

THE MID-CONTINENT

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\$2 A YEAR.

THE PRINCE of Wales is losing interest in clothes! That is distressing. He buys only two or three pairs of trousers a week.

IT WOULD be interesting to see brother Vrooman, the author of that *Arena* article, try to enter sound St. Louis Presbytery. It is doubtful if he would get a vote.

FOR THE Armenian Fund, since last issue: De Soto, Mo., Jr. C. E., \$4; (per Miss Fannie Bissell); R. M. Carson, Bentonville, Ark., \$1. Gladly received and forwarded to Dr. Palmore.

OUR WORTHY Chicago confrere now has on hand the greatest balancing "act" of his career. But what he doesn't know about balancing and trimming isn't worth knowing.

THE St. LOUIS Romanist organ, the *Western Watchman* broke its own record last week. It contained, by actual measurement, twenty-two and a quarter inches of beer advertising! Wonder if those "ad's." were "traded out"?

JUST AS many Presbytery and ladies' missionary societies reports as can be published this week. We can't do more than that, can we? Presbyterial reports will be found on pages 14 and 15 in addition to pages 4 and 5, and 7. Some had to hold over a week.

THE GENERAL feeling of contempt towards certain of our congressmen is rapidly merging into one of pity. The "honorable gentlemen" who bandied vile epithets and ink-stands in a committee room last week are doing what they can to add to that feeling.

OF QUEER methods for raising funds for the church there seems to be no end. A man in Arkansas is said to pay his wife for shaving him; the money going to her church. "But in extolling the woman" says an exchange, "nobody ever thinks of the heroism and Christian sacrifice of the man."

"EDITOR'S DELIGHT." That's the name of a brand new game. (Now you don't want to miss this item.) The game is played thus: "Take a sheet of ordinary writing paper, fold it carefully, and enclose a bank note sufficiently large to pay up all arrearages and one year in advance. Keep an eye on the editor, and if a smile adorns his face, the trick works like a charm." Now is the time to play the game.

"A LONG PULL, and a strong pull and a pull altogether" is what is now needed for the Assembly Reunion Fund. See the card on the subject on page 5. The books of the Treasurer are open until the 29th of May. While the Assembly is still in session may the ringing news be reported within its walls that the debts are met, and the boards are over the bar and in clear water again.

WE KNEW of a fool lawsuit over a \$20 steer up in Illinois which finally cost about fifty times that amount. But a case has just been settled in England which surpasses that famous cause. Two Aberdeenshire land-owners quarreled over the right to fish in the river Dee, which borders their estates for 150 yards. Both admitted that the fishing was of no value, but they have spent \$15,000 to have their rights decided.

THE MILLS of the God's grind slowly, but they grind eternal fire. The very man who convicted the fashionable New York rector of stealing his Easter sermon from a book of Unitarian sermons, has himself just been convicted of plagiarism. His error was committed many years ago, while a student at Yale. He wrote the parting ode for his class. The opening verse was strikingly like that of a poem by Dr. Phelps, written in '55. This too, has been just brought to

light by still another minister. It is to be hoped that the "chain" will stop right there.

NEWSPAPER FIRMS, like all other firms, are human and therefore fallible. Mistakes will occur in the best equipped office. Some one address may be overlooked and the paper not reach its destination. Post-offices, mail trains and carriers are sometimes careless. If you do not receive your paper regularly; or if your "tag" doesn't read exactly right, please drop us a postal about it at once. Give us a chance to make it right. But please recollect that the tags are corrected every other week, not weekly. We wish all would recall this. It may be two weeks till you see the correction made—but it will be made.

"THERE IS an increasing number of people who wish to contribute to religious newspapers," says the Nashville *Christian Advocate*. "We could easily secure a thousand regular correspondents, many of them really skillful with their pens. But it is nevertheless true that the supply of distinctly religious articles with literary merit is by no means abundant. Controversial discussions in regard to questions of doctrine and experience are as plentiful as blackberries on an East Tennessee farm; but they are not edifying. The man who can write in a strong, sane and wholesome way about the duties, opportunities and joys of the Christian life is sure to find space for his communications. In fact, the editors are all on the lookout for him; and the question among them is, which one will get him first."

APRIL 23rd. was United States day at Stratford-on-Avon. On that, the third and final day of the celebration of Shakespear's birthday, a beautiful memorial window, paid for by American visitors, was unveiled and formally presented. It was a gala day in the home town of the immortal bard. The inhabitants turned out in holiday attire. The streets were brilliantly decorated with American and British flags, and crowded with visitors. Everything was done to make the day a memorable one. Ambassador Bayard made the address, in the course of which he referred to the special significance given to the present commemoration by the American tribute, marking the timeliness of the gift as containing in the recognition of Shakespear a common bond of feeling and sympathy. Vicar Arbutnot responded describing the window, after which, say the despatches, Mr. Bayard was escorted to a raised dais in the south transept. There he pulled the cord of the curtain covering the beautiful window and the American memorial to Shakespear was unveiled.

IN ITS issue of two weeks ago the *Interior* warned us against the accounts of the Vrooman case which appeared in the Chicago dailies, and promised a "Simon-pure" report of the affair in its own columns the succeeding week. Last week's paper is now before us. Mr. Vrooman's paper read to the Presbytery is given entire. But of his answers to specific touchstone questions in the examination which followed, and which had more bearing on the case and was more after the Presbyterian method of ascertaining a candidate's attitude to our church standards than is the reading of a general and discursive paper—of this examination, which occupied three hours, the *Interior* gives us half a column. And this is what it calls, according to its announcement the week before, "giving the facts." While only this merest fragment of the examination is reported, there is a whole column of editorial on the "Ecclesiastical Incident," as it is termed, which is very difficult of comprehension unless one thinks he can read between the lines. Brother Gray takes the singular attitude that on a question of this magnitude and right within his own "bailiwick", so to speak, his paper should express no views of its own because, as is urged, "the accident of an editorial position should not be employed to the advantage or disadvantage of others." But what about "the advantage or disadvantage" of the truth and of the interests of the church?

NINETEENTH ANNUAL MEETING OF THE Woman's Presbyterian Board of Foreign Missions of the Southwest.

At the First Presbyterian church of Oklahoma City, on April 23 26th, the ladies of the grand Southwest Board of Missions gathered for their nineteenth annual assemblage.

"ABIDE IN ME" was the motto of the convention, prominently placed before the eyes of all.

Oklahoma City and the First church members were in readiness for the guests they delighted to honor, and received the delegates from Missouri, Kansas, Texas, Arizona, New Mexico, Oklahoma and Indian Territory with open arms.

In this report, written for the most part from brief dispatches, while the annual meeting is in session, nothing but a general resume will be attempted. Later, THE MID-CONTINENT hopes, friends with graphic pens will "fill in the chinks" from actual experience—a pleasure which the staff was obliged to forgo, this year.

Hon. A. C. Scott, of Oklahoma City was selected to formally welcome the ladies to the city, which he did in fitting words. Mrs. Innes Hopkins, of St. Louis, responded most happily.

According to the published program, the opening communion service was conducted by Rev. F. W. Hawley, at 9 o'clock on Friday morning. Following that there was a responsive service, ably conducted by Mrs. H. W. Prentiss, in which all joined heartily. Following this was a prayer, after which Mrs. Sherwood addressed words of welcome to the assemblage. Then followed the roll call, the appointment of committees, and the carefully-prepared Synodical reports of various states and territories, with accompanying discussions.

Pleas for proper support of the periodicals and literature devoted to the Board of the Southwest (in which the *every-weekly*, 52-times-a-yearly organ of the "W. B. F. M. S. W.", THE MID-CONTINENT,—which is domiciled just over the executive rooms of the Board, came in for its usual and deserved recognition).

Then came the always interesting survey of the Home Field, by Mrs. J. A. Allen, in which the hopes and fears, cheer and sorrow, were presented.

Miss Mary L. Cort then spoke in her own stirring manner of the field she knows and loves so well—Siam. It was full of interesting personal experiences, and full of facts and figures of Presbyterian labors in the Siamese empire.

Mrs. M. E. T. Jacka was announced to lead the devotional meeting of Friday afternoon. Following which came the reading of the minutes, further Synodical reports, and the always-interesting treasurer's report. The announcement on the program was the report by Mrs. G. E. Martin of "Schools and Work for the New Year." This was followed at 3:15 p. m., by a "Christian Endeavor Hour," led by Miss Jennie McGintie. This "hour" included song, introductory remarks, prayer. The "missionary pledge" was: a. Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would have me do. b. That I will make it the rule of my life to pray and to read the Bible every day. c. That I will be loyal to my church. In the discussion of methods of work, were considered: a. The monthly missionary meeting. b. The missionary committee and its relation to the prayer-meeting committee. c. The problem of Bands and Junior C. E. Societies. d. Missionary literature. e. Missionary giving. "Not your life or your money" but "your life and your money." The motto for '96 and '97 was: "Live more with Christ. Catch more of His Spirit; for the Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we shall become."

Dr. Thomas Marshall was "down" for one of his earnest, eloquent addresses later in the afternoon.

On Friday evening was a largely-attended public meeting, presided over by Rev. F. W. Hawley, during which Mr. G. L. Ward, of Teheran, Persia, spoke in

(Continued on page 5.)

THE INFINITE.

Far off, and very far!
Beyond the crystal sea;
Beyond the worlds that are
Unknown, or known to be;
Beyond the pearly star;
The clustering nebulae;
Beyond dark gulphs we sea
Where rolls no glittering car—
At last, at last, we come to thee,
The finite to Infinity!

Ere yet, and evermore!
Before the day's delight;
Before the dawn, before
Apollo in his might
Sped forth by sea and shore;
And after many a night,
When all the hours take flight,
Forth issuing from death's door—
Behold, behold, in death's despite
Eternal looms the Infinite!

—Samuel Waddington.

"IT IS FINISHED."

Dear Lord, let me recount to thee
Some of the great things thou hast done
For me, even me,
Thy little one.

It was not I that cared for thee,
But thou didst set thy heart upon
Me, even me,
Thy little one.

And therefore was it sweet to thee
To leave thy majesty and throne,
And grow like me
A little one.

A swaddled baby on the knee
Of a dear mother of thine own,
Quite weak, like me,
Thy little one.

Thou didst assume my misery,
And reap the harvest I had sown,
Comforting me,
Thy little one.

Jerusalem and Galilee,—
Thy love embraced not those alone,
But also me,
Thy little one.

Thy unblemished body on the tree
Was bared and broken to atone
For me, for me,
Thy little one.

Thou lovedst me upon the tree,—
Still me, hid by the ponderous stone,—
Me always,—me,
Thy little one.

And love of me alone with thee,
When death and hell lay overthrown:
Thou lovedst me,
Thy little one.

And love of me went up with thee
To sit upon thy Father's throne:
Thou lovest me,
Thy little one.

Lord, as thou me, so would I thee
Love in poor love's communion,
For thou lovest me
Thy little one.

Which love of me brings back with thee
To judgement when the trump is blown,
Still loving me,
Thy little one.

—Christina Rossetti.

PRESBYTERIAL AUTHORITY.

[A writer in the *Evangelist*, signing himself "Pacific", has given a very clear and instructive presentation of an ecclesiastical question which comes up to the Assembly this year from the California Synod.]

It is well for the officers of our churches (and why not members of the same as well?) to refresh their memories now and then as to the legitimate functions and powers of Presbytery, Synod and General Assembly. The Book plainly states that "The presbytery has power * * * to unite or divide congregations, at the request of the people, or to form or receive new congregations, and in general to order whatever pertains to the spiritual welfare of the churches under their care."

At the coming meeting of the General Assembly a somewhat remarkable church case will ask for the attention of the commissioners from our 200 and over presbyteries. We refer to that of the First church of Los Angeles, California. In the minutes of the Synod of California of last October we find no mention of this church in the report of the churches of the Presbytery of Los Angeles, but in lieu thereof the

two churches of Los Angeles, Westminster and the Central church of that city, into which the First church was divided last May.

The history is as follows: The First church of Los Angeles decided to move to a location over two miles from its former one in the business portion of the city, and sold its property for a handsome sum of money. At the meeting of presbytery last April nearly half of the membership asked that the church be forbidden to move to so great a distance from the former site. By a bare majority this request was refused, but presbytery requested the trustees of the church to pay to the minority, who desired to remain upon the old ground, their equitable share of the property. The pastor and elder present acceded to this disposition of the request to forbid the removal, and gave assurance that an equitable division of the property would be made.

The minority of the church, upon making the request for their proper share of the property, were met with the statement that they did not represent any body or organization, and that therefore money belonging to a "corporation" could not be paid over to them. Presbytery was thereupon asked by 313 members of the church to divide the body, which was done, a little over one-half of the membership being constituted the Westminster church and the remainder the Central. But the trustees still refused to pay over any part of the proceeds of the sale of the old church, claiming that presbytery had exceeded its authority in dividing the church, in the first place, and that the award was too great, in the second. Contrary to the expressed directions of presbytery that the members of the old church removing to the new location should be known as the Westminster church, that body refused to accept the title, advertising its services as those of the First church of Los Angeles, and even granting letters of dismission under that name. The pastor is quoted as remarking that he could not consistently submit to the authority of presbytery, since his relation to the church was a relation to a "corporation."

So distinct was this refusal, that the presbytery sought to bring the Westminster Church to see their mistake and sent a committee to interview the pastor and session upon the subject, with the result that they refused to recognize the division of the church, the members of the church voting nearly unanimously not to pay the equity claimed by the minority, now the Central Church.

In June last a committee was appointed by presbytery to confer with the members of the Central (minority) Church as to what legal measures might be taken to compel an equitable division of the proceeds arising from a sale of the old church property. When brought to court, the Central people lost their case, which went by appeal to the Supreme Court of the State, where it rests for the present. It is claimed by many that the case is yet to be tried upon its merits.

At a meeting of the presbytery in September last charges were preferred against the pastor for contumacy, and as a result of the trial, which was held in October, the pastor was suspended from the ministry by a unanimous vote for violation of his ordination vows promising subjection to his brethren in the Lord. On appeal to the Synod the pastor was reinstated in the ministry upon the ground, in part, that presbytery excluded certain evidence thought material by the defense. The prosecuting committee thereupon gave notice of an appeal to the General Assembly. The question arises whether pending that appeal the pastor does not continue under suspension from the ministry.

The only exception taken to the division of the church by certain complaints lodged with the Synod by one of the elders of the recalcitrant church. These were by unanimous vote dismissed by Synod for lack of prosecution. The effect of this dismissal, it is claimed, is to affirm and render final presbytery's action dividing the church. If it be conceded that this question is still open for consideration by the General Assembly upon the appeal; then the power of presbytery to divide local churches is directly involved. This question was settled long since in the Cedar Creek case, as *vide* the Minutes of General Assembly for 1876, page 40.

By the appeal to General Assembly it is hoped that there may be secured a deliverance as to the meaning of the pledge taken by ministry at their ordination to submit to their brethren in the Lord. Is this pledge, it is asked, a solemn vow or oath of allegiance to the church, or is it merely in the nature of a promise to give all respect to church authority so far as it may be agreeable to do so, and no farther? It is also hoped that the quotation from the Book given at the beginning of this article will receive interpretation to some extent. Shall a church be able to resist the power of presbytery on the ground that it is a "cor-

poration," and so not amendable to that court, but to the State?

The pastor—doubtless guided by legal advice in his course—here appears to assume the power to determine whether the action of his presbytery was constitutional or not. Such a prerogative, according to the usual belief, does not belong to the individual minister, though he is provided with his remedy, the power of appeal. The action of the Presbytery of Los Angeles in dividing the First Church was in the line of its governmental and episcopal powers. It was not undertaking to declare an article of faith. By many members of the Presbytery of Los Angeles, and of the Synod of California as well, it is believed that a decision in favor of the appeal of the prosecuting committee of the presbytery would mean "that the faith, doctrines and lawful authority of a church shall only be impaired, changed or abrogated in accordance with the constitutional method prescribed by the fundamental law of the church."

POSTURES OF PRAYER.

BY JNO. D. PARKER.

A Bible student has gone over the Scriptures several times to ascertain what postures of prayer were used by inspired men. We read that when Solomon dedicated the temple "he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven." When the Jews stoned Stephen "he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." When Peter raised Dorcas to life, he kneeled down and prayed. When Paul was at Tyre on his way to Jerusalem, certain disciples accompanied him to the ship, and "they all kneeled down on the shore and prayed." In the garden of Gethsemane we are told that Christ left Peter and the two sons of Zebedee, and went a little further, and in his agony fell on his face and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

The Jews in public assemblies were accustomed to stand and pray. Christ says: "When ye stand praying forgive, if ye have ought against any." It seems very appropriate to kneel in prayer in private and family devotions, and in domestic circles, and to stand in prayer in public assemblies, so the people can hear and appropriate the petitions and be edified. But it is not stated anywhere in the Bible that anybody ever *sat down* and prayed. It has been reserved for modern times, and for young men in perfect health and full strength to *sit in their chairs and pray*. An aged Christian says, he thinks "young men, in modern times, are too proud to kneel, and too lazy to stand in praying." If a man condemned to death should appear before an absolute monarch to plead for his life, and when he was ushered into the august presence of the king, should *lop down* in a chair, and begin to talk to the king, he would probably lose his case and his head. Shall we be less deferential to the King of kings?

San Diego, Calif.

WEIGHT—NOT NUMBER.

BY CLELAND B. M'AFEE.

The Rev. Dr. Shedd calls attention to the tendency we have of *counting* rather than *weighing* arguments. We count the number of books on one side rather than estimate the quality of them. Here are forty books in favor of a theory and only one against it—therefore it must be true. But the one book may be so strong and convincing that there really was no room for another. It may have been so overwhelming that the defenders of the theory have been called up at once to meet it. We have often suffered from men who know more about the covers of books than their contents. "Just see how many infidel books there are!" Yes, but there is the Bible; how about the comparative value of the two collections? In Germany the universities publish a host of books that die at once, but we over here make a great fuss over them. What we want to learn is that arguments are not safely *counted*. They must be *weighed*. You may overbalance a hundred arguments with two if your two are good enough and your hundred poor enough. In a library once I saw a large collection of Shakespeariana of which the owner was very proud. But I observed that a large number of volumes had not been cut at all, and I thought possibly there were other subjects of which he knew more than of Shakespear. It isn't number that tells—it is weight.

To restore a commonplace truth to its first uncommon lustre, you need only translate it into action.—Coleridge.

THE RESURRECTION.

BY REV. J. A. GALLAHER.

'Tis the second night that has come and gone
 Since the perfect life was quenched,
 And tender hands his body have drawn
 From the cross his blood had drenched;
 And the weeping women with loving care
 For the form of their helpless clay,
 Have wrapped him in myrrh and aloes so rare,
 On the eve of the Sabbath day.

'Tis the hour when the darkness comes gathering down
 From the violet deeps of the sky,
 And a chill like the grave over country and town,
 Over garden and vale, seems to lie;
 For the breath of all nature is hushed and unheard,
 And expectant the ear of the earth,
 As she listens to catch his first movement, whose word
 Had called her to wondrous birth.

And now with a shudder the old earth is thrilled,
 Her Creator his power assumes,
 All the air of the garden with radiance is filled;
 Dispelled are the sepulcher's glooms.
 For the Angel of God coming down from on high
 Has rolled back the sumbering stone;
 The guards are struck down by his glory too nigh,
 And He is the victor alone.

And now, with the fading of each starry sphere,
 Comes the rose upon pearl of the day;
 The pale women draw near in sorrow and fear
 To find the great stone rolled away;
 And the angel proclaims the glad news in their ears,
 "He is not here but is risen
 "Go quickly, dispel all their sorrows and tears,
 "Who wail in despair's bitter prison."

HERBERT SPENCER'S PHILOSOPHY FINISHED.

BY REV. H. T. FORD.

It is announced that Herbert Spencer has just written the last word and given the finishing touch to his life work entitled Synthetic Philosophy. This is something of an event. It is probably the most important work in the field of philosophic speculation which has appeared during the present century. It is supposed to be an advance on all preceding systems of philosophy. It is voluminous and brings in review almost the entire field of human knowledge. It attempts to give the philosophic interpretation of recent developments of physical science, specially the development theory. Mr. Spencer is now seventy-six years old and has given his life to this work.

It has been a herculean task and indicates a mind of most unusual capabilities. But with all his confessed capabilities, whether he has given us the final philosophy may well be doubted. Whether he has been able to grasp fundamental principles and has given them their true philosophic interpretation and synthesis remains yet to be proved. The magnitude and difficulty of the undertaking as well as the ever changing history of philosophy during all the centuries would lead one to anticipate that coming ages and men of genius yet to be born will find out truths and principles not yet discovered and construct new philosophies as different from Mr. Spencer's as his is from Plato or Confucius. And the principles of natural science which Mr. Spencer weaves into his philosophy are very far from having received a complete development. They are yet subject to indefinite increase, modification and revision. The ground on which he builds is constantly shifting beneath his structure.

In view of the history of both natural science and philosophy it requires a good deal of courage to claim that you have reached fundamental principles and given them their final synthesis.

The matter of most importance in Mr. Spencer's philosophy is his treatment of ethics and its effect upon morals and religion. Here is the fruitage of his system. Feeling that this was the most important part of his system and the goal toward which he was working, more than twenty years ago being in poor health and fearing that he might not live to complete his entire system, he dropped other portions and wrote his "Data of Ethics." That his philosophy is entirely hostile to the supernatural and to the christian system of ethics no one will deny. With him the moral nature of man is a development from beneath and the principles of morality must be found in natural laws. Moral law and government as revealed by God and given in the Bible find no place in his philosophy and of course Christ and redemption are only phases of superstition.

Mr. Spencer's philosophy will have its influence for a time and to a limited extent. If it overthrows the data of ethics as given in the Bible its history will be very different from that of any preceding philosophy or speculation. Probably no one would claim for it the philosophic favor, comprehension or logical

grasp of Spinoza's pantheistic philosophy. Prof. Henry B. Smith used to say that the faith of the world would eventually be given to either Christ or Spinoza, Christianity or pantheism. Spinoza has not been able to silence the voice of Sinai or to drive Christ out of the world. We do not believe that Mr. Spencer's newly discovered "fundamental principles" and "data of ethics" will be more successful.
 Kansas City, Mo.

IS GOD MOCKED?

A TRUE CHAPTER OF LOCAL HISTORY.

BY REV. JOSEPH F. FLINT.

Few things so mightily strengthen the faith of the believer, as to see God's ruling hand in history. It has long been my conviction that had we only eyes to see and ears to hear we might trace an overruling Providence not only in our own lives, but also in that of the community and of the nation. The following remarkable incident is veracious in every essential particular, and shows that God does mark the actions of the children of men, taking vengeance on their evil intentions:

My native town of F—— was largely settled by the so-called "Latin farmers," or 48ers as they preferred to be named. In certain fast vanishing circles it is still considered a great honor to be a "48er", for he it remembered that it was in 1848 that the revolutionary spirit swept over Europe, with Paris as a starting point. It was in this year that the liberty-loving German party for the first time felt its wings, which after various attempts at flying, were however ruthlessly clipped by the federal power; ending in the banishment of hundreds of revolutionists, who with their families sought refuge in the new world.

These talented emigrants formed colonies in northern Illinois and southern Wisconsin, where for the most part they became tillers of the soil, and soon earned the flattering appellation of "Latin" farmers, because of their great learning. A greater contrast can hardly be conceived than that presented between these German refugees and their American neighbors. The former lived much in the far away past, the latter turned their eager gaze to a future radiant with splendid possibilities. The one class was philosophic and subtle of mind, self-contained and often embittered, the other was practical, unimaginative, and as free as the air in manner of life.

It was therefore a matter of surprise that two such families as the Neuhofs and the Strowbridge's should live on terms of intimacy. They exchanged work, ran errands for each other, and the children studied and recited together. This friendship culminated in the ardent attachment that existed between Albert Neuhof, a fine grown lad whose classic features bore traces of old-world refinement, and Frank Strowbridge, his equal in talent and superior in physical strength. The young men were inseparable and there was just one thing that stood in the way of their friendship becoming perfect, and that was religion. The Strowbridges, true to their eastern antecedents, were enthusiastic Christians, their views being shared heartily by Mrs. Neuhof, who somehow could not share the rationalistic views of her husband and, the ex-pastor of a *freie Gemeinde*.

Not so her son Albert, upon whom the most earnest and convincing presentations of the Gospel were lost. At first young Neuhof was only mildly evasive, being obviously immature and unsettled in opinion. But what brought things to a head was a great meeting of the district turn-verein, at F——. This meeting lasted a full week, during which time Albert heard for the first time Goethe and Spinoza quoted as oracles, and the philosophy of negation expounded to his entire satisfaction. He now went openly over to the infidel party, whose creed was, "Let us eat and drink for to-morrow we die." Did they not have learning and cleverness on their side? Were they not in the apparent majority? So the young man reasoned.

We who live in these quieter days, can hardly conceive of the tension of feeling existing at times between the American Christians and the German "48ers", in those formative days. Nothing could exceed the lofty and bitter opposition of the latter towards the former. They confidently expected to see the churches all stamped out. So rare an opportunity therefore, to show their superiority, could not be missed by the assembled free thinkers, and many was the jibe and joke hurled at the churches. But it was not, however, until like king Ahasuerus, their hearts were merry with wine, that the Turners went to an extreme of blasphemy, since then unheard of. An effigy of Christ was prepared, borne by the noisy mob to the outskirts of town and there amid mock solemnity and drunken hilarity, publicly burned. When the flames were at the highest, a tall young man, flushed

with wine, ran to an adjacent lumber-pile, selected a massive beam and with the aid of several half-drunk companions, plunged it into the burning mass, overthrowing the image and scattering fagots, amid wild shouts of laughter. The daring leader was Albert Neuhof.

Thirty long years came and went since the sacrilegious act described above shocked the sensibilities of all decent people. It was a cold foggy winter's evening in the Columbian Fair City: A man is seen staggering in an uncertain sort of way across the street intently gazing at the clock in the tower opposite. Suddenly a cry of warning is raised, he stops, turns about and looks into the blinding head-light of the approaching cable-car. Bewildered and dazed he stands rooted to the spot, and a moment later is tossed full twenty feet bleeding and unconscious against the side-walk.

The first to arrive on the scene is a stranger with a grip-sack, who bends over the prostrate form, but starts back with the cry:

"Albert, old friend, is it you?"

Tenderly the form is lifted into an ambulance, the stranger insisting upon accompanying the same to the nearest hospital. Many hours he sits wearily by the side of the wounded man, until at last the latter feebly opens his eyes. The two men looked at each other long and earnestly, until tears blur the vision. The friends of boyhood days have met again.

"Thank God, you still live," said Strowbridge, (for he it is) reaching out his hand which the other feebly grasps. "Tell me, Neuhof, how did it happen?"

"Drink!" whispered the stricken man, with a meaning look. "Yes it has come to this. Once I thought myself strong enough to live for pleasure without being mastered by it. I worshipped reason. I thought I was on the highway to happiness, but instead sank lower and lower, and now—"

A glance at his haggard, furrowed features showed that dissipation had done its work only too well.

"When that blazing head-light rushed at me," he continued after a pause, "my whole past life came up before me—I saw again that effigy—do you remember?—and now Nemesis was on my track, striking me in return! Oh, had I only taken my mother's advice—" but death cut short the words.

When Mr. Strowbridge related the circumstances of her son's death, to the now aged widow, the latter smiled through her tears as she said:

"Time has proved all things. I have outlived them all—all the gainsaying set. As for the churches that they felt sure were doomed, they are more flourishing than ever; and I firmly believe that my son saw at the last what I have never doubted, that God still lives!"

Harvey, Ills.

THE NEW ANTI-CHRISTS.

John the Apostle writes ninety years after Christ came, "Even now, there are many anti-Christ's." Since then there have been many forms of denial, sundry kinds of spiritual death. From age to age false witnesses have risen up laying to his charge things that he knew not. He has borne in his bosom the rebukes of many peoples long gathered to the dust of silence. But the day of insolent derision is over and it is after another manner we behold Christ rejected by this generation. Our age has nothing in common with skepticism of the past century which cast its scorn up to God through the foul dishonoring of his image. We believe in man; and our noble and tender faith in humanity is one which works by love showing itself in persevering and arduous efforts after social amelioration. But here we may find a fulfillment of our Lord's saying: "I come in my Father's own name ye receive me not; another will come in his own name, him shall ye receive." The prophets who come in their own name, the apostles of human development, of social progress, find a willing hearing; but where is our recognition of a divinely appointed agency? Where is our faith in that which hath appeared unto man? If we could perceive in this our day, the season of our heavenly visitation and see to what its rejection tends,—a moral atheism blotting God from the region of spiritual life, as surely as the denial of a personal cause excludes him from the visible world,—From "Patience of Hope."

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth. —Whately.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

The Presbyteries of the Synod have all met and the work for the coming year has been as well adjusted as the exigencies of the case will permit. Doubtless there are some disappointments and possibly heart-aches over results; but I am firmly convinced that no class of men has felt this so keenly than the laborious and patient Home Mission Committees who have had to deal with the perplexing problem of adjusting our work. No man knows the trials of these committees until he has had a personal experience of the difficulties which they encounter. All our churches and ministers ought to conform cheerfully to what they have done as the best that can be done.

These Committees have done their work faithfully and well and now it is for churches and ministers, in the spirit of the Master, to go forward and make the most and best of present arrangements and opportunities. The work the past year has been one of peculiar difficulty and trial and the results have not been as great as in some former years; but now a new leaf is turned, a new record is to be made and ought there not be an earnest movement on the part of all to make this new ecclesiastical year one of greater results in soul-winning and of a generous advance in all works of beneficence? "Forgetting the things that are behind" let there be a holy zeal to make the coming year one of enlarged activity and corresponding benevolence.

One of the grand incentives to fidelity in all our Christian work and effort is the thought that we are not living alone for our own age and generation.

With all our consecrated effort and loving watchfulness, it still remains true that millions of the human family now living will perish eternally either because they have not heard of our Christ or because they do and wilfully reject Him. Immense, indeed is the present responsibility and let it be said to our confusion that we do so little to bring the present race of living beings to a knowledge of our blessed Saviour; but not withstanding this let us be cheered by the thought that our "seed sowing" that our "prayers and tears" are in the hands of a great Divine Head who can and does bless our fidelity to nations and peoples yet unborn.

The "good seed of the kingdom" if faithfully sown and copiously watered by our prayers and tears will yet bear precious fruit in the gladdened lives, happy homes and consecrated souls of other ages and far-distant times. Long after we have gone to our reward, doubtless, millions of human beings will "rise up to call us blessed" and thank God for our fidelity, our prayers and our self-sacrifices. "No good thing is ever lost" and amid all our discouragement and trial should we not rejoice that we are accounted worthy to labor in such a cause and with such a Christ who can bring triumph and glory out of our poor efforts and seeming failures. Be of good cheer there is a story untellable awaiting all the faithful.

The above is specially true of the great work the noble women of the church are doing among the exceptional populations of our own country and in all heathen lands. The uplift that is given to even a few, now, will bring forth precious fruit onward until the Lord shall come. The small leaven which one generation hides in the lump of unseparated humanity will continue to work when the hands which have placed it there have long been mixed with their native dust. The hope of the Indian, the Mexican and the Mountain White is and will be largely dormant with the living members of this class of our population but seeds are being sown now that will bear a heavy fruitage by and by. The eye of faith sees at the end of a few generations a redeemed and saved people. Two generations ago it seemed to

be an almost hopeless task for the sturdy pioneers of this country to try to subdue the almost trackless wilderness of what is now great and mighty commonwealths. So little by little, steadily on through the ages our great Master works and requires of all of us fidelity in the work we do.

Ours it is to labor and to leave results to Him who works through the centuries.

KANSAS ITEMS.

BAILEYVILLE.—After laboring here for three years as Stated Supply, Rev. D. C. Smith has accepted a call from the church and will be installed as pastor May 27th. He is also pastor at Axtell, six miles west of Baileyville, dividing his time equally between the churches. The work has been very encouraging. During the three years, 71 new members have been added to Baileyville, of whom 48 were on profession and 69 have joined the Axtell church of whom 45 were on profession. In brief, the result of this pastorate of three years has been under the blessing of God; 140 new members, of whom 93 have been added on profession. There were 220 members reported in good standing this spring. Being on the edge of the dry district of Kansas, two years of drouth and crop failure have materially affected the financial ability of our members, but it is to be hoped with returning prosperity the churches will not be behind in their duty.—* *

WAKEENY AND HAYS CITY.—Rev. W. B. Brown takes charge of the work here and begins at once. These churches are rejoicing again in the established means of grace.—S. B. F.

OSBERLIN.—Rev. John Campbell has received and accepted a call to this church and will soon be installed as its pastor.—S. B. F.

NEWTON.—Rev. J. C. Miller, D. D., has received and accepted a call to the church in this city and will be installed by a committee of the Presbytery of Emporia the evening of the 23rd inst.—S. B. F.

WINFIELD.—Rev. Samuel W. Stophlett has received and accepted a call to this church and will be installed soon.—S. B. F.

BURLINGAME.—Rev. N. D. Johnson has been called to the pastorate of this church and has accepted the same, and a committee of Emporia Presbytery has been appointed to install. Union 2nd church was put under his care.—S. B. F.

LYNDON.—This church has called to be their pastor, Rev. D. S. Hibbard of the graduating class in Princeton Seminary and it is expected that an adjourned meeting of the Presbytery will be held in Emporia to ordain him and arrange for his installation on May 12th.—S. B. F.

WHITE CITY.—Rev. O. J. Gregg, has accepted an invitation to become pastor of this church and it is expected that he will be ordained at the adjourned meeting of Presbytery in Emporia.—S. B. F.

STERLING.—At the last quarterly communion held in this church four united with the church by profession of faith; making 18 in all since Rev. D. E. Ambrose came upon the field one year ago. The church has been thoroughly organized. The "Envelope System" of weekly offerings has been adopted and the people have undertaken to build a neat and commodious parsonage.—S. B. F.

WESTERN HIGHLANDS CHURCH.—Lord's day, April, 12th was an occasion of much interest at the Western Highlands Presbyterian church, Kansas City, Kan. In anticipation of Communion Sabbath special services had been held during the week, and the sanctuary handsomely adorned with flowers. Six persons were received to membership, and the sermon by pastor Rev. Chas. W. Hayes was followed by the Sacrament of the Lord's Supper. Pastor and people enter upon the new church year with encouraging tokens.—T.

LADIES' PRESBYTERIAL MISSIONARY SOCIETIES.

Highland.

The Fifteenth Annual meeting of the Highland Presbyterian Missionary Society convened in the Endeavor Rooms of the Presbyterian church of Horton, Kansas, on Wednesday morning, April 15th, at 8:30

o'clock. Thirty ladies from the societies of the Presbytery were present. The first half hour was spent in devotions, led by Mrs. M. A. McIntosh of Highland. After the usual words of welcome and response, the president, Mrs. I. P. Moore of Holton, addressed the ladies, urging the importance of this great work of making disciples of all nations, and showing what a privilege it is for us, the daughters of the King; to carry on the work.

The reports from local societies showed interest and progress throughout the Presbytery. A most excellent paper on the work of the Women's Executive Committee written by Mrs. E. H. Counce of Washington, was read during the morning session. A very interesting feature of the forenoon, consisted of extracts from letters from those who have gone forth as missionaries from our own Presbytery, Rev. Virgil Partch, Rev. George F. Partch and wife, Rev. Geo. P. Fisher and Miss Lillian Allison. After this, Mrs. McIntosh told of the work in Chili of Rev. and Mrs. C. M. Spinning. This work at present consists largely of the study of the language. Mr. Spinning hopes to preach in six months.

At noon, the ladies, in company with the members of Presbytery, adjourned to the building of the former United Presbyterian church, where dinner was served by the ladies of Horton.

The prayer service at 2 o'clock was led by Mrs. S. L. Allison of Holton. During the afternoon three papers of great interest were given: "Resume of Foreign Work," by Mrs. A. T. Aller of Nortonville; "Missionary Unbelief," by Mrs. Wm. Boyle of Highland; "Missionary Work in the Christian Endeavor Society," by Miss Jessie Rowland of Palmer. The question hour was conducted by Mrs. Zimmerman of Hortonville, and matters of interest to all were discussed. Mrs. Scott of Holton, sang several solos during the day that were appreciated by all the ladies, especially that most beautiful one, "If I were a voice." A thank offering was taken for the Million Dollar Fund.

In the evening, the ladies united with Presbytery in a meeting in the interests of the Indians within the bounds of Highland Presbytery. Addresses were made by Rev. S. L. Allison, Rev. A. B. Irwin, Miss Chapin of the Government school among the Kickapoos and Miss Richey of the Sac and Fox and Iowa Government school. It is hoped that very soon a Christian Indian may be secured who will devote his entire time to the spiritual welfare of these neglected people.

The following Presbyterial officers were elected for the ensuing year: President, Mrs. B. Irwin, Highland; First Vice President, Mrs. T. P. Moore, Holton; Second Vice President, Mrs. C. J. White, Hiawatha; Recording Secretary, Miss E. M. Dinsmore, Highland; Corresponding Secretary, Mrs. W. I. Doole, Horton, Treasurer, Home and Foreign, Mrs. M. A. McIntosh, Highland, Secretary of Literature, Mrs. F. E. McGillicuddy, Frankfort.—Secretary.

Topeka.

The 17th Annual meeting of the Topeka Presbyterian Society of Home and Foreign Missions, was held in Lawrence, Kansas, April 15-16, in the parlors of the Congregational church. About fifty delegates and visitors were present. A good programme had been prepared, which was well carried out.

The reports of the various Presbyterial officers were presented and showed an earnest desire on the part of almost every Society to do what they could for the advancement of the Master's kingdom. The Treasurer's report was as follows: Home Missions, \$694.38; Foreign Missions, \$843.26; Contingent, \$36.20. Total \$1673.95. Value Boxes, \$220.00. Three new Societies have been organized in the past year. During the year three missionaries have gone to the foreign field from this Presbytery, Mr. and Mrs. James E. Adams to Korea, and Miss Emma Silver to China.

Interesting letters from them and other missionaries were read and enjoyed.

Mrs. Wade, Alaska, and Miss Lucy Lane, China, were present and gave interesting addresses on the work in their respective fields. The following officers were elected: President, Mrs. L. A. Silver, Topeka. First Vice President, Mrs. C. W. Backus, Kansas City; Second Vice President, Mrs. A. C. Sherman, Rossville; Corresponding Secretary, Miss Caroline Deming, Topeka;

Secretary D. P. S. C. E. and Bands, Mrs. B. B. Stillman, Manhattan; Secretary Literature Mrs. C. W. Douglass, Topeka; Treasurer, Mrs. Jonathan Thomas, Topeka.—C. D.

Osborne.

The seventh annual meeting of the Women's Missionary Society of the Presbytery of Osborne convened in the M. E. church, Oakley, Kansas. The meeting opened by singing that grand and lasting hymn, "All hail the power of Jesus' name." Reading of a Bible lesson the text of which was, "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." Neh. 4-6. After prayer an address of welcome was made by Mrs. Grissler of Oakley, in which she made delegates feel quite at home. Response by Mrs. R. C. Wilson of Wakeeny. After music the meeting was opened in due form, the President, Mrs. A. H. Blair leading in prayer. A letter from Miss Holmes was read setting forth the Freedmen's cause. It was voted to try to raise the \$25 asked for from the Presbytery.

Friday afternoon, devotional hour was led by Mrs. Gamble of Oakley. A paper on the "Customs and Religions of the Chinese and Japanese" by Mrs. Philip of Hays, was presented by Mrs. Jones of Wakeeny. An interesting feature of the afternoon was the reading of a letter from a Mr. Wilson of India. "Why we have missionary societies" was given by Mrs. R. C. Wilson. Christian Endeavor was well put forth by Miss Hillebrandt of Osborn. An auxiliary society of eight members was organized and equipped in Oakley. Since these ladies have just turned over quite a sum of money towards their new church we expect to hear good things from them.

Friday evening there was a joint meeting of the Presbyterial and Presbytery. The chief feature of the evening was the annual address by the President, Mrs. Blair.

Saturday morning, devotional hour was led by Mrs. Welch. Reports from the secretaries were read.

The officers elected for the coming year were: President, Mrs. A. H. Blair, Wakeeny; 1st Vice President, Mrs. E. B. Wells, Hill City; 2nd Vice President, Mrs. S. S. Wallen, Russell; Recording Secretary, Mrs. M. M. G. Lilly, Russell; Foreign Corresponding Secretary and Treasurer, Mrs. James Welch, Colby; Home Corresponding Secretary and Treasurer, Mrs. E. R. Carney, Hill City; Secretary for Young People, Miss Frances Hillebrandt, Osborn; Secretary of Literature, Mrs. Philip, Hays.

MRS. M. M. G. LILLY, Sec.

Communicated.

QUARTER-CENTURY ANNIVERSARY REUNION FUND.

The time has come for a final effort in connection with this Fund, established by the General Assembly for the purpose of paying the indebtedness of the Missionary Boards, and for the placing of them upon a safe financial basis. The churches, Sabbath-schools, and other organizations have very generally contributed to the Fund. It now remains for the persons who are possessed of large means to do their part in the liquidation of this pressing indebtedness, and in the opening up of the way of progress before the church. The present situation may be summed up concisely as follows: The churches and their auxiliary organizations have raised about \$350,000. The Board of Foreign Missions, through the help that it receives from the Million Dollar Fund, expects to be out of debt on May 1st 1896. Taking this fact into consideration, and also certain statements received this week from the Boards, about \$200,000 are needed for the accomplishment of the first of the purposes for which the Million Dollar Fund was established, viz: The clearing away of the debts. One Presbyterian West of the Mississippi, as reported last week, in a spirit of consecration to Christ, offered \$10,000 for the clearing away of this indebtedness on the condition that it shall all be paid. An additional offer, of \$10,000 prompted by the like high motive, comes from a lady in Western New York, coupled with the condition that four other ladies shall be found who, with her, will contribute the last \$50,000 of the Fund. This latter offer should be a special stimulus to the women

of the Presbyterian church to make every effort possible for the removal of this incubus of debt. In view of these offers, the Committee feel that they must appeal to all church members during the next twenty days to seriously consider the question of their individual ability and responsibility in connection with the relief of the Boards. The church should rouse herself to the work to which God has called her, especially in this great land. Let there be a general movement throughout the church whose result, shall be the placing of all our Boards upon a sound financial basis. Presbyterians, in the past, whenever they have understood and have faced their difficulties, have done their duty. The Treasurer can be addressed at 1334 Chestnut St., Philadelphia, Pa.

Nineteenth Annual Meeting

(Continued from page 1.)

his usual interesting, and instructive manner of the Boys' School there, a work very near the hearts of all the leaders of the Southwest Board.

Mrs. S. H. Little was announced for the leading of the devotional exercises of Saturday morning. After which came a most interesting open parliament, given up to discussions of Sabbath-school work. At 11:30 Mrs. Luella Knight, conducted one of her enjoyable, happy "Children's Hours."

Then came the election of officers. Mrs. E. W. Tweeddale was asked to conduct the devotional hour of Saturday afternoon. Mrs. Meade C. Williams' foreign report was read by Miss McGintie, bearing to the delegates good words from far over sea. This was followed by an address by Mr. Ward, after which came the thank offering, the reports of committees and the farewell words. On Saturday evening was another general meeting, Rev. F. W. Hawley presiding. At this gathering Miss Cort made the address.

Sunday was such a "Missionary Day" as Oklahoma never saw. The special services were conducted at the First church. Miss Cort, Mr. Ward and Dr. Marshall were present—a trio that could make any missionary day, anywhere, notable.

Next week, as said above, we hope to have the many "Chinks" in this necessarily brief summary, "filled in" by graphic pens of our good lady friends who were actually "on the spot." D. R. W.

PRESBYTERIAL PROCEEDINGS.

Rock River.

The Stated meeting of the Presbytery of Rock River was held in Geneseo, April 14th and 15th. Opening sermon by the retiring moderator, Rev. N. W. Thornton, Principal of Geneseo Collegiate Institute. Nineteen Ministers were present, with 24 elders. Rev. A. R. Bickenback, pastor of Dixon church, was elected Moderator, and Rev. J. C. Lininger of Hamlet, temporary clerk. Mr. Wm. H. Love, a licentiate, was received from the U. P. Presbytery of Monmouth, and Mr. Andrew McMaken was received from the Presbytery of Chicago. These two young men were ordained. Mr. Herbert W. Reherd was licensed to preach the gospel. Rev. Thos. Stephenson was granted a certificate of dismission to the Presbytery of Peoria. The pastoral relation of Rev. Glenroe McQueen with the church of Princeton was dissolved, to take effect June 14. Rev. Grant Stroh was received on certificate from the Presbytery of Pueblo. He was called to the church of Woodhull, and arrangements made for his installation. A call from the Central church Rock Island was placed in the hands of Rev. Ira W. Allen, Jr., and accepted, and a committee appointed to arrange for his installation. The pastoral relation of Lewis P. Dethridge with Centre church, was, at his request dissolved. Rev. J. C. Lininger returned calls of Hamlet and Perryton placed in his hands of the last meeting. Rev. E. C. Sickels, D. D., and Rev. W. S. Davis, D. D., were elected to the Board of Directors of G. C. I. Rev. G. W. Bainum, D. D., of the Presbytery of Bloomington was endorsed as agent for endowment of G. C. I. Rev. W. S. Marquis, D. D., pastor of Broadway church Rock Island and Dr. J. W. Stewart, elder in the same church were elected commissioners to the General Assembly. A minute relating to the death of Rev. James Walkinshaw, was adopted as follows: Presbytery, with unfeigned sorrow, makes record of the death of a member, Rev. James D. Walkinshaw, minister of the Keithsburg church, and hereby express

sympathy with the bereaved family, and with the church thus deprived of its pastor. Rev. Walkinshaw was 64 years of age and had been 36 years in the ministry. He had become a member of our body for the second time, having been formerly pastor of the Aledo church for some years. He had just entered upon his work at Keithsburg with every apparent prospect of a successful and happy pastorate, having in the brief period of his service drawn to himself the high esteem of both church and community. His call from earth while seemingly still in the height of his vigor and activity is to us a mysterious providence. We can only say "even so Father for so it seemed good in thy sight", and express our joyful thanksgiving for the many years of varied and extended usefulness which had already been given him. Wednesday evening was chiefly given to Missions. Mrs. C. W. Robinson of Bloomington, Illinois, delivered a stirring address on Home Missions; and Mrs. Van Hook of Marshalltown, Iowa, a returned missionary from Persia, spoke in the interest of Foreign Missions.—E. C. Sickels, S. C.

Palmyra.

The Presbytery of Palmyra held its Spring meeting in the handsome new church at Hannibal, Mo., April 14-16. The opening sermon was preached by Rev. M. H. Bradley of Kirksville. The Rev. J. P. Engstrom, of Macon was elected Moderator. The following were elected commissioners to the General Assembly: Rev. U. G. Schell and elder C. B. Comstock; alternates, Rev. H. W. Marshall and elder W. E. Forman. The Rev. S. W. Zeller, was received from the Presbytery of Mattoon. He is very acceptably supplying the church of New Providence. The Rev. Geo. W. Marshall was dismissed to the Presbytery of Canton, China, Rev. Charles Memmott, to the Presbytery of Ozark, M. H. Reaser, Ph. D., as a licentiate to the Presbytery of Neosho, and H. S. Crouse as a candidate for the ministry to the Presbytery of Ottawa. The pastoral relation between the Rev. T. B. Terhune and the church of Moberly was dissolved.

A free conversation on the state of religion within the bounds of Presbytery brought to light many facts for the encouragement of the brethren.

The Presbyterial Woman's Missionary Society met at the same time in the chapel of the church, and joined with the Presbytery in a popular meeting on Wednesday evening, at which time the report of Presbyterial Sunday-school Missionary, S. A. Meredith was heard, and an instructive address was delivered by Mrs. Devore of Alaska. Presbytery adjourned to meet at Laclede on the third Tuesday of September.—M. H. Bradley, S. C.

Sequoyah.

Sequoyah Presbytery met in the Presbyterian church Muskogee, Ind. Ter., April 7, 1896, at 7:30 p. m. The opening sermon was preached by Rev. W. R. King, from 2 Cor. 5:17. Rev. S. A. Caldwell, of Vinita, Ind. Ter., was elected Moderator, and Mr. D. M. Marrs, temporary clerk.

The trial of Rev. J. H. Land, for the misappropriation of money received from the Board of church erection for the Limestone church, occupied the larger part of the first day, and part of the second day. The charge was sustained, Rev. J. H. Land was censured and required to refund the sum of \$56.00. The money was refunded and the censure removed before the Presbytery adjourned.

Rev. W. R. King and Elder Larey were elected commissioners to the General Assembly. The ladies meeting was well attended. The reports from the different fields are encouraging, showing a gradual growth. Presbytery adjourned to meet on the floor of Synod at McAlester, in Oct. 1896.—W. R. King, S. S. Supt.

Kansas City.

The regular spring meeting was held in Butler, Mo., the opening session being on Tuesday, April 14th. The Moderator, Rev. H. C. Stanton, Ph.D., preached from Rev. 21:2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. R. H. Jackson was elected Moderator and Rev. E. W. Clippinger and Rev. H. A. Hymes were elected Temporary Clerks. The attendance was large, there being twenty-six ministers and twenty-four elders present. Rev. H. H. Shawhan was received from the Presbytery of Pueblo,

Rev. H. A. Hymes from the Presbytery of St. Louis and Rev. J. F. Hendy, D.D., from Presbytery of Neosho. The pastoral relation was dissolved between Rev. J. B. Welby and the Fourth church of Kansas City. The church of Butler extended a call to Rev. J. F. Watkins, to become the pastor, which call Brother Watkins was given permission to hold until the next regular meeting of Presbytery. The church at Jefferson City extended a call to Rev. John F. Hendy, D. D., to become pastor. Dr. Hendy accepted the call and the following arrangements were made for the installation, the installation to take place May 19th. Sermon by Rev. H. D. Jenkins, D.D., the charge to the pastor by Rev. E. D. Walker, D.D., the charge to the people by Rev. John B. Hill. The Third church of Kansas City, gave a call to Rev. L. M. Belden. His installation will take place on April 23d. Rev. H. D. Jenkins, D.D., will preach the sermon, the charge to the pastor will be given by Rev. J. A. P. McGaw, D.D., the charge to the people by Rev. H. C. Stanton, Ph.D. The church at Clinton extended a call to Rev. Hamilton A. Hymes, who accepted it and the following arrangements were made for the installation. The service will be held on May 4th. Rev. R. H. Jackson will preside and propound the constitutional questions, Rev. C. H. Bruce, D.D., will deliver the charge to the people and Rev. R. R. Marquis the charge to the pastor. The following commissioners to the General Assembly were elected: Rev. Edmund S. Brownlee, Rev. John H. Miller, D.D., Elder Wm. H. Barron of Raymore, and Elder Oscar G. Burch of Jefferson City. The alternates were Rev. H. C. Stanton, Ph.D., Rev. T. J. May, Elder A. E. Wardner of Kansas City Linwood church and Elder H. A. Tomkins of Warsaw.

A great amount of routine business was done. The reports were full of matters of interest concerning the condition of the churches.

On Wednesday evening there was a public service, when Rev. J. A. P. McGaw, D. D., spoke on Home Missions and Rev. S. L. Ward of Teheran, Persia, spoke on Foreign Missions. The Butler friends gave the members of the Presbytery a most hearty welcome and put forth every effort to make their guests comfortable. An invitation was received from the Presbyterian church of Independence, Mo., Rev. A. D. Madeira, D.D., pastor, to hold the regular fall meeting in their church. It was accepted with thanks and the Stated Clerk was directed to extend the fraternal greetings of the Presbytery to the pastor, Session and people of that church, which has no ecclesiastical connection, having for many years remained unconnected with any Presbytery. The invitation was appreciated both for its own sake and because of the kind and fraternal spirit which prompted the sending of the invitation.—J. H. Miller, S. C.

Peoria.

The Presbytery of Peoria met in Bethel church, Peoria, and chose Rev. A. R. Mathes Moderator. Rev. Thomas Stephenson was received from the Presbytery of Rock River, Rev. William W. Dickoff from the Presbytery of Freeport, and Rev. H. F. Mackenzie Ross from the Presbytery of Kalamazoo. Rev. A. J. Herrier was dismissed to the Presbytery of Erie, Rev. J. W. Russell to the Presbytery of Kearney, and Rev. William Mackay to the Presbytery of Mattoon. The pastoral relation between Rev. H. A. Stinson and the church of French Grove was dissolved at the request of the pastor, Messrs. Edwin M. Clingan and Walter M. Irwin were licensed to preach as probationers for the gospel ministry. Mr. Edwin Perry Lawrence was taken under the care of Presbytery as a candidate for the ministry. Mr. G. W. Albertson was appointed Sabbath-school missionary for this Presbytery. A committee of presbytery reported the organization of a church at Pottstown, with forty-two members and five ruling elders.

Presbytery chose the following persons as commissioners to the General Assembly, viz: Principals, Rev. Thomas A. McCurdy, D. D., and ruling elder John H. Finley. Alternates, Rev. Andrew Chrissy Brown and ruling elder Oliver Rice. At a popular meeting on Wednesday evening, the report of the annual meeting of the Woman's Presbyterial Society of Missions, which was held at Farmington, April 1st, was presented. The Home Mission department reported \$40 less than last year. The Foreign Mission department \$50 less than last year.

After the presentation of these reports, Rev. A. R. Mathes delivered an address in behalf of the Board of Church Erection, referring happily to the new building, in which Presbytery was sitting as an illustration of the beneficent work of that Board. Rev. W. P. Kane, D. D., of Bloomington, Ill., chairman of the Synod's Committee on Home Missions and synodical sustentation, followed in an address on Home Missions and gave an encouraging account of the working of the new plan, during the five months it has been in operation. Presbytery overruled the General Assembly to reduce its assessment from 7 cents to 6 cents per church member.

Altona was chosen as the place for the next stated meeting.—S. A. C.

Iowa City.

The Presbytery of Iowa City met in Brooklyn on April 14, 1896. Rev. J. A. Hahn was received from the Presbytery of Dubuque, Rev. B. C. Swank from Presbytery of Council Bluffs, Rev. E. C. Haskell from Cedar Rapids, and the clerks authorized to enrol Rev. W. F. McLaughlin upon reception of his credentials from Steubenville Presbytery. Messrs. Robert W. Taylor and D. W. McMillan, of the Senior Class of McCormick Seminary were licensed. Commissioners to the General Assembly are: Principals Rev. E. N. Barrett, D. D. and Elder Isaac A. Nichols, alternates, Rev. Geo. Furniso and Elder Frank G. Lewis, Rev. T. S. Bailey, D. D. in addition to his Home Mission address presented the work of Omaha Seminary with a view to an endowed professorship.

The churches are all supplied with preaching and the work of Presbytery is generally encouraging.—S. C.

Trinity.

The Presbytery of Trinity met in the Second Presbyterian church, Dallas, April 7th. Rev. J. B. Taylor was chosen Moderator and Rev. French McAfee, temporary clerk. Reports from all the churches were encouraging and full of interest. Several visiting brethren contributed much to the interest of the meeting. Among these were Rev. W. K. Marshall, D. D., of East Texas Presbytery, Rev. H. S. Little, D. D., Presbytery of North Texas and Rev. S. G. Smith Presbytery of Jersey City. The venerable and greatly beloved Dr. Marshall supplies one of our churches, and although in his eighty-eighth year, went on a missionary tour during the month of March last, preaching to good congregations every week night and three times each Sabbath during the entire month. Rev. French McAfee and elder D. C. Campbell, both of Albany church, were chosen commissioners to the General Assembly. Rev. S. W. Patterson and elder W. C. North, both of Exposition Park church, were chosen alternates. All the churches except one or two, contributed to the re-union Memorial fund, some of them quite liberally. Encouraging reports were made of the work of Glen Rose Collegiate Institute and Messrs. B. R. Milam, William Shields, Prof. O. E. Arbuckle and T. O. Martin were chosen trustees of the same by Presbytery. The vote of Presbytery, its good work and varied necessities, highly commend this school to the benevolence of the churches and individuals. The work of Mary Allen Seminary, which institution is within the bounds of Presbytery, was highly commended by the brethren. Presbytery licensed its first local evangelist, elder W. C. North of Exposition Park church. From his eminent usefulness in the past. Presbytery entertains great expectations for the future.—John B. Smith, S. C.

Cairo.

The Presbytery of Cairo held its Spring Stated Meeting in Carmi, Illinois, April 14th and 15th. The Rev. C. T. Phillips was chosen Moderator. Letters of dismission were granted to ministers, Henry Cooper, and C. W. Irwin; ministers John M. Robinson and Wm. S. Wilson were received. Calls were received and accepted by brother Robinson from Centralia and by Dr. Stevenson from Golconda. Commissioners were chosen to the General Assembly as follows.

Principals; Rev. F. M. Alexander, Elder; Judge, C. S. Conger, Alternates, Rev. John Giffin, Elder, G. W. Enteminger.

Presbytery of Cairo cordially approved of the new State plan of Home Missions.—B. S. C. S. C.

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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TREASURER: Miss Jennie McGintie, 4201A Page Ave.

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 MAY.

FOREIGN.—SIAM AND LAOS.
HOME.—THE MORMONS.

LITERATURE.

For study of Siam and Laos send for: Historical sketch of the missions 10c; questions and answers 5c; Foreign Mission fields 1c; a plea for Siam 1c; Pa Any, the first Laos convert 2c; Come Over and Help Us, poem by Mrs. McClure 1c; Kania 2c; Siam, by Miss M. L. Cort \$1.10 post-paid; Flash lights on Siam 3c. Address W. B. S. W., 1516 Locust street, St. Louis, Mo.

THE ANNUAL MEETING.

As this is written, trains are speeding towards Oklahoma City, bearing from various sections of the great Southwest, representatives of the Southwest Board.

Owing to this distance, a number of Missouri ladies were forced to give up the trip, much against their wills.

But all will be present in spirit.

The MID-CONTINENT extends warmest greetings to all the officers and delegates.

MID-MONTHLY MEETING.

The few assembled were helped in the devotional hour led by Mrs. E. R. Ferguson, who read a portion of the 12th chapter of 2 Cor. Particular attention was directed to verses 9 and 10. Not only Paul, but Moses, Jacob and others had felt their inability to do that which had been commanded of God. The speaker also cited many instances from the Scriptures where weak small things in the hand of women had of God been the means of accomplishing much.

A special season of prayer for those going to the annual meeting and for all the sessions was very uplifting. A letter from Miss Hattie Ghormley of Chieng Mai, Laos, told of their mission meeting, the boy's school and her progress in study of the language.

Special object, secretary read a letter from the general secretary New York, in which new work, was offered to, but not accepted by the Board. Important business calls for an executive meeting next Wednesday at 10 a. m., which is hoped will be well attended.

VOICES FROM INDIA.

BY JULIA H. JOHNSTON.

Hark! From far distances, voices are calling,
Hushed be earth's clamor; be silent and hear.

Thrilling the heart with sad cadences falling,
Come the appeals in their syllables clear.

India's daughters, in cloistered zenanas,
Knowing no song but the breath of a sigh,
While we are chanting our joyous hosannas,
Send o'er the ocean their heart-breaking cry.

Lips that are muffled, yet utter their story,
Oh, the sad plea of their multiplied wrongs.

Grim superstition, grown ancient and hoary,
Shuts in dim prisons these languishing throngs.

Little child-widows, with piteous pleading,
Beaten and scorned, with no hope of release,

Call to us blindly, their woes interceding,
Claiming from us the sweet message of peace.

Hark! How it strengthens, the chorus unending;
Voices are silenced, but new voices cry;

Anguish, and fear, and despair, sadly blending,
"Come thou and help us, for soon we must die."

Yet, there is mingled with sore lamentation,
Exquisite notes of rejoicing and praise;

Some have received the glad news of salvation,
Carried afar, o'er the sin-darkened ways.

Daughters of light, as you listen and ponder,
How your true hearts with compassion are thrilled,

Knowing full well that for multitudes yonder
Jesus the cup of salvation hath filled.

Bear it or send it, to those who are dying,
Pleading in faint, inarticulate speech;

Still on the strength of Jehovah relying,
Answer these voices that cry and beseech.

Peoria, Ill.

THE THREE-FOLD EDUCATION FOR FREEDMEN.

Bishop Arnett in his address at Boston last July, among other figures relating to the progress of his race gave the following: In the mission work of the South, not supported by the colored people themselves, there is a membership of 307,826. In work supported by the colored people a membership of 2,591,129. While the adherents in both number 6,325,880. He said that they now have in schools of all grades 24,038 teachers, 21,674 schools with an enrollment of 1,327,822, and at least 20,000 of the teachers are educated negroes. The cost of the Southern tax-payers, colored and white of these schools in the past thirty years has been about \$40,000,000. The benevolent organizations of the North have contributed over \$20,000,000 from church, State and friends the total expenditure for thirty years has been \$61,145,419. He estimates that the negroes are annually paying out for education, for books, food and clothing for these school children over \$25,000,000.

From another source I find that last year there were under the care of the negroes 7 colleges, 17 academies and 49 high schools. Over two hundred of their young men and women are now in Europe preparing for educators for their people.

Among these Afro-Americans we have over 200,000 Christian Endeavorers. Let us look at the work our Board of Freedmen of the Presbyterian church is doing. To these 8,000,000 of our land who are struggling, pleading for help that they may help themselves in the future, we are giving about \$200,000 annually. The Board has under its care nearly three hundred churches and missions, and the church and school property is valued at over half a million dollars. Forty-six of our churches among the Freedmen are without houses of worship. In many places the church building serves also for a school, making a double reason why we should aid these people. The number added to our churches last year was over 2,000, total membership of churches and missions under the care of the Board of Freedmen 17,083, and nearly 20,000 Sabbath-school scholars.

The debt incurred in this work last year was over \$22,000. In the 30 years our church has been working among these people, much has been accomplished. We had last year under our Board 91 schools, with 261 teachers and 11,424 pupils.

The Woman's Missionary Societies in our church last year gave to the Woman's Executive Committee for Freedmen's work over \$40,000, thus aiding in supporting 26 schools and 36 teachers. Many conversions are reported from these schools, and in most of them the majority of the pupils are now Christians. The principal trouble in many places is that the home training is a sad contrast to the school training and frequently counteracts it to a greater or less extent.

One trouble with the common schools of the South is that so many of them are kept open but three months in the year that the little colored boys and girls soon forget much that they have learned. You can readily see the great advantage to these young people of our boarding schools where they receive in addition to the religious and educational training the industrial that fits them for practical living. Scotia, Mary Allen, Mary Homes and Ingleside have reached hundreds of girls, trained them for teachers, for home-makers, for missionaries.

Biddle University and Beaufort, S. O., are for boys and men only. Then there are 11 co-educational boarding schools and many parochial schools. Already Biddle University has sent out over sixty Presbyterian ministers, and some have gone to Africa as missionaries. This institution has buildings and equipments that make its value \$125,000.

Mrs. Phineas M. Barber has devoted \$40,000 for a seminary for girls to be located at Anniston, Ala., to be under the Presbyterian Board for Freedmen. The building will hold 125 to 150 boarders, and the school will be conducted on the same general plan of the girls' schools mentioned above. It is to be completed by October 1896, and will be known as the "Barber Memorial Seminary." Mr. Barber, at his death two years ago, left \$113,000, which will probably be increased by another \$100,000 to be used in prosecuting this work by aiding needy ministers and erecting church buildings.

Mary Holmes Seminary burnt Jan. 31, 1895, is now being rebuilt at West Point, Miss. A similar school for boys is contemplated and it is hoped that it will soon be built. As yet the school accommodations are far from meeting the demand, and annually we turn away hundreds who are hungry for education. We should not overlook the good work being done by other organizations. The Baptists have reached thousands of young girls through Spelman Seminary, Atlanta, Ga.

Wonderful has been the work accomplished through Tuskegee Institute, Alabama. Started in 1881 in a small shanty with one teacher and thirty students, without a dollar's worth of prosperity, but through the industry of those connected with it and with the aid received from the State and from the North to-day it has an institution of 800 students gathered from 19 States, 70 instructors, 1,400 acres of land, 38 buildings, 23 industries; in all the property is valued at \$225,000 all carried on at a cost of \$75,000 annually. At the head of this remarkable institution is Booker T. Washington, a remarkable man and the leading negro of our land; himself a representative or exponent of the value of Christian education coupled with industrial training, for he was once a poor, ignorant slave.

Since 90 per cent. of the colored people at present depend upon common occupations, it is very necessary to give them industrial training. 85 per cent. depend upon agricultural pursuits.

In his addresses at the opening of the Atlanta Exposition, Mr. Washington urged upon his race the diligent use of the opportunities and privileges they now had, that they might be prepared for the exercise of future privileges. From the whites he asked justice and encouragement in their struggle. "The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera house." "Let us get settled the great principles of life as to character, education and property, and all the little questions that so much annoy and fret us now, as to where we shall eat and sleep, and in what cars ride, little questions that float as a bubble on the water, will disappear before the lights of the elements of the highest civilization."

A. R. H.

KANSAS CITY PRESBYTERIAL MEETING.

The annual Presbyterian meeting of Home and Foreign Missionary Societies of Kansas City Presbytery was held at Appleton City, April 8th and 9th.

Rev. Mr. Brownlee and congregation of First Presbyterian church of our little city, have looked forward with much anticipated pleasure to this meeting, and before the day arrived, every preparation was completed and entertainment provided for a large delegation. The church presented a very attractive and comfortable appearance. The word "Welcome" expressed the sentiment of the good people of this little church.

Scrofula

Makes life misery to thousands of people. It manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated by Hood's Sarsaparilla, the

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Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly and permanently cured by

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Prepared only by C. I. Hood & Co., Lowell, Mass. Be sure to get Hood's and only Hood's.

Hood's Pills are the best after-dinner pills, aid digestion. 25c.

Delegates to the number of 25 arrived on the evening of the 7th, principally from Kansas City, Sedalia, Independence, Osceola, Deepwater and Clinton.

Wednesday morning found rain pouring in torrents, but that did not prevent a large number of delegates and visitors from attending the opening session, which was called to order promptly by the president of Foreign Society, Mrs. E. P. Lamkin of Clinton; Mrs. A. S. Stewart of Osceola, secretary. Roll call found all officers present. In a few well chosen words Mrs. E. K. Burns of local society, gave the welcome address which was responded to by Mrs. A. Haney of Clinton. She dwelt at some length on the benefits derived from these gatherings, and concluded with a fervent response. Rev. Mrs. Burns of the M. E. Missionary Society, also gave a greeting, as did Mrs. A. E. Sturtevant, in behalf of the W. C. T. U. of Appleton City. President called for reports of auxiliaries, and a summary showed a steady increase in membership and enthusiasm.

Treasurer's report gave as a result of the year over \$10.00 and although this is a good showing, it is fondly anticipated that the one thousand may increase one-half in the year to come. By unanimous vote, \$100 will be raised for special purpose, a small sum for so many societies. In the afternoon many excellent papers were read and discussed, bringing out best thoughts from all.

Especially mention should be made of Mrs. E. P. Lamkin as a presiding officer, many years of faithful, consecrated Christian effort in this work, has made her familiar with every phase, and her every motion and ruling is grace and dignity combined. She was unanimously re-elected as was also our efficient recording secretary Mrs. A. S. Stewart and our reliable Miss Mary Entrikan as treasurer. Exercises concluded with appropriate and impressive memorial service.

Thursday morning the sun shone brightly and the weather was all we could wish for, consequently everything promised an unusually interesting day.

Mrs. J. S. White of Sedalia, president of Home Society, took the chair, after earnest devotional exercises by Mrs. E. S. Brownlee of Appleton City. President was ably assisted by Mrs. G. A. Henry of Butler, 1st vice-president. The morning was taken up discussing various plans of work, and as suggestions came from such efficient co-laborers as Mrs. Belden, Mrs. Whiteford of Kansas City, Miss Kate Watkins of Clinton, and Mrs. Babcock of Sedalia; we deem it a pleasant duty to go forward and work for the coming of Christ's kingdom on earth.

Afternoon exercises were especially interesting. Report of synodical president, Mrs. Luella Knight of St. Louis, and a talk from this grand worker, and later a talk to the children who compose the Bethany band of Appleton City; all were both interesting and instructive.

The old officers were again re-elected, showing conclusively the appreciation with which they were held. Under the leadership of Mrs. Brownlee the children gave a very pretty exercise, some of them scarcely

old enough to lip the words which they were taught to repeat.

Miss Ada Sturtevant gave an excellent recitation and after closing words by the president and an earnest talk by Rev. S. Clark of Raymore, the meeting adjourned after singing "Blest be the tie that binds."

During this meeting our hearts were cheered with the presence of Mrs. DeVore of Alaska, who gave an earnest talk to the children, as did also Mrs. Knight, whose love for the children cause her to be especially interesting. Wednesday evening she lectured to a fairly good audience, the threatening rain preventing many from attending, and the last evening a lecture by Mrs. DeVore pronounced to be the best ever given here, concluded this grand meeting. Throughout the day and evening meeting's vocal music under the leadership of Mrs. Naylor of Appleton City, assisted by some of the best talent from all churches, and Mrs. Nelson of Kansas City, was enjoyed by all.

Mrs. M. M. S. GILLSON.

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

SERVING CHRIST IN OUR HOMES.

May 10.

Rom. 12: 9-18.

What a home that might be, if these nine verses of this letter to the Romans were a part of our every day life. "Let love be without dissimulation." There are two ways of dissimulating. There is the putting on of the appearance of more love than one has; that is the danger in society. There is the hiding of the real love one has because of a certain reserve or a dread of showing feeling; that is the danger in home life. You remember the pitiful story of the New England mother, who had toiled, saved, scrimped her own life for the sake of her boys. After they had all grown up and were filling places of trust and honor, the poor old mother, with bent back, toil-worn hands found herself tired, weary unto death.

One by one the sturdy sons came to her bedside as she was lying as they thought in the very grasp of death and bending over her they kissed her wrinkled cheek and sobbing said, "You have been a good mother. She opened her poor dim eyes and tearlessly said, "why did not you tell me so before?" Let us tell each other so now when the expression of our love can be as a secret oil to move the wheels of care. Then there is that verse of honoring, preferring one another. Putting others before oneself. How pleasant it is to have the strong, the young, the beautiful step more slowly for the weak, the old, and the deformed.

"Regard the burden" is one of the good old French proverbs. If you see one of your own family with an unfortunate defect, regard the burden. He is handicapped for life, keep step with the lame one. Then we are to be wise, diligent, economical of our time, our nerves, our money, our reading, our social engagements. We must serve God in our homes constantly, by bringing Him in to abide with us.

We are to rejoice in hope, and be patient in trial, to be prayerful, then we shall have the wisdom given to us to know how to distribute or divide our time and property aright to aid the saints, to be hospitable, to be brave when persecuted, yes, even to bless those who hate us, to have a heart so free from self that we can be glad with the glad, and weep with those who weep, we can be content with poor things even if surrounded with things tempting in their beauty and luxury. How wise the last verse is, as much as lieth in you, live peaceably with all men. You are not responsible for the other person, but you are responsible for yourself. The God of peace can give the peace which the world can neither give nor take away.

We can all make our homes like the chamber of Bunyan's imagination, in the "House Beautiful" "The Pilgrim was in a large upper chamber, whose window opened to the sun rising: the name of the chamber was Peace, where he slept till break of day and then he awoke and sang:

"Where am I now? Is this the love and care Of Jesus, for the men who pilgrims are; Thus to provide, that I should be forgiven And dwell already the next door to heaven."

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 10, 1896.

Lesson VI.

LESSONS ON PRAYER.

Luke 18: 9-17. Commit vs. 15-17.

GOLDEN TEXT.

The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—Luke 18: 13.

Topic.—God accepts the humble, but rejects the proud.

Time.—March, A. D. 30.

Place.—East of the Jordan.

Persons.—Jesus, Pharisee, publican, disciples, mothers, children, people.

SPECIAL WORD STUDIES.

Despised means "to look down upon," implying contempt or scorn. So the Greek word it represents is composed of two words that meant "out from nobody;" so the Pharisee treated others with contempt as if they were from nobody as their ancestors. Much like some modern customs in society which inquire, "What family does that person come from?" "Oh, he or she is nobody!"

Stood. The Pharisee stationed himself in a conspicuous place; for the Greek word has the nice distinction, not easily shown in English, of placing one's self well. The colloquial term "he is nicely fixed" conveys a similar sense.

Tithes. The tenth part of the increase of any industry or form of possessions. Under the Mosaic law it is not definitely settled by scholars what portion the Israelite was required to give to the Lord. It is certain that the law called for more than a single tithe: some think it amounted to two tenths, and not a few say it was nearly three tenths, of their gains. Their lands were entailed, and could not be sold or alienated, except for a time, until the next jubilee year.

Abased means to place low upon the ground. The Greek word it represents is not, however, the word common in that language for "low" or "hollow," that is, "depressed," but from another stem-word which means "in a low place."

Infants. The English word is compounded of two words that mean "one not able to speak." But in "law" a person is regarded as an infant until "of age," that is, about twenty-one years old. The Bible uses the term, however, for "babes" requiring the personal care of parents.

LESSON EXPOSITION.

I. *Two Forms of Prayer. Trusted in themselves that they were righteous*, v. 9. Jesus had spoken the parable of the unjust judge to teach us to persevere in prayer. Quite another phase of truth is now presented on the same subject of prayer. The sense is the temple, to which two men "went up to pray." In an age of declining religion men often set much store by sacred places, and pray there. There were fixed hours for devotion (Acts 3: 1). One man is a publican, despised by Jews. The other is self-complacent and proud of his negative and positive virtues, as he enumerates them before God. The publican has learned the nature of his own heart and life, and has no satisfaction with self, no thought of himself but as a sinner before God.

Two men went up into the temple, v. 10. The temple then standing was the one rebuilt by Herod the Great upon the site of Solomon's temple, which Nebuchadnezzar destroyed. A second temple had been built by Zerubabel, and this was enlarged by Herod. It stood on a hill called Mt. Moriah, in Jerusalem, though not the highest hill in that city. The temple was the natural and fitting place for prayer, and Jesus refers to its name as "the house of prayer."

The Pharisee stood and prayed thus with himself, v. 11. The words rendered "with himself" may imply that he stood apart by himself, or that he really prayed to himself; communing not with God but with himself. His prayer is a recital of his own goodness and good works, and a congratulation of himself that he is not wicked like others. All men he grouped in two classes: himself in one class, all others in the other class.

I fast, . . . *give tithes*, etc., v. 12. He multiplies the required fasting (see Lev. 18: 29 and Num. 29: 7), as many now do in the

way of supererogation, for but one day in the year was prescribed for fasting. He saw his own virtues set off all the more by "the publican" standing afar off, in that condition which makes angels glad (Luke 15: 7), but which makes him scornful and contemptuous. There is no humbly, no confession of sin, no petition, no request for favor, grace, divine guidance, care or pardon. Then follows the sharp contrast.

The petition . . . smote . . . his breast, v. 12. The common tax collector is still one of those persons soundly hated in the East. The taxes are not rated as in England and America, but are bought up from the government for a sum; and the buyer and his agents are allowed to squeeze as large a margin of profit as they can from the peasants and poor people. The Romans had a similar harsh and objectionable system of farming the taxes in our Lord's day. Smiting the breast was a common eastern mode of expressing deep grief. (See Nahum 2: 7; Jer. 31: 19; Luke 23: 48.) So the publican beat his breast, as if the sin was at his heart, but makes his prayer very brief. It has but one petition; yet that was the most important one for fallen man to utter—"God be merciful to me the sinner." It asks for grace toward the sinner. He feels as Paul felt—"chief of sinners."

Justified rather than the other, v. 14. He went to his house with a sense of pardon in his soul (Rom. 5: 1), not a deepest sense than the other, for the Pharisee had none. Though "rather" would seem to imply a comparison, it does not. The publican was "justified," counted as just, because of his repentance and forgiven for all his offences; hence "justified" is used in the sense of forgiven. It is a comparison in form, not in fact. The Pharisee had not even done his duty, for he had not a spirit of humility.

II *Prayer for Others.—They brought unto him*, v. 15. Matthew and Mark notice this, or a similar instance when young children were brought to Jesus. Luke uses a different word from the other writers to designate the children. His word commonly means "babes," as in the Revised reading. The mothers would be the persons naturally bringing those so young as to be called babes. Nicephorus says that Ignatius, afterward bishop and martyr of Antioch, was one of these babes. Other traditions say Peter's children were among them, though the record does not definitely say who brought them. Whoever they were, they desired a blessing upon the children.

Little children to come unto me, v. 15. Jesus commanded his disciples to make an easy road for the children to come. He welcomed them, for they are usually meek, guileless, hopeful, trustful and teachable. If one did not receive the truths of the kingdom of God in this spirit, he would not get into the kingdom. He says not "of these," but "of such," showing that it is not to children only, but also to such as have the like innocence and simplicity, the reward is promised. "Little children are not guileful or deceitful, but plain and simple; they are strangers to artful disguises; they are not obstinate; they rely on the instruction of their parents. . . . Here is, therefore, a fit and lively emblem of the followers of the Lamb," says Jonathan Edwards. But President Edwards lived in another age; were he living now, could he say this of children?

PRESBYTERIAL PROCEEDINGS.

Emporia.

The Presbytery of Emporia met in the Oak street Presbyterian Church, Wichita, Tuesday evening April 14th, 1896, at 7:30 p. m. The sermon was preached by the retiring Moderator, Rev. E. R. Worrall. Rev. W. C. Miles of Peabody, was chosen Moderator and Rev. J. W. Thompson, D. D., and H. M. Gilbert, temporary clerks. The following ministers were received Rev. S. C. Kerr from the Presbytery of Neosho, Rev. J. R. McQuown from the Presbytery of Cedar Rapids, Rev. Nelson A. Rankin from the Presbytery of Solomon, Rev. Samuel W. Stopholet from the Presbytery of Vincennes, Rev. Neil D. Johnson from the Presbytery of Topeka. The following ministers were dismissed, Rev. W. D. McFarland to the Presbytery of Chicago, and Rev. J. W. Quay to the Presbytery of Larned.

Rev. J. A. Baldrige, a member of this Presbytery, having joined a heretical denomination was according to Chap. 7, Sec. 53 of the Book of Discipline deposed from the gospel ministry. The following calls were

received and accepted: Rev. J. C. Miller, D. D., to the church of Newton, Rev. Samuel W. Stopholet, to the church of Winfield, Rev. Neil D. Johnson, to the church of Burlingame, licentiate O. J. Gregg to the church of White City, and licentiate D. S. Hibbard to the church of Lyndon. The pastoral relation was dissolved between the church of Oxford and Rev. Burton H. Woodford. Rev. E. C. Jacka returned the call of the church of Wellington was granted leave to labor out of the bounds of the Presbytery. The following commissioners were elected to the General Assembly. Rev. W. W. Curtis and S. B. Fleming, D. D., and Elders John Batchelor and Randolph Hatfield.

Thrilling addresses were made by the representatives of the College of Emporia and the Lewis Academy. The Presbytery answered the Overture of the Synod on Assessment in the negative and appointed Revs. J. C. Miller, D. D., and Rev. David H. Stewart, a committee to prepare an overture to Synod in relation to the Synodical Expense Fund which shall certainly secure its provision, and equitable distribution. Rev. Theo. Bracken, Synodical Superintendent of Sabbath-school Work was present and addressed the Presbytery. The stated Fall meeting will be held in Burlingame.—S. C.

After a Day's Hard Work

Take Horsford's Acid Phosphate

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

Home Seekers Excursion.

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A Spring Trip South.

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WEDNESDAY, APRIL 29, 1896.

DR. SOUTH, when once preaching before Charles II observed that the king and his attendants began to sleep; and as nobles are common men when they are asleep some of them soon after snored; on which he broke off his sermon and exclaimed, "Lord Lauderdale, I am sorry to interrupt your repose, but let me entreat you not to snore so loud, lest you awaken his Majesty."

DR. BEATTIE, professor of systematic theology in Louisville Presbyterian Theological Seminary, proposes to issue an exposition in popular method, of the *Westminster Confession of Faith and Catechisms*. We commend his plan. We are sure he will do it well and *con amore*. It is a mistake to suppose theology is not a subject for the present day. It is a living subject. The hostile criticism of christianity, however it may skirmish about the lines of evidence and the authority of the Scriptures, is continually making manifest that its real point of attack is the great *catena* of dogmatic truths which are given for our belief. Anti-scriptural dogma is zealously and intensely pressed on every hand. The friends of the truth should be alive to every movement in its interest.

OUR QUONDAM associate of the MID-CONTINENT Dr. W. R. Henderson now of California, is a commissioner to the Assembly from Los Angeles Presbytery. He is also appointed as one of the representatives of his presbytery in its appeal from the Synod's action in the case of the pastor and elders of the Westminster (or First) church of Los Angeles. Very deep feeling has been awakened in the minds of the brethren of the presbytery over this case. But it is very pleasant to note the affable and generous spirit which was exhibited by the presbytery at its recent meeting, as related in one of the daily papers there:

"It may be well to mention the interesting incident of Rev. Dr. Henderson, moving that the courtesy of the floor be extended to H. T. Gordon, elder from Los Angeles. The courtesy was accorded with entire unanimity. It will be remembered that Dr. Henderson and H. T. Gordon, Esq., represent the opposite poles in the controversy concerning the question of the division of the former First Presbyterian church of Los Angeles. It might also be well to state that H. T. Gordon was on Wednesday elected by the presbytery as one of the elders representing the Los Angeles Presbytery at the General Assembly."

THE CHICAGO PRESBYTERY AND MR. VROOMAN.

Because as Presbyterians we are all, by our interlinking system, affected by whatever develops in any part of the church, the action of Chicago Presbytery seriously concerns our whole Zion. Mr. Vrooman came from the Congregational church and applied for admission into the Presbyterian ministry. His examination at the first meeting left the issue of his case doubtful, and an adjournment was taken that the applicant might have opportunity to study the

Confession of Faith and consider what is involved in the terms of subscription. At the second meeting he read a statement of his own creed—much of it very good, much of it very vague and indefinite, much of it irrelevant and much of it entirely unsatisfactory—(the whole of it however, being commended by Dr. Thos. Hall as a "sweet declaration.")

The Presbytery sought, by a three hours' examination, to learn more definitely and precisely Mr. Vrooman's attitude on certain fundamental points of doctrine. These inquiries developed grave defects of view and a decided trend, to say the least, towards serious error. And here it may be stated that the views excepted to are out of alignment not merely with the Presbyterian standards of faith, but with what is known as the common evangelical beliefs. The three persons in the Godhead he preferred to speak of as "three aspects of God," and could not say whether he conceived of them as existing in the Godhead or only in the revelation of God to us. The death of Christ was in no sense the bearing of punishment due to our sins, and to speak of it as a "propitiation" seemed to him abhorrently synonymous with the idea of an "angry God requiring blood to be satisfied." His attempt at distinction between Christ's blood as shed for sinners and "not for God" showed a very feeble apprehension of the doctrine of atonement—as if a surety's payment of another's debt had reference only to the debtor and not also to the creditor. Christ's blood avails for us on the ground that first it has perfectly satisfied divine justice. The eternal penalty of sin he emphatically rejected. Concerning the Bible he avowed he had no possible idea as to the extent of its inspiration, and both in his oral examination and in his written statement concerning this vital subject he seemed like one trying, by subtle and vague forms of speech, to avoid an open and direct avowal.

A further indication of Mr. Vrooman's thought concerning the Bible has been brought to light since his examination in presbytery, by an article he wrote for a Boston magazine, *The Arena*, some two years ago, at a time when the rationalistic form of the modern Higher Criticism was receiving more attention than it is just now. We have read this article and venture to say: 1. That at the time it was written Mr. Vrooman considered himself far removed in thought and sympathy from the system of doctrine contained in the Westminster Confession; and 2. That if it had been in evidence before the presbytery as an additional "statement" of his views, the issue might have been different.

But the presbytery took the very grave responsibility of admitting Mr. Vrooman, and he subscribed to a creed which as a system of doctrine and in its plain and historical sense we fear is obnoxious to his convictions. How he could do this is an intellectual and moral puzzle. It is only justice to Mr. Vrooman to say he endeavored to do it with a mental reserve and in a modified form, saying in his paper that he could take the Confession as he "conceived it" and could sign the standards according to his own way of "defining and interpreting them." Of course no such mode of subscription has been provided for. He claimed liberty of conscience and of intellect. So do we. He denied the right of any man to impose human standards upon him in the matter of the Bible. So do we. And the Presbyterian church is not forcing them on him. If he takes them it is entirely his voluntary act. He comes of his own accord and asks to be an accredited Presbyterian minister and to serve as a teacher in our pulpits. Very well—here are the terms of admission to our ministry. All the rest of us submitted to them. He can not be made an exception in the mode of subscription. He is not obliged, however, to assume any relation to our standards at all. The world is large and other pulpits there are which are not of this fold. Only, as a matter of historical fact the gateway of the Presbyterian ministry is through the subscription vows imbedded in her constitution.

This whole question of a minister's relation to the standards of the church is likely to become one of new and pressing importance. No man has a right to put whatever sense he chooses on terms of subscription, whether in articles of State, or business contracts or church forms. We have heard of those who boasted that by the "chemistry of thought" they could make all creeds alike, and could "drive a coach and four" through any Confession of faith. In the church of England there was once a class of men who disbelieving the thirty-nine articles would yet sign them in what they termed a "non-natural sense"—that is, the sense which they chose to put upon them. Such a course is not honest. Any serious reflection ought to show that the only meaning our Confessional system of doctrine can have is that which by historical proof it can be shown it was intended to have.

A NEW YORK LETTER.

TO THE MID-CONTINENT:

In anticipation of the meeting of the General Assembly, the Presbytery of New York is engaged in one of its annual controversies. The occasion for this is first, the direction of the highest court that only students pursuing study in institutions approved by the Assembly, shall be taken under the presbytery's care, and second the examinations of those applying for licensure. It will be remembered that under the leadership of Dr. John Hall and Dr. Booth, an overture was sent to the last Assembly asking for instructions as to the first of these matters. The advice of that body was put upon the minutes of the presbytery, but the answer was not agreeable to certain clergymen and laymen. The result was the appointment of a committee to recommend action upon the reply of the Assembly. On Monday, April 14th, the committee reported as follows:

"Your committee reports that, having examined the minutes of the General Assembly, we find the only subject requiring the special attention of this Presbytery to be that presented in the answer of the Assembly to the overture from this Presbytery for instruction relative to its duty toward students applying to be taken under its care who are pursuing purpose to pursue their studies in theological seminaries regarding whose teaching the General Assembly disavows responsibility.

In its answer the General Assembly gives this presbytery certain instructions for which all due consideration should be shown by us as loyal presbyters. But the Assembly further proceeds to "enjoin" this presbytery as to its action with reference to the licensure of these students. In thus attempting to authoritatively control the presbytery in this matter, it seems to us that the General Assembly exceeds its constitutional powers and infringes upon the inherent rights of the presbytery which are specially reserved to it by our constitution, as to the exercise of its functions in the reception and licensure of candidates for the gospel ministry."

This was signed by Dr. Bliss, Dr. W. W. Atterbury, and Mr. Hyde. The discussion was opened by Dr. Bliss the chairman of the committee. He was evidently pained at being compelled to differ with the Assembly. As the report shows, he was ready to affirm that "due consideration should be shown" for the instructions of that body, and he described himself and his brethren as "loyal presbyters", which was surely unnecessary. In common with others in the presbytery of New York, he is doubtless puzzled by the prevailing belief that the Assembly is a higher court than the presbytery of New York. It should always be remembered by people in the backwoods that the action of the Assembly is subject to review by the ministers and presbyters of Manhattan Island. He was followed by Dr. W. W. Atterbury the secretary of the Sabbath Committee who was also compelled to differ with the Assembly. Then Dr. Sutton took the floor and kept it for about fifty minutes defending the reply to Dr. Hall's overture, but his speech was the occasion for much disorder. He criticized Union Seminary for its undue influence in matters relating to the care and examination of candidates for the ministry. President Hastings called Dr. Sutton to order and added that the latter was not speaking the truth. Mr. Hume referring to the statement which had been made that Union Seminary was not in view when the overture was framed, said that the officers of that institution seemed to be very sensitive about the subject. The speeches were so intolerably long that no conclusion was reached, and the debate will have been resumed by the time this letter appears. It is expected that a decided rebuke will be administered by the presbytery to the General Assembly for presuming to infringe upon the sacred rights of one of the most noted islands of the western hemisphere. It does not seem to have occurred to the majority of students who wish to attend Union Seminary that the best plan under the circumstances is for them to apply first for ordination in the Congregational or Methodist denominations; at any time they may thereafter do as Dr. Parkhurst, and others have done—be prepared to tear their Geneva gowns in tatters rather than give up their liberty. It is apparent that Presbyterian young men who have not yet entered the ministry should be more rigidly treated than those who come without conversion to Presbyterianism, from other churches, to eat Presbyterian bread. It is doubtful whether any professor, even at Union, would be willing to subscribe to the individual confession of faith offered by Mr. Vrooman in the Chicago Presbytery.

This leads me to speak of the other question which is to come up before the presbytery. This is, whether a young man who has pursued a large part of his theological course at Union Seminary, and who has then gone to the Yale Divinity school, without any consultation with the presbytery, shall be received for licensure in the Presbytery of New York. This is not *in thesi*, but is in accordance with the facts of a case which will be brought up for settlement. Either the candidates should be more liberally treated, or the emigrants from other denominations should be as severely examined.

New York, April 21, 1896.

CHICAGO LETTER.

THE VROOMAN CASE.

The fundamental question at issue in the Vrooman case is: What do the terms of subscription to our constitution imply?

The case has already become a notable one and as it is not yet terminated, it is well to give in detail some particulars that are essential to a proper understanding of it. The Rev. Frank Buffington Vrooman is a graduate of Harvard, and has spent some time in study in Oxford and Berlin. He lived a year in Toynbee Hall, London, the first Social Settlement. He has supplied the pulpits of both Presbyterian and Congregational churches for extended periods. He has made a speciality of Sociology. He became prominent in Chicago some months ago in connection with an effort on the part of the Civic federation to enlist the sympathy of the churches in its work. While he was doing this, he made an unfavorable impression on the minds of many on account of the manner in which he referred to the work of Foreign Missions. The Kenwood church was recently organized and he was very cordially recommended to the session by some of the members of Presbytery. He supplied them for some weeks and was finally regularly called as pastor. His sermons, at least extracts from them, were frequently reported and when it was announced that he was called as pastor, questions were at once asked: "If these reports of his sermons are correct, would it be safe to receive him as a member of Presbytery?"

In due course he applied for admission. His credentials were in order. Coming from another ecclesiastical body he was required to subscribe to the Constitution, but before he was permitted to do that the desire was expressed very generally that he be examined as to his doctrinal views. The first few questions were sufficient to show that Presbytery would require a very extended examination before it would be satisfied. As the examination proceeded the impression, became very general that he was entirely at sea on what are regarded—not as fundamental points in the Presbyterian system alone, but as fundamental to the more comprehensive evangelical system. The points were, the authority of the Scriptures, the trinity, the atonement and the state of the finally impenitent. No record was made of this examination, which lasted nearly two hours. Had a vote been taken, then it would have been overwhelmingly against reception, but as stated, he had no intimation whatever that he was to be examined. In the interests of fair play, final action was delayed one week.

A SECOND EXAMINATION.

When the Presbytery again assembled and the business in the case was resumed he was, contrary to Presbyterian usage, permitted to read a carefully prepared statement of his position. This paper however did not make sufficiently clear his position on several important points, which were raised at the first meeting. In closing this statement he said: "Now it is for you to say whether you find here Calvinism. As herein defined and interpreted, I can sign the standards." A large number of the members did not regard it as defining and interpreting the standards as they are ordinarily understood to be received by those who sign them. Thereupon the oral examination was reopened. As questions were raised as to the language used at the first examination of which no record was made, the precaution was taken of securing a stenographic report by one of the most expert court reporters in the city, so that there can be no question whatever as to the position taken by Mr. Vrooman in this second examination.

To nearly all the questions in reference to the authority of the Scriptures he replied by quoting the exact language of the Confession *in extenso*. His answers in reference to the sacrificial work of Christ and his satisfaction of divine justice, were believed by many to be contradictions and denials of the teachings of Scripture as systematized in our Constitution. While he said that Christ's offering was vicarious, he denied asserting that we bear the punishment now, and always will for our transgression. In answer to questions respecting passages where Christ is spoken of as securing redemption through his blood, as being the propitiation for our sins, he declared that he rejected absolutely the idea that God required blood to be satisfied; that the word reconciliation or atonement always referred to the reconciling of man to God and not God to man.

In reply to questions as to the nature of justification and sanctification he said he did not know the difference between the two.

The statements of the Confession are very clear and unequivocal as to the state of those who die impenitent. In reply to the question as to whether he believed that any would be ceaselessly and endlessly punished he said: "I do not."

The Presbytery by a vote of 69 to 29 voted to sustain the examination, and that he be received and enrolled as a member, on giving his assent to the constitutional questions. The Moderator then, proceeding in the usual form, asked the first question: "Do you sincerely receive and adopt the confession of faith of the church as containing the system of doctrine taught in the Holy Scriptures?" Instead of giving assent in the usual form, I do, he replied: "In the light of the interpretation of this morning, I do most sincerely answer yes." With this answer some confusion arose, the Moderator insisted that an unqualified answer be given, presbyters calling out: "What was the answer?" "we did not hear it," etc., etc. Mr. V. during the confusion saying: "The answer is I do." The Moderator again repeated the question and Mr. V. replied, I do. Thereupon a member of presbytery rose and said, that the question was asked before and that while he did not hear the answer, he thought that the reply should have gone on

record. Here Mr. V. said that he did not wish to have any one have any doubts as to his position, that he did not believe in the verbal inspiration of the standards, but that as interpreted by what he had said a week ago and again this morning, he did accept them. The Moderator then proceeded with the questions and received the usual assent.

THE CASE NOT ENDED.

When this was completed, Dr. W. S. Plummer Bryan rose and gave notice that within the constitutional limit he would file a complaint to the Synod of Illinois against the action of Presbytery. The minority shortly after met and appointed a committee to draft a complaint which was adopted and signed also by a number of those voting in the majority, so that the signatures of more than the third of those voting being obtained, it has caused a stay in proceeding with the installation which was arranged for, the call from the Kenwood church having been accepted.

Since the meeting of Presbytery, attention has been called to an article by Mr. Vrooman in *The Arena*, March, 1894, on The New Bible which is regarded by many as a clear and unequivocal statement of Mr. Vrooman's position and while it is two years old it does not appear that the spirit he displays and the positions he takes now are any nearer to the minimum that cordial subscription implies. This *Arena* article has had the effect of changing the sympathies of many who felt that in voting for admission they could not wholly endorse the man, but were in hopes that through Presbyterian associations he would, before long, align himself more closely with our system of doctrine.

It is worthy of note that the vote does not divide the Presbytery on what are usually designated as conservative and liberal lines. Some of those who are regarded as extreme conservatives voted for reception, while liberals voted for rejection. It is altogether certain that this will be made a test case and while in the meantime Mr. V. may withdraw the question involved will have to be decided ultimately by the General Assembly.

JOHN CLARK HILL.

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THE RAINFALL FOLLOWS THE PLOW.

I heard a farmer talk one day,
Telling his listeners how
In the wide, new country far away,
The rainfall follows the plow.

"As fast as they break it up, you see,
And turn the heart to the sun,
As they open the furrows deep and free,
And the tillage is begun.

"The earth grows mellow, and more and more
It holds and sends to the skies
A moisture it never had before
When its face was hard and dry.

"And so, wherever the plowshares run,
The clouds run overhead:
And the soil that works and lets in the sun,
With water is always fed."

I wonder if ever that farmer knew
The half of his simple word.
Or guessed the message that heavenly true
Within it was hidden and heard?"

It fell on my ear by chance that day,
But the gladness lingers now,
To think it is always God's dear way
That the rainfall follows the plow.

—Selected.

"SOME TIME."

Some day when the winds are soft and the
skies are clear,
And the fresh lipped flowers are every-
where,
And the bird-songs float on the balmy air
Perchance I'll see
O'er the troubled waters a gleam of sail,
And you will know that the boatman pale
Has come for me.

It may be at noon on a summer's day
'Mid the heat of toil I shall pass away,
And sweetly rest through the livelong day
Forgetting all care,
And the sheaf shall drop from the reaper's
hand
And lie unbound where the stubbles stand,
And there'll be grief in the family band
I shall not share.

Perchance when the sheavers are all gath-
ered in,
And the corn is drawn to the waiting bin
And the golden apples are stored within
And the bright leaves fall,
I shall look my last on the sunset's gold
And joyfully pass by the heavenly fold
At the Master's call.

It may be at noon of a winter's night,
I'll slip from the darkness into the light,
On the other shore.
It matters not where the place may be,
Or the time, if the Saviour waits for me
At the heavenly door.

THE MINISTER'S YOUNG WIFE.

Grent was the commotion when the pastor, the Rev. Arthur McCreedy, let it be known that he would bring a wife in the spring and would need the parsonage. He had been called to the St. John's church some months previous. He seemed to be such a reserved, cold man, that his members had given him up as being a marriageable man; he was declared to be a veritable student that loved nothing but his books and church and good deeds.

The rector had made his home with Judge Rowan and wife since he had accepted the call. The old couple had become attached to him and proposed to the congregation to fit up the pretty but neglected parsonage for the new bride.

It was not a rich church, but Judge Rowan was able to do more than any of the others and was quite liberal when he chose to be. So the rectory was made comfortable and cosy for the coming bride and groom.

The inference naturally drawn was that the bride would be scholarly and in every way fitted to be a helpmate for the dignified pastor. Imagine the surprise when he walked up the church aisle with a young, girlish, but beautiful

bride, dressed becomingly for her style of rich brunette beauty; she looked young enough to be his daughter. It was to be hoped that the happy-looking bride did not see the astonished and disappointed look of her husband's parishioners, especially the country folk.

The sunshine of the beautiful June morning was in perfect accord with the feelings of Mrs. McCreedy's heart. The young wife had a secret gladness that no fall in the barometer would be in the least likely to affect. It was woven in corresponding patterns into the texture of two lives; thus soliloquized the happy girlish young creature.

Mr. McCreedy lived upon too high a plane, and was out of place in these rushing, progressive, selfish days of the nineteenth century. He lived for the good of his fellow man. His wife never knew when he went down town, whether or not he would come back with his overcoat, or whether he would not spend every dollar of the market money for some poor widow, or to help some sorrowing one.

It was this high, spiritual nature in him that won the young, romantic girl. She adored these traits that seemed so noble and unusual. Men of this kind are not easy to live with. They deny themselves, are self-sacrificing, but are usually poor, and their family have to suffer many inconveniences. As the years passed the girlish young bride who came to them with such delight in her heart, such roses in her cheeks, began to fade, to look dispirited—to be sure she was the mother of three children—and the cares and increasing family had told on her sadly. Mrs. Brown, a devoted member of St. John's church, and a kind-hearted, motherly little widow, considered it her duty to look after the minister's family. She had noticed the sadness in the young wife's face of late. There was something pathetic in it, and it troubled Mrs. Brown. She made unusual efforts to help her. The unspeakable charm of spring was upon everything. The rectory garden would soon blossom and bloom with roses. Their anniversary, a well remembered June day, would soon be here, but the roses had deserted the young wife's cheeks. All day she had not known a half hour's leisure. She would tell you she was on her feet from morning to night, performing a round of duties, which have all to be gone through again on the morrow. Sometimes she feels her life is wasted. There had been floating through mind and heart some sweet tuneful chords which she longed to weave into harmony. She was given to composing somewhat before her marriage, being a skillful musician. She is still conscious of the power but time! time! when and where? She had not a moment to call her own. She looked weary of it all. She would find herself with pencil and paper trying to jot down some sweet notes that had been ringing within her all day.

Mrs. Brown was a quiet, unobtrusive person, sympathetic and tender. The workbasket full of little waists to be made and unmade clothing, stood in front of her. She took out a garment to work upon. She noticed the abstraction of the minister's wife, the far away look. After some moments of silence, Mrs. McCreedy said:

"Mrs. Brown, it isn't wicked to long so for the beautiful, is it? I love music, pretty clothes; I don't love books; but the temptation to buy what I want is so great. I know I shall shock you. Our church people would regard me as foolish and sentimental, but I hate to be poor—don't think I'm sorry I married David. I loved him, I would do it again I gave up wealth for him, but being poor means giving up sentiment. I believe David has forgotten he ever loved me, has forgotten how I used to look, and yet how he praised me in that vio-

let gown. If I should tell you what I would love to have money to spend for, you would feel shocked. I would love a little French straw bonnet, with delicate pink roses, and a violet colored organdie gown. I ought not to feel wicked on a June morning, but for once I believe I would like to exchange places with the rich Mrs. Withers, who can gratify every wish. I am so tired, so tired," and with that she broke into a sob and rested her head on the back of her chair and cried as if her heart would break.

Mrs. Brown was astonished; the little wife was not given to unburdening her heart, but the church people had all wondered how such a little beauty with tastes that seemed to all so different had ever come to marry their grave, studious minister. Mrs. Brown threw down her work, put her motherly arms around the poor wife and spoke soothing, comforting words of affection. The wife spoke between sobs, saying:

"I know you pity me, and have a contempt for such weakness, but I'm glad I said it. I feel better to have opened my heart to you. I've no mother or sister, and David's life is so full—"

The young wife bathed her face, brushed her hair, she was shocked as she caught a glance of her face in the mirror. It looked old and careworn. She picked up a note book of her husbands which she knew had been left there by mistake, and turned to replace it on his table in the study when a slip of paper fell out. It read:

"God loves beauty; the plain lesson follows, God might have made the birds of one colored plumage from wing tip to wing tip through every species. He might have made them all black, or all brown, or all russet, very dull and very unattractive, but he has not thus made them. He has thrown into their plumage every tint the sun paints, thousands of them so gorgeous that seemingly they must have darted through rainbows and got penciled with the colors."

Some voices were heard in the hall, and Elizabeth, the bright-eyed, lovely daughter, ran in to tell her mother about the song service at the chapel, where she and David had gone with their papa. Mr. McCreedy walked into the sewing room holding little David's hand, he spoke to Mrs. Brown, looked at his wife and his conscience pricked him with the remembrance that he had asked into supper two of his Sunday-school boys, who he knew were seeking bad company, and hoped to help them out of it.

"Poor little wife," he said, "you are quite tired out." He went up, kissed her, pressed her to his heart. Though usually the most reserved of men, there was something in his wife's face that touched him and made him forget all else save her. The look of happiness with which she raised her face to his revealed a great deal. His face and voice expressed the deepest love. She had always been reserved, like himself, in company, "but she has taught me a new lesson," said Mrs. Brown, "that there are natures that cannot live by bread alone." The cold, reserved-looking minister showed that he loved his wife as she loved him.

Mrs. McCreedy's face looked transformed as she turned to Mrs. Brown and insisted on her staying to tea with them. Who should drive up just as the tea bell rang but the rich Mrs. Withers. She was a member of Mr. McCreedy's church. She was dressed exquisitely and held in her hand a bunch of pink roses, which she gracefully pinned on Mrs. McCreedy's bodice. The servant girl rang the bell again, the lads whom the minister had invited to tea were out under the apple tree with the children, and all came rushing in merrily. Mrs. McCreedy had arranged for a nice little tea and with much cordiality she invited Mrs. Withers to stay.

"If you really mean it," she said, "I

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would be delighted. I have felt so miserable and lonely at the hotel. In fact, I've been crying all day. It is the anniversary of my boy's birthday. Guy would be just the age of your Elizabeth Mrs. McCreedy," she said with tears swimming in her eyes, and as she seated herself at the parsonage table and looked at the happy children, she exclaimed:

"O, Mrs. McCreedy, my dear woman, be thankful for your treasures—your children, your husband and a happy home. I would be willing to exchange everything I have on earth to-night to have what you have."—*N. Y. Observer.*

THE WIFE'S EMPTY PURSE.

"I never have five cents even for postage stamps without asking for it. The speaker was a young wife who in her girlhood earned regular wages as a seamstress and when married found her financial position changed. Eben held the purse strings and made plenty of money. But new machinery was often needed; improvements must be made; hired hands cost a good deal and so no allowance was thought of for the wife who had the position of 'nurse, seamstress, housemaid, cook,' with the added duties of motherhood.

"I always have a lump in my throat when I ask for a dollar," she said, "and I used to go to his pocketbook for spare change, for at the marriage service he said: 'With all my worldly goods I thee endow.' But when little Tom began to steal pennies because he wanted something and could not get it, I began to wonder if I had done wrong and the sin was visited on him."

It was a sad contrast, this little mother's tender conscience, with a world of trickery and knavery.

Nowhere is this lack of pocket money felt so much as among farmers' wives and daughters. Many of them go from positions in the city, teachers, typewriters, saleswomen, with a regular salary—a good cook can earn her \$14 a month. She may marry a young farmer and with all her life before her decide to be his helpmeet and money saver. How they work and struggle to pay off the farm, to get the necessary improvements made. But when the fight is partly over, sometimes the young wife has a feeling of envy on Saturday nights when her husband pays the "hands" who have worked for him, and has not a dollar for her; for she knows that they have been fed while she has served; that they have slept while she lost hours of slumber with the precious babe in arms and that they could buy clothes that she would feel it extravagant to wear.—*Montreal Witness.*

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showed no baking powder
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ening power as the Royal.

Our Young People.

TEN LITTLE CHICKENS.

Ten downy chickens from ten yellow eggs,
Toddling around on sturdy little legs.
Ten little chicks basking in the sun,
Down turned to feathers—thrifty every one.
Ten big chickens—preacher comes to dine,
Chicken pie for dinner, then there were nine.
Nine sleepy chickens, preacher stayed late,
Fricassee for supper, then there were eight.
Eight had chickens to garden scratching given,
Soup for sick neighbor, then there were seven.
Seven grown chickens, full of bad tricks,
Children had a picnic, then there were six.
Six fine chickens at the set of sun,
When the sun rises there's not a single one.
Gone away to market, twelve jingling dimes
In the mistress' pocket—so end the rhymes.
—Christian Work.

PASSING AN EXAMINATION.

A European newspaper is inclined to be jocose at the expense of modern health precautions, and thus reports a school-room scene in the year 1900:
Teacher—to new boy. Hans, have you got your certificate of vaccination against small pox?
"Yes, sir."
"Have you been inculcated for ercup?"
"Yes sir."
"Have you had an injection of cholera bacillus?"
"Yes, sir."
"Have you a written guarantee that you are proof against whooping-cough, measles and scarlet fever?"
"Yes, sir."
"And are you provided with your own drinking cup?"
"Yes, sir."
"Will you make a solemn promise never to exchange sponges with the other boys, and never to use any pencil but your own?"
"Yes sir."
"Do you agree to have your books fumigated with sulphur and your clothes sprinkled with chloride of lime once a week?"
"Yes, sir."
"Hans, I see that you fulfill all the requirements of modern hygienics. Now you can climb over that wire, place yourself on an isolated aluminum seat, and begin doing your sums."

KEPT HIS WORD.

An examiner at Edinburgh University had made himself obnoxious by warning the students against putting their hats on his desk. The university in the Scottish capital is remarkable for a scarcity of cloak rooms, and in the excitement of examinations hats are, or used to be flung down anywhere.
The examiner announced one day that if he ever found another hat on his desk he would rip it up. The next day no hats were laid there when the students assembled. Presently, however, the examiner was called out of the room. Then some naughty undergraduate slipped from his seat, got the examiner's own hat, and placed it on his desk. When the examiner re-entered the hall every eye was fixed upon him. He observed the hat, and a gleam of triumph shot across his face.
"Gentlemen," he said, "I told you what would happen if this occurred again." Then he took his penknife from his pocket, opened it and blandly cut the hat in pieces, amid prolonged applause. What he said when he discovered that he had destroyed his own hat the story does not say.—Harper's Round Table.

A VETERAN OF THE WAR.

We hear of veterans who have survived the wars of years ago, but here is a poor old veteran of the civil war, and it is claimed the only one living of his kind. His name is Ned, and he was captured near Washington by a scouting party from General Jubal Early's corps. For years Ned has taken part in the different memorial events and parades of the Grand Army of the Republic. But during a recent parade in Louisville his declining years prevented his marching to the stirring music of the bands.
It grieved the poor old fellow's heart so that, as a compromise, his comrades provided him with a float, upon which he mounted and was dragged through the streets, his kindly old head nodding to the time of the band. As you have doubtless guessed, Ned is an old war horse, and it is said he has missed but one Decoration day parade, and has reached the ripe old age of forty years.
—Harper's Round Table.

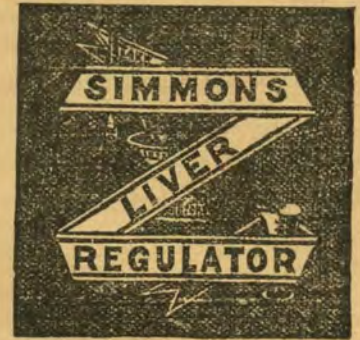
FEARLESS AND HONEST.

A Scotch lad landed at Castle Garden, the brightest, yet the loneliest passenger of an emigrant ship. He was barely fourteen, and had not a friend in America and only a sovereign in his pocket.
"Well, Sandy," said a fellow-passenger who had befriended him during the voyage from Glasgow, "don't you wish that you were safe now with your mother in the old country?"
"No," said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."
"Well laddie, what can you do?" asked a kind voice behind him.
"I can be loyal and true to anybody who will give me something to do," was the quick response.
A well known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking. A canny Scotchman himself, he had noticed the arrival of the Glasgow steamer and had fancied that he might be able to get a trustworthy clerk from his own country. Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart. "Tell your story," he said kindly.
It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had bought his passage to America and given to him what little money she could spare.
"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother who cannot work for you any longer."
Sandy's patron engaged him as an office boy.
"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend who will stand by you as you are fearless and honest."
Sandy became a favorite at once in the office. Clients seldom left the office without pausing to have a word with him. He attended night school and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk. After sharing his earnings with his mother, he went to Scotland and brought her back with him.
"You have made my fortune," he said; "and I cannot have luck without you."
He was right. When he had studied law and began to practice at the bar, his fearlessness commanded respect and

his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him. His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—The Household.

JESSIE'S LETTER.

"Have you written your letter, Jessie?"
"Oh, not quite mamma. Not near. I wish you would help me, just a little."
"How much have you done?"
"I've said: 'My dear aunt Amy, I hope you are well. Papa and mamma and little Harry and me are all very well.'"
"Is that all?"
"Yes, mamma," said Jessie, very meekly.
"And you have been spending at least half an hour at that desk. You are usually quite ready with your pen."
"Oh yes, when it's exercises or dictation in school; anything that you can write straight ahead. Anything but letters. Please don't make me, mamma."
"What will aunt Amy think of a little niece who neglects writing to her when she particularly asked it?"
"Let me leave it until to-morrow, mamma, please. I want to talk to you now. I haven't told you a word about the picnic. And out in the hen-house this morning—"
"I have no time to listen to you now, dear."
"O mamma, just for a few minutes? Do lay down those papers for a little while! Is it a letter? I pity you."
"No, it isn't a letter, so you may spare your pity. It is a report of our foreign missionary meeting, and must be finished this afternoon. But," continued her mother with a smile, "you may sit here and write with me. As I have no time to listen to your talk, I propose that you should write out an account of your pleasant time yesterday and leave it here for me to read when I have done."
"So I will, mamma," said Jessie, looking quite pleased with the idea. "I like well enough to write anything but letters."
"Take note-paper and write carefully," said mamma. "I want to be able to judge how you have improved this term."
"That will be nice mamma. I was going to scribble with a pencil, but you'll see how well I can write."
For three quarters of an hour Jessie bent carefully over one end of the roomy desk at which her mother was writing. Then observing that the latter seemed still absorbed in her work she left it lying in plain sight and went quietly out.
This is what her mother found when she took time to read it an hour or two later:
"I wish you could have gone with me out to the hen-house this morning. When I went near it, I heard a queer kind of a cluck, and when I got in the gate I saw that old speckle-back had some little new chickens. There were thirteen. There were nine yellow ones and four streaky ones. They were the cunningest little mites you ever saw. I caught one and the old hen sputtered and stood up her feathers at me, as if she thought I was going to kill it. I told her I wouldn't hurt one of her babies for anything, but she looked as if she didn't believe a word I said.
"But I was going to tell you about our Sunday-school picnic, there was hardly room for us all in the big wagons, so we had to crowd close; but that made it more fun.
"There was a band and the man with the drum dropped the drum and it rolled away down a hill and we all laughed. There was a grapevine swing and we all had a swing; but I think if



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You get THE BEST BLOOD when your system is in A1 condition, and that will only be when the Liver is kept active. Try a Liver Remedy once and note the difference. But take only SIMMONS LIVER REGULATOR—it is SIMMONS LIVER REGULATOR which makes the difference. Take it in powder or in liquid already prepared, or make a tea of the powder; but take SIMMONS LIVER REGULATOR. You'll find the RED Z on every package. Look for it.
J. H. Zeilin & Co., Philadelphia, Pa.

it wasn't a picnic that a rope is nicer and doesn't hurt your hands.
"We had a nice dinner, only a dog ran over the table and knocked over some of the things. We got into boats and had a nice ride in them; and a boy who stood up on a seat and wouldn't sit down when they told him tumbled into the water, but he didn't get drowned; but he had to go to a house and stay a long time to get his clothes dried, so he couldn't have any more fun; and that's the way he got punished because he wouldn't mind.
"We were all tired when we got home, but were all well and happy except two or three that ate too much. I was well and happy. I feel a little tired now, so I think I will stop. When I have a good time I like to tell about it, so I have enjoyed writing this account very much, and I hope you will think I have improved in my writing. Good-bye."
Then Jessie ran off for a game of tennis, and when she came back two hours later, she found her mother smiling over her account of the picnic.
"Do you think it looks well mamma?" she asked.
"Very well dear. Will you sit down and sign your name to it? You may say," she added, as Jessie took up her pen:
"I am most lovingly yours, Jessie C. Lee."
Jessie wrote it in her best style.
"Now," said her mother, "suppose you write the date at the top—just there."
The date went down.
"And here," her mother pointed, "you may write, 'My Dear.'"
"My dear" was written.
"Aunt Amy."
"Aunt Amy! Why mamma!" Jessie glanced up with a surprised little smile. "It looks exactly like a letter to aunt Amy."
"Exactly," said mamma laughing.
"It is a letter to aunt Amy. Why-ee! I didn't know it was so easy to write letters."
"And now you have learned, I hope you will not forget it."
"It was just going on and telling things."
"Isn't that what a letter is for? You can write a very nice letter, and it is a very nice thing for a little girl to be able to do."—The Companion.

The U. S. Gov't Reports show Royal Baking Powder superior to all others.

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.

Ministers and Churches

ST. LOUIS AND VICINITY.

Dr. Palmore of the St. Louis *Christian Advocate* will give his highly commended lecture (illustrated by beautiful views) at Entertainment Hall, Friday evening, May 1st. *Proceeds for the benefit of the Armenia Relief Fund.* Tickets 25c.

We were much interested in a figure showing of Lafayette Park church during the period of the past 17 years. In that time 818 members have been received. Out of this there has been a loss of 572. At present the roll shows 779 members. Contributed for benevolence in this time \$19,056 and for the congregational outlays \$88,755.

In the absence of Pastor Magill who was assisting in the installation of Rev. W. A. Jackson at Kimmiswick and Sulphur Springs last Sunday, the Rev. Geo. T. Eddy preached at the Memorial Tabernacle in the morning and the Rev. M. C. Williams D. D. in the evening. Good congregations greeted them and were delighted with the excellent sermons.—*Cor.*

Good News—We take the liberty of reproducing the following letter from the chairman of Ministerial Relief Fund Committee of this Presbytery

"It is with pleasure in which I know you will share that I call your attention to the fact that this year for the first time in the history of the Presbytery of St. Louis we give to the Board of Ministerial Relief more than we receive, and not only have we made this distinct and much desired gain but we so largely increased our gifts as to make this time the occasion for especial thanksgiving. Last year the Presbytery gave \$1,023.30, this year (ending April 1st) we gave \$1,839.08 and received \$1,350. Will you kindly see that the good news reaches others interested.—*Selden P. Spencer.*

The Presbytery of St. Louis, met at Windsor Harbor church Saturday evening, April 25th, according to adjournment. Present, Rev. H. Magill, Rev. W. S. Knight, J. W. Allen, and L. L. Overman. In the absence of the Moderator, Rev. H. Magill, the last Moderator present presided. Rev. L. L. Overman was appointed clerk, Pro. Tem., Rev. W. S. Knight, D. D., preached the sermon according to appointment. Text Psalms 84:3 and Ezekiel 34:26. After the sermon the Moderator proceeded to state the qualifications for ordination and the steps taken by Presbytery in the examination of Rev. W. H. Jackson, who, being present as the candidate answered the questions propounded, and he was then duly ordained and set apart to the Gospel Ministry by the laying on of the hands of Presbytery, and was enrolled as a member of Presbytery. On account of the absence of the persons appointed to deliver the charges to the people and pastor, Rev. W. S. Knight was appointed to deliver the charge to the pastor and Rev. H. Magill to the people, at Sulphur Springs; and W. S. Knight the charge to the pastor and J. W. Allen the charge to the people at Windsor Harbor. The minutes of the meeting were read and approved and Presbytery adjourned to meet on the second Monday in May, at 10 a. m., at 1516 Locust St., St. Louis, Mo.

The annual meeting of the church of the Covenant was held on Wednesday evening of this week. The pastor Rev. H. F. Williams was called to preside, and Mr. R. B. McConnell was chosen Secretary. The reports of the elders, board of trustees and different societies show that the church has made very gratifying advance during the year. The revised roll showed a membership of 73 at the beginning of the year. There have been 18 additions on profession and 35 by letter, dismissed 3, present membership 123. The Sabbath school has made large increase in attendance. The Endeavor Society is doing and excellent work, and the Junior Society, re-organized, prosperous. The Women's Home and Foreign Missionary Societies, which had been suspended, have been organized, and are growing in interest. The Ladies' Aid has materially assisted in various ways, especially in the amount raised toward the expense of church improvements. The average attendance upon the regular services has more than

doubled during the twelve months. The income from regular offerings has greatly increased. Over 85 per cent of the members now contribute in some regular amount per week. By a special offering, in which there was giving with much self-sacrifice, and the aid of generous friends, the year is closed without any debt for current expenses—the first time for years past. A floating building and improvement debt has been funded by a loan on easy conditions from the Board of church erection. From a contribution to one Board last year the church has increased the number of collections during the present year to an offering to every Board. The Covenant church has a large field, and increasing opportunities for service. The number of workers is small and the means at hand limited, but encouraged by past blessing and united as a people for present and future service, there is reason to expect large growth the coming year.

MISSOURI.

KANSAS CITY.—A large congregation was present at the Third church on the evening of April 23d on the occasion of the installation of the Rev. L. M. Belden as pastor. The Rev. H. C. Stanton, Ph. D. of the First church presided. The Rev. H. D. Jenkins, of the Second church preached the sermon from Romans 1:16. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The Rev. J. A. P. McGaw D. D., of Linwood church gave the charge to the pastor, Dr. Stanton gave the charge to the congregation. The Rev. Messrs. J. B. Welty, J. B. Hill, H. H. Shawhan, and the pastor of a neighboring M. E. church were present and took part in the services. The church is situated in a promising field, and the outlook for the future is encouraging.

SEDALIA.—Returned missionary, Mrs. Devore of Pennsylvania, occupied the pulpit of the Broadway Presbyterian church, April 19th, in the interest of Home Missions in Alaska. Her address was earnest and forcible.—*J. B. R.*

ILLINOIS.

LITCHFIELD.—Meetings have been in progress during the past two weeks, under the leadership of Rev. W. C. Stevenson of Chicago. Mr. Stevenson's work is very thoroughly done and has met with very general approval. He has been exceptionally popular with young men. About 60 have taken this stand for Christ, full results cannot be seen as such seed-sowing will continue to produce good many days to come.—*F. P. M.*

BROADWAY, R. I.—Ten persons were added to the membership of this church at their last communion. Some of these were heads of families and others were young men trained in the Sabbath School. Others are ripening for the same step. The pastor, Rev. W. S. Marquis, was very pleasantly surprised when informed that he will be sent across the Atlantic, the coming summer for an absence of seven weeks at the expense of members of his congregation. He, and one of the elders of his church, Dr. J. W. Stewart, are the commissioners of Rock River Presbytery to the General Assembly, to meet next month at Saratoga.

WOODHILL.—The church of this place has given Rev. Grant Stroh a hearty call to become their pastor. His preaching and pastoral work for several months has been eminently satisfactory to the people. The confidence he has established is peculiar. The church at a recent date has admitted to its communion five persons on profession of faith and two by letter. Rev. David C. Montgomery, their last pastor writes encouragingly of the work he has entered upon in South America.

CENTRAL, ROCK ISLAND.—After having heard Rev. Ira Allen, Jr. for nine months, this church has given him a call to their pastorate, increasing his salary in the sum of two hundred dollars. During this period the roll of members has been increased and the societies of the church are in vigorous and hopeful working condition. The congregation is now making important improvements in their house of worship. The outlook for this young brother is one of promise. The ground has been well sown with good seed by his predecessors.

NEBRASKA.

ZION BOHEMIAN.—This church is located at Clarkson, and has for its installed pastor, the Rev. Vaclay Losa, whose labors the Lord hath blessed. During the past year he has received into the church on confession of faith twenty-six persons and four by letter. He has baptized eighteen children. The membership now numbers one hundred and thirty. Pastor Losa expects to have another church ready for enrollment in the near future.

WAKEFIELD.—The Rev. F. Tonge of Omaha assisted Pastor B. F. Pearson in special meetings here from the 23 of March to the 2 of April. A deep interest pervaded the meetings from the start. Mr. Tonge's presentation of the truth was clear, forcible and effective, and several persons signified their intention of leading a Christian life. At the communion service held on the second Sabbath of this month, twelve persons united with the church, six of whom came in on confession of faith in Christ. Others will so on follow.

GILTNER AND SEATON.—The first name here given has been the one adopted for that of Bromfield in honor of the Rev. Dr. H. M. Giltner, who has for so many years been engaged in mission work in Nebraska. He has been supplying these two churches for the last few weeks, and the Lord has again blessed his labors in the saving of souls. Sixteen persons have recently united with

the church at Giltner and seven with the church at Seaton, giving much encouragement to both minister and people.

KEARNEY.—This church is under the pastoral care of the Rev. Frank L. Hayden, who has been much blessed in his efforts during the last year. At the recent communion thirty-five persons united with the church, of whom twenty-nine united on confession of their faith. An interesting meeting of the Presbytery was held here last week.

NIORARA.—The Rev. Joel Warner of this place has been assisted in a series of meetings by the Rev. J. C. Redding of York and as a particular result of the services, twelve persons united with the church on confession of their faith. An interesting meeting of the Presbytery was held here last week.

CERESO.—The pastor at large in Omaha Presbytery, the Rev. R. M. L. Braden has just closed a two weeks' meeting at this place, and at the communion held last Sabbath four persons united with the church on confession of faith. This church will unite with Wahoo in supporting their new pastor.

WAHOO.—Our church here became vacant by the removal of the Rev. S. R. Belville to Wood River. At a recent meeting of the congregation called for the purpose, a call was extended to the Rev. John K. Sawyer a member of the Senior class in Omaha Seminary. He will no doubt accept this call and soon enter upon the work.

PLYMOUTH AND WRESTER.—These two churches in the country not far from the town of North Bend, have been supplied for several months by M. E. W. Miles of the Omaha Seminary, and the people have extended a formal call for him to become their installed pastor. He will accept and will soon be ordained and installed.

The Programme of the Interstate Sabbath-school Institute of the Synods of Nebraska and Iowa to be held at Omaha on June 16th, 17th and 18th, is rapidly approaching completion. The Rev. James A. Worden, D. D., of Philadelphia, Chancellor McLean of Lincoln University, Rev. A. B. Marshall, D. D., of Des Moines, M. R. F. Sulzer of Minneapolis and Mr. E. H. Grant of Huron; Mrs. Mattie M. Bailey, of Shendoah, and others of note, will present interesting and instructive papers and address. Arrangements for Entertainment and for reduced Railroad rates are being made. Fully 300 delegates are expected.

IOWA

POMEROY.—On last Sabbath, April 19th, Rev. T. S. Bailey, D. D., was here and held the communion service. It was the first time that he had the privilege of ministering to this congregation since the cyclone in 1893. After the storm the church was rebuilt, after the latest designs, and is beautiful in construction both exterior and interior. In connection with the church there is a fine new parsonage, which is occupied by Mr. Jno. R. Vance, a graduate of Princeton Seminary, of last year's class. Mr. Vance has been recently married to a sister of Dr. J. M. Wilson of Omaha, professor in the Omaha Seminary. Mr. Vance has received a call to minister to this church in connection with the church at Gilmore City, where he preaches alternate Sabbaths. There were received into the church twelve new members, four on the profession of their faith and eight by letters from other churches. The communion services were very impressive. There is a bright prospect for the future of these two churches.

GLIDDEN.—A very delightful meeting of the Presbytery of Ft. Dodge was held at this place, April 14, 15, 16. The closing exercises were full of interest to the congregation there because of the ordination and installment of Rev. F. J. Tower, from the Senior class of McCormick Seminary, this year. Dr. J. Milton Green preached the sermon which was a very excellent one on "Evidence of things not seen". The charge to the pastor was delivered by Rev. A. P. Earnst, of Carroll, Iowa. The charge to the people was delivered by Rev. T. S. Bailey, D. D. Supt. of Missions of the Synod of Iowa. The prospects of this church seem bright.

ARCADIA.—The German people of this place has called Rev. Fredrick Heilert, who will accept the call, and will be installed in the near future.

CHURDAN.—This church has extended a hearty and unanimous call for Licentiate A. L. Berry who has served them for the last year or more. He accepts and will be ordained and installed in the near future.

ALGONA.—This new church has extended an unanimous call to Rev. J. W. Innis, a graduate of Princeton Seminary Class of '95. He accepts and will be ordained and installed in May. The prospects of good work are very bright.

BURT.—This church has extended a call to Rev. W. B. Greenshields, who has been at work on this field for about six months. He accepts.

GEMANIA.—This church has extended a call to Rev. Oruse, recently of Sibley Iowa. Mr. Kruse accepts and will shortly be installed, pastor.

MANCHESTER.—Rev. C. R. Hamilton graduate of this year's class of McCormick Seminary, has accepted a call to be pastor of this church.—*T. S. Bailey.*

THE PRESBYTERY OF FORT DODGE at its spring meeting overture the General Assembly to direct the Board of Publication to issue a cheaper music edition with Pealter, so as to be able to sell it at a cost not to exceed 75 cents introduction or \$1.00 postpaid retail.

Beware of Ointments for Catarrh that Contain Mercury,

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 internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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INDIANA.

INDIANAPOLIS.—Rev. Dr. Rounthaler has resigned the pastorate of the Tabernacle church and accepts the call of the Fullerton Avenue church, Chicago.

COLORADO.

BOULDER.—Rev. Wm. R. Notman has been called to become pastor of our church and enters upon his work with great encouragement. The new church building absorbs great attention and its work is vigorously pushed.

IDAHO SPRINGS.—The church is gaining strength rapidly under the popular leadership of the newly installed pastor Rev. H. N. Wilson. The prosperity and growth of the church was probably never better.

SOUTH BROADWAY, DENVER.—An addition of 12 new members to the South Broadway church, Dr. Crissman pastor, has added a new impetus to the growing interest in this field. The Triennial services just held show an onward progress during the present pastorate. A large congregation has been gathered in—a new house of worship has been erected and thorough organization in the several departments of church work has been effected and in turn has told on the constant growth and enlargements of interests of our church in this portion of the city.

OKLAHOMA.

PERRY.—In spite of discouragement a good work is being done here. On April 5th, 16 new members were received. Others are coming; greatly rejoicing the hearts of pastor Oglevee and Synodical Sup't King.

MINNESOTA.

LE SUEUR.—Rev. H. A. Noyes recently called to the La Sueur church is to be installed the evening of the 16th inst.

MINNEAPOLIS.—Rev. E. C. Dayton entertained the Ministers Association at his home last Monday afternoon, in their Monthly Social Meeting. The paper for the occasion was "City Missions" ably prepared and well presented by Mr. Charles Stelzle, pastor of Hope Chapel. Mr. Stelzle has had experience in this line of work in various cities which well qualified him for the presentation of the subject in the most practical manner.

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CHANGE OF ADDRESS.

Rev. Wilson Aull from Worthington to Glen Avon, Duluth, Minn.

A gentleman in Nashua, N. H., has for several years past, been in the habit of taking Ayer's Sarsaparilla to tone up his system in the Spring. The result is that he finds himself stronger, happier, and better than he had been for many years before.

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Marriages.

CAMPBELL-SCHOENBECK. — Mr. Alonzo Campbell and Miss Marie Schoenbeck, both of St. Louis, at Compton Hill Chapel, Wed., April 22, 1896, by the Pastor Rev. F. O. Seaman.

Obituaries.

[For obituary notices of ministers, or those of their families, no charge is made. For others—except the simple death announcement which is free,—a necessary charge of 5 cents per line (average 8 words) is made; money to be sent with the obituary manuscript.]

STEARNS.—Died in Tipton, Mo., April 15, 1896, of pneumonia, Mile E. Stearns. He was born in Perryville, Ohio, Oct. 4, 1830. Elder in the Tipton Presbyterian church since its organization in 1867.

PURKITT.—Dr. Caleb S. Purkitt departed this life April 20th, 1896, at his home in Carondelet.

The deceased was one of the oldest physicians in St. Louis. Having graduated at the Missouri Medical College in 1845, for 51 years practiced his profession in the county and city of St. Louis. The Doctor was a direct descendant of the Puritans of New England, his grandfather being one of the "Original tea party." Inheriting sterling principles, he exemplified through life the independence and firmness of his ancestors. Born in Boston in 1820, he came west in 1837. In 1846 was wedded to Charlotte Prevost, a grand-daughter of the "widow Prevost," the mother of Theodosia Burr. His wife is now 71 years of age and able to attend to her household duties and is a happy, contented Christian, surrounded by her children, grand-children and great-grandchildren. At the time of his death the doctor was in his 77th year and would have celebrated his golden wedding in a few months. He had been an earnest church worker for 30 years, ever ready to help the poor and needy with his substance and professional aid. With a firm reliance and faith in his God, with a full hope of a blessed immortality he passed away, respected and revered as a physician and a Christian gentleman by those who have known him for many years.

As the world doth older grow, there seems to be revealed from time to time, as it were, like the turning of a new leaf in the book of life, magnificent discoveries unknown to our forefathers, what a wonderful stride has been taken in the medicinal field. We advertise in this issue a remedy called *Peruvina*. It cures quickly and completely, ailments that were but a few years ago considered incurable, such as Bright's disease, ailments of the prostate gland, bladder difficulties, wasting vitality, etc.

OUR COLORADO LETTER.

Denver keeps on with even gait in the line of exciting incidents which precludes all settling down into supineness and inglorious inactivity. Senator Tillman of South Carolina bearing the sobriquet of "pitch-fork" Senator has enjoyed a tremendous political oration and in turn has contributed much good feeling to the denizens of the Centennial State. The Broadway Theatre was packed to its utmost capacity by a throng who were anxious to catch some glimpses of the presidential possibilities that might be looming into sight. The "Silver ring" of his voice called forth enthusiastic applause from Republican ranks as well as from his Democratic brethren. Paralleling the political effort Gipsev Smith the Evangelist is holding throngs of people nightly at the Coliseum in the interests of the Lord's Kingdom embracing the principles of righteousness, peace and joy in the Holy Ghost. The hearty co-operation of the pastors of Evangelical churches, the intense hewing to the line of Gospel plainness and the presence of the Holy Spirit indicate encouraging results for the strengthening of the Lord's cause in the city. Many unaccustomed to regular church attendance find a peculiar drawing to this common centre and are giving hopeful attention to the Word. Already a goodly number have expressed a desire to openly confess Christ and enter upon a life consecrated to His service. The annual reports from the several churches to the General Assembly will show in all probability a marked advance in numbers and general church vigor during the fiscal year closing. The new organization planted on York street under the persistent efforts of Dr. Hopkyns starts off with great vigor and much promise of gratifying success. A new building however modest is a necessity to realize all the anticipations entertained for the future of the infant church. The 1st Avenue people are bracing themselves for a new building to cost about \$20,000 which will afford the much needed addi-

tional room for the increasing congregation and be a great comfort to Dr. Darley in his earnest pastoral labors. The North church has been casting about for a new pastor and are quietly settling the matter of the new leader to be chosen. Rev. E. S. Robinson who recently resigned the charge to take up the work of raising an endowment for the College of the Southwest accomplished a great work during his pastorate in the North church. Speaking of the endowment scheme it may be considered as the leading interest just now to Presbyterians of Colorado. It is proposed to raise \$50,000 as a basis for giving the work the impetus so greatly needed in adding power to our work in the State and the appeal goes further than to those living in the State. The College centre at Del Norte ought to claim the favorable attention of the Lord's stewards elsewhere as giving unusual promise for large returns made to put it in good working condition. The recent visit of the noted Evangelistic singers Sankey and Stebbins gave to the people here an exceptional pleasure as they told the sweet story of Jesus and his love to assemblies only limited in number by the capacity of the longest auditoriums of the city. The old-time power was exhibited and many a soul was lifted heavenward and many a one directed to the Lamb of God under the matchless power of Gospel song. The fields in general seem white for a great harvest. Special services in individual churches indicate a large number of inquiry souls and busy workers are out here and there in obedience to the command "go work to-day in my vineyard." The set time for favoring Zion seems near at hand if not already come.

Cor.

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PRESBYTERIAL PROCEEDINGS.

St. Paul

Met in the East church, St. Paul, April 14, at 10.30 a. m., Rev. J. H. Sammis was chosen Moderator and Rev. W. F. Farmer, temporary clerk. Rev. O. H. Elmer, was chosen permanent clerk and treasurer for the term of two years. Rev. A. W. Benson was received from the classes of Illinois, and the S. O. was authorized to enroll Rev. Samuel F. Farmer, D. D., on the reception of his certificate of dismission from the Presbytery of Pittsburg. Rev. Nicklaus Bolt was dismissed to the Chicago Conference of Congregational churches, and Rev. Geo. T. McClelland to the Presbytery of Palmyra. Commissioners to the General Assembly were chosen as follows: Rev. Geo. W. Davis, Ph. D., principal, Rev. E. P. Lewis, alternate, Hon. S. J. R. McMillan, principal, H. A. Campbell, alternate.

Full and encouraging reports were received from standing, and various other committees. Hereafter there will be a committee for temperance and one for Sabbath observance.

The committee on Education was instructed to assign parts of trial to the P. E. of Bethlehem church. A petition for the organization of a church at Etter was referred to the committee on Home Missions with power to act. The standing rules were ordered printed. Help is to be given the Arlington Hills church in the erection of a house of worship. Candidates, N. G. Sunley and S. F. Sharp were granted leave to exercise their gifts until the next stated meeting of Presbytery. Encouraging reports were presented by the Womens' Home and Foreign Mission Presbyterial Societies. The narrative was adopted. A popular meeting was held on Tuesday evening in the interest of Young Peoples' Societies. An intermediate meeting will be held at South St. Paul, in June, the day to be announced by the stated clerk. The next stated meeting will be held in the Goodrich Avenue church, St. Paul. —J. C. Robinson, S. C.

The Presbytery of St. Paul, met in regular annual session with the East church St. Paul. Rev. J. H. Sammis of Red Wing was chosen Moderator, and W. R. Farmer, temporary clerk, and O. H. Elmer, permanent clerk. Rev. A. W. Benson was received by letter from the Classis of Illinois, Reformed Presbyterian church, and Rev. S. F. Farmer, D. D., from the Presbytery Pittsburg. The names of Anoka (Swede) and Augustana (German) churches were dropped from the roll of the Presbytery as there were no members remaining in the vicinity, and there was no church property at either place. The plan suggested by the Assembly's committee on Systematic Beneficence, for raising money on Home Mission fields, was recommended and adopted. Committee on church erection recommended a loan to the First church St. Paul, of \$5000, and a grant to the South St. Paul church for \$600. Rev. Nicholas Bolt was dismissed to the Congregational Associate of Chicago, and Rev. Geo. T. McClelland to the Presbytery Palmyra. The committee on Education reported 12 students in all upon their roll; nine of whom are in Macalester College, one in McCormick, one in Princeton and one in Omaha Seminary. Committee on temperance and Sabbath observance reported, urging the adoption of strong measures against evils along both these lines. A recommendation looking to the entire abolition of the Liquor traffic and urging Christians to vote in such way as to speedily secure such result was strongly argued, pro and con. A substitute, which seemed less "political" was adopted instead of the original recommendation. Prof. G. W. Davis of Macalester College, and Elder S. J. R. McMillan of Dayton Avenue church were chosen

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Commissioners to the General Assembly and Rev. E. P. Lewis of the 9th, church and Elder H. A. Campbell of Knox Memorial church were made Alternates. The Ladies Societies, both of Home and Foreign Missions, submitted their reports, which indicated that good work had been done by their agencies, and the appreciation of their efforts was expressed by the Presbytery by a rising vote instructions as to "What shall be incorporated in Sessional Records" was presented by Rev. Dr. Egbert as chairman of a special committee having that matter in charge, and it was ordered that, to make same effective, a copy be furnished each session and be placed in the book of records. A petition, numerously signed, for the organization of a Swedish church at Etter, was read and referred to the Home Mission Committee with power to act in the matter. Some time was given to the discussion of matters pertaining to the consolidation of the Arlington Hills church with the Pacific (Congregational) church near by, but the sentiment of Presbytery appeared to be very strongly in favor of sustaining the church, and as it has promise of development in the near future, its pastor and members were encouraged to expect financial assistance from the other churches in the Presbytery as soon as they had completed the business of the present ecclesiastical year. The evening session was in the form of a popular meeting, with the subject of Young Peoples' Societies for discussion. There were several set speeches, and re-

marks by various Pastors. It is hoped to have their next meeting in the new church building in South St. Paul, about the middle of June.

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PRESBYTERIAL PROCEEDINGS.

Vincennes.

The Presbytery of Vincennes met April 14th, 7:30 P. M. at First Avenue Presbyterian church, Evansville Ind., and was opened with a sermon by the retiring Moderator, Rev. W. A. Cutter, Rev. Alex. Urquhart was elected Moderator. Reports from churches showed an encouraging degree of prosperity despite the hard times. Presbytery declined to approve the Assembly's suggestion, through the Board of Education that the fourth year of theological students, receiving aid from the Board of Education, be spent on mission fields. Presbytery's answer to the charges of the Presbytery of Winchester, relating to the management of the various boards, was an indorsement of the Boards without a dissenting voice. The attendance was quite full, including Elder Black of Carlisle, a descendent of the family of John Knox, the great Scottish Reformer, Rev. Otis A. Smith, D. D. of Walnut street church, Evansville, was elected Commissioner to the General Assembly with Elder Little from the same church as lay representatives.

The Ladies' Home and Foreign Missionary Societies of Vincennes Presbytery met in the Walnut street Presbyterian church April 15th and 16th with attractive programmes alternating between the two societies, Mrs. McRae, of Indianapolis was present and lent the magnetism of her address to the occasion. On the evening of April 15th a joint meeting of the two Societies and Presbytery was held in Walnut street church with addresses by Rev. R. W. Hunter, of Terre Haute, Mrs. McRae of Indianapolis and Rev. O. S. Thompson of Evansville. The next meeting of Presbytery will be held in Carlisle this fall.

Alton.

The annual meeting of Alton Presbytery was held in the church at Sparta, April 14 and 15, 1896. The Recording Secretary, J. E. Richards was elected Moderator. The Rev. Chas. F. Wilson, of the Presbytery of Chicago was received, and will supply the churches of Bethel, Elm Point and Waveband. The Rev. John W. Morgan, of the Presbytery of Madison applied to be received as a member of this Presbytery. The stated clerk was directed to enroll his name on receipt of his credentials. He will supply the churches of Trenton and Sugar Creek. The Rev. James T. Patterson applied to be received from the Presbytery of Schuyler. The stated clerk was directed to enroll his name on receipt of his credentials. He will supply the churches of Brighton and Plainview. The Rev. G. W. Maclohertha applied to be received from the Cumberland Presbytery of Vandalia. After examination in theology, and the confession of faith, he was received, and will supply the church at Hardin. A committee to organize a church at Pleasant Ridge, Randolph Co., reported that a church had been organized in that place, to be called "Unity church," and two elders installed. Commissioners were chosen to the next General Assembly as follows: Rev. D. L. Temple, principal, Rev. Geo. W. Smith, Ph. D., alternate, Elder A. L. Wilson, of Sparta, principal, Elder Theo. F. Remer, of Jerseyville, alternate. Resolutions of protest against proposed changes in the management of Blackburn University, were unanimously adopted. The Rev. Dr. Hynes delivered an address of Historical Reminiscences, it being the fiftieth anniversary of his work in the Gospel ministry. Upper Alton was chosen as the place for holding the semi-annual meeting.—S. C.

Cimarron.

The Cimarron Presbytery met at Ard-

more, Ind. Ter., April 14th, 1896. The opening sermon was preached by the Rev. J. C. Calvin, of Kingfisher, Okla., from Rev. 1:1. Rev. E. Hamilton was elected Moderator, and Elder Rice temporary clerk. The Rev. S. W. Mitchel was received from the Lafayette Presbytery, and the Rev. J. C. Sefton, was dismissed to the Presbytery of Ozark. The commissioners to the General Assembly are Rev. E. Hamilton, and Elder Paden. The Ladies' Presbyterial Society held a popular meeting in the evening of the 15th, which was interesting and instructive. Addresses were made by Mrs. Knight, of St. Louis, and Mrs. Hume, of Anadarko, and Rev. E. Hamilton of Chicksaw, Ind. Ter. The Rev. R. W. Hill, D. D. was received from the Presbytery of Okla., subject to the reception of his letter. An address was delivered by Rev. W. R. King. Thursday evening on the Problems of Home Missions. The question of the pastorate and the "Stated Supply" system was discussed with much interest. A resolution was adopted forbidding those churches aid from the Board of Home Missions who do not call their minister as pastor and give a satisfactory reason to Presbytery for not doing so. This was a wise and needed action. The Stated Supply system is not Presbyter-

ian or desirable, and should not be tolerated in our body. The church at Ardmore with which the Presbytery met, is growing rapidly under the able and aggressive management of its pastor, Rev. C. C. McGinley. Mr. McGinley and his wife have the entire confidence and respect of the town. They are earnest, and faithful laborers, and God is honoring their work. The meeting of Presbytery was enjoyable and encouraging. It does one good to come into contact with these devoted Home Missionaries; to see their enthusiasm and self-sacrifice.—W. R. King, S. Supt.

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PLATTE WOMAN'S SOCIETY.

The annual meeting of the Woman's Missionary Society of Platte Presbytery was held at the Presbyterian church, Tarkio, Mo., April 7th and 8th.

Mrs. John A. Devore, missionary to Alaska, gave an inspiring address. Mrs. J. B. Woodside, formerly a missionary to India, now connected with Park College, represented in an interesting manner, the customs and habits of the people of India.

The Wednesday morning session was opened with the devotional hour, led by Mrs. S. L. McAfee. Love was the theme of her talk. Our President, Mrs. Henry Bullard, then called the meeting to order. Nineteen out of thirty-three societies were thus represented in the attendance. Interesting and encouraging reports of auxiliaries were made by delegates. The important feature of the morning session was the following papers:

"Our Work in the South Land," prepared by Miss Helen B. McAfee, giving impressions received from a trip through the South. "Sketches from the Sunrise Kingdom," Mrs. W. M. Hamsher. "The Reflex Influence of Giving to Missions," read by Mrs. G. Miller, but prepared by an old lady seventy-five years of age. The discussion on Methods of Work followed. The value received from printed missionary programmes for individual societies; also the plan of societies sending friendly letters to missionaries, not expecting answers to the same, however, were suggested by Mrs. C. B. McAfee. The novel idea of gathering cuts, half-tones or engravings of missionaries in various lands, the same to be used at missionary meetings, was presented by Mrs. S. L. McAfee.

Mrs. Bullard opened the afternoon session with devotional exercise. The reports from Syria, sent by Mrs. W. L. Nelson and Mrs. W. K. Eddy, missionaries to Syria, were read by Miss Lizzie Lynn and Miss Sherman of Tarkio. Paper: "A Cause for Alarm," prepared by Mrs. A. M. Mattoon, Parkville and read by Miss Julia Brown, Tarkio. The dangers threatening our free institutions by Catholicism were therein freely discussed.

A review of the year was then presented by the secretaries. The total receipts of the foreign missionary department amounted to \$656.24 and those of the home missionary department to \$485.96, making a grand total of \$1142.10. Miss Carrie Lynn, Tarkio, read in a charming manner, a selection on "Ten Reasons for Giving to Missions," followed with a vocal solo by Miss Julia Brown. Paper "Introduction to our Missionaries," Mrs. C. B. McAfee, in which we were introduced to the missionaries who have gone forth from Platte Presbytery. Paper "News from the Front," prepared by Mrs. C. B. McAfee, Parkville.

The following officers were nominated and elected for the ensuing year: President, Mrs. Henry Bullard; Vice President, Mrs. H. B. McAfee; Recording Secretary, Mrs. M. E. Krotzer; Secretary and Treasurer, for Home Missionary Department, Mrs. M. Brown; Secretary and Treasurer for Foreign Missionary Department, Mrs. S. L. McAfee; Secretary for Bands and Christian Endeavor Societies, Miss Lizzie Lynn. Chillicothe was chosen as the next place of meeting.

With the injunction to "pray, organize and advance," the meeting was brought to a close.

PRESBYTERIAL PROCEEDINGS.

Box Butte.

Presbytery of Box Butte met at Marsland, Neb., March 31st. Rev. Chas. E. Rice, Moderator and Rev. David Oastler, stated clerk pro tem. The church at Clinton was disbanded; two new churches Emmanuel and Crow Butte were enrolled. Mr. Geo. De Groff was recommended to the Board of Education for a grant. Rev. David Oastler of Rushville, was elected delegate to the General Assembly with Rev. Chas. E. Rice as alternate and Mr. A. W. Gealy of Gordon was selected as lay delegate with Mr. Jeremy Simpson of Emmanuel as alternate. Rev. Jno. C. Sloan was recommended to the Home Mission Board for re-appointment another year as pastor at large. Mr. Robt. Ferguson was recommended to the Board of Sunday-school for another year, with the request that his salary be increased \$100.

Rev. Thos. L. Sexton, D. D. and Rev. J. B. Currens being present, addressed the Presbytery with reference to the work they represent. The Home Mission Committee recommended a practical and economical grouping of churches within our bounds, so that the Board might be relieved as much as possible during the ensuing year. The state of religion generally in the churches has been encouraging, church and Sunday-school work prosperous. Popular meeting on Wednesday evening in the interest of Foreign Missions under the auspices of the Ladies' Presbyterial Society was addressed by Rev. David Oastler.

Our entertainment at Marsland was gratefully appreciated. Crow Butte is the next place of meeting.—David Oastler, S. C., pro tem.

Stockton.

The Presbytery of Stockton met in Fresno, Cal., April 10, 1895. Hon. John K. Law a ruling elder in the church at Merced, Cal., was chosen Moderator and Rev. Edwin B. Hays temporary clerk. Rev. M. D. A. Steen, D. D., was re-elected stated clerk, and Rev. F. D. Seward permanent clerk. Mr. Orien S. Barnum was licensed to preach the gospel. Mr. J. B. Wootan was taken under the care of Presbytery as a student for the ministry. Rev. Philo F. Phelps of Stockton and elder William V. Flournoy of Dinuba were chosen commissioners to the next General Assembly. Rev. Dr. Steen alternate, delegate to the Presbyterian Council at Glasgow, Scotland, in June, was granted a leave of absence until next fall. Presbytery adjourned to meet in San Francisco County, on Wednesday preceding the meeting of Synod.

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Ozark.

Ozark Presbytery met, in regular session at the First church Carthage Tuesday April 21st at 7:30 o'clock. Rev. David N. Allen, the retiring moderator, preached the opening sermon. Rev. John N. McClung was chosen moderator, and elders R. H. James and John Taylor the temporary clerks. Burton H. Gragg was dismissed to Larned Presbytery. Rev. Charles Memmott was received from Palmyra Presbytery. Rev. Eugene F. Stringfield was chosen principal delegate to General Assembly, and Rev. James E. Sentz the alternate. Elder R. H. James, of Eureka Springs, was chosen the principal lay delegate, and Prof. F. A. Hall the alternate. Committees were appointed to organize two churches, one at Asberry, in Jasper county, and the other one at Fordland in Webster county. Mr. J. G. Knottler was ordained and taken charge of the Waldensian Church Monett. Prof. P. S. Hallock and W. W. Kilpatrick were granted temporary license. The attendance was good. The annual reports show a marked increase of interest, especially among our weaker churches. The popular meeting Wednesday night was a very pleasant feature of our session. Mrs. Devore of Alaska gave the address on Home Missions and Rev. Lawrence Ward of Teheran, Persia, the address on Foreign Missions. The Christian Endeavor meeting Thursday afternoon was very interesting and profitable.—R. W. Ely, S. C.

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