

THE MID-CONTINENT

VOL. XXII.—NO. 17.

ST. LOUIS, APRIL 22, 1896.

\$2 A YEAR.

SOME INTERESTING Presbytery reports are, of stern space necessity, held over a week.

AS WE have remarked before, the voice of the Presbytery is heard in the land.

READ DR. ROBERTS' "Quarter century Anniversary Reunion Fund" in the Communication department.

THE ANNOUNCEMENT of the Winona Assembly, that thriving Presbyterian Chautauqua, will be found on page 16. It merits careful attention.

THAT HOARY-HEADED, time-honored "joke" about the minister's summer vacation, "will soon,"—as the Georgia editor said of the watermelons,—"be in our midst."

A REPRESENTATIVE Kentucky distiller has failed. That is for the distiller's best good. He was a bigger failure before the crash, because he was successful in his unholy trade.

WE WISH to thank in this way certain good friends who during the past week have sent encouraging words and good coin of the realm. And, "there's always room for one (or a thousand) more."

THE WESTERN stated clerks have become a mighty good lot of newspaper men. Their Presbytery reports, in large majority, contain the meat of the matter, written on "one side only", and clearly expressed.

IT IS noted that in Sweden there is in every well-ordered home a "crying-room". When the youngsters begin to whoop things up, they are quickly placed in this secluded room to quiet down. A mighty good plan that.

ORDERS FOR OUR Bagster premium Bible continue to come in with pleasant regularity. A new supply is now en route from Pott & Co., Bagsters' New York representatives. You know how easy it is to get one of this new supply.

THE TRUE inwardness of the disgraceful Rusk-Ingersoll episode is, we verily believe, just this: Each wanted a fresh batch of free sensational newspaper advertising. Well—they got it. And this is thrown in for good measure.

"WE HAVE a complaining letter" states the St. Louis Baptist Flag, "from a good brother in another state who thinks he has been badly treated because the poetry which he sent in with his money order, was not published in the Flag." Well, well!

THERE HAVE been many definitions of "what makes a good preacher," but no one was better than that of Archbishop Whately. He declared that a good preacher preached because he had something to say, and a bad preacher because he had to say something.

THE COUNCIL of an Indian town is said to have passed an ordinance prohibiting the smoking of cigarettes on the streets at any time. That town is in a fair way to attract immigration in solid squares; and it is a good town for the chalky-faced youths who "inhale" the malodorous "coffin-nails" to keep away from.

WE READ of a clergyman in an Eastern town who warned his hearers lately "not to walk in a slippery path, lest they be sucked, maelstrom-like, into its meshes!" This metaphor suggests that of another clergyman who prayed "that the word might be as a nail driven in a sure place, sending its roots downward and its branches upward."

WE ACKNOWLEDGE with pleasure the following additional gifts to the Armenian Fund, placed by us in the hands of the local treasurer, Dr. Palmore since the last issue: Junior C. E. Society, Cuba, Mo., (per H. I. Coo, Salem, Mo.) \$3; Woman's Missionary Society, Caldwell, Kas., \$5; C. E. Society, Caldwell, Kas., \$2 50; Mrs. Krusch, city, 25c. Total \$1.075.

SARATOGA LOOKS its prettiest in May. The springs sparkle their brightest. And the landladies smile their cheeriest when the Presbyterian hosts arrive. The Assembly is becoming an old stand-by to them. May every delegate have as good a time as the writer did there two years ago. He was the "kid" among the lions of the press benches; but was carefully protected between the genial Dr. Offord of the *Observer* and that cheery Scotsman, Dr. Simpson of the *Interior*.

INDIANAPOLIS HAS a "grand old man"—and Presbyterian—in William N. Jackson, philanthropist and expert in the cheering-up business. All the city loves and honors him. Every stranger who passes through the Union Depot and out to the streets, passes through "Jackson Square", named after him by the Union Railway Co., of which for long years he has been secretary. Last month a few of his friends talking of his life and works through generations of Indianapolis, suggested that a fund be raised in his name to endow a room in a children's hospital. In a very short time more than \$2,000 was raised, and the fund grows. The memorial room is assured. Most touching have been some of the letters accompanying the gifts, from rich and poor, old and young. A Presbyterian elder, the head of a trust company of that city, has arranged that his company will administer the fund, free of charge. We take a keen personal joy in this good news. Mr. Jackson has been a warmest friend of the writer's grandfather, his father and himself.

NO DISRESPECT is meant when it is stated that the most interesting features of the London *Christian* are its "want" advertisements. Take instances from one late issue: "ENGINEER.—Wanted at once, a skilled and experienced engineer, capable of taking charge of a mission steamer on the Upper Congo. One who will accept the post for Christ's sake, and the Gospel's, at a small remuneration. Only earnest Christian men need apply.—Dr.—". The following one shows how the "church army" occasionally applies for workers: "YOUNG MEN desirous of devoting their whole lives to mission work should apply for free training in the Mission Vans and Training Homes of the Church Army, to Capt.—, etc., London, W. Salary small, but sufficient. Funds and offerings urgently needed." The next is indeed strangely worded. But "homely" in England has a different meaning than in America. It means "homelike," we understand: "A HOMELY COTTAGE NURSE wanted, on "Holt Ockley" system, for country parish. Age about 30. Abstainer. Willing to be trained.—Address, Mrs.—, etc., Cheshire."

THE APRIL number of *The Presbyterian and Reformed Review* is at hand. Dr. Ellinwood discusses "Present Hindrances to Missions and their Remedies." A young writer O. Wistar Hodge, Jr., presents "Some Aspects of Recent German Philosophy." The aged Dr. D. Brown of Aberdeen Scotland, himself, one of the Revision Committee writes on "The Difficulty of Revising the Authorized Version of the New Testament." Dr. Warfield elaborately discusses "The Idea of Systematic Theology." "The Record of the Storm on Galilee," is an interesting New Testament study by Dr. W. W. Farris of Pittsburg. Dr. Kellogg of Indiana in his article "The Baptism of Polygamists in non-Christian lands" makes a very strong showing for the view which the Synod of India urges in their memorial now pending before the General Assembly, that "It is the almost unanimous opinion of the members of Synod that, under some circumstances, converts who have more than one wife, together with their entire families, should be baptized." Most suggestive is Dr. Steffens' paper on "The Doctrine of Total Depravity and Soteriology," as showing that an inadequate view of sin leads to a very defective conception of Christ's remedial work.

THERE IS one phase of the Spanish-Cuban trouble not often considered. It is the sad condition of the

Spanish young men of to-day, thousands of whom have been and are being conscripted and forced into a cruel war they would take no part in, could they help themselves. How many of them will never return to Spain! Many are the stricken homes in Spain. A late traveler there says: "Alas! for the desolate homes left behind in Spain, where are broken hearts, poverty, and starvation, since the bread-winners are gone! 'They have taken my three sons,' said a mourning mother, 'and the three are dead.' In a little Gospel meeting, chiefly of women, outside of Barcelona, I noticed a woman dressed in black, who was there for the first time. 'Are you a widow?' I asked. 'Yes, I am,' she replied; and then bursting into tears, she added: 'They have taken my son for Cuba. Oh, pray for him!'" Spain is cruel at home and abroad. And her military authorities do not even give true news concerning those killed in Cuba. Aching hearts must often continue to hope and fear till in some unofficial way, the news of the death of husband, son, or lover is smuggled to them. Would that mediation might soon put an end to these needless horrors.

IT IS a pleasure to hear of a typical "old-timer elder," again; an elder who, to quote our excellent Columbia, Mo., neighbor, *The Presbyterian*, "actually did what he promised at his ordination to do." That is to say, he did visit the sick, and the needy; he did instruct and nourish and comfort when ever it was fitting that he should. He prayed with and for the flock. He was the pastor's right-hand man. The pastor did not have to be a mind-reader there to learn of cases of sickness or "when to call." This elder kept him posted. He did not travel on Sunday, and he kept sacred the family altar. To quote farther: "Of course this old man is an object of great curiosity in his own and other sections, wherever Presbyterians are found. Pastors look at him and wonder if there will ever be any more like him. They know that in the days of our forefathers such elders were common enough, but like the moose and elk and old-fashioned mothers, they are disappearing before the onward rush of our new civilization. Ruling elders also come from distant fields, and it is amusing to watch the pity and wonder with which they gaze upon him. They wonder that any man ever found time to do, as an elder, anything more than vote in the meeting of the session, and they pity him, because he had no more sense than to waste away his life doing what he paid his pastor to do." Let us all hope that the old-style type of ruling elder may come back. There are others like this one described. But would that they were far more numerous!

THERE ALWAYS seems to be some new plan springing up for beating the Indians out of what is theirs. The cunningest plan of all is now brought to light by the Indians Rights Association. The general deficiency act of August, 1894, set aside an appropriation of \$800,386, to pay certain claims of the western Cherokees (or "old settlers") against the Government. In it the commissioner of Indian affairs was directed to retain only that part "of said judgment set apart by the Indians for the prosecution of their claims," that is, for lawyers, fees. The amount "set apart" by the Indians was 35 per cent. of what might be recovered. The Government intended that whatever part remained of that 35 per cent. after fair remuneration for legal services, should be lumped with the remaining 65 per cent. and distributed among the Indians. But mark this, inside of 90 days after the appropriation passed, enough claims were filed in the Indian Office by attorneys and agents to use up nearly three-quarters of the entire judgment and appropriation, if all were allowed. That is to say, these claims footed up more than twice the amount (35 per cent.) set apart by the Indians, excessive as that percentage was, as the maximum to be spent on attorneys' fees. Moreover, in cases where certain claims (?) have not been allowed, direct appeals have been made to congressmen, in the hope that these claims might be "railroaded" through in a rush. These are cold facts, and this is an utterly contemptible state of things. This warning should be heeded.

A PIONEER MISSIONARY TO THE ZULUS.

BY DR. W. A. P. MARTIN.

(PRESIDENT EMERITUS OF THE IMPERIAL TUNGWEN COLLEGE, PEKING, CHINA.)

Over sixty years ago (it was in 1834) the American Board sent their first mission to the Zulus. It consisted of Messrs. Adams, Champion, Grout, Lindley, Venable, Wilson, and their wives. The last survivor of that band was Mrs. Venable, who entered heaven from Erie, Kansas, on the 28th ultimo, at the ripe age of eighty-three.

In my childhood it was my privilege to hear from her lips many a thrilling narrative of dangers and deliverances which she and her associates experienced while attempting to plant missions in regions which at that time lay far beyond the sphere of British influence. The Orange Free State, and the Trans-Vaal Republic had as yet no existence; the gold of Johannesburg and the diamonds of Kimerley lay buried in darkness. The colony itself was very limited, in comparison with the vast dominion which now stretches from the Cape to the Zambesi; and its white inhabitants were mostly Dutch. Great Britain had seized the Cape as part of the Empire of Napoleon and she never saw fit to restore to its original owners a possession of such strategic importance. During her thirty years of occupation the discontent of the Dutch settlers had been growing, and in 1833 the Boers commenced a grand exodus in search of new homes where they would be free from British rule. More than once did this tide of emigration sweep over a station occupied by the missionaries—either compelling them to remove, or leaving them without natives to evangelize.

The first station at which the mission obtained a footing was not far from the banks of the Tugela, in the territories of a war-like chief named Moselekata. To reach it they had to make a toilsome journey of three months in wagons, each drawn by twelve yoke of oxen; and each day's march covered no more than twelve miles. At night the wagons were arranged in a spacious circle to form a camp for defense against wild beasts and wilder men. Their oxen were sometimes killed by lions; and hyenas came nightly prowling around the camp. They had only been six months at what they called their home, and had won the good graces of princes and people, and having learned something of the Zulu language (one of the most musical of human tongues) they were just ready to enter upon their evangelistic labors, when suddenly one morning they were waked by volleys of musketry. Looking out of the windows they saw a body of mounted Boers advancing, and the natives flying in all directions. The leader of the troop entered the mission house and assured the missionaries of his solicitude for their safety. He had, he said, made his attack as an act of reprisal for robberies of cattle committed by the Zulus. The savages in their blind fury would be likely to wreak vengeance on the missionaries, and he counselled the latter to quit the country along with his troop, offering them every assistance if they should do so, but giving them only six hours in which to make ready that was to lead they knew not where. They accepted his offer, and with aching hearts turned their backs on their new home, not so much from dread of the consequences of remaining, as from the knowledge that a war had begun which would end (as it did) in the destruction of the tribe.

After some months of exploration they obtained what they regarded as a promising position in the domains of another chief named Dingaan—a chief so great that he always spoke of the other as "my dog," and was looked upon as a sort of king. Scarcely were they settled at this new station when the war cloud again burst upon them with destructive violence. One day a messenger came from the king ordering Mr. Venable to come to him "without sleeping or eating on the way." The missionary hastened to the headquarters of the sable tyrant, distant about fifty miles, surmising that he was wanted to assist in parleys with the Dutch. On arrival he saw the arms of the Dutch stacked at the door of the Council house, but going inside there was not a Dutchman to be seen.

"Where are the Dutch?" he asked.

"They have gone hunting," replied the king.

"How is it that they have not taken their guns?" objected the missionary.

"They have gone fishing then," answered the king with a grim smile, but without a blush. Perceiving that Mr. Venable suspected something, he added,—

"To tell the truth, I have killed the Dutch, but I don't intend to kill you.

The Council House had that very day been the scene of one of those tragedies which go for to prove the impossibility of savages and civilized living to-

gether in harmony. Fifty Boers had met the king by appointment, to negotiate for the purchase of land. Oxen were slain and a royal feast spread for their entertainment. While they were eating and drinking at a signal from the king, the young men of his body guard rushed on them, and each plunged his spear in the back of one of the guests. Brief was the triumph of crime. In a few weeks a powerful body of Boers fell on the Kraal of Dingaan. The king was slain and his people fled to the North.

Mr. and Mrs. Venable, returning to the United States, engaged in educational work at Paris, Illinois. Their labors resulted in much good, but Mrs. Venable never ceased to wish herself back among the Zulus, whose fortunes she always watched with the deepest interest, as well as those of the mission of which she had formed a part.

That mission still exists. It has expanded to twenty-eight stations under the charge of thirty missionaries, men and women. Among the natives it counts near two thousand church members, and five times that number of adherents.

Whether Mrs. Venable's hardships and sufferings contributed to these successes, or whether the impression she made on African life was as transient as her footprints on the sands of the desert, it is impossible to affirm. I know, however, that the influence she exerted at home both on foreign and domestic missions was deep and powerful. Her spirit was contagious, and, not to speak of others, her two young brothers (one of whom is the writer of this notice) through her example had their faces turned to the Foreign Mission Field. Many who are active in the church at home have also risen up to call her blessed. Who can measure the results of a consecrated life like hers.

Audubon Park, 156th St., New York.

THE CONTRIBUTIONS OF ARCHEOLOGY TO THE UNDERSTANDING OF THE OLD TESTAMENT.

BY PROFESSOR DR. IRMA M. PRICE.

[Evidently Dr. Harper's views on Old Testament subjects are not representative of the whole teaching on those lines in the University of Chicago, of which he is President. This is made clearly a valuable article in the *Sunday School Times* written by Dr. Irma M. Price of the Theological department of that Institution. We extract portions of his papers.]

The investigators of pure science and of archeology have unwittingly produced an effective buffer to subjective speculation on the Old Testament. So convincing has been the testimony of these new witnesses that the last fifty years has seen many a former "myth" of the Old Testament converted into authentic history. In fact, the fiercer the attacks on the credibility of the Old Testament, the more startling are the returns of pick and spade. These two lines; the subjective and the objective, run in parallel lines, the former in the air, the latter on *terra firma*. As Schliemann dispelled the mythical Troy, so Botta, transformed the mythical Sargon into one of the most powerful kings of Nineveh. Some of the semi-historical, semi-mythical kings of Egypt now lie in state in the great museums of the world.

So much in general. Now I shall merely indicate some of the lines to which archeology has made its most liberal contribution.

The first contribution to a better understanding of the Old Testament is made by the historical material and documents found in the mounds and tombs and engraven upon the pillars and rocks of the Orient. Where the old Testament, at the beginning of this century, was the only known authentic history extending backwards to the fifteenth century B. C. we now have Egyptian history reaching from at least 4000 B. C. down to Christ; Babylonian history, from as early a date down to the fall of Babylon, 538 B. C.; Assyrian history, from about 2000 B. C. down to 607 or 606, the fall of its great Nineveh; the Hittite empire, from at least the sixteenth B. C. down to 717, the fall of Carchemish, their great headquarters on the Euphrates; the Phenicians, from more than 2000 B. C. down to the fall of Carthage. In other words, Old Testament history is the history of one of the youngest peoples of antiquity: Egypt, Babylon, Assyria, the Hittites, and the Phenicians, were mighty peoples before Moses floated on the Nile or Rameses lashed Israel to his burdens. All of these powerful nations and their inter-relations give us sketches of the background, on which we can now the more easily paint a true picture of Israel's history from Abraham to Ezra, from Samuel to Malachi.

The next kind of material of value to the student of the Old Testament is the legendary, or so-called mythical. In common with most other nations, the people of Babylon had legends regarding the events recorded in Genesis 19 and 11, accounts of the creation, traces of an observance of a seventh day, of a

sacred garden and of an immortal tree therein. Also and elaborate account of the deluge. These different and differing accounts are full of the characteristics of the nations among whom they were preserved. They all had a common source, were carried by mankind from its original central home to the various localities wherein they settled. They tell us that these great facts in the early history of the race are indelibly stamped upon the mind and lives of posterity. Stripped of their net work of polytheism and legend, they corroborate, as to the main facts, the accuracy of the writers of Genesis.

Another contribution is found in the geographical material of the inscriptions. Fifty years ago we knew next to nothing of many of the places mentioned in the Old Testament. But long lists of cities mentioned by conquerors, lists of provinces with their cities, and the work of the exploration funds, have made us a new map of biblical geography. The Palestine Exploration Fund alone has done marvels. Before 1870 there were six hundred and twenty-two places mentioned in the Old Testament as located west of Jordan. Of these, three hundred and sixty could be identified; but the work of the Palestine Exploration Fund has succeeded, by their own statements, in identifying a hundred and seventy-two of these localities.

Another valuable contribution of archeology is found in its ethnology material. The Old Testament is full of the names of peoples scattered far and wide. It mentions them in their relations to each other and to Israel. They belong to territories known and unknown. The most remarkable list is that so-called "Table of Nations" (Gen. 10), which lays before us places of settlement selected by three sons of Noah. The descendant of Japheth pushed northward, and located in Armenia and westward thereof. The posterity of Ham passed southward along the Arabian peninsula, settling there, and crossing the strait of Bab-el-Mandeb to Abyssinia. Shem's sons went northward through Mesopotamia, toward the Mediterranean Sea. A careful study of this table shows that it is ethnographical rather than ethnological; that is, it describes the localities, the cities and provinces, where the descendants of each son settled, rather than the name of the actual son, or, if of a son, the place was named after him. This wonderful table has passed from a mystery into a system of hard facts. The monuments have identified for us within the past half-century, over thirty of these names. They have shown us that this is a bird's-eye view of the early geography of the race; that it is a rich field for beginning the study of ancient geography and history, and that, by a study of it, we are better prepared to understand Israel's later history.

There is no more important contribution of archeology to the Old Testament than that made by the department of pure philology. The Assyrian-Babylonian is a half-sister to the Hebrew, and contains a vocabulary many times larger than the Hebrew. Words which are found but once in the Old Testament, and whose meaning has been conjecture, occur scores of times in the inscriptions.

The student and critic of the Old Testament cannot pass over another contribution of surpassing interest. I shall call it the graphical contribution. We are now certain that writing was not invented in the time of David and Solomon; that it had been in use thousands of years before Joshua inscribed the commandments in clay upon the altar at Shechem; that Moses was reared in a literary court, surrounded by an educated priesthood who were in possession of remarkable literary products of an older time; that, in the fifteenth and sixteenth centuries B. C., Asia and Africa carried on extensive literary correspondence by means of the cuneiform writing of Babylonia. We know also that Egypt has left us writings from at least the fourth dynasty,—a date more than 4000 years B. C. The illiterate argument has gone to pieces in the face of such facts. Literature has flourished in the earth for more than six thousand years. Writing was not unknown among civilized peoples after 3000 B. C. Israel not able to produce such literature as the Old Testament contains until very late in history! David wrote no psalms, because that age could not have produced such masterpieces as are attributed to him (Cheyne)! Only a blindfolded critic could make such an assertion. We are not the people and wisdom will not die with us. The indications are that we must very soon reverse the scale, and see how far back we can locate the composition of the Old Testament books, rather than how far down in the Maccabean period. This graphical argument has driven the foe behind other intrenchments, which, in their time, must give way.

An over-seeing Providence has kept these treasures safely hidden away until this time. He has allowed the enemies of his Word to advance just so far, when a new volley from the tombs drives them back; another advance, and a mummy of forty centuries terrifies them by his visage. Thus year after year, decade after decade, the most potent and yet impartial friends of the Old Testament rally from mound and from tomb to testify to the veracity of its statements.

IS THE PRESBYTERIAN CHURCH HONEST?

BY ROBERTUS.

That is a queer question to ask; a perfectly shocking question, most people are ready to say. Why, the people of the world are mostly honest in their business transactions; and even to intimate that a great church is not honest is an insult—and not to be tolerated. Let us examine this question a little. What is it to be honest? It is to be fair, just, equitable; to fulfill all our obligations and to perform to the letter according to their spirit all our contracts, express or implied. Nothing less than this is honest.

Now, what relation does our Presbyterian church sustain to its ministers? Let us illustrate; here is a young man just out of college, and about choosing his profession. He is bright, cultured, scholarly and eloquent, and gives promise of a brilliant career. As a doctor, lawyer, journalist or literary man, he could soon gain a high position and acquire fame and fortune. The church wants just such men for preachers and must have them. It says to him if you will enter the ministry of our church and devote your talents and your life to its service, we will see to it that you shall receive an adequate support. You need have no apprehensions in regard to temporal matters; apply yourself to your spiritual duties and the church will provide for all your wants. The young man abandons all his ambitious projects and aspirations, and says to the church, I accept your proposition, and henceforth devote all my time and energies to your service. This is a fair contract between the parties? if not expressed in so many words. It is a distinctly implied contract! which is as binding as an express contract.

The young man enters the ministry; works hard and faithfully; grows old in the service, and finally, is no longer able to work, and retires in poverty, perhaps, with a broken constitution. It has been impossible for him even to save a dollar from his small salary; and he finds himself destitute and in sore want. He has honestly fulfilled his part of the contract he made with the church when he entered the ministry, and now he calls upon the church to fulfill its promise to him that it would see to it that he should have an adequate support. But generally his call is refused. The church says in effect: "We only agreed to support you as long as you were able to work. Now that you are old and unfit to work we have no further use for you. There is the poor house. Or if you don't want to go there, here is \$50 or \$100 or \$200 a year for you, and that is the best we can do. The church don't recognize its implied promise to support you when it asked you to enter its ministry." The poor preacher replies: "I relied upon that promise of the church when I entered its service and I regard the refusal of the church to perform it according to the spirit as not honest." The farmer who turns out his old and faithful horse to starve and die is called inhuman. How much is a man better than a horse?

I was led to these reflections from the fact that our churches are now taking up the collection for the aged and disabled ministers' fund. Most people give sparingly and often grudgingly to this fund; regarding it as a not specially deserving charity. Now this is not a charity at all: it has not the first elements of a charity. The claim of the old and disabled ministers of the church for support is not a charity, but a debt due then from the church. The church has had the benefit of the vigorous labors of the best portions of their lives. It has agreed to give them a support, not merely so long as they should be able to labor; but for life. This contract must be performed if the church is honest. The way the rich Presbyterian church treats its old, worn out and disabled ministers is a sin and a shame. It is disgraceful to treat educated and refined men who have grown old and infirm in the service of the church as paupers and convicts. These men are not asking alms, but but simply that the church should pay the debt it owes them and which it agreed to pay them when they entered the ministry.

CHRISTIAN ENDEAVOR IN THE PRESBYTERIAN CHURCH.

BY JOHN CLARK HILL, D. D.

It was a wise act on the part of our last General Assembly to appoint a committee "to consider the whole subject of Young People's Societies and report to the next General Assembly." The reason for this action is the many questions that are constantly arising in reference more particularly to the societies of Christian Endeavor, and the relations of the United Society of Christian Endeavor, to the local society. That the Endeavor idea has been a blessing in many

churches no one will deny. There are, however, questions that are causing great anxiety on account of the methods that are used for the direction of the societies. There are involved also what some regard as fundamental constitutional questions.

After a very thorough testing of the idea and the system of organization, there is a wide-spread feeling among sessions and pastors that the Endeavor system is not the best thing for their churches. They are, however, practically shut up to this one thing. While it has not come very much to the surface, there is a wide-spread feeling, in particular, that we ought to be able to organize our young people on similar lines without a pledge. The writer has taken special pains to ascertain the feeling of pastors on this point, over a wide area, and is confident that what is here said is justified by facts. The feeling of a large number is that our denominational traditions are indirect opposition to making vows and taking pledges for the performance of the duties that are clearly outlined in the New Testament. Vows, we believe, belong to the old dispensation; love reigns in the new. The Christian Endeavor pledge has frequently been spoken of as "the backbone of the society." A back bone that is broken so easily can not be worth much, and as it is broken so often the society must need the support of a plaster jacket! The late Howard Crosby used to say that: "Poor, weak man is called upon to desire, to trust, to hope, but not to promise or vow. It is this promising and vowing that kills Christianity and turns the gospel into legalism. It makes Christians unhappy or discontent, or else careless or conceited."

Prof. W. J. Beecher of Auburn Theological Seminary in an article on Vows, says in referring to the Christian Endeavor pledge among others of like character: "If we permit vows of this kind to take the place in our lives that belongs to love and conscience or the grace of God, the vow will become a burden and a snare." That these ideas are held by the greater part of our ministry is not asserted, but they are held by a large and growing number, and they find that the pledge is in direct contradiction to their convictions of right, their conceptions of Christian duty and the liberty of conscience for which we stand as a denomination. Such pastors and sessions need relief. There ought to be some way for them to organize the young people of their congregations without being compelled as they now are, to submit silently to what they cannot approve.

The real secret of the success of the Christian Endeavor idea is not in the pledge—that is its weak spot—but in the fact that it is a common sense, practical, organized way in directing Christian activities; and if there is a Holy Spirit and he dwells, according to the Scriptures, in the body of every believer as his temple, then this success in Christian activities can be attained without a pledge. That relief may come in this direction from the consideration of the matter by the Assembly's committee is devoutly wished.

HOUSE-CLEANING GRACE.

BY MRS. MEADE C. WILLIAMS.

The mother gives the key-note to the whole household; unfortunate is it if she be worn out, discouraged, fretful or impatient.

She is often careful and troubled about many things and the Lord, her Master, whom she loves and serves, well knows it. He knows how the cellar, the attic, the drains, the closets, the clothes, the walls, the carpets, the moths, the mice, all need the ubiquitous eye of the queen of the home.

If she deliberately shuts out these things for a little while every day and shuts herself in with Christ, and sits at his feet, and look up into his face for strength in her weakness, for wisdom in her ignorance of the proper proportion of things, for patience with her unstrung, overwrought nerves, for gladness in her perplexities, for anchorage in the shipwreck of plans and hopes, for a stay when everything else seems to perish in the using, for help in every time of need—a present help in trouble when others are out of touch or out of town or in rest on the other side, while she is baffling with all the waves and billows—if such a woman (I know such) tries this receipt for grace for house cleaning time, she will get it. In spite of dust and dirt she will be mistress of herself. She will conquer animate and inanimate nature which seems as utterly depraved in the spring, as human nature does at all seasons. She will as truly reflect heaven in her eye as the dew-drop does the sun.

I read of a mother at rest, having these words on her tombstone—"She always made home pleasant." Do we, sisters? We live too fast. We hurry through our breakfast and morning worship to catch that car, we hurry through our home duties to get to this meet-

ing of an Executive Committee, we hurry through that to fulfill this or that engagement; we hurry through that to make a few calls, hoping "they are out," we hurry home too tired and cross to make home what that mother did.

We are too many-sided. We want to be active Christians. We want to be intelligent, well-read women. We want to be in society, perhaps. We want, oh, what don't we want to be and do? Sisters, sometimes let us just stop and remember but one thing is needful, but one thing is everlasting, but one thing never wears out. Drop everything and go to Jesus.

Having Him, we have all things. He knows our frame. He remembers we are dust. He knows our bodies must have raiment and food, our hearts love, our minds books, but having Him, all is put in equipoise, the forces centrifugal and centripetal are properly adjusted and in divine harmony without friction, without hurry, without discord, all things move to His control and to His joy and glory. Let us take this word in season and try a little, faithfully every day, of Mary's part which shall never be taken away, because it is Christ, Himself the same yesterday, today, and forever.

WHERE THE MONEY GOES.

BY MISS S. L. MARTIN.

The Boards are the creatures of the church. It is mainly the representatives from the larger churches who, in the General Assembly talk of our great and wealthy Presbyterian church, who inaugurate enterprises, who bid the Boards go forward and not curtail; but when the debt comes, do they do their share to lift it? Many then draw back; they have projects for aggrandizing their names, or for doing something to bring them the world's admiration. To establish industrial schools for negroes or to maintain missionaries brings no renown, hence their support is largely left to the weaker churches that can not always support themselves. And many churches, both rich and poor, instead of feeling their obligations to help to save a perishing world, and so to contribute freely even to self-denial—as they should *gladly* do—are influenced by a vanity which leads them to consider only themselves—a social club rather than a church.

To gratify love of the beautiful in music and art, or for attracting a crowd, or not to be outdone by other congregations, much money is expended upon unnecessarily fine buildings with useless towers, expensive adornments and furnishings. When a comparatively small church purchases a piano costing six hundred dollars, next to nothing will be sent to the Boards that year, perhaps for many years.

Then many undenominational enterprises and societies are largely supported by Presbyterians, while other denominations give almost exclusively to their own. When these wish to build, the citizens will contribute, if a fine edifice is erected that will be an ornament to their town; thus many Christians are led to give all they can to this, so from such the Boards will receive little or nothing.

Endeavor Societies with their frequent conventions and journeyings require much money; this will result in fewer and smaller gifts to their church.

Often purely secular enterprises are established and chiefly maintained by Christians who should bestow their gifts upon their own church; institutions which worldly men pass by, but who would, in time, undertake them. In one of our cities twenty-two millions were given in a few years to secular institutions, one-half of which was given by two Presbyterians; this did not include a public building costing nearly a million erected by another Presbyterian.

Wealthy Christians are sometimes too unsuspecting. Self-seekers ingratiate themselves into their confidence, perhaps by a show of self-denial for worthy objects. One such followed up such an advantage thus gained till a large sum was secured from a Presbyterian to endow a chair (the self-seeker to be the incumbent) in an institution unfriendly to Christianity!

Again, the wily Jesuit must not be forgotten; if there is no chance for the church of Rome to secure control of a Protestant's wealth by a marriage or intrigue, it is not to be believed that they do not find ways to induce them to give to secular enterprises. This will prevent Protestantism from being the gainer. Many wealthy Presbyterians have Catholic friends—friends who have a purpose.

Many not only do not deny themselves useless luxuries, but spend great sums upon the dead. Expensive monuments in the cemeteries are not enough, but costly memorial windows must be put into churches, which no doubt the dead would prevent, if they could be consulted.

People should be taught to consider first the wants of their own church enterprises. Some ministers will not even have collections taken, for fear their people would not like to be so often called upon, or because they wish to spend all upon home affairs, or perhaps a crowd will not attend where giving is expected. A church of three hundred members did not send a contribution to the Boards during the pastorate of a man who was a Presbyterian only in name, having come from another denomination. Such are prone to consider only their own loaves and fishes.

Let worldly men inaugurate and support worldly enterprises; for universities, observatories and libraries there will be a James Lick or a Leland Stanford; but let the rich man who confesses Christ see to it that the Lord has a large share of his wealth. Let ministers boldly tell them so, and teach all both rich and poor their duty of giving abundantly, and let the teachers of theological students teach them their duty to teach their congregations benevolence and to give through the Boards, the appointed channels of the church, and composed of men faithful, wise and experienced.

Seligman, Mo.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Glorious rains have fallen all over southern Kansas in the last two days and the prospects for the husbandman are encouraging and cheering.

Hard indeed must be the heart not grateful to the great giver of all good for these abundant showers.

It is marvelous to note how swiftly all nature responds to the beneficent effects of the timely rains. One can almost see the grasses and leaves and abundant orchard bloom springing into a new and expanding life; full of promise and hope.

Why is it that, amid all the abundant ministrations of God's grace in the constant spiritual showers falling upon the church, there is not a more jubilant springing into the production of the blessed fruitage of the spirit. The garner of God's treasury are empty and the church fails to bear the blessed fruitage of cheerful and self-sacrificing gifts that "there may be meat in God's house"?

For months past the work of the church has been going forward and during the last few weeks the Presbyteries have been gathering up the record of the year's work. In these reports there is much to encourage and cheer and yet much to call for deep humiliation and honest self-abasement before God. Throughout this Synod the record of the year will be doubtless, up to the average in most respects, and yet when we think of abounding sin and worldliness and the great number of the careless and godless men, yet unsaved—how meagre seems the work we have done. We are grateful to God for what has been done; but should not the record of the few "added to the Lord," in many of our churches be a stimulus to all our churches to strive to be more fruitful in the days to come. It is to be feared that there is not enough of personal work in the part of many preachers and church Sessions and of individual church members. Do we not depend, too much, upon the ordinary "means of grace" and fail to follow up and water with our prayers and tears the precious seed sown? It will probably prove true at the "last great day" that the major part of those brought into the kingdom of Christ were first led to think, earnestly, of the soul's salvation by the earnest word and kindly counsel of some pastor, elder or faithful church member in whose piety and judgment the individual had great confidence. In view of these facts, and facts they are, should there not be a general awakening, in every church of more "hand to hand" work; more definite and positive work done in behalf of individual souls. Of course all this pre-supposes that we are moved by motives which accord with the will of God. But do we seek to be guided by the Holy Spirit as we ought?

During the last few days Miss Mary L. Cort, a returned Missionary from Siam, who is now traveling throughout Kansas under the auspices of the Womans' Board of the Southwest, has been among our churches in Wichita. Miss Cort has not only spent 17 years in Siam but has traveled quite extensively in China, India, Syria, and Egypt and has come in contact with a large part of our Foreign Mission work in Asia and North Africa. Her thrilling description of the work in Siam and the light she throws upon many other mission fields, certainly ought to excite not only the churches of this city; but of the whole Synod where she has gone, to a more enthusiastic devotion to the cause of Missions in the vast heathen empires of the world. Although we are a "home mission synod" and, naturally, we are deeply interested in our own work; yet I firmly believe that the best way to grow strong and helpful in the home land is to take into our prayer, faith and gifts the needs of the perishing millions of the human race "who have never heard of the gospel." May our interest in the Christ be as wide as the great commission.

KANSAS ITEMS.

ASHLAND AND COLDWATER.—Rev. M. L. Walcher, formerly of Greensburgh and Liberal has been appointed to take charge of the work at these two points. He enters upon his work immediately.—S. B. F.

ELLINWOOD AND GENESEO.—Rev. F. A. Mitchell takes charge of our work at these points and will begin his labors at once. He was engaged the last year at Ashland and Coldwater.—S. B. F.

SPEARVILLE AND NESS CITY.—These churches have been put under the care of Rev. A. H. Parks, the efficient Presbyterian Missionary of Larned Presbytery for the coming summer—and will be provided with regular services.—S. B. F.

COLEDGE.—This church under the leadership of Rev. John Thomas has about completed a new church building, which is the building farthest west in the Synod, being only a short distance from the Colorado line. This little flock have evinced great faith and courage and deserve great credit for their self-denial and persistence in persevering in their good work in this the farthest western out-post of the Synod of Kansas.—S. B. F.

LIBERAL, MEADE AND HUGOTON.—It is expected that Rev. Edwin Harris who graduates this year at McCormick Seminary will take charge of this field. This is a needy and yet promising field in the Southwest part of the Presbytery and of the Synod. It is a wide and arduous work but an opportunity offers for the best effort of a consecrated and devoted young minister. It is quite gratifying to the Presbytery to have so many of these frontier fields supplied with the means of grace.—S. B. F.

PARSONS.—On Sabbath, the 12th inst., five more members were received into this church—three by letter and two on confession. These constant incomings at the regular services are occasions of thankfulness.

WICHITA.—On the 19th inst., Rev. David Winters completed a pastorate of just seven years with the First church and preached his farewell sermon. During his pastorate 890 persons united with the church, 420 on profession and 470 by letters. Mr. Winters retires from the pastorate of First church without a grievance of any kind as a pastor or a citizen and against the protests of his people. Correspondents will address him at Charleston, W. Va., where he goes to take charge of the Kanawha church.

Communicated.

TALES AND TAKINGS FROM WEST-CHESTER HIGHWAYS AND BY-WAYS.

BY REV. W. PORTEUS.

VI.

It is pleasing to follow poets and painters in their career of literature and art; they go out to survey the sumptuousness of palaces, the stateliness of mansions, to echo back nature's sweet music that is heard in the laughing rivulet, amid the bosky woods that wanders along over mountain and meadow by strath and stream, by castle and crag. But we find ourselves in a far different presence as we track the footsteps of the hero of our story,

EDGAR A. POE.

After his return from Russia, the all-absorbing thought of his mind was to be a military hero. In his wayward fancy he saw some one who had marshalled hosts and won victories, standing peerless above his fellows, and he sighed for a place by his side.

His foster father finding out the bent of his mind, procured for him a scholarship in West Point Military Academy, and with a hopeful heart, he entered upon his new line of studies. His intellectual capacity and his close application (a thing remarkable for him) enabled him to make great progress, he became popular with president and professors, and his gentlemanly geniality made him a marked favorite with his mess.

A few months of sunshine and hope passed by, and then the clouds lowered, and the boding storm burst, the pent-up fires of passion, and prodigality broke out afresh; rules were broken and discipline

was first despised and then trampled on, and inside of ten months the popular cadet, the embryo military genius was cashiered. How sad the scene, how drear the surroundings—hopes blighted, time squandered, labor lost.

Looking at the dark picture that his case presents, one feels constrained to borrow from Byron and say

"Ill-starred though brave, did no visions foreboding
Tell you that fate had forsaken your cause."

The fates seemed against him, but they were fates he had fostered into formidable furies who turned and wreaked their vengeance upon him. Soon after leaving West Point he published a volume of poems which met with public favor, his name was on numerous tongues, and his book in many hands, the people spoke in its praise, and reviewers recommended it in liberal language. Rays of light flashed across the darkened sky and the young author thought he might succeed along literary lines; he wrote brilliant articles for the reviews, and wrote matchless tales for the magazines. But he worked patiently for a pittance, he wearied his pen and brain for a beggarly remuneration. He fought furiously to "keep the wolf from the door," but failed in the effort. A literary "hack" is the poorest paid hack on the globe, all things considered.

Was it the old Adam asserting himself, that led the man of Uz to say, "O that mine enemy had written a book." There was a tinge of sarcasm, of malice, a forethought in the wish, especially if it was to be his sole means of support.

A PRIZE-WINNER.

The hero of our tale drifts into the shadows and sinks out of sight until the proprietor of a popular paper published in a large city, offered two prizes, one for the best tale, and one for the best poem. The committee met to examine the manuscripts and award the prizes. Among the number was a very well written manuscript that attracted special attention. They commenced to read, and soon were charmed; the award was given for both the tale and poem. The confidential envelope was opened and Poe's name found.

The tale was the "Manuscript found in a Bottle," and the poem "The Coliseum." When Poe came for the prize money, he looked as seedy as a sand-lotter, the palor of his skin was painful to look on, his frame was fearfully shrunken. Want like a famished wolf was growling at his door, gnawing at his vitals; his closely buttoned coat gave evidence of the want of a shirt. His imperfect boots whispered of the absence of stockings, but his eye was bright with intelligence, his manners were those of a gentleman, his bearing that of a scholar. His introduction to the committee was by them formulated into friendship—a friendship that ripened into a remunerative regard. Through their influence he became Editor of the *Southern Literary Messenger*. Soon after he launched into matrimony by marrying his cousin, Virginia Clemm, who lived but a short time.

The ingrained habit of dissipation returned, and through its baneful effects he lost his situation, and drifted like a half dismantled wreck to Philadelphia, and after a time became Editor of the *Gentleman's Magazine*, established by Burton, the then well known comedian. Looked at in a literary light, this was the most brilliant part of his career, but still his life alternated between hope and despair; it was strangely spangled with sunshine and shadow. His spells of recklessness led to his removal from the Editor's chair. About this time he wrote "The Gold Bug." He was then at the zenith of his fame having written his most acute critiques, his wierdest tales, his marvelous and matchless stories. Among the many may be mentioned "The mystery of Marie Roget," which he brought out during the excitement caused by the murder of Mary Rogers, a tragedy that was on every tongue, a sensational murder that was mouthed by the multitude.

Under the guise of formulating the fate of a Parisian grissette, he laid bare the facts and detailed the incidents, he drew the veil aside, he lifted the curtain, and left you looking at the bruised and bloated corpse of Marie Rogers. He punctuated the footprints of the villain and his victim, every motion is a natural movement in the culmination of the crime. Every stroke of his pen is a master stroke, every period rounded displays, the mighty mensuration of his mind. His analysis was of the keenest type and the cleanest cut.

Its details might have helped Rembrandt while painting his "School of Anatomy," or deepened the color on his "Night Watch." Its effect was remarkable, the author's name was borne away upon the wings of the wind, it went careering over the waste of waters, until sweeping through the English channel the billows shouted it as they broke upon the shores of France, it created a sensation in Paris, the second city in Europe. It brought Poe's name before the law courts of the city on the Seine, with a prominence that was startling, with a familiarity that was uncommon, with a romance that was remarkable. The *Journal La Commerce* gave it as a translation of one of the murders of the "Rue Morgue." Another paper plagiarized it under another title which led to a lawsuit. The litigation brought out the truth that neither the *Journal La Commerce* nor the *La Quotidienne*, but Edgar A. Poe, a young American was the real author.

The *Revue des Deux Mondes* caught the inspiration of the hour and translated many of Poe's stories into the vivacious love-making, story-telling French language.

FAME ON TWO CONTINENTS.

It is rather remarkable that a nation but little more than half a century old at the time alluded to, should produce a genius capable of setting two continents ablaze with literary light, should weave a tale too wierd for a Javert with his bloodhound scent to trace, or a Bojoras with his keen analysis of legal and literary lore to unravel.

If the readers' interest does not flag, he may hear more about this remarkable character in the near future.

TO THE PRESBYTERIAN CHURCH IN MISSOURI.

I write unto you as the only State officer of the American Bible Society for Missouri to say that in the providence of God this non-sectarian, benevolent missionary and essentially Protestant Institution of our country has just entered upon its 81st year of history with April 1, 1896. Its record is on high. It has printed the Scriptures in nearly one hundred different languages of earth. It has issued over sixty million volumes of the inspired book. It is supplying the destitute of every land and tongue where American missionaries have gone with the Word of God. Their labor would have been in vain without this book. The Christian missionaries who go forth from our churches depend upon this society for the Scriptures to place in the hands of those who are seeking the truth and in the homes which have already embraced it.

It supplies our home field with this Book which is the bulwark of American liberty, the anchor of American hope, and the testimony of American faith. It accomplishes its work through the contributions from churches, individuals and auxiliaries, from whom it solicits most earnestly annual offerings.

What has the Presbyterian church in Missouri done the past year to send this volume to the destitute through this the only available agency within our reach? How many congregations have contributed toward its support? How many individual members have sent the value of one Bible, twenty cents, or of one New Testament, five cents? Who will consider this obligation during the year now beginning?

A thousand million heathen without a Bible! 20c will buy one—5c a Testament.

Will you send them one?

Contributions be sent to treasurers of Presbyteries, or to

H. P. BOND,
Dist. Supt. A. B. S. for Mo,
1516 Locust St., St. Louis, Mo.

A CHANCE FOR SOME ONE.

If any of the MID-CONTINENT'S many readers have been giving to the cause of Foreign Missions, until they feel they can give no more; that what with Missouri's Emergency fund, and the good ladies of the Southwest Board and the good gentlemen of the Assembly's Board, they have given until it hurts—they can simply pass this by

Mr. Lawrence Ward of the boys' school in Teheran, Persia, is in this country, but expects to return in June. The progress of the school lies very close to his heart, and there are certain plans for its advancement which he would like to carry out, and for which there is no fund provided. First,

better facilities for the scientific course, broadening its scope, would better prepare graduates for entering a medical profession or the ministry; then tools are needed for those having mechanical genius, and there are many such: the idea is to help them to be self-sustaining when they leave school; then a good magic lantern with well selected slides would be a most helpful addition. All could be done for, say, four hundred dollars.

Does this statement meet the eyes of some lover of boys, boys handicapped by birth and surroundings, boys who have had just enough Christian development to make them hungry for independence and usefulness.

Perhaps some father thinks of a dear boy of his own, who has passed out of his care into the unseen, and for his dear sake he will help these boys. At any rate, will there not be some practical response to this simple appeal, that this school at Teheran, which is entirely supported by the Presbyterian women of the Southwest may be of larger blessing than ever in the past.

It must not be done with missionary funds; let some one who has not given to Foreign Missions, communicate with Mr. Ward before he sails on June 6th, for Teheran, Persia. L. C. H.

PRESBYTERIAL PROCEEDINGS.

White River.

The Presbytery of White River met in annual session in Little Rock, Ark., April 8-13th, 1896. Opened with a sermon by retiring Moderator Rev. M. H. Hagler. Roll called, and Presbytery organized. A new church organization having been effected at Fordyce it was received and its name Mt. Hermon enrolled.

The following officers were elected: Moderator, Rev. Jno. S. Jarvis; temporary clerk, Rev. Lewis Johnston. Dr. T. H. Jackson of the A. M. E. church and Rev. A. Muse of the Baptist church being present, were invited to sit as corresponding members. During the session the following brethren reported and their excuses sustained their names were enrolled: Revs. W. H. Smith and A. E. Torrence; elders, A. Sheppardson and Crew. The free conversation on the state of religion within the bounds of the Presbytery was full of encouragement.

The following commissioners to the General Assembly were elected: Rev. F. C. Potter and elder Geo. E. Jones. The *Enterprise*, published by Rev. Lewis Johnston, was made the organ of Presbytery. Petitioners were presented from several points, asking to be organized into Presbyterian churches. Committees were appointed to visit said fields, and if the way be clear to organize.

Presbytery was most hospitably entertained by the good people of the "city of Roses," and especially by the officers and members of Allison Chapel. Presbytery adjourned to meet in Hot Springs, Ark., the second Wednesday in April 1897.—F. C. Potter, S. C.

Osborne.

The Presbytery of Osborne met at Oakley, Kans., Thursday, April 9th. In the absence of the Moderator, the opening sermon was preached by Rev. Jacob Baay. Rev. Jacob Baay was chosen Moderator and elder W. G. Tindal temporary clerk. Presbytery resolved to take no action on the "Westchester Overture" and to concur in the Cincinnati overture, asking the General Assembly to reduce its assessment to six cents per member. The assessment overture of the Synod of Kansas was answered in the affirmative. Rev. Jacob Campbell accepted a call from the Oberlin church and arrangements were made for his installation.

Rev. Jacob Baay of Smith Center, Kas., and elder F. E. Canan of Oakley, Kas. were elected commissioners to the General Assembly and Rev. J. M. Batchelder, D. D. and elder J. S. Turner their alternates. Crystal Plains was chosen as the place for the fall meeting.

The church at Oakley has just completed a beautiful and convenient house of worship in which the Presbytery met. The dedication took place on Sunday evening, April 12th, the sermon being preached by Rev. J. M. Batchelder, D. D. Much credit is due Rev. James Welch of Colby, who for the last two years has faithfully supplied the Oakley church.—Theo. Bracken, S. C.

New Albany.

The spring meeting of Presbytery was held with the First church of Madison, Ind., April 14th and 15th. The Rev. Thomas Stevenson was received from the Presbytery of St. Louis. A call from the church of Seymour was placed in the hands of Mr. Stevenson and he having signified his acceptance, arrangements were made for his installation May the 19th. The Rev. Herman I. Stern was received from the Presbytery of East Florida. Mr. Stern returns to Corydon, where he preached a few years ago. He returns not only to preach, but to teach also in a newly organized Normal school or college at Corydon, and is heartily received by Presbytery and his former church. The Rev. C. O. Shivey was dismissed to the Presbytery of Whitewater and Rev. Wm. B. Brown to observe Presbytery, Kansas. W. E. Shivey, a licentiate, who completes his theological course of study at McCormick Seminary next May, was dismissed to Logansport Presbytery for ordination and to take charge of a newly organized church at Sputh Bend, Ind. N. C. Shivey, a student for the ministry and who will complete his three years of theological studies next May at McCormick Seminary, was dismissed to Fargo Presbytery for licensure and labor in one of the churches of Northern Dakota. Rev. J. M. Oldfather, D. D. of Hanover and Rev. A. Douglas Carlisle of New Albany, were elected principal ministerial commissioners to the General Assembly. S. W. Phillips of Salem, and Samuel Middleton of Lexington, were elected principal lay commissioners.

The Rev. R. C. Hartman, a licentiate of Presbytery, just completing his course of theological study at McCormick Seminary, was ordained as an evangelist. Mr. Hartman will soon take charge of the Pleasant Township and Jefferson churches in New Albany Presbytery. There have been more than usual additions to the churches. The outlook for progress in building up the waste places is favorable.—A. Y. Moore, S. C.

Larned.

The Presbytery of Larned met at Hutchinson, Kas., April 7th, 1896. The opening sermon was preached by the retiring Moderator, the Rev. M. L. Walcher, on "Ministerial Fidelity." Hon. J. Hanna, ruling elder from the church of Sterling, was elected Moderator and Rev. D. E. Ambrose and elder E. W. Hulse were chosen temporary clerks. Rev. Wm. M. Maxton was received from the Presbytery of Alton, the Rev. J. M. Gillette from the Presbytery of Platte, and the Rev. B. H. Gragg from the Presbytery of Ozark, to be enrolled as soon as his credentials are placed in the hands of the Stated Clerk. These men serve respectively the churches of Lyons, Dodge City and Pratt. The Rev. James P. Fulton and elder S. D. Crosby of Hutchinson were chosen as commissioners to the General Assembly, and the Rev. A. H. Parks and elder I. Rutledge of Arlington were made alternates. Presbytery took no action on the Westchester overture, and answered the overture from Synod on Mileage assessment in the affirmative. The Home Mission Committee were able to make some provision for nearly all our churches during the summer. The Rev. W. C. Wallace was dismissed to the Southern Presbyterian church, Presbytery of Savannah, Ga. An excellent practical paper was read by Rev. H. B. Johnston of Roxburg, on "Consecrated talents."

The Presbyterian Woman's Home and Foreign Missionary Society met at the same time and they joined with the Presbytery in a popular meeting on Wednesday night. This meeting was of unusual interest and was addressed by elder J. Hanna, on "The Living Book," and by Miss Cort of Siam.—A. F. Irwin, S. C.

Topeka.

Met in Lawrence, Kas., April 14th. Judge R. B. Spillman of Manhattan, was chosen Moderator, Rev. M. C. Long and elder J. S. Klein temporary clerks. Rev. N. D. Johnson was dismissed to the Presbytery of Emporia. Rev. H. R. Lewis to the Presbytery of Dalton. Rev. J. Morlais Richards to Presbytery of Palmyra. Rev. W. C. Paden to Kansas Presbyterian Reformed church, and the name of Rev. Horace A. Holcomb was dropped from the roll. Arrangements were made for the installation of Rev. Dr. H. G. Mendenhall over the Kansas City First church. Commissioners elected to

General Assembly were Rev. Charles W. Hays, Rev. Henry Farwell, elders Dr. C. A. Davis and Uriah Carle. The pastoral relation of the Rev. Wm. Campbell and the Clay Center church was dissolved. One new church was received, that of Argentine. Presbytery adjourned to meet in Topeka on June 2nd, while the place for the regular fall meeting will be in the First church of Kansas City, Kas.—Wm. N. Page, S. C.

The Presbytery of Neosho held the spring meeting in Neodesha, April 7th and 9th, with a good attendance. Rev. W. J. A. Wenn was elected Moderator. Rev. Messrs Wilson, Todd, Kerr, Hawkins were dismissed respectively to Cairo, Iowa, Emporia and the last to Albion Presbytery, Central Presbyterian church. Rev. Charles Evans was received from the Presbytery of Alton. The overture from Synod on special assessment for traveling expenses answered in the negative. Revs. E. L. Combs and J. I. Hughes with elders A. A. Osgood and J. D. VanNuys, M. D., were chosen commissioners to the General Assembly. B. C. McQuerten under the "extraordinary" clause of our book was licensed and required to pursue the course of study prescribed by Presbytery before ordination. S. S. Estey called to the Independence church and installed at the adjourned meeting on the 15th inst. Mr. Files of Cherryvale was licensed as local evangelist. R. Frank Hart of Parsons church and James Fry (colored) of the Columbus church were received as candidates for the ministry. Next stated meeting to be held in Chanute.—Lewis I. Drake, S. C.

QUARTER CENTURY ANNIVERSARY REUNION FUND.

BY THE REV. W. H. ROBERTS, D. D., TREAS.

The work of clearing away the indebtedness of the Missionary and Benevolent Boards of the church has come to a point at which there needs to be concerted action on the part of all who are interested in the church's missionary work.

The situation which confronts the Committee and the Boards is as follows:—

The total of the debts of the Missionary and Benevolent Boards as reported to the Assembly of 1895 was \$567,489. The Board of Foreign Missions, with the help of the \$92,700 paid to it by the Treasurer of this fund, hopes to be out of debt upon May 1st. The total receipts of the Treasurer of the Fund, up to date, amount to \$330,000. Additional sums have been sent to the several Boards sufficient to reduce the outstanding debt to about \$175,000.

This is therefore the situation—we need about \$175,000 to clear all our Boards of debt. By far the larger part of this debt is due on account of the Board of Home Missions. It is an indebtedness to missionaries, missionary teachers and others, who have been engaged in the work of Christ within the borders of our own country. The appeal for help, therefore, comes home with great power to all who are interested in the work of Christ in this land. The Committee appeals to churches, pastors, societies and individuals to contribute yet more liberally for the purpose of clearing away all our indebtedness by the time of the meeting of the General Assembly, May 21, 1896. This appeal is especially made to those persons in our church who have received from God largely of the material things of this world. Wealth is a trust to be administered for Him who is the giver of all good. One Presbyterian, living West of the Mississippi, has sent to the treasurer a communication offering a personal gift of \$10,000, provided the remainder of the debts of the Boards are paid. Another person has sent in a gift of \$1,000 without conditions, for the same purpose. It appears to the committee that there are many in the church who can follow the examples thus set.

The books of the treasurer will be open for the receipt of subscriptions and contributions up to May 28, 1896. Letters should be addressed to 1334 Chestnut St., Phila., Pa.

Spaniards do not take kindly to the appointment of Gen. Lee to Havana. General Weyler is said to have referred to General Lee as a "military commissioner," and Americans there are likely to share this view. The appointment is regarded as an adroit way of sending a military expert to Cuba without giving open offenses to the Spanish government. There is nothing definite in the mediation matter at this writing.

World-Outlook.

Correspondence from London states that the recent Spanish elections have had a disorganizing effect upon the politics of that unhappy nation. Mob violence, wholesale intimidation and abstention of voters, gross corruption and open falsification of ballot returns are alleged all over the peninsula as never before, so that practically the whole reputable press of Madrid, quite irrespective of party, joins in gloomy warnings that unless improvement begins at once the monarchy and, for that matter, the country itself, will be doomed.

The Cuban war drags on and on. Would that it might cease. Antonio Maceo cables that the battle of last Saturday, April 11, when his troops put to flight the Alfonso XIII. battalion, was "the most important accomplishment of the Cuban army during the war, because it taught the men confidence in themselves and also because it gave the Spanish to understand that they have no contemptible foe to deal with. The rout of that battalion will make cowards of the common Spanish soldiers who may be sent to fight us in the future." Maceo says he can hardly restrain his men, who are filled with a desire to meet the Spanish on the trocha in combat. "I feel satisfied," he says, "that if it was my policy to attack the trocha at this time the Spanish army would be cut to pieces."

Marked has been the latest slur at the Jews in Russia, while representatives of every other religion in the whole Russian Empire, including the tiniest non-Christian sects in the Asiatic portions, have been invited at the coronation festivities in Moscow next month, not a single Jewish rabbi included in the list, must open the eyes of those who clung all along to the notion that Israel had something to hope for from the new reign. To make the affront more pointed, says a correspondent, a delegation of rabbis has been invited from the Crimea community of Karaim—Jews, or rather Judaized Tartars, who number about 4,000 and are disowned by all orthodox Hebrews. These schismatics, who reject the Talmud, have always been petted by the Russian anti-semites just to enrage the Jews in general and for this reason they will be thrust forward at Moscow as representing the entire Hebraic race.

The reports from South Africa are of as serious nature. There are many who assert that the Boers are planning to drive the British from that region by aid of a great uprising of the natives at Bulawayo, the seat of the troubles, the feeling of apprehension as to what the next step of the revolting Matabeles will be is growing. Information coming from the country around makes it certain that the natives are preparing an offensive movement. The number of Matabeles reported gathering is sufficient to appall the hearts of even experienced fighters. There is a dread in the minds of many that the place is in danger of being overwhelmed by a rush of hordes of Matabeles and the inhabitants put to a wholesale massacre. The fear of treachery is added to the apprehension of overwhelming numbers. More soldiers are to be hurried to South Africa from England.

Some very interesting facts are brought to light in the additional report of the Nicaraguan Canal commission, just made to the congressional committee, by oral questions and answers. The board was in Nicaragua 42 days, and spent 34 days in actual field work. Except in a few important details, the plan of Engineer Menocal seemed to Mr. Endicott feasible. Mr. Endicott was asked if he thought the canal would be a danger to the United States in case of war. He replied that in the event of war with a nation like Great Britain, the government would be obliged to abandon the canal, but might solve the problem by blowing up the locks. From a military point of view the canal was desirable. He did not believe the canal could be built for \$65,000,000 (the company's estimate), even conceding Mr. Menocal's plans to be feasible. The question being asked whether if the government was willing to pay \$133,000,000 for the canal it would be advisable to begin work at once, the engineer replied that the government should make more satisfactory surveys and estimates before going forward.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

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Notice

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

TOPICS FOR APRIL.

FOREIGN.—INDIA.
 HOME.—CITY EVANGELIZATION—FREEDMEN.

NOTICE.

Miss Ida I. Shumaker of Springfield, Mo., the Synodical Secretary of Missions for the Christian Endeavor Societies is now Mrs. Irene S. Marquis. All communications to her concerning Christian Endeavor mission work should be addressed to 118 East 5th street, Sedalia, Mo.

We call attention to the article of Dr. Martin on the 2nd page of this issue. Dr. Martin was a veteran missionary in China and at the head of the Chinese University,

IN HINDU HOMES.

SOME OF THE STRANGE CUSTOMS AND OBSERVANCES—A HINDU WEDDING CEREMONY.

There is quite as wide a distinction between the homes of the rich and the poor Hindu families of India as exists between those of the millionaire and the mechanic in our own land. Usually the poor have a single apartment which they can call their own. Once a week the walls are smeared over with a most unfragrant solution, which is said to be healthy. The rich, on the other hand have elegant dwellings, containing many apartments, the walls of each being covered with paintings and frescoes. But however fine the home may be, the Hindu mother, unless, indeed, she belong to royalty, or at least nobility, is not too proud to do her own cooking and house-cleaning. After a cleaning, the good housewife rarely fails to ornament the front door with a solution of lime or chalk, in the form of a lotus leaf—a flower held sacred by all Hindus, and which is supposed to bestow a magical charm on the dwelling.

Hindu women are invariably neat and spotless in their personal attire. Most of them are devoted to their temple duties. The Hindu sacraments are ten in number, and each is observed with the utmost ceremony. Offerings are made to the various gods and goddesses of rice, sugar and ghee (clarified butter), oil, flowers and lighted tapers, as well as gold, silver and cotton.

One of the most solemn of all the sacraments is marriage. Among the different castes the time for marriage varies, but usually the bride is over ten years of age and the bridegroom over sixteen. Before the husband can be presented to his future wife (whom he may see at the altar for the first time) he is expected to prepare himself by certain ceremonies and ablutions. Of course he has been informed beforehand of all her charms of person and of her accomplishments. At the ceremony he is robed almost wholly in white, and anointed with oil. He wears garlands of fresh flowers, and accompanied by friends he goes to the bride's house, where he is welcomed by her father. If the future wife appears at all at

this meeting, she is closely veiled. On the afternoon of the wedding day the company assemble at the bride's father's house. There is a raised platform at one end of the hall, upon which the bridegroom and the priests take their places. Then the bride enters, accompanied by her father, who places her at the bridegroom's right hand. A young priest brings forward a large censer, containing a charcoal fire, emblematical of the warmth of their love. Two priests stand before them, each bearing a lighted torch, and recite some beautiful prayers. Then the bride treads thrice on a stone or "muller" (a grinder for rice and wheat), indicating that she is about to assume the cares and responsibilities of wifehood. The bridegroom makes an offering of oil and frankincense in gratitude to the gods for the blessing of a good wife. A priest hands him a torch, which he waves three times around the bride, typical of the love that will henceforth surround her. The bride then scatters a handful of rice and drops a little oil as an oblation to the gods. Meanwhile a chant is recited or sung by the temple attendants. The father approaches and clothes the bride, over her own garments, with two outer coverings, and he then fastens the end of her dress to the skirt of her husband, and placing her hand in his, ties it with a cord made of sacred grass, typifying the strength and delicacy of the marriage tie. The young bride steps seven times around the sacred fire, repeating the prescribed marriage vows, the priests chant a nuptial hymn and the ceremony is ended. Some of the language of the ceremony is said to be very beautiful.

In a high-caste Hindu home there are many servants, and although the wife has numerous duties of her own, the presence of so many retainers naturally multiplies work. The "khan-saurat" (butler) and the "kling" (cook) are the most important. Besides these are the "bultee-wallah" (lamplighter), the dhoby (washerman) "bheestie" (bath-tub man), "jar-roo-wallah" (house-sweeper), and others almost without number. Indeed, so numerous are they in some establishments that it seems as though there were a separate servant for every thing required to be done in the household.—Selected.

THE OUTLOOK IN INDIA.

In spite of the many difficulties to be encountered in India and the lamentable lack of support on the part of the Christians at home, the outlook was never more bright than at present. The remarkable progress made during the past twenty years still continues. There is, first of all, a marked difference observable in the attitude of the people toward Christianity. Even the exponents of Hindu systems seek to make their beliefs appear as much like Christianity as possible without being Christian. Christian Hindus are also much more highly respected than formerly. Rev. J. E. Scott enumerates the following signs of promise for further advance:

1. Caste is breaking down. It is seen in the way people eat and drink, dress and work; in the way they travel, in their schools, on their trains, steamships, and in their mills.

2. The poor are coming up. The coming man in India is the converted sweeper.

3. The people are broadening out. The National Congress, the Social Congress, the newspapers, the patronage of Western science, the study of law, medicine and engineering, all indicate that.

4. Christ is honored more. Many among all classes now look upon Him with favor. Brahmos, Brahmins and Mohammedans speak well of Him.

5. The Christian missions are succeeding. Never before in the history of India were they advancing so rapidly as now. "The workers were never so numerous; the schools never so spiritual; the methods never so good; the fraternity and unity never so strong; the converts never so numerous, the church never so spiritual as now.

6. The native church is taking hold. Often it is becoming self-supporting. The people are appreciating their own pastors. Strong men are being raised up.

7. All feel it is worth the effort. Here are 282,000,000 people.—*Missionary Review of the World.*

ANNUAL MEETING OF LARNED PRESBYTERIAL SOCIETY.

The annual meeting of Larned Presbyterian Woman's Missionary Society convened in Hutchinson, April 8th. Meeting called to order by president, Mrs. Gould at 10 a. m. Devotional exercises conducted by Mrs. Rutlage of Arlington.

A cordial address of welcome was given by Mrs. Parks, response by Mrs. Hulse of McPherson, in a very pleasing and appropriate manner. Minutes of last meeting read and approved. The following nominating committee was appointed: Mrs. McKee, Hutchinson; Mrs. Kelsey, Sterling; Mrs. Hulse, McPherson.

We then listened to an excellent paper by Mrs. Haskins of Kingman, in which she very ably presented the history of missions in Japan. Our synodical president, Mrs. E. D. Hoag of Newton, took charge of the reports of auxiliaries, also conducting in connection with these reports an open parliament which was both interesting and profitable.

We were then favored by an interesting paper written by Mrs. Reese of Pratt, entitled "The treasury is empty." Mrs. Reese being unable to be with us, this paper was read by Mrs. J. K. Cochran.

Then came the reports of our home and foreign secretary and treasurer. While these reports showed a small deficiency compared with last year, we feel there is reason to be encouraged; five new auxiliaries have been reported and we are led to believe that a step forward has been taken in the interests of the mission work.

After singing a verse of "Blest be the tie that binds," we adjourned and upon invitation repaired to the parlors of the Presbyterian church where the ladies of Hutchinson served a bountiful lunch, to which the ladies of the presbyterial did ample justice, as well as their brethren of the presbytery.

At 1:30 p. m. we assembled for the afternoon session. The prayer service was conducted by Mrs. Hoag, taking for her theme, "Wall building;" her remarks were especially appropriate and helpful. This service closed with a precious season of prayer for God's blessing upon our missionary efforts. We were greatly pleased to have with us Miss M. L. Cort who then addressed us, her subject being "Woman under Buddhism." That her services were appreciated was recognized by a rising vote.

The Committee on Nomination then reported as follows: *President*, Mrs. Addie Gould, Arlington; *1st Vice-President*, Mrs. Haskins, Kingman; *2nd Vice-President*, Mrs. A. F. Parks, Hutchinson; *Recording Sec'y*, Mrs. E. E. Hodges, Hutchinson; *For. Cor. Sec'y. and Treas.*, Miss Lizzie Johnston, Kingman; *Home Cor. Sec'y. and Treas.*, Mrs. L. G. Mead, McPherson; *Sec'y. C. E. and Band work*, Miss Lena Hanna, Sterling. The society then decided by a unanimous vote to have a movable date for our next meeting.

The offering was then lifted, after which we united in repeating the Lord's prayer, and adjourned, feeling that all who were in attendance had been benefited and the cause of missions strengthened in this part of the Lord's vineyard.

Mrs. J. H. HARPER,
Rec. Sec'y, pro. tem.

THE FREEDMEN.

"What was three hundred years in doing can not be undone in thirty years. You can not graft a fifteenth century civilization into a twentieth century civilization by the mere performance of mental gymnastics. An educated man on the streets with his hands in his pockets is not one whit more benefit to society than an ignorant man on the streets with his hands in his pockets. My people do not need charity, neither do they ask that charity be scattered among them; very seldom my part of this country you see a black hand reached out for charity, but they do ask that through Lincoln and Biddle and Scotia and Hampton and Tuskegee, you send them leaders to guide and stimulate them till they are able to walk. Such institutions need reinforcement and strengthening manifold. It needs no prophets to tell the character of our future civilization when the poor white boy in the country districts of the South is in school three months, and your boy in school ten months; when the poor white boy receives one dollar's worth of education, and your boy twenty dollar's worth; when one never enters a library or reading-room, and the other has libraries and read-

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ing-rooms in every ward and town; when one hears lectures or sermons once in two months, and the other can hear a lecture or sermon every day. My friends, there is no escape; you must help us raise our civilization or yours will be lowered. When the South is poor, you are poor; when the South is ignorant, you are ignorant; when the South commits crime, you commit crime. When you help the South, you help yourselves."—Booker T. Washington.

To-day India has within her borders 124,000,000 women who have been described as "unwelcome at their birth, accursed as widows, unlamented when they die, and this with all the boasted "light of Asia" surrounding them.

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CONSUMPTION

Church Prayer-Meeting.

The Mid-Continent Topics.

For April 29.

MISTAKEN FEARS.

Gen. 42:36.

[See Prayer-Meeting Editorial, page 8.]

Sunday-School.

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

Second Quarter. May 3, 1896.

Lesson V.

FAITH.

Luke 17:5-19.

GO EXT.

Increase our faith. Luke 17:5.

TOPIC.—We are saved through faith.

TIME.—Early in A. D. 30.

PLACES.—Perea and borders of Samaria and Galilee.

PERSONS.—Jesus, disciples; ten lepers, one a Samaritan.

SPECIAL WORD STUDIES.

Sycamine. This probably designates the black mulberry tree, for both the black and the white mulberry are found in Palestine; the latter is grown to feed silk-worms.

Sup is the old English word signifying "to eat supper," the evening meal. But the Greek term in New Testament times designated the chief meal of the day, and more nearly corresponded with our modern phase "to take dinner."

Thou is an old English word, nearly obsolete now. It came from the old Saxon *tréowan*, meaning to trust, believe or think. This phase is omitted in the Revised Version.

Increase. The Greek is quite forcible and pictorial: "set forward" or "set more to" our faith.

LESSON EXPOSITION.

I. Faith to Give Good Service.—Increase our faith, v. 5. The body of the apostles asked this; that is, the twelve, probably all of them. The word occurs eighty-one times in the New Testament. It is found seventy times in the writings of Luke and Paul. "Increase," literally add to, our faith was their petition. The call to endure offences; avoid giving them, and to forgive in the way just stated, caused the apostles to make this prayer.

Faith as a grain of mustard seed, v. 6. If you had faith that would gain in the proportion that this seed gains, see Matt. 13:32, you would or might say to this sycamine tree, implying that they were in the open air, and that he pointed to the tree as he spoke. The "sycamine;" the "black mulberry" (called *sycamena* now in Greece), and the white mulberry are common in Syria, and are cultivated everywhere in that land. They were introduced from the East. It must not be confounded with the sycamore, though some, as the late Dr. Thomson, have supposed they were the same tree. The sycamore, however, is rarely found in Palestine except along the coast and in the Jordan valley, while the sycamine or mulberry is in all parts of the land. Jesus at this time was probably not in the Jordan valley, but in the hills where sycamores are not common. The last clause of the verse is said to have been a proverbial expression among the Jews for doing any great work. But why should it not be taken in its literal sense here? Compare Paul's expression "If I have all faith, so as to remove mountains," 1 Cor. 13:2, Revised reading.

Having a servant, v. 7. Notice the changes in the rendering and in the punctuation made in the Revised reading, and the verse will not require further explanation, except to notice the connection of this parable of the unprofitable servant with the preceding teaching.

We are unprofitable servants, v. 10. We are not useless, but we bring no surplus, no profit, to him; that is, nothing beyond what amounts to a simple return of what the Master has given to us. There is no "profit" in returning dollar for dollar what another has loaned us. So when we do simply our duty, what we owe, for duty is what one owes to another, we are not wasters, not

useless, neither are we a source of profit. There is no gain for the Master in us.

II. Faith to Receive the Best.—He passed through the midst of Samaria and Galilee, v. 11. Or, "he was passing along the borders of Samaria and Galilee," Revised Version. Probably he was near Scythopolis, where the great route from east of the Sea of Galilee came through Perea across the Jordan and passed near the boundary line between Samaria and Galilee. This would imply that Jesus was going eastward, so as to cross the Jordan and make the detour into Perea, recross the Jordan near Jericho and thus go to Jerusalem.

He entered into a certain village, v. 12. This village was evidently on the Galilean border for all the lepers but one appear to have been Jews. It is indeed possible that these lepers had gone to a Samaritan village, because they were "outlaws" from their own home; for lepers were unclean and excluded from Jewish society.

Master have mercy on us, v. 13. To this day groups of lepers stand by the roadside and call piteously for alms, and if a great physician is going by they plead for cure. By Jewish laws or rules the leper was not to come nearer than one hundred paces to those not thus diseased.

Go show thyself unto the priests, v. 14. By reading Lev. 13 and 14, it will be seen that this direction would be understood and was accepted as equivalent to saying, you are or will be clean. It has been usually assumed that they were to go to the priests at Jerusalem.

But there were priests residing in great numbers at Jericho and in other parts of Judæa, and lepers could find priests to examine them much nearer than Jerusalem. This examination was necessary to establish their cure, Lev. 14:2. As they went on their way, how far is not stated, they were healed. One of the ten, who was a Samaritan, turned back, thanking God, and humbly fell prostrate at the feet of Jesus, as Orientals prostrate themselves before superiors, giving him thanks for the healing. It required some effort, some self-denial, to do this; for he, like the others, would be eager to return to his friends and to society again. But gratitude and a proper sense of the great blessing led him to return, and he carried away a greater blessing, see v. 19.

Where are the nine? v. 17. They were not cleansed from the leprosy of ingratitude, as this language of Jesus fairly implies. They had bodily healing; their souls were not right toward Christ, or they would have returned also. Only the "stranger," for the Samaritans were counted "strangers" or "aliens," by the Jews, had gratitude. It is a discouraging thing when blessing are received with a thankless heart. Farrar suggests that Jesus felt as if His benefits were fallen into a deep and silent grave. The nine had hurried on to the priests to get their certificates of soundness and to plunge into business, pleasure and society, forgetful of their great Benefactor.

Thy faith hath made thee whole, v. 19. Or, literally, "hath saved thee." This makes it quite sure, as Alford and Trench suggest that this Samaritan not only had bodily healing, but spiritual cleansing also. The nine went away with only outward health; the poor Samaritan by returning carried away the richer spiritual gift of faith and salvation of soul. Appreciating the blessings we have, opens the way for greater ones.

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

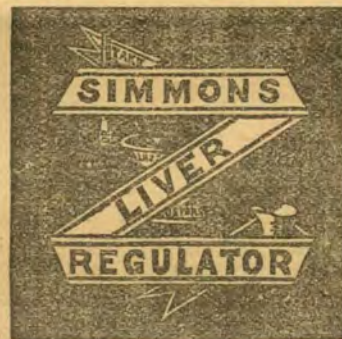
May 3.

"Be of good cheer." John 16: 22-33.

Remember the duty of enjoying God is linked with obeying him. "Man's chief end is to glorify God and enjoy him forever." The enjoying him is not to be into far off eternities only; it is to be in the very near every day life. It is a present blessing. Why are we to be of good cheer, because Christ has overcome the world. We are to have tribulation, yes, we all know that. We have all felt the thrashing and felt that we well deserved all and far more than we yet have received; but we also know that the sorrow endures but for the night and the joy, the eternal joy, cometh in that glad morning which knows no sunset.

One of my boys in a time of great perplexity in our home life, weary of the anxious faces about him, fastened over the breakfast table to the chandelier above our heads the latter half of the first answer to the catechism, underscoring the words "and enjoy him forever." We learned a good lesson that morning from a young teacher. At another time when darkness seemed gathering about our pathway, he heard one of us say: "I am so discouraged;" and the little fellow brought me the hymn-book and said very earnestly sing me "O! do not be discouraged." Now, when our friends and children see us down hearted, discouraged, it hurts. Pour out your sorrows to your sympathizing Saviour and leave them but keep a bright face, a smile, for others. Remember you are not to seek gladness for yourself. You are to seek Christ, and gladness will come.

Andrew Murry says when darkness comes over the soul it comes from one of two things, sin or unbelief. I cannot see the distinction, to my mind unbelief is sin and sin is unbelief. Belief is living by something. Unbelief is not living up to what you ought to live up to. To put it more plainly, if the disciples had fully lived up to the knowledge that Christ had overcome the world, that even death itself was to be subject to Him, the sadness of those days after the crucifixion would never have come, for they would have known that Death had been conquered, that just so surely as He died, so surely would He rise again to be the conqueror of Death and the grave; so would they have been of good cheer. Do we believe He has overcome the world? Do we know that He is still the victor? Do we live as the sons and daughters of One who taketh up the isles as a very little thing? The nations of the earth are as the small dust of the balance, yet Christ loves that dust; He became that dust for a time, that we might be of kindred to Him. He the king of kings in Heaven still remembers that we are dust. He has a feeling for our infirmities. Walk as the children of a King. Walk as the children of the Light. Be lighthouses in this time of shipwreck. "He that seeks gladness shall not find it; he that seeks the Lord and His will finds gladness unsought." Seek Christ and finding Him, "not seeing but believing, rejoice with joy unspeakable and full of glory."



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What is the reasonable treatment of

Rose Colds, Hay Fever

and similar diseases? To dose the stomach with nauseous drugs to cure the respiratory organs? You may palliate the pain this way, with preparations of opium, or temporarily stimulate yourself with tonics; but for a permanent cure, try nature's way.

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WEDNESDAY, APRIL 22, 1896.

WE HAVE received the new catalogue of Lafayette College, Easton Pa. It shows an attendance of 305 students, who are nearly equally divided between the technical courses in engineering and chemistry, and the old curriculum of classical studies. Both departments appear to be well maintained. Marked attention seems to be given to American history and political sciences. The courses in literature and in engineering are detailed with great distinctness.

OUR CHICAGO correspondent, page 9, without going into the case mentions the application of a Congregational minister for membership in the presbytery of that city; the feeling of doubt about his admission which seemed to prevail by reason of the unsatisfactoriness of his examination; the adjournment of presbytery for a week in order that the applicant might study up the Confession; his second examination at the next meeting followed by his acceptance into the ranks of Presbyterian ministers. The affair seems to have been somewhat of an ecclesiastical sensation. According to the report of it in the Chicago papers it has a bad look. But the *Interior* assures us that the press reports are misleading and begs us not to judge the case by that showing. So we wait.

A VERY surprising message is addressed in the columns of the *Evangelist*, by Dr. Rollin A. Sawyer of New Jersey, to the Presbytery of Cincinnati. It is nothing less than an appeal—an appeal which reads much like an injunction—that the Presbytery proceed at once to wipe out its action in the case of Prof. Henry P. Smith. It appears as a plea and is titled "Brotherly Words," but abounds in offensive assumptions and is dominated by a tone which is far from fraternal or conciliating. Although the judgment against Prof. Smith was taken most deliberately and in kindness of method, was then patiently reheard and re-affirmed by the Synod of Ohio, and again heard and re-affirmed by the General Assembly, yet Dr. Sawyer terms it a "hasty and impassioned trial," the verdict an "injustice," and declares that Prof. Smith has "by violence been removed and by force withheld from his rightful place." The plea does not intimate the slightest change in the views of Prof. Smith nor the slightest concession on his part, but throws the onus of blame and the duty of undoing entirely on the church. On a question involving the character and authority of the Bible Dr. Sawyer, most unjustly and in a petulant spirit of strife, hints at Old School and New School lines. It is unfortunate too, that in a case which must stand on its own merits, the writer should more than intimate that because of the pecuniary benefactions made to Lane Seminary by the deceased father of the suspended professor, the church should have refrained from dealing with the son. Of course, too, in all this pleading of Dr. Sawyer there is a complete ignoring of the constitutional questions involved in re-opening a judicial case after being passed upon in its final stage by the highest court of the church.

DR. ELLINWOOD ON HINDRANCES TO MISSIONS.

In the April number of the *Presbyterian Reformed Review*, Dr. Ellinwood of our Foreign Board, treats the question of "Hindrances to Missions and their Remedies." He specifies eight of these hindrances. The most of them will be recognized as of modern origin and growth, or at least as having received a new emphasis in recent times. The friends of Christian missions will find great satisfaction and a strengthening of their convictions in this discussion. One of the hindrances he describes as arising from "a sentimental and meaningless plea for the brotherhood of men and the fatherhood of God." This, he says, "seems very plausible and even Christlike. It poses, however, as the very opposite of 'traditional Christianity,' and chides its alleged narrowness and bigotry." He well calls attention to the fact that Christianity with its missions is not the only obstacle in the way of this all-embracing "Universal religion;" but that the Oriental religions are as much apart from each other, and as reciprocally antagonistic, as is the attitude of each to Christianity.

The writer further remarks in this connection, on the failure of the Parliament of Religions in Chicago to effect the slightest improvement on these old systems. That they "sat there side by side all unchanged and unmoved." That Mohammed Webb went straight back from the Parliament and New York, "and Baalam-like hired a renegade Syrian to 'curse Jacob' on the platform of Chickering Hall. Gandhi and Vivekananda began at once courses of lectures against missions and Christianity. Others returned to India and Japan and announced that America seemed ready to confess the superiority of the Oriental faiths." Dr. Ellinwood well adds, "There can be no brotherhood without unity of religious faith, and that unity should rest in the highest and purest faith."

One, however, of the eight points dwelt on and which Dr. Ellinwood says he frankly admits to be "another obstacle," impresses us far less forcibly; and even if we allow it some measure of application it hardly merits a place in the same catalogue with the class of "hindrances" and "formidable obstacles," as the list is prefaced, to which the article devotes itself. This obstacle is specified as a lack of intelligent and conciliatory spirit on the part of missionaries in dealing with the heathen, or non-Christian, religions; a failure to recognize the good that is in them and a too sweeping condemnation of their errors, and the "exhibition in missionary addresses of idols and other evidences of depravity." We are referred by contrast to Paul's tactful and courteous way at Athens with "the altar to the unknown God," to the "delicacy exemplified by Christ," to the "uniform kindness with which the Apostles proclaimed the truth," and to the Lord's remonstrance with Jonah "that querulous foreign missionary to Nineveh."

To hold, however, an uncompromising attitude towards the systems of error whose baneful influence upon the souls of the people has always been the reason and the constraining necessity for foreign missions; to press the excluding claims of Christianity, and the futility of Buddhist or Confucian "ethical standards" to effect even a practical morality—we would suppose this only a wise and proper missionary policy. Nor do we see that Dr. Ellinwood's citation of Scripture examples sustains his point. If Paul was delicately courteous and only "drawing it mild" when he spoke of the altar to the unknown God, we are not to forget the sadness and indignation of his spirit at sight of the idolatry of the city, and that in the same address he told the Athenians how absurd it was in them (or at least how unphilosophical) "to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." To the idolatrous people of Lystra he preached that they should turn from their "vanities" (their imaginary or helpless gods.) As an indication of what must have been outspoken and vigorous testimony on the part of the Apostles, we have the people of Thessalonica clamoring against them as those who have "turned the world upside down," and the people of Philippi charging that they "exceedingly troubled the city" and taught obnoxious novelties, and the people of Ephesus as "full of wrath" against Paul. Nor can we forget the Apostle's terrible picturing of heathenism, in the first and third chapters of his Romans—not only the wickedness and hideous foulness of the unlearned, but of the cultured classes likewise who professed themselves to be wise. It was the pagan cult of Corinth with their "wisdom of this world" that he had in mind when he speaks of the Gentiles "sacrificing to devils" and their "cup of devils" and "table of devils." Nor can we forget Peter's unsparing allusion to "abominable idolatries."

If we are referred to the course the divine Saviour followed we find that though

"Love through all his actions ran,"

yet he always smote terribly by the word of his mouth, the religious errorism of his day and of his locality. And in the case of Jonah, the Lord's commission to him was to cry against Nineveh because of its wickedness and preach the preaching that God bade him. This the prophet did without any compromise or abatement in the severity of the message. It was after the message was given and "the people of Nineveh believed God" and repented and "turned from their evil" that Jonah showed his "querulous" spirit, and for this he was rebuked and enjoined to "gentleness and compassion."

MISTAKEN FEARS.

When, in addition to Joseph being gone and Simeon gone, it was proposed that Benjamin accompany his brothers to Egypt, the aged Jacob thought it was too much, and he declared that all these things were against him. Yet the sequel showed that the situation was far better than he feared. Joseph was not dead but was a governor in Egypt. Simeon though in ward, was in the best of keeping, and Benjamin was not to be lost—far from it. Jacob had grounds for sorrow and anxiety, it is true. But to what he had of sad fact and reality in burden-bearing he insisted on adding forbodings that were but imaginary. The developments of God's providence, even then in rapid progress instead of being against him were all for him.

The descendants of this same Jacob when leaving Egypt and frightened by the pursuing hosts of Pharaoh lamented before Moses, "Hast thou taken us away to die in the wilderness?" while what the Lord was really effecting for them was a dry-shod passage through the sea and a seat as a nation in the land of Canaan. The Psalmist could better understand this in after years when he wrote, "Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies, but provoked Him at the sea, even at the Red sea. Nevertheless he saved them for his name's sake that He might make his mighty power to be known."

This same wail of old Jacob is often heard to-day. As if what they have in actual experience of misfortune was not enough, many are making their burden heavier by adding to it their mistaken fears. They shut their eyes to the better features in their situation, and misjudge and wrong that providence of God which is causing all things to work together for their good. Were we to make a list of the troubles we have had only in anticipation, and which were never realized, we would find their number far greater than our actual experiences of sore trial. Such a catalogue of our fears would have made strange reading when the future came. It has been claimed that two-thirds of the things we fear in life never happen at all and two-thirds of the tears we shed are thrown away and shed in vain. The women going to the Saviour's tomb said among themselves, "Who will roll us away the stone from the door of the sepulchre?" But God's angels had anticipated them and when they arrived, lo, the door was open. Thus often it has proved that while we have been fearing difficulties God's kind agencies of providence have anticipated us and rolled away the heavy stone and made a clear path for our feet.

The Christian believer should resist this disposition to magnify the evils of his lot and to forbode in regard to the future. Can the experiences of life be against the child of God when it has been promised that they shall all work together for his good? Can he not strengthen his heart in the thought that "Greater is He that is for him than all the things that can be against him," and that even if called to pass through the waters, the Lord has said, "I will be with thee." Let him recall the many times in the past when the event proved his distrust and fears and misgivings to have been unfounded, and his weak faith stood rebuked as he saw anticipated difficulties all vanish away, and the river bridged when his feet had reached it, and the lions which roared in his path were chained, and grace to help was given when the time of need had come. And surely He who has delivered us in six troubles will be with us in seven; and it will be found that,

"The clouds you so much dread
Are big with mercies and will break,
In blessings on your head."

In reference to our individual trials and the straits which may beset us, let us hear the assuring word: "I will bring the blind by a way that they know not, I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do, and not forsake them."

OUR CHICAGO LETTER.

The Presbytery met at the 1st church, Evanston. The Rev. Walker H. Reynolds, pastor of River Forest, and assistant pastor-elect of the Third church, Chicago, was chosen as moderator. Three important items consumed most of the time. The Report of the Home Mission Committee, presented by Dr. F. C. Hall, made an assuring presentation of evidence as to the wisdom of our present system of presbyterial control and, incidentally, of the Synodical Unit plan. There can be no question whatever that the Board of Home Missions in New York will by this plan receive a larger net income from Chicago presbytery and the entire Synod, than ever before, and that there will be no lack of interest in the work of the Board.

The election of Commissioners to the General Assembly consumed a long time, owing to a cumbersome system of voting, not that there was any conflict. The clerical commissioners are, the Rev. Dr. J. L. Withrow, Geo. P. Williams, Jas. A. Lewis, Fred Campbell, O. A. Lippincott and Chas. Morse.

The afternoon was almost entirely occupied by the examination of the Rev. Frank A. Vrooman, pastor elect of the Kenwood church. Mr. Vrooman presented credentials from a Congregational Association and expected that he would be received without anything further being required. It was, however, insisted that he should be examined before giving assent to the constitutional questions. The examination developed the fact that he was not in most hearty sympathy with the confession of faith. Had the vote been taken at the close of the examination it would have resulted in his rejection, but it was decided to postpone final action for a week. At the meeting last Monday the examination was reopened and Mr. Vrooman was permitted to read a statement of his position. This paper, however, was not satisfactory to a great many and the oral examination was continued. This made the impression on a number that he was not entirely in line with our system of doctrine in essentials and especially as to the sacrificial work of Christ. On the vote being taken, which resulted in his admission, about one-third voted against it. Notice of complaint to Synod against the action, was given by the Rev. W. S. Plummer Bryan, D. D.

Col. Ingersoll the agnostic "preached" at the Militant church, Columbia Theatre, to a crowded audience last Sunday morning. Great sorrow has been expressed at this among Christian people. Dr. Rusk, the pastor, is a member of the Presbytery and in order that he may know officially the feeling of his brethren in reference to the matter, a committee was appointed to confer with him and report.

OUR PHILADELPHIA LETTER.

Easter Sunday has passed, and the chief holy day of the year has been heartily commemorated in many churches. One feature of the advertisements was that the Presbyterian churches had more musical programmes printed than any of the other churches making such announcements. To be sure, there were many of the churches that did not make them. Is not this an evil to be guarded against? Is music a more fitting and more scriptural proclamation of the resurrection of the Lord, than the preaching of the doctrine? Rather it seems to be a part of a general tendency to a more ornate and liturgical form of service than that marked out in the Directory for worship; a departure from the scriptural demand for one spiritual day in seven. Easter is a name that has found its place in the Bible from the unchristian world and the giving of music a greater prominence than the sermon comes from the same source. The celebration one day in the year also, does not do away with the observance of one day in a week as a day holy to the Lord.

THE PRESBYTERY OF PHILADELPHIA.

Met on April 6th, Rev. A. J. Sullivan, D. D., was elected Moderator for the next six months. Rev. J. C. MacIntosh, D. D. was appointed General Secretary of the Committee on Church extension, and it is announced that he will enter upon the duty when his engagement in the Theological Seminary of the Northwest comes to an end. He has served the Synod as head of its sustentation committee so well, that much is hoped for from his labors. Philadelphia with its large area affords a large field for extension. The last score of years has seen a large growth in new churches and in the number of communicants in the old. There has been a tendency to enlarge the pastoral staff in the latter. Sometimes there has been a merging of the churches in the other districts. It is hoped that this appointment will enable the Presbytery to do its work throughout the city in missionary fields with much more efficiency. In the latter years of his life Rev. Jno. C. Backus, D. D., thought himself well employed in such an office, and his efficiency gave to Baltimore some of its most successful churches. May like successes crown Dr. MacIntosh's labors!

The resolution passed in answer to the letter of Dr. Pierson was as follows: "Resolved, that the stated clerk of this Presbytery be instructed to acknowledge the receipt of Dr. Pierson's communication to inform him:

1. "That holding his present views on baptism, he could not continue an acceptable minister in the Presbyterian church, which teaches that baptism in accordance with scripture, is rightly administered by affusion or sprinkling, and that the infants of such as are members of the visible church are to be baptized."

2. "That, whatever Dr. Pierson may have meant to the contrary, this Presbytery is clearly of the opinion that a change of denomination is demanded by his immersion, by the views expressed in his letter and by all the proprieties of the situation."

3. "That we, therefore, urge Dr. Pierson promptly to

seek admission into some denomination more in sympathy with his convictions on baptism, thus relieving the Presbytery of its present embarrassment."

4. "That we regard Dr. Pierson's act as invalidating the letter of the 7th of last October to the Congregational Association of New York and Brooklyn, dismissing him as a member of this Presbytery in good standing and therefore revoke the said letter. In this connexion we testify to our continued confidence in Dr. Pierson's piety, zeal and ability as a minister of the gospel."

The General Assembly looms up before us. The announcement is made beforehand that foreign missions will be given special prominence. The Million Dollar Fund announces itself as a matter of general interest. It would be an impetus to all denominational work, if its complete success could be announced at the meeting and would relieve Home Missions, and all other boards as well. A speaker lately emphasized the work done and the work needed in Utah, and ended with an eloquent appeal to his hearers as to whether they regretted that this work had been done even in view of the debt. We sympathize with him. Debt or no debt the work ought to go on. But the embarrassments of debt are so manifold, that it would be one of the best results of the Million Dollar Fund if its outcome were the resolve of the church never to embarrass again. Debts cannot always be avoided, but it ought never to be the outcome of a plan to carry on its necessary and constant work. The Presbytery elected its commissioners to the Assembly (names given elsewhere on this page).

THE PRESBYTERIAN CHURCH.

This institution, under the supervision of Dr. Dickey Prest., celebrated its silver jubilee on the evening of April 11th in the Calvary church. The plan chosen was very appropriate. John A. Brown, an elder of the church insured its prosperous career, by an initial gift of \$300,000.00 for the endowment of its debts. Since that time a third of its endowment of over \$1,500,000.00 have come through the same church. The Presbyterian Hospital is one of the best equipped hospitals in the world. It is one of the most interesting features of the Report, that there are literally thousands whose hearts and hands are enlisted in its support by small gifts and obscure labors. It is still aiming at greater usefulness and greater perfection—and with its growth, there are increasing needs.

THE SEMI CENTENNIAL OF THE PENNSYLVANIA RAIL-ROAD.

A whole day was devoted to a notable celebration of fifty years progress of this corporation. Its progress from the incorporation of the company on the 13th of April 1846 to the present time is a good gauge of the general progress of the land, and was set forth by able officials and friends. It is one of the marvels of the century to trace it from its beginning with 224 miles of track, and 70,000 tons of freight annually, and \$12,000,000 capital—and a few hundred employees—to its present equipment of almost 10,000 miles—160,000,000 tons of freight, \$837,000,000 of capital. It started with 30 locomotives and 1,000 cars and now owns 3,400 locomotives, and 143,000 cars of all descriptions, enough, said the president to make a solid line of cars from Philadelphia to Chicago. All honor to its three presidents, Edgar A. Thomson, Thomas A. Scott, who are dead and its present official Geo. B. Roberts, and to the employees who have contributed to this progress. Such honor was rendered in fitting measure.

There was, however, an entire absence of religious ceremony, or even thankfulness to God in connection with it. It surely would have added a fitting dignity to the occasion and a due acknowledgement of divine favor, if this had been accorded a prominent place. It is usual for nations to signalize their victories in war with a *Le Deuau Laudamus*. And it is fitting, it is a debt we owe to God, to regard his providence in industrial progress. If the nations "that forget God shall be turned into hell," it is certain that His judgements will curse prosperity. These remarks are not made in mere fault-finding. For many of the official laborers, and shareholders are Christian men. They privately and publicly as a corporation do much to show it. But the utter absence of religious ceremonial or service emphasizes the necessity of a due acknowledgement of God as the author of industrial success. The day will come when this will be done. Railroads are mighty forces in the material welfare of the nation. And the time will come, when "Holiness to the Lord" shall be upon them. This, I take is the meaning of the prophecy, that the legend of the head-dress of the high priest shall be upon the bells of the houses: Zech. XIV 20. The State and the family will feel the influence of such purification. May God haste the day! —MURRAY.

THE SALVATION ARMY INJURING MISSION WORKS IN INDIA.

Certain very serious criticisms and complaints are arising against the Salvation Army, apart altogether from any developments connected with the recent rupture in their ranks in this country.

TROUBLES IN INDIA.

The Report of our Lodiana Mission (India) for 1895, speaking of the Ambala City Station, relates as follows: "One of our most serious trouble arose from the advent of the Salvation Army. We were most anxious to work with them when they came, but we soon found that their aim was to destroy, not to help, the Mission. Our Compounds were visited, our people were urged to leave us. In a number of cases increased salaries were offered, debts were paid and a system of bribery was carried on which we will not further describe. We could not induce them to take a separate part of our territory, although we proposed to give them the best that we had. Men under discipline were taken and put in charge of important posts, almost at once.

A number under charge of immorality were at one time among the leaders at this place. We warned the commandment but to no purpose. With a full knowledge of the facts, she continued to push the work which soon presented the fruits of unwisdom. Whole villages, not in our Mission, have been induced to leave their work and become beggars, thus transforming honest, hard working Christians, into wandering vagabonds. After they had induced a large number of the poorer classes to join them under the promise of larger salary, etc., they, supposing that the prey was in their hands, told them that they should now preach and beg. Of course a general discontent reigns among them. A large number have left them and are begging us to take them in again. Many of the poor villagers having sold all that they have are practically ruined. They are without employment and unable to obtain even the necessary comforts of life. It is to be noted that the above were Christians. Their work among the heathen as far as we can determine, and we do try to judge fairly, has been a complete failure. The reports which go home are misleading in the extreme. It is not uncommon here for a low caste man to agree with everything that you may say and yet he believes nothing. We could report tens of thousands of such converts, who really are not converts did we wish to do so.

"But enough of this. The sect that I once admired and once would have rejoiced to help, I now am compelled to denounce if their work in Ambala is an index to their work elsewhere, as the enemies of the true progress of Christ's Kingdom. They have done much harm in India and have no good to place over against the enormous amount of evil which they have inflicted on the mission-aries, and those too who would most willingly have helped in any reasonable effort to spread the Gospel."

We observe, likewise, that the Missionaries of the Irish Presbyterian church in India have been having a like unpleasant experience with the "Army." We quote from the *Witness of Belfast*:

"The controversy which the General Assembly's Indian missionary (Rev. W. J. Gillespie) has created over the flagrant exaggerations of Mr. Commissioner Booth-Tucker in regard to the work of the Salvation Army in India has passed into the secular Press of the kingdom, and the general impression conveyed is that the missionary has routed the Salvationist leaders on the facts. No answer has been forthcoming from Mr. Booth-Tucker, for perhaps obvious reasons, but the *Bombay Times* publishes what purports to be a reply from another double-barrelled Booth—Mr. Booth-Helberg. We need not reproduce the letter. It is a traverse, of course, of Mr. Gillespie's statement, but gives no evidence in contradiction. The editor of the *Bombay Guardian*, who is himself friendly to the Salvationists, is dissatisfied with it, and says, 'if this line of argument [a more repetition of the statements, with a reliance upon the character of the writer for truthfulness] be persisted in, there will soon be no character for truthfulness to rely upon so far as the officers responsible for Salvation Army work in Gujerat are concerned.' Mr. Gillespie's statements have been indirectly confirmed in the same journal by the Rev. T. M. Hudson who was formerly connected with the Salvation Army in India, and resigned from disgust at the methods pursued and the proceedings tolerated. The editor of the journal in question gives a tribute to Mr. Hudson's character. The attempt to build up a huge fortress of success upon no solid facts has recoiled upon the Commissioner and the Army, and general approval is expressed of Mr. Gillespie's action in exposing the fictions employed to serve the booming of the Salvation Army in India.

The same unpleasant testimony is beginning to be made now in our own country. In the *Independent*, Rev. John B. Devins of New York says that after a careful study of the movement for sixteen years he is compelled to conclude "that the Salvation Army, as an institution, is a dangerous rival of the church of Christ, instead of being the helpful ally that it has been uniformly considered; and the more successful it becomes, really or ostensibly, the more powerful will be its antagonism to the church."

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George P. Williams, Frederick Campbell, John L. Withrow, D. D., Charles A. Lippincott, James Lewis, D. D., Charles E. Moore.	CHICAGO	Thomas Hood, Levi W. Yaggy, Charles M. Howe, A. A. Powing, Henry W. Dunley, Henry C. Olm.
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E. S. Brownlee, J. H. Miller.	KANSAS CITY	W. H. Barron, D. G. Burch.

The Family Circle.

THE LAMMAS PREACHING.

"And I further intimate," said the minister, "that I will preach this evening at Cauldshaws, and my text will be from the ninth chapter of the book of Ecclesiastes and the tenth verse, 'Whatsoever thy hand findeth to do, do it with thy might.'"

"Save us," said Janet MacTaggart "he's clean forgotten 'if it be the Lord's will.' Maybe he'll be for gaun whether it's His will or no—he's a sair masterfu' man, the minister; but he comes frae the Machars, an' kens little about the jealous God we hae among the hills o' Gallowa'!"

The minister continued, in the same high, level tone in which he did his preaching, "There are a number of sluggards who lay the weight of their own laziness on the Almighty, saying, 'I am a worm and no man—how should I strive with my Maker,' whenever they are at strife with their own sluggishness. There will be a word for all such this evening at the farmtown of Cauldshaws, presently occupied by Gilbert M'Kiesock—public worship to begin at seven o'clock."

The congregation of Barnessock Kirk tumbled amicably over its own heels with eagerness to get into the kird-yard in order to settle the momentous question, "Whose back was he on the day?"

Robert Kirk, Carsethorn, had a packet of peppermint lozenges in the crown of his "lum" hat—deponed to by Elizabeth Douglas Barr, in Barnbogrie, whose husband, Weelum Barr, put on the hat of the aforesaid Robert Kirk by mistake for his own, whereupon the peppermints fell to the floor and rolled under the pews in most unseemly fashion. Elizabeth Kirk is of opinion that this should be brought to the notice of session, she herself always taking her peppermint while genteelly wiping her mouth with the corner of her handkerchief. Robert Kirk, on being put to the question, admits the fact, but says that it was his wife put them there to be nearer hand.

The minister, however, ever ready with his word, brought him to shame by saying, "Oh, Robert, Robert, that was just what Adam said, 'The woman Thou gavest me, she gave me to eat!'" The aforesaid Robert Kirk thinks that it is meddling with the original Hebrew to apply this to peppermints, and also says that Elizabeth Kirk is an impudent besom, and furthermore that as all the country well knows—(Here the chronicler omits much matter actionable in the civil courts of the realm.)

"Janet," said the minister to his housekeeper, "I am to preach to-night at Cauldshaws on the text, 'Whatsoever thy hand findeth to do, do it with thy might.'"

"I ken," said Janet, "I saw it on yer desk. I pat it ablow the clock for fear the wun's o' heeven micht blaw it awa' like chaff, an' you couldna do wantin' it!"

"Janet MacTaggart," said the minister, tartly, "bring in the dinner, and do not meddle with what does not concern you."

Janet could not abide read sermons; her natural woman rose against them. She knew, as she had said, that God was a jealous God, and, with regard to the minister, she looked upon herself as His vicegerent.

"He's young an' terrable ram stam an' opeenionated—fu' o' buik-lear, but wi' little gracious experience. For a' that, the root o' the maitter's in 'in,'" said Janet, not unhelpfully.

"I'm gaun to preach at Cauldshaws, and my text's 'Whatsoever thy hand findeth to do, do it with thy might,'" said the minister to the precentor that afternoon, on the manse doorstep.

"The Lord's no' in a' his thochts. I'll gang wi' the lad mysel'," said the precentor.

Now, Galloway is so much out of the world that the Almighty has not there lifted His hand from reward and punishment, from guiding and restraining, as He has done in big towns where everything goes by machinery. Man may say that there is no God when he only sees a handbreadth of smoky heaven between the chimney-pots; but out on the fields of oats and bear, and up on the screes of the hillsides, where the mother granite sticks her bleaching ribs through the heather, men have reached great assurance on this and other matters.

The burns were running red with the mighty July rain when Douglas Maclellan started over the meadows and moors to preach his sermon at the farmtown of Cauldshaws. He had thanked the Lord that morning in his opening prayer for "the bounteous rain wherewith he had seen meet to refresh His weary heritage."

His congregation silently acquiesced, "for what," said they, "could a man from the Machars be expected to ken about meadow hay?"

When the minister and the precentor got to the foot of the manse loaning, they came upon the parish ne'er-doweel, Ebie Kirgan, who kept himself in employment by constantly scratching his head, trying to think of something to do, and whose clothes were constructed on the latest sanitary principles of ventilation. The ruins of Ebie's hat were usually tipped over one eye for enlarged facilities of scratching in the rear.

"If it's yer wull, minister, I'll come to hear ye the nicht. It's drawing to mair rain, I'm thinkin'!" said the scarecrow.

"I hope the discourse may be profitable to you, Ebenezer, for, as I intimated this morning, I am to preach from the text, 'Whatsoever thy hand findeth to do, do it with thy might.'"

"Ay, minister," said Ebie, relieving his right hand, and tipping his hat over the other eye to give his left free play. So the three struck over the fields, making for the thorn tree at the corner, where Robert Kirk's dike dipped into the standing water of the meadow.

"Do you think ye can manage it, Maister Maclellan?" said the precentor.

"Ye're wat half-way up the leg already."

"An' there's sax feet o' black moss water in the Laneburn as sure as I'm a leevin' sowl," added Ebie Kirgan.

"I'm to preach at Cauldshaws, and my text is, 'Whatsoever thy hand findeth to do, do it with thy might!'" said the minister, stubbornly glooming from under the eaves of his eyebrows as the swarthy men from the Machars are wont to do. His companions said no more. They came to Camelon Lane—where usually Robert Kirk had a leap, ing pole on either bank to assist the traveler across, but both poles had gone down the water in the morning to look for Robert's meadow hay.

"Tak' care, Maister Maclellan, ye'll be in deep water afore ye ken. Oh, man, ye had far better turn!"

The precentor stood up to his knees in water on what had once been the bank, and wrung his hands. But the minister pushed steadily ahead into the turbid and sluggish water.

"I canna come—oh, I canna come, for I'm a man that has a family."

"It's no' your work; stay where ye are," cried the minister, without looking over his shoulder; "but as for me, I'm intimated to preach this night at Cauldshaws, and my text—"

Here he stepped into a deep hole, and his text was suddenly shut within him by the gurgle of moss water in his throat. His arms rose above the surface like the black spars of a windmill. But Ebie Kirgan sculled himself swiftly

outswimming with his shoeless feet, and pushed the minister before him to the further bank—the water gushing out of rents in his clothes as easily as out of the gills of a fish.

The minister stood with unshaken confidence on the bank. He ran peat water like a spout in a thunder plump, and black rivulets of dye were trickling from under his hat, down his brow, and dripping from the end of his nose.

"Then you'll not come any further?" he called across to the precentor.

"I canna, oh, I canna; though I'm most awfu' willin'. Kirsty wad never forgie me gin I was to droon."

"Then I'll e'en have to raise the tune myself—though three times 'Kilmarnock' is a pity," said the minister, turning on his heel and striding away through the shallow sea, splashing the water as high as his head with a kind of headstrong glee which seemed to the precentor a direct defiance of Providence. Ebie Kirgan followed half a dozen steps behind. The support of the precentor's lay semi-equality taken from him, he began to regret that he had come, and silently and ruefully plunged along after the minister through the water-logged meadows. They came in time to the foot of Robert Kirk's march dike, and skirted it a hundred yards upward to avoid the deep pool in which the Laneburn waters were swirling. The minister climbed silently up the seven-foot dike, pausing a second on the top to balance himself for his leap to the other side. As he did so, Ebie Kirgan saw that the dike was swaying to the fall, having been weakened by the rush of water on the further side. He rushed instantly at the minister, and gave him a push with both hands which caused Mr. Maclellan to alight on his feet clear of the falling stones. The dike did not so much fall outward as settle down on its own ruins. Ebie fell on his face among the stones with the impetus of his own eagerness. He arose, however, quickly—only limping slightly from what he called a "bit chack" (nip) on the leg between two stones.

"That was a merciful Providence, Ebenezer," said the minister, solemnly; "I hope you are duly thankful!"

"Dod, I am that!" replied Ebie, scratching his head vigorously with his right hand and rubbing his leg with his left. "Gin I hadna gi'en ye that dunch, ye might hae preachen nae at Cauldshaws this night."

They now crossed a fairly level clover field, dank and laid with wet. The scent of the clover rose to their nostrils with almost overpowering force. There was not a breath of air. The sky was blue and the sun shining. Only a sullen roar came over the hill, sounding in the silence like the rush of a train over a far-away viaduct.

"What is that?" queried the minister, stopping to listen.

Ebie took a brisk sidelong look at him.

"I'm some dootsome that'll be the Skyreburn coming doon off o' Cairns-muir!"

The minister tramped unconcernedly on. Ebie Kirgan stared at him.

"He canna ken what a 'Skyreburn warnin' is—he'll be thinkin' it's some bit Machar's burn that the laddies set their whurle mills in. But he'll turn richt enouch when he sees Skyreburn roarin' reed in a Lammas flood, I'm thinkin'!"

They took their way over the shoulder of the hill in the beautiful evening, leaning eagerly forward to get the first glimpse of the cause of that deep and resonant roar. In a moment they saw below them a narrow, rock-walled gully, ten or fifteen yards across, filled to the brim with rushing water. It was not black peat water like the Camelon Lane, but it ran red as keel, flecked now and then with a revolving white blur as one of the Cauldshaws sheep spun downward

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to the sea, with four black feet turned pitifully up to the blue sky.

Ebie looked at the minister. "He'll turn noo if he's mortal," he said. But the minister held on. He looked at the water up and down the roaring stream. On a hill above, the farmer of Cauldshaws, having driven all his remaining sheep together, sat down to watch. Seeing the minister, he stood up and excitedly waved him back. But Douglas Maclellan from the Machars never gave him a look, and his shouting was of less effect than if he had been crying to an untrained colly.

The minister looked long up the stream, and at a point where the rocks came very close together, and many stunted pines were growing, he saw one which, having stood on the immediate brink, had been so much undercut that it leaned over the gully like a fishing-rod. With a keen glance along its length, the minister, jamming his dripping soft felt hat on the back of his head, was setting foot on the perilous slope of the uneven red-brown trunk, when Kirgan caught him sharply by the arm.

"It's no' for me to speak to a minister at ordinar' times," he stammered, gathering courage in his desperation; "but, oh, man, it's fair murder to try to gang over that water!"

The minister wrenched himself free, and sprung along the trunk with wonderful agility.

"I'm intimated to preach at Cauldshaws this night, and my text is, 'Whatsoever thy hand findeth to do, do it with thy might!'" he shouted.

He made his way up and up the slope of the fir-tree, which, having little grip of the rock, dipped and swayed under his tread. Ebie Kirgan fell on his knees and prayed aloud. He had not prayed since his step-mother boxed his ears for getting into bed without saying his prayers twenty years ago. This had set him against it. But he prayed now, and to infinitely more purpose than his minister had recently done. But when the climber had reached the branchy top, and was striving to get a few feet further in order to clear the surging linn before he made his spring, Ebie rose to his feet, leaving his prayer unfinished. He sent forth an almost animal shriek of terror. The tree roots cracked like breaking cables, and slowly gave way, an avalanche of stones plumped into the whirl, and the top of the fir crashed downward on the rocks of the opposite bank.

"Oh, man, call on the name of the Lord!" cried Ebie Kirgan, the ragged preacher, at the top of his voice.

Then he saw something detach itself from the tree as it rebounded, and for a moment rise and fall black against the

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sunset. Then Ebie the Outcast fell on his face like a dead man.

In the white coverletted "room" of the farmtown of Cauldshaws, a white-faced lad lay with his eyes closed, and a wet cloth on his brow. A large-boned, red-cheeked, motherly woman stole to and fro with a foot as light as a fairy. The sleeper stirred and tried to lift an un-availing hand to his head. The mistress of Cauldshaws stole to his bedside as he opened his eyes. She laid a restraining hand on him as he strove to rise.

"Let me up," said the minister; "I must away, for I'm intimated to preach at Cauldshaws, and my text is, 'Whatsoever thy hand findeth to do, do it with thy might.'"

"My bonny man," said the good wife, tenderly, "you'll preach best on the broad o' year back this mony a day, an' when ye rise, your best text will be, 'He sent from above, He took me, and drew me out of many waters!'" - S. R. Crockett.

KITCHEN LORE.

There are no cooking utensils better adapted to light house-keeping than those of aluminum. They are so light even in the large pieces that practically no strength is expended in lifting them; they are so thin that food is cooked in them more quickly than in ordinary utensils, and they are easily kept clean and shining without scouring. In using tin one has constantly to be on the lookout for the corrosive action of acids, or the food is easily scorched.

A better way to peel ripe tomatoes than that commonly used is to put them into a frying basket, and plunge the basket a second into boiling water to loosen the skins. This is particularly the best way to do when one is preparing a quantity of tomatoes, and wishes to keep them all firm and hard. If boiling water is poured over them in a pan, the tomatoes at the bottom are quite sure to become soft before they are peeled.

An excellent cottage pudding with an apple filling, made by a Swedish cook, consists of plain light cake made in two layers, with a thick layer of tart apples peeled and grated spread between. With these apples are mixed the whites of two eggs, beaten to a stiff froth, two teaspoonfuls of vanilla and sugar to taste.

Rice and cheese are very good with roast beef. They are cooked in much the same way as we commonly prepare macaroni and cheese. Boil the rice until tender in salted water, drain dry, then put in a baking-dish alternate layers of rice and grated cheese. The layers of cheese should not be more than a sprinkling seasoned with salt and a little butter, cover with sweet milk, sprinkle with fine bread crumbs, and brown.

That despised dish beef a la mode may be made really delicious especially for a cold meal, if seasoned with a variety of suitable condiments. Rub the beef, which should be from the round, with salt and fine spices. Put skewers across the bottom of your saucepan, and cover them well with thin slices of bacon. Lay the meat on these, cover with more sliced bacon, and two-thirds of a cupful of vinegar, cover tightly, and simmer two hours. Then season to taste with a few whole cloves, pepper, two bay-leaves, mushrooms, a half-cupful of tomato catsup, and a small sliced onion. Simmer in this gravy until the meat is tender, adding a little stock if the gravy cooks away so much that there is any danger to the meat being dry. If cooked to be eaten only when cold, strain this gravy and boil it down, then spread the meat with it.

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Our Young People.

CHRIST AND THE LITTLE ONES.

"The Master has come over Jordan," Said Hannah, the mother one day: "He is healing the people who throng Him With a touch of his finger they say.

And now I shall carry the children, Little Rachel, and Samuel and John, I shall carry the baby Esther, For the Lord to look upon."

The father looked at her kindly, But he shook his head and smiled: "Now who but a doting mother Would think of a thing so wild?

If the children were tortured by demons, Or dying of fever—'twere well; Or had they the taint of the leper, Like many in Israel."

"Nay, do not hinder me Nathan, I feel such a burden of care, If I carey it to the Master, Perhaps I shall leave it there.

If He lay his hand on the children, My heart will be lighter I know; For a blessing for ever and ever Will follow them as they go."

So over the hills of Judah, Along by the vine-rows green, With Esther asleep on her bosom, And Rachel her brothers between.

'Mong the people who hung on his teaching, Or waited his touch or his word, Through the row of proud Pharisees listening, She pressed to the feet of the Lord.

"Now why should'st thou hinder the Master," Said Peter, "with children like these? Seest not how from morning till evening He teacheth and healeth disease?"

Then Christ said, "Forbid not the children; Permit them to come unto me!" And He took in his arms little Esther, And Rachel He set on his knee;

And the heavy heart of the mother Was lifted all earth-care above, As He laid his hands on the brothers, And blest them with tenderest love.

And He said of the babes in his bosom, "Of such is the kingdom of heaven"— And strength of all duty and trial That hour to her spirit was given. —Anon.

LITTLE SNOWFLAKES,

Still and gentle all around, Little snowflakes soft and light, One by one spread o'er the ground, Making it a fleecy white

As we watch these little flakes, Falling down so soft and light, Who would think so few it takes Thus to form this robe of white?

In this way are duties done, Quietly, gently, ever hour, Smallest deeds, we early learn, Give to life its greatest power. —The Christian.

RUSSELL'S BIRTHDAY PARTY.

BY MRS. LIZZIE PRICE.

Harry had a party when he was six years old, and it did seem too bad that when Russell's long looked-for sixth birthday came, Harry had to be sick in bed. Russell was wofully disappointed, but like the brave little man he is, he didn't say very much about it, so mamma who knew how he had hoped to spend the day determined he should have a party after all.

To be sure it would have to be a very little one, for the square white placard on the front door said "Measles" in big red letters, so no little boys or girls could be invited, but Russell is a host in himself, and Harry wasn't too sick to enjoy the fun.

After Russell had been dressed for the afternoon, mamma drew the square stand close up by the bed, and covered it with a white lunch cloth. Then she made some lemonade in a pretty glass

pitcher and set that at one corner with four cunning souvenir cups beside it; the birthday candies (chocolate creams and buttercups) in a crinkly dish stood right in the middle of the table. At each of the four sides was placed a round glass saucer filled with cracked pecans and beside them lay silver nut-picks. A plate of red apples, another of cookies and a tiny bunch of sweet violets completed the preparation. Then Russell went upstairs and with his best bow and smile invited grandma to the party; she was just as surprised as he had hoped she would be, for she hadn't suspected such a thing. But she came right down and she and Russell, Harry and mamma sat around the little table—no Harry didn't sit for he wasn't able; but he lay among his pillow and looked as cheerful as such a very red-faced boy could look. Then grandma asked God to bless them all, especially the dear little six years old laddie. Such a merry time as it was; the cups were so little it was a mercy the pitcher didn't watch them in size, for if it had the supply of lemonade would soon have been exhausted; but it held enough so that, though I shouldn't like to say how many times Russell's cup was passed back, it was filled every time.

By and by they talked of the poor little boys who have no such good times, and counted up a few of the many blessings that had been crowded into the past six years, and four very happy hearts thanked God for his good gifts.

On the whole, the little party was such a success that Russell's mamma thought she would write to the MID-CONTINENT about it, so that if other little boys had disappointments or measles, or any such thing on their birthday, they might follow Russell's plan. But after all it is the contented heart that makes people happy more than the loveliest birthday party that ever was. (The MID-CONTINENT "folks" wish they could have been at Russell's party).

A JAPANESE BOY'S COMPOSITION.

A gentleman, whose brother teaches in a government school in Japan, has sent the following genuine schoolboy's composition to a New York paper:

"THE WHALE.

"The whale live in the sea and ocean of all the country. He is a large and strong in among all kinds of fish, and its length reach to ninety foot from seventy foot, and he has a large head. When swim in the up water he is so large as Island. When struck the water on angry he is so voice as ring great deal thunder. If he danced make the storm without winds, and also when blow the water almost lay down the fog on the weather. His the form is proper to live, for his front legs make hire, and afterlegs is not, and the tails is a hire that open on the up waters, and the mouth have no leaves, but have leaves that is a hard narrow beard as with horns. His bodys though is a fish, he is not a fish, but he is a creatures. His leaves is names whales-leaves. The men make the everything with it. Every years to seven or eighth month from four to five month, the whaler man catch on the sea or ocean. He may live on the sea of North seaway or five islands, of Hirado on Higen country in Japan. Written by T. Hirakawa.

"P. S.—The tell of the whale is more, but I do not know fully to tell."

THE JOY OF THE WAIFS.

One of the large dry goods houses in this city during the Christmas season placed in the open space which extends in the center of the building from the first floor to the roof a gigantic Christmas tree, probably the largest ever set up and decorated. Above it was sus-

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W. L. DOUGLAS, Brockton, Mass.

ended a large floral bell, and above that a flock of stuffed doves were hung in such a way that they seemed to be flying as the currents of air kept them in motion. Highest of all was a beautiful star of electric lights. On the tree were hung presents of all kinds, and glittering ornaments, while hundreds of small electric lights took the place of candles, and made the tree seem more like a dream of fairyland than a sober reality.

It was a pleasure to stand near this tree, not only because of its suggestive brightness and beauty, but because of the children that came to see it. "The petted child of wealth," elegantly clothed and accompanied by loving parents, was seen standing near a ragged boy, who seemed to fear he might be ordered out, and whose eyes grew big with wonder as he looked.

One morning, having occasion to visit the store, we were amazed to see a line of well-behaved, but evidently very poor children advancing up an aisle toward the tree. They were clinging to a rope, which was evidently a provision to prevent any from getting lost, and which was long enough to accommodate a procession that would be several minutes passing a given point. Inquiring the meaning of this strange sight, we were informed that they were the children from an industrial school on 1st avenue, invited by the firm to see the tree, and that each child would receive a box of candy on leaving.

Just then a gent'eman said: "I will take one of those blankets."

"I will get it for you in a moment, sir," responded the clerk. "I will get it for you now, if you say so; but the children are going to sing. Wouldn't you like to hear them?"

"Of course," said the customer. And for a few moments the business of a great house was practically at a standstill, while four hundred of the city's waifs sang a simple Christmas carol, and customers and clerks listened with moistened eyes as they looked at the wistful faces and realized how little of real Christmas cheer would come into their lives.

After the song the children stood in space about the tree, and exclaimed over each sleigh, doll, or baby carriage; and as we turned away one of the boys shouted in a voice tremulous with excitement, holding his head back at an angle that threatened to dislocate his neck.

"Johnny, do ye see the birds?" "This is advertising with a vengeance," said a customer to his friend.

"Say, rather, with a benign purpose," was the reply. "Even allowing that the only object is to advertise the house, the firm should be honored for thinking out a way of accomplishing its purpose and at the same time making four hundred poor children happy."—Sci.

Ministers and Churches

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian church in the U. S. A. will meet in the First Presbyterian church, Saratoga Springs, N. Y., Thursday, May 21st, 1896, at 11 o'clock a. m., and will be opened with a sermon by the Moderator of the last Assembly, Rev. Robert Russell Booth, D. D., LL. D. The undersigned constituting the Committee on Commissions will be in the lecture room of the above named church at 8 a. m. on the day of meeting, to receive the commissions of Commissioners.—*Wm. Henry Roberts, S. C.; Wm. Eves Moore, Per. Clerk.*

Entertainment.—All correspondence with reference to the entertainment of delegates should be addressed to the Rev. J. N. Crocker, D. D., Saratoga Springs, N. Y.

Other Assembly Business.—Reduced rates of fare on the railroads for commissioners and other persons in attendance have been secured. All correspondence relating to railroad rates or other business of the General Assembly, and all papers, overtures, memorials, etc., should be addressed to the Stated Clerk, Rev. W. H. Roberts, D. D., 334 Chestnut street, Philadelphia, Pa.

ST. LOUIS AND VICINITY.

Dr. Terkune, of Brooklyn, is the guest of his relative, Dr. G. E. Martin, this week.

Rev. J. B. Brandt, brought before the ministers' meeting, last Monday, an interesting and very practical paper on the matter of church entertainments.

A Presbyterian Sunday-school to be known as the Tyler Place school, was organized last Sunday, at 1635 S. Grand Avenue, by Rev. W. H. Herrick. The outlook is hopeful. A preaching service was held also.

At the Communion service held at the Rock Hill Presbyterian church Sunday morning there was an accession of five by letter and four on Confession of Faith. The Rev. W. A. McMinn is the Pastor in charge, and is faithful in his ministrations, for the spiritual upbuilding of his congregation.

Dr. Brookes finished his series of Bible meetings at Lansing, Mich., last week. He preached last Sunday at Springfield, Ill. The usual large audiences greeted him at both places. He was expected home the first of this week. His health continues to be spared, though his work has been most arduous.

Copies of Rev. J. H. Gauss' book, "The Bible's Authority, supported by the Bible's History," reviewed in our literary department last week, may be had by addressing J. A. Watkins, 7807 S. 6th street, St. Louis. Price 50 cents. The proceeds go to the Carondelet church building fund. The little book is a great credit to the pulpit of that church and we take pleasure in commending it.

The Concert by the Senior Grade Chorus, of the Church Choral Union, assisted by Miss Lily B. Marston, Soprano, Miss Evaline A. Watson, Contralto, Mr. Ray Douglas, Accompanist, will be held on Tuesday Evening, April 23, 1896, at the First Congregational church, Delmar Near Grand Avenue. Mr. H. H. McGranahan, Conductor, Tickets, 25 cts. Reserved seats without extra charge. Reserved seats may be secured through members of the Choral Union, or by letter addressed to Church Choral Union, Room 23, Laclede Building.

A CARD.—It gives me pleasure to say a word in commendation of the work of Evangelist W. F. Bischoff of Springfield Ill., I have recently had his assistance, for the second time, in a series of special meetings. Mr. Bischoff's excellencies are great familiarity and constant use of Scripture, frank and cheerful temperament; brightness and variety in exercises; co-operation with and strengthening of the pastor in his field; sociability and freedom among the people with simplicity and generosity in his financial arrangements. Mr. Bischoff's personal experience fits him especially to meet and interest men. I trust many of the brethren will secure his help. Mr. W. H. Wolfe, the singing Evangelist and Gospel cornetist, of Lockport Ill., was also with us for two weeks in our recent meetings. He gave great pleasure and profit to our people. His solo work is remarkably impressive. Any church desiring aid in evangelistic services or wanting a permanent leader for their music department would find an efficient and courteous conductor in Mr. Wolfe.—*Geo. D. McCulloch, Pastor Glasgow Ave., Pres. Church, St. Louis.*

COTE BRILLIANTE ANNUAL MEETING.—The late annual meeting of the Cote Brillante church was a most enjoyable occasion. As is known, this congregation has become the happy possessor of a beautiful new church home—quite a marked change indeed from the little carpenter shop in which this church, as a mission, began, some 30 years

ago! Two members of the Board of Trustees, namely, J. R. Hickman and H. M. Muir, were re-elected to serve for three years. The reports of the Secretary, Superintendent of the Sunday-school and church societies were read, showing that about forty new members were received; that the Sunday-school had grown from an average attendance of about 165 to 275; that the Ladies' Aid Society had contributed \$375 75 to the funds, the Sunday-school \$516, the Christian Endeavor Society \$109 and the Mission Band, which was formed less than a year ago, \$21. The trustees were instructed to canvass the congregation for renewal and, if possible, an increase of subscriptions, and to provide for the payment of certain debts contracted by the erection of the new building. Other routine matters were disposed of, and then adjourned to partake of the bountiful repast furnished by the ladies.

MISSOURI.

KANSAS CITY PRESBYTERY.—At its meeting at Butler, April 14 16, Kansas City Presbytery elected the following commissioners to the General Assembly:

Ministers: Rev. E. S. Brownlee, of Appleton City, and Rev. J. H. Miller, D. D. of Rich Hill, Elders: Mr. William H. Barron, of Ramose, and Mr. Oscar G. Busch, of Jefferson City. Calls accepted: Rev. L. M. Belden to the Third Church Kansas City; Rev. H. A. Hymas, to the church of Clinton; Rev. John F. Hendy, to the church of Jefferson City. Arrangements were made for the installation of these brethren at an early day. A call from the church of Butler was put into the hands of Rev. J. F. Watkins, and he was allowed to retain it until the next stated meeting. The Presbytery accepted a very cordial invitation to meet at the church of Independence next fall. This church has no Presbyterial connection.

KANSAS CITY.—The pulpit of the Hill Memorial church was occupied Sunday morning, and evening April 12th by the Rev. E. Allan Boyd, of Carrollton, Mo. This church has extended a unanimous call to Mr. Boyd to become its permanent pastor. It is earnestly hoped that he may see his way clear to accept this important field. A definite answer has not been given.

CLINTON.—There have been seven additions to the First Presbyterian church of this place, since Rev. Hamilton A. Hymes took charge of the pastorate, the 1st Sunday in January. During the month of March the pastor preached each evening to young men. The services were well attended, the congregations increasing in size each Sunday night.—*Andaroneus.*

PARKVILLE.—Our church ordained and installed elders and deacons April 12th. The occasion was one of uncommon occurrence by reason of the large number of elders and ministers present at the service. Besides the twelve elders composing our session, we have in our membership 12 other ruling elders many of whom were present. Nor did we lack in the number of teaching elders present, there being 6. We were glad to have with us two of our old members Rev. and Mrs. Webster E. Browning, Ph. D., who sail in a few days for Santiago, Chili, where they will enter upon mission work.

PARK COLLEGE.—The Rev. S. Lawrence Ward of Teheran, Persia, addressed the students April 14th in their chapel service and again in the evening. We enjoyed Mr. Ward's visit very much and feel that we have learned much from him in his short stay with us.

WASHINGTON.—Rev. O. K. Elliot has accepted a call to a field in the Muncie Presbytery, Indiana.

CARROLLTON.—A very interesting Easter service was held in this church April 5th. The pastor Rev. E. Allan Boyd, was ably assisted by the regular choir of which he has great reason to be proud, and a chorus of twenty little girls. The Sunday School reached its highest mark on the same day. The building was inadequate to the demands of the large audience that gathered to honor the occasion. The pastor preached a sermon of eminent appropriateness and was followed with intense interest.

NEBRASKA.

LIBERTY.—For the last few months our church at this place has been supplied very acceptably by Mr. Thomas D. Lunn, who has recently been licensed as a local evangelist by the Presbytery of Nebraska City. At the close of a series of meetings recently held by the Rev. Byron Beall, fifteen new members were received into the church on confession of faith.

HARTINGTON.—This church has been vacant for some months past, and now has the hope of soon being supplied. An invitation has been extended to Mr. Donald M. McIntosh a member of the Senior class in Auburn Seminary to come and take up the work on this field, and he has signified his willingness to accept. He will enter the field, soon after his graduation.

HOLDREGE.—Our church at this place was recently made vacant by the resignation of the Rev. J. W. Knott. On account of the crop failures in recent years the people do not see the way clear to call another pastor at the present time, and have invited Mr. Harry B. Allen of the Middle class in the McCormick Seminary to labor here during the summer vacation. He has accepted the invitation and will begin work early next month.

PANAMA AND FIRTH.—Mr. Wm. H. Parker of the Middle class in the Omaha Seminary has been invited to take charge of these two churches for the next year, and he will receive a very hearty welcome when the term

closes and he enters upon the work. His labors in the past have been much blessed in winning souls.

LINCOLN.—The Second church of this city has just completed its seventh year, during which time the Rev. C. E. Bradt has been the pastor. He has been very active in every department of work, and the results are clearly manifest in the large membership and the extent of the mission enterprise of the church. The report shows a membership of 600, and a S. S. membership, including the two mission schools, of 840. The total offerings for all purposes during the last year amounted to \$4,116.87. The number received into the church was 136, and there is no debt in any department of church work. The Rev. O. A. Elliot, Ph. D., has accepted the call to the Third church of this city and will be installed on the first of next month.

ILLINOIS.

SUMMER.—The relations heretofore existing between Rev. N. C. Green and the church in Summer as pastor and people having been dissolved, we by many public expressions of members present and by a unanimous vote of all present, desire to thus publicly express to our brother our perfect confidence and love and our faith in his Christian and goodly life and to thank him for the work he has done for us, and the Christian example he has always given us and wherever in God's providence his lot may be cast our love and esteem and kind wishes, will go with him.—*Marion May, Clerk; C. L. Cooper, Moderator.*

INDIANA.

WARSAW.—In accordance with a call, the congregation assembled in the church parlors on the evening of April 14th, to consider the calling of a pastor. Rev. D. Ramsey of Pierceton, Ind., acted as moderator. After a full discussion it was decided to extend a call to Rev. Edward Yates Hill of Chicago. The call was made unanimous. On April 11th the new side-wheel steamer for Eagle Lake of the Winona Park Presbyterian Chautauqua, which adjoins Warsaw, was formally "christened" and launched. The boat is named "The City of Warsaw," and is a double-decker.

INDIANAPOLIS.—The address of the Rev. R. V. Hunter, pastor of the Central Presbyterian church, Terre Haute, Ind., will be Indianapolis, Ind., until June 1st, after which time he may be addressed at Eagle Lake, Ind. Mr. Hunter was, some months ago, elected superintendent of the Winona Assembly summer school. He has agreed to take it for the present season. His church refusing to accept his resignation, granted him a five month's leave of absence instead. His church will be supplied during his absence by the Rev. S. S. Aikman, Indiana synodical evangelist.

NEW JERSEY.

PRINCETON. Prof. Green's Jubilee.—Special exercises in celebration of the fiftieth anniversary of Professor Green's appointment as an instructor in Princeton Seminary will be held at Princeton on May 5th, in connection with the eighty-fourth annual commencement of the seminary. After the graduation exercises, held as usual in the seminary chapel, the alumni and other invited guests will form in procession at the chapel to start promptly at 10:45 a. m. for Alexander hall. All visitors arriving before 11 a. m., are requested to report at the seminary chapel immediately on their arrival.

TEXAS.

AUSTIN PRESBYTERY.—It met at 4 p. m., April 1, in the First Church, Austin Present: Ministers Rankin, Wright, Irvine, Olmstead, Morey, Peters, Bloys, Lyle, Day; (Rev. W. H. Clagett came next morning); Elders Breckenridge of Austin, Tucker of Taylor Simmons of San Antonio, Cash of Mason, Blair of Lampasas, Elder C. A. D. Clamp of Georgetown also attended. Rev. T. S. Day was elected Moderator.

DALLAS.—Rev. W. K. Marshall, D. D., came to Dallas yesterday. He preached every day in March. Rev. S. T. McClure agent of THE MID-CONTINENT, also came yesterday. Bethany's new house is very neat 22x32 feet, worth \$750, dedicated March 22, at 3 p. m. by Dr. Little. The services at Exposition Park, which began March 22, still continue, with much interest. Rev. J. Gilmore Smith is assisting Pastor Patterson. The Second Church has received one member by letter; the eighth anniversary of the Children's Meeting, March 18, was very interesting; the Ladies' Missionary Society and the Y. P. S. C. E. elected officers; Mrs. S. M. M. Carer and Mr. S. E. Lawler are the presidents respectively; the Ladies' Missionary Society has given to home mission, foreign missions and ministerial relief, \$25 each in the year.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken interally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by druggists, price 75c. per bottle.

ALBANY.—Has received one member by letter and two on confession.

GLEN ROSE.—Held three extra meetings before communion on March 29th. The trustees of the College Institute, met March 12 and 13 and approved the work.

DENISON.—Received in March five by letter and eight on confession. Additional seats have been provided for the increased congregation.

EL PASO.—The S. S. gave nearly \$6 to Home Mission. Pastor Elliot has an interested class in Christian Doctrine; they have studied "The necessity of Pevlation," "The inspiration of the Bible," "The Canon" and "God as revealed in the Bible." Pastor Elliot was to preach March 15 before the Christian Endeavor Union on "The Pledge."—*Our Synod.*

MINNESOTA.

PINE CITY.—Rev. Peter Knuteson of Pine City, reports a growing interest in his work at that place, and also speaks a good word for Rush City, adjacent to his work. Brother Knuteson will be remembered by many in Minnesota as the heroic Pastor, who sfood by the rescue work at Hinckley until the last train with its load of precious freight was pulled out of the fiery billows which were rapidly sweeping everything before them into the vortex of destruction, and when urged by friends to jump onto the train and make his escape from almost certain death, replied that there were yet some people to be cared for, and he and his wife would remain and render what assistance they could. His sacrifice and heroism have not been forgotten by the survivors of the Hinckley disaster, nor will they ever be.

A PLEASANT ANNIVERSARY.—Rev. and Mrs. A. W. Wright, celebrated, in a very quiet way, their thirtieth anniversary of married life on the 10th, Inst. Almost the entire time of these three decade have been spent in Home Mission work, and they are while descending the western slope of the mountain in life's pilgrimage, still active and energetic in the work of their calling. Their children are, some of them married and scattered after the usual manner of young people in this growing restless country of ours; one of them being in Washington City, another in St. Louis, and still and still another in Chicago, two being at present, at home with them. We trust that these riper years of their ministry may be crowned with even more abundant success than the former, and when they lay aside the weapons of their warfare here it may be to receive the "Crown of life" which the Lord will give them in that day, and to all them that love His appearing."

RED RIVER PRESBYTERY.—The Presbytery of Red River, held its regular spring meeting at Crookston, April 7th: Rev. James Godward was made Moderator. Rev. J. L. Underwood was ordained as an Evangelist. Mr. Underwood is in the class of '96 in McCormick Seminary, and will graduate this spring. He has done good work in our mission schools in Brazil, and expects to return there for general Missionary work. Rev. Frank L. Frasier was installed Pastor of the Crookston church and elected Commissioner to the General Assembly. Ira Brown of Western, was chosen as lay commissioner. Mr. C. D. Darling, how supplying the church at Warren, was licensed to preach. A Committee was appointed to organize a church at Herman and will perform that duty on the 19th inst. The overture on reduction of assessments was answered in the negative.

PRESBYTERIAL MEETINGS.

SIoux City will meet at Battle Creek, Iowa, Tuesday, April 23, 1896, at 7:30 p. m.—*Harvey Hestler, S. C.*

HASTINGS will meet at Nelson, Nebraska, April 28, at 7:30 p. m. Churches are notified to send their Sessional records to be examined and their assessments as required by the standing rule of Presbytery.—*W. M. Porter, S. C.*


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Her majesty kept the religious instruction of her children largely in her own hands. When Mr. Birch had been appointed tutor to the Prince of Wales, the Queen wrote:

"It is an important step, and God's blessing be upon it; for upon the good education of princes, and especially those who are destined to govern, the welfare of the world, in these days, very largely depends."

The story is told that when the Arch-deacon of London was catechising the young Princes, he said:

"Your governess deserves great credit for instructing you so thoroughly." At which the boys piped up:

"Oh, but it is mamma who teaches us our catechism." It is not, perhaps, generally known that the Queen occasionally taught a Bible class for the children of those in attendance at Buckingham Palace.

The Princess Royal when a child, and the Prince of Wales, too, needed the curb occasionally. Once the Princess, at a military review, was coquetting

with some officers of the escort, and took no notice of warning looks from the Queen. Finally she dangled her handkerchief over the side of the carriage and dropped it intentionally. There was a rush of young officers to pick it up, but the Queen bade them desist, and turning to the Princess, said in a stern voice:

"Now pick up your handkerchief yourself." There was no help for it; the young Princess, with flaming cheeks and a saucy toss of her head, did as she was told.

Another time it was "Princie" who received a wholesome lesson. He was riding in company with his father, and for once forgot his usual politeness and neglected to acknowledge the salute of a passer-by. Prince Albert, observing it, said:

"Now, my son, go back and return that man's bow," and he had to do it.

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Current Literature.

THE BOOKS NOTICED IN THESE COLUMNS CAN BE HAD FOR THE PRICES ANNEXED, BY ADDRESSING THE MID-CONTINENT, 1516 LOCUST ST. ST. LOUIS.

BOOKS.

THE TESTIMONY OF THE LAND TO THE BOOK; or the Evidential value of Palestine. By the Rev. David Gregg, D.D., E. B. Treat, New York, Price 35cts.

The title well explains the purpose of this little book. It presents one of the verifying lines of testimony to the truthfulness of the Bible which in the present day is proving itself of great value. The little strip of land known as Palestine has wonderful fascination to the Bible reader; and it is remarkable, too, how a study of its features tends to corroborate so much that the book relates. It follows the line of topography and of explorations in Palestine, and thus is happily arranged under two main heads: "The voices from Above-ground; or the land in its physical features, an Argument" and "The voices from Underground; or the land in the light of Modern Discovery, an argument."

THE WONDERFUL LAW. By H. L. Hastings. Boston, Mass.

People have, unfortunately, in this day of skepticism and hostility to the Bible, heard and read only too much against Moses and the legislation which was given to the Israelites by his hand. The "Mistakes of Moses" has been one of the war cries of modern infidelity. Superficial and shallow charges tinged with bitterness, and the offspring of "an evil heart of unbelief," have been sounded out most pertinaciously. This book is an admirable reply, and a just and effective presentation of those very features of the Jewish law which have been so much objected to in infidel animosity. It will serve well to strengthen the convictions of any believing ones whose minds may have been troubled, to any degree, by the flying arrows of doubts. The charges that have been made that the law of Moses was bad, that it was cruel, that parts of the Bible are vile reading; the slurs about stoning for Sabbath breaking, the laws of retaliation, for excessive penalties for evil doing, the dealing with the Canaanites, the law of polyamy and divorce, the laws regarding food, etc., these and many others are taken up seriatim and presented in their true light.

MAGAZINES AND PAMPHLETS.

Manual of the First Presbyterian church, Fremont, Ohio.

A History of the American Tariff by Eugene C. Lewis, Chas. H. Kerr, & Co., Chicago.

Littell's Living Age always on time, as regular as the recurrence of the week, and always filled with choicest matter.

The Eclectic magazine sets before its readers the choicest selections from the foreign periodicals, month by month.

The Lotus is one of the daintiest of the bibelots. Its home is Kansas City. It has a distinctive field, the intercollegiate.

The Magazine of Civics, New York, is filled with carefully written discussions of timely and pressing topics of interest to thinkers.

The April number of the Review of Reviews keep up in its own high standard in point of the instructive and interesting character of its contents.

American Magazine of Civics for April presents among other articles, "Morals and Politics" and "William McKinley and the Presidency."

The Inter-Synod, (April). This is a Presbyterian Monthly Magazine, published at Indianapolis, Ind., and representing the mission work of the two Synods, Indiana and Illinois.

The Chautauquan for April, neatly

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
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- FAHNESTOCK Pittsburgh.
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- ECKSTEIN }
- ATLANTIC }
- BRADLEY }
- BROOKLYN } New York.
- JEWETT }
- ULSTER }
- UNION }
- SOUTHERN } Chicago.
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trimmed is full of good reading. The article "Foot prints of Washington" is well illustrated. Other articles of interest and information make it a welcome visitor.

We acknowledge receipt of "The Presbyterian Church—Its beginning in Holt County, Mo., and territory adjacent," together with a sketch of the Church of Oregon of that county, by Rev. Henry A. Sawyers.

The April number of the Biblical World contains among other articles a sketch of "Marcus Dodds" by his fellow Scotchman, Dr. Bruce; some critical observations on the epistles of Peter and Jude by Prof. Jacobus of Hartford Seminary.

Appleton's Popular Science Monthly for April continues David A. Wells' "Principles of Taxation," explains "The X Rays" and furnishes papers on "Hypnotic States," "Quacks and the Reason of them," "The Social Function of wealth," etc.

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THE MID-CONTINENT, St. Louis.

Moralities.

AGAIN, THE EVIL CIGARETTE.

The Chicago Tribune has been inquiring into the condition of affairs among the children of that city with regard to the cigarette habit. Questions sent out to some fifty principals of schools elicited replies which reveal the alarming extent to which the cigarette evil has grown in our public schools—boys of seven years old and even younger often being compelled by older ones to "learn how." It is hoped the parents and teachers of Illinois will see the necessity of demanding prompt action on the part of their state representatives looking toward a suppression of this evil.

GLAD OF IT.

Harvey, a manufacturing suburb of Chicago, has had its title as a prohibition village confirmed after a long and stubborn fight by the saloon interests. The decision is one of importance to the temperance cause everywhere. Mr. Harvey, the founder of the town made a provision in the original deeds that the property should not be used for saloon purposes. The village board, however, passed a liquor ordinance and the saloons moved in. Two public-spirited citizens, one of them a woman, began suit against the saloons on the ground of this clause in the original deeds, the cases being concluded last week by Judge Payne, who held that this provision is a valid restriction against the subsequent purchaser, and granted a permanent injunction against the use of any property in the original subdivision of Harvey for saloon purposes.—*Advance.*

PAT'S BARGAIN.

At a temperance meeting where several related their experiences, a humorous Irishman who spoke was acknowledged to be the chief speaker. He had on a pair of fine new boots. Said he: "A week after I signed the pledge I met an old friend and he says: 'Them's a fine pair of boots you have on.' 'They are,' says I, 'and by the same token, 'twas the saloonkeeper who gave them to me.' " "That was generous of him," says he. "It was," says I, "but I made a bargain with him. He was to keep his drink and I was to keep my money. My money bought me these fine boots. I got the best of the bargain, and I'm going to stick to it."

THE RAINES BILL.

The Christian Advocate finds some excellent provisions and restrictions in the sweeping measure just enacted at Albany, New York, and known as the Raines bill.

- It abolishes all excise boards.
- It orders a license to issue to anyone who will pay the tax, provided the applicant has not been convicted of crime.
- It raises the cost of saloon, hotel and restaurant licenses in New York City from two hundred and fifty to eight hundred dollars.
- It taxes Brooklyn saloons six hundred and fifty dollars, and those of smaller places from one hundred to five hundred dollars each.
- It imposes the license fee upon all clubs, and puts them under the same restrictions as saloons, regarding prohibitive hours.
- It also imposes six months' to one year's imprisonment and a fine of twice the regular license fee upon anyone found guilty of selling liquor without a license.
- It divides the license between State and the country in the ratio of one to 70.
- It permits local option in small towns.
- It denies local option to cities.
- It provides that no new license shall

be granted to any saloon within two hundred feet of a school or church, or within two hundred feet of residences without the written consent of two-thirds of the owners thereof.

*It also provides for revoking licenses on application to the courts by individual complainants.

*It further provides that any person who forfeits his license or violates the Excise law shall not have another license within five years.

*It forbids "free lunches" in licensed saloons.

*It forbids restaurants to serve drinks with meals on Sunday.

It forbids apartment hotels to serve drinks to guests in their rooms week days or Sundays.

*It requires that saloon blinds shall be drawn and the interior clearly exposed to view from outside during closed hours.

This bill is an experiment, the success of which will depend upon the manner in which the law is enforced. Should it be used for party purposes, it will be an engine of corruption as disastrous in its effects as the existing system. So far as checking intemperance is concerned, it will plainly afford all persons who desire to drink abundant opportunity to do so.

Nevertheless, if impartially enforced, it will be a decided step in advance in this State, and it will surpass anything that the present system could possibly accomplish. We direct attention to special advantages of the plan. Those which seem to us to be such we have marked with a star, and one with two stars.

For Your Blood

TAKE THE GREAT SPRING MEDICINE HOOD'S SARSAPARILLA.

Your blood in Spring is almost certain to be full of impurities—the accumulation of the winter months. Bad ventilation of sleeping rooms, impure air in dwellings, factories and shops, over-eating, heavy, improper foods, failure of the kidneys and liver properly to do extra work thus thrust upon them, are the prime causes of this condition. It is important that you PURIFY YOUR BLOOD now, as when warmer weather comes and the tonic effect of cold bracing air is gone, your weak, thin, impure blood will not furnish necessary strength. That tired feeling, loss of appetite, will open the way for serious disease, ruined health, or breaking out of humors and impurities. To make pure, rich, red blood Hood's Sarsaparilla stands unequalled. Thousands testify to its merits. Millions take it as their Spring Medicine. Get Hood's, because Hood's Sarsaparilla is the one true blood purifier.

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From U.S. Journal of Medicine.

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, F. D., 4 Cedar St., N. Y.

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(See page 15, issue of Feb. 5 for sample page of Bible.)

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A New Flyer.

If it may be of interest to the traveler to be advised of additional new and fast train service established March 23, between Denver and Pueblo.

Schedule as follows: Leave Denver, 4:00 o'clock p. m., every day. Arrive Colorado Springs, 6:50 o'clock p. m., every day. Arrive Pueblo, 7:55 o'clock p. m., every day. Returning, Leave Pueblo, 7:10 o'clock a. m., every day. Leave Colorado Springs, 8:10 o'clock a. m., every day. Arrive Denver, 11 o'clock p. m., every day.

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FACT AND FICTION.

"Do you desire the peace of Europe?" Chorus of great powers—"That depends on which of us gets the biggest piece."—*Texas Siftings*.

"It is sad," said one girl, "that so many men nowadays have a great deal more money than brains." "Yes," sighed another "and so little money at that."—*Washington Star*.

She—"O, yes; I know you think that woman is a silly creature whose head can be turned by mere finery." He—"It is sure to be turned if some other woman passes with the mere finery on."—*Indianapolis Journal*.

First Architect—"Some one ought to remonstrate with Romanesque." Second Architect—"What has he been doing?" First Architect—"Violating the ethics of the profession. I see on this plan he calls a doorstep a doorstep."—*Judge*.

Josh—I never could see that them as

tronomers was much use, anyway. Hiram—Why not? Josh—Well, here they're tellin' us there's a comet comin' flyin' towards the earth and not a blamed one of them is doin' anything to prevent it.—*Puck*.

"I understand our church choir has got another new leader," said one Leadvillian to another.

"Is he a good runner?"

"I believe he is."

"Does he know the shortest way out of town?"

"So I am told."

"Well; he's just the man to lead them?"

An Instance.—"Moral courage," said the teacher, "is the courage that makes a boy do what he thinks is right regardless of the jeers of his companions." "Then," said Willie, "if a feller has candy and eats it all hisself, and ain't afraid of the other fellers callin' him stingy; is that moral courage?"—*Cincinnati Enquirer*.

An American was stopping in Rome, and one day he overheard some Europeans boasting about the beauty of the scenery of Europe. It grew so tiresome at last that he turned around and politely joined in the conversation, incidentally introducing some remarks about the grandeur of the Rocky Mountains, their height, etc.

"But," said one of the Europeans, "surely Mr. American, you must have crossed the Alps Mountains when you came to Rome! What did you think of them?"

"Why, now you speak of them, I do remember passing over some rising ground, something that would probably require a tow-horse if a street-car line ran over it."—*Harper's Round Table*.

A certain man, who attempted to play a practical joke, was nonpulsed in a very unexpected way. He says, "I am very particular about fastening the doors and windows of my house. I do not intend to leave them open at nights as an invitation to burglars to enter. You see, I was robbed once in that way last year, and I never mean to be again; so when I go to bed I like to be sure that every door and window is securely fastened.

"Last winter my wife engaged a big,

strong country girl, and the new-comer was very careless about the doors at night. On two or three occasions I came down stairs to find a window up or the back door unlocked. I cautioned her but it did no good. I therefore determined to frighten her. I got some false whiskers and one night about eleven o'clock I crept down the back steps to the kitchen, where she was. She had turned down the gas, and was in her chair by the fire fast asleep, as I could tell by her breathing, but the moment I struck a match she woke.

"I expected a great yelling and screaming but nothing of the sort took place. She bounced out of her seat with a 'You villain!' on her lips, seized a chair by the back, and before I had made a move she hit me over the head forcing me to my knees. I tried to get up, tried to explain who I was, but in vain. Before I could get out of the room she struck me again, and it was only after I had tumbled up the back stairs that she gave the alarm. Then she came up to my room, rapped at the door, and coolly announced—

"'Mr. —, please get up. I've killed a burglar.'"

Drunkenness is a Disease.

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A Spring Trip South.

On April 7 and 21, and May 5, tickets will be sold from principal cities, towns and villages of the north, to all points on the Louisville & Nashville Railroad in Tennessee, Alabama, Mississippi, Florida and a portion of Kentucky, at one single fare for the round trip. Tickets will be good to return within twenty-one days, on payment of \$2 to agent at destination, and will allow stop-over at any point on the south bound trip. Ask your ticket agent about it, and if he cannot sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. B. Horner, D. P. A., St. Louis, Mo.

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