

THE MID-CONTINENT

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\$2 A YEAR.

On Tuesday evening, May 5th, Mr. David R. Williams, the Managing Editor of THE MID-CONTINENT, was married to Miss Olive J. Brookes. The marriage ceremony was held in the Washington and Compton avenue Presbyterian church, St. Louis, and was conducted by James H. Brookes, D. D., the father of the bride, assisted by Meade C. Williams, D. D. the father of the groom.

IT TAKES a tremendously large man to spread over both sides of a religious dispute, and yet always be on top.

"EVERY SUNNY smile is a finger-board pointing man to the Sun of Righteousness." That sort of twaddle should be suppressed. Smiles are among the good things of earth—but that is all they are.

WE MAKE mention of a new venture in the periodical line—*Living Words*, a weekly religious paper published at Kansas City, Mo., Rev. Dr. Brown, Editor. Its early numbers make a pleasing appearance.

PERHAPS THERE would be less complaint of the minister "preaching over the heads of the people," if the people would study the Bible and sound religious books more, and devote less time to novels and secular newspapers.

WE GIVE this week on page 9 a revised and corrected list of commissioners to the Assembly. The list is alphabetically arranged as respects the names of presbyteries. It does not quite cover the whole roll but it goes as far as our space permits.

ONCE UPON a time, a young man was being examined preparatory to uniting with the church. Among other things he was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was the reply; "I was converted under my mother's practicing."

BOTH THE Martha and the Mary types of piety are commended for our study. Probably, however, the former type needs less to be pressed on us for cultivation in the present day. The tendency of the age sets strongly that way. It is the present bent of the church. It is safe and very desirable that the Mary spirit should be more cultivated.

THE SANITELY, scholarly and laborious Archbishop Leighton of two centuries ago in Scotland was once publicly reprimanded in a meeting of his brethren for not "preaching up the times." He turned and asked "Who does preach up the times?" It was answered that all the ministers did it. "Then," he rejoined "if all of you preach up the times, you may surely allow one poor brother to preach up Christ Jesus and eternity."

WE HAVE heard of a comment of this kind made on a certain minister's sermons: "First-rate preaching, second rate teaching." How often the propriety of this distinction is seen when we read in the papers sermons of some well-known pulpit orators. Splendid preaching it may have seemed, but under careful scanning, as it reads in print, we are struck by the scarcity therein of "that which is good to the use of edifying."

A DISTINGUISHED Methodist preacher once said: "But for the interest and devotion of the woman of our churches, one-half of them would die the first year, and the other half the second." The same remark is largely applicable to our Presbyterian churches. A considerable proportion of the Sabbath congregations consists of the women. And as for the week-night prayer meeting, it would have to be given up in a good many of our churches were it not for the women.

THE PRELIMINARY casting about and suggestion of brethren for the moderatorship of the Assembly has led to the public mention of two names—one being presented and urged in a column's length of editorial in the *Interior*. We deem it but fair to say that there is yet a third one to whom many commissioners are turning their attention in connection with that post of honor, Dr. Frank C. Monfort of Cincinnati, our fellow craftsman of the religious press. Dr. Monfort met practically no opposition in his presbytery and was chosen commissioner by a most expressively large vote.

DR. RHODES' little parish paper, *St. Mark's Messenger*, of St. Louis, relates the following story of a man who won many souls to Christ and was proud of it: "One night it was disclosed to him that none of the honor would be given to him on the last day; it was a dream; he eagerly asked the angel upon whom the honor would fall. The angel replied: 'That deaf old man who sits on the pulpit stair and prays for you is the means of the blessing.' May God multiply the number of such helpers. We will cheerfully accord them the best seat in the pulpit, rather than on the stairs."

SOMETIMES CONGREGATIONS are heedless and blameworthy in that they desert a man they ought to stand by. A Scotch preacher was fortunate in this matter in his congregation according to the following story: A prison chaplain was recently appointed in a certain town. He was a man who greatly magnified his office, and, entering one of the cells on his first round of inspection, he with much pomposity thus addressed the prisoner who occupied it: "Well, sir, do you know who I am?" "No, nor I dinna care," was the curt reply. "Well, I am your prison chaplain." "Oh! ye are; weel, I hae heard o' ye before." "And what did ye hear?" returned the chaplain, his curiosity getting the better of his dignity. "Weel," replied the prisoner, "I heard the last two kirks ye were in ye preached them both empty, but I'll be hanged if ye'll find it sic' an easy matter tae dae the same wi' this ane."

SOMETIMES CHRISTIAN disciples wish they were in a more public and active sphere that they might, as they imagine, better do for their Lord. But we can be doing for Him in our smaller spheres, too, and in our obscurity. "They also serve who only stand and wait," when such is God's appointment of their lot. The more domestic members of the family who it may be are confined to

"The trival round, the common task," who are often "cumbered with much serving" and whose severest trials and griefs are borne in secret, can yet look on their lowly things of experience as part of the "whatsoever ye do," and can find them an acceptable service to the "Father who seeth in secret."

ATTENTION is called by the *Nation* of New York to what it designates as "a chunk of pure mediaevalism" witnessed in Madrid the other day—the bones of a thirteenth century saint carried through the streets in solemn procession by 800 Catholic priests as part of a religious ceremonial intercession to bring about Spanish victory in Cuba. The *Nation* well thinks that in the bigotry and ignorance, religiously, of that country we have the explanation of Spain's low place among the nations of Europe and her inefficient government, and affirms that the political ideas of the great majority of her people remain those of the time of the Armada. It puts the question, "What can the most enlightened Ministers do when they have to get on, under universal suffrage, with a people who put their political trust in a saint's relics?"

IN GOD'S "abundantly pardoning" the penitent sinner who rests upon the atoning work of Christ, it is not meant that henceforth he is sinless and will transgress no more. While our sins are taken away our sinful nature is not so taken away, or so made over, that now we are spotless and as the spirits made per-

fect in heaven. Evil propensities and the remnants of the old man still remain even in the forgiven man. But the gospel of God's grace means that the *guilt* of sin—that which makes us subject to penalty as sinners—that all this, when the finished work of Christ is once appropriated by faith, is taken away, is covered, is blotted out, is forgotten, is cast into the depths of the sea, and will never stand against us forever. It means that the law of God, while it still has claims on our obedience, weak and imperfect as that obedience must ever be in the best of Christians, has no claims upon us for punishment. The believer is absolutely free from its condemning power, for Christ has met all that in our stead. He bore the stripes for our healing; He received the chastisement for our sins. And

"Payment God will not twice demand,
First at my bleeding surety's hand,
And then again at mine."

The forgiven sinner therefore stands in view of the great judgment and in the eye of the majestic law of God as if he had never sinned.

ADDITIONAL JOTTINGS FROM THE ANNUAL MEETING OF THE "W. B. S. W."

Highest praises are given to the hospitable ladies and gentleman of Oklahoma City.

There was but one change in the offices of the Board—that of the treasurer. Miss McGintie, through stress of many duties, lays down the task so ably performed. A worthy successor, Mrs. Wm. Burg takes it up. Being treasurer is not exactly a holiday task. Great credit is due those who so faithfully perform the duties of that office.

Such notices as this, from the *Daily Oklahoma* show the interest the press took in the great gathering, as well as justifiable local pride: "Every citizen who has a conveyance should be present this afternoon and assist in showing the visitors the wonderful advantages and marvelous growth of our seven year old city."

The personnel of the various committees was as follows: The committee on memorial is Miss N. A. Roraback of Missouri, Mrs. S. G. Fisher of Indian Territory, Mrs. G. T. Reynolds of Texas, Mrs. S. D. Jewell of Kansas, and Mrs. J. W. Shartell of Oklahoma.

The committee on time and place of the next meeting is Mrs. S. S. Findley of Kansas, Mrs. D. F. Stiles of Oklahoma, Miss Mary Edwards of Texas, Mrs. K. B. Fullerton of Missouri and Mrs. E. Hamilton of Indian Territory.

Committee on resolutions: Mesdames N. B. Moore Indian Territory; L. K. Richardson, Missouri, J. W. Matthews, Texas; J. W. Mordy, Oklahoma; Mrs. Mosher, Kansas.

Committee on reports: Mesdames H. S. Little Texas; S. B. Fleming, Kansas, K. B. Fullerton, Missouri; Morrison, Oklahoma; S.H. Jackson, Indian Territory.

From the editorial page of the paper referred to above: "The Woman's Presbyterian Board of Foreign Missions of the Southwest is one of the most important church organizations in the United States and does Oklahoma City a high honor by convening in her midst. The organization is represented by delegates from Missouri, Kansas, Texas, Arizona, New Mexico, Oklahoma and Indian Territory. Some of the most celebrated missionary workers of both hemispheres are in attendance and are taking part in the interesting program. Oklahoma citizens should give the visitors hearty hospitality and the good name of our people will be carried to the ends of the earth by the consecrated representatives of the foreign mission work of the Presbyterian church."

The Oklahoma City people were delighted with a certain wise "local hit," Mrs. Innes Hopkins made in her response to the address of welcome of Mr. A. O. Scott. A paper thus summed up her words. "She outlined the work of the board of missions, complimented Oklahoma and her progress in this field and warned the older states represented that they would have to watch that Oklahoma did not surprise them. She finished by giving the *Sapulpa* road boom, a "push, stating that St. Louis was as anxious to see the road built as Oklahoma could be and that if she ever had the opportunity she would say a good word for us."

"UNTO THE END."

"Having loved his own which were in the world He loved them unto the end."—John 13:1.

"Unto the end!" What strange,
Sweet, wondrous love! how deep, how fond and true,
For love that knows no change.
We seek, but seek in vain the wide world through
Unto the end he loved
The frail, weak, timid ones He called "his own,"
Nor ever heard unmoved
Their cry for help in sorrow's plaintive tone.

"Unto the end!" All, all
Who are his own are known to Him by name;
No tear of theirs can fall
But Jesus knows the source from whence it came
Unto the end though
Faithless and wayward we may be,
With calm and ceaseless flow
The tide of love divine flows strong and free!

"Unto the end!" Though wide
And high along our way dark barriers frown.
This truth will still abide
To comfort and sustain, "We are his own!"
Unto the end, his own!
Not Jeath itself from him our souls can part;
His hand has overthrown
All that divides us from his home and heart.

"Unto the end!" with arms
Outstretched, He waits to clasp us to his breast;
Where safe from all alarms,
He offers us our shelter and our rest
"Unto the end!" to live.
And know that we are his, and only his!
The joys that earth can give,
Its sweetness and its best yield no such bliss.

"Unto the end!" Thine own?
O dear and blessed Master! Can it be
That never more alone,
Our weary hearts may dwell in peace with thee,
Knowing that to the end
Thou wilt be with us, walking by our side,
Our Guardian, Guide and Friend,
Until in heaven we shall with thee abide!

—Selected.

GLIMPSES OF LIFE FROM A PERUVIAN
HACIENDA.

BY FRANCES HANDLEY.

PART I.

Several summers ago while journeying between New York and Liverpool, among the ship's passengers the writer made the acquaintance of an English lady and gentleman, who after spending twenty years in Peru, were, with their family on a return visit to their native land. Both the husband and wife were remarkably intelligent and interesting people and many delightful hours were whiled away on deck, as the good ship sped through these sunny seas, with tales of life in the land of the Incas. My acquaintance with the family was kept up during their twelve month's residence in London, and a desultory correspondence maintained after their return to Peru. At my request the following information regarding the country was furnished by Mrs. B., who after the experience of a score of years may certainly be regarded as an authority upon the social, political and religious sides of life which she describes briefly, without entering particularly into the historic or economic causes.

It should be remembered, that, notwithstanding the rather insignificant strip of coast-land which the geographers label Peru, it is in reality a vast country equalling in area the whole of France, Germany and Great Britain, with great unexplored interior rivers, plains and forests, peopled with savage tribes, many of which have never seen the face of a white man. The civilized portion of Peru, or more properly speaking, the semi-civilized portion, is a comparatively narrow strip along the Pacific coast furrowed by the Andes system of mountains, with their correlative system of valleys. Scattered over the country is a mere handful of 2,000,000 inhabitants, consisting primarily of the native Peruvians, or the descendants of the Spanish conquerors, the indigenous Indians, the aboriginal inhabitants of the land and negroes, the slaves of a former generation. Besides these is a mongrel people uniting the blood of the three races, and a large percentage of Chinese who were captured and brought to the country up to a dozen years ago and for money considerations turned over to the owners of the large sugar and coffee plantations. The Peruvians did not admit this to be slavery, though doubtless the unfortunate Chinaman would hardly have termed themselves free citizens of the Republic. An appreciable sprinkling of foreigners, Anglo-Saxons for the most part, engaged in commercial pursuits, in

which despite the manifest disadvantages they manage to grow rich, complete the catalogue of races that form the population of Peru.

As our Hacienda, says Mrs. B., is a type of many others scattered over Peru, a brief description of its location and general characteristics will afford a glimpse of the native life in country parts generally. The estate lies in a rich agricultural valley, being almost completely enclosed by high barren mountains, which on the northwest side drain themselves into the Chicama river, during the greater part of the year a miserable, sluggish stream, crawling along over stones and thick each side with bushes which seem to spring up over night. In January, and some months thereafter, however, the melted snow from the mountains makes it a raging torrent which it is impossible to ford, and without constant watchfulness and proper defences sweeps away the crops and even the land itself. The family residence is a quaint, one story adobe, built in Spanish fashion around two large courts and dates back into the last century. It rambles about without any seeming plan, but with its wide verandas, big windows and deep galleries it is both comfortable and picturesque. Our greatest pleasure is a large, shady garden adjoining the house, where every kind of fruit grows and is bright with flowers the year through. Quite a romantic view is obtained from one side of this garden of an old ruined castle perched upon the mountain side, not unlike the ancient border peels of Scotland, in general appearance. Other objects of antiquarian interest upon the estate are the howaces or Indian graves, all of which contain curios consisting of the ancient Indian pottery hidden in them in accordance with their mode of burial.

The disposition of buildings is probably not unlike the arrangement on a Southern plantation in the United States. Clustering about the "house" are the servants quarters, and a little removed the stables. Conveniently located are the buildings for machinery and for storage, while one or two villages consisting of a few huts, set down any way along a cart track are usually to be found. Furniture is little used, the cooking and eating being always done out of doors; and as for sleeping the natives usually lie down wrapped in their blankets wherever darkness may happen to overtake them. In most cases these villagers are simply squatters, who lead a vagabond life and have no connection with the plantation. Though they have no claim upon the land except that the location pleased their fancy, they contend for the possession of the few acres they pretend to cultivate most sullenly and often refuse to be ousted without resort to force. On the hacienda, which my husband has recently bought there are about 80 families born and bred here, with a fluctuating population of a hundred more, but this does not provide sufficient labor, as the cane fields yield a continual production, besides the crops of cotton, coffee, rice and maize. Though the country is swarming with thousands of idle natives, it is almost impossible to find laborers, and owing to the utter want of protection or guarantee for the investment of capital, there is little beyond the delightful climate and the manifold resources of the country to induce any class of foreigners to take up a residence here. Even the railway which runs through the valley instead of touching the cultivated regions, was laid a circuitous and costly route through barren sand hills to avoid passing near this plantation—the civil engineer in charge of the survey taking this means of revenging himself on the former owner who had refused him the customary hospitality when he was decidedly under the influence of liquor. The annual loss to the railway company is not less than \$50,000 but private feuds or favors are of more consequence than mere matters of business in Peru. This is by no means a solitary example.

Our nearest station to which a tri-weekly train is run, is about nine miles off; nine miles of heavy sand, a shelterless expanse of ocean bed from which the sea has retreated, and about twenty-five miles from one of the principal Pacific ports. As a rule the lower classes do not travel by train. Time is nothing to them and they prefer to jog along on their donkeys or mules, quite happy if they have a bit of sugar cane to chew. Sometimes one meets a whole family on one poor hack, a stolid-looking woman with a child in her arms and half a dozen others precariously disposed in front and behind, and the whole stock of household furniture packed in a pair of saddle bags, while the father of the family on foot brings up the rear, and with what energy he possesses belabors the beast in an unprotected spot. They will wish you "a good day and pleasant journey," though too indifferent to warn you of an unsafe bridge, a dangerous hole or any other peril of the road. If asked the distance to the next town they are sure to answer "a little fur-

ther on," though you may journey all day without reaching it.

Dancing, gambling, (a universal vice), cock fights, and their pagan religious ceremonies with a small leaven of Christianity in them, constitute the principal part of the recreations of these people. Women of all classes appear wrapped in long black mantles which are arranged to conceal their faces, in public places; they are seldom seen out unattended and are treated with an extravagant politeness, in which, however, there is little real respect. Domestic arrangements are entrusted to a small army of servants each department requiring a separate specialist, for any extra exertion is not to be thought of. Fortunately, living is inexpensive and labor is cheap and though not without its vexations this aspect of the servant question is less troublesome than in more civilized countries. It is rare to meet honesty in any class; petty thefts are the rule. As a case in point, a short time after a private concert at a Masonic Lodge, to which the elite were invited, a notice appeared in one of the local papers, requesting that the pieces of music which had been taken should be returned, and promising that no questions would be asked. The servant class are all born thieves. Nothing can be done but dismiss them and probably take a worse. One of my nurses was a Zambeta, that is half black, half Indian, who had been recommended as a good nurse, as indeed she was, but in spite of all my vigilance there was a constant disappearance of all kinds of little articles from the house.

Even the cemeteries, pantrones, as they are called, are not sacred from pilfering. The dead are buried in brick niches, like ovens, with the entrance generally covered by a slab bearing an inscription. These niches may be bought outright or simply rented until the remains are burned to make way for another occupant.

One of our European workmen lost his little boy and buried him in a niche which he had bought. Some six months later he removed the stone slab, to put a marble one in its place. On examination he found that the little coffin had been extracted and a Chinaman put in its place. On investigation it was discovered that the sexton had resold the grave and the little coffin; the remains of the child having been thrown out upon the common dirt pile which surrounds all these places. The poor father appealed to the officers but they refused to act in the matter and he was unable to obtain any redress.

Foreigners employ European masters or governesses in their families and usually send their older children abroad as soon as possible. System, could hardly be applied to the educational facilities of the country. For the lower classes there is no provision whatever, and for the others but the most indifferent convent schools and religious "colleges" as they are called. The moral obliquity of the people simply cannot be described. It is a combination of the Oriental and Mormon customs, though Mormonism would be a vast improvement on the present system. The ramifications of recognized family relations in Peru would puzzle the cleverest heraldic artist who ever drew a genealogical tree.

A LETTER FROM JAPAN.

[We feel sure that all the churches in our Synod and especially those in Platte Presbytery have heard of and take an interest in the Rev. W. Y. Jones who is now at work in the boys school at Kanazawa Japan. A letter from him was read at the meeting of Platte Presbytery, from which we quote.]

"The parting message that came to me from Presbytery at its last meeting, just as I was saying farewell to America, has been a precious one to me. It was so nearly in accord with the treatment that Platte has always shown me that I have believed the 'love and prayer expressed to be most sincere. I cannot think of my introduction to my work here apart from the petition of those abroad. With David I can say truly 'The lines are fallen unto me in pleasant places.' My reception by the missionaries on the field has been most cordial. My interest in my home friends is not less because I am far from them, but I am thankful that I can say that I have not had a day of homesickness since I left my native land. I seek the continued earnest prayers of my own loved Presbytery. The study of the Japanese language, and teaching elementary English does not always contribute to spiritual warmth. I hope that the longing to preach Christ to this people may not grow less because I must plod away at the language for months to come. Only God's own Holy Spirit can make and keep me right.

There is one thought that has come to me so many times since I came to this country and have gathered with the missionaries at their times of prayer. It has seemed to me the *exception* at such seasons, when

there is not most earnest importunate prayer for the 'Home-land' and God's church there. Oh! that you all might hear the *fervent* petitions of Christ's messengers that stand face to face with the heathen world! How we look to *Christian America* for her prayers! and pray that God may bless the home-land and through her bring blessings to the *whole world*! May God impress deeply on the heart of the church at home *its part* in giving the gospel message to every one that sits in darkness, 'Ye that are the Lord's remembrances take ye no rest and give Him no rest, till he establish and till he make Jerusalem a praise in the earth.'"

MUSKRAT LOGIC.

BY REV. THOS. NIELD.

Two muskrats in a miry slough,
Sat where the grass the rankest grew,
Holding a private interview
About their village matters.
Said one: "To me it seems most clear
We have too many houses here;
They but attract the ratters."

"You reason well," his friends replied,
"Our views exactly coincide.
For self-defense we must provide;
So I suggest my brother,
The wisest thing for us to do,
To make our many houses few,
Will be to build another."

We have our human rats to-day.
"There are too many sects," they say;
And so—they start another.

THE SUDAN.

The Sudan is a country concerning which very little has been known until within a comparatively recent period. The older maps contain no such name. It lies between the fifth and eighteenth parallels of north latitude. According to some recent maps it comprises nearly all the northern part of Africa, the country formerly given as the Great Sahara Desert. A recent writer gives its area as 1,000,000 square miles and its population as 10,000,000. Both estimates are wide of the mark. Our most recent and reliable information concerning the Sudan, its people and recent history, comes from Slatin Pasha in a work just published entitled *Fire and Sword in the Sudan*.

Slatin a young Austrian soldier, who had previously traveled through the Sudan, became acquainted with Gordon, and when Gordon was sent by the Egyptian Government to govern this province and to try and arrest the rise of the Mahdis power, he invited Slatin to accompany and aid him in his difficult and perilous undertaking. Slatin was made governor of Darfur, the western province of the Sudan, where he was in continual conflict with the rebellious tribes. For about four years he governed this province, until the defeat and death of Gen. Hicks and the complete annihilation of his army of 10,000 Egyptian soldiers by the Mahdi with an army of 100,000 fierce and fanatical dervishes. The Mahdi then marched upon the Khartum and with the aid of traitors in Gordon's camp captured the city, killed and beheaded Gordon and gave the city up to pillage and murder. Khartum no longer exists. Slatin with but a handful of soldiers and a handful of ammunition remaining, was compelled to surrender and the Sudan was lost to Egypt after having possessed and governed the country, greatly to the advantage of its inhabitants, since the early part of the present century.

Soon after the fall of Khartum the Mahdi died of typhus fever and on his death bed appointed as his successor a man from one of the western tribes who had been under the control of Slatin, a man who could neither read nor write and who had no conception of statesmanship, but who was possessed of a cunning and a thoroughly tyrannical disposition. He made Slatin his slave and to prevent his escape kept him close to his person as a member of his body guard. After twelve years of slavery, during which the position of Slatin was much the same as that of a mouse in the possession of a cat, with the aid of friends in Europe, he dexterously made his escape, reaching Cairo a year ago in March.

Slatin's opportunity of becoming acquainted with the country, its people and the inside working of both the Mahdis and the Khalifas government was of the best. The map he gives us shows a country of about half a million square miles, of very irregular shape, with boundaries evidently quite indefinite and unstable. The country is not by any means a desert, although deficient in rain fall and streams, specially in the northern part.

It would be useless to guess how many millions of

people inhabit this country. In color they are black but not of the negro race. They are arabs in race, language and religion, preserving, as in the most ancient times the tribal life and social customs. Tribal wars constantly occur as in all their ancient history.

The Khalifas government is a most unmitigated despotism and has proved most disastrous to his country. For oppression, robbery, slavery, cruelty and the destruction of human life it stands without a parallel. The atrocities in Armenia and the cruelties of Nero are thrown into the shade by the Khalifa. In the twelve years of his government Slatin tells us that "at least seventy-five per cent. of the total population has succumbed to war famine and disease, while of the remainder the majority are little better than slaves; and that terrible scourge, the slave trade, with all its attendant horrors, is rampant in the land and includes among its victims numbers of Abyssinian Christians, Syrians, Copts and Egyptians. . . . Prosperous districts with a teeming population have been reduced to desert wastes. The great plains over which the western Arabs roamed are deserted and their places taken by wild animals." Death or life-long slavery is the inevitable lot of any European who ventures to cross the line of this land.

A few years more of the Khalifas government and the same kind of order will reign in the Sudan which once reigned in Warsaw. The criticisms of England, which have been so abundant in our country of late, are not so intelligent as they might be. We condemn her for not going to the rescue of the suffering Armenians, and then condemn her again because she does send troops to the Sudan, and yet the suffering in Armenia is light compared with that in the Sudan. It is to be hoped that her troops will not stop at Dongola, but that they will press on to Omdurman, punish the barbarous tyrant now ruling and ruining the country and give the Sudan back to Egypt, since the Nile makes them naturally one country. Any other power with a little engineering skill could easily absorb all the waters of the Nile for the irrigation of the Sudan and in five years time make a desert of Egypt.

H. T. F.

RELIGIOUS INDIFFERENCE.

Rev. A. Gilchrist speaking of the sad attitude of so many in our day, caring not for the things of God, well comments:

The church is, no doubt, partly to blame. It may be the preacher's fault, and perhaps the gospel of Christ is forgotten. There may be indifference in the pulpit as well as in the pew, and certainly the old rousing, evangelical preaching is not so common as it once was. The ringing trumpet calls to repentance and confession of sins, the earnest pleading appeals to look to Jesus the crucified one and find salvation in his cross, are seldom heard within the walls of our churches. And now, to make up for that want, we must organize special evangelistic services and count the number of our converts! We know that in by-gone days, when the preaching of the cross was ousted by the cold, lifeless preaching of the Moderates, the spiritual life of people was not at a very high level. John Berridge tells us that he "preached morality till there was not a moral man in the whole village." Nothing but the central truth of a crucified and risen Redeemer can fill the aching void in man's heart. Back to Calvary! Back to the Cross! And then forward to a life of holiness, gladness, victory and peace. That is the divine order for the salvation of sinners. But the causes of present-day indifferences may lie in the people themselves. Dr. Chalmer's elder well said, "*the nail winna head in rotten wood.*" And from that we gather that many of our careless dead-and-alive Christians have no one to blame but themselves for their sad, somnolent, spiritual state. We have only to look around the different congregations to discover that there are numbers of men and women of no more use to the church they belong to than drones are in the bee-hive. How to arouse them? How to quicken their spirits? How to open their hearts—not to mention their pockets?—is the problem we have to face. What then, is the remedy for religious indifference? Where is the cure for this spiritual paralysis?

For preachers and people alike there is but one cure, and it is to be found in a return to the old gospel of Forgiveness by the blood of the crucified Lamb of God. Let us gather round the uplifted cross and behold the divine Saviour who bore the burden of the world's sin, expiating it by his precious blood, and making an end of it for ever. Let us in penitence and true contrition fall down and ask forgiveness for the sins that have separated between Him and us. Let us implore his pardon for our coldness and hardness of heart, our unbelief, our shameless indifferences. Let us cry unto Him with melting earnestness: "Lord Jesus, Thou holy and just One, we have sinned

against Thee, we have crucified Thee, we have put Thee to an open shame, have mercy upon us as we bow beneath the blood-stained cross!" The cross is the only cure. There is life in the cross, there is power in the cross, there is virtue in the cross, there is peace in the cross—and ineffable, boundless, exhilarating joy! There is mystery in it, too—the mystery of sin, the mystery of holiness. The mystery of iniquity vanquished by the incarnate mystery of godliness! There is much in that cross that is dark and terrible, and there is, perhaps, a great deal more in it than thinkers and theologians have ever discovered. But one thing there is in it—it is an atonement for sin, and the only means of salvation.

WHAT IS CALVINISM?

The three fundamental ideas of what is popularly known as Calvinism, we take it, are the absolute sovereignty—the benevolent disposition, if you will—of God, the utter depravity and helplessness of man, by nature, inheritance, and practice, and the eternal electing grace of the Father, who "hath chosen us (the redeemed) in Christ before the foundation of the world that we should be holy and without blame before Him in love" (Eph. i. 4). These tenets were not however, first promulgated by the Genevan Reformer; Martin Luther held them, Wycliffe held them, Augustine held them, Paul held them, Moses held them; yea, they were enunciated by the Lord God Himself in Eden's Garden. Calvin, indeed, with logical acumen and critical accuracy, systematised them as a theology, possibly with overmuch mathematical precision, for the boundless truth of the infinite God cannot be squared and harmonised like an arithmetical table within the confines of mortal mind or in the pages of any volume of divinity but *they existed before his day*, and were accepted by nearly all contemporary reformers and by the greatest teachers of the subsequent century. It is ridiculous for D D's—Doctors of Doubt—playing to the gallery to speak and write as if "election" were a word coined by Calvin, though such utterances may likely enough awaken plaudits, not only from the gallery, but from the very pit itself, since the doctrine of Predestination is the natural target for the scorn, odium, and rage of all who have not themselves received a supernatural revelation.—*Rev. H. D. Brown of Dublin.*

OBSERVATIONS.

BY REV. J. MALCOLM SMITH.

Religious theories which in the name of Christianity begin in a departure from the evangelistic interpretation of the Scriptures, and make it their mission to antagonize "orthodoxy," if they have intellectual ability, are at length forced by reason to come back to that interpretation or to "advance" to the repudiation of the authoritative of the book; and the fact is a proof that the evangelistic interpretation is the true one.

The very newest declaration of the promulgators of the new Christianity that is being founded on the new Bible which the new "criticism" is giving us, is that the miraculous conception and the resurrection of Christ are not an essential part of the gospel; and a little back of that was the declaration that a super-human knowledge of the Scriptures was not essential to his Messiahship; what can be a little before it but an entire humanizing of Christ, it is impossible to conceive.

When they shall have got through telling us what we need not accept in Bible teaching, they will have ample use for all the wits they seem to possess in showing us there is anything we need accept, if they then have a care left that we should accept anything.

Whether or not it is a mean thing for men to prove their zeal for the faith of Presbyterianism by entering judicial complaint against men who want to retain the standing of Presbyterian teachers while they zealously labored to destroy the foundations of Presbyterian faith, the conceptions these would-be authorized sappersevince of honorableness, or their sensibility to their own dishonorableness, is not such as to give their opinion in the casemuch weight.

Yea, Love takes to itself the wounds
Our scorning hearts have made,
And mercy hath not farthest bounds,
Nor vengeance lifted blade.

Till love, divinely wrapped in flesh
Of man and by man slain,
By hearts unwon is slain afresh,
Nor love can love again.

I think of Christ but there is yearning
In my joyous loving heart to sing of Him;
From year to year more of his glory learning,
Methinks the firmament itself is growing dim.
Walnut, Iowa.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

The nation is on the eve of another great political contest and soon the politician will be "abroad in the land" and the "dear people" (?) will soon have the flash-lights of political wisdom streaming upon them. Would it not be a good plan, also, for the enlightenment of the people to turn an "X ray" upon the epidermis of political methods and expose the articulated disjointedness of what is repulsive and corrupting beneath and behind this plausible exterior of political self-seeking? What this nation needs more than anything else is a revival of righteousness and a crucifixion of political corruption.

It has been remarked and is probably true, that "times of political excitement are the seasons of religious dearth." It seems to be true that the pitch of political tension to which men are brought, during exciting campaigns, is incompatible with a high type of spiritual life. There seems to be so much space occupied by "Caesar" that there is little "room for Christ" and the duties of the Christian life.

Probably if ever there is a time when the principles taught by Christ are more needed and ought to be most heeded, it is when men are strangely tempted by the deceitfulness of political methods and expedients to vary from the ethics of the gospel. Peter was perhaps never weaker than when he "stood" as I once heard a colored preacher express it, "warming at the sinners fire." So the average Christian is perhaps never weaker than when he is "warming at the politicians fire." On the principle that "all things are right in war," too many are inclined to say "all things are right in politics," a most baneful and pernicious error. No amount of environment will ever make black, white or wrong, right. If bribery and corruption are wrong under the civil code, they are wrong under the political code. Christians should most devoutly pray that the principles of the Christ may prevail in the coming contest of the Caesars.

The very fact, that great political contests are likely to lead to corresponding spiritual apathy, should serve to arouse the church to increased earnestness and activity during the coming months.

While we "render to Caesar the things that are Caesar's" let us not forget to "render to God, the things that are Gods." Sin and Satan are industriously at work day and night, year in and year out. No weather too hot or too cold; no campaign too interesting or exciting for the devil not to be "up and doing" and the "children of light" ought to learn a lesson of wisdom, at least, from his persistence and perseverance.

The enemy is ceaselessly active and the conquering hosts of God's people must be equally alive and active if we are to win in this battle and bring honor to the great "Captain of our salvation." Just now there is a ceaseless battle going on between the husbandmen and the noxious weeds which threaten the growing crop. It is a battle to the death. Either the weeds must die or the corn be a failure. So in the spiritual kingdom the battle must be waged. The noxious weeds of sin and death must be rooted out or the soul is destroyed. God help all his people to realize this truth and awaken his church to a holy and ceaseless activity against all evil and sin social and political as well as individual.

KANSAS ITEMS.

Rev. G. S. Lake, D. D., entered last week on his new charge at New Salem.

BETHEL.—A Presbyterian church was organized at a point five miles northwest of Wichita in Pleasant Valley Twp., on Wednesday evening April 29th, by a committee of the Presbytery of Emporia, consisting of Revs. J. W. Frank, L. H. Shane and elder Rudolph Hatfield. The name of the new organization is Bethel. Twenty-two members entered this organization and Mr. W.

A. Bullinger and Mr. H. G. Newton were chosen as elders. Rev. T. F. Barrier of the graduating class of Princeton Seminary, takes charge of this work along with Endeavor church of Wichita. The organization starts out with twenty-two members and six more were expected who could not be present at the organization. This work is the result of the labors of Rev. J. W. Funk on this field last year. Mr. Funk goes to take charge of our work at Madison, Elmendaro and Neosho Rapids the coming year.

NEWTON.—A very pleasant and profitable installation service was held in the church Monday evening April 27th. Dr. J. C. Miller was installed as pastor of the church. Rev. Dr. Fleming presided and propounded the constitutional questions and delivered the charge to the people. Rev. W. W. Curtis of El Dorado preached a very instructive and helpful sermon and Rev. Will C. Miles of Peabody, delivered the charge to the pastor. The pastors of the different churches of the city were present and gave Dr. Miller a very cordial welcome.

HOME MISSION TRAVELING LIBRARY.—Rev. J. W. Funk who has recently taken charge of our work at Madison Kan., has initiated under the above caption a movement which, if duly encouraged, is likely to become a most valuable adjunct to our home mission work, specially in rural mission fields and in the smaller towns where there is not access to public libraries. "The object is Library Extension as an adjunct to Home Missions, the design being to place a free Public Library of standard publications within easy access of all, without distinction as to race or creed, on Western Home Mission Fields.

The plan is to collect libraries at central places in charge of careful librarians, divide into sections of 25 volumes each, and loan to Sunday-schools, Young Peoples Societies and Public Schools whose library committee is properly certified." The plan is a most excellent one; is well worthy of a fair trial and should receive hearty encouragement. All parties interested (and it is hoped that many will be) should address Rev. J. W. Funk, Madison, Kan., who will gladly furnish additional information. Bro. Funk is supplied with a neat folder which will give a complete description of the plan and what it is hoped it will accomplish. Write to him for this and "Pastors Souvenir."—S. B. F.

WICHITA FIRST.—This church has extended a call to the Rev. Chas. Bradt of Lincoln, Neb., to become their pastor. It is not yet known whether Mr. Bradt will accept.—S. B. F.

WINFIELD.—Rev. Samuel W. Stophlett was installed pastor of this church on Tuesday evening, May 5th. Rev. J. C. Miller, D. D., of Newton presided, propounded the constitutional questions and delivered the charge to the people. Rev. J. H. Fagel, of Oak street church, Wichita, preached the sermon and Rev. David H. Stewart, of Arkansas City, delivered the charge to the pastor.—S. B. F.

BURLINGAME.—On Monday evening May 4th, Rev. Neil D. Johnson, was installed as pastor of this church. Rev. W. R. Kirkwood, D. D., of Emporia College presided, propounded the constitutional questions and delivered the charge to the pastor. Rev. F. J. Sauerber, of Emporia First, preached the sermon and Rev. J. G. Cunningham of Osage City, delivered the charge to the people. The services were interesting throughout.

OSAGE CITY.—Sabbath May 3rd, was an interesting day in this church. The occasion was the celebration of the 25th anniversary of the organization of the church. Rev. W. W. Curtis who was present at the organization and who was pastor of the church for thirteen years was present and gave the history of the church for the first twenty years of its existence. Rev. J. G. Cunningham gave the history since he became pastor five years ago. Rev. Dr. Fleming preached in the evening on "the outlook." A fuller history of this celebration will, doubtless, be given later. The record is a grand one showing conclusively that the work of Home Missions does bring grand returns.—S. B. F.

DODGE CITY.—The work here has been very encouraging during the six months stay of the present supply-Provision has been made for the reduction of the church debt. Sunday-school and Endeavor work is flourishing. A revival service was recently held under the leadership of Rev. Chess. Birch, which developed into a union meeting with the other churches of the town.

Communicated.

THE COLLEGE AT DEL NORTE.

The Synod of Colorado is undertaking the work of raising a \$50,000 endowment for this Christian institution. Many of the MID-CONTINENT readers, as stewards of the Lord, will deem it their privilege and duty to give to Him for the endowment of this Presbyterian College of the Southwest, because of the largeness and importance of the field it occupies for both American and Mexican youth. Dr. Herrick Johnson of Chicago says, "The church that thrives is the church that makes the college thrive. The church that takes ground and holds it is the church that plants institutions of learning and holds them." This truth ought to appeal with power to the Presbyterians in the East for Colorado, in view of the facts that the Methodist University at Denver has a property and endowment valuation of \$1,200,000, and the Congregational College at Colorado Springs has a property and endowment valuation of \$800,000, with the four State institutions having an annual income of about \$200,000 for current expense alone, and the Presbyterians, supposed to lead in education, with only an academy at Longmont, an academy at Salida and the Presbyterian College of the Southwest, with its poverty and the Presbyterians of Colorado helpless to remedy it, because of their own distressed financial condition in the State—a State that is creating world-wide attention because of its mineral, agricultural and horticultural wealth and possibilities. But our mines and valleys are owned largely by Eastern capital, and are furnishing dividends for the east. In speaking of the west, Dr. Herrick Johnson says, with his usual force, "Cities are springing out of the ground. Colleges must. These immense migratory masses carry no college endowments with them. They must plow and mine their riches out of the earth. But long before they can do that, one or two generations will be knocking at the doors of colleges and academies for education. The rich and Christian east must see to it now that by her ample gifts to an endowment fund, some of these college doors open to an education not ashamed of the Bible or of Christ."

I am jealous of the honor and glory of our own church in Colorado, specially honored of the Lord in being given that large and strategic field covered by the Presbyterian College of the Southwest. Will not the Presbyterians in the East aid us in honoring Him in occupying it in a way that will be well pleasing to Him?

E. S. ROBINSON.

FROM PRINCETON SEMINARY.

BY THE REV. FRANCIS LEE GOFF.

The 84th annual commencement of the Seminary last week was one of the greatest of the great occasions of its kind. On the morning of the 5th inst. in Miller Chapel occurred the graduating exercises. Diplomas were given to 75 young men who had successfully met the requirements. No addresses were made by members of the classes, but there were two brief and good addresses to the class—one in behalf of the Board by Dr. Baker of Philadelphia, and the other by Dr. Paxton of the Faculty. Dr. Baker encouraged the young men to be true to Jesus Christ, to be loyal to Princeton Seminary, and to be men of prayer. Dr. Paxton referred to Dr. Samuel Miller's words to him on one occasion when he said to the then young Mr. Paxton, "let us pray," and after prayer he said to the young minister, "Keep near to the throne of grace, and take care of the children of your charges." After referring to these words, Dr. Paxton said to the class, "other things being equal no man ever fails who keeps on praying." "Watch your life, for you preach by every step a sermon for or against Christ." "The sentiment of the Faculty is that we love you and will continue to pray for you. It does us good also to think that you love us and will pray for us. Dear brethren, farewell."

THE DR. GREEN JUBILEE.

After the class exercises, the large company of Alumni and friends who had come on special train from New York and Philadelphia, and from many points, formed in double column and proceeded to Alexander

Hall at the College for the Dr. William Henry Green jubilee celebration. Fifty years are now marked off since the General Assembly first appointed him as an instructor in the Seminary.

The large hall was full to overflowing. Seldom is a more distinguished company of auditors and speakers assembled. The opening prayer was made by the Rev. Dr. Lansing of the Seminary of the Reformed church of New Brunswick, N. J. He expressed thankfulness for the past and petitioned that Dr. Green might be spared for further "defense, interpretation and proclamation of the truth." Dr. Gasman's opening address gave a good key tone for what was to follow. But as this will be put into form and will fill a book, and as all was good it would not be possible to quote all nor wise to quote but a part. Hence the merest outline report must suffice. Emphasis was put upon the facts of the greatness, goodness and usefulness of Dr. Green. But delightful as all the exercises were, the clearly prominent fact was that Dr. Green has stood in defense with no superior for that which the Presbyterian church has held, does hold and will continue to hold and teach—that *the Bible is the Word of God*.

Some of the speakers who made the tributes in their own personal, scholarly grave and pleasant way were Drs. Mead of Hartford Seminary, and McCurdy of Toronto; President Patton of Princeton College, Dr. Booth, Moderator of the General Assembly; Profs. McPheeters of Columbia Seminary, South Carolina, Beecher of Auburn, and Osgood of Rochester Baptist Seminary; President Warfield of Lafayette College. H. M. Alexander, Esq. of New York, Drs. Schenck of the Board of Directors, Munro of Philadelphia, Cattell of the Board of Ministerial Relief, Cuyler of Brooklyn, Taylor of Columbus, Griffin of Johns Hopkins, Baltimore, Fox of Brooklyn, Dr. Paxton of the Seminary, and others. The entire company stood during a great part of Dr. Green's response, and until he said, "Dear friends, take your seats."

After Dean Murray announced that arrangements had been made to raise \$100,000 to endow a new chair in the seminary—the William Henry Green chair of Scientific Languages—nearly seven hundred alumni and others sat down to the alumni dinner. More speech-making followed and then the day closed, having done honor to "the most influential Hebrew teacher in the English-speaking world," and having revived the memories connected with the place to which thousands refer by the phrase "Dear old Princeton."

THE RIGHT OF PRIVATE JUDGMENT IN THE CHURCH.

"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." This is intended for sarcasm, but it expresses a very important truth. Every act and deliverance of the General Assembly is subject to the private judgment not only of every minister, but of the humblest member of the church. The Presbyterian Form of Government recognizes the fallibility of all church courts and councils, and devotes a chapter to the subject of dissents and protests. It is a right which Presbyterians have always claimed and exercised to differ from the General Assembly. Women are allowed to take part in promiscuous meetings of the church, the deliverances of the General Assembly to the contrary notwithstanding. The "individual communion cup" is being extensively introduced in spite of the Assembly's instructions to the contrary.

The men of the Presbyterian church will probably disregard the recent political deliverances of the "highest court," and continue to vote as they please.

The General Assembly is the highest court in our church, but it is not so high as to be above the constitution of the church, the word of God or the conscience of any Christian man or woman. Even the most solemn judicial acts of the General Assembly "can derive no force whatever, but from their own justice, the approbation of an impartial public and the blessing of the great head of the church." [Form of Government, Preliminary Principles 8.]

JOHN WOODS.

A presbytery initiates an issue by sending up an overture to the General Assem-

bly asking instruction in regard to a constitutional question on which there is difference of opinion. The Assembly thus appealed to give an interpretation of certain provisions in the Form of Government and transmits it to the requesting Presbytery. Such action is very different from what is called "making deliverances."—Ed.

"OLD" AND "NEW SCHOOL."

Since the beginning of the agitation in recent years in regard to revision and the destructive higher criticism there have been several allusions to the former lines of division, "Old" and "New" School. And in every instance the writer assumes the New School side insinuating that the Old School are violating the covenant basis of reunion. The most recent instance is that of Dr. Sawyer, charging that "the re-union impulse" is "ignored" or "antagonized." I am not able to understand what Dr. S. means in connecting "the re-union impulse" with the heresies of the destructive higher critics. Does he mean that the theories of the Smith-Briggs judicial cases was understood as an element of New Schoolism in the "re-union" impulse" of 1870? Suppose that these teachings now disturbing the Presbyterian church, had been manifested before the re-union, then would it have been accomplished? Does he mean that these heresies are in any way the fruit of New Schoolism, or that the New School as a party favor them? Nothing amazes me more than to be informed, that in any possible sense, at any time these were characteristics of the New School party. My own opinion is that there is no proper sense in which the old lines of distinction exist at present. And if I should insinuate that in any way this apostasy from the true faith back to the 18th century skepticism was a fruit of New Schoolism, I would expect to be denounced as a gross slanderer.

I confess my astonishment not only at the absurd reasonings, at the audacity with which they are put forth, at the preposterous pretentiousness of the claims to "scholarship," but also at the facility with which they can charge the most flagrant of crimes, where there is not the shadow of truth in the charge.

OLD SCHOOL.

COMMENCEMENT AT DANVILLE THEOLOGICAL SEMINARY.

Danville Theological Seminary has not seen so prosperous a term for thirty-five years as that which has just been completed. Thirty-two have been in attendance during the year, and fidelity, enthusiasm and steady progress have marked the work of both professors and students. The week of closing exercises was full of more than ordinary interest. On Thursday, April 30, the examinations began, and continued through Tuesday, May 5. The young gentlemen in all the classes showed the results of faithful study and most competent instruction. The Faculty and the Board of Directors are happy over the results of this year's work, and the prospects for the future. The correspondence at present indicates that there will be even a larger attendance during the coming year.

The occasion of especial interest, however, was Commencement night, May 5. One of the Senior Class, Mr. Charles S. Stevens, delivered an address on "The Theology of the Bible." It was delivered without notes in a free and impressive manner, and was splendid in thought and expression. If Mr. Stevens is a fair sample of the young men studying for the ministry in this time-honored institution, they will be a blessing to the church, and the heart of the divine Master will rejoice.

Rev. S. M. Hamilton, D. D., pastor of Warren Memorial church, Louisville, delivered the annual address. He discussed "The Importance of and Necessity for Theological Seminaries." In clear and forceful argument, which commanded close attention from beginning to end, he demonstrated the necessity for an educated ministry, both from the experience of the past and the demands of the future. He also made plain why it was necessary for the church to have its own theological schools, if the truth was to be preserved in its entirety and purity. It was a most timely topic and deserves a much wider hearing.

How often our highest joys are toned down by some shadow of sorrow. One face, familiar for nearly forty years in connection with Danville Theological Seminary, was

missed. Rev. Dr. Stephen Yerkes has only recently been called away and entered into rest. He has been a pillar of strength to this institution in its exceedingly varied experiences for these forty years. Patiently and faithfully has he stood to his task, being permitted to remain until he should see the reward of his fidelity in the greatly enlarged facilities and usefulness of the seminary he loved. With the sweetness and gentleness of a woman, with the strength and quiet force of a rich and ripe manhood, a teacher of power by his very presence among the students, greatly beloved and honored by all who knew him, his absence from this most auspicious Commencement could not but be greatly felt.

His place has not yet been filled by the Board, but the duties of his department will be divided between the other professors until his successor is elected, so that the work will be fully carried on.

Rev. Dr. W. C. Young is improving, and it is earnestly hoped he may entirely recover, so as to be ready for his work again in the fall.

J. B. W.

DANVILLE, Ky., May 6.

THE OLD OPEQUON CHURCH, IN VIRGINIA.

Very many descendants of those who are buried in the old Opequon graveyard, will learn with pleasure, of the following action of Winchester Presbytery in regard to restoring the church building:

The Winchester Presbytery in session at Martinsburg, West Virginia having learned with pleasure that the session of the old Opequon church—the oldest living Presbyterian church west of the Blue Ridge Mountains and south of the Potomac river—have determined to rebuild their house of worship, as soon as the sum now invested, shall be increased to an amount deemed sufficient for that purpose, and believing that there are many, whose ancestors are buried here, widely scattered through our Southern Assembly and in the States of Pennsylvania, Ohio, Indiana, Illinois and Missouri in the Northern Assembly, who will be glad of an opportunity to contribute to this fund—

Resolved, That we endorse most heartily the action of the Session of the Opequon church, and commend this cause to the consideration and support of friends everywhere.

Resolved second, In order to bring the matter to the knowledge of descendants of those who once worshiped here, the stated clerk is instructed to send a copy of this paper with a request for publication to each of the paper's in our church, and to one or more of those in the Northern Assembly circulating most largely in the States named.

Correspondence addressed to either of the following gentlemen will receive prompt attention. Rev. H. M. White, D. D., Winchester, Va., T. K. Cartmell, clerk of court, Winchester, Va., or C. G. Crawford, Kerns-town, Va. C. G. C.

A CHURCH DEDICATION IN OKLAHOMA.

The 26th of April was a glad day to the Presbyterians of Langston City, Oklahoma. For four years they have toiled to secure a church edifice. Success has at last crowned their efforts. On the above named day the Aughey church building was solemnly dedicated to God. Rev. A. J. MacGillivray, pastor of the Presbyterian church in Guthrie, had consented to preach the dedicatory sermon, but was providentially prevented and this duty was performed by Rev. John H. Aughey of Mulhall. The text chosen was 1 Tim. 3rd chapter, 14th and 15th verses. "These things write I unto thee . . . that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Rev. W. J. Dunlap led in the prayer preceding the sermon. Rev. W. C. Hawes offered the dedicatory prayer and Rev. A. K. Young pronounced the benediction. The choir led by Mr. Donagan rendered some appropriate and beautiful selections. Mrs. Hazelwood presiding at the organ.

The Board of Church Erection had kindly given \$700 to aid in the building, but with the exercise of the most rigid economy in the expenditure of this sacred trust and the gifts and labors of the people a debt of \$100 was incurred which was resting as an incubus upon the congregation who had

made extraordinary efforts to secure a house in which to worship God. As the great and unprecedented draught had impoverished them it was feared that the amount to pay off the indebtedness could not be secured and that in order to dedicate the trustees must assume the debt. A strong and fervid appeal was made and the congregation responded nobly. The sum of \$155.22 was raised in cash and valid subscriptions, and the burden was removed and this temple dedicated wholly free from debt.

Langston City is beautiful for situation; it is conspicuous from afar, being located on an eminence in the lovely valley of the Cimarron river, 14 miles northeast of Guthrie, the territorial capital and on the line of the prospective H. O. G. railroad.

The Aughey church edifice is centrally located and is one of the most substantial and beautiful church buildings in Oklahoma, occupying a commanding site with a tower of 58 feet in height; it can be seen from a distance of 14 miles from all the cardinal points.

On the day of dedication three services were held, morning, afternoon and night, and the house was crowded at every service. Two ruling elders and one deacon were elected, ordained and installed, and three members received on profession of their faith in Christ.

The Congregationalists have just organized a church of 35 members in Langston City and secured a subscription of a church building. They expect to build at a cost of \$2,000.

Fraternally,

ARMAGEDDON.

PRESBYTERIAL PROCEEDINGS.

Mankato.

Mankato Presbytery convened at Tracy, Minn., April 14th. Rev. Herbert McHenry preached the opening sermon. Rev. E. M. Lumm was chosen moderator, and Rev. W. H. Sloan, temporary clerk. Rev. Robt. Trend, Rev. H. A. Noyes and Rev. R. B. Abbott, D. D., were received from other Presbyteries. Arrangements were made for the installation of Rev. H. A. Noyes at Le Sueur on the 30th and for the ordination of Mr. C. S. McKinney at Canby. The popular meetings were largely attended, addresses being given by Revs. L. F. Badger, H. M. Pressly, W. R. Reynolds, W. E. Bates and by Elders Geo. Dayton and E. J. Davis.

Rev. N. H. Bell was engaged for another year as pastor-at-large. Rev. Herbert McHenry and Rev. Wm. Lattimore, and Elders Geo. Brewster and Thos. Blair were chosen commissioners to the General Assembly. St. Peter was chosen as the next place of meeting.

Solomon.

The Presbytery of Solomon met at Beloit, Kan, April 9th. The introductory sermon was preached by Rev. F. E. Thompson, retiring moderator. Rev. Wm. Foulkes of Salina, was chosen moderator, and elder W. S. Canan of Burr Oak, temporary clerk. The pastoral relation between Rev. R. Arthur and the church of Lincoln was dissolved, and Rev. J. W. Talbot was appointed to preach in Lincoln and declare the pulpit vacant. The pastoral relation between Rev. A. C. Keeler and the church of Minneapolis was dissolved, to take effect May 1st., and Rev. H. C. Bradbury was appointed to preach and declare the pulpit vacant. A letter of dismission was granted to brother Keeler to the Presbytery of Osborne, as he expects to resume charge of the church at Norton. The temporary license of David Wallace was extended for one year and he was authorized to continue to supply the churches of Barnard and Fountain, and the stated clerk was authorized to place his name on the regular list of local evangelists. The license of John S. Essick as local evangelist was renewed for one year, and he was authorized to continue to supply the churches of Fort Harker and Kanopolis. A new church at Lone Walnut was enrolled named Spring Valley. Rev. William Foulkes of Salina and elder W. S. Canan of Burr Oak were elected commissioners to the General Assembly; and Rev. John N. Rankin of Solomon, and elder Benj. Richards of Delphos, alternates. The churches of Manchester and Choover presented a call for the pastoral services of our licentiate, George McKay. The call was placed in his hands, but he was requested to hold it until the September meeting, that he might further prosecute his studies as prescribed by Presbytery in view of his ordination. Brethren, E. Arthur, J. W. Talbot, F. E. Thompson,

and H. W. Clark were granted leave to labor beyond the bounds of this Presbytery, as they may have occasion. The Committee on Necrology reported the death of Rev. Levi Sternburg D. D., and elder Robert Fulton, since we last met, and appropriate resolutions were adopted. Presbytery adopted the first and third sections of the Synods overture on Mileage Assessment, but not the second. Simultaneously with the meeting of Presbytery, the Womens Missionary Society met in the Baptist church. The representation was good, and the meeting most satisfactory. A joint meeting of the Missionary society and the Presbytery was held on Friday evening, presided over by Mrs. Garver of Salina. Besides interesting recitations and reports, excellent addresses were given by Mrs. Hoag, and Dr. Blayney.

Presbytery will hold its next meeting at Barnard.—F. E. Thompson, S. C.

Platte.

The meeting of Platte Presbytery at Stanberry, April 21, was unusually well attended both by ministers and elders. Both evenings and two hours of each afternoon were set apart for the discussion of subjects of popular interest, and the attendance of the citizens was very large.

The churches, one after another and sometimes unexpectedly, are coming up to self-support, and the missionary work of the Presbytery under our efficient pastor-at-large, is receiving still heartier support. The advance in contributions to Home Missions has been over 22 per cent. while that of our combined benevolences, not including the Anniversary Re-union fund of \$2,061, was barely one per cent. The increase in church membership has been seven per cent.

The commissioners elected to the General Assembly were, principals; Revs. Lapsley A. McAfee, Parkville, and A. W. McGlothlan, Lathrop; elders S. C. Davidson, Grant City and O. S. Hotchkin, Maryville; alternates, Revs. Franklin P. Berry, Maryville, and Duncan McRuer, Grant City; elders H. B. McDonald, Savannah, and R. W. Steel, Carrollton.

Rev. Jos. T. Boyer was dismissed to the Presbytery of Kansas City, and the following were received: Alvin M. Hendee from the Presbytery of Kearney; Chas. P. Blayney, Palmyra; Jas. P. Green, Lackawanna; John C. Gilkerson, Ft. Dodge, and Marcus E. Krotzer, Cedar Rapids. The following candidates were transferred: Harvey Brokaw to the Presbytery of Northumberland; John K. Sawyers, Omaha; Stephen Momchiloff, Cayuga; Herman B. Mays, Lyons; Ralph R. Ward, Ft. Wayne; and Jos. J. Perdons, Pueblo.—S. C.

Des Moines.

The Presbytery met in Indianola, April 21st. Opened with a sermon by the Moderator, the Rev. J. O. Hall. Twenty-six ministers were present and twenty-four elders. Rev. David Brown was chosen Moderator. Rev. Philander Read was dismissed to the Presbytery of Sioux City and Rev. J. S. Roddy asked to be dismissed June 15th to the Presbytery of Carlisle. The following brethren were received on their credentials. Rev. J. G. Russell from the Presbytery of Mattoon and Rev. D. H. Rohrabough from the Presbytery of Winona. The following pastorates were dissolved, viz: those existing between Rev. J. M. Wiggins and the congregation at Humeston; between Rev. W. C. Atwood and the congregation at Chariton; and between Rev. J. S. Roddy and the congregations of Dexter and Earlham. Arrangements were made for the following installations; viz: Rev. James G. Russell over the church at Derby; Rev. Edwin J. Rice over the congregation at Newton; and Rev. W. C. Atwood over the East church of Des Moines. A petition was received for the organization of a church at Davis City, and was referred to the Permanent Committee on Home Missions. Candidate Henry Quickenden was examined and licensed to the gospel ministry. Mr. Mott E. Sawyers having completed his collegiate and seminary course of study, was received under the care of Presbytery as a candidate for the gospel ministry and permitted to exercise his gifts within the bounds of Presbytery for the next six months. The following young men were also taken under the care of presbytery as candidates for the ministry viz: Mr. Harry W. Cooper and Messrs. Harley and Bruce. Commissioners to the General Assembly were chosen as follows: Ministers, Rev. W. M. Grafton of Highland Park of Des Moines, and Rev. J. M. Wiggins of Humeston; Elders Jas. B. Locke of Central church of Des Moines and T. D. Wilson of Ridge-dale church. Osceola was chosen as the place for the next stated meeting.—W. C. Atwood, S. C.

THE MID-CONTINENT

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WEDNESDAY, MAY 13, 1896.

The *Presbyterian Magazine* is a monthly periodical issued in Kansas City and edited by Rev. H. G. Mendenhall, D. D. As a piece of enterprise and in respect to its contents it is most creditable to the Editor.

PROF. W. H. WHITSITT, of the Southern Baptist Theological Seminary, Louisville, has roused a storm of protest by his article on "Baptists" in the new edition of Johnson's *Universal Cyclopædia*. He there makes a statement which is like the explosion of a bomb-shell in his own camp, namely, that prior to the year 1641 the Baptist people in England were in the practice of sprinkling and pouring for baptism; that Roger Williams was sprinkled, not immersed; that a certain Mark Lucar introduced immersion in this country, and that the First Baptist church of Providence dates back only to the eighteenth century, instead of the seventeenth. Many of the Baptist ministers have denied the correctness of this statement. Dr. Whitsitt claims to have found the proof for his assertions in certain old documents at the British Museum.

IN REFERENCE to the recent action of New York Presbytery the *Independent* says, "It is amusing to find Dr. John Hall among the liberals." But even more amusing is it to suppose, as no doubt Dr. Hall did, that measures such as he introduced accomplish good ends. He offered it "in the interest of peace and harmony," as the resolution reads. But as our New York correspondent said last week, "An unmeaning compromise is the surest way to have a prolonged dispute." We are not now controverting the view Dr. Hall maintained as an abstract, or *in these* question. But that was not the form in which it came before the presbytery. Dr. Hall himself a year ago, moved the reference to the Assembly of a certain question for instruction and direction. The Assembly called on, gave what it conceived to be an interpretation of the Form of Government, as bearing on the specific point which had been overtured. Dr. Hall thereupon put himself back to where presbytery was before he had them ask for guidance, and entirely ignored the answer made to his own point of inquiry, and proceeded *de novo*, as it were, from the very standpoint the dissentients had held at the outset.

THE BOARD of McCormick Seminary held its annual spring meeting last week. During its sessions the new library building was opened and dedicated with appropriate services. Dr. Howard Duffield of New York delivered an address on the occasion. This building is a magnificent stone structure of the Greek temple pattern, arranged after the most approved style for the purposes in question. It is another of the many munificent gifts which have come to the seminary from members of the McCormick family. The Board considered the proposed changes in the Seminary charter which had been a second time sent down by the Assembly, and in a paper prepared and presented by Mr. McCormick declined to accept them. In the course of the debate two cablegrams were read which had been received from Mrs. Nettie McCormick, now absent in Europe, expressing opposition to the Assembly's plan and earnestly hoping the board of directors would not adopt them. The action of non-compliance with the wish of the church, as expressed twice by the Assembly, prevailed by a majority of seven votes.

OUR NEW YORK *Evangelist* follows Dr. Sawyer in taking us to task for our reference to the latter's surprising message to Cincinnati Presbytery relative to the case of Prof. H. P. Smith. As we replied last week to Dr. Sawyer's strictures on our remarks, and as the *Evangelist* touches no new points thereon, we forbear further answer now. What the *Evangelist* means, however, in hinting that the MID-CONTINENT has been endeavoring "to hold a golden mean in church and continental relations," is quite beyond our comprehension. We feel like exclaiming as the people did of Ezekiel, "Doth he not speak parables?" We do not consider it at all flattering, however "golden" the mean may be, or however great our "continental relations," to be adjudged as having followed a go-between line on such questions as have been before the church during the past few years. Our readers certainly will acquit us of that. And it therefore follows that the editor of our New York cotemporary has not been a reader of the exchange copy that has been going to him from our office every week. This is very mortifying and humbling to us, and quite takes the edge off the compliment implied in the "continental relations."

THE FIFTIETH anniversary of the professorship of Dr. W. H. Green in Princeton Theological Seminary was celebrated last week in connection with the annual commencement exercises. (See Princeton letter on page 4.) Dr. Green is known and recognized throughout the Christian world as one of the foremost biblical scholars of the age, and the sympathetic rejoicing over his fifty years of valuable labor will not be confined to his own church nor to his own land. Of his own students especially, the many generations of Princeton graduates, there is not one, we are sure we can say, who is not glad to lay the tribute of admiration, gratitude and honor at the feet of that veteran professor. Who that has ever known him in the class room, in the "Oratory" prayer service, in the Sunday afternoon "Conference" and in Seminary chapel preaching service but thinks of him as embodying that rare and ideal combination—unremitting studiousness, profound learning, painstaking conscientiousness in teaching, an exalted sense of duty, an Elijah-like imperiousness and fearlessness in pressing the claims of truth; and all this along with the most beautiful humility, an unconsciousness of greatness and even of self, and ever illustrating the attractiveness of the "simplicity that is in Christ." We echo the words of Dr. Warfield concerning him, as given in the *Presbyterian Messenger*: "Great scholar, great teacher, great man, great Christian, with heart as big as his head, and with a modesty equal to his scholarship!—he is an inspiration and a model to all who know him. We feel like praying God to give him to us for another fifty years. Ah, that such a thing could only be!"

THE ASSEMBLY CALLED TO ACCOUNT.

Concerning the opposition developing in and about New York to the Assembly's response to an overture bearing on Union Seminary students, we are struck by the following fact: the entire ignoring of the attitude of Union which initiated and caused the troublesome question. The reader of these protests and ebullitions and notes of defiance does not obtain the slightest hint from any of them that there has been anything wrong, or out of the way, or even peculiar in that institution. He would not know from these declarations but that Union was an Assembly Seminary, and on equal standing before Presbyterians with our own theological institutions. And he would be apt to conclude, if he had no other sources of information, that the Assembly in an arbitrary, capricious and unjust spirit was discriminating against it and trying to do it harm. They make no reference to the grievously wrong attitude which Union has taken and persists in to this day, while all their smiting is reserved for the Assembly's devoted head.

It is one of the Briggs case reminiscences that his apologists and defenders used to, at least moderately, qualify their outbreaks against any judicial calling to account by interjecting, in a parenthetical whisper as it were—"while not approving his peculiar views." They were careful never to specify wherein they disapproved, nor to utter any very earnest word of protest against the "views," but always seemed to proceed on the old writing-teacher's rule of "down strokes heavy and up strokes light." Likewise, and even more notably, now. The heavy strokes of criticism and charges of flagrant wrong-doing are for the Assembly only. Even if the protestors think the highest court of the church was mistaken or unwise in the answer it gave to the New York presbytery (which answer, be it remembered, it did not volunteer but gave only in response to a request for instruction), yet what about the Seminary

which initiated all this trouble? For some years now it has maintained a most amazing attitude. It defiantly upholds in its faculty as teacher of candidates for our ministry a man who as a teacher, in the sense of being a Presbyterian minister, has been publicly discredited by his church under the judicial act of suspension. In reference to this amazing fact our now actively protesting brethren have been practically silent. Or if any of them have ventured to differ from the policy of Union their dissent has been of that mild order described by Shakespeare, "Roaring you as gently as a sucking dove." And this they supposed was in the interest of peace and quiet. But now when they think the Assembly has given a ground for dissent the peace and quiet of the church is nothing. They loudly cry out as if the whole head and front of the offending is in the Assembly alone, and they seem to utterly ignore, if not condone, the offence of "the party of the other part."

THE GOOD MAN.

It is but little that is told us of Barnabas. He had not the apostolic place of authority. No writings of his appear in the New Testament canon. But there is that recorded of him, and contained in a single sentence, which forever gives him a distinction—"he was a good man and full of the Holy Ghost and of faith."

The goodness of Christian character is an outgrowth of Christian truth imbedded in the very consciousness of the man. Some persons imagine there is no connection between beliefs and life, and in their impatience for fruit seem unwilling to wait for the processes of the tree in its root. The way to "be good" they say is simply to lead right lives. But there is primary and inseparable connection between a man's convictions and his practices. Character is the resultant of belief. Being is always more than doing. Truth is the power in righteous life just as the reservoir of water is the power to turn machinery or to supply the street mains. The late Dr. Arnot of Scotland thus pithily illustrated it: Men say a grain of charity is worth a ton of dogma. Why not say a small stream of water is worth acres of clouds floating in the sky? If there were no vaporous clouds in our sky there could be no streams on our earth.

A good man! What a world of testimony and tribute is in that designation; a tribute earned, yea extorted and compelled as it were, by years of righteous living in the community. Is there as much holy ambition and striving for this tribute, and as much of imperious demand for it, as there should be? It often appears as if results were more considered than the springs of action, and that what passes for achievement supersedes or displaces the question of character. We are directed to the vineyard oftener than to the closet. We are exhorted rather to be "workers" than to be spiritually-minded. The more popular idea of discipleship is that of "holding the fort," or being an "armor bearer" and "marching on." Innoculated with the flattering conceit that each one's life is a "mission," and charged with the self-elating thought of a work to do for others, we are in danger of forgetting that life is also a training for ourselves and that each one's own character has need of cultivation. Philologists tell of the disappearance of once current words among certain tribes of men which has been always accompanied by a gradual disappearance of the ideas expressed by those words. There are certain words of the Christian vocabulary which almost seem to be going into desuetude. As we hear the addresses in the "grand rallies" of the Christian hosts and looks over the Christian literature of the day and catch the exhortations and appeals in religious meetings, we often feel like asking, what has become of the words pious, godly, devout, humble, spiritually-minded, etc. Have these old-fashioned words to be remanded to the attic like antique hair trunks and spinning wheels and other relics of the past?

The good man, the good woman—we want a larger number whom we can thus designate. It is not sufficient voucher of a church member to say of him merely that he is "bright" and "wide-awake" or that he is a "worker;" that he "takes part in meetings," or trains in the good Reform causes of the day. But what is his life? his temper of mind? his daily walk? One's life is more effective than his speech and when men take stock of him they reckon his deeds as dollars and his words as pence. The conscientious, spiritually toned life, day after day, righteousness of character manifested at home, on the street, in social circles and in business—this is the odor of a sweet smell before God and man. And this is what tells in the eyes of the world.

"His strength is as the strength of ten
Because his heart is pure."

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E. G. Wiseman.
UNION
P. M. Bartlett, D. D.
J. A. Anderson.
UTICA
Dwight Scovel,
J. D. Warren.
W. S. Walcott,
W. M. Booth.
VINCENNES
O. A. Smith.
Little.
WASHINGTON
J. H. Snowden,
A. T. Taylor.
J. K. Mitchell,
J. R. Lyle.
WASHINGTON CITY
J. E. Marshall,
C. N. Luccock, D. D.
A. G. Yount,
W. B. Robison.
WATERLOO
C. H. Gravenstein.
John McNary.
WELLSBOROUGH
Craft.
W. S. Smith.
WEST JERSEY
Jas. Bailie Adams,
A. W. Spooner.
A. F. Bateman,
Thos. W. Synnon.
WESTMINSTER
Edward Cooper.
T. C. Ramsay.
WHITE RIVER
F. C. Potter.
G. E. Jones.
WHITE WATER
Geo. A. Beattie.
S. A. Bouner.
WILLIAMETTE
Robert Coltman.
James M. Platt.
WINCHESTER
S. M. Engle.
John Kennedy.
WINNEBAGO
Guido Bossard.
S. R. Meody.
WOOSTER
J. G. Black,
J. P. Hutchison.
W. H. Sykes, M. D.,
W. M. Johnston.
YADKIN
B. F. Murray.
Jas. S. Lamire.
ZANESVILLE
Robert Wylie.
W. T. Evans.

The Family Circle.

THE EARLY DEAD.

Lilies very white and sweet
Cover her from head to feet,
Underneath the linen sheet.

And such beauty fills the place
When I lift the square of lace
From her little marble face!

For a baby's soul, they say,
Very seldom flies away
From its empty shell of clay

Till the service of the dead
In the graveyard has been said,
And the corpse is buried.

Then it is that I shall weep,
When I can no longer peep
At my darling fast asleep.

C. W. DALMON.

THE PARSON'S LIGHTHOUSE,

The little village of Sandiford stands on the Dorsetshire coast, and its population consists entirely of fishermen and their wives and families. All along the shore in a limitless line are the fishing-boats drawn up; behind them the sheds which the fishermen use for some mysterious purpose of their craft, and behind these again, on a low eminence, the cottages. Of these latter there are about five or six hundred in all, containing as many families, and a population of about two or three thousand souls.

There was not a hamlet or a house near Sandiford. It was isolated from all surroundings save those of the sea and the sand, and the inhabitants were as primitive and unconventional a race as you could wish to see. They were said to be the descendants of an old Norse colony who settled here before the Conquest, and have contrived to maintain their footing and their nationality in a marvellous manner ever since. The men wore the thick blue jerseys and the red caps of the French fishermen, and the women were remarkable for their neat kirtles and quaint head-gear, which may be seen in some seaside villages in Normandy at the present day.

Not only for their spiritual and intellectual wants, but in a great measure for many of their physical ones likewise, the inhabitants were dependent on their clergyman—their "parson," as they universally called him—who was the leading inhabitant of the village. The various physical wants we allude to were the supply of savouries and delicacies at time of illness, of medicines whenever necessary, of clothing frequently, of blankets, bedding very often, and indeed of the entire furniture of a cottage sometimes, when a family, left suddenly destitute by the death of its father and bread-winner, was turned out of house and home by an iniquitous landlord, and was enabled to recommence life again by the kindness of the "Parson of the Fisher-folk."

The Rev. Gerald Montague was perpetual curate of Sandiford. He was called a vicar, but was only a titular one. He had come to the village as curate-in-charge a great many years ago, and had grown to be so interested in the people and their quaint ways that he had stayed there, despite that other preferment had been offered him; and he had grown grey in his devotion to the villagers and his affectionate interest in all their wants.

Another leading personage in Sandiford was Simon Weale, the land agent of the principal proprietor in Sandiford, who was a London merchant who never came near his property. Simon had it all his own way with the villagers, and a malevolent tyrant he was. If a family were suddenly deprived of their father, as we said, on whom all depended, Simon had no mercy on them, but

swooped down on the unfortunate household at once, and took everything they had without remorse. He also added the profession of "crimping" to his other pursuits, and was accustomed to advance money to the fishermen over their boats and nets, and then, when they were unable to pay, to seize all they had and leave them as penniless as their households were when the father of the family was drowned at sea.

The iniquities, the tyrannies, which we practised by this man in the name of business would pass belief, if we were to recount them. And he and Mr. Montague were constantly brought into conflict with one another—sometimes at the side of a death-bed, sometimes in the confusion of an eviction; now at one scene of misery, now at another—the clergyman with forbidding gesture and air of profound compassion, the wily land agent, with unmistakable greed, avarice, and slyness stamped in his face, acknowledging one another as mutual antagonists and often exchanging hard words and recriminations which showed full well what their natural feelings were.

The great cause of the shipwrecks at Sandiford, and therefore the cause of half the distress of the village, was a rock known as the Raven's Crag, which lay not far from the entrance to the little harbour of Sandiford, and could be reached at low water, for the tide there ran out an enormous distance.

The rock which at high water was exactly like a great black raven with spread wings hovering on the wave, but which at low water showed the proportions of a good-sized mound, lay at a most awkward place in the harbour's mouth, between a sand-bank on one side and a shelving group of rocks called "the Saw Mills" on the other side. Both these obstacles were well-known dangers to the fisher-navigators, and were carefully avoided by them. But in steering clear of these, boat after boat, at certain sets of the tide, ran straight on the Raven's Crag, which gored the hapless craft like the familiar "horns of an angry bull" in Longfellow's poem, and had sent boatful after boatful of brave men to destruction.

The Rev. Gerald Montague at last resolved to build a lighthouse on it, and by erecting a lighthouse on this spot of danger hoped to save, as he computed, perhaps twenty lives a year, and a dozen families or thereabouts from ruin and misery. First and foremost, therefore, he applied to the Lighthouse Commission, but could get no aid from them. Next he memorialized the Government on the subject, but his memorial was quite unattended to. Finally, he called a meeting of the villagers.

"My friends," began Mr. Montague, "you are well aware what a dangerous place Raven's Crag is, and how many lives are lost there every year. Now I propose we build a lighthouse there, and put a stop to all this death and destruction—as far as human means may—for the future. Will you help me? I have tried what I could do with the Government and other people; and I have found no promise of assistance anywhere. Will you help me, then? It is for your own good; and if you will help me, I will try and see what I can do myself."

"Three cheers for the parson!" shouted a sturdy old fisherman; and the plaudits were heartily given by all present.

At this point of the meeting Simon Weale got up, and, looking round with his cunning face on those present, he said—

"It speaks very well for the parson, friends, that he is willing to build this lighthouse himself if we will assist him; and so I think we ought to take him at his word. If he will provide the bulk of the money, and we with our subscrip-

tions make up the rest, I suppose that will do?"

"Certainly," said Mr. Montague. "I don't say I will provide the money—for I am not a rich man, as you all know; but I will endeavour to get it from some quarter, if I am assured of your hearty co-operation. You know what a valuable work it is, what a necessary one; and I rely on you to contribute to the utmost of your means."

"It would be advisable to open a subscription fund," said Weale; and I for one am ready to put down my name—aye, and I'm ready to procure the greater part of the money from my master, Mr. Bray, the city merchant, if the parson will go security for it."

This proposition quite took Mr. Montague aback, who had no anticipation of matters being so promptly proceeded with. He half-feared some trick on the part of Simon Weale, and said as much; but that worthy stoutly averred that the money should be forthcoming if Mr. Montague would undertake the responsibility of its repayment, and before the meeting was over the good-natured clergyman had half-consented to the scheme.

Mr. Montague's living was not a good one, and he had hard work to make both ends meet, consistently with the generous profusion of charity which he maintained to the poor and distressed, and on which he spent far more than on the satisfaction of his own wants. He had, moreover, a son—Harry Montague—whom it had been his dearest wish to send to college, but whom he had reluctantly kept at home hitherto, educating him himself, so as to economise as far as possible his slender income from Sandiford, and not to interfere with or curtail the large proportion of that income which was spent in acts of charity.

The time had now come when it was necessary that Harry should matriculate, if he ever did at all. He was now twenty years of age, and that was almost too late to begin college—or certainly quite late enough. The young man was eagerly looking forward for the promised permission to enter the university.

That evening his father arrived home from the meeting, looking worried and harassed.

"What is it father?" asked Harry Montague.

"It is just this, my boy. I am anxious, as you know, that you should enter at Oxford next term, and indeed have written to the bursar of my own college about the matter, and have got all the preliminaries settled. And now this question of a lighthouse has cropped up in a most unexpected manner. The money it appears, can be provided, if we accept it at once; but if we hesitate, and do not close with Mr. Bray's offer—"

"Mr. Bray's!" ejaculated Harry. "Oh, then, it is Simon Weale who is getting the money for you. Take care father!"

"I am taking care, my boy. But twenty human lives a year—think of that, Harry! and all the families that come to ruin for the want of that lighthouse! And now the money is within our grasp, if we can only use it."

"What is your difficulty then father?"

"It is this. I must be the security for the money, and if I am that, good-bye to all prospects of your going to college for this year certainly, and very likely for good."

"Well, father, and what is your wish?"

"My wish, my son? My wish would be that both my heart's desires should be gratified; but God does not generally vouchsafe such happiness to men."

The outcome of a long debate between the father and the son, which lasted until late in the night, was that the preservation of many human lives that was of more importance than the liberal education of one brain. And it was determined between them that Harry

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40 YEARS THE STANDARD.

Montague should give up all thoughts of the university, and should take up sheep-farming in Australia instead, where Mr. Montague had a brother, who had made a great success in that branch of industry. This would liberate the necessary sum of money to make the requisite advances, and to lodge the amount which was required as security for the loan from Mr. Bray.

It was a grand example of self-sacrifice on the part of Harry Montague, and an equally noble piece of self-abnegation on his father's side; for to see his son go to college had been Mr. Montague's heart's desire for years past, and now he was giving it up for the sake of his fisher-folk. To save their lives he was sacrificing his son's prospects. Yet in the sight of God he felt he was taking the proper course. "He that loveth father or mother more than Me is not worthy of Me." This text and this thought ran in the vicar's mind. How bitter it was in practice! How hard to put it into execution cheerfully and heartily!

Time wore on. Harry Montague sailed for Australia, and the money arrived from Mr. Bray in London which was to commence the building of the much-desired structure for the benefit of the village. The day that the first slabs of stone were planted on the solid shoulders of Raven's Crag, and stone after stone being piled there, the of rim saving masonry was seen crowning the dangerous cliff was a day of exultation and of glory for the "Parson of the Fisher-folk." All the villagers turned out in their gayest habiliments. Flags were run up mast-high on most of the fishing-smacks which lined the shore. Joyful and cheering crowds thronged the beach, where the first indications of a rising lighthouse were seen, and Mr. Montague was beset by congratulations and greeted by the most respectful and grateful acknowledgments of his generous kindness on every side.

"There goes the saviour of Sandiford," said one group of men as he passed.

"And not only a saviour now, but a saviour always," said a woman who was standing by them. "Has not he saved me and all my family from ruin, when the rock which is now going to be protected struck my husband's boat and sent him and my two sons to the bottom? Not only a saviour now, but a saviour always."

"God bless you, sir!" exclaimed another woman among a knot of people as the vicar passed. "Many and many a stormy night have I sat at my window watching to see if I could make out boats coming into harbour. And I've dreaded and feared in every nerve of my body, for fear my poor Bill should run on Raven's Crag; but now it will be so

The World's Fair Tests showed no baking powder so pure or so great in leavening power as the Royal.

no more. He'll sail in safely, when he's once got so far, and every night I greet him I shall think of you, sir, and thank you."

"And thank God, too, Mrs. Childers," added Mr. Montague.

"Yes, thank God and the parson," put in an old man who was listening. "First God, and then the parson. For God has given the stone to build the lighthouse, and the parson is building it."

Mr. Montague took advantage of the opportunity to hold a great open-air service on the shore, and within sight of the future lighthouse, at which he exhorted the assembled crowds most effectively by benefit of the graphic illustration near at hand. He warned them of the fleeting nature of human life, which in one moment could pass away, even as a fishing-smack, trim and watertight, could in an instant be crushed on the rock there. He went on to call attention to the boiling tide round the rock, which was like the tide of death, ready to engulf any haples being who had not some secure hope of safety. But on that rock was about to be built a lighthouse, which would shed its saving rays of light through the gloom, and would save lives after lives. Even so the light of Christianity shines through the darkness, and sheds its beams around; and all who will turn their eyes to that saving light will be preserved from perishing in this world and in the next.

The effect of the sermon and its moral was obvious. The vicar congratulated himself that at least one discourse out of the many which he delivered had not fallen fruitless and might awake some consciences to Christ. The day past off as all gala days do. There was much speech-making, there was eating and drinking, and sports for the lads and lasses; but to the credit of everybody be it is said, there was very little in the shape of drunkenness. This was out of deference to Mr. Montague, who was pleased and proud, as he walked through the village, at the good behaviour of his people. It was a happy day, happily terminated. All looked bright and promising for the future.

The work of the lighthouse at first went on apace, and the structure grew up to a certain height; but the foundation round the rocks was slippery and unstable. Twice did the lighthouse buildings topple and fall just as they seemed to be rising to a proper level. Everything had to be reconstructed *de novo*.

In a short time it began to be seen that the Raven's Crag lighthouse was a very sink of money. All Mr. Bray's money, which was advanced by the good offices of Simon Weale, had been expended; more was wanted, and still the lighthouse was not half-completed. Mr. Montague stuck to his colours with remarkable pertinacity. He at once set about raising more money, though at heavy interest, hoping as he said, that his son Harry, who was doing well out in Australia, would see him through with his great scheme.

At last by dint of all these exertions the lighthouse rose nearer and nearer to completion, and a few weeks would see it entirely built. It was at this point in the fortunes of the building, so strangely begun and so heroically carried on, that a most reprehensible incident occurred—an incident in which the leading mover was Simon Weale.

Of late, owing to the heavy expenses he was incurring, and the embarrassments into which his scheme had led him, Mr. Montague had been obliged to cease the doles of money and food, the gifts of clothing, blankets, etc., which he was in the habit of bestowing on his parishioners. The fisher-people, instead of finding an excuse for their pastor who was so nobly embarrassing himself for their benefit, grumbled that

he was neglecting them; and these grumbles, beginning as ill-natured remarks, broke out at last into open reproach and abusive language. Even the people to whom the "parson" had been most kind turned round upon him because his favors had been discontinued.

Simon Weale was indefatigable in fanning this feeling and exaggerating this discontent. He did not actually address meetings, but he went from house to house talking to everybody and making all dissatisfied. At last a mob met on the village green, and one stalwart fisherman, mounting on the fragment of a barge, addressed the others:

"Look here, mates, we're not a-going to stand Parson Montague with his canting piety riding the high horse over us. He's a bit too good for us, that chap. He used to give us clothes and blankets and bottles of wine; but where are they now? He hates us more than he loves us now, I fancy; and for that cause he denies us all his little presents and laughs in our faces. Let us go and give him a piece of our mind at his parsonage or somewhere else. Let us break his windows for him, or—"

"Or wreck his lighthouse," put in a villainous-looking fisherman, the worst man in the place, Jack Maule.

"Aye, or wreck his lighthouse," echoed half a dozen voices. "He's had our money and subscriptions for the work, and we never see the good of them. The lighthouse is never finished—"

"So let us finish it for him!" exclaimed Maule, with a horse laugh.

"Aye! we'll finish it for him, and no mistake!" echoed the others; and with a great roar of voices and many oaths intermixed they moved in a posse towards the lighthouse.

Now it happened that this night for the first time the lantern was to be lighted. After months—and in fact, two or three years of laborious toil, the lighthouse had reached that point of elevation above the waters when the lantern could be set in it with certainty of success, and could cast from thence its saving beams over the waters. Another event was also expected to take place to-night—this was the arrival of Harry Montague, the vicar's son on his return voyage from Australia. After having been absent for nearly two years, he was now toward bound, and his vessel was to touch at Sandiford harbor to-night and to land the young man at his father's village. He whose money had so signally financed the lighthouse; for it was Harry's money rather than the vicar's which had kept the scheme from failure, was, strange to say, to be the first to reap the benefit of its illuminating ray.

All this the crowd knew tolerably well, but seemed perfectly indifferent to in the stolid hostility to Mr. Montague which had now seized them. The "parson" himself was standing by the lighthouse directing the illuminating of the lantern, ere the tide rose too high to make his superintendence impossible. The waves were even now washing his feet, when from behind the rock, with a yell and a roar, the crowd swept on him. Simon Weale was at their head.

"What are you going to do? What is the matter?" exclaimed Mr. Montague in a voice of unfeigned alarm.

"This is the matter," cried some of the men with oaths and curses, "that we're not a-going to let you go and waste our money in this way. We want value for our money, and not an everlasting put-off."

"The lighthouse is ready—it is now completed," exclaimed Mr. Montague; "and not owing to your beggarly money, men, but to mine and my son's."

"Our beggarly money! Hear how he

talks!" cried one of the fishermen, and seizing a stone, he threw it deliberately at the lighted lantern, dashing the fragile glass to pieces.

"There! our beggarly money helped to buy that glass at all events, and now there's an end of that."

This action was the signal for a work of wholesale destruction such as it would be hard to find a parallel for. The men climbed on to the lighthouse, tore down the stones, broke up the iron work, and, despite the prayers and entreaties of Mr. Montague, never desisted till they had laid the whole artful edifice in ruins.

When they had completed their work of destruction they adjourned to the gin-house of the village, there to finish the evening, taking the parsonage *en route* and breaking every window in the vicar's dwelling as a further evidence of their feeling.

That evening a dull silence and a pitch blackness overhung Sandiford harbor. The light of the lantern which ought to have been there was absent, and no fisherman's boat would willingly have entered the harbor on such a night of ill omen and gloom. But a huge vessel, bound to Southampton from Australia, had for weeks past been steadily forging on through sea and wave to the very spot now in all the world perhaps the most dangerous and to be dreaded. This was the great ship *Arizona*, in which sailed Harry Montague, with all his money from Australia, to be disembarked at Sandiford by the kindness of the captain.

The lighthouse had been promised to the vessel when she was at Lisbon, the harbor had been described as having a lighthouse by the last despatch, and the light was to be in when the boat arrived; but the Board of Navigation had reckoned without Simon Weale and Sandiford fishermen. There was a great looming mass seen in the blackness of the harbor. Then suddenly a crack—a crash a shipwreck! The *Arizona* struck on the Raven's Crag owing to the want of the light, and every soul on board perished.

There was consternation in the fishing village that night, but next morning the appearance of the shore added still more agitation to the feeling.

Conspicuous among those whom Providence had washed up on the beach was Harry Montague, dead and drowned, and by his side lay his chest filled with gold and money.

A crowd had collected round him, and someone went and told the vicar that his son's body was recovered. "The parson of the fisher-folk" came down to the shore. All the people, conscience-stricken, moved away from him as he advanced to the scene of the tragedy. He fell on his son's neck. For a long while nature asserted her rights over him, and his grief was terrible; but at last he rose to his feet, and looking at the circle of people who stood around him—

"My friends," he said, laying his hands on the treasure-chest, "I shall re-commence building the lighthouse to-morrow.—*The Quiver*.

2400 Disorders

The Ills to which Flesh is Heir.

An eminent authority estimates that there are 2400 disorders incident to the human frame. Of these by far the large majority have their origin in impure blood, and their victims form the greater part of the human family. In fact, probably not one out of ten persons has

Perfectly Pure Blood

and enjoys perfect health. If we are so fortunate as to escape hereditary impurities in the blood, we may contract disease from the germs which are in the air we breathe, the food we eat or the water we drink. From these facts will be understood the necessity of medicine to purify the blood, and also the great popularity of Hood's Sarsaparilla, which has been so successful with all diseases of this class as to establish itself the one true blood purifier.

Our Young People.

A SENSIBLE FIR TREE.

Said saucy little Maple
To her cousin, Willow-tree;
"Miss Fir has no new mantle
This spring, like you and me.

"She wears the same old garment
That she's worn since I was born;
I should think she'd feel so shabby
With no new bonnet on."

As she tossed her head and nodded
At the Fir-tree's old-style clothes,
Willow laughed—she couldn't help it—
At the turned-up pea-green nose.

The Fir-tree, staid and modest,
Answered Maple not a word,
Though I'm very sure, yes, certain,
Everything was overheard.

She only softly murmured,
As she re-arranged her clothes;
"I'm glad my friends don't leave me
With every wind that blows."

—*Christian Nation*.

BE FAIR.

"See what a good trade I made to-day!" said Lucius to his uncle. I "traded my old knife with Jamie Neil for his nice two-bladed one that cuts twice as well. One of the blades of my knife was broken, and the other would not hold an edge two minutes. But Jamie took a fancy to it because of the handle, and I was glad enough to make the trade."

"I am sorry, Lucius, if you have cheated him," said his uncle, "but more sorry for you than him."

Lucius hung his head a little and asked, "Why so?"

"Because one success of this kind may lead you to try it again, and nothing can be worse for a boy's prospects in life than to get into the habit of over-reaching."

"But, uncle, in all trades, don't each try to get the best bargains, and don't all merchants make their fortunes by being sharp in trade?"

"No trade, Lucius, is sound that does not benefit both parties. Were you cheated in a trade by your playmate, you would feel very angry about it, and probably quarrel over it. Now, don't trade any more unless the trade is fair all round."

FOIBLES OF THE NEW WOMAN.

With the past forty years woman has demanded of man much that he has graciously granted her. She wanted equality with him, and it has been given her in all things for which she is fitted and which will not lower the high standard of womanhood that he desires for her. This she accepts without relinquishing any of the chivalrous attentions which man always bestows upon her. The New Woman tells us that "an ounce of justice is of more value to woman than a ton of chivalry." But, when she obtains her "ounce of justice," she apparently still makes rigorous demands that her "ton of chivalry" be not omitted. Woman asked to work by man's side and on his level; and to-day she has the change of so doing. The fields of knowledge and opportunity have been opened to her; and she still "desires that of which her grandmother did not dream, because, like an over-indulged child, so long as she is denied one privilege, that privilege she desires above all others. She has decided that without the ballot she can do nothing, for, in her vocabulary, ballot is synonymous with power.—*Mrs. Winston in the Forum*.

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

Hastings.

The Presbytery of Hastings met in the Presbyterian church of Nelson, Nebraska, Tuesday, April 23, 1896, and was opened with a sermon by the retiring Moderator; Rev. Robert N. Powers, of Superior. Rev. Samuel B. Moyer was chosen moderator for the ensuing six months. Rev. R. N. Powers was chosen temporary clerk. Rev. W. F. Ringland, D. D., was received, and enrolled a member of this Presbytery, from the Presbytery of Omaha. Rev. Charles H. Mitchelmore from the Presbytery of Kearny. Rev. Perry A. Tinkham from the Presbytery of Barrie Canada. At a pro re nata meeting of presbytery in March Rev. C. H. Foland was dismissed to the Presbytery of Black Hills. The Olivet church was dissolved. Rev. Harry Omar Scott, D. D., was elected as Ministerial Commissioner to the General Assembly, Elder Henry Fox of Nelson was elected Lay Commissioner. A joint program of the Elders Association and the Presbytery, presided over by the President of the Elders Association, Elder J. S. Frank, made the meeting of Wednesday afternoon very interesting and profitable to ministers, elders and all who availed themselves of the privilege of attending. Wednesday evening the church was filled to the uttermost of the main audience room by people from all the churches to listen to two able addresses, Dr. T. L. Sexton, Synodical Missionary, "Home Missions." Dr. Harry Omar Scott, of Hastings, "What can be done to unite the Denominations in Christian Work." Presbytery united with the Presbytery of Cincinnati in overturing the General Assembly to reduce the apportionment tax from 7 cents to 5 cents. Presbytery adjourned to meet in the church of Stamford, Sept. 22, 1896.—H. M. Porter, S. C.

To reach easily the great meetings of the year, one must know the best means of transportation at their command. If you contemplate a trip to the National Prohibition Convention at Pittsburg, Pa., in May; The Y. P. S. C. E. Convention, Washington D. C., in July, or a trip to some mountain resort in the east, you should consult some representative of the B. & O. S-W. Ry. before you go any farther. W. P. Townsend, City Passenger Agent, with headquarters at 105 N. Broadway, and G. B. Wariel, Assistant General Passenger Agent, Rialto Building, St. Louis, Mo., will gladly communicate with, or call upon you with full information covering rates, limits, time of trains, etc. The B. & O. S-W. Ry. is the favorite line to Washington and all eastern cities.

Marriages.

RIECHMANN-ADAMS.—At Chester, Ill, April 29th, by Rev. F. P. Dalrymple, Fred J. Riechmann and Luella M. Adams.
DOUGLASS-BEGEMANN.—At Chester, April 30th, by Rev. F. P. Dalrymple, Everett A. Douglass and Olive J. Begemann.
SCOGELL-MCLINN.—At Tabor South Dakota, April 29th, 1896, by Rev. C. H. French of Scotland, South Dakota, Mr. George E. Scogell of Hutchinson county, and Miss E. McLinn, Tabor, South Dakota.

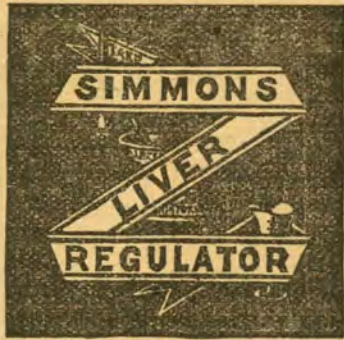
Ice Cream made by a New Process.
I have an ice cream freezer that will freeze cream instantly. The cream is put into the freezer and comes out instantly, smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from \$5 to \$8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. W. H. Baird & Co., 140 S. Highland Ave., Station A, Pittsburg, Pa., will send full particulars and information in regard to this new invention on application and will employ good salesmen on salary.

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BOOKS.

"THE ARMENIAN AMPHITHEATER AND ITS BLOODY ARENA." Rev. P. S. Henson, D. D., Fleming H. Revell Co., Chicago.

CHRIST'S TRUMPET CALL TO THE MINISTRY; or, the Preacher and the preaching for the Present Crisis. By Daniel S. Gregory, D. D., LL. D. \$1.25. New York, London, and Toronto: Funk & Wagnalls Company.

It is with a solemn impressiveness that the author states in the preface his conviction that the church of Christ has come to the great crisis in her history and work, and that the questions discussed in this book are, for the ministry and the church, life-and-death questions. Dr. Gregory is well-known by his scholarly attainments and by his previous works in authorship. He is now in the maturity of his powers.

The book covers the whole field of ministerial duty in its relation to present conditions and exigencies. It presents a new aspect of the great crisis to which the church of Christ has come. It demonstrates her obligation for the immediate evangelization of the world, and shows that Christ has given into her hands all the requisite means, forces and agencies. It brings out and emphasizes the fearful responsibility of the ministry as the divinely constituted leaders and directors in this work. It unfolds the methods and agencies by which the minister as preacher and pastor is to bring the gospel to bear with the requisite preaching power and administrative ability for meeting the crisis and conquering the world for Christ now.

READINGS FROM THE BIBLE, Selected for schools. Under the supervision of The Chicago Woman's Educational Union. Scott Foreman & Co., Chicago, Price 30c.

The Chicago Board of Education twenty-two years ago ordered the Bible out of the public schools of that city. Latterly there has been a movement on foot to secure, in a degree, its restoration. Instead of the holy volume as such being used the idea has been to substitute certain selections to be read in the rooms which, for their literary and moral influence and as an instruction in practical wisdom, would be beneficial to the pupils. The committee having the work in charge have prepared a Bible Reader for the use of the Schools subject to the approval of the Board. It is a volume of 200 pages, subdivided and arranged for the convenience of all grades. Each selection is put under a general head which explains its nature and scope.

For a book of this kind and for the purpose in view, and considering the restrictions under which it must be compiled, we doubt not it is as good as could be expected. If nothing more can be allowed by sensitive and scrupulous school boards, we will be glad to think of this one obtaining place. The omissions and silences however which are enforced on such plan of Readings from the Bible, are painful. Its more distinctive character as a book pertaining to "other worldness," and as a revelation of divine grace and an exhibition of Jesus Christ in his crowning work of redeeming from sin—that which gives Bible reading its chief value—must be ruled out in all attempts of this kind.

MAGAZINES AND PAMPHLETS.

The *Chautauquan* for May presents its usual well sustained budget.

The *Review of Reviews* (May) with happy thought gives among other good contents a paper titled "Sixty great Occasions of 1896."

The *May Harpers* leads off with a delightful portrayal of "Mark Twain," which exhibits him in other interesting

and attractive lights besides that of his humor.

We have just received an "Abstract of the annual Reports of the Lafayette Park Presbyterian church." St. Louis for the year ending March 31, 1896. A most excellent showing is made.

The *May Century* besides its continuation of Prof. Sloan's "Napoleon" has an illustrated sketch of the "Crowning of the Russian Czar," "Impressions of South Africa;" an installment of tales &c.

We acknowledge the following:

From S. W. Straub & Co., Auditorium, Chicago, the Abridged Edition of "Bright Light" a new collection of Sunday-school hymns.

"The views of the Critics of the Pentateuch compared," By L. W. Munhall M. A. D. D., the evangelist. Hunt & Eaton, N. Y.

"The Theatre" By Josiah W. Leeds. From the Tract Repository of H. L. Hastings, Boston.

"Fourth Conference of officers and Representatives of Foreign Mission Boards and Societies in the United States and Canada." This important conference was held in New York last January.

"Annual Report of the Woman's Hospital of St. Louis," 1896.

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TESTIMONIALS.

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Moralities.

THE CURFEW.

We believe in the curfew. In many places it is being tried with gratifying results. Chief Sigwart, of Omaha, says: "The passage of the curfew ordinance has done more to keep the youth indoor at night than all the other influences combined could. The mere fact that such an ordinance exists is sufficient to suppress a big share of the viciousness practiced by the hoodlum element. They fear arrest and scamper home as soon as nine o'clock comes."—The Midland.

THE THEATRE.

Condemnation of the theatres, once almost confined to preachers, is now frequent in such magazines as The Century, and even in articles by leading actors, who have found the increasing nastiness of the modern theatrical "midway" more than they can bear. Which recalls that Georgia tardily suppressed the oriental dances on the Midway Heights of its recent Exposition. A suggestion of what needs to be done in many places is the recent indictment of the Chicago Dispatch, for sending obscene matter through the mails.—Capitol News.

THE RAILROADS AND THE SALOON.

One by one the railroads of the country are assuming, so far as their own employees are concerned, an attitude of uncompromising opposition to the saloon. Last week the Chicago and Northwestern Railroad promulgated an order providing that if an employee is seen entering or coming out of a saloon, or if liquor is detected on his breath, he will be liable to dismissal, and that no grievance committee will be heard in behalf of a man thus discharged. This trend of the times is full of encouragement, and none the less so because the action of the railroads in this matter is not based upon sentimental or moral grounds, but upon self-interest. The greatest business of the world is from the very necessity of the case—because it is entrusted with tremendous responsibilities—compelled to take a firm stand in behalf of temperance.

AN ENEMY OF THE HOME.

It goes without saying that the saloon is a most deadly enemy of the home; the more it is decorated the more dangerous. To multitudes of our young men and to a vast number of the humbler laboring classes, the saloon becomes a chandeliered and crimsoned gateway to hell! But all the drinking habits are not formed in the dram-shop, or the billiard-room or the club-house. A vast many take their first drink at their parents' table or at social parties in private houses. I once officiated at a wedding where there was a popping of champagne corks like a discharge of musketry. Not long afterward I was called on to labor for the reformation of a drunken son in that very family. His parents had been his tempters. The father who puts a wine bottle on his table and the lady of the house who provides—from false slavery to fashion—intoxicating beverages for her guests are playing wish fire. If any one forms the drinking habit or is strengthened in such habit through their temptation, they are before God responsible for the fatal mischief wrought. As the total abstinence societies have declined and pledges to abstain have been too much abandoned, there is a perceptible increase of social drinking. Liquor on the table or the side-board is often the first step to liquor in the club or the saloon or the restaurant. A family teetotal pledge hung on the wall would be about the

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most ornamental piece of furniture in many a dwelling.—Theodore Cuyler.

LEGISLATION AGAINST THE CIGARETTE.

A law prohibiting the sale of cigarettes to children has passed the Legislatures of Ohio and Iowa the same day. The question of constitutionality will be raised in both States and the law may never become effective, but the question of desirability never will be raised. The necessity of protecting people, especially young people, from their temptations and themselves has always been co-existent with the necessity of protecting them from others. No other poison could be sold with impunity, and in all communities the cigarette should be so hedged about with restrictions that to reach the hands of children would be practically impossible. This crusade in these two States is an expression of feeling that is almost universal. The cigarette has been shown in the most unmistakable manner by the most convincing analysis to be a poison, as deadly as it is insidious. Communities often are not alive to its dangers, as its effects are slow though sure, and the expression of sentiment against it is dulled by the jests in which it is made to play a part. But surely it is no jest to sap the energies of youth, even to death in a wanton, pleasureless vice by a poison that is free as air and almost as cheap. The outcome of the legislation in Ohio and Iowa will be watched with interest by all who have the welfare of the rising generation and future generations at heart. If it goes on the statute books it will inspire the hope that at last a weapon has been found to combat the subtle enemy. It cannot be expected that children can be made to realize the dangers they invite; parents are helpless even by the most zealous watchfulness and only by law can the evil be obliterated.—Chicago Tribune.

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Sioux City.

The Presbytery of Sioux City met at Battle Creek, Iowa, April 28-30. Had for Moderator Rev. Heber Gill. Rev. John M. Linn, Rev. A. G. Martyn and Philander Read were received from the Presbyteries of Chicago, Fort Dodge and Des Moines. Arrangements were made to install Rev. Lucas Abels at Ashton. Rev. John Mac Allister, Rev. Archibald H. Campbell; elders S. M. Neely and Walter R. Webb were elected commissioners to the General Assembly. Committees were appointed to visit communities near Storm Lake and Hartley to organize churches if the way be clear. Licentiate James B. Vance was received from the Presbytery of Cincinnati and examined for ordination. Overtures were sent to the General Assembly in the interest of a cheaper hymnal and reduced Assembly assessment. Adjourned meetings were appointed with the Westminster church May 14th; Union Township May 21st, and at Cherokee June 2nd. The regular fall meeting will be held at Storm Lake. —Harvey Hostetter, S. C.

Fort Wayne.

The Presbytery of Fort Wayne met in Elkhart, Ind., April 20th. Rev. John A. Ramsay delivered the opening sermon which was probably his last address to this Presbytery, and it was able and earnest. He has been a faithful and earnest presby-

ter and pastor among us, and carries our best wishes with him as he goes to the Allegheny Presbytery of United Presbyterians. Rev. Frank C. Calvin is our present Moderator. Rev. Leroy M. Coffman from Mattoon Presbytery and Rev. J. B. Hawkins from the Maumee Presbytery were received. This Presbytery joins in the overtures for economy in the Boards of Beneficence and reduced assessments. A special committee was appointed to aid in the settlement of pastors, the church of Bristol was dissolved—the membership and property to be transferred to Elkhart. The church of Hudson was dissolved, the members and property to be transferred to Waterloo. In the narrative, 18 churches reported revivals and 350 were added on profession. Presbytery adjourned to meet on the first Tuesday of June, at which time we expect that Mr. Ralph Ward of McCormick Seminary will be called to Albion. Bethany of Fort Wayne will entertain Presbytery on the third Monday of September.—M. M. Lawson, S. C.

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Dr. J. Fourness-Brice, of S. S. Teutonic, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent sea sickness."

General Assembly Cumberland Presbyterian Church, Birmingham.

For the meeting of General Assembly of the Cumberland Presbyterian church, to be held in Birmingham, May 20th, the following dates the Louisville & Nashville railroad will sell tickets from St. Louis at one fare the round-trip on May 17th to 20th inclusive. These tickets will be good for return trip until June 5th. Delegates and their friends intending to be at the Assembly will consult their own interests in purchasing tickets over this line, as it is the only route offering a double daily service of day coaches and Pullman Palace sleeping cars from St. Louis to Birmingham. The trains leave new Union Station in St. Louis in the morning and evening after the arrival of all trains from the North and West, reaching Birmingham in from 18 to 20 hours. Mr. Geo. B. Horner, D. P. A., No. 206 N. Broadway, St. Louis, Mo., will be pleased to furnish any further information that may be desired. Yours truly, C. B. ATMORE, Gen. Passenger Agent

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Notes and Queries.

POSTURE IN PRAYER.

In the communication on posture in prayer in the MID-CONTINENT, is the assertion that there is no instance in the Bible of sitting as a posture in prayer, which reminds me that I read years ago that this matter was once discussed, and same assertion made in the presence of Dr. Archibald Alexander of Princeton, when he immediately cited 1 Chron. 17:16, then David . . . sat before the Lord, and he said—a prayer. Soul attitude is more important than posture of body, though that should be becoming and reverent. S.

EDITORS.—Some of our Eastern brethren have a great contempt for western coarseness of manners and want of "scholarship." I would like to have pointed out literary coarseness to exceed the methods of controversy of such as Dr. Sawyer, unless it be among low down politicians. It is not merely Dr. S., but a characteristic of the party he represents, e. g., the New York Evangelist, etc. The MID-CONTINENT maintains its dignity and the right with a most admirable spirit. B. C.

May 7, 1893.

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