what a great many people are doing. They don't know just what is the matter, but they have a combination of pains and aches, and each month they grow worse.

The only sure remedy yet found is BROWN'S IRON BITTERS, and this by rapid and thorough assimilation with the blood purifies and enriches it, and rich, strong blood flowing to every part of the system repairs the wasted tissues, drives out disease and gives health and strength.

This is why BROWN'S IRON BITTERS will cure kidney and liver diseases, consumption, rheumatism, neuralgia, dyspepsia, malaria, intermittent fevers, &c.

Mr. Simon Blanchard, a well-known citizen of Hayesville, Meade county, Kentucky, says: "My wife had been sick for a long time, and her constitution was all broken down and she was unable to work. She was advised to use Brown's Iron Bitters, and found it to work like a charm. We would not now be without it for any consideration, as we consider it the best tonic in the world."

BROWN'S IRON BITTERS is not a drink and does not contain whiskey. It is the only preparation of Iron that causes no injurious effects. Get the genuine. Don't be imposed on with imitations.

AYER'S PILLS.

A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels and liver. AYER'S CATHARTIC PILLS act directly upon these organs, and are especially designed to cure diseases caused by their derangement, including constipation, indigestion, Dyspepsia, Headache, Dizziness, and a host of other ailments, for all of which they are a safe, sure, prompt, and pleasant remedy. The extensive use of these PILLS by eminent physicians in regular practice, shows unmistakably the estimation in which they are held by the medical profession.

These PILLS are compounded of vegetable substances only, and are absolutely free from calomel or any other injurious ingredients. A Sufferer from Headache writes: "AYER'S PILLS are invaluable to me, and are my constant companion. I have been a severe sufferer from Headache, and your PILLS are the only thing I could look to for relief. One dose will quickly move my bowels and free my head from pain. They are the most effective and easiest physic I have ever found. It is a pleasure to me to speak in their praise, and I always do so when occasion offers."

W. L. PAGE, of W. L. PAGE & Bro., Franklin St., Richmond, Va., June 3, 1882. The Rev. FRANCIS H. BARKLEY, writing from Atlanta, Ga., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, until some months ago I began taking AYER'S PILLS. They have entirely corrected the constipation, and have vastly improved my general health."

AYER'S CATHARTIC PILLS correct irregularities of the bowels, stimulate the appetite and digestion, and by their prompt and thorough action give tone and vigor to the whole physical economy. PREPARED BY DR. J. C. AYER & Co., Lowell, Mass. Sold by all Druggists.

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 nor 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 Chills, Fever, Remittent, or Typhoid, Dumb Ague, Billious Fever, and Liver Complaint, caused by malarial action, or any other malarial disorder, in any case of failure, after due trial, return the money.

SUNDAY-SCHOOL LESSON.

BY J. H. MANDIN.

HIS DEATH ON THE CROSS.

MARK XV : 27-37.

TIME.—FRIDAY, APRIL 7, A. D. 36. PLACE.—JUST OUTSIDE THE WALL OF JERUSALEM.

Jesus praying for his tormentors while himself in the agony of death, and with to the world's guilt upon his heart, has been to all ages and nations a strange spectacle. Such conduct under such circumstances, is so far above the standard of feeling and action among men, that it is hard for them to appreciate so great a spirit of mercy and forbearance. The selfish, revengeful, resentful world, must grow yet a good deal, to be enabled to see how he could so act.

The charge on which he was condemned, was nailed above his head and was THE KING OF THE JEWS. The other narratives vary the expression somewhat, very much as any of us would in reproducing from memory something seen or heard months or years before the time of writing. The variation does not involve any disagreement in fact or sense, however. The inscription was written in the three great languages of earth, Hebrew, Greek and Latin. This was done in order that the people from the various parts of the Empire, who were then in Jerusalem to attend the feast, might read and understand it. His enemies, to brand him even to strangers, as a mere pretender, requested Pilate to write not that he was the king of the Jews, but that he pretended to be; but Pilate would not change it; so it went abroad to the nations of earth, thus relating the whole earth to the cross through the three languages which it spoke.

Having nailed him to the cross, the crowd and the soldiers waited till death should put an end to the sufferings of the three victims. To fully appreciate the incidents that intervene, the student should study carefully not only Mark, but the other three evangelists. The four soldiers detailed for the work of the execution, divided the clothing of the prisoner into four equal parts to each soldier a part. There was one garment of Jesus, however, which, being seamless, they did not divide, but cast lots for it, the lucky one taking it. This action fulfilled a passage of Scripture, which says, "They parted my garments among them, and for my vesture they did cast lots."—Ps. xlii : 18.

"Meanwhile the fierce heat of a Syrian noon beat down on the cross. The suffering in crucifixion, from which death at last resulted, rose partly from the constrained and fixed position of the body, and of the outstretched arms, which caused pain from every twitch or motion of the back, lacerated by the knot, and of the hands and feet, pierced by the nails. These latter were, moreover, driven through parts where many sensitive nerves and sinews come together, and some of these were mutilated; others violently crushed down. Inflammation of the wounds in both hands and feet, speedily set in, and ere long rose also in other places, where the circulation was checked by the tension of the parts. Intolerable thirst and ever increasing pain resulted. The blood, which could no longer reach the extremities, rose to the head, swelled the veins and arteries in it unnaturally, and caused the most agonizing tortures in the brain. As, besides, it could no longer move freely from the lungs, the heart grew more and more oppressed, and all the veins were distended. Had the wounds bled freely it would have been a great relief; but there was very little lost. The weight of the body itself resting on

veins, and the hot wind, which dried up the moisture of the body, made each moment more terrible than that before. The numbness and stiffness of the more distant muscles, brought on painful convulsions, and this numbness slowly extending, sometimes through two or three days, at last reached the vital parts, and released the sufferer by death."

Such were the sufferings undergone by the Savior, between the time they nailed him to the cross and the time of his yielding up the spirit.

While he was suffering thus, those who looked on were not idle. The soldiers, and the rabble that such an incident always calls together, in various ways, and by all the hard words they could command, reviled and mocked him. Having heard of his miracles, they made sport of his power, saying, "He saved others, himself he cannot save." The chief priests joined in the derision, saying, "Let Christ, the King of Israel, descend now from the cross that we may see and believe." The robbers also, that hung dying, one on his right and the other on his left, cast the same reproaches upon him. One of them, however, relenting, turned and reproached his fellow for his mockery, and declared his belief in the innocence of Jesus. Not only did he declare that he believed him innocent, but turning to Jesus he implored him for mercy, in response to which appeal Jesus said, "To-day shalt thou be with me in Paradise."

John, who had followed at a distance, now drew near to witness the last agony of his Master. To the tender and sensitive nature of John, it must have been a sore ordeal. But there was another heart that felt as none others could. Mary, his mother, had come to the city, and found her way to the cross in time to see him once more alive. His sufferings were not intense enough to prevent an expression of deep and tender interest in her who had borne him, and reared him, and loved him, and who broken hearted sobbed out her grief near to the cross. "Turning His face, now veiled with many sorrows, to her and John, he provided for the one, and honored the fidelity of the other. A few words gave Mary a home and another son, and rewarded the friend of his soul by the charge to take the place towards Mary he himself was leaving. "Woman," said he, in tones of infinite tenderness, "behold in him at thy side thou hast thy Son given back to thee again."

Then, looking at John, he added: "Thou shalt be my mother; let her be thy mother for my sake."

As the ninth hour grew on, Jesus uttered a piercing wail, "My God, my God! Why hast thou forsaken me?" The name Elol, sounded like the name of the old prophet, Elijah, and some supposed he was calling upon him to come to his help; and they said: "Let us see if the prophet will come and help him." One of those who looked on, seeing his agony, ran, and filling a sponge with sour wine, (here called vinegar) fixed it upon a stem of the hyssop plant, and placed it in his mouth.

Jesus then cried, "It is finished," and then in a moment said, "Father into thy hands I commend my spirit," and all was over. Jesus was dead. The great sin offering was made. God's provision for the world's salvation was made. The Law was nailed to the cross and taken out of the way. The way into the most holy was opened to all men, and to signify this at the time of his death, the veil that had separated the holy from the most holy, was torn into, and the darkness that had settled over the earth, lifted and redemption's light shone out upon the race, as the sun again began to give his light.

—Send for samples of all our Sunday-

QUESTION DRAWER.

All questions concerning the faith and life of the Church, or concerning the meaning of the Scriptures, will be cordially welcomed. To receive prompt attention, they should be addressed to the office in Chicago.

- 1. Is it best for a church having a regular pastor to have an evangelist to come every year to hold them a meeting?
2. Would not such a practice tend to create a feeling of preference for new preachers, and thereby weaken the influence of their pastor?
3. Is it not a so an unwise outlay by these churches for labor, that might be done by the pastor, when this evangelical work could be by this church directed to some weak and straying congregation, and thus the cause strengthened, and the one meeting by pastor and evangelist has grown to two, and all have gained and none have lost?

1. Ordinarily it is best for the church to come to the help of its pastor, and hold up his arms with such power that he can lead them to victory. A meeting conducted by the pastor and church, usually has the best effect and the most permanent results. Where the preacher is a live, earnest man, and the church, a working church, such a meeting can always be made a success. But the members "must be of one heart and soul, and walk in the fear of the Lord and in the comfort of the Holy Spirit," if they would be multiplied. Yet if success cannot otherwise be reached, it is better to get help from abroad, though our judgment is in favor of home work in all but exceptional cases.

2. The pastor will be most strengthened by holding his own meetings as above described; but the effect of a meeting conducted by an evangelist will depend upon the way it is conducted. He can bring in the aid of the pastor, or he can ignore him in such a way as to produce the impression that he is a no body. If the evangelist is a Christ-like man he will not seek to carry off all the praise, but will share the work with the pastor in such a way as to produce the impression that it is their joint meeting.

3. If the church and pastor can hold a successful meeting, it would be much wiser financially, and better otherwise, to support the evangelist while he was preaching in some destitute field.

In Bro. Foy's discourse, as published in the CHRISTIAN-EVANGELIST of Oct. 19, 1893, he stated that Christ died on Friday. If so, how long did he remain in the grave, as he arose on the first day of the week. Will you have himonize this with Matthew xii : 40, xvi : 18, xxvii : 40, es. 64. The Savior had to die on Thursday.

Most Bible expositors concede that Christ died on Friday, the day of the Passover, and was buried Friday afternoon. It is held that the apparent difficulty presented by our querist is due to Jewish idioms which were quite different from the English. The literal facts, if Christ suffered on Friday, would be that he was buried late Friday afternoon, was in the grave a part of Friday, all of Saturday and a part of Sunday; two nights and a part of three days, Sunday beginning with the sunset of Saturday by Jewish usage. The question is whether this view would harmonize with the statements of the Scriptures.

The usual form of expression is that the Savior should arise, or did arise, on the third day. It is said Mark viii : 3, that he would arise after three days; and it is said once, Matt. xii : 40, that he should be three days and nights in the earth. As these expressions all refer to some event they must mean the same thing. Now it is certainly the Bible or Jewish usage, to use the expression three days, for the time ending the third day. Joseph put his brethren in prison for three days, but released them on the third day. Gen. xlii : 17. When the people came to Rehoboth with a petition, he said: "Depart for three days," and they "came again on the third day," as the king had appointed." 1 Kings xii : 5. Esther instructed the Jews

Still more emphatic is the language of the priests to Pilate, asking a guard for the sepulcher. This deceiver said while yet alive: "After three days I will rise again. Command therefore that the sepulcher be made sure until the third day." Matt. xxvii : 63. From these passages it is made certain that the third day and three days are equivalent terms by Jewish usage. But if the Savior was buried on Friday, Sunday would be the third day. If he suffered on Thursday it would be the fourth day.

There are many questions connected with the Last Supper, the Passover, the burial and resurrection of the Savior, which have been fruitful of discussion, but it appears to us that the most satisfactory solution is to regard three days, three days and three nights as the Jewish expressions meaning the same as the third day.

THE PROBLEM OF HUMAN LIFE.

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CHRISTIAN QUARTERLY REVIEW

The Christian Quarterly Review has completed its first volume, and on the first day of January, 1894, its first number of Volume II will be issued. It is the purpose of its editor to keep up to the highest standard of excellence. It will be issued in January, April, July and October, will be printed on fine book paper, and each number will contain 100 pages of original matter from our best writers, and Reviews by the editor. I would be glad to receive the names of subscribers as soon as possible, so as to determine the size of the edition. Price \$2.00 per year, in advance. Fifty cents for a single number. Address all communications to the editor. DE. E. W. HENSTON, Columbus, Boone Co., Mo.

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Acknowledgment.

I wish to acknowledge the receipt of the following sums for the support of Foreign Missions: For GENERAL FUND: Jefferson St. Church, 743 Madison, Ill., \$4.00; Church, DuBois, Pa., 7.30; Church, Mt. Auburn, Ia., 2.75; S. S. FUND: O. 2.00; Mr. and Mrs. J. G. Thomson, Hattori Valley, Mo., \$5. For REV. FUND: S. S. Dorchester, N. B. \$1.00; Church at B. orville, O., 3; H. H. Sparks, 1.00; J. W. Sparks, 1.00; Church, Avondale, Mo. 2.00; R. W. Butler, 2.50; Mrs. J. D. Searles, Peabody, Kan., 1.00; collected by Dr. Moffett \$76.12. For TURKISH MISSION: Mrs. J. D. Searles, Peabody, Kan., 1.00; Mr. and Mrs. J. G. Thomson, Hattori Valley, Mo., \$4.00. For FOREIGN MISSION: Ernest Workman, W. 100, 1.01; Mrs. J. D. Searles, \$1.00.

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CHEAPEST BIBLES

MARRIAGES.

BENBOW-ALEXANDER-In the M. E. Church South, in Gilliam, Saline county, Mo., on the evening of Nov. 2, 1892, by R. H. Love, Dr. J. E. Benbow and Miss Laura E. Alexander. Both of Gilliam.

BROWN-BRIDGFORD-In Monroe county, Mo., Nov. 9, 1892, by J. W. Mountjoy, Geo. C. Brown and Miss Cornelia A. Bridgford. Both of Monroe county, Mo.

DE JARRETTE-MACHIR-In the Christian Church, Columbia, Mo., Sept. 20, 1892, by J. W. Mountjoy, Dr. W. B. De Jarrette, of Bureka Springs, and Miss Tina B. Machir, of Columbia.

HAYS-VIVELL-In Carrollton, Ill., by J. A. Berry, Nov. 9, 1892, Dr. James H. Hays, of Woodville, and Miss Bertha Vivell, of Carrollton.

HOUCK-YOCUM-In Mt. Pleasant, Iowa, Nov. 7, 1892, by W. D. Swain, Mr. Geo. W. Houck, of Corning, Iowa, and Mary E. Yocum, of Mt. Pleasant.

HORTON-VERNON-At the residence of the bride's father, Mr. E. R. Vernon, Oct. 30, 1892, near Olin, Iowa, by E. S. Foston, Mr. Emmons Horton and Miss Mary C. Vernon.

KENT-CARMICHAEL-In Mt. Pleasant, Iowa, Nov. 7, 1892, Mr. Theodore Kent and Miss Mary E. Carmichael, W. D. Swain officiating. Both of Mt. Pleasant.

KANAGY-JOHNSON-At the residence of the bride's father, Judge Finis Johnson, of Cass county, Mo., Nov. 7, 1892, by F. E. Meigs, Mr. Lee Kanagy and Miss Addie Johnson.

MCINTIRE-VIVION-In Boone county, Mo., Nov. 1, 1892, by W. M. Mottley, Thomas H. McIntire, of Benton county, Mo., and Miss Annie L. Vivion, of Boone county.

MOROLF-FISHER-By J. V. Kollar, at his residence, in Montrose, Mo., Nov. 9, 1892, Mr. Alford Morolf and Miss Viola Fisher.

RICH-BARNES-At the residence of the bride's father, by W. K. Bennett, Oct. 16, 1892, Mr. O. H. Rich and Miss Etta A. Barnes. All of Smith county, Kan.

WARNER-RAWLINGS-On the evening of Nov. 9, 1892, at the residence of the bride's father in Saline county, Mo., by R. L. Love, Mr. L. C. Warner, of Holt county, Mo., and Miss Emily H. Rawlings, of Saline.

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.

BURCKHART-It is my duty to announce to his many friends, that C. F. BURCKHART died at the home of his brother-in-law, in Vandalia, Mo., Oct. 19th, 1892, of typhoid fever, after an illness of forty-three days, aged 27 years, 9 months and 23 days. He was the brother of sister Mittie, the wife of Dr. D. J. Mayes. Dr. H. E. the banker in Vandalia, and finds time from his pressing duties to management to preach the gospel acceptably and efficiently. "Fred"-as we called him-was born in Randolph county, Mo., and was the son of Dr. C. F. Burckhart, of that county, and a nephew of the late Judge H. Burckhart, of Huntsville, Mo. Since a very young man he has lived in the home of Dr. H. E. and by his industry and energy, industry and morality, and gave promise of making a successful businessman and a most useful citizen. At the time of his death he was a partner with Dr. Mayes in the banking business, and whether he knew it or not, it was the intention of Bro. Mayes to so arrange it that in the near future, Fred would be the head of a rapidly increasing business. And I am sure he was worthy of the confidence that inspired such a generous and fatherly purpose in the bosom of Bro. M. Fred-and I greatly regret to write it-was not a member of the church. I am inclined to believe that it was not altogether his fault, but largely the result of our traditonal teaching found in the religious world. I believe his aim was to be true and just with all men, and good and pure in his life. I had known him a good while, and did not learn after years of acquaintance that he was not a Disciple. His life was certainly as good, if not better, than many young men of his class who are members. He was faithful in attending all the meetings of the church and Sunday-school. I had a meeting recently in Vandalia, for the success of which, before it began, Fred seemed very anxious, and from his conversations with his sister and brother-in-law, I have every reason to believe that after years of study, he had fully made up his mind and had finally decided to obey the Lord. But strange as it may seem, he was stricken down just as the meeting was about to start, and while not confined to his bed at the first, he could not attend. I saw him every day and his inquiries as to the progress of the meeting seemed to indicate an unusual interest. And when we closed and the time came for us to leave, and I took him by the hand, he looked at me so anxiously, and held my hand so firmly, and bid me good-by so reluctantly, that my very soul sorrowed for the burdens that pressed his mind so heavily. After a few days at home I was called to minister, and on a sudden I had a meeting recently in Vandalia, and called to see him for a moment, and again in a few days, but I felt each time that he was further away from human help, and from my heart, I commended him to the mercies of One who will do low for the frailties and shortcomings of the children of Adam. In his soul I am sure Fred was anxious to do the right and to know the truth, and I am convinced that he had reached a conclusion, and had not taken sick at the beginning of the meeting he would have committed himself to the Lord, and would have been a member of the church. He had committed himself inwardly to Christ. But, as in the case of hundreds of honest, faithful souls, he was serious, hindered by the diverse and conflicting influences of the world, and felt that I could not go to the call of the bereaved family-especially to the comfort of brother and sister Mayes, who I am sure loved Fred as an own son is loved. O! may a celestial angel comfort their hearts and strengthen them and all who mourn this loss, and lead them to the realization that "work together, whether adverse or prosperous"-work together for good to them that love God." Bro. Walker, of Mexico, preached a very appropriate discourse to a large and attentive audience. Farewell to noble boy! God be gracious to those who believe he will, and that somehow in the great future you will be closer to Him who will "see the travail of his soul and shall be satisfied." J. B. BOWEN.

MAJOR-On the 25th day of October, at her home in Sedalia, Mo., after a painful illness of over three months, Sister Sarah A. Major, consort of Bro. Edward P. Major, fell asleep in Jesus. Sister Major's maiden name was Sellars. She was born October 23, 1828, and died on her fifty-fourth birthday. She united with the Christian Church in Warsaw, Mo., (being baptized by Dr. W. H. Hopson) in December, 1850. She was married to Bro. Major on the 14th of April 1851. The union was six children. She had five or more alive, and were present when she passed away. Her grief-stricken husband writes me that "she remained faithful in her allegiance to the Lord of lords and King of kings, and there can be no doubt she will appear with Him in glory when He comes." I do not doubt it. It was my good fortune to know Sister Major long and well. She and her bereaved consort were among my true and tried friends of the long ago. Among the many vicissitudes I have never wavered in my confidence in them, nor in my affection for them. Of late years we have been separated by distance, but I have never forgotten them, or ceased to be grateful for the many acts of kindness received from them in the years that are gone. I first visited Warsaw, Mo., as a preacher of the gospel in December, 1851, and spent my first night in the hospitable home of Bro. and Sister Major. This was my first acquaintance with them. Through all these years I have known and loved them. To the many excellencies of Sister Major, I can bear most cheerful testimony. She made many friends, and those who survive her, will cherish a most loving remembrance of her to the end of life. And thus the closest and dearest tie of life are being sundered. One by one, the friends we love are leaving us. Oh, what comfort to think that the brief separation which death makes, shall be followed by an eternal reunion in glory! So let us be strong and cheerful, and, in due time, our hopes shall be turned into joyful fruition. G. W. L.

NEVITT-At Albany, Whiteside county, Ill., Sept. 30, 1892, Mrs. Hannah Nevitt, aged 66 years, wife of Edward H. Nevitt. She was born in Cattaraugus county, N. Y., and removed with her parents to Davenport, Iowa, where she united with the Christian Church in 1850, and was a member up to her death. She was married to E. H. Nevitt in 1855, and removed to Albany where she has since resided. She was a great sufferer for years with consumption, and was a circle of relatives and friends to mourn her loss. Her funeral was largely attended. E. H. N.

WOODSMALL-At her residence in Saline county, Mo., Oct. 14, 1892, of congestive chill, Mrs. Mary J., wife of W. E. Woodsmall, and daughter of Bro. Foster and Sister Elizabeth Woodsmall, of Warsaw, Mo. She was an exemplary member of the Christian Church at Marshall. She united with the gospel. Her death was very sudden and unexpected to us all. On the day of her decease she felt so much better than she had been that she requested her husband to go to the church to attend to some matters of business and sent with him their oldest son. In their absence, with only two little children in the house, her spirit left its tabernacle of clay and she went to her better world. In her death we are all reminded of the uncertainty of life. She was an excellent woman, beloved by all who knew her. Her children have been bereft of a good mother. No more can they listen to her wise counsels. Her husband has lost a devoted and faithful wife, her brothers and sisters a loving and loving sister, and her aged father and mother have buried an affectionate daughter. The word-oh, how often do we see it! dead-will be written on the church book and in the name, but we believe that another name will be added to the Book of Life above. We cannot doubt her loyalty to the blessed Master, and while her untimely death brings sadness to many hearts, heaven rejoices over one more soul redeemed by the blood of Jesus Christ our Lord. R. M. MESSICK.

MARSHALL, Mo., Nov. 9, 1892.

When physicians have made use of a prescription for years in their private practice with certain success, it is a duty they owe to mankind to put such remedies within reach of all, and this is done by "copy-right"-such is the case with Dr. Sherman's Prickly Ash Bitters, and they have proved to be a blessing to mankind.

Kind looks, kind words, kind acts, and warm hand-shakes-these are secondary means of grace when men are in trouble, and are fighting their unseen battles.-Dr. John Hall.

MOTHERS SHOULD KNOW. When babies are fretful they disturb every body, and mothers should know how soothing Parker's Ginger Tonic is. It takes away their anxiety, stops babies' pains, and is always safe and pleasant to use.-Home Journal.

Longing desire prays always, though the tongue be silent. If thou art ever longed, thou art ever praying. When asleep prayer! When desire grows cold.-Augustine.

THE SAFEST WAY. The safest and surest way to restore the youthful color of the hair is furnished by Parker's Hair Balm, which is deservedly popular from its superior cleanliness.

Rev. Dr. Pierson says that the reformation under Luther brought the churches back to God and doctrine-made them evangelical, and that they need now a further reformation, speaking evangelically-carrying this sound doctrine through all the earth.

A German minister, in speaking of the security of God's people and the precious promises of the Bible, said: "How often the words 'fear not' occur in the sacred volume! I have counted up in the seventies, and I thought that was enough. I need not look for any more."

Persons recovering from wasting diseases, such as malaria fevers, etc., will be greatly benefited by the use of Brown's Iron Bitters, a true tonic.

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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HARTER'S IRON TONIC. A combination of Ferrous Chloride of Iron, Ferrous Sulphate, and Ferrous Phosphate 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. I have had some of our most eminent physicians yield 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 SAMUELS, St. Louis, Mo., Nov. 25th, 1891. 314 Wash. Avenue.

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Boston Art Furniture in St. Louis. Just received, last shipment from July and August purchases. Call and examine our Bedroom and Parlor Suits and Fancy Goods. Walnut Bedroom Suits, \$40, worth \$50. Ebony Bedroom Suits, \$55, worth \$75. Mahogany Bedroom Suits, \$65, worth \$85. White Ash Bedroom Suits, \$60, worth \$85. Inlaid Bedroom Suits, \$70, worth \$100. Bird's-Eye Maple Suits, \$85, worth \$100. Parlor Suits made to order in from three to five days. 500 N. Fourth St. Guernsey Furniture Co., St. Louis, Mo.

PERFECTION CHARTER OAK STOVES AND RANGES. In ROASTING and BAKING is only attained by using WIRE GAUZE OVEN DOORS.

NEBRASKA. BY R. C. BARROW. -L. J. Correll reports a good meeting and one addition to Kearney. -I am invited to dedicate our new house of worship at Indian Creek, next Lord's day. -One immersion at a meeting conducted by brethren Stark and Sweany, in Dodge county. -Bro. Sumpter requests me to hold a meeting at Red Cloud. -N. B. Alley reports two additions at Indian Creek. -Bro. R. W. Sabin, of Beatrice, is a candidate for district attorney. -A. M. Sweany reports one confession at Clear Creek. -J. H. Stark, of North Bend, will spend the winter in Indiana. -J. E. Gillespie, of Arlington, asks for a meeting at that place. We have no church in Arlington. -Ten were added to the list of members of the church at Arapahoe during our meeting just closed. -The question of woman's suffrage in Nebraska will be decided at the polls next week. -A. D. Finch of Miamisburg, Pa., preached at Falls City last Sunday. He will probably locate in this State. The writer has known him from boyhood, and confidently commends him to the brotherhood as worthy of their entire confidence. -Albert Goss requests me to hold a meeting at Auburn, an important town on the Nebraska extension of the Missouri Pacific railroad. -J. A. Seaton, of LaHarpe, Ill., writes to inform me that two excellent brethren, J. M. Robinson and Wm. Fuhrer, with their Christian families, have located near Crete, in our State. Thanks, Bro. Seaton. -Geo. Lobinger, of Hebron, writes to inform me that a gentleman in Thayer county, a member of no church, requests us to hold a meeting in his neighborhood, largely at his charges. -Henry Cogswell, who is said to be an acceptable preacher, desires a field of labor. Address him at Omaha. -Our worthy and zealous sister, Emily E. Beach, of Ayr, asks for a meeting at that place, and says that a member of her family, a young lady, desires to be immersed. -J. H. Titus, of Albion, Orleans county, writes that the harvest is fully ripe at that place, but there are no reapers. If the brethren will replenish our treasury, we will hire reapers. I am distressed by the pressing appeals that pour in upon me. Send a contribution to our treasurer, N. B. Alley, Dorchester, at once, that we may respond to these Macedonian cries. I will do all I can to help these brethren. -Mrs. Belle Bigelow, of Geneva, will take charge of our State Sunday-school work. She is well qualified for the position, and I bespeak for her the sympathy and cooperation of Sunday-school workers throughout the State. Correspondence solicited. Address her, for the present, at Geneva, Fillmore county.

OUR MUSIC BOOKS. We have been asked a number of times to give our opinion of the comparative merits of the new Christian Hymnal and the new Hymn and Tune book. We have taken plenty of time to examine both quite fully before giving any report. An examination shows us that there is far more difference in the mechanical part than there is in the price, and the difference is all in favor of the Hymnal. It is much better print, better paper, and the binding is very superior. The Hymn and Tune Book is stiff in the back and does not remain open well, while the Hymnal opens out nicely and will lie open at any desired page. The effect of this difference in binding will be that the Hymn and Tune Book will break and the cover come off like it always did from the old Hymnal, while in our judgment the Hymnal will be found to be a book that will give a great deal of service. We refer to the editions bound in cloth.

In the matter of musical selection we think the difference still greater in favor of the Hymnal. It has been our lot to conduct congregational singing many years, and we speak from experience in this matter. The Hymn and Tune Book has been copied after the Hymnal both in the selections and arrangement to a much greater extent than is considered honest in the book-making world, but enough changes have been made to spoil the book badly, for almost every change is for the worse. So far as the errors are concerned we find about the same number in each, but none in either that are any detriment to the usefulness of the books. A few churches through the influence of the Christian Standard will adopt the Hymn and Tune Book, but the Hymnal is being almost uniformly adopted. We hope our Pacific coast brethren will pursue a uniform course in the matter, and that we shall have but one book in all our churches, for the two books will undoubtedly prove a fruitful source of discord among brethren.-Christian Herald.

ANNUAL MEETING. The annual meeting of the Disciples of Christ for the district comprising the counties of Clark, Pike and Nevada, Ark., convened at Okolona, Clark county, October 7th. Organized by electing C. W. Threlkeld, chairman, and Dr. J. D. Jordan, Secretary. The following churches were represented: Okolona reported 82 members; 9 additions, 7 by baptism; preaching monthly; prayer meeting weekly, and good interest; a good Sunday-school here, and one at a mission point two and a-half miles from town. Antioch, Pike county, reported over 100 members; 19 additions this year-9 by baptism, 8 from the M. E. church and 2 reclaimed; have weekly prayer meetings and Sunday-school. This is one of the oldest congregations in the State. Elder Elijah Kelly has preached for them more than fifty years, who is still living and doing good service, although in his 83rd year. Centre Grove, Clark county, reported 61 members; 18 this year-13 by baptism and 3 from the Baptists; have a union Sunday-school. Bradshaw Church reported 28 members, 3 baptisms this year; a union Sunday-school. Bethesda, 41 members; 21 additions, 14 baptisms, 5 from other churches. Hopewell, Pike county, mission point, 22 members; occasional preaching; a prayer-meeting and union Sunday-school. Prescott, Nevada county, organized the beginning of the year with 20 members; good prayer-meeting, and a flourishing Sunday-school. Total, number of members 374.

The above is mainly the result of the cooperation of the Okolona and Antioch churches, with Elder J. C. Mason as their evangelist, who has successfully labored in the above fields, assisted in a small measure by others, including a period of three years. The above churches have pledged themselves to pay \$575 for evangelizing the district the ensuing year, employing J. C. Mason as evangelist, to be assisted by R. P. Threlkeld and J. A. Setliff, both young in the ministry. Bro. J. C. Mason was chosen by the churches, through their delegates, without a dissenting voice, to be their evangelist the ensuing year. He has won the admiration of the members by his successful ministry of the Word, in connection with an able administration. He is successful as a church organizer, prayer-meeting and Sunday-school worker, etc. Indeed he has been instrumental in bringing, in some places, order out of chaos. Succeeds well in the management of building houses of worship in his field of labor. The Okolona congregation has a large new house of worship, which would do credit to a city as a result of his labors.

A summary of Bro. Mason's annual report: 44 baptisms; 23 from the denominations; 23 reclaimed, and 20 by letter; total, 110 members; organized 3 prayer-meetings this year. The 7 churches are running nine Sunday-schools-four of these organized this year. Okolona, Antioch and Prescott Sunday-schools are using the literature of the brethren. Collected in the field this year \$186.65. A resolution was unanimously adopted urging the propriety of calling a State meeting to convene at Little Rock as soon as practical with a view to State missionary work. On motion of Bro. Mason a collection of \$10 was taken up on the spot to be used in this work. Brethren J. C. Mason and J. B. Cloud, of Okolona, and J. D. Jordan of Prescott, were chosen as delegates to represent this District in the State meeting, when called. G. W. Williams, of Texas, took a lively interest with us all through the meeting, besides doing the preaching. He and Bro. Mason are conducting a protracted meeting now for the church of Okolona. J. D. JORDAN, Sec'y.

GOOD ADVICE. Nearly all the ills that afflict us can be prevented and cured by keeping the stomach, liver and kidneys in perfect working order. There is no medicine known that will do this as surely as Parke's Ginger Tonic. See adv.

A loving confidence in the God we have offended is the key to His heart, the key which unlocks the treasury of His grace.-Rev. E. M. Godburn, D. D.

What makes Floreston Cologne welcome on every lady's toilet table, is its lasting fragrance and owery flavor. The sun should not set upon our anger, neither should he rise upon our confidence. We should forgive freely, but forget rarely. I will not be revenged, and thus I owe my enemy, but this I owe myself, I will remember and this I owe to myself.-Cotton

The most reliable article in use for restoring gray hair to its original color and promoting its growth, is Hall's Vegetable Sulfur Hair Renewer. In countries where malaria is prevalent, or where the cause is subject to sudden changes, it should be found in every house Brown's Iron Bitters.

How beautiful our lives would soon grow if we carried always with us, and put into practice, the lessons we learn by experience! We look back at the end of the year and see many things that cause bitter regret, but instead of leaving them behind we go on repeating the same follies and errors in the new year. A little heroic decision would enable us to rise every day on the mistakes of yesterday.-Sun-day-School Times.

People who are ready to part with their hearts while keeping their money, are not the sort that Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer. Pozzoni's Complexion Powder produces a soft and beautiful skin. Combines every element of beauty and purity. Druggists sell it.

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 St. It is a good place and rates are reasonable. Don't forget the place.

RUPTURE. Since the opening of the Vienna Institute for the cure of Rupture, at 1115 W. Washington Avenue, this city, several thousand ruptured persons applied to us for treatment, many of whom from long-continued truss pressure, were victims of kidney diseases, bowel troubles, back-aches, fevers and many other diseases, in many cases such as that of Mr. Wm. Hubbard, of Hannibal, Mo., his rupture was over thirty inches in circumference. In every case complete relief was given, and the patient enabled to resume his occupation free from danger of a recurrence. The names of the persons themselves, and many of our leading Physicians can testify. Reference in St. Louis: John Buehler, 1011 Cass Avenue, ruptured 20 years; M. Kern, 1516 N. Market street, ruptured 30 years; G. Leach, 1516 N. Market street, 10 years; Geo. Lay, Coronado, 10 years; A. Rautkoster, 108 Montgomery street, 6 years; J. Eyer, Coronado, 12 years; H. Koverman, Natural Bridge road, and Papin Avenue, 14 years; A. Winkler, 809 S. Twenty-second street; H. Zuler, 1403 N. thirteenth street; Joseph Stark, Carlyle, Ill., 33. Physicians: Dr. J. B. Fandora, 301 Olive street; Dr. Harder, 114 Brooklyn street; Dr. Field, Fourteenth and Lucas Avenue, and many other prominent physicians. Our treatment does not interfere with the occupation of or habits of life, and is not a surgical operation. Persons can be treated and start home same day. Dr. Smythe's book gives reliable proof of his success, testimonials of persons treated, etc., and is mailed for 10 cts. F. T. SMYTHE, M. D., 1115 Washington Avenue, St. Louis.

UNIVERSAL Favorites. MINSTREL SONGS, OLD AND NEW. Here, at last, we have nearly all the world famous, universally admired, sung and whistled melodies, in one book. 100 popular Ballads and Plantation Songs, with their accompaniment. This number includes "Old Folks at Home," "Old Kentucky Home," "Big Camp," "Nelly Dale," "Campdown Reel," "Golden Slippers," "My Darling," "The Bird Song," "The Bright Light," and there are more than 90 others. \$2.00 plain. \$2.50 cloth. \$3.00 gilt.

How TO PRACTISE, by A. M. Pupin, is a capital little guide book for teachers and scholars, and such as every practical teacher will like to have. Mailed for 50 cents.

THE MUSICAL FAVORITE. This and the MINSTREL SONGS are the latest additions to Dime's "Home Musical Library," have more than 30 pages each, full sheet music size, are handsomely bound, and give a great deal of music for a moderate price. The MUSICAL FAVORITE contains about 50 pieces of an average length of 3 to 4 pages each, of medium difficulty, and by the most popular composers, as Waldteufel, Gottschalk, Erik Wilson, Schumann, Aubrey, Lamotte, etc., in all 88 compositions. \$2.00 plain. \$2.50 cloth. \$3.00 gilt.

LYON & HEALY, Chicago. OLIVER DITSON & CO., Boston.

MOTHERS READ. GENTS-About nine years ago I had a child two years old and almost dead. The doctor had attended 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 DELICIOUSLY TASTEFUL VERMIFUGE (genuine). I gave her a teaspoonful in the morning and another at night, after which she passed seventy-two worms and a child. Since then she has 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, 5 years; John, 3 years. I saw 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 Utica, and now have the worms on exhibition in my store. Yours truly, JOHN PIERER.

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 or Wheeling. Be sure you get the genuine. Price, 25 cents a bottle. FLEMING BROS., Pittsburgh, Pa.

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CURRENT EVENTS.

The new State of Dakota will be knocking for admission, as one among the sovereign sisterhood of States, as soon as Congress meets. Bills for her admission were prepared during last session, but were not acted upon. In 1880 the territory had a population of 135,000, and has now at least 350,000, with a torrent of emigration pouring upon it that adds at least 60,000 per year.

No people have shown a greater ambition to have colonies and foreign possessions than the French, and no people have ever shown less disposition to colonize. In the struggle for the possession of the New World the French Government expended every resource to create a new France in America, but at the time when Wolfe took Quebec there were only about 80,000 French colonists in America, while the English colonists were nearly 3,000,000.

grants to this country. The fact is that the "fickle French" are most constant in their attachment to their own country and will not emigrate. Their present ambition to emulate Britain in creating a colonial empire will do to amuse the population with as a temporary expedient, but will end in failure.

Some of that class of skeptics whose idea of science consists in eliminating God from the universe have proposed to settle the question of the origin of life by a very original hypothesis. Unable to account for its existence on the earth without ascribing to it a Creator, they have waived the difficulty by the conjecture that living beings, or germs of life, were cast upon this planet by meteors which had been hurled from some other peopled world which had exploded.

It is estimated that there are 80,000 widows in India under six years of age. Girls are often betrothed as early as three years old, and if the chosen husband dies they can never marry again and are doomed to a miserable lot all through life. The widow, whatever be her age must never wear any jewelry, never dress her hair, never sleep on a bed, nothing but a piece of matting spread on the hard brick floor—and sometimes, in fact not even that between her and the cold bricks; and, no matter how cold the night may be, she must have no other covering than the thin garment she has worn in the day.

Joseph Cook has finished his tour around the world. He left this country in September, 1880. After nine months in the United Kingdom, he made the circuit of the great German Universities, and then visited Italy, Greece, Egypt and Palestine. Going by way of the Red Sea, he reached Bombay in Jan., 1882. In India and Ceylon he spent 84 days, and delivered 42 lectures. Then he went up the Chinese coast and to Japan, and from Yokohama sailed for South Australia. After visiting the various Australasian colonies he set sail for San Francisco, having delivered more than 250 lectures in foreign lands.

In a week or two the eagles will gather at Washington to devour the carcass. Several hundred millions of revenue have to be voted away in a short space of three months, and this occupation will be entered upon by our public servants with delight. Already the plans of some of our patriotic leaders have been made public. A vigorous effort will be made to donate about one hundred million dollars to the whisky and tobacco men.

The fluctuations of the financial pulse show that there is a considerable amount of uneasiness in the commercial world. Stocks, petroleum, grain and the rates for money on call have been bobbing up and down, during the last week. The iron and steel mills make complaint of over production, rainous prices, and are proposing to shut down until the present supplies are exhausted, prices rise, or—until the danger of Congress lowering the tariff on foreign rails passes by. There is little doubt that the country is feeling the effect of the short crops of last year. With but little to sell, our nation refused to curtail its expenses in any respect. It lived as high as usual, put half a billion dollars into new railroads that cannot pay for some time to come, paid out \$116,000,000 on pensions for services rendered twenty years ago, made more iron and wove more cloth than the country could use, and is not pushing the present crop into market rapidly enough to feel the effects very sensibly.

The comparatively limited area of the earth adapted to the growth of cane and the rapid increase of the demand for sugar have caused the lovers of sweets to look into the future with apprehension and have stimulated a search for some substitute for the cane product. The old-fashioned maple sugar has become a rarity; beet sugar has been successful in France, but from some cause, is a failure in this country; glucose sugar is extensively manufactured, but is an imposition upon the public and is used almost exclusively for adulteration; corn stalks have been tried and sorghum filled the country with a gleam of hope, but until recently, the sweets contained in its juice have refused to crystallize into merchantable sugar. Four years a series of experiments have been in progress, and it is reported that they have at last ended in complete success. Henceforth the prairies of Illinois furnish as favorable a field for the culture of sugar as the Louisiana bottoms. Extensive works have already been constructed at Champaign, which are employing processes discovered by Profs. Scoville and Weber of the Illinois Industrial University. Their figures show that the product of 250 acres worked [by the company which has been carrying out the Professors' processes for this year, is 125,000 pounds of sugar and 22,500 gallons of molasses, having a value of about \$19,000, or an average of \$76 to the acre. In other words, they have succeeded in raising half a ton of sugar and about half a ton of molasses, or a ton of saccharine matter, to the acre, at the profit to the farmer much greater than corn. This sugar has been shipped and sold in Chicago by the car load at 8 1/2 cents a pound. The experimental stage has passed, the culture will rapidly expand, and the time is not far distant when the tribute of \$100,000,000, now paid to the West Indies and South America, will be turned over to the farmers of the Mississippi Valley.

THE WEEK.

Gladstone says no difference will be in the trials of Arabi and other Egyptian newspapers have been forbidden to discuss movements of troops near the Egyptian frontier or to mention military projects. The Irish parliamentary party will ask the government for information as to measures to be taken for relief of distress in Ireland. Storms and numerous wrecks reported on the coast of Great Britain. The boats were drowned trying to reach the coast in distress in the Frith of Forth. Application has been made to the attorney-general of the State of New York for opening of proceedings to vacate the charter of the Mutual Union Telegraph Company. The president has signed the extradition treaty with Belgium. Mr. Stafford Northcote goes to the Mediterranean for his health. The exports of petroleum in all shapes for the month, 1882, amounted in value to \$10,065 against \$4,762,711 for the same month, 1881. For the nine months ending September 30, 1882, the value of exports of this article was \$34,356,921, against \$34,952,961 for the same months, 1881.

Dispatches forecast an effort to be made to down the river and harbor bill in the House. Extraordinary electric disturbances reported all over the United States Great Britain last Friday.

The government forces of Ecuador won a victory at Chambo, a small village 120 miles north of Guayaquil. The president ordered six days' mourning for the late Emperor. Evidence of Suleiman Daoud that he had murdered the khedive, is generally discredited. Sultan Pasha denies the charge. Suleiman Daoud on the way to the palace to murder the khedive. The great firms of Sir Walter Armstrong and Co., ordnance makers, and Mitchell and Co., shipbuilders, have amalgamated and established works on the river Tyne with a capital of \$10,000,000.

President Grevy is urged to resign as the only means to prolong his life. The Emperor states that President Grevy's advisers are of the opinion that the Emperor is touched a delicate crisis in the latter part of old age, when it is necessary to have no mental disturbance should have absolute repose. The Emperor's name is mentioned as a candidate for the French presidency.

A blank agency division of the post-department has so far furnished to the offices of the fourth class, which are to be supplied about 9,500 offices. The number 2,500 cannot be furnished for the appropriation for this object is insufficient. The cost of each copy is \$4.39. The delay of the contract furnishing the articles has prevented the department supplying this outfit as it hoped.

ROYAL MAKING POWDER Absolutely Pure. Dr. Sherman's Compound for the cure of Rupture. Sawing Made Easy. The New Improved MONARCH LIGHTNING SAW.

TREMENDOUS RUSH!

OUR 15 PER CENT. DISCOUNT SALE

Has crowded the store all this week, but we have an immense line of new styles of Nobby WINTER SUITS and OVERCOATS for MEN and BOYS left.

OUR REGULAR \$5 SUITS OR OVERCOATS ARE NOW \$4.25.
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This is quite a saving, as our goods are all marked in plain figures, and we have only One Price. Come and look at our Goods, and if the Prices are not right don't buy.

MABLEY, THE CLOTHIER, CORNER FIFTH AND LOCUST STS.

OUT OF TOWN CUSTOMERS Are Reminded That D. Crawford & Co., Show the Finest Stocks of SILKS AND DRESS GOODS IN ST. LOUIS.

GREAT BARGAINS IN BOTH SILKS, DRESS GOODS, VELVETS, PLUSHES, &c., &c.

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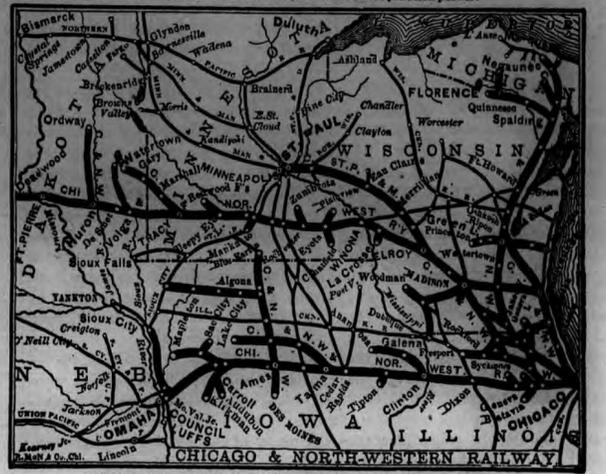
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## BREVITIES.

The Lord reigns and the children of God should rejoice. A child of God should not be discouraged, and should not grow weary in well-doing. A loving Father will do what is best and what is right.

A man's life is according to his faith. Faith and life are inseparable. A man without faith is a cipher in the world. We need men of faith in God, that we may obtain the highest manifestations of greatness in human lives. Men without faith never succeed.

A man should do all the good he can in the world; for to this end he was created, that he might live for others more than for himself. Those who live for themselves only, never fulfill their mission in the world. One should live so as to be helpful to others. In helping others we help ourselves. There are many who have never learned how to live—to so live that they may be a blessing to themselves and to others. To follow Christ is to learn how to live here and hereafter.

The world has need for men and women of conviction and principle; those who can see the right and who have the manhood and womanhood to stand by the right when they have seen it. The church has need for such men and women. There are so many who do not think for themselves, and who do not reason about anything. These have no purpose in life, and cannot be helpful to any one. They expect to be helped through life. We need men of principle in our pulpits and in all important offices. But we will never have them until we have fathers and mothers of principle. Here is where principle must commence.

Sin must be punished here or hereafter. It results in death, and those who sin must suffer on account of it. How strange it is that any one will continue in sin! Will a man work against his own interest, against himself? Many are doing it, seemingly unconscious that they are bringing on themselves sorrow and ruin. How much better many young men and women could make their lives, if they would only try. What a happiness it would be to themselves and others. O, man, why will you go in the downward road to sorrow and death when the sunny way to life is before you?

Many will see this paragraph who are worrying and fretting themselves about matters over which they have no control. They are making themselves miserable, and at the same time are saddening many other hearts. Why all this loss of temper and sunshine without a cause? Can you worry do yourself or any one else any good? You know it cannot. Then it will grow on you till you will see everything clothed in sadness and desolation. Turn your faces toward the beautiful sunshine of life and be content with what things you have, and you will have such joy and peace as you have never before experienced.

There is only one way to happiness and eternal life. This life, which shall continue to us after we have passed beyond the shadow-land, is the gift of God. To see and gain this life we must stand by the cross of Christ. Christ says: "I am the way." If we would enter into life we must come to him. He is not only the way but the truth and the life. Then let us remember the "Man of sorrows," who bore our griefs and burdens. His is the same tender heart now as when he tread the Judean hills. He invites us to come unto him. Let us see that we turn not away from him.

There are thousands of church members who shrink from the responsibilities of sustaining the church where they belong. They are never willing to do what they are able to do and what they ought to do. They do not pay to the church one-half of what they pay to Caesar, or what they spend lavishly upon themselves and families. What they give to the church is not given graciously and cheerfully as a free-will offering. Does a Christian begrudge to give that which belongs rightfully to the Lord? Is the church a kind of charity beggar, that men give to it in this way? One would think so from the manner of giving even on the part of church members. Beware! God is not mocked in this way.

Some members of the church think they have no responsibility in the mere matter of attendance at the regular meetings of the church. They can stay at home, go to some other place, or go to church where they belong, just as it suits them. Certainly they can do as they please about this matter; but the question is, What ought they please to do? What is right? It looks bad for one to go to church as a duty only and not as a pleasure; and it looks bad for one to belong to a church and not attend its meetings. Those who are in such a state of mind that they cannot have any

enjoyment when they attend their own church, ought to find out their trouble and bring it to the Lord. They need conversion, so they will be in harmony with those who love the Lord and serve Him with fear.

## A CHURCH-BUILDING AID SOCIETY.

No one can travel over the vast empire of the West, and witness the brave efforts that small bands of disciples are making to erect houses of worship and maintain the preaching of the gospel, or read in our papers the urgent appeals for help that come up from all sections of the country, without realizing the need of some more orderly, systematic and efficient way of helping where help is really needed, than we now have. The duty of the strong to support the weak—of churches already established to aid in establishing the cause in places where it is not established—is too plain to require argument. The only question is, how is the best way to do it? Our missionary organizations provide for the preaching of the gospel in such places, but in very many instances more than this is needed. There is greatly needed in many places, especially in the West, a few hundred dollars as a gift or a loan, to encourage and enable the few brethren there to build houses of worship. Two hundred dollars would insure the erection of a house worth \$1500 or \$2000, in very many places, where, if no help is extended, nothing will be done.

Why could there not be a Church Extension, or Church Building Society, formed among us, on the same principle of some of the insurance plans in benevolent organizations? In these organizations if a member dies, each surviving member pays a stipulated sum to his family. In this Church Building Society, every real case of urgency, where a little money could be advanced or donated judiciously, each member could be required to pay a small sum, say \$1.00. It should be the duty of the officers of this organization to investigate all appeals for help, and only on their recommendation should aid be granted. Or \$1.00 might be the maximum that could be called for at any time, with a limited number of calls per annum. In case the amount necessary in any instance would not require more than a contribution of fifty or twenty-five cents, from each member, only this sum would be called for.

The benefits of such a plan would be, (1) that no money would be sent to places where it would do no good; (2) that no really worthy case, where a little would accomplish great good would be neglected, because all these cases must be investigated and approved before help would be recommended; and (3) all of us would feel a degree of assurance that our donations were more wisely made than is possible with out some such system; (4) a great many who now fail to respond to these appeals would gladly do so if they could have reasonable assurance that their donation would be wisely appropriated and result in permanent advantage to the cause.

Of one thing we feel quite well assured—the time has come in our history when some arrangement must be made to assist, in an orderly way, the work of building houses of worship in places where the interests of our cause demand them or our progress will be seriously retarded. It is time, our wise brethren were thinking out the best way of doing it, and we write this not so much to suggest a plan, as to call the attention of brethren to the subject. We shall revert to the subject again soon, and in the meantime, we should be glad to receive any suggestion from any one who has given this matter serious thought. The work contemplated cannot longer be deferred without serious detriment to the permanent establishment of our plea in these Western fields in the midst of which we jot down these hurried lines.

## 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 St., Chicago, Ill. 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 thereby.

We keep a good supply of books in both 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. We will supply you with any book in the market, though we deal mainly in Christian Publications.

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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.

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 those who agencies, address either the St. Louis or Chicago office.

## FINANCIAL CO-OPERATION.

[This paper was read by A. J. Thomson at a co-operation meeting of the Christian Churches of Hancock county, Illinois, Oct. 27, 1888. The meeting by a unanimous vote, requested its publication in THE CHRISTIAN-EVANGELIST.]

Our present meeting is called a "co-operation meeting of Hancock County Christian Churches." That it is such in some sense and to some degree, I am happy to know. I only wish it were such in a far higher sense and to a far higher degree.

I have thought it not inappropriate, at such a meeting, to discuss briefly the question of Financial Co-operation.

I notice that the programme announces my subject *Financial Operation*. This is a mistake; for, as already indicated, the topic is *financial co-operation*, and not *financial operation*, further than financial operation is necessarily involved in financial co-operation.

I believe it was Cicero who long ago made the sage remark that every discussion should commence with definition. We proceed, therefore, at once to call attention to the meaning of the terms embodying our subject.

*Co-operation*. This word comes to us from a foreign language, and consists of two parts. The one part signifies, together, in company with, jointly, etc.; the other signifies, work, business, undertaking, achievement, etc.

The necessary idea of operation is work, effort, application of energy, power, or means of accomplishing. The essential idea of co-operation is working together, making effort, applying energy or power, or other means of accomplishing together; that is, in company with. One agent may operate, but there must be two or more to co-operate, to work jointly, to accomplish anything together. One church could not hold a co-operation meeting of churches, but two or more churches may have a church co-operation. There may be churches without church co-operation, but church co-operation without churches is impossible.

But the qualifying word of co-operation in our subject is financial. This word, of course, all perceive, has reference to finance. Webster's definition is this: "Pertaining to finance or public revenue." Finance, as defined by Webster, is, "the income of a ruler or of a State, revenue, public money, sometimes the income of an individual."

Financial co-operation, then, in church interests, is united work in the money matters of the church, or churches concerned. Money matters, did I say, of the church or churches? Yes, and the money matters of every Christian church on earth to-day, using the word money with a little latitude of meaning to include all property values, are among its most important interests. The money matters are indeed of as much moment as the very existence of the church itself; for I do not hesitate to say that no Christian church can long exist in this world, constituted as it is, moved and governed as it is, without money. It may be thought that this is an extreme statement, and that it is answered by such reasoning as this: The church is God's appointed instrumentality for the salvation of the world; it is the pillar and ground of the truth; from it and by it the gospel, which is God's power unto salvation, is to be sounded out; and the Scriptures teach that both salvation and the gospel are without money and without price.

It is readily conceded that the Scriptures do teach that the gospel and salvation are both without money and without price. None is so rich that he can buy salvation; none is so poor that he cannot attain to it. It is the free and gracious gift of God, through Jesus Christ, to all who will accept it. It is for sale to no one whether rich or poor. And yet it remains true, that it is God's "intent that now, unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God, according to

the eternal purpose which he purposed in Christ Jesus our Lord." It remains true also that without money the church, instead of fulfilling this high mission of exhibiting to the principalities and powers in heavenly places, the manifold wisdom of God, would soon become extinct, and instead of having a place, aye the chief place, in the mightiest agencies for the regeneration and glorification of the world, it would soon be known only as being among the things that were, but are not. In this view of the case, how is the money interest of the church lifted up far above all common financial transactions in the world! It is no mean honor that men may co-operate in it. Yet it must be confessed by all who have given this subject thought, that there is a lamentable lack of this co-operation. I must believe that this manifest want of financial co-operation is due to the fact that men do not understand the nature of the obligation; they do not understand the high privilege and honor of which they debar themselves, in neglecting such co-operation; they do not consider their gracious opportunity of showing, in some degree, their affection for one who so loved them, that though he was rich yet for their sakes he became poor, that they, through his poverty might be made rich.

There is reason too, I think, to fear that the teachers and leaders of the people have more responsibility for this lack of co-operation than they are generally willing to admit. I fear the lessons of God's word on this subject have not been so faithfully presented and lovingly pressed as some other lessons. Let the teachers not shun to declare the whole counsel of God on this, as on all other matters of duty and privilege in the kingdom of God.

Let us now briefly consider some of the motives, principles, methods and results of financial co-operation in church interests.

First: Motives.—The perpetuity of the church itself, is one of the highest conceivable motives. There is no well informed member of the church who has any proper appreciation of the church and its mission, who does not desire the continued existence and increased prosperity of the church. But there is no life anywhere, so far as we can see, this side the life of the Deity, without operation of some kind. Were the operations of nature, as we call them in the vegetable kingdom, suspended, the result would be that the entire vegetable kingdom would wither and die. Its ministrations of beauty and utility would cease, and the remaining part of the world would necessarily have to be adapted to new conditions. The same is true of the animal kingdom. Operations of various kinds are indispensable to its continued existence. Let the operations cease and the whole kingdom becomes extinct. So it is with human beings. They must act, they must work, they must exert power or strength or they must die. Operation, then, is a law of life, of development, of happiness. It is impressed on all nature wherever there is life. It is, therefore, a law of God. But if action, operation, is necessary to life, co-operation is hardly less essential. In the vegetable and in the animal kingdoms, the co-operation of many and various forces is necessary to their development and to the accomplishment of their purposes. But for the influence of co-operation among men, any one man in the whole State of Illinois, in the United States, or even in the world, would be just as well conditioned for happiness and for all the purposes of life, if he were the only man in the world as he is to-day. But however thoughtless any man may be of the interests of others and of his relations and obligations to them, however absorbed he may be in the contemplation of his own individual, selfish interests, who is he and where is he that would choose to be the sole inhabitant of the world, and, in true Selkirk phrase, absolutely monarch of all he surveyed?

The church affords no exception to the general law of operation and co-operation. It must be doing, it must be operating or it must cease to be. The individual member of the church, when he ceases entirely to do the work of a member of the church, loses his church life, loses his spiritual life, and when the spiritual life of all the members of the church has become extinct, the spiritual life of the church itself has also become extinct. Co-operation thus appears to be not only a means, but a necessary means of the very existence of the church itself. And what else could reasonably be expected if the church is, as its members truly believe, an institution not of human but of divine origin. In the Godhead itself, there is co-operation. And so complete is this co-operation that Christ, in referring to it, uses such language as this: "My Father worketh hitherto, and I work." Here we have the very essence of co-operation—different persons working by the same means to the accomplishment of the same ends. And again, if we may so speak, in a council of the Godhead, had

before the creation of man, there was the divine co-operation which issued in man's creation. We do not read as the words of Jehovah, nor as the words of the Logos, who was with him in glory before the worlds were, nor yet as the words of the eternal Spirit, any such phrase as, I will make man in my image and after my likeness; but we do read, "Let us make man in our image, after our likeness." And when Christ came into the world, he said: "I came not to do mine own will, but the will of him that sent me." And again, when he was about to leave the world, he said: "I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." Mark that in one breath Christ says, The Father will send the comforter, and in the next he says, He will send him. But so complete is the co-operation between the Father and the Son, that Christ says, "I and my Father are one." And it will be remembered that he prayed that all who should believe on him through the word of his apostles, might be one as he and the Father are one. Continuing his speech about the Spirit, whom he would send and whom his Father would send, he said: "When he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shall show it unto you." So Father, Son and Holy Spirit, are all present to us, working together to the same end, the redemption and salvation of a lost and ruined race. No marvel the existence of the church, the instrumentality which God has ordained for the accomplishment of the end proposed, depends upon the principle of co-operation.

The second motive we urge is that the work the church has to do is a general not an individual work. Whether we consider the intermediate ends or the final end of all church activities, this is true. It has often occurred to the writer that if individual work only were needed for the accomplishment of the ends proposed, infinite wisdom never would have decreed the establishment of the church. Is it your interest as an individual Christian, to minister to the wants and interests of those who are suffering around you? So it is mine. Is it your interest to turn those about you who are in the service of Satan to the service of God? So it is mine. Is it your interest to send the glorious gospel of the ever-blessed God to the benighted nations, that they may be lifted from the superstition and degradation of heathenism into the light and liberty of the children of God? So it is mine. And in every interest of the church every member should feel that he has a share, and that his responsibility is commensurate with his ability, because the work is a common work and not merely an individual one.

A third motive to cooperative effort may be found in the consideration of the well-known weakness and inefficiency of isolated individual effort. No matter how ardent one may be in his love of the work which the church is ordained to accomplish, alone he can do comparatively but little. Even in this Christian country, and in this the latter half of the nineteenth century of the Christian era, no one man, however wealthy, however learned, however spiritually-minded and devoted he may be, can so much as establish a Christian congregation or church in any village, town or city. He must have the co-operation of others, or all his efforts must prove fruitless. But by cooperative effort not only is individual effort made successful, but in most cases it is greatly increased and multiplied. The little that one may do individually is not likely to be done, unless he can do it in conjunction with others. I may be able to devote \$25.00 this year to the establishing of a church in the thriving little city of Fargo, for instance. But if I cannot co-operate with others, I can accomplish absolutely nothing in this direction. Or, I may be able to devote a like amount to send the gospel to some far-off island of the ocean, where it has never been preached; but if others do not co-operate in this work I can make no effective effort. And so cooperative effort supplements and gives efficiency to all individual effort in such undertakings.

A fourth motive to financial co-operation is found in the profit of giving. No man can give according to the teachings of God's word without benefiting himself by so doing. It does not hence follow that the gift of God, may be purchased with money; but neither does it follow because the gift of God cannot be purchased with

money that therefore the promises of God are of no effect. God has made it the duty of every man as well as the privilege, to give in some way or other, and of most of his children, he has made it the duty and privilege to give of their material wealth; or, as it might in some cases perhaps be more correctly said, of their material poverty. It always pays, and pays largely to observe God's requirements, and since giving is one of those requirements, it follows that it pays to give. But let us hear a few passages of God's own word, which at once set forth the duty and profit of giving: "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Proverbs iii:9.) "The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Proverbs xi:26.) "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. x:24.) Through the prophet Malachi, God thus reasoned once with Israel when they withheld their contributions, and neglected the duty and privilege of financial co-operation in the work of God: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Malachi iii:8-10.) "Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give into your bosom." (Luke vi:38.) Passages on this point might be multiplied, but let these suffice.

A fifth, and, as it seems to me, the highest motive of all to financial co-operation in church matters, is that it is the will of God. We have already seen that whatever other support the church may or may not have, it must have financial support, and that the church that does not have it must die. We have also seen that any one man can do but little, comparatively speaking, and we know that there are comparatively few that individually can do much financially. Yet none will question that it is God's will that the church should be sustained. It therefore becomes the duty of all its members to assist in the work of sustaining it. As the members of the human body sympathize and co-operate with each other so, God teaches, should the members of the church. Whether then the financial support of the church be regarded as a burden or as a privilege, or as both, it is God's will that every member should share in it. And if no other reason could be seen or assigned but that it is God's will, that would be an all-sufficient reason why all should co-operate in this work.

When Christ commissioned his twelve apostles to go to the lost sheep of the house of Israel and preach the near approach of the kingdom of heaven, he commanded them to "heal the sick, cleanse the lepers, raise the dead, cast out demons;" and he urges all these benevolences upon them in consideration of the blessings they themselves had received, saying, "Freely ye have received, freely give." Paul, with the pen of inspiration, in his hand, writes: "Who maketh thee to differ from another? And what hast thou that thou didst not receive?" Christians are represented as stewards of the manifold grace of God. Stewards are persons intrusted with that which does not properly or strictly belong to them, but to another, and they are expected to use that which is intrusted to them for the advantage of him to whom it belongs. Paul says it is required of stewards that they be faithful. Whatever the Christian then has received at the hands of God, he is under the most solemn obligation to use for the glory of God, and as God directs. What Christian has not been stirred to indignation as he has read the account of that servant whose lord forgave him a debt of more than nine thousand dollars, because he had not wherewith to pay and begged further time, and who immediately went out and laid hold upon a fellow-servant who owed him fifteen cents—less than one sixtiethousandth part of the debt he had just been forgiven—and cast him into prison, because he did not pay, notwithstanding he too, like his creditor, had not wherewith to pay and begged further time? How much better is the man who freely receives from God and yet refuses to pay back to God when he calls for his own? The man who delights to do the will of God will delight to co-operate financially as well as in other ways with the children of God. And the fact that God wills such co-operation will ever be one of the highest motives to it.

[CONTINUED.]

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POPE AND PEOPLE.

In the book of Revelation the seventeenth chapter depicts the history and fate of the scarlet woman who sat upon seven hills. All Protestant commentators, with one consent, agree that this adulterous woman is a symbol of an apostate church, and all the circumstances identify Rome particularly for us to be left in any doubt whether the Romish hierarchy, seated on the seven hills of Rome, clothed in scarlet, "drunk with the blood of the saints," and long "reigning over the kings of the earth," is not meant. There is one feature of this striking delineation that is being turned from prophecy into history in our own times.

It is said that the ten horns, ten kings or kingdoms, "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." These kingdoms, horns of the beast, or powers that sprang up out of the ruins of the Roman Empire, were at one time the supporters of the harlot, but it is predicted that they shall turn upon her and aid her in her desolation. For three hundred years this process has been going on. In the sixteenth century, England confiscated the monasteries and severed herself from the papal power. Prussia, Switzerland, the Netherlands, and the Scandinavian States followed her example in the same age; but Austria, France, Spain, Portugal and Italy, continued to be the bulwarks of the Papacy.

In our own times the Catholic hold on these powers has been almost destroyed. France has secularized education and made the religious orders ineligible to the position of public school teachers; Spain and Portugal have granted religious toleration, and have ceased to allow the interference of the Pope in their secular concerns. There is no Catholic State that now recognizes the supremacy of the Roman See in political affairs, but it is in Italy, the very seat of her power, where the "woman" has suffered greatest humiliation. In 1848, an uprising of the people of Rome hurled Pius IX into exile. Restored to his position by a French army, and held in his place by a French garrison, he remained master of Rome until 1870, but saw all the rest of Italy gather under the banner of Victor Emmanuel. In that awful year France went down before Von Moltke's legions, and the troops of the Italian King scattered the papal guards, and occupied Rome, and made it, for the first time in a thousand years, the political capital of Italy.

With rare moderation the Italian government offered to make a convention with the papal court, treat the Pope as a sovereign, allow him sovereign powers within the Vatican, and grant him royal revenues out of the treasury of the kingdom; but he did it the favor, to utterly scorn its friendly overtures, and the result is that measures have been adopted that were never dreamed of in the beginning. A recent decision marks the wonderful change that has taken place within twelve years.

An Italian architect, who has been employed for many years in repairs upon the Vatican, was unable to make a settlement with the papal officers, and brought suit in the Italian courts of justice. The Pope was represented by counsel, who claimed that the court had no jurisdiction over matters occurring in the Vatican, basing the claim upon the ground that the Pope has never yielded his rights as a temporal sovereign, and hence the State has no right to invade the sacred province of the Vatican. The court overruled the papal counsel's plea of want of jurisdiction, which is a matter of vast moment to Italy, as it opens the Vatican to the sovereignty of the King in all temporal concerns. The case was thereupon appealed to the higher Court of Appeal, where the papal counsel made the same claim only to be defeated again, as the higher Court affirmed the decision of the lower in the matter of jurisdiction.

The effect of this decision is that the Pope is not a sovereign, but a citizen, and is liable to the civil courts for any misdemeanor or obligation, like any other citizen. In any future case the warrants of the civil courts can be served not only within the walls of the Vatican, but upon the Pope himself. The decision will undoubtedly cause an outburst of indignation among bigoted Catholics, but there is not a European power that will dare to question its righteousness. In refusing the guarantees offered by the Italian government, the Pope has sawed off the limb upon which he sat. Once, when the Vatican spoke, the world trembled. Everywhere the clergy held themselves as independent of, and above the civil laws. Kings were cited to appear before the tribunal of St. Peter, to answer for their conduct; placed their necks humbly beneath the papal foot, and held their crowns at the mercy of the Pope. Once he could compel an Emperor to "go to Cannossa," and wait three days for an audience in the celd at his gate. Now a petty constable can serve a warrant on "His Holiness," and carry him off to the court of a common justice, or to prison!

THE MAHOMETAN MESSIAH.

We have, more than once, alluded to the ferment that exists in the Mahometan world. The devotees of the Arabian Prophet once saw their creed and power sweep like a resistless torrent over all Western Asia, Northern Africa and Southern Europe. In one hundred and fifty years from the time when his disciples swept out of the desert, the empire of the Califfs had become the most splendid and powerful that the world had seen after the decay of Roman greatness. For nearly a thousand years all Europe trembled at the Moslem name. The soldiers of the Koran waged fierce conflict with the forces of Christendom in the heart of France, around the walls of Vienna, and on the plains of Moscow. Then came decay. For two hundred years the Mahometan powers have waxed feeble and feeble. India, once the seat of the splendid empire of the Mahometan Moguls, is now British; Turkey has been stripped of half its possessions, and has only a feeble grasp on the remainder; Northern Africa has either fallen into the hands of European powers or is at their mercy. Islam is by no means powerless as a religious creed, but in our generation it has ceased to be a political force.

This natural decay, the usual fate of earthly empires, has been most keenly felt and bitterly deplored by all the followers of the False Prophet. As the Jews wept by the rivers of Babylon in the Captivity, they have wept over the desolation of Islam. As the Jews comforted themselves with the promises of a Messiah who would restore the lost glories of Israel, so the Mahometans have turned to prophecies and built up their decaying hopes by the prospect of an *El Mahdi*, a Messiah who will reestablish their power. Their Ulemas profess to find predictions uttered by Mahomet himself, of the decay of Islam on account of its sins, of its humiliation, of a new prophet who will be of Mahomet's blood and name, and who shall punish the apostates and lead the faithful on a second mighty career of conquest.

According to these prophecies the time for the appearance of the *El Mahdi* is at hand. The year beginning with October, 1882, is a year of expectation throughout the Mahometan world. The advisers of the Sultan, anxious to strengthen his waning authority, have given out that he is the expected Messiah, and that all believers must rally round him as the hope of Islam. This attempt, however, has fallen still-born. The sins of the Turk are too great in the eyes of his fellow religionists, for him ever to stir their enthusiasm. All reformers insist that the sins of the Turkish rule are to a great extent the cause of the fallen fortunes of their faith. Others have insisted that the Shereef of Mecca was the dignitary upon whom the mantle of prophecy was to fall and the Turks have watched this functionary with a jealous eye. A year or two ago that official was assassinated, it was suspected, by Turkish instigation. His successor has recently been deposed by the jealousy of the Sultan, and Constantinople is watching Mecca with a vigilance born of fear. For a time it was hoped that Arabi Pasha would prove the hope of Islam, but his fall has blighted such expectations.

In the meanwhile an adventurer has risen on the upper waters of the Nile, and has gathered around him a fanatical horde of 150,000 followers, who put forth the claim that he is the long expected *El Mahdi*. He is said to correspond to the prophecy in name, in lineage and in personal appearance. For several years his power has gradually developed, until the Soudan is almost all tributary to his authority. The Egyptian conquests in that region have been obliterated. The lat-

est intelligence is that he has just overcome the forces of the Khedive in a great battle, slaughtered 6,000 men, driven the remnant into the fortified town of Khartoum, and it is expected that, in due time, he will rush down the Nile, pass into Arabia, and from the old seat of the Prophet raise the green standard of Islam for a second crusade against the world.

What will be the outcome no one can now tell. Egypt, hacked by England, will make an effort to crush the false Prophet in the Soudan. The latter country rules too many Mahometans to let this firebrand spread the flames in Egypt and Asia. It may be that Egyptian soldiers, led by European officers, and supported by British funds, will strike him down in the Soudan, thus end his career and consign him to oblivion; it may be that his own skill and the fanaticism of his followers will open his way to contact with the teeming millions of North Africa and Western Asia, who are waiting and longing for a deliverer. If once he can secure a lodgment in the vicinity of the Mahometan holy places, there is little doubt that he will make himself formidable to the world. There are about 190,000,000 Mahometans and the greater part of these would be glad to rally around any leader who would promise the restoration of their fallen empire. There is little prospect that Asia or Africa will ever bring forth any military leader who will be able to make head against the mighty power of Britain or Russia, the greatest of Asiatic powers, but it is by no means impossible that the Turkish Empire may fall to pieces and a portion of the fragments crystallize around a new Mahometan *El Mahdi*.

INSPIRATION—QUARTERLY REVIEW.

In the *Christian Quarterly Review* is an article by Bro. Myrick, on Inspiration. The document may at least be called incautious. The remark of Luke in his preface that "It seemed good to me also," hardly proves that inspiration was not concerned in the production of his gospel, for it "seemed good" to Peter and all inspired, and holy men, to speak the words of inspiration, because such wills were always acquiescing in God's will. Inspiration did not seem to displace any of the faculties of the man, but to have exalted them and used them just as God used the muscles and bones that Sampson already had to tear down the temple of the Philistines. Hence, "the spirits of the prophets were subject to the prophets;" men could "quench the Spirit," could "neglect the gift" that was in them, and at times such men needed to "stir up the gift" which was given by the laying on of hands. Hence we conclude that inspiration did not drive a god man against his will for it all "seemed good" to them. Moreover, Luke's remark that "Many have taken" the same thing in hand, must have included some of the other histories of Christ now in our canonical books, and then says, "It seemed good to me also;" putting himself on a level with Matthew, who certainly wrote before Luke and must have been known to Luke as one of the "many." But Matthew was one of those to whom the Holy Spirit was to "bring all things to remembrance," and one to whom it also must have "seemed good" to write what he did. Matthew also had a "perfect understanding of all things from the very first," and yet the Spirit did not allow him to make any mistake in his record of the words and acts of Jesus; and so Luke's "perfect understanding" did not necessarily exclude his inspiration.

The essay before us omits a distinction omitted by most writers on inspiration—the distinction between revelation and inspiration, and would lead one to think that whatever comes from God at all must come through inspiration; that if not inspired it is not revealed, or that inspiration is the only method of communicating the divine will, whereas it is only one of God's methods. Revelation is the generic term, inspiration a specific. God reveals by inspiration and also by his acts among men. Peter says that God's treatment of the angels that sinned, of the old world, and of Sodom and Gomorrah, shows what kind of a God he is. His bearing toward the Jews in Egypt, in the wilderness, and in Canaan, reveals his character far more effectually than an inspired description of his attributes could have done. So Christ was manifest in the flesh, and all his conduct among men when truly recorded, is a better revelation to us than any inspired description of God's character could have been. So all that is recorded in Kings and Chronicles is a revelation of God and just as divine as the Ten Commandments. And what if those books were compiled from the Jewish national records. Are God's acts among men thus transcribed from authentic records any the less a revelation of his character? The original documents told the truth concerning God, no matter how often that truth may have been transcribed, and whether we can discover any need of inspiration in the copying of them or not. The truth itself is what we

need to know more than God's specific method of sending it to us. Many writers seem to think unless they can prove that every fact in the Bible was communicated to the world by as strict an inspiration as Paul's prophecy to the "spiritual body," it must therefore, be turned over to the "human side" of Scripture, and that if Luke just wrote what he knew of his own "perfect understanding," his whole gospel is "human," as if inspiration was the only method of revelation. There ought to be no more doubt about the divinity of Luke's gospel than about the Decalogue or the great Commission. All the facts of Luke's biography of Christ, are just as divine and as little human as is the doctrine of the resurrection, whether the revelation was made to us in the same manner or not. God revealed himself in the life of Christ just as he did by his own deeds all through the history of the Jews, and the facts of Christ's life are as much a revelation to us as anything in the Bible, no matter whether God sent them to us through Luke or somebody else. That is to say, that it ought to make no difference to us by which method of revealing God made known the truth to us—whether by a faithful record of facts by Matthew or Luke, or by inspiration of truths and promises that could not yet be revealed by fact—it is all alike divine and it is all alike revelation from heaven. Now suppose it were even necessary to admit that "we need not claim inspiration so far as the revealing of the works and public acts of Christ are concerned;" does that make the truth taught thereby any the less a revelation? Is inspiration the only method of revealing? Why should we relegate to the "human side" the true record of "these works and public acts" simply because God chose to reveal them to us in a certain way that we don't call "inspiration?" How could all the truth have been revealed to us in the same way? Much of it could not have been revealed without being acted out as in the life of Christ, whose conduct at the well of Samaria, at the grave of Lazarus, with little children in his arms, and everywhere, revealed the Father to the world. So then the terms, revelation and inspiration, are by no means synonymous, and yet the writer under review considers that every part of the Bible not revealed by inspiration was not revealed at all, but must be set down on the "human side" of things. Now, very likely, he, if questioned, would affirm the same things I say about revelation by divine acts; but there is no hint of it in his production, which has left an appearance of rather reckless thinking and a half studied subject. Is inspiration the only safe method of revealing the will of God? Does it stand at a premium above the other method of revelation above named? If so, why so? Are any of God's methods imperfect?

The only question now to be settled is: Can God reveal his will as unerringly by his own deeds and by "the works and public acts" of Christ as by inspiration? If he possessed the means of getting these deeds unerringly recorded, both in the Old Testament and the New for the information of men, the means are infallible, and this is as much as needs to be said of inspiration. It would not be difficult to show God's infallible way of securing such accuracy in recording the history and biography of the Scriptures in both dispensations, and what more do we want in Luke's gospel facts to make them as divine as the sermon on the Mount? What is the difference who wrote them, so God took care to bring all the facts of the life of Christ to the "remembrance" of his biographers, and made his will "seem good" to their wills? Historic accuracy of the revealing facts of the Bible is of more concern to us, than to settle which method of revelation was adopted in each case. Now the extent to which inspiration or divine providential guidance was exercised in recording the facts of Bible history, is enough for another essay; but I must say that Bro. Myrick's well meant effort to defend the Bible by turning it most all over to the "human side," because it consists largely in historic narrative, is exceedingly incautious and dangerous. He suggests, no doubt, as to the facts themselves, but teaches that the historic parts of the four gospels have nothing better than human accuracy in recording them. Of course, then, the same is true of the "commission, the commands and the sermon on the Mount," for they have reached us through the same human fallibility; and what evidence have we of the true record of any part of the gospels if not of all parts? So Bro. Myrick's dashing article would surrender the whole citadel of truth to the enemy at a single stroke. THOMAS MUNNELL.

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 those who want agencies address either the St. Louis or Chicago office.

BEQUESTS.

All the "exceeding great and precious promises," high honors and exalted privileges of the children of God come to us by the last will and testament of our Lord and Savior, Jesus Christ. Through this we are made heirs of the endless inheritance and immortal glory. Coming into such a heritage by the New Testament of our loving Redeemer, surely the sympathetic hearts of his disciples should find expression, by our last wills, in grateful benefactions toward sinning and sorrowing fellow mortals.

During last September the American Missionary Association was the recipient of seven legacies which aggregated \$2,346.58. The smallest of these was \$11.95, the largest, \$1,206.08. The American Home Missionary Society received, in that month, six legacies, making \$13,596.83. The smallest of these was \$50, and the largest \$8,633.92. These are societies of the Congregational Church, their work being confined almost altogether to our own land. During the same month the American Baptist Missionary Union received two legacies, one of \$50, the other of \$3,891.91, making \$3,941.91. The data are not at hand for additional facts as to the receipts from legacies by other religious bodies.

It is a fact that our receipts from legacies for missionary and educational interests do not begin to compare with those of other communions from the same source for such good works. A fair and reasonable explanation can be given of this fact as to the past of our church life. If we were a feeble folk, financially, in the aggregate we are not now such. While by odds not as strong in this respect as some other bodies, yet the property we now command is by no means inconsiderable. If in the ratio of ability we are surpassed by "our religious neighbors" in contributions and bequests for Christian work, will that not be unmistakable proof of their stronger love than ours for the Master's cause? Though we insist on the pure words of the Lord yet fail in these high tests of our sincerity and devotion, what will it profit us?

By the help of my good brother, J. T. Toef, of Quincy, Ill., I have come to this conclusion, namely:—Every Christian who is possessed of any property whatever at the close of his earthly career, should make a bequest unto the Lord. It is not meant that the approach of death shall open the hands of selfishness or idolatry, but that a noble and generous life is thus befittingly closed. Some of the considerations leading to this conclusion are these:—1. Such a bequest would be a perpetual monument and reminder of the anxious concern of the testator for the world's redemption. Although dead, yet in this way he will still speak, making known "all the words of this life." Though dying in the Lord, and therefore blessed, yet in this most significantly will his works follow him. Should one be poor in possession let him not for this reason forget the Lord in his last will. What though \$50 or \$25 or \$10 or \$5 or \$2 be the measure of his ability, will it hence be despised by the Giver of all good? By no means. These often show forth heroism and place one in everlasting remembrance, while larger gifts may not. 2. Such bequests should be made for the good of all children. This good will come to them in several ways. They will be reminded of the attachment of the parent, now gone from earthly companionship forever, to the common Savior of men. And is that not often needed? Will anything but good come of such memories? Perhaps the children are not Christians. Will not such a bequest remind them quietly and continually of their obligations and of parental solicitude? Perhaps the children are grown and "well started" in life. Then what reason is there in bequeathing to them other thousands? Do the records show that riches thus bestowed upon children lead them to industry, manliness or nobility of character? Is that not the exception to the rule? When one's dependents are provided for, what object can properly actuate a Christian in the farther accumulation of means but to advance the Savior's cause thereby? 3. It is the advancement of that cause that is the ground of this plea for bequests. I know a man whose life-work brought him not less than fifty thousand dollars worth of property, which by his own free act has passed legally to his children. It is firmly believed they have turned from the Savior forever. The life of the congregation to which that poor old man now belongs is in jeopardy from a lack of financial ability. Now in the name of all that is reasonable and just in the sight of God, is that right? Nor is this an isolated case within my acquaintance.

The world is still starving from a lack of the "bread of life." All of our missionary enterprises—State, General and Foreign—are endeavoring to supply this want. To do so they must be supplied with means. Our educational interests are equally in need of financial support. My brother, my sister, you may be drawing toward the end of your life. The Lord has blessed you with more or less property. You cannot take one cent of it with you. What will you do with it? Some one besides yourself will soon control it. Who will it be? Decide now. If you are of limited means with dependents your bequest should be small. If you are in "good circumstances," make the Lord's cause an equal heir with your children. If you control large possessions dispose of them so that you may be able to give an account of your stewardship with joy and not with grief. To God you must give an account. We cannot deceive Him. He knows our hearts. By all means place your benefaction beyond the slimy clutch of prodless and greedy heirs who hesitate not to rob God. Help our State work, help our General Society, help our Foreign Society, help our Colleges. Do not make a bequest to a congregation, or think about endowing your pulpit. The principle is wrong and the policy bad. Trust funds should be held and controlled by representative bodies. There they will be as secure as anything human can be—if made as a permanent fund—and its results will be more in harmony with the scope and genius of the gospel.

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The year 1882 will soon be dead. Its ending will remind us of our decease. Many hearts will quietly ask themselves, will I see the end of another year? This will be a most suitable season for all our ministers to preach on the subject of bequests. Our Illinois preachers are especially requested so to do. The great power in the church is the pulpit. N. S. H.

TEMPERANCE IN MISSOURI.

In another place the reader will find a communication from Bro. Brooks in regard to the temperance work in Missouri. Let all our Missouri readers turn to this article and examine it. It contains a matter of importance to them. The friends of temperance must work if they succeed. In Missouri work is needed now that the next Legislature may be induced to submit the matter of prohibition to a vote of the people. It will take a large amount of unceasing labor to secure this end. But it can be done if the friends of temperance will put forward anything like a united effort.

The temperance cause is not dead by any means. Whisky is the same relentless enemy now that it was before the late election. There is only one thing left temperance people to do, and that is to continue the fight till the victory is gained. Right is right and the children of God must follow the right. The whole whisky business, from beginning to end, is the work of the devil, and the children of God cannot follow the devil and Christ at the same time.

There are young men going out from thousands of Christian homes to be ensnared by this common enemy of the human race, and yet there are many Christian fathers and mothers, almost wholly indifferent on the temperance question. Parents, will you not pause and consider this matter, and give your influence against this cursed liquor traffic? Where are your sons and the sons of your neighbors? Are they out of danger, and have you no responsibility? Surely not. Then what is your duty, now? Before God you will, in a measure, be held accountable for your sons and the sons of your neighbors. You can save them. Will you do it?

Then again you talk of heavy taxation, and would be glad to get rid of this burden, in part, at least. What causes heavy taxation? Whisky is a greater cause of heavy taxes than any other one thing in this country. Those who do not drink have to support those who do drink. Whisky produces no capital and does not enrich the country, but on the contrary every bushel of corn made into whisky is worse than thrown away. The corn is lost and the bad influence of the whisky, made from it, is to be suffered in various forms.

Let those who want to do what is right take their stand on the side of temperance and against the rum fiend. Men and women of Missouri, get up the petitions called for by Bro. Brooks and agitate the question till the matter is submitted to a vote of the people. Let the good work go on and God will give us the victory.

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 expenses 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.

HELP THE YOUNG PREACHERS.

In my work I am almost constantly receiving requests from the churches to help them secure preachers, and from preachers to help them to obtain work, and one would suppose that it would be an easy task to bring these preacherless churches and churchless preachers together. It is not an easy task. It is the most difficult work I have tried to do.

Various causes make it difficult. The churches are difficult to please. No matter how small the village or obscure the congregation they demand a first-class preacher, and by this they mean a brilliant pulpit orator. The question with them is not so much, "Is he a good man?" or "Is he an efficient pastoral worker?" but, "Is he an attractive speaker?" Often the remark is made concerning some good, efficient worker, "He may do for such and such a place; but we must have a brilliant man for our pulpit," and at the same time "our pulpit" is located in a little village of 400 inhabitants. I know of whole churches that have been ruined by brilliant men, while others have grown in strength and beauty under the labors of a plain, quiet, unobtrusive pastor.

The churches also demand able, experienced preachers. This cuts out many young men who are willing and anxious to do the Master's work. The churches are not willing to help them obtain the experience and develop the ability. They seem to think the young student should be a full-fledged preacher the first time he enters the pulpit. They are not willing to wait until he makes full proof of his ministry. They do not realize that the preacher, like the Christian, must pass from childhood to manhood and to old age. They bitterly criticize his heroic efforts and continually drag him down instead of helping him up. Parents condemn him in the presence of the children. They withhold their financial support and starve him out.

Too many churches want a first-class man, but are only willing to pay a third-class salary. The most severely criticized preacher with whom I have met is preaching for less than \$400.00 a year, and even this is not paid promptly. No wonder the poor fellow's spirit is crushed. Who can preach and all the time conscious that the grocer, butcher, and coal bill is unsettled? If the brethren would cease grumbling and pay their preacher his just dues they would be surprised and they would be rewarded by a fresh and vigorous sermon next Sunday, and by a good conscience in the bargain.

The following letter speaks for itself: Dear Bro. Ely:—I have not much heart to ask your aid in seeking a new place, because my work here thus far has not been what I could desire. I came here not very strong, and not having at any time or in any work the hearty cooperation of the entire church, I was unable to accomplish a great deal. Many had poor opinion of my ability and did not hesitate to make public their objections to me. They would not receive strength from me nor impart to me that which proceeds from a fellowship in love; hence I am not greatly surprised at the limited success that has attended my efforts. At first I improved. Indeed I think I improved much, and were it not for the lack of cooperation, upon the part of otherwise good brethren, I would feel that my success was assured. The brethren have to show me by obedience, two reclaimed, and the remainder by their, and otherwise gathered in, who had been standing aloof from the congregation. Of this, rest assured. I am unqualifiedly devoted with all my ability, whatever that may finally prove to be, to the service of Christ our Lord.

Very Truly Your Brother in Christ. Now I am acquainted with all the facts in the above and can vouch for the truthfulness of that letter. The treatment our young brother has received is shameful. If some of the brethren do not think him the man for the place, still it is wrong for them to withdraw their support and take every occasion to hunt him down. Work with him until the year expires and then make a change. This rule or ruin policy is unworthy a man who says nothing of a Christian. Because I cannot get my place in a preacher must I become surly and cease to work? We need a Paul to tell the brethren of their carnality. A Dungan or an Errett could hardly do more in the face of so much bitterness from the brethren than the young preacher above. He has done a grand work as it is. What a work could have been done with loving cooperation and prayers and sympathy of his brethren! He is an excellent young man and has a cultured Christian wife for a helper. I would like for some congregation that is willing to help a young man to do his work with reference to him. The brethren are praying for the Lord to send laborers into his harvest, and yet he sends them they are stifled by adverse criticism. These things ought not to be. If you

a heroic spirit to commence preaching, for the waves of opposition roll mountain high just at a time when he is least able to surmount them. When he becomes strong he gets sympathy. A fig for all such sympathy. There is far more virtue in feeding a hungry man than a pampered one. E.

THE FUTURE LIFE—THE BRIGHT SIDE.

J. H. WRIGHT.

We all hope to reach heaven. Because of this we are interested in it. We long to know more and more about it. When we anticipate a voyage to a distant land, we eagerly glean books of travel and reference, and even the simplest fact is full of interest to us. And so it is in reference to heaven. We ask not for speculative utterances, for dreams, but for revealed truth. And this interest will strengthen as age advances. Friends going on before increase our longings to know more of that blessed abode. Little ones, parents and companions, part, and some go over the river and we wonder what their employment, and where their abode. It is real.

There is a heaven. Jesus often spoke of it to his disciples. "I go to prepare a place for you, that where I am ye may be also." It must be a place as well as a state or condition. "Lay up for yourselves treasures in heaven."

But a thousand unanswered queries rise. Where is heaven? Who can tell where is the throne of God? Who can answer this yearning of the mind? How does the soul find its way to the Father's abode? Who has not stood by the couch of a dying child? Perchance 'tis night. The earth is shrouded in darkness and the soul wings its flight. What guides it? Does it weary ere it reaches home? Are angels its attendants and guardians?

What are the soul's employments? But why give expression to these? Who that thinks, that has sorrowed, but knows the flood of anxious queries concerning the future?

But we do know something of the future—of heaven. True, there is much which cannot be revealed to us. Paul, when he speaks of the glorious vision, says he beheld things which it was not possible to utter. The language of earth would fail to express, or the mind of man to comprehend what was revealed.

But this we know. Flesh and blood cannot enter the kingdom of heaven. They do not inherit it. It is to be a spirit existence.

We know, too, it is to be a conscious existence, for we are to know those who have gone before. Abraham, Isaac and Jacob shall be our companions. Jesus himself our elder brother, and the loved ones of earth ours there too.

And yet, its conditions are unlike those of this life. There shall be no marrying or giving in marriage. So says the Savior. Affection shall have its sway, but in a spiritual existence we shall be like the angels of God and like Jesus himself. Of course we do not understand all this implies, but Jesus says it is true; own, accept it.

But it will be a joyous existence. We shall be satisfied when we awake in His likeness. So sang the Psalmist, and so may we sing. The very assurance that no sin can invade, no sorrow come, no tears will flow, no partings occur, no sickness and death enter, gives to us blessed assurance and quickens our longings for that home.

It is wise to secure it. By laying up treasures in heaven; by having our names in the Lamb's Book of Life. "Blessed are they that do his commandments." He who desires this final blessing must fit himself for its enjoyment by spiritual culture here. Not sufficient is it to become a Christian, simply; let us grow in grace and so fit ourselves for the presence of the Master.

How sweet will heaven be! It will grow dearer to us as loved ones depart. The heart pained by the anguish of separation thinks more and more of the heavenly home. Once when about ready to enter the pulpit to preach upon this theme, a letter from a college room-mate in other days, was handed me, saying his little child had gone to heaven. To-day, as I have thought of penning these words, comes a sad message saying that another room-mate has lost his dear wife. And thus is the truthfulness of this brought home to me. I find myself thinking more of heaven as I grow older, not with feeling of childish curiosity as once, but with the soul's yearning to know of its future abode.

And I believe that, however long or rough the journey may be, we shall rejoice at last. I have toiled slowly and wearily up a mountain steep to gain a wider and grander view. I have had to stop to rest and

was gained how well was the labor repaid! So at last with us all. The journey may be long and life's path rugged. Dark clouds may gather over us and break, and torrents flood the soul, but I do believe that one moment in heaven will cause us to forget the toil and pain.

"There our toils shall be done, And free grace be our story."

"From affliction set free And from God ne'er to sever, We his glory shall see And enjoy him forever."

And I have thought that were this sweet assurance of heaven and of future happiness but a myth, 'twould be a boon to sorrowing humanity, for it bids us look joyously into the future. It lifts the despondent heart into the sunlight of hope. But it is no myth. It is a sweet reality. It comes to us as a promise laden with the perfumes of love. It tells of a Father's love for his wearied children. It gladdens the heart of the Christian day by day, and hovers over his couch at the close of life, and quickens hope and bids faith mount higher until from Pisgah height she sees the home for God's people. Not

"Far, far away is that stainless clime Undimmed by sorrow, unhurt by time, Where, amid all things bright and fair, is given The home of the just, and its name is heaven— The name of that sun-bright clime."

FAMILY CIRCLE.

MARY LYLE'S THANKSGIVING.

BY LAURA M'ELROY.

It was the evening before Thanksgiving. Mary Lyle was thinking sadly of the changes which one short year had wrought in her life. Six years ago she had left the dear old homestead in Ohio to come with her husband to his home in western Nebraska.

They were very happy in their cabin home, which though small and rude, was kept clean and comfortable by Mary's thrifty, willing hands. Horace Lyle had been educated for the ministry, having graduated from a college in his native State. He longed to preach the gospel in the "far west," and had spent several vacations there, in one of which he had "taken a claim," and decided to make it his permanent home.

They experienced all the trials incident to pioneer life, including drouth and grasshoppers. Horace was soon known throughout his county as one of its best educated and most highly esteemed citizens, and the fifth year of his residence there was nominated, by the unanimous vote of the convention, candidate for County Judge. Oh, how proud Mary felt that night, and how many bright plans for the future were discussed! It was decided that Mary could now make the long desired visit to the old home, and that Horace should come on after election, in order, (as he said,) that she might have the pleasure of introducing to their many old friends "My husband, Judge Lyle."

Active preparations were begun, and the day of her departure came. Harry was overjoyed with the idea of seeing "apples on a tree," and baby Edith clapped her wee hands with glee at thought of "going to see Ganna." Mary tried to feel happy at the prospect of going home, but a premonition of coming trouble made her almost abandon the idea of starting. "Dear Horace," she said, as they rode to the station, four miles from their home, "I feel a presentiment of coming trouble, and imagine I can hear funeral bells ringing in the air. I am almost anxious to turn back yet!" Ah! If she had only done so how much better it would have been.

Horace only laughed at her, and called her a "goosey," bidding her cheer up and have a good visit. When the train steamed up to the depot he carried Edith in, kissed her and Harry good-bye, and then came the parting between husband and wife, destined to be the last on earth.

Mary never before felt such anguish at parting from him, and could only weep during the entire evening. Her journey lasted two days and nights, and, as she drew near the old home, she partially threw off her sad feelings. Once there, receiving their glad welcomes, she felt happy once more. She wrote a card to Horace, telling of her safe arrival and glad reception. She little dreamed that when he read it, grim death would be hovering near him, but it was even so. She had been home but one short week, when a dread telegram announced his sickness, bidding her to return at once. Oh! how wearily the hours dragged by as the train sped back, bearing her each hour so much nearer her loved one. God grant that he may live to speak to me once more, she prayed; but God

When she reached the station, a kind neighbor gently told her he was dead. He had been stricken with a malignant fever, and though his brethren and sisters had done all that could be done, the terrible fever baffled the skill of his physicians. Calmly, like a tired child, he had fallen asleep, and when she reached her home, his dear form, lying in its coffin, awaited her coming. It was touching to hear Edith call papa to "wake up and get the nice oranges aunt Nellie had sent him," and it was heart-rending to hear Harry's piteous cries, and witness the grief of the stricken wife.

They laid him to rest in the churchyard where his voice had so often been heard speaking words of hope to others, on the very day to which he and Mary had looked forward with such bright hopes, and one of his best friends was chosen to fill the vacancy caused by his death. He had been elected to a higher office than earth can give, and as Mary heard the clods rattling on his coffin, she realized how truly vain is all earthly ambition. Her father wrote her a kind letter, begging her to return to them, but she resolved to keep the land for which both had struggled so hard. She taught the district school and rented her farm land. There was no time to waste in useless grief when two little ones needed food and clothing.

With an almost bursting heart she entered the school room where he had taught the previous winter. But she crushed down her grief and went bravely on with the work. Annie Leigh, her cousin, came to live with her and keep Edith and Harry. The winter wore away. Spring came, and turned the dry grass into a beautiful carpet of green covered with loveliest flowers. Summer passed, and autumn came again, and Mary was once more in school. There would be vacation Thanksgiving day, and on this evening, Mary had lived the sad scenes of the past year all over, and tears were falling on the garment she was mending.

Harry was making wonderful pictures of buffalo on his slate. He suddenly looked up and said, "Mamma why can't you kill old John for Thanksgiving? Mortie Mason says his ma is going to have Turkey, and mince pies, and a big white cake with red candies on it. I do wish we could have something nice!"

Mary could not repress a smile at the thought of cooking old John, an ancient gobbler whom a day's cooking would hardly tender. "No [Harry] she answered, "Annie has dressed a nice chicken, and baked some good pumpkin pies. I am sure we shall have a good dinner!"

The curly head bent once more over the slate, only to be raised as suddenly as before, as he asked, "Mamma, do they have Thanksgivings in Heaven? If they do, I hope papa will be invited."

Mary took him in her arms and kissed the lips of the earnest questioner. "Dear child," she said, "they have one continual Thanksgiving there." "Oh my! what a lot of turkeys and mince pies, and what heaps of cake it must take," he said with a prolonged whistle. She smiled through her tears and told him people in heaven were always thankful because they had nothing to worry them. "They are clothed" she said, "in shining garments that never wear out. They eat from the tree of life and drink of the pure water of the river of life that flows by the throne of God." Soon the bright eyes grew heavy, and he went to sleep, happy in the thought that "papa would have a Thanksgiving."

The little ones were in bed, and the women were getting ready to retire, when they heard the tones of an ox driver urging his lazy team along. "It's Bob Sykes going home from the station. There! He's stopped," said Annie, "perhaps he has brought the mail!" Just then a lusty halloo rang out, and both went to the door. "Howdy, Miss Lyle," said Bob. "I brought a box which came to the station for you to-day. I told 'em as I was comin' by I'd as lief fetch it as not." "A box, what can it mean? There must be a mistake, as I am not looking for any box," said Mrs. Lyle. "No difference you're got 'Mrs. Mary Lyle' on it, plain as print, and as you're the only one in these diggins as answers to that name, I'll jist hist it into the house." He drove up before the door, removed the hind gate of the wagon, and slid the box to the ground. With the assistance of the women it was lifted into the house, and honest Bob prepared to leave, casting many longing glances at the box. Seeing his curiosity, Mrs. Lyle asked him to bring in the ax and remove the lid, which he did with alacrity, revealing—what? The box was divided into two apartments. On top of one side was a huge white cake with "to H. & E." written on it in colored sugars. There was a nice turkey, dressed for cooking, and there were jars of lard, apple butter and preserves. There were canned fruits, glasses of jelly, hams of meat, and

of muslin, flannel, and dress goods, shoes and warm stockings for all, and a pair of red mittens for each child. On the bottom of the box was a huge envelope, filled with letters from the donors of the presents. The first she drew out was from her father and mother, and this is what they said: "Dear Mary, we could not sit down to our bountiful Thanksgiving dinner, not knowing whether or not you would have plenty. Since you prefer to live on your land, we do not urge you to return to us, but remember you are ever in our thoughts. We ask God each day to care for our precious ones so far away." Oh, how those two sad womes clung to each other and cried over each tender, loving message. On the morrow they feasted royally on their many good things, and saved a generous portion for honest Bob Sykes. In all our beautiful broad land, there were no hearts more truly grateful than were those of the dwellers in that humble cabin, far away on the western prairie. Thus we leave them, hoping for them many returns of the Thanksgiving day.

A THANKSGIVING STORY FOR SOME MOTHERS AND DAUGHTERS.

BY MRS. ANNIE A. PRESTON.

"They have written for me to come home to New England to spend Thanksgiving," said Mrs. Nickerson, who lived in a rose-wreathed cottage among the golden grain-fields of Sonoma County, California, "but I dread to go. I know from uncomfortable experience just how it will be with my sister. She lives at the old Bromley homestead, and you know whoever stays in the homestead, always catches all the family visitors. A half dozen other sons and daughters may marry and settle down in the same neighborhood, but the old roof-tree shelters all the relations from the nest, and the old neighbors and their descendants even, when they come back to visit the old spot, with memories of the old church and the school-house, and the well, and the orchard, and the trout-brook. Now, sister Eliza has stayed right along at the Bromley homestead, and worked herself almost to death keeping up the credit of the Bromley dairy, and the Bromley kitchen, and the Bromley pickles and preserves, while her husband has let the buildings and the fences on the mortgaged farm run down and go to decay. The last time I visited her she was nothing but a shadow, and actually I didn't have a chance to sit down with her for a good long talk while I was there. All our visiting had to be done in the big kitchen, with poor Eliza on a perpetual jump; and I felt so guilty to be sitting still while she was slaving so that I worked much harder myself than I ever do at home, and went back all tired out. 'Hasn't she daughters? O; yes, one, a young lady now, and sister Eliza makes a lady of her. When brother John was here two years ago he said it vexed him beyond all endurance to see how Eliza managed that girl—let her grow up in idleness. But Eliza would tell him that Julia should have the easy times she, her mother, had missed all her life. That is largely a fashion in rural New England, you know. The daughters are 'ladies' and the mothers are slaves. I am going home to Eliza's to Thanksgiving all the same, to be sure, but I shall dread the visit with her every foot of the journey."

Good Mrs. Nickerson was inclined to be communicative and fond of making acquaintances, and she went over this ground a great many times on her way across the continent. She depicted in glowing colors, and with much reason it must be confessed, the senseless wrong done by mothers to themselves as well as to their daughters by bringing them up to shirk every thing useful in the household, especially whatever is difficult or distasteful, to read novels, and after squandering the public money by keeping the district school a term or two in a feeble, incompetent, and ignorant way, to get married and settle down as housekeepers themselves, with every thing practical in their station to learn after marriage.

Mrs. Nickerson missed a connection at Troy, and so came down over the Fitchburg line, through the great tunnel in the gray of the morning, and as she left the cars at Charlemonst lying like a gem in the beautiful Deerfield Valley, she said to her last car acquaintance, "I know it sounds strange for me to say it, but I absolutely dread to reach my journey's end. They are looking for me some day this week, so my niece Julia will run out to meet me, as the morning stage, drives up, as fresh and dainty as a rose-bud. That will make me as vexed as I can be at the very outset; and I shall have a better heart to box Eliza's ears than to kiss her when she comes wearily out the back door wiping her hands on her kitchen apron, with her hair done up in a little hard knot at the back of her head, and one eye toward the rising bread and one ear alert for the boiling pot,

have her at all to myself I shall be obliged to sit down in the kitchen, where I shall get so full of Thanksgiving smells before Thursday that I shall not feel like eating a mouthful of the bountiful dinner. Then, I know the carpets will be threadbare, the paint worn off all over the house, inside and outside, the door-yard fence have down, and the gate hanging by one hinge. I know how things go when once they get to going down hill. John Harding's brother went to Illinois, and left John with the mortgaged homestead, and no matter how hard Eliza may try to keep things up, they will go down in spite of her."

But it was pleasant for the thrifty, go-ahead, generous-hearted, yet foreboding Mrs. Nickerson to get back to the old home after all. The hills and the rocks, and the broad, placid river held their own. The great oaks and maples and hickories seemed to wave her a welcome as she drove down the familiar street in the old red stage, and even the great mossy rocks and abrupt brown hillsides seemed to smile back a welcome as the sun rose higher and higher in the pale-blue November sky. These dear New England hills, with a rugged beauty all their own.

She felt refreshed from her tedious journey by the clear morning air as the stage drove down the winding road and then came abruptly into a broad, peaceful valley, where a large white farm-house, with its substantial red-brown barns and out-buildings, lay in the heart of smooth, encircling fields and meadows.

"Why, what does it mean? this cannot be the Bromley place?" she said as she drove up to the door, and a comely matron, in a bright red wrapper, a white muslin apron, her hair in soft waves over her shapely forehead, ran out of the door and said, "My dear, dear sister, I am so glad!"

"I don't understand it; what does it mean?" reiterated the dazed woman, bursting into tears, and [you are actually growing young, dear Eliza!"]

"Yes," smiled Mrs. Harding, "I have got nicely rested now; and rest, you know, sister dear, makes people young again. It is a year now, since Julia took the helm."

"What! Julia, your daughter; Julia, who I used to say would never be good for anything!" and Mrs. Nickerson turned and took into her arms the girl whom she had all the long journey been dreading to meet.

"Yes," went on Mrs. Harding, as she led her sister into the pretty family parlor and removed her wraps, "we didn't write you about it, because you did go on so the last Thanksgiving you were here about my working so hard, and everything getting behindhand so, in spite of it, and Julia's carelessness and remissness about house-work. After you left here the last time you were on, you went up to Sister Jane's, you know, and what did she do but invite herself down here to make a visit, and she took Julia in hand. I can see now that I did wrong. I looked upon her as a mere child, and I wanted her to have a good time; so I let her pass it, when out of school, as she pleased—in reading, in fancy work, when the mood took her, in attending dances, and so on. Julia wasn't wholly to blame, for nothing useful had ever been required of her. I had no leisure for reading, or for recreation when I was young, so in my false foolish pride, I would have her grow up in idleness, and came near ruining her. She is a great deal happier now, with something useful to do; and she has had much encouragement, too. Her Uncle Joseph was on from New York, not long ago, and he was so pleased with Julia's amiable manner and helpful ways and her excellence as a cook, that he paid off the mortgage and repaired and painted the buildings. But he was not contented with that. One day said he, 'Julia is just like a girl out of a story book, for girls in real life don't often step up on the higher plane of cheerful industry and usefulness so quickly and easily, so I will help complete the story.' He then handed her a check, and told her to fix up the inside of the house, and re-furnish it the best way the means would let her. And the necessary house cleaning, and other extra work, hasn't hurt her a bit. In fact, she is all the better for it. She wouldn't have taught school nor learned a trade; and I have renewed my age, as you see."

"Dear, dear me!" sighed Mrs. Nickerson, as she sank down into a low rocking-chair by the fire, with her sister opposite, "how different things come out from what we expect? I am fairly appalled when I think how many people I have talked with, coming on, who over their Thanksgiving dinner will wonder how that talkative woman found things at 'Bromley homestead.' But I will tell this story over and over going back, and perhaps some will hear it who will tell it to some who heard the other story, and so the false impression shall be counteracted in a measure."

And the good, conscientious, communicative woman did tell it, and this is how I came by it, and why I give



CORRESPONDENCE.

NOTES FROM THE FIELD.

Our preachers know the good effects of distribution? If not they should...

These tracts cover the following ground: "Salvation from Sin," "What is Baptism?" "Design of Baptism," "Error of the Anxious Seat," and "Names of God's Children." They are printed in a very attractive form, on heavy card...

Brother, this letter speaks for itself. Will not many of our preachers send him a dollar each? Thus they will secure two hundred tracts and help to swell "The Christian Sower Tract Fund." It is really a labor of love upon the part of Bro. Higbee. He is simply the trustee for the fund and every cent derived from it will augment the "Fund."

Will Bro. Mosner write another article "Debates"? Suppose one of our representative men holds a debate with a Methodist preacher and "our man" is so able and his opponent is so calm and possessed that public opinion is aroused against us and enlisted in sympathy for the other? That is precisely the condition things in an Iowa town. What does it mean by classing "debate" with every other abomination, such as fornication, drunkenness, envy, murder, and such like? Rom. i. 23-32. It is my honest conviction that debates have been the curse of our people. Challenges are only made when excitement runs high and usually arouse all the bad blood in a community. Men and women are born into a church under this pugilistic spirit, and they cannot fight the "sects" they will among themselves. They must fight everybody. I repeat it, sir, they must fight everybody.

I believe debates are evil and that they are. That article on "Debates" is only one the author has ever written which I have taken exceptions, and it is possible that I am in the wrong now, but I don't think so. I know that preachers who have debated so much that they cannot preach a sermon without putting a chip on their shoulder and dare anyone to knock it off, and they look and act as if they would snap one's head off. If a sinner they might preach to me and they were old without winning me to Christ. I have heard the man say, "I cannot fight anybody until I make them mad," and to justify them they quote the old proverb, "whom the gods would destroy they first make mad." Well the quotation is appropriate, for usually they destroy themselves rather than save him. Let us remember that conversion means, not

God, and everything that ministers to a partisan spirit should be scrupulously avoided. "Preach the truth in love." "Exhort, reprove, rebuke with all long suffering," as well as doctrine.

I know the Iowa Board of Missions will wonder how it came to pass that a list of their names and addresses appeared in this week's CHRISTIAN-EVANGELIST over my name. Here is the "how" of it. Bro. Smart wrote me requesting me to send him their names and addresses, if I could do so. I complied and in some way or other my card found its way into the columns of the paper. Brethren I don't want to be officious at all.

SIMPSON ELY. OSKALOOSA, IOWA, NOV. 18, 1882.

FIELD NOTES.

My correspondents frequently write of the "inwardness of things" much more pointedly than we would care to go into print over our own signatures. It is best to know all the facts that hinder our progress in the Lord's work [that we may act most wisely; hence, a few extracts from letters are here given.

An effort was made this year to establish our cause in Roodhouse. Under date of October 3rd this was written of that place and people:

"They have been having a big railroad boom and everybody has been wild. The last two Sundays past they have had their committees out soliciting subscriptions, and last Sunday evening they held a mass meeting in the Opera Hall to raise the balance of the money to secure the road. How anybody is to succeed with a church in such a place is something I cannot understand."

Nor I. Ephraim is joined to his idols. Railroads do not carry passengers to heaven. Only the judgment will bring some people to their senses.

Another correspondent writing of county work has this to say: "The most crying, urgent demand at present is, to see that our vacant churches have preaching at least part of the time, and to awaken or create a thoroughly earnest missionary spirit in the county. It is not a great preacher that we want but a great worker. The congregations in this county are nearly preached to death. The blessing of an able ministry has turned to a curse for us. We have had some of the ablest preachers, and the congregations have contracted the awful habit of turning the ministry of the word into a literary lectureship. They are not content with the plain, simple milk of the word unless it is flavored with the balm of a thousand human flowers. We are beginning to despise the homely Rose of Sharon and to worship the gorgeous sunflower of aesthetics. The work of the evangelist ought to be mainly at first to raise money in preacherless places for preaching there, and then assist the brethren in deciding upon the man. Let this be continued until all the desolate and vacant churches are reached. It would not be long till God, angels and men would rejoice at the change. Of course his labors would also include persuading adjoining congregations to unite on the same man; or at least when a good brother is laboring part of his time in the county, giving the preference to such a brother at the vacant places. Protracted meetings he ought to hold, but above all he ought to enforce, by precept and example, personal holiness, regular attendance, and systematic contributions to all our missionary enterprises."

My only comment on this is a query for our preachers, namely: If two contiguous congregations are able to support a faithful minister, has any preacher the moral right in the sight of God to supply one of those congregations with "Sunday preaching," because he happens "to be there?"

the other church is left, by its location, to starve and die?

From another letter on "things in general" I quote:

"There is a big screw loose somewhere. It is possible that Christ cares very little about our organizations, church forms and methods, but a great deal about what we do, how much we do, and in what spirit we do it. I am beginning to ask myself whether I have been spending my life in tithing mint, anise and cummin. I do see, that with the doctrine I have, if I had belonged to any of the churches with their system, I should not have spent my life in building houses on the sand, that fall as soon as my back is turned. But I have done all sincerely, with love for the Master. He will pity my ignorance and mistakes and reward me more than I deserve. Light will break by-and-by—that is one comfort. \* \* \* The evil lies deeper than our papers say. It is in our system I admit, but that is not the bottom. Call me heterodox and turn me out of the synagogue if they will—but the deep, poisonous ulcer is our system of conversion. System, I say, not our theory—that will do—but of the numbers who annually join us, how many have any idea of, or have felt the first pang of what Jesus calls, repentance? These are the weight that is sinking us. They are sung in and they dance out."

These are the words of an able and honest man of experience, but so far as they relate to conversion and repentance I must emphatically dissent. The trouble lies in the beginning of the post-baptismal life. My correspondent "strikes the nail on the head" in what he next says: "They are not taught to pray, to love, to give, nor to do. Only this, to oppose the sects and glorify the Reformation. Show me the case where this is not the order and I will show you a living, loving, praying, giving, doing church. Thank the Lord there are not a few of these, and it is written 'the holy seed is the substance thereof.' We have to secure, in many parts, a race of preachers before we will have a new set of churches. \* \* \* I think in the Providence of God this missionary question is to be the means of purifying us. It will weed out, burn out, stamp out, the carnal fleshpots, lay and clerical, sooner or later, and oh! that it were sooner; and therefore, perhaps, it is not in vain that we make such slow progress. The evening was first, then the morning. We are set not only for the salvation of the world but of the church."

After you shall have thought the good out of that, read this from another pen:

"Do you know of any real good preacher whom we can employ? When I say that I mean a godly man, an earnest man, a laboring man, one that means business and will look after the interests of the kingdom. And also one who is able to teach both by precept and example. We are sick and tired of lazy, careless men, that seem to preach because they are too trifling to make a living by labor, and only preach so much for so much, and when the "so much" don't obtain any longer don't even meet with the congregation. I say we don't want any such and won't have them. We don't want any store-box nor street-corner fellows, and I might add, nor smutty jokers."

For shame that such things should be ruthfully said of a minister of "the glorious gospel of the blessed God." Eat no bread of idleness. "Keep thyself pure" and clean. In conclusion this: "I have lost some of my sympathy for preachers out of work, for I had at least twenty places offered me in three weeks. N— offered me \$1,500, and was urgent, but I want to remain in Illinois."

CURIOUS REASONS FOR NOT SUPPORTING A PREACHER.

A few weeks since a letter of inquiry was written to one of our churches in regard to the character and ability of one of our preachers who had formerly preached for the church to whom the letter was written.

The following are some of the questions and answers: Q. "How does he stand with you as a man and as a preacher?"

A. "As a man, irreproachable as a preacher, much above mediocrity." Q. "Can you recommend him as a careful, prudent and safe man for a church to employ?"

A. "Generally, yes. But much depends upon the character of the church." After one or two more questions of an unimportant character the writer proceeds to say:

"Bro.—labors here were not so successful as they should have been, and he failed to secure the sympathy and cooperation of the entire membership. The reason would be difficult to state. Perhaps the fact that he usually wore a white neck tie; that he came recommended by the editor of the Christian Standard, and that he has a wife exceptionally gifted who ventures to exercise her talents, are among the chief reasons."

In this remarkable letter we have the three "chief reasons" stated why this irreproachable Christian minister,—one gifted "much above mediocrity" failed to "secure the sympathy and cooperation of the entire membership."

The reasons as stated are:

1st. "He usually wore a white neck tie."

2nd. "He came recommended by the editor of the Christian Standard." (Pretty hard on the editor.)

3d. "He has a wife exceptionally gifted, who ventures to exercise her talents."

From this letter I gather the following inference, viz: That no preacher, no matter how pure and irreproachable as a man, or however gifted as a proclaimer of the gospel of Christ could preach for that church successfully; that if "secure the sympathy and cooperation of the entire membership," providing he wore a "white neck tie," or was recommended by the editor of the Christian Standard, or had a gifted and active Christian wife.

Either one of these would necessarily lower him in the estimation of this church and militate against his success in securing the sympathy and cooperation of the entire membership; (but should he be so very unfortunate as to have all these disparaging facts true of him, at one time, he would then be totally disqualified from rendering an acceptable service to this remarkable apostolic(?) church.

Some light may forcibly be thrown upon this unique communication by making another extract from it.

In the beginning of the letter, as an excuse for not answering earlier, there is this statement:

"The fact that we have no regularly constituted eldership to the church here is the cause of the delay."

It is possible that the reason that this very apostolic church (?) has no "regularly constituted eldership," is owing to the fact that it is difficult to find one who has a fool for a wife and who is not on good terms with the editor of the Christian Standard, or who does not occasionally wear a white neck tie. It is probable that as soon as they find a man that always wears a black neck tie, (though I am not informed as to their favorite color) and who hates the editor of the Christian Standard, and whose wife is a dolt, they will soon make him a "regularly constituted elder."

These are evidently the qualifications they are looking for. Whether they will be able to find all these

encies (?) in one individual, or not, it would be very difficult to say. Of one thing I am certain, however: It would be very difficult if not absolutely impossible to find a man of an "irreproachable Christian character, and one "much above the mediocrity as a preacher" whom the editor of the Christian Standard would not cheerfully recommend, and of course such a man would not be likely to marry a wife who was not "exceptionally gifted;" and if she was so gifted most certainly he could not encourage her to bury her talents, nor allow them to rust out because of inactivity. And as most preachers who have good taste and common decency sometimes wear "white neck ties," it is quite likely that this holy apostolic church will continue to be without a shepherd.

Owing to the purity and absurdity of the reason given in this letter, the reader may think it was written as a burlesque; but we assure him that it was not; but on the contrary it was a candid answer to an honorable inquiry; and the reasons given are unquestionably, weighty in the estimation of the "Deacon" who wrote them.

DR. A. M. COLLINS.

A MOVE IN MARION.

Our first county meeting was held at Mt. Zion Church six miles from Hannibal, Nov. 16-19. Though bad weather interfered, it was a good meeting. Four out of the six congregations in the county were represented. A good start for cooperative work was made. Arrangements were set on foot whereby we hope to stir up the churches to better life, and preach the gospel in destitute places. Much good feeling was manifested by those in attendance. Bro. H. C. Whaley was chairman and L. C. Hendren secretary. These brethren are true men and heart and soul in the work of the Lord, at home and abroad.

The Mt. Zion brethren treated us right royally. The sisters spread a long table in the basement, and while the weather outside was bleak and forbidding the good cheer within was boundless. Dinners, of the most sumptuous kind were served, and thus the body as well as the spirit was fed. The following preachers were present and participated in the meeting. J. T. Welsh, Shelbyville; L. W. Welsh, Hannibal; J. B. Corwin, Frankford; W. G. Surber, Monroe; G. A. Hoffman, S. S. Evangelist, Centralia; J. C. Reynolds, Canton; W. H. Cooke, New London; H. F. Davis, Monroe, and J. H. Hardin, Hannibal. Bro. Davis is the regular preacher at Mt. Zion, but on account of the serious illness of his father, he could be there but very little. I can never thank these brethren as heartily as I would like to do, for leaving home and work and coming to help start the work of cooperation here. We will have another county meeting soon, and hope for still better results. J. H. HARDIN.

P. S. I may say while I have pen in hand, that my work in this city is moving along very satisfactorily indeed. The church is at perfect peace; we have a good Sunday-school, prayer meeting, Teacher's meeting, Ladies, aid and auxiliary societies, etc. Our audiences are good and growing, and we feel that there will be some reaping for us "not many days hence." Will write again occasion seems to suggest. J. H. H.

OSKALOOSA COLLEGE NOTES.

The work in the various departments of the college is moving on smoothly and efficiently. The attendance is better than at this time last year. Several substantial gifts to the college have been recently received. The class in surveying is now using a beautiful Theodolite presented by Richard Parker, at a cost of \$300.

in the gift of a set of Educational Works, comprising 30 volumes of over 800 pages each, at a cost of \$150. This gift was secured to the college library through the efforts of the ladies of the Christian Church of Oskaloosa. A Comprehensive Scripture Commentary, consisting of six volumes is the gift of Dr. J. L. Coffin of Oskaloosa. Through the efforts of the students, a large eight-day clock has been placed in the entrance-hall. The College Lecture Course for the winter was opened on the 13th, inst., by Dr. Gardner, President of Central University, Iowa, in a very able lecture, on the theme, "Egypt and Oriental Life."

The course consists of eleven lectures embracing quite a variety of subjects. "The Friday Morning Exercises," consisting of short lectures by members of the Faculty, and of class performances, are proving to be interesting features in our general work.

The college has membership in the "Iowa Oratorical Association," and will have a representative orator at the next meeting of that association.

G. H. L. OSKALOOSA IOWA, NOV. 17, 1882.

CIRCULATE THE PETITIONS.

The Form Prepared by President Brooks, of the State Alliance.

WARRENSBURG, NOV. 11, '82. The meeting of the various Temperance State Committees at Moberly resulted in the determination to unite in pressing upon the Legislature the submission of the Constitutional Amendment in substantially the following form.

To secure unity of action we express the hope that all friends of Temperance will unite in pressing this one question. If we go before the Legislature demanding this one thing and this so reasonable, we hope to succeed. Let there be no divisions, then. The action of the committees is in harmony with the views of every prominent Prohibitionist in the State.

FORM OF PETITION.

To the Honorable Thirty-Second General Assembly of Missouri:

The undersigned voters and women of Missouri would most respectfully petition your honorable body to submit to the voters of this State, at the General election of 1884, an amendment to the constitution in substantially the following words:

AMENDMENT.

"No person shall manufacture for sale, sell, keep for sale, or give away, any intoxicating liquors whatever, including wine, ale and beer, except for sacramental, medicinal and scientific purposes. The Legislature shall enact proper laws, with sufficient penalties, to enforce this amendment."

Let every preacher in the State at once appoint a committee in his church to secure signers. Also every Temperance organization and friend of this movement is urged to obtain all names possible.

Let this form be cut out and pasted on paper with two columns, one for voters and one for women, and let every township in the State be canvassed. Fill the petitions, address them to your Senator or Representative and forward at once to S. R. Reese, State Secretary, Warrensburg, Mo.

We can succeed if we send up a mammoth petition. Let every one feel that the whole matter depends on his individual action.

J. A. BROOKS, Pres.

S. R. REESE, Sec'y. Friendly papers are requested to copy.

Around the faculties, stimulate the circulation, purify the blood, by using Ayer's Sarsaparilla.

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 St. It is a good place and rates are reasonable.

SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; many or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious with a gnawing sensation of the stomach; at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult and accompanied by hicough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable.

Whenever the above symptoms are found to exist, DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

In buying Vermifuge be sure you get the genuine DR. C. McLANE'S VERMIFUGE, manufactured by Fleming Bros., 24 Wood Street, Pittsburgh, Pa. The market is full of counterfeiters. You will be right if it has the signature of Fleming Bros. and Co. on the wrapper. If your storekeeper does not have the genuine, please refer to us.

Send us a three cent stamp for 4 handsome advertising cards.

FLEMING BROS., Pittsburgh, Pa.

PRICKLY BITTERS advertisement featuring an illustration of a woman and the product name in large letters.

The majority of the ills of the human body arise from a derangement of the Liver, affecting both the stomach and bowels. In order to effect a cure, it is necessary to remove the cause. Irregular and sluggish action of the bowels, Headache, Sickness at the Stomach, Pain in the Back and Loins, etc., indicate that the Liver is at fault, and that nature requires assistance to enable this organ to throw off impurities.

Prickly Ash Bitters are especially commended for this purpose. They are mild in their action, are effective as a cathartic, and are pleasant to the taste and taken easily by both children and adults. Taken according to directions, they are a safe and pleasant cure for Dyspepsia, General Debility, Habitual Constipation, Disordered Kidneys, etc., etc. As a Blood Purifier they are superior to any other medicine; cleansing the system thoroughly, and imparting new life and energy to the invalid. It is a medicine and not an intoxicating beverage.

ASK YOUR DRUGGIST FOR PRICKLY ASH BITTERS, and take no other. PRICE, \$1.00 per Bottle. PRICKLY ASH BITTERS CO., SOLE PROPRIETORS, St. Louis and Kansas City, Mo.

Rev. Father Wild's EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary of York, brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows:

"I was afflicted with a most peculiar and distressing ailment, affecting more especially my limbs, which felt so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also suffering from a severe catarrh and constipation; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SASSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking for the above-named disorder, a course of the above-named medicine. I took it in the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the bowels disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent. stronger, and I attribute these results to the use of the SASSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all cases, a low diet, and plain food, and in your service, hoping their publication may do good. Yours respectfully, Z. P. WILDS."

AYER'S SASSAPARILLA. Cleanses, enriches, and strengthens the blood, stimulates the action of the stomach and bowels, and thereby enables the system to resist and overcome the action of all Derivations, Rheumatism, Gout, Gravel, Dropsy, Scalding Head, Catarrh, General Debility, and all the disorders resulting from poor or impure blood, and a low state of the system. PREPARED BY DR. J. C. AYER & CO., Lowell, Mass.

UNIVERSAL Favorites.

MINSTREL SONGS, OLD AND NEW. Here, at last, we have nearly all the world famous, universally admired, sung and whistled melodies, in one book. 20 popular tunes, 100 Favorite Songs, with piano accompaniment. This number includes "Old Folks at Home," "Old Kentucky Home," "Zip Coon," "Nelly Bly," "Camptown Races," "Golden Slippers," "Lily Dale," "Tinkling Stars," "By the Bright Light," and there are more than 90 others. \$2. plain. \$3.00 cloth. \$3. gilt.

HOW TO PRACTICE, by A. M. Pupin, is a capital little guide book for teachers and scholars, and such as every practical teacher will like to have. Bound for 50 cents.

THE MUSICAL FAVORITE. This and the MINSTREL SONGS are the latest additions to Dutton's "Home Musical Library." They have more than 200 pages each, full sheet music also, are handsomely bound, and give a great deal of music for a moderate price. THE MUSICAL FAVORITE contains about 50 pieces of an average length of 3 to 4 pages each, of medium difficulty, and by the most popular composers, as Waldteufel, Gottschalk, Liszt, Schumann, Amberg, Lamotte, etc., in all 88 composers. \$2. plain. \$3.00 cloth. \$3. gilt.

LYON & HEALY, Chicago.

OLIVER DITSON & CO., Boston.

BEATTY'S ORGAN 37 stops. Etc. Plans and parts, \$227.50. Factory running day and night. Catalogue free. Address DAN. F. BEATTY, Washington, N. J.

GENTS: Lives of the Presidents of the U.S. Complete in large elegant illustrated volume. The finest selling book in America. Thousands of copies sold. Every intelligent person wants it. Any one can become a successful agent. Liberal commission. Address HALLETT BOOK CO., Portland, Maine.

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NEW FOUNT OF BLESSING.

By R. G. Staples. 122 pages of choicest music adapted to Sunday-Schools, Prayer and Praise meetings. Price.....\$ 25 Per dozen by mail.....\$ 2.00 Per dozen by express.....\$ 4.00 Per hundred by express.....\$ 20.00

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By Knowles Shaw. The author's last book. A favorite from the beginning, and does not wear out. Price.....\$ 25 Per dozen by express.....\$ 2.00

GOSEPEL ECHOES.

By G. R. Staples. A new and choice collection of Hymns and Songs for the Sunday-school. Prayer Meeting and Home Circle. Price.....\$ 20 Per dozen by express.....\$ 2.00 Per hundred by express.....\$ 20.00

APOSTOLIC HYMNS AND SONGS.

A collection of Hymns and Songs, both new and old, for Protracted Meetings and the Sunday-school. By D. R. Lucas. Revised and enlarged. It is the Cheapest Music Book published. All the tunes of same title are double the price. Price, per copy, by mail. Price, per dozen, by express.....\$ 2.00 Price, per hundred, by express.....\$ 20.00

CHRISTIAN PUBLISHING COMPANY, St. Louis, Chicago or Cincinnati.

666 A week in your own town. Terms and full outfit free. Address R. B. EASTMAN & Co., Portland, Me.

PARKER'S HAIR BALM advertisement with an illustration of a woman's head and the product name in large letters.

PARKER'S GINGER TONIC

If you are wasting away with Consumption, Agry, or any disease or weakness, you will find the Tonic a highly invigorating medicine that never intoxicates. None genuine without signature of Hixco & Co. 50c. & 1.00 at dealers in Drugs. Large Saving Buying \$1.00

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115 & 117 PINE ST. DEALERS IN Printing and Writing PAPERS, Cards and Card Board, TAGS, ENVELOPES, Prigling Inks, Brozzes, &c. Programme Cards, Wedding Envelopes, Wedding Papers, &c.

CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING FITS, a thing of the past. I have cured many of the most obstinate cases. Send me your name and address and I will send you a free copy of my book on the subject.



BOOK TABLE.

THE LIQUOR TRAFFIC; its cost and its crimes. By G. W. Haghey, D. D. Price 10 cents.

HOW TO STUDY THE BIBLE. By Simpson Ely, Oskaloosa, Iowa. Price 5 cents.

There are many people who do not understand how to read the Bible. This little tract contains some good instructions on this subject.

We have received a package of beautiful specimen Christmas cards from J. & E. B. Young & Co., New York.

The Sideral Messenger for November, conducted by Wm. V. Payne, Northfield, Minn., has been laid on our table.

"Our Boys Are in Danger." Temperance battle song. Words and music by T. Martin Towne.

"Fight the Battle at the Polls!" Song and chorus. Words by Maria Straub. Music by S. W. Straub.

The North American Review for December commands attention no less by the eminence of its contributors than by the value and timeliness of its table of contents.

MOTHERS SHOULD KNOW. When babies are fretful they disturb everybody, and mothers should know how soothing Parker's Ginger Tonic is.

THE SAFEST WAY. The safest and surest way to restore the youthful color of the hair is furnished by Parker's Hair-Balm.

CHEAPEST BIBLES. Ever furnished Agents. In Boston, both Testaments for \$1.00.

DR. HARTER'S... A combination of Pyro-phosphoric Iron, Ferrous Sulphate, and... Dr. ROBERT BAUMEL.

IRON TONIC... It gives color to the blood, natural healthy tone to the digestive organs...

ORGANS... SEND FOR FREE CATALOGUE OF BEST PIANOS & ORGANS.

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JACQUARD'S A GOOD WATCH! It is a satisfaction to every wearer of a WATCH to feel assured that he has a RELIABLE TIMEKEEPER.

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Boston Art Furniture in St. Louis. Walnut Bedroom Suits, \$40, worth \$50.

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"FRISCO LINE" ST. LOUIS & SAN FRANCISCO RY. THROUGH Southwest Missouri, Southern Kansas, Northern Arkansas and Indian Territory.

800 MILES. Of complete railway system, forming direct connection for all points in Texas, Colorado, New Mexico, Arizona, California and far West.

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MENEELY BELL FOUNDRY. Favorably known to the public since 1848.

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BUCKEY BELL FOUNDRY. Bell of Pure Copper and Tin for Churches, Schools, and Public Buildings.

A GOOD TRACT, OUR RELATIONS TO THE DEMONSTRATIONS, by Prof. A. J. THOMPSON.

Christian Publishing Co. St. Louis. Homestead Entries, WHAT ARE THEY?

Agents Wanted to Sell MORMONISM UNVEILED! The most COMPLETE and OVERHELMING exposure of the CRIMES and PERVERSIONS of Mormonism.

ST. LOUIS TYPE FOUNDRY. 110 & 117 FIFTH ST. MANUFACTURERS OF Plain and Ornamental TYPE, PRINTING PRESSES, Cases, Chases, Gallies, and Printing Machinery Generally.

MARRIAGES.

BULLOCK-BLANCHARD. By the same, on the evening of the same day, at the residence of the bride's mother, Mrs. Eureka, Ill. Mr. John M. Bullock, of Secor, Ill., and Miss Emma J. Blanchard.

REGGER-WINSLOW. At the residence of Nathaniel Lounsbury, near Bangor, Iowa, on Oct. 26, 1882, Mr. Henry C. Berger, and Sarah Winslow, All of Bangor.

OFFMAN-TORBERT. In Walker, Mo., Nov. 12, 1882, by M. M. Davis, Mr. Luther Coffman and Miss Fannie Torbert.

ENGELHARDT-HUDGENS. At the residence of the bride's brother, Mr. James Hudgens, Nov. 14th, 1882, by Elder Wm. Branch, Mr. Jacob F. Engelhardt and Miss Mary Belle Hudgens, all of Baker, Brown county, Kan.

GALLEHUE-SHAMBERS. At the residence of W. A. Weaver, near Seville, Fulton county, Ill., Nov. 19, 1882, by J. B. Royal, Mr. David F. Gallegue and Miss Maggie Shambers, both of Seville, Fulton county, Ill.

HOLMES-HUFFMAN. In Nevada, Mo., Nov. 9, 1882, by M. M. Davis, Dr. B. F. Holmes and Miss Annie Huffman.

HAND-MARTIN. Oct. 25, 1882, at the residence of the bride's father, Dr. J. M. Hand, of Eureka, Ill. Dr. Furman S. Hand, of Flanagan and Miss Marion L. Martin.

KICKER-BRIDGFORD. In Nevada, Mo., Nov. 14, 1882, by M. M. Davis, Mr. Charles Kicker and Miss Laura Bridgford.

KING-GALBREATH. At the residence of the bride's brother-in-law, J. A. Lindsey, Dr. Childers, near Bismarck, Mo., on Wednesday evening, Oct. 18, 1882, by Elder W. J. Barbee, Mr. Jacob W. King, of Pike county, Mo., and Miss Clara B. Galbreath, of Wright City, Mo.

RABBY-BYSELBY. By Elder T. K. Hunsberry, Oct. 1, 1882, at the residence of the bride's father, in Franklin, Neb. Mr. W. B. F. Rabby and Miss Matie A. V. Byesley.

WEBB-SASUM. Oct. 26, 1882, by Elder T. K. Hunsberry, Mr. Emmet Webb and Miss Eva Sasum, both of Phillips county, Kan.

PEPPER. Bro. James Marion Pepper was born in Marion county, Mo., in 1839. He came to California in 1858 and settled in Salina county, where he has resided ever since.

GRANT. At the residence of her son-in-law, Bro. T. M. Travillion, near Ottumwa, in Cooper county, Nov. 3, 1882, St. Ter Nancy W. Grant, aged 28 years.

What makes Florence Colgan welcome on every lady's toilet table, is its lasting fragrance and every lador.

Pozzoni's Complexion Powder produces a soft and beautiful skin, combines the element of beauty and purity.

A small shrine has been discovered at Pompeii containing six bronze statues, representing Apollo with a lyre, Mercury, Hercules, Esculapius, and two Lares.

When physicians have made use of a prescription for years in their private practice with certain success, it is a duty they owe to mankind to put such remedies within reach of all.

After conversing an extraordinary fondness for a "blacksnake" whip, from having seen the bird man use one very dexterously, and on killing a blacksnake, he dragged it home, and asked the man to make him a "blacksnake" whip out of it.

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ST. LOUIS HOUSES.

We present our readers a list of Reliable Business Firms. Orders sent them will receive prompt attention. Mention this paper.

REVOLUTION IN PRICES. Of Photograph Albums, Scrap Books, Autographs, INTERNATIONAL. 709 N. 4th St., 1416 Market St., and 308 Olive St.

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Opportunity of Doing Good and Making Money. On all orders, cash accompanying, that reach me by the 10th day of December next, will be sent.

Warner Brothers Corsets. The great superiority of Warner's over those of any other make has been proved by the fact that they are the only corsets that will fit all our leading Corsets.

Problem of Human Life. BY A WILFORD HALL. EMBRACING THE "Evolution of Sound" and "Evolution Evolved."

Evolution Evolved. With a review of the six great modern scientists—Darwin, Huxley, Tyndall, Haeckel, Helmholtz, and Mayer.

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WILL OPEN TO-MORROW!

# SANTA CLAUS

Having Notified

## BARR'S

That he will require additional time this year to dispose of his gigantic accumulations, the

### Holiday Department at the Old Headquarters

#### HAS OPENED!

And the public are invited to inspect the Wonders that will be presented to view.

### Take the New Stairway to Santa Claus' Own Department.

—AT THE—

# WM. BARR DRY GOODS CO.,

Fronting on Sixth Street, on Olive Street and on Locust Street.

P. S.—See the BEAUTIFUL TABLEAUX AS THEY ARE OPENED IN OUR SHOW WINDOWS FROM DAY TO DAY.

### THE WEEK.

Thurlow Weed is dead.  
 The fortifications of Paris are to be belabored.  
 The Montreal board of trade has decided in favor of free canals.  
 German mails will hereafter go via Britain instead of Germany.  
 On the occasion of closing St. Peter's University 100 students were arrested.  
 The sub-treasury is collecting twenty-five pieces. They are to be retired from circulation.  
 The Pennsylvania State board of revenue commissioners has raised the Philadelphia assessment \$156,000,000.  
 There has been a terrible storm on the Lakes and Ontario, and buildings destroyed.  
 Russia is saving money. In seven months of this year the revenue increased 20,000,000 roubles, and the expenses de-

creased 26,000,000 roubles, as compared with the same months of last year.  
 The Montenegrin question is amicably settled between the ports and Russia and Austria. The commission will leave very soon to settle the frontier question.  
 It has been officially reported to the government that widespread distress is feared in Ireland this winter. The districts most seriously affected through want of employment on farms and the failure of the potato crops are Sligo, Ballina, Swinford and the greater portion of Galway. There is much destitution in West Clare and Connaught, owing to continuously heavy demands upon Irishmen in America to support the Land League. There has been considerable decrease in remittances to struggling natives in Ireland. This has reduced many to a condition of being unable to purchase new seed.  
 Thieves broke into the Cathedral of St. Denis, France, and stole a quantity of gold and silver objects, including precious relics and crowns of historical value.

Thirty-two articles in all were stolen, including six chalices, two monstrances and seven royal crowns. The total intrinsic value is estimated at 100,000 francs.  
 One of the crowns had been worn by Duke De Bourbon.

**SINGING CLASSES!**  
 NEED GOOD BOOKS. EXAMINE THE BEST!  
 Popular! **SONG MAGIC!** 50¢ per copy.  
 180 pages. **STAR SINGER!** 50¢ per copy.  
 192 pages. A favorite favorite. Send price for sample copy. Samp'l pages FREE. Add cent.  
 S. W. STRAUB, Publisher, Chicago.  
 CHORUS—Look for Anthem Treasures ad. in next issue.

**Sawing Made Easy.**  
 The New Improved **MONARCH LIGHTNING SAW** is the cheapest and best. A boy sixteen years old can saw logs and copy sent on test trial. Send postal for Illustrated Catalogue containing testimonials and full particulars. **AGENTS: W. A. FARRER, Research Publishing Co., 125 Randolph St., Chicago.**

**THE GUERNSEY FURNITURE CO.**  
 This celebrated furniture house (one of the largest in the West) have advertised liberally in the religious papers for the past year, and we hope our readers in buying will not forget them, as their advertisement tells you furniture can be bought of them to suit the lowliest home as well as the mansions of the rich. Their goods are of the best workmanship, made especially for their trade. They sell on a strictly cash basis, buy in large quantities and give their customers the benefit of the discounts. In their dealings they are honest. Parties ordering by mail, if not able to buy in person, will find no difference in price or quality. To sum it up in a few words, buyers have a large stock to select from, of well-made and artistic goods, at low prices.  
 Next to rum, a chronic bad temper probably causes as much misery as any other one thing in the world. One possessed of such a temper can spread the infection like a smallpox patient, all over a town, and it would be about as comfortable to live in a house with a wild hyena as with such a one.

# The Christian-Evangelist.

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

VOL. XX. CHICAGO AND ST. LOUIS, DEC. 7, 1882. NO. 10.

## THE CHRISTIAN-EVANGELIST

PUBLISHED BY CHRISTIAN PUBLISHING COMPANY EVERY THURSDAY, AT CHICAGO AND ST. LOUIS.

**TERMS OF SUBSCRIPTION:**  
 Per Annum. (In Advance), . . . . . \$2.00  
 Per Six Months, . . . . . 1.00  
 Extra Copies, Each, . . . . . .05

All money orders and drafts should be made payable to the Christian Publishing Company.  
 In ordering change of address name the old post-office as well as the new.  
 THE CHRISTIAN-EVANGELIST is sent to subscribers until it is ordered discontinued and arrears paid.  
 Business items should not be written on the same paper with matter intended for publication.  
 All communications unaccompanied by the author's name are thrown into the waste basket.  
 All matter intended for publication should be addressed to THE CHRISTIAN-EVANGELIST, 707 Olive Street, St. Louis, or 106 Franklin Street, Chicago.  
 Business letters should be addressed to Christian Publishing Company, as above.

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### CURRENT EVENTS.

Rome shows her intolerance wherever she has followers. Recently in Toronto a person who attempted to lecture against Romanism was prevented, and later, a Mr. O'Connor, formerly a Catholic priest, announced that he would lecture at Toledo, Ohio, on the subject, "Why I became a priest and why I ceased to be one," but was hindered by a mob. It gathered at the door of the hall and when the ex-priest appeared, assailed him so fiercely that he narrowly escaped with his life. It is enough that Rome should murder Protestant teachers in Mexico and Spain, without seeking to display her intolerance in free America.

The question might arise as to whether Thanksgiving Day has not so degenerated from its original intent that it is a greater evil than good. Scanty congregations gather in a small percentage of the churches and listen to regulation discourses; thanksgiving for blessings is almost lost sight of in the formal observance, and ninety-nine hundredths of the people not only ignore the call to worship, but deem the proclamation of our rulers a call to gorging, to dissipation, to reveling and license. Probably there are no other days in the year when liquor flows as freely, unless it be Christmas and the Fourth of July. Thanksgiving balls and parties, theatrical matinees, and special evening programmes are mingled with the announcements of church services. Once the day was a distinctly religious institution, but it is fast becoming a day of riot and revelry. It may well be doubted if Christians, a people who should always give thanks in all things, might not honor this special day more in the breach than in the special observance.

The trial of Arabi Pasha has ended in a way that shows that it had better never have been begun. It is certain that the Khedive would have acted on the Oriental ideas of justice had not the English ideas of fair play produced a pressure and compelled a legal trial. The revelations of the court room were not soothing to the nerves of either Khedive or Sultan, and Lord Dufferin, English Plenipotentiary in the East, intervened, stopped the trial, dismissed the charges of inhumanity and incendiarism, and induced Arabi to plead guilty to rebellion, with the understanding that he should be permitted to go into exile with full pay as an Egyptian officer. He pleaded guilty, was condemned to death, and in the same sentence the penalty changed

to exile from Egypt. Thus the Egyptian war closes out of sight with Khedive as a puppet in the powerful hand of England, the real ruler, henceforth, of this land of ancient story. The change from Turkish to English masters is a boon to the long suffering peasantry of the Nile.

One of the theatrical entertainments of Thanksgiving Day culminated in a frightful tragedy. At a variety theatre in Cincinnati, 2,300 people gathered to witness a blood-curdling sensational drama, the principal interest of which is found in exciting situations and reckless risks. In one scene the hero is required to shoot an apple off the head of the heroine, reaching backward over his shoulder, and using a rifle instead of the bow, as employed by William Tell. It is not a matter of surprise that on this occasion the actor missed his aim and sent the ball crushing through the brain of the unfortunate woman. Nor is this the first fatal accident of a similar character, and the only wonder is that they have not occurred more frequently. In some States it is punishable to wantonly point firearms at another, even in fun, and it surely should be punishable when they are fired in such a way as to involve risks of life. If this tragedy proves effectual in arousing the public sentiment that will end such exhibitions and force theatres to respect life, limb and decency, it will not have occurred in vain.

Some interest has been excited by a letter and affidavit of Thurlow Weed, the veteran journalist, who died a few days since. He was a journalist in Batavia, New York, when Morgan was abducted, was prominent during the anti-masonic excitement as an opposer of Masonry, and was recently invited to the unveiling of the Morgan monument. Unable to attend on account of failing health, he wrote a letter which was sworn to before a notary, that one of the Morgan murderers, Whitney by name, had confessed the whole transaction to him and asked that his confession be made public after his death. This confession throws the responsibility on Masonry, and has renewed the discussion of that celebrated affair. Alluding to Mr. Weed's letter, Col. E. M. Elders, Grand Secretary of the Masonic order, expresses his doubts of the truth of the statement, but is reported in the papers as saying: "But, admitting the truth of the statement, let me tell you there are thousands of Masons who would tell you Morgan was justly punished. We can afford to meet any charges of this or any other character. Masonry withstood the onslaught of 1826 and the two following years, and will be quite unaffected by the present one." We cannot believe that this statement reflects the views of respectable Masons.

In this age of gigantic monopolies there are none more grasping, intolerant, and towering than the Western Union Telegraph Company. By a policy of swallowing up every rival it has prevented competition, kept up rates and built up a vast corporation with \$80,000,000 of capital stock. Recently it has sought other worlds to conquer, and has secured control of all the cables to Europe. This last venture, it is hoped, will be so resented as to break up its despotic sway. John W. Garrett, President of the Baltimore & Ohio Railroad, a company that has a line of telegraph of its own along its railroad lines, is unwilling that its messages should be subjected to the supervision of the Western Union, and that great organization has determined to lay a cable to Europe; the N. Y. Herald and three more leading journals of New York will either lay another cable or join with the Baltimore & Ohio Company. The Board of Trade has a line erected from Chicago to the environs of St. Louis, has sought to enter upon the poles of the Baltimore & Ohio Company by an arrangement with it, but has had its wires forcibly cut by the Western Union. Violence will not succeed in the end, and arrogance is the surest means of arousing a public sentiment that will humble the proud monopoly. The lessons of the past should teach the people, however, that the theory that competition will prevent monopolies without the regulation of law is not well founded. An infant cannot compete with a giant.

Apparently incensed at the prospect of better days for Ireland, afforded by the general approval of Mr. Gladstone's Irish policy, the anarchists have been trying to inaugurate in Dublin a carnival of riot and murder. A few days ago a detective named Cox, was murdered on the streets just after night; a day or two later a jurymen, who had joined in a verdict of murder against an outlaw named Hynes, was assailed by two men and stabbed several times, it is thought fatally. Later still a mob attacked the jail where the murderer of Cox is confined, and tried, but failed to liberate him. In consequence of these repeated outrages, the government has determined to enforce the "Curfew Act" in Dublin, which authorizes the police to arrest without warrant all suspicious persons found on the street between one hour after sunset and one hour before sunrise. A reward of £5,000 has been offered for information leading to the apprehension and conviction of the assailants of Juror Field. These lawless cut-throats are the worst enemies of Ireland.

The public might enjoy the furious railroad war if it had not learned that a fight in which rates are cut down to losing figures is sure to be followed by a combination in which the public will suffer until the losses are made up with compound interest. The lines running from Chicago to St. Paul and Minneapolis, and from thence to Omaha are engaged in a ruinous war of rates, passengers being carried from Chicago to St. Paul for \$1.00, and to Rock Island for 50 cents. The reputed cause of the trouble is a demand of the Rock Island & Pacific Road, which has a circuitous route to Minneapolis, called the "Albert Lea Route," to enter the St. Paul pool upon equal terms with the two direct lines. The real cause is said, however, to be the enterprise shown by the Chicago, Milwaukee & St. Paul in pushing new lines into the territory claimed by other roads. Five years ago it had 1,500 miles of track, but now has 4,500 miles, and is still extending its lines rapidly. The Northwestern has between 3,000 and 4,000, and the Rock Island in the neighborhood of 2,000 miles. This battle of giants has been going on for three weeks, and as yet there are no signs of a truce. One could look on with satisfaction if it was not certain that the high contending parties will sooner or later make a compact that bodes no good to the public.

About the time we go to press the scientific world will be witnessing an event of signal importance in astronomical annals; a transit of Venus across the disk of the sun, predicted for the 6th inst. The first transit predicted was that of 1631 predicted by Kepler, but not seen, because of the inaccuracy of the calculations. The next, in 1639 was predicted by a preacher, Jeremiah Horrox and occurred just as predicted, the first observed. "A new interest was roused in astronomy by the report of the great event. During the interval between this and the next transit of 1761, science made rapid progress. Transits of Venus were, however, considered only as astronomical curiosities, until in 1677, Halley, while observing a transit of Mercury, discovered their scientific import as a means of determining the sun's distance.

Extensive preparations were made in prospect of the transits of 1761 and 1769. That of 1761 was visible in Europe, and was watched by nearly two hundred observers, but the results were unimportant. That of 1769 was more extensively observed, but the instruments of those days were far from being accurate. The results however was that the earth's distance from the sun was fixed at about 95,000,000, a distance now known to be too great, and hence, the next transit, that of 1874 was awaited with great interest. The work of reducing the observations has not yet reached a final result, for an immense amount of calculations and much tedious investigation are involved. Before this has been done the present transit, distinctly visible in the civilized regions of the world, affords a fresh opportunity to make measurements and verify observations. It will be seen that the transits occur in pairs, eight years apart, and are then separated by intervals of more than a hundred years. No one living will ever behold another, and hence the astronomers feel so eager an interest in securing the details needful to measure the distance of the sun. As that distance is the tape line used to measure the distances of the stars, it will be seen that an error here spoils all.

Our readers have not forgotten that Archbishop Purcell went into insolvency, with about \$4,000,000.00 belonging to good Catholic members of his flock, which has never been refunded. He had been made the banker of thousands of his parishioners, had put the money into Catholic churches, school buildings and refuges, finally stopped payment, and since then the unfortunate laborers and washerwomen who had entrusted their funds to the "Reverend Father" have been unable to obtain a dollar. A suit has been brought for the recovery of the public buildings vested in the Archbishop's name, erected with this money, which is still pending in the courts. It is possibly due to this suit that the Catholic Telegraph, hitherto silent on the subject, has come out in an article insisting upon the payment of these creditors. It however cannot bear the idea of selling the church property which really belongs to the deluded depositors, and declares that a subscription to create a relief fund is impracticable, but gravely proposes a gigantic lottery scheme as the most feasible means that can be suggested. It admits that lotteries are illegal and immoral, but holds that the end proposed is so good that the means employed ought not to be scrutinized too closely. Jesuitism, in spite of Paul, has always taught that it is lawful to do evil that good may come.

Kentucky is reported to have 150,000 truant children of the school ages, who are in school no portion of [the] year. The greater number of these are of the negro race, and hitherto a discrimination has been made that has almost denied colored children the privilege of education. Under the old law only the taxes paid by negroes could be expended on negro schools, and they were denied admission to others of the white race. Recently, however, the State has voted to expend the public school funds proportionately upon the colored schools, which will give them a great impetus. Kentucky and most of the southern States have not developed the free school system to the degree of efficiency found in the North. The school houses are generally wretched, the teachers poor as might be expected, for an average salary of \$20 dollars per month; the attendance small, and the average duration only five months a year. The better class of the population generally depend on private, or subscription schools. Of persons over ten years of age, 22 out of 100 cannot read in Kentucky, 34 out of 100 in Virginia, and 43 out of 100 in Alabama; 48 out of 100 in South Carolina. In Iowa there are only 2, in Kansas 8 and in Illinois 4. The illiterate vote in the South as well as the educated, and the only way to keep ignorance from the pools is to educate the masses.

STILL IN KANSAS.

This is a large State and it takes some time to get out of it, when one is in, especially if he is a preacher. Our last was written from Atchison, on the Missouri river about 30 miles above Kansas City. It is quite a business place, of about 15,000 population, and is rather picturesque, located on the hills and in the valley adjoining the Missouri. By the kindness of Dr. Sample we had a fine view of the city from the highest points. We preached to the brethren here, at Bro. Hayden's request, on Wednesday evening in the hall in which they meet. The cause in Atchison, as in so many other places, has suffered in the past from bad management, or no management, until it is now a herculean effort to put it on its feet again. Bro. M. P. Hayden, the present minister, is a faithful and conscientious minister, and is making an earnest effort to put the cause there on a better basis. Some of the measures that he has thought necessary to extricate our cause in that city from its past mistakes, are regarded as objectionable by some of the former members, and the result is our force there is not concentrated as it ought to be. This is exceedingly unfortunate, and while we would respect the scruples of the outstanding brethren we are bound to say that we cannot share their objections; but regard them as trivial when compared with the overwhelming necessity for unity of effort and oneness of heart among the Disciples of Christ in that city. Bro. Hayden is doing hard work for a meager salary and ought to have the cooperation and sympathy of all the brethren there. We are indebted to him and to his good Christian wife for much kindness shown to us while a guest in their home. We trust that the way will soon be opened for all the brethren here to fall into line and help build up the cause in that place. Bro. and Sister Saunders, whose hospitality we so shared, are doing a noble part to sustain the work in that city. If all the members were "like-minded," the church there would soon be in a flourishing condition.

Leaving Atchison on 10:25 P. M. train, on that well-known and justly-celebrated line—the Atchison, Topeka & Santa Fe road—we came via Topeka and Newton, to

WICHITA,

the county seat of Sedgewick, and a thriving young city of six or seven thousand population, located on the left bank of the Arkansas river. It is in the midst of a rich, level plain, and is surrounded on all sides by good agricultural country. It contains some fine business houses, among which are three or four large establishments filled with agricultural machinery, implements, &c., indicating a large trade in this line. On reaching this city we drove directly to the residence of our old time friend, Gov. Glenn, formerly of Illinois, but now a resident of this far western city, laboring zealously to plant the cause here. He is now police judge of Wichita, and is rapidly gaining that influence in his western home which he possessed to so large a degree in Illinois. His financial misfortunes prevent him from doing as much for the cause, financially, as he was accustomed to do in former years, but his heart is not less devoted to the cause. Bereft of his fortune, and, since his residence in Kansas, of one of the best of wives, also, and isolated from his former friends, a less brave heart would have succumbed to these gathering misfortunes; but, sustained by faith in God and in Christ, he is making a most heroic effort to establish the cause we plead in his adopted home, as the crowning and probably closing effort of his life. These facts, known to very many of our readers, have caused the unusually generous response which has been and is being made to the appeal to friends abroad for help to build a house of worship in Wichita. Sister Ella Glenn Shields, who is zealously seconding her father's efforts in this work, says she is receiving, almost every mail, remittances of small sums, from various sections of the country. They feel sanguine of success in this undertaking if the brethren abroad continue these remittances awhile longer. Through the kindness of Bro. Glenn we were introduced to a goodly number of the membership in their homes. We preached in the hall they are occupying two evenings, to small audiences. Our cause here, too, has suffered severely in the past, by falling under incompetent or unworthy leadership, and it will require time to regain lost ground. A good preacher—who is at the same time a good pastor and a good man—is a great desideratum now in Wichita. With such a man we will soon have a good strong church in that growing young city, that may yet prove to be the metropolis of south-western Kansas. We looked at some lots which they are contemplating purchasing, and which are well located for church purposes. Among the members of Wichita we were glad to meet a number of former acquaintances and friends we had known in Illinois or Missouri.

On Saturday morning, the 18th inst., we came on the "Frisco" line to

LEON, BUTLER CO.,

about 30 miles east of Wichita, where we were to aid the brethren in opening a house of worship free from debt. On our arrival we were met at the depot by a brother Shreve, whom we had known in Burnside, Ill., and other brethren. On going to the new church, we found the inside all chaos. Five or six carpenters were at work seating the house, which was full of shavings, work benches, loose pieces of lumber, etc. It didn't look much like dedication. As usual, the brethren had not allowed themselves sufficient time to get ready. But by 11 o'clock at night they had it seated, swept and in order for the next day, save that the seats were unpainted—which was better than to have them newly painted and about dry enough to fasten people down to them, as we have seen them in a few instances. The building is 28 by 52, neatly framed and plastered, and cost about \$1,250, a very cheap house indeed. It is very handsomely located on the east edge of the little town, with the ground sloping off in all directions except the front, which is level.

We had good audiences both morning and evening, some having driven through the prairies 20 miles to be present. The church at Eldorado was well represented, beside some country congregations. The preaching brethren present were Bro. Harvey of Eldorado, Bro. Yard of Douglas, Bro. McCune and Bro. Ades from adjoining neighborhoods and Bro. Butts of Leon. The indebtedness on the house was a little less than \$500, but we called for \$500 in the morning, and in a few minutes \$525 were subscribed, much the larger part being given in small sums. The money was given cheerfully, and everybody seemed surprised that it was done so easily, and were happy over the result. The only trouble is, we are establishing such a reputation as a beggar, that we fear we shall have our hands full of this begging business. We would gladly have remained at Leon, and preached a few evenings more, but our limited time in Kansas forbade. So leaving the pleasant little town, with the warm hearted

brethren there, full of hope for the future of their work we came with Bros. Yard and Seicrowski, across the country twenty miles to Douglas and thence on to Mulvane, Wellington and Harper, and thence to Christian Colony, of which places we shall have more to say in our next, as we return through some of these places. The stage now leaves the valley—for the R. R., and I am compelled to stop here. G.

INSPIRATION—QUARTERLY REVIEW.—NO. 2.

My first article on Bro. Myrick's essay on the Quarterly on inspiration distinguished between revelation by divine acts, or the works of God in Old and New Testament times, and inspiration of the mind. I held that not only were His deeds among men the clearest possible revelation of his character and will, but that the record of said deeds was no less accurate than the record of the inspiration of the mind; for if he could not secure the one how could he secure the other? And so whether Luke's Gospel, as also the historical parts of all the Gospels, was inspired or not, it was certainly divinely correct in the narrative, or else the foundation of our faith dilapidates at once and forever. Let the reader understand that Bro. Myrick intimates no critical doubt about the facts of Bible history, but teaches that no inspiration or divine guidance helped the writers to record said facts infallibly; that all that part of the Bible is "distinctly human—with its differing modes of human thought and expression." I am taking no exception to his cogent reasons for a verbal inspiration as to all the words of Jesus, for I have no sympathy with a progress that "loosens the bond of our faith," but his definition of inspiration is too restricted. It must include an inspiration of power as well as of "truth." Christ inspired the Twelve to "heal the sick, raise the dead and to cast out demons." God also "anointed Jesus with the Holy Spirit and with power." "He gave them power over the unclean spirits." Inspiration works in the direction of both superhuman acts and superhuman knowledge of the present and future. Bro. Myrick's definition of inspiration takes in the latter only and leaves out the inspiration that enabled to heal the sick and raise the dead, and to perform all the divine acts that make up so much of Bible history. Paul was inspired to foretell how living Christians shall one day "be changed in a moment," but was he not also inspired with power to strike Elymas the sorcerer, blind? The one inspiration produced a physical effect and the other a prophecy, but they were both alike superhuman and each the result of an inspiration which more fully defined is "a communication" of miraculous power as well as of miraculous "knowledge." Now it is one thing to receive the inspiration of power to work a miracle and another thing to actually work it; and it is one thing to receive power to foretell a future event and to foretell it. The reception of the power and of the knowledge is the inspiration before any act is performed in either direction; then comes the act, and then the record of the act.

First: God gives the inspiration of power to perform the superhuman acts of the Bible, and also the inspiration to utter new truth.

Second: I hold that an infallible record of both has been made.

Now we will doubtless agree as to the first item but when we come to the recording of the divine or superhuman acts of the Bible, Bro. Myrick thinks that is left to human chance and human imperfection, while the recording of the utterance of inspired knowledge or truth, is unerring. I heartily agree to the latter but do not see why God could not just as well see to the unerring registering of the divine or superhuman facts as well; nor do I see why it is not just as necessary to secure absolute accuracy in the one as in the other. If there can be a reasonable doubt as to the faithful record of the works of Jesus, then perhaps he did not heal the blind man near Jericho, at all, and never turned the water into wine; and if any doubt can be thrown upon his miracles, he may not be divine, and then what is Commission or the Sermon on the Mount worth to us or any command he ever uttered? To say that the unerring of the historical part of Christ's life was left to the chances of human inaccuracy, is to divest the commands and all the words of Jesus of their divine authority, for if we are not certain of the miracles and spiritual power of his life, as recorded in the same narrative, who will care for his promises? The truth is the promises and all the other words of Jesus stand or fall with the infallible correctness of the histories of his life. And yet Bro. Myrick says: "So far as the four histories of Christ, in respect to his works and public acts, are concerned, we need not claim inspiration." "If the foundations be destroyed what shall the righteous do?" We can no more af-

ford to admit a possible inaccuracy in the recording of facts of Christ's history than to admit the same possibility as to the recordings of his sermon on the Mount. But our essayist relegates all the narrative part of Luke and of all the other three Gospels to the "distinctly human," and of course like all other human productions they are decidedly inaccurate, and in many respects unreliable. So this very earnest and well meant defense of the Bible would surrender the whole citadel to the enemy, without a struggle, for their task is very easy if once we weaken of the facts of Jesus' life.

Now, remembering that the communication of divine power to work a miracle is as decidedly inspiration as the communication of truth or knowledge to the mind, and remembering that the only question now relates to the accurate recording of the results of the two kinds of inspirations, why might not the Evangelists' memories be renewed as to a fact of Christ's life as well as to his words? for the mind might grow a little dim as to a fact that sometimes before transpired even before their eyes. It is not likely that an event would need as much illumination to bring it vividly before his mind again as would be needed to make a revelation of an entirely new fact of the future, but whatever divine aid was needed to bring to the remembrance either the words or deeds of Jesus was doubtless present to the minds of the Evangelists when writing the history of his wonderful life. They, doubtless, naturally remembered most of his words as well as his deeds, and where inspiration was not needed it was not given, nor afforded to an unnecessary extent. We must not suppose that the Spirit had to help them to remember as if they were infants, imbeciles or idiots, for he had given them good natural minds and had let them see the miracles and hear his words, and did not expect all this to go for nothing and furnish them the same illumination as if they had neither seen nor heard anything. The Holy Spirit was never prodigal of his powers, nor did for men what they could do for themselves. Finally, I am satisfied Bro. Myrick should repair his definition of the word, inspiration, extend the frontiers of his investigation and he will be able to defend the infallibility of the record of Christ's deeds as well as the record of his words, and will see the narrative of his life to be as divine as his words, promises, commands, or the sermon on the Mount.

THOMAS MUNNELL.

FINANCIAL CO-OPERATION.

[This paper was read by A. J. Thomson at a co-operation meeting of the Christian Churches of Hancock county, Illinois, Oct. 27, 1892. The meeting by a unanimous vote, requested its publication in the CHRISTIAN EVANGELIST.]

CONCLUDED.

Second: Principles.—Notwithstanding all the high and holy motives to financial operation and cooperation in church interests, these interests everywhere languish for want of such cooperation. I believe one great reason, perhaps the greatest of all reasons is, that the divine principle on which this cooperation is designed to be secured, is almost wholly ignored by the church and its members. Giving for church interests was never designed to rest upon impulses aroused by eloquent speeches, or by competition generated at church fairs, or anything of that kind. What we call giving is nothing more nor less than the proper use, by us, as stewards of our Lord's property, with which he has intrusted us; and the practice, the habit of giving is designed to be wrought in the very fiber, in the warp and woof, so to speak, of the Christian.

One principle that seems to run through the whole history of giving, both under Moses and under Christ, is that of equality. Giving, according to this principle, has been denominated proportionate giving; that is, giving a certain portion or per cent., if you please, of all that one receives.

When Jacob was fleeing from Esau, his enraged brother, he made a vow to God, that, if God would keep him safe in the way he went, giving him bread to eat and raiment to put on, and would bring him again in peace to his father's house, he would surely give to God the tenth of all with which God would bless him. Jacob doubtless kept the vow and taught his descendants to do it. This tenth Jacob and his descendants regarded as due to God, and no faithful Jew would withhold it. I don't say that this tenth was all that was required of the Jew as his contribution for religious purposes, but I do say that this, at least, was uniformly required of all Jews.

Proportionate giving is no less a requirement of the Christian, than of the Jewish institution. But I cannot here argue this proposition at length, nor do I suppose it necessary to do so before this audience. A few quotations from the New Testament Scriptures will suffice to show the principle: "Now concerning the collection for the saints, as I have given order to the churches of

Galatia, even so do ye. Upon the first day of the week let each one of you lay by him in store, as God hath prospered him, that there be no gatherings (collections) when I come." Note the points in the quotation: 1. Here is a financial matter to be attended to, a collection to be taken. 2. This collection is for an outside work; that is, a work outside the congregation where it is taken. 3. The same orders are given to the churches of Galatia as are given to the church at Corinth. 4. It is ordered that every member of every church in Galatia, and every member of the church in Corinth, shall contribute something to this work. 5. It is ordered that this something to be contributed, shall in each case be a proportionate contribution. 6. That the proportion shall be in the ratio of the prosperity the contributor enjoys at the hand of God. 7. That each contributor is to add to this fund weekly. 8. That this addition is to be made on the first day of the week.

What an admirable system this is! and how much more clearly could the idea of proportionate contribution, and contribution by every member, be expressed?

But let us hear another passage: "If there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." Notice again the idea of proportionate contribution in the words, "according to that a man hath." Once more: "For I mean not that other men be eased, and ye burdened, but \* \* \* that there may be equality." Proportionate contribution secures equality, and absolutely forbids the burdening of one and the easing of another.

How any man with a right heart and a right head can desire to be a member of the church, and yet so neglect his duty of contributing to the financial wants of the church, as to throw the burden of his financial duty upon his brethren, is something that I have never been able to understand. Reading such Scripture teachings as those I have quoted above, and then observing the course of many church members with reference to these teachings, I have been led time and again to ask whether it is really true that one tenth is one tenth, and whether a tenth of a large income or accumulation is really a greater proportion than a tenth of a small income or accumulation. But thus far I have found it impossible for me to reconcile the arithmetic of the question with the practical disposition of it by many church members. Yet I find entire harmony between the arithmetic of the problem and the teaching of Christ and his apostles; and I always come out at the conclusion that one tenth is one tenth.

I hear people saying sometimes: "Oh, if I only had the financial ability that Bro. A. has, how many good things I would do! I would support an evangelist, or I would build a church, or I would maintain a school, or I would send a missionary to some foreign land. I would be more liberal than Bro. A." Again, when a wealthy Christian used his wealth for benevolent purposes, I hear persons saying: "What a source of satisfaction, what a delight it must be to that man that he is doing so much good!"

My dear brother or sister, you can do just as much comparatively as that man, and you can enjoy as much, and Christ asks you and expects you to do it. One of the most encouraging passages of Scripture on the subject is that that gives us the account of certain contribution made under the eye of the Savior: "Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, 'Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury, for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.'" Certainly in this case, one tenth would have been one tenth, since two mites were all; and not only all that the poor widow had, but more than the aggregate of all that the rich had cast in. This could be true only on the principle of proportionate giving.

Third: Methods.—A few words now only on methods of cooperation in church finances. Every church should have a treasury, and it should be well understood that it is not the business or even the privilege of the rich exclusively to supply the treasury. The apostolic injunction, "let every one of you," should come home to each individual member of the church, and each should take real pleasure in discharging his duty in this regard. But what is his duty? Is it to look out for the contribution basket, and when he sees it coming begin to feel for the smallest coin in his pocket, and when he has found it cast it into the basket and congratulate himself that he has done his duty in supplying the treasury of the house of the Lord? This is a very popular, but I must think not a very scriptural

way of disposing of this obligation. No township, city, State or national government, that would depend for its revenues on passing a hat or a contribution basket, could survive for thirty days under any ordinary circumstances. That the church of God has survived such financial folly is a strong proof of its divine character. But the continued existence of the church under such unfavorable financial conditions, is no justification of persisting in the folly of those conditions. If every member of the church would covenant between himself and God, as Jacob did, that he would put into the treasury of the Lord's house one tenth of all that God would give him, what a revolution would be wrought in church finances. I would not intimate that our contribution for benevolent purposes should be limited to the tenth, but I most devoutly believe that they should never fall below the tenth. God has intrusted us with his capital, so to speak, and he rightly demands of us the prompt payment of the interest. If a church treasury is thus supplied, there seems to me to be the highest style of financial cooperation in the method. Then when calls are made upon the church for contributing to various interests, let the money be drawn out by the concurrent consent or direction of those who placed it there. Often much humiliation would thus be avoided.

The question may be asked: Has this method ever been tried in modern time, and if so, with what results?

Fourth: Results.—I answer, there have been many individual approximations to the method, and so far as I have been able to learn, they have been uniformly attended with the best of results. I once knew a large congregation, which, on the principle of passing the hat and the subscription paper, had never reached an annual revenue of \$800 for all benevolent purposes, including its own support. That congregation, feeling that it was not doing its whole duty in raising revenue, solemnly resolved to increase its contributions to \$2,000. Still it made no provision to collect this sum on any principle different from the hat principle, as it may be called. Still the contribution fell below \$800, and the result was not satisfactory. Again the congregation voted to raise \$2,000, and do it on the principle of proportionate giving. The result was that \$2,050 were paid in, an increase of more than one hundred and fifty per cent. over any other year's contributions, and the church was at that time probably more than thirty years old. It is said that within the last five years the following statement and question have been sent to more than fifteen thousand ministers of the gospel in the United States, and that the same statement and question have been circulated among more than five hundred thousand private members of the church, asking whether they knew any exceptions to the rule, and that they would report them if they knew of any. Here is the statement and question: "My belief is that God blesses in temporal, as well as in spiritual things, the man who honors him by setting apart a stated portion of his income to his service. I have never known an exception. Have you?" No real exceptions, it is stated, have been reported. I transcribe here a few responses as examples of those received. A pastor in Maryland writes: "I have had a great deal to do with the finances of the church for years, and believe the systematic plan is the best. I know a brother in the church who commenced on a small business capital, and covenanted with God (wrote his pledge in a book) if he would prosper him, he would give one tenth till he was worth ten thousand dollars, and then would give one fourth till worth twenty-five thousand dollars, and after that give his whole income. In 1858 and 1859 I was his pastor, and he was then giving one fourth. Since that time he has become worth twenty-five thousand dollars, and now gives all his income."

A pastor in Ohio writes: "I never knew a case where one tenth was given that did not produce the most satisfactory results. I know a few men who have grown rich in this way. I believe it to be about the surest way to prosperity that a man can possibly adopt in this world; it is just what the Scriptures call it, a scattering which increaseth; while the opposite plan is the 'withholding more than is meet, but it tendeth to poverty.'" From a pastor in California comes the following: "A young man in one of my charges had commenced life for himself about six years before, with comparatively nothing, but had steadily gained in temporal things. After having given liberally to every benevolent purpose, at the close of the year he had saved money, and asked counsel of me with reference to the proper place to use it. After this was settled, I asked him how he came to have this money, which, as he said, was the Lord's money. He replied that when he commenced business for himself, he had commenced setting aside one tenth for the Lord, and this was a portion of the money set aside. This brother was one of the most prosperous men I ever knew."

Many more such experiences might be cited, but the limits of this paper forbid.

When Scripture, reason and experience all concur in commanding systematic and liberal giving and cooperation in giving, why should any Christian hesitate to adopt and faithfully to carry out the plan? Cooperation in church finances will inevitably and infallibly lead to cooperation in other church interests, for "Where your treasure is there will your heart be also."

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OUR CLUB RATES.

THE CHRISTIAN-EVANGELIST will be sent in clubs at the following rates to old and new subscribers:

- 1. In clubs of five, - - - \$1.75 each.
- 2. In clubs of ten, - - - \$1.50 each.

An extra copy will be given for every additional ten names at \$1.50 each.

We will also send, on trial, till Jan., 1883, to new subscribers for 25 cents each. Let the names come early.

FATHERHOOD OF GOD—BROTHERHOOD OF MAN.

The world is becoming very liberal, and many churches have drifted into a liberality not recognized by the word of God. It is a good thing to be liberal, but a better thing to be right. A liberality which is above and beyond the truth is to be dreaded. It can be of no permanent good to any one.

Much is said, now-a-days, of the "Fatherhood of God and the brotherhood of man." What does this expression mean? Does it convey a thought for the betterment of the human race? If it does, we welcome it into our newspapers and pulpits. Christ came into the world to help humanity out of its woes and weaknesses into a better life and to give the world sunshine, hope and eternal joys. Who are delighted most to talk about the Fatherhood of God and the brotherhood of man? Those who put Christ on a level with Moses, and make Him only a reformer and teacher as other great men of Bible history. They mean, many of them at least, that the people can be saved without Christ, that all may go to God and find favor with Him, without having anything to do with Christ. If this be what the "Fatherhood of God and the brotherhood of man" means, then it cannot be helpful to a fallen race. It magnifies God and humanity, and denies the Sonship of the Savior. It means to say that Jesus Christ is not divine.

The "Fatherhood of God" is a magnificent expression, and full of hope and consolation, but when it is used to detract from Jesus Christ it dishonors both God and man. There is much of infidelity in the world, and in many places where we would least expect it. According to the word of God, if a man denies Christ in his divinity and Sonship, he denies the Father, who sent Him into the world. How strange it is that men want to get Christ out of the way; that they want to make Him a man as Moses and the prophets of old. They see no beauty in Him, and they turn away from Him, and yet hope for salvation, which comes only through Him. Great edifices are built, and talented men are put therein to talk of the Fatherhood of God, and the brotherhood of man. Philosophy, aesthetics, history and the gospel, are mixed up so as to hide away the blessed Savior, and his pure gospel. The preacher discourses upon "living themes" outside of the Bible, and placates the fables and apologizes for the sins of the people. The great "Fatherhood of God" covers a multitude of shortcomings. The Bible, in certain things, is to be followed, but being made during the centuries when there was not as much light in the world as now, the greater part is not to be regarded as binding on this generation. This is the light in which the Bible is held by many who even claim to be members of churches, and Christians. When this is the case, and we know it is, why should we wonder because there is so much infidelity in the world! It is a wonder that there is not more infidelity than we have.

Who is a friend of man if Christ is not? He came into the world to elevate the brotherhood of man. He came to take away the shackles of sin and slavery, and to give freedom to the human race. Such freedom as he gives, the world has never known. It is that freedom which elevates and dignifies the possessor without injury to any one else. It is a freedom which adds to the happiness of the Christian, and at the same time does not detract from any one else. Liberty in the higher sense—the Christ sense—means equality, that none shall be burdened while others go free.

The "Fatherhood of God and the brotherhood of man" can never mean anything when the Sonship of Jesus is ignored, unless it means that Christ is not the Son of God. Put Christ into it, and you put infidelity out and give it hope and life. We have no hope of any

"Fatherhood" or "brotherhood" devoid of the Sonship of Christ. If Christ be not the Son of God, the divine One sent from heaven, then we are sinners without hope of life beyond the grave. When we turn away from Him we turn away from hope, away from life and away from God. He is the hope of the world and the Savior of sinners. If we reject Him, though we may cling to the "Fatherhood of God and the brotherhood of man," yet there is no atonement for our sins and no hope of eternal life. Let us not be deceived by fair speech and worldly wisdom. We have eyes to read, and ears to hear. Let us, then, read and investigate these things, and ascertain what the truth is. Sift everything, and then hold fast to that which is good. There is nothing worth saving which can be lost by investigation. Let investigation go on with an earnest desire to know the truth, and much good will come of it.

OUR MISSIONARY OBLIGATIONS.

There are now very few members among our people who are really opposed to missionary work. The great body of our people are in sympathy with our missions and the missionary work. Many are not, however, convinced of their duty in giving as the Lord would have them give. They have never been accustomed to giving according to their ability for the support of the gospel, in any way, and, when they are called upon to contribute to real missionary work, their offerings are by no means what they should be. We hope that education in giving will prompt them, in time, to be more liberal. We must be willing to wait for growth and development. A brighter day is already dawning, and if we will work and patiently wait, our hearts will yet be made glad in the near future.

Bro Jones has an article in this issue which shows that the missionary spirit is growing in Missouri, and that there is to be a permanency in this work. What St. Joseph has done many other Missouri churches can do, and will do. Our brethren need to be convinced what they ought to do, and then they will fulfill these obligations.

It is almost unnecessary that we should write any thing here to convince our readers of the obligation of giving of their means for the support of the gospel. Those who have been careful readers of our paper have had argument after argument on this subject and know that a Christian, to follow Christ faithfully, must help in saving others. Christ came into the world and gave himself a ransom for lost and ruined sinners. Before he left the world he gave his disciples a commission to go into all the world and preach the gospel to every creature. This obligation rests on every disciple today. We must, in some way, preach the gospel to those who have never heard it. The obligation is upon us; will we discharge it? We will if we do the will of God.

There is a great field for home work. This field is already ripe for the harvest. A good missionary work can be done by our people in some of the States. Kansas, Nebraska and Colorado need missionaries, or evangelists, to gather together scattered disciples and organize them into churches, and then put them to work. Many rich fields in these young States are neglected, and we are suffering much on account of such neglect. We ought to have preachers in many places where we have none. If all our churches were contributing of their means for missions, as they ought to contribute, we would have a score of able evangelists in these destitute fields. There are the new Territories rapidly filling up. Many of our members have found homes in these new fields, and we ought to follow them up and help them in organizing churches in these western wilds. A little help now will bring large returns in a few years. Here is an obligation to be discharged or neglected. Our Leader says: "Go!" Will we do it? Time will tell.

Our Foreign work has more interest connected with it than ever before. In it we have assumed great responsibilities which must be met and discharged. The work has gone too far now for a retreat. We have promised to aid London, Liverpool and Chester. The work there is growing, and our evangelists are commencing to reap the fruit of faithful sowing done in the past. These evangelists must be supported so they can continue the good work there. Our contributions must be liberal or these missions cannot prosper. Our missionaries in France and Turkey are looking to us, and shall they look in vain? Are we going to suffer them to labor in these fields without the support they need? Surely not.

India has stretched out her hands toward us for help, and eight missionaries have gone there, trusting the Lord and their brethren for a support. They have left home and loved ones that they may carry the glad

tidings of salvation to that benighted people. We have promised to sustain them. They must not go hungry and uncared for because of any neglect on our part. Will we not remember them now, or before the close of the old year, in a substantial way? There are hundreds of our readers who can send from five dollars up to hundreds and be the better off for such gifts. Let such offerings then be made before the new year comes in. There is no use to wait for some special call. These contributions can be made at any time. Let such contributions be sent to A. McLean, Cincinnati, Ohio, box 570, or to Christian Publishing Company. All such offerings will be sacredly applied as requested by the givers.

The eyes of the world are upon us. What do we intend to do? We have undertaken a great work and we ought not to fail. We claim to be nearer the apostolic church than any of the denominations around us, and to follow more closely after Christ. Shall we prove these things to an anxious, waiting world? We can, but will we do it? O, for a zeal in giving unto the Lord! Let us see our obligations, and then let us meet them faithfully.

In all our labors, and in all our giving let us not forget that the eyes of the Lord are upon us. Whatever we do let us do it as unto the Lord, willingly and cheerfully. Then we may expect a blessing from Him who loves a cheerful giver. Let our hearts be in the work, and our giving will be a blessing to ourselves as well as to those who receive our gifts. May the Lord guide us in the way of eternal life.

PEN AND SCISSORS.

Many people who claim to be religious expect to get through life on prayer. They have never made their arrangements to work as well as pray. If churches succeed they must also work. We clip the following lines from the *Methodist Recorder* on this subject:

If the church would be blessed, she must work as well as pray. Not only will God be inquired of for His blessing, but He will honor human industry and effort. Here as elsewhere, "the hand of the diligent maketh rich." Let every member of the church be diligent, then, that he may escape the woe impending over them who are at ease in Zion.

The *Central Baptist* is being ably edited by our Bro. Williams. In an editorial on "Baptist Principles" occurs the following paragraph, which is well said and timely. What is the "Bible usage" sounds much like business on the basis of truth and principle. There is honest conviction in that, and he who utters it means to be true to Christ. Let us have more such editors. Here is the paragraph:

We advance a step farther. Baptist principles should be clearly defined. They should be subjected neither to diminution nor addition. That is a mistaken and unholy zeal which in its excessive ardor would add to the words of "this book." It is a sinful liberality, which for the sake of a false peace would conceal any part of God's truth. We often use the term "Baptist usage" as if to ascertain that, were an end of controversy. We confess that we prefer to say Bible usage. Any class of men, Baptists included, are liable to err, and Baptists may sometimes have "usage" not in exact accordance with Scripture revelation.

The New England Conference of Christian Workers will be held at St. Johnsbury, Vermont, December 7th, 8th, 9th and 10th. The opening session will be held in the North Church Thursday evening. The discussions of methods of Christian work and the development of spiritual life at previous meetings have been most helpful and stimulating, and a large number of gifted and successful workers, "the Massachusetts brethren," so well remembered at St. Johnsbury, and others, are arranging to attend this meeting. Pastors, Christian Association and Sabbath-school men should not miss the opportunity of meeting with them. Many are praying that a wave of revival influence may go out from this meeting, and that this season may prove the set time to favor Zion.

This, from the *Vermont Chronicle*, presents the common thought that such meetings are necessary to start "a wave of revival influence." God is just as powerful out of these meetings as in them. In these assemblies if the word of God is expounded and the people come to Christ, there will be much good done. Men want to know the truth that they may serve God intelligently and acceptably.

The *Advance*, of Chicago, in an editorial last week on "Down with the saloons" gives us the following insight to the liquor business of Chicago. What is said of Chicago can be said of St. Louis, and of every other large city in the United States. The police force is inadequate, and crime goes unpunished. And yet some church members are opposed to prohibition. Let all open their eyes to these facts and if they pretend to stand on the side of decency and righteousness let them do it:

"Hon. Emory A. Storrs, of this city, is a stalwart Re-

publican; he is a popular speaker; he is an orator; he can kindle a fire on the stage in two minutes; he can throw his audience into spasms of laughter over his ridiculing of the enemy; he can wail with his voice; he was a prominent part in the last campaign; he was down on the Prohibitionists; he made fun of the temperance fanatics; he held them up to ridicule and turned them round in grotesque attitudes, painted them in quaint and disgusting characters, and, altogether, he had a good deal of fun.

But since the election he has not been quite so funny. He has just delivered a lecture in this city on Municipal Government. It was a splendid lecture, and called attention to the fact that one of the greatest weaknesses in our Republic is that we cannot govern our cities. He pointed out the increase of crime, and gambling, and licentiousness, and so held up growing evils in their true light as to make his audience shudder. He showed that our police force is inadequate; he showed that corrupt and packed and ignorant juries often bring the whole system into shame and contempt, and defeat the ends of justice. Then he turned his attention to what he considered our greatest danger, and, strange to say, Mr. Storrs is squarely with the Prohibitionists and temperance people in spite of himself. Of the 4,000 saloons in Chicago, he says many of them are in the hands of bad men and women, and charges that they are maintained by thieves and gamblers for dens of prostitution, highwaymen and general criminals.

He said the saloons hold the same relation to the penitentiary that the Sunday-school does to the church. He called attention to the fact that the right to sell liquor is not a natural, inalienable, heaven-born right, and that our ordinances provide for the issuance of such license to people of "good character." But what are the facts? How many people of good character does one suppose there are in Chicago, selling liquor?

Here is another suggestion from the same article: "How would it do for the Republican party to take for its battle-cry 'Down with the saloons'?" If it does not, there is a party coming which will take some such battle-cry, and win."

There may be some who will laugh at the idea of any party espousing the cause of temperance. But, mark you! that day is near at hand, and the best people of this country will constitute that party.

The *Independent* of New York, gives us these lines in regard to an order of nuns in the Catholic Church:

The daily papers report that the cornerstone was laid in this city last Sunday for a new convent for a very strict order of nuns, the Sisters of Perpetual Adoration. We are told that the fasts are very severe, that the nuns are compelled to arise every night at midnight for two hours' devotions in the chapel, that they hold no communication with the outside world and can be spoken to by their friends only through a grated door, and that no fires are allowed in the building. If this is true, if young women are to be allowed to imprison themselves where they cannot get out (and we are told that several candidates are waiting to take the veil) in a confinement worse than that of a jail, and from which they cannot escape when they have learned their folly, and especially if they are to be refused till they die the decent comforts of warmth in winter, then our Board of Health must have something to say on the subject. Such an inhuman institution should be mercilessly broken up by the ordinance of the city or the laws of the State. This is a not matter of religion, but of humanity. Our laws punish cruelty; and any authority—lady superior, bishop or cardinal—that should enforce such regulations should receive incarceration where his are furnished and fire not denied.

A religion which enforces or tolerates such a thing as this, is not the religion of Christ. A church which will tolerate such barbarous cruelty as this is not the Church of Christ. No wonder so many people turn away from Christ when such things are permitted under the garb of Christianity. Great bodies of deluded, ignorant Catholics are slaves of the priests, to-day, without any compensation for such slavery. It is time intelligent Catholics had commenced to reason and think for themselves on matters of religion.

A case is now before the Supreme Court of the United States on appeal from the State of Illinois, the decision of which involves a great question. The Supreme Court has decided that "A State may limit the amount of charges by a railroad for fares or freights, unless restrained by some contract in the charter." A man named Lewis tendered the fare established by law to a conductor on the C. B. & Q. railroad, which was less than the railroad rate, was put off the train, and brought suit for damages. In all the courts of the State he has been successful, but the case has been appealed from court to court by the railroad and finally has reached the U. S. Supreme Court. The plea is based upon the words of the previous decision marked in Italics above. If their plea is well taken the railroads are superior to the State. A leading journal very correctly says: "This pretense that the State has, by granting to a railroad corporation the power to fix rates of transportation, lost, surrendered, or abandoned that police power of regulation which the State cannot alienate, is the last struggle against the State authority, and there is hardly any doubt but that it will be over-ruled, as all the other points have been

Vanderbilt is reported to have made a wish of rather a brimstone odor in the behalf of that long suffering public from whence he draws his royal revenues. Despots, whether on royal or financial thrones, care little for the public unless the public demands to be cared for. Charles II. and Louis XVI. cared as little for the people as Vanderbilt, Gould and the other financial kings, until the latter taught them and all despots a lesson with the headman's axe. Our money kings will despise the masses until the latter teach them, not as they did in sterner times, but by laws made in the interest of the many, rather than the few. If the people will not take care of themselves they are unfit for free government, and will be bound hand and foot. "Eternal vigilance is the price of liberty." Our country imperatively needs legislation that will curb the great monopolies, and compel them to serve the people in return for the privileges granted to them. The people should let their representatives in congress, or in State legislatures, know that they are the servants of the public, rather than of the monopolies, and will be held to a rigid account. Nor can they expect to secure the legislation the country needs, until they refuse to be hoodwinked by the monopolies into electing their own paid attorneys to fill the public offices. Monopolists or monopolies, vast enough to produce panics and wreck commerce at their nod, are so dangerous that the nation must in self-defense, create restraints and safeguards by which they may be controlled.

A great sensation has been aroused in Washington by the summary dismissal of seven officials by order of the President, for sympathy with the Star Route conspirators, and for opposition to the Government's attempt to bring them to justice. The men removed are Charles E. Henry, Marshal of the District of Columbia; D. B. Ainger, Postmaster, and Myron M. Parker, Assistant Postmaster, for the City of Washington; M. D. Helm, foreman of the *Congressional Record*; and George E. Spencer, Government Director of the Union Pacific Railroad Company. Marshal Henry was appointed by President Garfield, but the charges against him seem to be well founded. Spencer was formerly a Senator from Alabama, and has not hitherto been above suspicion. He was subpoenaed as a witness in the Star Route trial, but when called on to testify, was mysteriously missing. The prosecuting attorney asked the adjournment of the trial and made oath as to certain facts they expected to prove by him. R. G. Ingersoll, with that sublime effrontery that distinguishes him, went on to the stand and swore that Spencer would not testify anything of the kind, a thing he could hardly have known unless he had talked the matter over with Spencer and arranged for him to disappear. Spencer is very properly dismissed, but Ingersoll got his big fee and the nation excuses him on the ground that he only used a lawyer's artifice. Next month the second trial of the conspirators will be entered upon, and we will then behold the tactics that have been developed during the interval, but of one thing the public may be assured, no trick that hiring lawyers can devise, or money can pay for, will be spared.

A GOOD CHANGE.

We have always sought to do a good part by our readers, and to work for their benefit and the good of the cause. After a free consultation with a number of our leading brethren we have arrived at the following conclusions and results:

1. There is a great demand for THE CHRISTIAN-EVANGELIST in large clubs at \$1.25 per copy. To make the paper twenty-four pages as announced, it cannot be furnished at such a figure. But to make it twenty pages, increasing four pages over our present size, we can supply it in clubs of twenty-five and over at \$1.25 per copy, and not lose money. This we have decided to do. The club rates for less than twenty-five will remain as already announced. Those who want to raise large clubs can now do so at \$1.25 per copy. Old names will be entitled to these rates the same as new names. We will do as well by our old subscribers as our new ones. All will be treated alike.

TEMPERANCE NOTES.

Our advices from Kansas, are to the effect that the defeat of Gov. St. John is due to other causes than his temperance principles. Among these are that he was a third term candidate and was accused of being a friend to the railroad monopolies.

Judge Wylie, of the United States Court of the District of Columbia, declared recently that liquor-selling was only tolerated by the public because the sellers were a political power.

The *Christian Index* says that the liquor sellers of St. Louis are happy because Rev. Dr. ——— preached a sermon recently, in which he declared that the temperance movement, as it has been conducted, is "a flat failure," and he recommends the drinking of wine and beer as a panacea for the evils of temperance.

The next best thing to prohibition is restriction. A high license law, does much in this direction. This is shown by the Nebraska law placing licenses at from \$500 to \$1,000 per year. In Omaha the number of saloons has been reduced from 120 to ninety-three, and in the State generally the reduction has been about 66 per cent. Drunkenness has been diminished, selling to minors is infrequent, and the Civil Damage law has rendered barkeepers careful not to sell liquor to habit-

the paper who have never done so on account of having to pay, formerly, \$2.00. We want some one, in every congregation, to commence the work of raising a club at once. Let the work commence early and the clubs will be larger, and greater good will be accomplished. Let the clubs run up to fifty and a hundred at a place. We ought to send a hundred copies to many places. With this arrangement we confidently expect a large increase to our list of subscribers. Let the work be commenced now.

NOTES FROM THE FIELD.

Is it immodest for one to report his own work? Some of our preachers seem to think so. They only report once in a great while, and then apologize for doing so. How immodest are brethren Johnson, Errett, Garrison, Mosser, Haynes, Green and others who see fit to publish in our papers the results of their labors. They should stand rebuked by their modest (?) brethren. There is such a thing as false modesty. Brethren, send in reports of your labors to our "Church News," columns. That is the most interesting part of our religious journals.

Other preachers who can write instructive, helpful articles, withhold them because they don't like "to rush into print." If all our preachers were so modest (?) we would have no papers. The writer need not confess that he is not afflicted with that disease. If he has anything worth saying to an audience of three hundred it is worth saying to the audience of twenty thousand who read the CHRISTIAN-EVANGELIST.

Our meeting at Humeston, Iowa, was a grand victory. It continued seventeen days and we preached twenty-eight sermons. There were twenty-six additions: one reclaimed, ten by commendation and fifteen conversions. We raised a fine club for the CHRISTIAN-EVANGELIST. A deep religious feeling prevails in the community and there was no bad blood aroused.

In all the meetings I have ever conducted, I never heard grander singing than at Humeston. The church had obtained a good supply of the Revised Hymnals, and we are all delighted with the book. I have never seen its superior.

Our meeting closed a week too soon. All our meetings do. The brethren always write for me to come to stay two weeks, but in every instance they beg me to stay another week. I can only stay the time agreed upon beforehand. I must make my arrangements months ahead. If the brethren want a three weeks meeting they must say so when they engage my labors.

My programme is full until March. "No others need apply."

Bro. J. W. McClure has been preaching at Humeston one-half the time since February, and with his coming the congregation revived and it has steadily grown ever since. He is an excellent, devoted, Christian man. The more we know him, the better we like him. He was very helpful in the meeting, with his scripture readings, prayers, exhortations and baptisms. His work is nobly seconded by his amiable wife. How much our good preachers owe to their better wives. By their patient self-sacrificing spirit they constitute "the power behind the throne."

We are to begin a meeting at Le Claire, Iowa, this week. We only have four days' rest.

SIMPSON ELY.

OSKALOOSA, IOWA, Nov. 28, 1882.

CHURCH LETTERS.

Circumstances have driven me to give much thought to this subject, and I will try to present my conclusions to the readers of THE CHRISTIAN-EVANGELIST.

1. There should not be a set form of letters used. Nearly all letters state that "the bearer is in good standing and full fellowship." But all members are not all alike in "good standing." The "standing" of some is much better than others. Some are very efficient in some particular phase of church work. One may be a very successful overseer, another an efficient manager of church finance, another may have peculiar gifts for leading in the congregational singing, another in teaching or exhortation, and still another may have the happy faculty of visiting the sick, the poor, or they that mourn, and carrying sunshine and gladness everywhere. Let the letter state the facts in each case. Church letters have told many lies. Many get them who are not in good standing and good fellowship. Letters are granted with the idea that it is good riddance, to bad rubbish. I know of a church in one State that is largely composed of members from a congregation in another State. One of the elders of this congregation said to me recently, "If these parties are a fair sample of the good standing and full fellowship of the Church, I pity them." He had grave reasons for the remark.

2. The officers of the church should see that members who are leaving for other parts do procure letters before going. As the overseers they should anticipate the wants of their people. Many good brethren do not apply for letters, not from any desire to do wrong; but because they have not been taught the necessity of doing so. Preachers and officers should give the brethren "line upon line and precept upon precept" in reference to the matter.

3. The party holding the letter should deposit it in the church the moment he locates, if there is a church there, and if there is no church he ought not to locate there. I would no more locate with my family where there is no church than I would locate in a malarial swamp that breeds yellow fever and other similar diseases, unless I had the ability to immediately establish a congregation. It is very wrong for one to hold a church letter for weeks and months after locating in the bounds of a band of Disciples. If I were to only spend three months in a place I should deposit my letter. I have had greater difficulty in getting members to come into the congregation than to get sinners to obey the gospel. Shame!

4. The officers granting a letter should write a postal card to the officers where the party locates, urging them to look after his interests. This will at once bring the new-comer into acquaintance with the brethren and make him feel happy in the welcome he receives. E.

BIBLE PLAN OF CHURCH WORK.

JOHN BOGGS.

In the discussion of this subject two questions present themselves to the mind: (1) What work does the Bible require the church to do? (2) What plan does the Bible present as a guide to the church in the performance of its works. Each of these questions will be considered in their order.

First. What is the work or mission of the church? Evidently it is of a two-fold character; interior and exterior. The interior work is among and with its own membership. Upon the first entrance, into the church whatever may be the age, all are babes in Christ, and must be fed with the unadulterated milk of the word that they may grow thereby. The members of the church need constant care and attention that they may continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. The souls of the members are to be watched for, and everything done that will promote their growth in grace and in the knowledge of God, and our Savior, the Lord Jesus Christ. They are to be taught how to behave themselves in God's house, as living stones in the spiritual temple of God. In this is included the every day lives of church members in every conceivable relation in which they may stand to each other and the world.

The exterior work of the church is to hold up the truth before a sin-cursed world. To go and preach the gospel to every creature. To go and make disciples of all nations, baptizing them into the name of the Father, Son, and Holy Spirit. In order that the interior work of the church might be properly attended to, the Bible presents a divisive plan. That is, the one glorious church over which Jesus Christ is the head,

in the New Testament, known as Churches of Christ. These are provided with divinely described officers, through which the interior work of the church is to be performed. They are significantly called overseers and servants of the individual congregations. They include both male and female servants, and when selected in view of the divine directions, are entirely competent to perform the official duties devolving upon them; To feed the flock over which they have been made overseers, and to dictate such ways and means as will insure the doing the will of God decently and in order. To provide for the pecuniary liabilities occurring in this department, the fellowship, in its narrower sense, as used Acts ii: 42, comes practically before each member of the local congregation, and in which the first disciples at Jerusalem continued steadfast.

But in discharging the exterior mission of the church, in the preaching of the gospel to every creature, in going out into the world to make disciples in all the nations of the world, there is union, and not division, required in order to secure its best performance. It is the church and not the local congregation that is the pillar and support of the truth. To do this work the church is to be supplied with men who have the will and the ability to do the work of the evangelist. These men are the representatives of the whole church, and should have the sanction of a plurality of the local congregations in the vicinity of the one where they hold membership. These evangelists are properly called missionaries, because they have a mission to perform, to preach the gospel to sinners. The work may be restricted to a town, a county or a State, or it may be to follow the example of Paul and his fellow laborers, and go into foreign and heathen lands, and lift up a once crucified and buried, but now risen and exalted Savior, that sinners may look and be saved. To thus carry out the terms of the commission of Jesus, and fulfill the mission of the church, requires both men and money. It rests upon the church to provide both. If there is a deficiency of either, God will hold his church responsible. God's plan, as revealed in the Bible, is to use men as the instruments by whom the gospel is to reach the ears of the people, that they may believe it and be saved. It has pleased God by the foolishness of preaching to save those who believe it. God has also ordained, that those who preach the gospel shall live of the gospel. It is enjoined upon all Christians, the preacher not excepted, to provide things honest in the sight of all men, which the preacher cannot do, unless somebody is responsible for the money necessary to enable him to live of the gospel, or in still plainer terms, to live by his business of preaching. As a soldier going on a warfare, against the most wily adversary, he should not be compelled by the penuriousness of the church to entangle himself with the cares of this world. The Bible plan commends itself still further, by showing the great principles to be brought into requisition in raising the necessary amount of money to sustain competent evangelists both in the home and the foreign field. (1). There is to be equality in bearing these pecuniary burdens.

Paul's idea of equality differs essentially from some modern financiers in the church, who think the poor brother is to pay as much as the rich one, and thus make it equal in amount; for he told the Corinthians that their abundance was to supply the wants of another party. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. If it is necessary to raise \$1,000, say in a district, or congregation representing \$100,000, equality would require that the brother owning \$10,000 should pay \$100 while the brother worth \$1,000 should pay only ten dollars, and the brother who only represents \$100 would on the principle of equality only be required to pay one dollar. There are some times, circumstances which demand a modification of this plain Bible plan, but they constitute the exception and not the rule. But what about the "willing mind" and the "cheerful giver?"

This is a part of the Bible plan; the disciples after baptism are to be taught to observe all things whatever Christ has commanded, chief among which is to contribute into the Lord's treasury cheerfully, and as the Lord has prospered each one. If the taught are disciples indeed they will have willing minds. But if they have to "wipe their weeping eyes" every time they contribute, it is the duty of the congregation to which they belong, after all long suffering has been used, to withdraw from them the fellowship of the church on the ground of their being covetous persons; and according to Paul, idolaters; worshiping money as the representative of this world's riches. Then the church will be a willing people, cheerfully devising liberal things in the

Then will the church be blessed, and realize the truth of the words of the Lord Jesus, when he said, "It is more blessed to give than to receive." CLYDE, KANSAS.

BREVITIES.

A cold church has been the ruin of many weak Christians. Churches ought to be zealous and full of good works. Strangers coming in should be looked after and cared for. Let this paragraph be a warning to many of our churches.

"What is the Church going to do?" is a very familiar and common question. What are you going to do? is more relevant. Many members of the churches are doing nothing—absolutely nothing. What are these members worth? In their present condition they are worth nothing to the Church; but can they not be brought into church work and Christian living? Here is a work for the church which ought to be done, and done at once. Let the pastor and the officials consider this question and solve it if possible. Great good can be done just here. What church will try it? Many ought to do so.

I have but one life to live in this world and I must make the best of it. Time is too precious for me to be idle a single day. The life I have is a gift from God, and I must give an account to Him of how I spend it here. There are those around me who need help; they are walking in the shadow of death and have no sunshine along their pathway. I can bring them light and gladness, and if I do not do it I will be held accountable. There are many responsibilities connected with living. If I can follow Him who went about doing good, I cannot fail. Ever let me follow Him.

A VOICE FROM THE OTHER SIDE OF THE BAR.

I have no apology to offer for the dram-seller. No man can engage in that business in this country without knowing that his business is condemned by all the best portion of society. If he is not destitute of moral sensibility, his conscience condemns him. One may urge as a reason for his calling, that he follows it for the sake of securing his family and himself the means of a living. But when the awful consequences of his occupation are summed up, it will be manifest that he and his family had better have starved and frozen to death. His business has caused more cold, and hunger, and nakedness than would cause the destruction of several families. His family is no better than those that are ruined by his wicked traffic. Others engage in the business because added to the means of subsistence, it brings the obscene, the blasphemous and vicious around them, whose company delights them.

But he may occupy the most eligible situation, fix up the most attractive bar, and stock it with the best liquors to be obtained, place all behind the most faultless of green blinds, and yet if no customer enters his den, nobody becomes intoxicated. If he obtains no patronage he will be obliged to abandon the business. But if he obtains customers, why are they there? Manifestly because they want to drink. He does not compel men any more than the merchant or the tailor to patronize him. A man may enter either for an honorable and worthy purpose. Do the words, honor worthiness belong in one instance in a thousand, to the act of going into a saloon? Does a man go into one of these dens of iniquity to obtain whisky for his health? The druggist will furnish it if it is needed. He goes however, and drinks, not for his health, nor perhaps because he loves the taste of the liquor, but for its effects. It subverts his mind and judgment, making him, as expressed by one drunkard, think that every body owed him, and he owed no body, when the truth was exactly the converse of this, he owed everybody and no body owed him. He knows that he grieves his best friends that he is liable to commit vice and crime of which he scarcely thinks when he is sober. He quarrels with his best friends, and abuses them, though they be an innocent wife and children; he steals, he fights, he stabs, he shoots and kills, none of which he would have done while sober, but all of which he knows he is liable to do if he is drunk. He knows well these liabilities when he is sober, and goes to the saloon and gets drunk with all this knowledge in his mind. Society has right to protect itself against vice and crime, and therefore has a right to protection from the evils of drunkenness. Punish men for it, and enact penalties against making and selling whisky, and then enforce the law. If there were no desire to get drunk the saloonist's occupation would soon disappear. Repress

FAMILY CIRCLE.

MARY'S PLEDGE.

"O mamma, do not cry so," said little Mary Burns to her mother. "It does make me feel so bad. Let me wipe your eyes, mamma," and she seized the tiny rag she called her handkerchief, and tenderly wiped her mother's eyes.

The poor woman kissed her tenderly. "Do you know, my darling," she asked, "that we have nothing in the house to eat?"

The child looked for a moment as if she were about to cry also. Then, all at once, her face brightened, and she said:

"God will feed us, mamma. You said the other day that He took care of the widows and orphans, and He will take care of us. There comes papa. Shall I go to meet him?"

Mary ran to meet her father, and they went back into the house. Then, going to the closet, he took out a bottle and raised it to his lips. Finding it empty, he said: "Mary, I want you to go to the store, and get this bottle filled with whisky," and he held it toward her.

"No, papa," she answered, "that is the awful stuff that makes you so naughty. When you drink that, you are not my good papa any more, and poor sick mamma cries and cries all the time, and it hurts me so to see her cry."

He looked at her for a moment, and then repeated with a sneer:

"Your mamma cries, does she? And has been teaching you, I suppose. She told you what to say, and you have learned your lesson very well."

"No, mamma did not teach me. I taught myself, and I love her dearly."

"And do you mean to say that you will not mind your father?"

"I'll mind my good papa," she answered.

"Your good papa, eh? A nice child, surely, presuming to judge her own father. Mary," he said more sternly, "I tell you to take this bottle at once, and do as I directed. Are you going to mind me, or not?"

"No, papa, I cannot take that bottle."

"You refuse to do what I tell you?" and he made an angry movement toward her.

"O papa," she pleaded, "you will not beat me because I do not want to get the bad stuff that hurts you and makes poor mamma cry. Stay, my nice, good papa," and, drawing nearer to him, she raised her soft eyes beseeching to his. His silence gave her courage, and she said, "Won't you let me take that money to buy bread? There is nothing to eat at all, and mamma and I are so hungry."

"Nothing to eat?" he repeated. "Did your mother say so?"

"Yes, indeed," she said so just before you came."

He was silent for a long time, the child standing as motionless beside him. Perhaps, for the first time, he realized his own selfishness and cruelty. Some good impulse moved him, for he said suddenly:

"Mary, would you like to have me sign the pledge?"

"Sign the pledge? What is that?"

"It is to make a promise that I will never drink any more whisky."

"Oh, yes," she cried, clapping her hands in delight, "that will be splendid! Mamma will be so happy."

"Can you write, Mary?" he asked, for he knew very little in regard to his child's capabilities.

"I can print." Mamma has taught me to print in nice, big letters."

"Then get a paper and pencil, and you shall print my pledge for me."

She collected her materials as directed, and then stood, pencil in hand, waiting for his dictation. He hesitated a moment, being anxious to express himself in the simplest manner.

"I promise little 'Mary,'" he said at last, "that I will not drink any kind of liquor after this day.—John Burns."

It was a great task for the child, but she accomplished it nevertheless; and, although she spelled liquor, "licker," what matter? It was not a spelling-lesson, but something far more important; and, when she had finished it, she hugged and kissed her father a dozen times.

"Now let me show it to mamma," she cried. "She will be so glad."

When the poor woman, after some trouble, succeeded in making it out, she kissed the child tenderly. Then, calling her husband, she threw her arms around his neck, shedding grateful, happy tears.

"Mary tells me there's nothing to eat," he said.

BUBBLES.

BIRDIE TODD.

Does the word call up memories? Let me picture the scene which you probably recall. A child is in the garden blowing bubbles; you watch the animated expression on her face; you watch the bubble rise, then burst; you see for an instant, a look of disappointment on the child's face. Another bubble is blown, another bubble is burst, another look of disappointment. You see the same thing repeated over and over; you see the little hands trying again and again to seize the "pretty thing," but always in vain; and you wonder why the child can't see that it is only a bubble and cannot last. Presently you look again; the child is seated on the ground crying bitterly; her doll and picture book, with various other toys are under a tree in the other end of the garden, where she had been, happy and content, before the chase after bubbles had begun; but she is too weary and disappointed now to play with these, and so wanders aimlessly about the rest of the afternoon, glad when she is able to close her eyes in sleep. \* \* \* \* \*

Years have passed; you look again. A bright intelligent looking girl is standing dressed for a party. A flush of joy and excitement is on her face, making it lovelier than ever, as she calls to her brother to say that she is ready to start. We see her again surrounded by a group of loving and admiring friends. Presently she is introduced to a stranger from C—; again you see the animated face as she exerts herself to entertain this bright, fascinating stranger. As he is to spend "some time in the city," he "hopes to meet her again." He does meet her again. Her friends, (those whom we saw around her at first,) wonder at her coldness, and at last, hurt and disgusted with her manner, they leave her alone with her—stranger.

\* \* \* \* \* It is a cold night, the wind is whistling against the window pane. A pale, weary looking woman hovers over a scant fire. She is not more than thirty, but her hair is almost white; her step is feeble as of an aged person; her eyes are sunken and have a weary, far-off look. The scene is sad, so you go away and try to forget it; but somehow that weary look of disappointment haunts you; you seem to have seen that face before.

Some months after, you pass that place, just in time to see some men bringing from that lone house, the body of a woman. It is placed in a cart and hauled away. "Only a pauper whom nobody owns." The expression on the face recalls it all. Again you see the disappointed child,—the haughty girl,—and the fascinating stranger.

The truth flashes upon your mind in an instant. That haughty girl was the baby chasing the bubble; grown up, but still chasing the bubble. She chased it; it seemed too bright to be "Only a bubble;" after chasing it for one year, for two years, perhaps longer, it reveals its true character, and she has—what? an ample reward for her perseverance? No. It leaves her with nothing—ay, worse than nothing! It leaves her with a broken heart, with nothing to lean on; for in her eager chase after a bubble, she left the really true and worthy, far in the distance. It leaves her with a desire to close her weary eyes in death; it leaves her with a desire for the grave, even though it be a "pauper's grave!"

Could she speak to you now, she would doubtless say:

"Remember girls and bear in mind, That a faithful friend is hard to find; And when you find one that is true, Change not the old one for the new." Butler University, Irvington, Indiana.

FRUITS OF UNBELIEF.

W. O. MOORE.

"He that believeth not shall be condemned." Unbelief leads not to righteousness but to sin. Sin involves men in condemnation. Unbelief may be the result of a want of light. If such be the case it may not be reprehensible. Unbelief may be the result of closing one's eyes to the light of God's word. The latter belongs to those of whom it may be said: "He that believeth not shall be condemned." This is the condemnation in which the world is involved for which it is not responsible.

world is involved for which it is not responsible. "Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. v: 18.

I will give here sayings of A. Campbell:

"In Adam all have sinned; therefore, in Adam all die. Your nature, gentle reader, not your person, was in Adam when he put forth his hand to break the precept of Jehovah. You did not personally sin in that act; but your nature, then in the person of your father, sinned against the Author of your being. In the just judgment, therefore, of your heavenly Father, your nature sinned in Adam, and with him it is right that all human beings should be born mortal, and that death should lord it over the whole race as he has done in innumerable instances even 'over them that have not sinned after the similitude of Adam's transgression,' i. e., by violating positive law."

I will next give utterance of W. K. Pendleton: "This nature we inherit—a defective nature—made defective in Adam by sin, and so transmitted to us with its proclivities to sin, and its sentence to death inherent to it. It is a carnal nature; and because the carnal mind is enmity against God, is not subject to the law of God, neither indeed can be, is also a sinful nature. Descending to us from our birth-source—from our Adamic origin—it may be properly called, in this sense, also 'original sin;' for 'by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.'" Rom. v: 12.

Christ came to seek and save the lost. Now comes the condemnation that is avoidable. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." By faith in Christ men can escape from condemnation but, instead of exercising faith, they involve themselves, through unbelief, in greater condemnation. To prefer darkness to light is to choose the pleasures of sin to the love and approbation of God. Behold the deformity and wretchedness of such a soul in the sight of God! In the last day Christ will say to such: "Depart from me ye cursed." The appropriateness of this utterance will be seen to be fitting when it is understood to be pronounced against those who loved not the light of the glorious gospel of Christ, and its blessed service.

As condemnation attends unbelief it may be well to inquire what unbelief is and how it may be discerned. Unbelief, like faith, is known by its fruits. It has its internal and external evidences. The internal evidence of unbelief is doubt, or a want of complete conviction of the truth of what Christ has said. This doubting spirit exhibits itself in misgivings about Christ's teachings, in an indisposition to commit ourselves to what He would have us do, and in a disposition to murmur against God. Christ, upon one occasion, upbraided His disciples with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. Mark xvi: 14. Paul in speaking of Abraham's faith said that "he staggered not at the promises of God through unbelief." O. A. Burgess, in speaking of Abraham's faith, said: "Abraham, when he and Sarah were past age, received a promise that he should have a son whose posterity should be as many as the stars of heaven in number. After the child was born, and while he was yet a lad, he was commanded to put him to death. Why did not Abraham say: God is inconsistent. He promised I should have a son whose posterity should be very numerous, and now He has commanded what will prevent the fulfilling of what He promised. Abraham's faith was so strong that he knew that if God could give him a son contrary to nature He would raise him up in spite of nature." Heb. xi: 19.

Paul says the Israelites entered not into the promised land because of unbelief. They had witnessed the ten plagues visited upon the Egyptians. They knew that they were delivered by strong hands. Yet, after their wonderful deliverance, they showed their unbelief by distrusting God and murmuring against Him. After they had shown their unbelief, or broken faith with God, ten times God declared that they should not enter into the promised land. Num. xiv. Shall Christians fail to enter the heavenly Canaan through unbelief?

The external evidence of unbelief is disobedience. God, after He declared what we have just stated against the Israelites, said: "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto I went; and his seed shall possess it." Num. xiv: 24. His faith was shown by following God fully. The Israelites did not follow Him fully because of unbelief. Why is it that some do not follow Him fully? Because of unbelief. Have these the promise? Only those who come into Christ by faith and obedience and abide in Him.



MISSIONARY.

Table listing missionary societies and their financial reports across various states including Missouri, Illinois, Iowa, Nebraska, Indiana, Kentucky, Pennsylvania, Maryland, Jamaica, Michigan, Ohio, and Virginia.

Table listing various churches and their financial reports, including State Convention at Mentor, Toledo auxiliary, Wilmington S. S., and numerous local churches across different regions.

Table listing churches and their financial reports in the West and South, including Macedonia, 7th St. church, Centre auxiliary, and churches in Wisconsin, West Virginia, Tennessee, Alabama, and Arkansas.

MARRIAGES.

ALT-COLONY.-November 8, 1882, at the residence of the bride's father, by Ed. M. Swartz, M. S. J. Alt and Miss Dora J. Colony, Tiffin, Iowa.

A LETTER FROM GERMANY.

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SUNDAY-SCHOOL LESSON.

BY J. H. MARDIN.

HIS RESURRECTION.

MARK 16: 1-8. Dec. 10. The Sabbath day began at sundown Friday evening, and ended at sundown Saturday evening.

The Sabbath of the feast was spent by zealous Jews in the showy and ritual services of the temple, which was crowded with devout worshippers all the day Jesus lay in the tomb. The priests who on this particular Sabbath into the sepulchre, saw what they had never been allowed to see before. The holy of holies was exposed to their view. The curtain was torn from top to bottom, thus exposing that part of the temple never seen but by the eyes of the priest, and by his eyes but for a few moments once a year.

Whether they connected the circumstance with the death of Jesus or not, it was about fit that which would naturally fill them with awe, and create excitement and comment. But the priests went on till the setting sun told them the Sabbath was past and the temple service was closed.

The women who had lingered near the sepulchre in the garden on Friday, had departed at the approach of sunset and greeted the Sabbath day with the usual Jews.

Thursday evening after the close of the Sabbath, they made the necessary preparation for a more complete embalming of the body of Jesus, and had their spices ready so that they could make an early start to the sepulchre in the morning for their purpose.

As soon as day began to break, they started on their way. The guard of Roman soldiers had been pacing to and fro since the evening, till just before the arrival of the women. Suddenly in the midst of the night, an earthquake shook the ground on which they stood, and simultaneously an angel of the Lord came from heaven and taking hold of the stone that rolled in the sepulchre's mouth rolled it away, and Jesus came forth from the tomb. Feeling the earth shake and seeing the heavenly messenger, who they knew was not a man, for he had not approached by any avenue possible for a man to have been reached by, the soldiers forsook the sepulchre and fled pell-mell, filled with terror by what they had seen.

When the women approached the sepulchre, they were discussing a difficult question that had arisen in their minds, viz., whether they should get into the sepulchre, or not, but they saw sitting there a living being, which spoke to them and told them that Jesus was not dead, but that he had risen from the dead. Their messenger joined the one that had spoken, and even the frightened and agitated women could discern that they were heavenly beings for their very appearance was resplendent with the glory of the heavenly world.

They soon bore the word to Peter and the other disciples who came running to see whether there was anything real in their story. The news was too good to be thought of, and John outran Peter and reached the tomb first, the grave was silent and empty, and John did not enter, but at first he peered into the gloom of the tomb, and then he saw in which Jesus had

cloths, which had been used in the embalming. Peter now came up, and more impulsively than John, went, boldly in. Presently John followed, and the two stood together and examined the interior of the tomb, thus unconsciously fitting themselves for witnesses of the detail of the testimony they were to bear to the world regarding the resurrection of Jesus Christ. Mary of Magdala seems to have returned, and was standing outside the sepulchre. The disciples filled with wonder and awe, and conning over the scriptures which they now began to recall concerning the resurrection of the Messiah returned home; but Mary lingered about the open sepulchre, while tears flowed from her eyes. She no doubt felt that to be bereft of even the body of so good a friend was a great loss, and she hoped yet to find out what had become of him.

BOOK TABLE.

THE CHRISTIAN RELIGION, by Geo. P. Fisher, D. D. Price 30 cents.

This little book is a reprint from the North American Review. It is a good book and will do good. Published by Charles Scribner's Sons, New York.

THE PRIZE FOR BOYS AND GIRLS. Price 75 cents. Boston: Estes & Lauriat.

This book of 140 pages, full of pretty pictures and charming stories, cannot but please all the boys and girls who get it. It is brim full of pleasing things, and the thousands who scan its pages will be happy. It is a capital book for a Christmas present to a boy or girl of ten years.

RING OUT, WILD BELLS. By Alfred Tennyson. Elegantly illustrated by Miss Humphrey. In F. 1 Page and Letter Press Drawings Engraved by Andrew. Cloth, full gilt, \$1.50 Boston: Lee & Shepard.

Perhaps the most familiar and oft-quoted stanzas in Tennyson's In Memoriam are those beginning,—

"Ring out, wild bells, to the wild sky, The flying cloud, the froxy light; The year is dying in the night; Ring out, wild bells, and let him die."

A happy thought has prompted Lee and Shepard, of Boston, to bring out this favorite song, especially fitting as a reminder of the Christmas-tide, in a new and elegantly illustrated form, suitable for presentation. In the preparation of the volume, the same care and attention have been exercised as were previously bestowed upon the earlier volumes composing this series of household favorites. Of this series, "Ring out, Wild Bells," is a new volume, equally characterized by the richest paper, faultless letter-press, the finest of artistic embellishment, and a sumptuous binding. There are fifteen illustrations, all designed by Miss Humphrey, and engraved by Andrew. These designs not only render what is already attractive even more so, but also serve to shed fresh light and impart new interest to passages which heretofore may have not been clear to the reader's mind. This is the first time that Tennyson's delightful and soul-stirring Christmas song has been so impressively and touchingly interpreted.

THREE YASSEE GIRLS ABROAD, by Lizzie W. Champney. Illustrated boards, \$1.50. Cloth extra, \$2.00. Boston: Estes & Lauriat. This is a charming book of nearly 250 pages, profusely illustrated. It treats of the rambles of three college girls on a vacation trip through France and Spain for amusement and instruction, with their haps and mishaps.

This book will instruct as well as charm and make fun. It will be read by many with pleasure and profit.

LOGIC AND LIFE, with other sermons, by H. S. Hoiland, M. A. New York: Charles Scribner's Sons. Price \$1.50.

This book embraces a series of twenty sermons, well arranged and elegantly printed. Such subjects as the following are among them: The Venture of Reason; The

Justification of a Suffering World; The Sacrifice of the Man; The Spiritual Eye; The Meekness of God; The Powers that be; The Kingdom of Righteousness; The Sleep and the Waking.

There is much in these sermons for thought—some things we do not believe, and yet this is true of every book of sermons we have ever read. Those who read the book carefully will be benefited.

A PL'ASANT SUNDAY IN ST. JOSEPH.

By accident I was thrown in St. Joseph on last Lord's day, and had the pleasure of worshipping with the brethren of that growing young city. The genial brother, M. M. Goode, was in his place, and received us most courteously, as did his people generally. This kindness, however, was not sufficient, lavish as it was, to induce us to fill Bro. Goode's pulpit in the forenoon. I listened with pleasure to him preach, and he does that thing well. In the evening I relieved my good brother, and spoke to his congregation. The house, the people, the music, the worship—everything that day left a most agreeable impression on my feelings. We preachers don't often have an opportunity of sitting in a well-appointed house of God and worshipping in the pew; and it is a positive luxury.

But I commenced this writing to "point a moral," not to "adorn a tale." At my request Bro. Goode called a meeting of the official board of his church in the afternoon at three o'clock. At that meeting I asked the brethren to increase the pledge of that church to the State Board of Missions from forty to fifty dollars for this year; and without hesitation they did so. I then opened the door for "Life Memberships," and obtained then and next morning, among the members, six life members. Thus, at one dash, the annual contribution of the St. Joseph congregation to the State Board is raised from forty dollars to one hundred and ten. And now, if I ever said anything against St. Joe., I hereby retract. The fact that they have a debt of two thousand dollars on their church, to be paid off soon, was not offered by these brethren as an apology for not taking life memberships. They did this and expect to do that. Now I hope to repeat this kind of work several times—many times before our next convention is held; and I hereby give notice to Kansas City, Liberty, Independence, Lexington, Warrensburg, Sedalia, Carrollton, Marshall, Moberly, Mexico, Columbia, St. Louis, Hannibal, Plattsburg, Chillicothe, Paris, Platte City, Canton, and all other first-class towns in Missouri that I expect them to follow the example of St. Joseph. If the churches named will do this, it will add fourteen hundred dollars to the annual income of our State Board. We must grow in our liberality. The foundation is now only laid for our missionary operations. Such congregations as those above named must soon learn to give in their corporate capacity as much as one hundred dollars each; and other churches must learn to do in proportion. When we reach that point, and develop our system of Life Membership fully, the annual income to our State Board will be eight or ten thousand dollars. Then we can all begin to feel like men. I hope every preacher in Missouri who is able to do so will become a Life Member. It will cost you forty dollars down, or fifty, in five annual installments of ten dollars each. Many of the preachers have already gone into this, and others are doing so as rapidly as I can see them. How many will write me, and authorize me to put them down for a life membership? Nor will I confine this exhortation to our preachers. Any brother, or any sister, who has the heart to work with us can send me his name, and pay his ten

missionary year I mean—which closes the first of next October. A. B. JONES. LIBERTY, MO., Nov., 15, 1882.

EUREKA COLLEGE.

We clip the following from "A Pastoral Visit," a paper published at Eureka, Illinois, in the interest of the Methodist Episcopal Church:

"We are a Methodist, but sect walls are not high enough to prevent our seeing and rejoicing in the prosperity of our sister churches. This may serve as an introduction to our congratulations to our Christian brethren, with reference to Eureka College. This institution has awakened into new life and the presidency of Dr. Allen. Eureka is proud of the college, and she has cause to be. There are few institutions in this section of the State that are more deserving of patronage. Each department is in the hands of a good, competent teacher, and crowded with students. To our church we would say, of course, go to the Methodist school; and though it is not a Methodist thus to do, come to Eureka College. Every sign of a guardian is shown about the young. Our community is quiet, sober, Christian. Our town is as beautiful and beautiful as any in the State. Our churches fraternal, kind and true."

Brethren take a lesson from this and support your own schools. For a catalogue of Eureka College, address A. S. Fisher, Secretary, Eureka, Illinois.

To Buyers of Diamonds.

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CHRISTMAS PRESENTS!

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NEBRASKA.

BY R. C. BARROW.

—A frigid wave.
—Women suffrage defeated.
—J. Mad. Williams, will labor for the church in Fall City, during the next three months.
—Tecumseh brethren raided their pastor, T. A. Parkinison, one night last week.
—R. H. Ingram, of Lincoln, will assist the church at Dorchester, in a meeting.
—J. M. Largent, of Dorchester, has gone to Kansas, on a preaching and visiting tour. He will be absent about two weeks.
—A. D. Finch, formerly of Mainsburg, Pa., has been engaged to labor for the church in Humboldt. He is a brother-in-law of the writer.

—J. Wohlgamuth, reports four immersions, and an organization of thirty-five members, six miles north of York.
—At last accounts B. F. Byerly, was holding a meeting twelve miles southwest of Hastings, with some fifteen additions.
—Those in authority over us say we ought to be thankful to-day. How very fortunate we are in having rulers who can tell us when we ought to be thankful!

—An effort will soon be made to build a house of worship at Auburn. We have a few good brethren there who are meeting in a hired hall. I have promised to aid them in a meeting, beginning on Saturday next.

—I lately passed a night with Bro. O. C. Hubbell, of Hastings, who is the principal of the city schools. The prospect for founding a church in that important city, was canvassed; and the present outlook is not inviting.

—N. B. Alley reports three more additions at Indian Creek, two by immersion, making twenty-four since the dedication of our house at that place, the first Lord's day in October.

—Brethren Robertson and Fahrner, formerly of La Harpe, Ill., who have lately settled at Crete, announce their intention to build up a church in that Congregationalist strong-hold.

—Our new house of worship in Omaha, was dedicated last Lord's day. I regret my inability to be present, as announced. I was engaged in a meeting, and some who had confessed Christ, demanded baptism on that day.

—Brethren who have requested me to hold meetings, should not wait for me if they can secure the services of any other preacher. Let us keep every preacher in the State at work during the winter.

—Our meeting at Fairfield, closed last Lord's day night, with nine added to the congregation by letter, four by immersion now restored, and two from the Baptists, fifteen in all. Three other meetings were in progress during the last week of our meeting, conducted respectfully by the Congregationalists, Methodists, and Mormons. Our cause in Fairfield is in the hands of faithful, self-sacrificing men and women, and although the denominations are decidedly unfriendly to our plea, ultimate success is assured. W. S. Newcomb, a Hiram graduate, successful business man, and large hearted brother, is a tower of strength. His father, J. P. Newcomb, preaches for the congregation every other Lord's day. Brethren Anthony, Glass, Burch, and others, and sisters not a few, labored zealously in the interest of the meeting. The singing, led by our accomplished young, sister, "Toot" Newcomb, was excellent, and added greatly to the interest of the meeting.

This heroic little congregation refused to acknowledge that Fairfield is a missionary point "financially" and the amount paid me was above full compensation for the time employed.

WHITE COUNTY, ILL.

The Christian Co-operation Society, of White county, Illinois, convened with the church at Springerton, on Thursday evening, November 16th, 1882.

William Truax preached the opening sermon. This was the best meeting our Society has ever held. Large audiences attended every session, and many brethren from other parts of the county were present.

The following resolution was unanimously adopted: Resolved, That we recommend the Foreign, General and State Missionary Conventions and C. W. B. M. of the Christian Church to all our membership, and that we heartily approve of the work done and undertaken by these bodies.

These are the officers for the ensuing year: W. H. Johnson, of Carmi, President. Dr. James Springer, of Springerton, Vice-President. William Gravett, of Carmi, Treasurer. D. A. Hunter, of Marshall's Ferry, Secretary.

Israel Turner, of Carmi; E. K. Johnson, of Seven Prairie, and George B. Carter, of Burnt Prairie, Trustees.

Bro. D. A. Hunter will be continued as County Evangelist and Bro. Wm. Truax will probably be put in the field also. On Saturday evening the Society adjourned to meet in Enfield, on Thursday evening, February 17th, 1883. W. H. JOHNSON, Sec.

SOME FACTS CONCERNING OUR FOREIGN MISSIONS.

At the time of the Convention in Lexington there was in the treasury for the support of new heathen missions only \$37.94. Since that time our obligations have been increased to a considerable extent. Bro. Todd's mission has been placed on the regular list. We are to pay him this year \$2,000.00. Bro. Shishmanian's salary has been increased from \$1,500 00 to \$2,000.00. We have agreed to pay Bro. Moore \$1,500.00 to sustain him in his double work of Evangelist and editor. Besides, we want to enlarge our work. We will do this as soon as we have the necessary funds in hand. We are now in need of money. The pledges made at Lexington will not be paid for some time. Our revenue is not as large as it should be. In the meantime, our payment to the men in the field must be made every month.

A. McLEAN.

Chariton County Co operation Meeting.

The sixth meeting of the Christian churches of this county met in Brunswick, Thursday evening Oct. 26th, 1882, and was opened with a sermon by county evangelist, E. T. Russell.

Friday and Saturday were occupied with the published programme with a few exceptions. Sunday morning, Bro. F. W. Allen of Fulton, Mo., delivered one of his masterly discourses to a large and appreciative audience. Sunday afternoon at 4:30 Bro. Henry Eubank delivered a fine address on "Our County Work." During the afternoon Sister K. H. Louis read an essay on "Woman's Work in the Church and Sunday School," which was highly complimented by those who heard it. The pledges made during the meeting were sufficient to put an Evangelist in the field one half or three quarters of his time, which will be done at once, with a fair prospect of raising enough to keep him four fourths.

Bros. J. W. Mountjoy, F. W. Allen, G. A. Hoffman, and Knox were with us and aided much by their earnest work. Bro. Mountjoy delivered several fine addresses during his short stay with us—having left on Saturday morning—but his sermon Friday evening was par excellence. The following officers were elected for the ensuing year: A. Johnson of Bothville, Pres-

ident. W. H. Plunkett, Treas., and J. T. Plunkett, Sec'y., which constitute the executive board.

The next meeting will be held at Cunningham, beginning Thursday evening before the fifth Lord's day in April, 1883.

After tendering the thanks of the meeting to the visiting preachers for their attendance and earnest work, to the Press for many favors shown, and to the citizens for their hospitality, the meeting adjourned.

Bro. G. A. Hoffmann preached a fine sermon at 7:30, P. M., subject, "Teach the Word."

Chariton County is as yet young in the missionary work. The mass of our brethren do not understand the workings nor appreciate the incalculable benefits to be gathered from an earnest, active and united effort; the spirit however is widening and deepening, and we hope ere long to be enrolled as one of the banner counties.

J. T. PLUNKETT, Sec'y., P. T.

INVIGORATING FOOD. For the brain and nerves is what we need in these days of rush and worry. Parker's Kidney Tonic restores the vital energies and brings good health quicker than anything you can use.—Tribune. See other columns.

Old truths are always new to us if they come with the smile of heaven upon them.

FOUND AT LAST. An agreeable dressing for the hair, that will keep it soft, and free from dandruff. For a list of our Hair Balsam distinguished for its purity, purity supplies this want.

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APPLES. Different varieties ..... 1 60 @ 3 75 DRIED FRUIT. Apples: Fair ..... 5 1/2 Dark ..... 4 1/2 @ 4 3/4 Bright ..... 6 @ 7 Peaches: Mixed ..... 4 @ 4 1/2 Halves ..... 5 @ 6 Choice ..... 6 @ 7

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CORRESPONDENCE.

NORTH-EASTERN IOWA CONVENTION.

THE CHRISTIAN-EVANGELIST of Nov. 10 contains a report of the organization of this convention. I have once before...

These brethren seek a good work in preaching the gospel, but they seek a care control over the churches which is reasonable. That it is the duty of church-

If the churches will not cooperate together without this covenant they will not with it. If these preachers and churches cannot satisfactorily make and perpetuate their engagements, this board cannot...

Where is Will Garrison and what is he doing? I am sure he is doing good at something for it was in him. But let the heart turn here to speak of two sweet spir-

Dear friends, over there, we extend to you the spirit hand while falls the silent tear. We will see you again some day, and oh! then how joyfully may we study the beautiful problem of human redemption and enjoy the conclusion of godly living and doing.

Let the letters tell where you are, what following, of your hopes and purposes, married or single, living a Christian life or in the world. Would you love to have a grand reunion of all the College graduates next June? Are you for a National Temperance Civil Service Reform, Monopoly-Controlling political party?

Our college work is hopeful and growing. Our primary algebra class numbers 21; science of government, 19; theoretical and practical English, 31; and volunteer Bible class 20 young men, and so on, with a moral health and industry seldom if ever excelled. God, our Father, be thanked for his special blessings and visible hand in the work.

But we must pause here, lest the domains of that forthcoming letter be invaded. Again I say, let us hear from one another, if but briefly. We need not tell President Bruner anything about it until the time comes.

The cause of our Master is growing in East Tennessee. More new houses are being built for worship, more giving, more meeting on the first day of the week. Preachers' meeting at Staffordsville, Va., last May, one at Bristol, Tennessee, next. Our new college hall will be an elegant place for Bro. Garrison to deliver an annual address May 18th; then proceed to preachers' meeting at B. After a short outlook there over this strangely varied country, he can decide whether to stay all summer in one of the healthiest regions in the world, or all go to Abingdon together.

Your Brother, J. HOPWOOD.

work. Our churches and preachers are looking to and studying their surroundings, their duties, opportunities and privileges better each year. If they were encouraged to persevere in this great good will follow. But here comes the most extreme move toward an ecclesiasticism that has yet arisen among the Disciples, which is likely to do its work to no good for the course of ancient Christianity. If the future demonstrates that I am in error, brethren my apology will be as broad as free and as full as my objections, now before you.

S. H. HEDRIX, Fairfield, Iowa, Nov. 10th, 1882.

Bros. Garrison and Smart: Ten years ago the 3rd of next June, while standing on the stage of Abingdon College speaking my piece, one of you came in through the door or from among the great throng stood head in and eye peering rostrumward.

That was a big audience which assembled about our Alma Mater to witness the performances of that Commencement Day. Twenty-two left college hall then to begin life's work. One more than passed out in your class five years before.

Where are the members? What have they been doing? I do not know; that is one cause of this letter. There were warm and lasting friendships among those students. It is likely that almost every friend of those college days reads THE CHRISTIAN-EVANGELIST. Shall we not have a short letter from each living graduate of Abingdon College prior to 1874? an historical and experience letter. That large paper you tell us of will give abundant room. We will not write over long letters, neither all write at once.

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QUESTION DRAWER.

All questions concerning the faith and life of the Church, or concerning the meaning of the Scriptures, will be cordially welcomed. To receive prompt attention, they should be addressed to the office in Chicago.

I am a young preacher, preaching in a congregation that needs some discipline badly. There are some men of means whose lives are a reproach to the cause. I have tried to get the Elders to bring them to account. They refuse, while many of the congregation insist that something shall be done. Ought I to go ahead in our discipline?

1. We have no hesitation in saying that the young preacher has no scriptural right to inaugurate discipline himself. It is the duty of the elders to watch over the flock and to rule. If they neglect their duty, an experienced evangelist may call them to account on the testimony of two or three witnesses. 1 Tim. v:19. There are the following possibilities: 1. The elders may be calm, judicious men, and take the right view of the case, while others are somewhat rash. 2. The elders may be wrong, inefficient, and unfit for their position. In the latter case, if the congregation is assured that they are detrimental to the cause, it should lay charges before some competent, experienced and influential evangelist, and act on his advice in the matter. If the charges are approved, the congregation can set them aside, but as long as they hold their office they cannot be ignored in matters of discipline.

Is there any Scriptural rule given for selecting and electing Elders and Deacons? If not, and a church nominates and then elects by ballot, has any one a right to contend that it is not scriptural?

The precedents and directions of the Scriptures imply that the selection was a joint matter between congregation and the evangelist. In the case of the seven deacons, Acts vii, the apostles direct what kind of men to choose; the congregation, under direction, selected, the apostles approved. The directions to Timothy and Titus show that they had a voice, probably in the way of ratification, or disapproval. The whole tenor of the New Testament shows that the congregation and evangelist acted together, and no man enters upon these offices without the consent of the evangelist. The latter is forbidden to ordain any man who does not fill all the scriptural requirements.

Should a brother have no children, or only one child, have we any right to object to him simply because he has not a plurality of children?

A person who has just one child, which has arrived at years of discretion, can demonstrate his fitness to govern as well as with more. The spirit of this requirement is that he should show ability to rule his own house, as a household of faith.

If one is publicly offended in the house of God, should he proceed as directed in Matt. xviii:15.

Where there is public offense, there should always be public reparation, but a Christian has no right to resent the offense publicly. The church, through its officers, should see that justice is done the injured man. The other party should be brought to public confession of the wrong, or to discipline. In private offences the rule is that of Matt. xviii:15.

An elder of our congregation, 50 years old, was married secretly by night, in a Catholic church, to a damsel of 33 years of age. Did he do right?

No. An elder, public man of any kind, or even a private Christian had no right to be married thus. As we understand the rules of the Catholic church, priests are forbidden to marry any of their flock to Protestants, without a positive promise that any offspring of the marriage shall be brought up in the Catholic faith. Any elder or any intelligent Christian who will make a pledge of this kind, is unworthy of fellowship. The Holy Spirit says: "Bring

up your children in the nurture and admonition of the Lord." In positive violation of this command he pledges himself to bring them up in the nurture and admonition of the great Apostasy. Such an elder should be brought to discipline.

1. Heb. ix:17, says that the New Testament was not of force until the testator died. How then was baptism efficacious before his death? 2. How was it that the Jewish Sabbath law was in force before the law was given at Sinai.

1. Baptism was efficacious, only in anticipation. John taught the people to believe on him that was to come, and preached the "baptism of repentance for the remission of sins." Even the sacrifices upon the Jewish altars were effective only because they pointed to the Lamb of God who was to die for the sins of men. John's whole work was one of preparation, as was that of Christ himself, before the Cross. Each preached "the kingdom of God is at hand." The baptismal rite was introduced in anticipation. The law was yet in force, and it was no contradiction, or violation of the law, but rather an addition by the authority of God's chosen messenger and his Son. At Calvary the "handwriting of ordinances was nailed to the cross;" but Christ, in the commission re-affirms and commands baptism. It was anticipatory before, but efficacious as a command of God. Since the Cross it is a memorial institution, a burial into Christ's death, and a test of our surrender to the King. 2. The law began to be developed as early as the Jewish passover, at least, but was not perfected till Sinai. Undoubtedly the Sabbath ordinance was observed from the time the Jews crossed the sea. Some have held that it was a patriarchal institution, observed by all true worshippers, from the beginning; but this is doubtful.

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# The Christian-Evangelist.

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

VOL. XX. CHICAGO AND ST. LOUIS, DEC. 14, 1882. NO. 11.

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### CURRENT EVENTS.

The Secretary of the Navy recommends the appropriation of \$3,500,000 for the construction of a steel ram, steel cruisers, and an iron dispatch boat. He deplores the disappearance of the American commercial marine from the seas, and recommends that a large commission be given to American ships carrying the mails, so as to assist in checking the evil complained of. Mr. Chandler further suggests the establishment of a mercantile marine in the Navy Department, and intimates that if the United States is to lose its carrying trade there will be no need of a navy to protect its merchant vessels. He thinks the fifteen millions or so annually appropriated for the navy should in such case be reserved for emergencies. There can hardly be a doubt that a country with commercial interests on every shore should have a respectable navy.

The city of New York is greatly disturbed over an attempt to enforce the Sunday laws, or rather to make them ridiculous, by pushing them to extremes. Works of labor not of charity and of necessity, are forbidden, as well as shows and public amusements. The astute authorities have so interpreted the law as to let all the saloons and theatres keep in full blast, but have arrested newsboys, bootblacks, milkmen and closed up the barbershops. The things that they ought to have done they have neglected, and have done some things they ought not to have done. The people have a right to a day of rest, and religious people have the right to be protected in a quiet orderly day essential to worship, but public officers and Sabbatarians are straining at a gnat and swallowing a camel when they arrest a bootblack for a "nickel shine," but let a saloon-keeper stir up a pandemonium all day long. The sentiment of the people will sustain sensible and moderate laws, but an attempt to establish a Jewish Sabbath, will cause a reaction to the opposite extreme.

The Department of State, in a document recently issued, makes some suggestive comparisons between the United States and foreign countries. It shows that the value of the live stock of the world is about \$5,000,000,000; while that of this country alone is \$1,800,000,000, or over one-third of the entire live stock of the world. The annual value of the grain product of the

The opening of Congress, last week, called out the usual message, and reports from the heads of departments. The most striking feature of the message is probably devoted to the reduction of taxation. The President points out the fact that the National revenues are too great, and unless checked by legislation will continue to increase and argues that only such taxes should be levied as are necessary for a wise and economical administration of the Government. The surplus for the year ending in June, 1882, was \$145,000,000. To effect a reduction he urged that all internal revenue taxes except those on distilled liquors shall be repealed. We do not believe that the country will approve of his suggestion to remove those on tobacco and beer. It will be better by far to remove those on the necessities of life, such as sugar, which add to the cost of the living of every man, woman and child in the land. The President, indeed, insists on a large reduction of the tariff, and recommends that many new articles be added to the free list. A recommendation for passage of laws for civil service reform and prohibiting political assessments on government employees, shows that the recent elections have caused him to open his eyes to the demands of the nation.

The Post-Master General in his annual report shows the enormous development of our postal system. More than 100,000 miles of railroad were used for carrying the mails, during the last year, at a cost of \$12,753,184. Since 1876 the revenues from postage have been as follows:

1877 the postal revenues were	\$27,531,585 26
1878 the postal revenues were	29,277,516 95
1879 the postal revenues were	30,041,982 88
1880 the postal revenues were	33,315,479 34
1881 the postal revenues were	36,785,397 97
1882 the postal revenues were	41,576,410 15

Until within a few years there has been an annual deficiency, but last year there was a surplus of \$1,500,000 and there will be this year an excess of \$3,500,000. Next year it is estimated that this will reach \$5,000,000. As the post office was not created for the sake of revenues, it is evident that postage ought to be reduced and Mr. Howe recommends that letter postage be placed at two cents, that the cost of post office orders be reduced, and he is known also to favor the abolition of postage on periodicals. It is likely that the present congress will carry out some of these suggestions.

The Secretary of the Treasury shows that the aggregate revenues of the Government during the fiscal year ended June 30 last, were \$403,525,250, and the total ordinary expenditures, including the payment of interest on the public debt, were \$257,981,439, which left a surplus of \$145,543,810, which was increased by the cash balance remaining in the Treasury from the previous year to \$166,281,505. The payment on account of the sinking fund, in strict compliance with the terms of the law, amounted to \$60,079,150, which left more than \$106,000,000 for the redemption of bonds over and above the requirements of the law and the strictest construction of public faith. As a matter of fact, however, the reduction of the public debt has been already about \$221,000,000 more than the Sinking-Fund act would have effected if the redemption of bonds on that account had been limited to its terms, and consequently the surplus revenues practically amounted to the \$166,000,000 collected in excess of the actual expenses. In view of this excess, he recommends the repeal of all internal revenue taxes except those on spirits, fermented liquors, and tobacco, also of the taxes on circulation and deposits of the National banks, and also a large reduction of the revenue from customs. It is certain that his recommendation will harmonize better with the wishes of the country than that of the President.

The Department of State, in a document recently issued, makes some suggestive comparisons between the United States and foreign countries. It shows that the value of the live stock of the world is about \$5,000,000,000; while that of this country alone is \$1,800,000,000, or over one-third of the entire live stock of the world. The annual value of the grain product of the

world is about \$5,600,000,000; of which the United States produces \$2,100,000,000 worth, or about one-third of the entire production. The amount of slaughtered meat consumed annually in the world is \$3,600,000,000 in value; of which \$950,000,000 worth (or 28 per cent) is consumed in this country. The value of grain consumed annually throughout the world is \$4,800,000,000; of which the United States consumes \$1,600,000,000 worth. The wealth of the United States is said to exceed that of any other nation, and her debt is less than that of any of the great nations except Germany. The wealth of the country is put at \$55,000,000,000, against \$45,000,000,000 in Great Britain, \$40,000,000,000 in France, \$25,000,000,000 in Russia, and \$14,000,000,000 in Austria. The debt of this country is set down at \$1,800,000,000; that of Great Britain, \$3,800,000,000; France, \$4,000,000,000; Germany, \$99,000,000; Russia, \$2,000,000,000, and Austria, \$2,000,000,000. In the United States the percentage of debt to wealth is 5 1-2 per cent; in Great Britain it is 8 1-2 per cent; France, 11 1-2; Germany, 5; Russia, 13 3-4; Austria 10 1-2.

A case has recently been tried in an Ohio court which involves a question of general interest. A school-house was used for preaching and a Sunday-school by the "New Lights," until certain tax-payers applied for an injunction, restraining the school board from granting it for religious uses. Judge Connor, of the Cincinnati Court of Common Pleas, in rendering his decision, said: "No one has a higher regard for Sunday-school or church services than I have, but I cannot believe that it was the intention of the law to hold that it would authorize the use of public-school property for purely religious education. That property is maintained or should be maintained simply for secular education. No one will deny that instruction in morals and music may be given in the public schools, but it must be a part of the secular education. It must not amount to simply religious education. It seems to me clear that school property cannot be used for religious or Sunday-school purposes, which by the very fact of its being religious in character might well debar all or a portion of the children of the district from attending by reason of the religious convictions or conscientious scruples of such children or their parents." This may be good law, but if the view is sustained in higher courts it will work great evil in sparsely settled regions where the school-house is often the only place of meeting for any public purpose. It is certain that the same principle that shuts out the Sunday-school will shut out the conversion of the school-house into a kind of public hall for general use.

The weather got up a celebration of the transit of Venus that will be long remembered. The morning of the sixth opened clear and beautiful, giving scientists with their telescopes and the people with their smoked glass a fine opportunity of observing the "first and second contact," which occurred before nine o'clock. For several hours a dark round spot was visible passing across the disk of the sun, but about noon nature drew a curtain of clouds, and towards evening a regular, old-fashioned "blizzard" came sweeping down from the realms of eternal frost. As usual, it was a "Manitoba wave," the temperature at Winnipeg falling to 67 degrees below zero, only nine degrees above the severest cold experienced by Dr. Kane on his Polar expedition, and indeed after the temperature falls to 67 there is no heat left worth talking about. Bismarck, Dakota, was not left far behind by the Manitoban metropolis, and succeeded in registering 57; Fargo was only ten degrees higher. The range in Minnesota is reported from 20 to 25; that of Nebraska and Iowa from 10 to 21; that of Illinois from 6 to 20, and indeed the cold wave rushed all over the country, severe frosts being experienced as far south as Georgia and New Orleans. The suffering among the unprepared was, of course, severe, and the reports of death from cold are painfully numerous, though the larger number are drunkards. Christians, well housed by blazing fires, should not forget the suffering poor when the arctic blasts are sweeping down.

## THE WEEK.

Disastrous floods are reported in the valleys of the Seine, Rhone and Garonne. The Turkish cabinet has been completely reorganized.

The Egyptian government has asked England to furnish officers for her army. The steamship, Cedar Grove, went ashore off Cape Canso, Nova Scotia, Nov. 30th, and was lost with many of the crew and passengers.

Business failures reported in New York for the past week are 148.

Bear-Admiral Wyman, U. S. N., has been stricken with paralysis. The money order business of the post-office department for the fiscal year was \$120,000,000.

The Bank of England shows an increase of £285,000 in bullion during the week, and the Bank of France a decrease of 6,600,000 francs in specie.

A bill has been presented in the German bundesrath prohibiting the importation of American pork, bacon and sausages of all kinds.

The German reichstag has refused to permit the French language to be used in the provincial committee of Alsace and Lorraine. In the discussion it was plainly intimated there would be another struggle for possession of those provinces.

Provision rates between St. Louis and Chicago have been reduced from 12 1-2 to 10 cents.

The sultan is terror stricken at the development of plots to assassinate him. Dervisch Pasha will be executed.

The Correo states that the sultan of Morocco has authorized Spain to annex Port Santa Cruz d'I Marpeguena, on the coast of Morocco, in accordance with the treaty of 1860.

The three Cook brothers, notorious desperadoes, were caught in Moberly Monday by the sheriff and deputies. They fought desperately, all seizing horses and getting out of town, but were overtaken. One was killed, another mortally wounded, and the third knocked down and captured.

## Dr. Sherman

Respectfully notifies the citizens of St. Louis and vicinity that he is now at his branch office, Granite Building, 404 Market St., where he may be consulted by those desirous of being relieved of Rupture and the necessity of wearing trusses, which seriously affect the muscular system, coxix, tendons, bladder, kidneys, and, sooner or later, the nervous system, and through it the mind, until life becomes weary, and all its active enjoyments and social pleasures impossible.

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