

THE MID-CONTINENT

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\$2 A YEAR.

DON'T GIVE away the sermons to your neighbor as the preacher probably intended it for you.

A NATIONAL quarantine all the year round against undesirable immigration would be a good thing for this country.

THERE WILL doubtless be recognition in heaven, but it is far more important that there should be friendly recognition among Christian people in this world.

IF OUR churches were more concerned about their spiritualities than their temporalities, the latter would generally take care of themselves. The tithes will be brought into the storehouse when the heart is made to glow with the love of Christ.

OUR METHODIST brethren have been discussing the word "laymen." Some claim that it includes the women. Possibly they had in mind the declaration of the old Methodist preacher. He was once asked why he did not say, "Brethren and sisters," instead of simply "brethren." He replied, "Why the brethren embrace the sisters."

LENGTH OF days is a blessing desired but length of sermons is not always so regarded. A lady once remarked to her pastor that his sermons were a little too long. "Ah, sister," said he, "I fear you do not like the sincere milk of the Word." "Yes, I do," replied she, "but you know the fashion nowadays is condensed milk."

THE REPORT is that the Broadway Tabernacle, New York, recently made vacant by the retirement of Dr. Stimson, has given a call to Rev. John Watson, D.D., of Liverpool, "Ian MacLaren" of "Bonnie Brier Bush" fame, to become pastor. A delightful tale writer because he happens to be a Rev. may or may not be a great preacher and a safe guide in the pastoral work.

AT THE regular meeting of the Detroit Presbytery the action was taken that it would itself pay all the expenses of its own commissioners to the General Assembly. But this it seems, occasioned so much comment that at a special meeting subsequently held the matter was re-considered, and the treasurer was instructed to pay the full apportionment assessed on it as usual.

SOME FORGETFUL man borrowed of the publisher of this paper, Dr. Allen, the Minutes of the General Assembly for 1875 and 1876. They are constantly needed in the office. Perhaps this note may not catch his eye, but it may be that some of our readers may be willing to part with their copies for those years. If so, please drop us a card stating price.

"TO BE childlike and bland is an excellency," well said a writer, "but to be babyish and fretful deserves censure, or rather ridicule. Yet nearly every pastor can tell of forty-year old babes in his congregation, whom he must please with his sweet things but who ought to be corrected with the rod or with the hand." Yes, and babes *aetate* 60 and upwards can be found. The heavier the silver spoons in their mouths, the more woe they cause their pitiable profferers of ecclesiastical soothing-syrup.

THE PROCEEDINGS of the General Assembly which convenes this week at Saratoga will be reported each day in *The Saratogian*. That paper has had a longer experience than any other paper in the United States in reporting the proceedings of this great deliberative assembly and its reports have always been highly commended. It will be the only newspaper reporting the proceedings in full. The entire series of papers containing the report of the daily meetings will be forwarded to any address in the United States for 50 cts.

THE LANE SEMINARY board held its spring meeting during the first week of May. It returned answer to the Assembly that it did not see its way clear to change its action, taken a year ago, concerning the

proposed alterations of charter. Rev. Henry Goodwin Smith of Freehold, N. J., a son of the late Henry B. Smith, was chosen as the successor to Dr. Morris in the chair of theology. Pending his acceptance Dr. Morris was requested to remain at his present post until January 1st, '97. Prof. Hulbert was re-elected to the Chair of Church History. Prof. Kemper Fullerton was reappointed instructor in Greek and Dr. Riggs instructor in New Testament exegesis and introduction.

IT IS stated in journals from over the water that recent statistics of English Methodism show a remarkable decline in numbers. Moreover, that this decline is greatest in the large towns and in provinces where early Methodism was most successful. We are very sorry if this is the case. It gives us a real pain to contemplate the fact. We have always been glad to think of the power for good which the work of Wesley, and its succession for the hundred years following his day has been to Great Britain. The *Belfast Witness* attributes the decline to a loss of the earnest zeal which used to characterize the Methodists, and says: "Anyone who visits a Wesleyan Chapel today in England sees that the old fire is gone out; he hears part of the English Prayer-book read, and then an ordinary sermon, which might be preached anywhere. The system has heretofore depended too much on heat without light, fervour and excitement without sufficient teaching, preaching without careful pastoring."

IN THE *Outlook* there is a very generous note of tribute to Dr. Green of Princeton Seminary in which the statement is made by the editor that "The Unity of the Book of Genesis" (Dr. Green's latest book) "is the ablest presentation of this view (the view which ascribes its authorship to Moses) to be found in the English language." The *Outlook*, however, for itself dissents from that view. Perhaps it may yet come to think differently. In this connection it may be well to refer to what has just been published in Europe, that Dr. Sayce writing from Egypt mentions that Prof. Hommel on his way from Palestine to Germany told him he had arrived, after archaeological investigations at the same conclusions as he himself (Dr. S.) had done as regards the antiquity and trustworthiness of the Pentateuch, and the baselessness of the analytic and divisive treatment of it which has been in vogue among certain classes of critics; and that he ended his letter by saying—"Ten years hence the school of Wellhausen will be no more."

AS WE go to press the Assembly procession is on its way. We can think of the mighty cavalcade as the "Canterbury Pilgrims" of olden time in England, or as the army of the Crusaders on holy errand bound. Only the weapons of their warfare are not carnal. The same time is "Assembly" season in general, and the Presbyterian hosts of other bodies as well as ours will be gathering in similar convocations. Just as our highest court is convening at Saratoga Springs, the Southern General Assembly will be putting itself in shape. The gavel of the Cumberland church Assembly will likewise sound on the desk about the same time. The General Conference of the Methodists, already in session at Cleveland, will still be in the midst of its business. There is something impressive in the thought of these "Tribes going up, the tribes of the Lord, unto the testimony of Israel." To the other branches of our common Israel, as to our own, we can say "Peace be within thy walls and prosperity within thy palaces, Because of the (one) house of the Lord our God, we will seek thy good."

SOME ONE in Princeton has reported that President Patton in a public prayer which he recently offered, made the petition that as the College is about to enter upon the larger work of a university, God would keep it from that false liberalism which would lead away from or ignore Christ. A generation ago perhaps, such a prayer would not have been particularly significant. It was then thought that all "Christian"

colleges were securely moored to Christ and were truly designated by that adjective which they were proud to carry as descriptive of their character and their aim. But the attitude and drift of many of our institutions of learning have changed since then, and yet others are exposed to peril by the environment and spirit of the present day.

There is still another good word from President Patton and about his college to which we gladly call attention, and which increases our esteem for it. He is reported as having said in an address elsewhere: "It is good to begin the day with the worship of God. Princeton is now to become a university, but if that means the abandonment of compulsory prayers I had rather stay where we are. I hope Princeton and Yale will stand shoulder to shoulder in resisting the attempt to push religion out."

AN INTERESTING INCIDENT IN EARLY SARATOGA.

By reason of the frequency of its sessions there, Saratoga and its Springs are become quite identified with Presbyterianism. This fact renders interesting the following incident in the early religious history of that famous place. It is an extract from a "Narrative of the Revival of Religion, within the bounds of the Presbytery of Albany," during 1819 and 1820. It is taken from an old number of the *Christian Spectator* which we have in our library. The revival occurred under the labors of that good man and eminent evangelist, Dr. Nettleton. The Presbytery's narrative proceeds as follows:

"From Malta, Mr. Nettleton passed on to the Springs; but all was dead or dying there; the gospel had been long preached there, but with very little apparent effect. The circumstances of that place, so peculiarly unfavorable to gospel holiness, are well known to the Presbytery; and those circumstances were never more unfavorable or influential, than at that time. This messenger of God had come to prove the healing influence of the Saratoga waters; but having had long experience of the life-giving influence of the waters of salvation, he could not rest day or night, until he had endeavored by all means to bring dying sinners to prove their efficacy; and God was with him, and God's anointed servant placed there, was with him in sentiment, in love and in labor. At first there were some found mocking, and others saying, "what will this babler say now?" but God honored His own cause. An invisible agency was operative on many an heart; pride and prejudice, hatred and hardness, ignorance and enmity, guilt and pollution yielded to its influence. The views and feelings, hopes and fears and affections of many were almost instantly changed. And with the exception of a few high-toned blasphemers evidently left as a beacon on some hidden shoal, to be seen and known of all men, to warn them back from certain destruction; all the scoffers and sceptics, infidels and unbelievers of the place, were soon found mingling in humble undistinguished company with sinners of every other name, inquiring what they must do to be saved? In September and October the work was progressive, every day was fully employed by the people of God. The pastor of the village, and his helping brother, publicly and privately, and from house to house were engaged warning every man and persuading every man, in season and out of season, exhorting, rebuking and entreating; and the Lord was found every where present! Many were pricked in their hearts and forced to cry out men and brethren what shall we do! More than fifty were brought to rejoice in the hope of eternal life through Jesus Christ our Lord. And although this number may appear but small when compared with the numbers that flocked to Jesus elsewhere; yet, let it be remembered, that the numbers from which they were gathered were very small. The permanent residents in the village were few, and the surrounding country is circumscribed and very thinly inhabited. There have been fifty-five added to the church; eighteen adults baptized. The awakening continued until the commencement of the watering season in 1820, when it seemed to cease all at once."

"THE SECRET OF THE LORD."

BY REV. J. MALCOLM SMITH.

Prepare thyself, my soul, for God,
And He in thee will dwell;
Nor eyes that search the heavens broad
Shall know His ways so well.

Thou can't not think how He has been
Ere light and radiant beam;
Most winging ken time prisons in,
Nor aught beyond may seem.

What power doth make creative will?
What might, upholding word?
How seraph-choired, and softening still
The fall of humblest bird?

Rose never yet hath bloomed thee hue
Of loveliness divine,
Nor breath of violet whispered true
Of incense on his shrine.

He hides him in infiniteness,
Nor universe might hold
The touch of His light finger-press,
His smallest deed infold.

But cast from thee the demon pride,
That haunts the tomb of grace,
Nor in thy guilty trembling hide
Thee from thy Maker's face;

Contrition's tears bid well attest
Thy sorrow and thy shame,
And thou art love-clasped to His breast,
And called endearing name.

And blest shalt know Him holy give
His holiness to thee,
Yea, all that life in thee to live
That fills eternity.

Walnut, Iowa.

GLIMPSES OF LIFE FROM A PERUVIAN HACIENDA.

BY FRANCES HANDLEY.

Part II.

The free and easy style of the domestic relations in Peru, continues Mrs. B., is repeated in business matters and the administration of public affairs.

There is really no such thing as public service; everything goes by favor. When it costs nothing one is apt to meet with the most obsequious politeness, which in dealing with ladies takes the form of a high-flown gallantry, that would be offensive if we could by any possibility make it so comprehended. As an instance that will illustrate both statements, I remember on one occasion disembarking with nurse and children in one of the principal ports of the country, and prompted by the advice of a boatman in charge of my luggage I advanced to the chief of the *resguardo*, or custom house where it was detained for examination, and begged that it might be cleared promptly. With a smirk and flourish of his hat, the official gave the word for the effects to pass through, meanwhile saying to me, "Madam, we never open the trunks of pretty ladies." While such a mode of procedure may not be objectionable when it suits one's personal convenience it can hardly be called a good governmental policy.

Any body may get your mail from the post-office by simply asking for it, or by taking it from the counter. Our European mails which arrive fortnightly are brought up to the outlying estates by an official whose only qualification for the post, like all other office-holders in Peru, from the president downward, consists in his being nephew or cousin to some higher public employee. He has the first examination of the illustrated papers and magazines, and unless heavy black mail is paid to ensure delivery, one has to wait until his family and friends have also enjoyed them; unless, indeed they prefer to retain them, in which case there is no appeal. You may complain to the administration who will meet you most urbanely promise to rectify the matter in the future; but he will do nothing afterwards except execrate you for a splenetic disagreeable foreigner. The chief authorities, judicial and otherwise in the some light-hearted way, also avail themselves of their positions to borrow your horse, saddle, piano, in fact anything which they may fancy. You dare not refuse, and besides it is exceedingly convenient to keep on friendly terms with these useful members of society. If for instance you are a friend of the Superintendent of the railway lines, you may always travel free of charge, and he will even oblige you by running a special engine for you. It has happened to us on various occasions that hurrying from a distance to catch a train we have been espied by the engine driver, who immediately finds some necessary work to do before the

train can start, thus allowing us sufficient time to reach the station. Wherever you may meet from that out, you must shake hands with the engineer, even though he must first clean his with a piece of waste.

Even the shadow of civil authority does not reach to the interior estates. Every planter is an autocratic ruler of his own little kingdom as it were, and his supreme power is never even questioned. The life of an Indian, a negro, a Chinaman, is in general opinion of less value than that of a horse or even a favorite dog, hence when one or more falls a victim to the unbridled temper of the master little account is taken of it. An eye witness of the scene related a case to me, which happened a few years ago, where a Chinaman employed about one of the cane mills, had misunderstood an order, and venturing to reply to the abuse of the planter, was felled to the ground by a blow of the fist, and his brains literally crushed out by the boot-heel of the owner. A yet more atrocious crime, but with perhaps greater excuse for its committal, was that of a planter, who, upon hearing that several of his Chinamen had escaped from their keeper and taken temporary refuge in a cane field, ordered it fired from all sides that there might be no possibility of the fugitives getting out alive. He claimed that he made a great sacrifice in burning the cane, but it was just in the midst of a busy season and he had to make an example of the runaways, in order not to waste time with others who might be contemplating a like step.

In passing, it may be interesting to note that those Chinese who are the most absolute slaves to the opium habit, are enabled to abandon this drug, and recovers from its effects by learning to chew cocoa, a remedy that is both soothing and sustaining. They masticate the leaves with a little lime added, beginning almost at once to lose their dull, torpid look, and to awaken to new life. This mixture has been a staple provision among the Indians from time immemorial, and they often subsist upon it wholly for days at a time. The Chinese government valued it so highly that orders were given to have their men supplied with the plant when a prohibitory tariff was imposed upon opium. The cocoa is brought from the Maranos, the best being very difficult to obtain as it is in a region inhabited by hostile savages; but there are now plantations near Chanchamago, in the Pampas del Sacramento which send regular mule loads to the coast for exportation.

Just at present, says Mrs. B. in a letter written last autumn, Peru is completely paralyzed by the promise of a long and doubtful struggle between the populace and the government now in power. At the head of the governmental party is President Caceres, who was illegally elected, and is supported by his party with arms and soldiers. Pierola leads the revolution and has all the populace in his favor, but has neither arms nor money. The country is constantly swept by bands of soldiers from both armies, demanding of both native and foreign resident arms, horses, money and provisions. European and American residents have no sympathy with either party. Caceres is known to be dishonest and has systematically robbed the country, and his whole party are thieves with nothing to recommend them but conceit and impudence. It must be remembered that former governments have created the clerical party as a political measure, to secure their influence in elections. The patronage of the church by the State has given rise to the most dreadful scandals. The curas or parish priests, often the most degraded and superstitious type of men, whose education consists perhaps in having resided for a few months in one of the larger towns where they learned to read and write, are the chief authorities in the provinces, and when not engaged in the simoniacal sale of their priestly services, and gambling and extorting from their flocks for their own benefit, use their power for the furtherance of political measures, for which they are duly rewarded by their civil superiors. Enlightened Catholics deplore this state of affairs as much as the most radical Protestants, and the only salvation for Peru would seem to be in the rise of some Dole or American Cecil Rhodes.

LAY ELEMENT IN THE PRAYER-MEETING.

BY T. F.

The importance of the prayer meetings in our Presbyterian church form of worship will not be doubted. It is a marked feature of our system and this importance it derives mainly from the fact that it is the only service in our church where the lay element have an active and prominent part. For this reason it furnishes a good criterion of the religious condition of the church and the power of the grace of God in

the hearts of the members. The state of piety in every communion can fairly be estimated by the interest and attendance on this service, nor can this be otherwise when we remember that it is a place for soul improvement, mutual help and fellowship with God. A place where the common wants and trials of God's people are mingled, a place of fellowship between the minister and his people and where a revived state is first manifested. It has been called the highest form of Christian social life.

While public instruction in Christian knowledge is the most important of all the means of grace, and always profitable, it will not do to allow even this to take the place of the prayer-meeting, or to be made the main feature of it, so as to change its social and devotional character. A church may be in such circumstances from the small number of church members suitable to take part—that the time must be profitably employed in instruction, but the principle as a rule is still correct, there is no substitute.

If it be true that the prayer-meeting is a service of so much importance then it is very clear that it is the duty of church members to sustain it by their habitual presence. It is the special service in which the gifts and graces of each individual Christian are called into exercise. The thought of mutual help and mutual dependence are clearly taught in Paul's epistle to the Corinthians. For its usefulness as a means of grace under God, the lay element is mainly responsible. From this obligation there is no release, it is a part of their church obligation in making profession of their faith, expressed or implied in their connection with the church.

In the first place for the interest and success of this service a regular attendance is very important. If it has the obligation stated, no slight cause should prevent attendance. We make our arrangements for business requirements so they will be promptly attended to—not at the moment but in anticipation of the time needed, and if we were equally as conscientious in arranging our plans before hand for attendance on this service there would be fewer empty seats. The very fact of this meeting entering into our plans for one evening in the week—a sort of mid-week service between the Sabbaths—would keep it before our minds, be looked forward to with great interest and we could hardly approach it without some preparation for it.

It is a great mistake on the part of the church to feel that all the responsibility for this service rests upon the minister; and equally a grave mistake, should he have the same opinion, as he will surely find it to give occasion for complain and discouragement. We may not be consistent, but certainly we do not as a church profess to have our church duties performed by proxy.

Another thing needful for this service is preparation for it. A common reason why this meeting is sometimes without interest is the fact that one attends without thought. It is not surprising then that many well qualified find nothing to say, that they speak without point and their prayers run into a stereotyped form. There is no reason why there should be dullness, if it has the place we have tried to give it. To any other meeting where we might be expected to take a part we would hardly go without some fitness for it. But here in the presence of the searcher of hearts we often appear with more indifference than before ordinary mortals. There is no promise of inspiration or miracles to help either indolence or indifference.

The subjects for acceptable prayer are such as are on the hearts offering them. It is the expression of our needs; and if the want is felt and uttered, it would not be possible to have a dull meeting. Hear answers to heart; and no where more than in our prayers to God. We take the ground then that it is the duty of all to sustain this meeting—to make it interesting and edifying according to their abilities.

We met are just here by the fact that many members of the church, and intelligent members too, are disinclined to take a public part. In some such cases there may be doubtless good and sufficient reasons for this unwillingness, such as natural defects in utterance or a nervousness not to be overcome, or difficulty that would be painfully embarrassing, or an inability to make oneself understood, but such cases are rare. Some shrink from what they regard as the solemnity of leading the prayers of others before God, a deep sense of their own unworthiness; and we would not dare to say that there is not a genuine humility that would warrant such a hesitancy. Admitting then that there are good reasons for some not taking a part, it nevertheless will not do for us to urge so solemn an obligation and then to admit excuses that would fritter it away. The responsibility for these excuses rests with those who make them, the obligation is all we present—the duty or privilege is not one's choice.

We hold that all good Christians do or ought to maintain family worship and here they are in the habit of praying before others. Some no doubt are hindered from praying in the presence of others by the consciousness that the lives they live and the prayers they offer are hardly in harmony with each other and they do not like to appear inconsistent—this cannot be a good reason for shrinking from public prayer—it is a reason why we should be more in earnest and amend our lives, while a frame of mind produced by a sense of our unworthiness and penitence is the best state of mind we can have.

If we are willing to do what we can, leaving out self or inclination, with the desire to serve the master who has a claim to body, soul and spirit, we will take up the cross if it be such. With this spirit it will then be safe to leave to one's sense of duty the times when he will prefer to be silent. It may be proper to say here that we can enter into the feelings of those who almost dread to be called upon to pray in public and know all its embarrassment, but still we believe the duty taken up in the fear of God will become a privilege and bring its own reward.

When the subject for prayer is announced beforehand it is not so difficult to turn our thoughts to it, and be ready to pray or to speak; but whether this is done or not, the great preparation is the spirit of prayer. It is not difficult to express our thoughts to others. If we have the feeling of heart in the prayer-meeting we will find words in which to utter it. Perhaps the difficulty is not so much from a conscious unworthiness or inability as our unwillingness to make the effort. If it is a duty, the grace of God will be sufficient in this as in every thing. Ministers can often help the embarrassed ones by a word of encouragement and by constant urging may induce many to take a part who at first would be unwilling to do so. We can hardly help referring in this connection to the encouragement which the lay element can give the minister by taking up their obligations in this meeting. We are apt to think the minister is always prepared, ready to speak or pray, but we know an apostle writes of himself as dependent on the prayers of the brethren and it would not be any wonder if at times at least the ministry may be as unprepared as the lay element to engage in public duty of this sort. They need encouragement in this part of their work as much as in any other. We do not find the Apostle Paul complaining of want of temporal support as if that were his main care. He was willing to work with his hands. But we do find him asking, beseeching the prayers of the brethren.

We would conclude in impressing the thought that attendance and participation in the prayer-meeting not only keeps up the spiritual life of the church, calls into exercise and develops the gifts and graces of the members, sustains and encourages the pastor in his work, but also that we realize there more and more the relation of fellowship which we bear to each other as Christians. We cannot pray for them as we do in the prayer-meeting, without an interest and sympathy in all their cares and wants and sorrows. Our affection for them will be increased, binding the whole communion more closely in the bonds of brotherly love.

Galena, Ill.

THE GOSPEL OF MARK.

St. Mark is remarkable for his great attention to subordinate details. He supplies many particulars which evangelists who write more at length altogether omit. From him, for instance, we learn the name of Jairus, the ruler of the synagogue, and of Bartimeus, the blind man healed by our Lord. From him we learn how Simon of Cyrene was related to well-known Christians of the next generation—Alexander and Rufus. He it is who tells us that the woman of Canaan, whose petition our Lord so indulgently received, was a Syrophenician, and that our Lord was popularly spoken of as the carpenter. He is careful to point out more minutely than do others the scenes in which our Lord took part on four occasions. He describes particularly our Lord's look. He notes the express affections of our Lord's human soul, His love for the rich young man, His anger with the Pharisees, His pity for the leper, His groaning in spirit on two separate occasions. Much else might be quoted in illustration of this point, but St. Mark's love for minute and vivid detail will be best seen if you compare his account of the Gadarene demoniac with that of the two other evangelists, St. Matthew and St. Luke. While their accounts of this afflicted person are comparatively brief, St. Mark explains that "no man could bind him, no, not with chains, because that he had been often bound with fetters and chains, and the fetters broken in pieces, neither could any man tame

him. And always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones." It would be easy to add other illustrations to the same effect. And here we have something more than a literary peculiarity, than a style of writing which corresponds to those pre-Raphaelite artists who render every leaf and every blade of grass with scrupulous accuracy. I say that we are here face to face with a moral and spiritual excellence which forms part of the special grace given to St. Mark. Close attention to details in any workman means a recognition of the sacredness of fact. Where details are lost sight of, or blurred over, in the attempt to produce a large, general, indistinct effect, there is always a risk of indifference to the realities of truth. The very least fact is sacred whatever be its relative importance to other facts. But in a life like that of our Lord everything is necessarily glowing with interest, however trivial it might appear to be in any other connection. This care for details is thus the expression of a great grace, reverence for truth, reverence for every fragment of truth that touched the human life of the Son of God.

And, again, St. Mark is remarkable among the evangelists for the absence of a clearly discernible purpose in his gospel, over and above that of furnishing a narrative of our Lord's conflict with sin and evil during His life as man upon the earth. The three other evangelists have each of them a manifest purpose in writing of this kind. St. Matthew wishes to show to the Jews that our Lord is the Messiah of the Jewish prophecy. St. Luke would teach the Gentile churches that He is the Redeemer whose saving power may be claimed though faith by the whole race of men. St. John is, throughout, bent upon showing that He speaks and acts while in the flesh as the eternal word or Son of God, who has been made flesh and was dwelling among us. And it has been said that St. Mark's narrative is an expansion of those words of Peter, that Jesus of Nazareth "went about doing good, and healing all that were oppressed of the devil, for God was with Him." Probably this is true, but then these words describe not a purpose beyond the narrative, but the substance of the narrative itself. St. Mark simply records a sacred life as he had learned it from the lips of Peter, not for any purpose beyond the narrative, not, to use a modern expression on the subject, with any tendency in the narrative, but because the narrative itself, whatever it might prove beyond itself, was, to a believing Christian unspeakably precious.—*The late Canon Liddon.*

COSMIAN HYMNS.

[There are certain forms of the most radical infidelity which, strange to say, assume to be religious. They have their cult, their modes of "worship" and their hymn-books. The *New York Nation* thus describes a volume of hymns recently published, and which it speaks of as a book that might be labelled, 'Hymns of Divine Praise, with Slight Alterations by Atheists, Agnostics, and Materialists.']

The work in question is the 'Cosmian Hymn-Book,' lately issued by the Truth Seeker Co. In the very title is a hint that this is no chaotic or even microcosmic affair. Let others sing of earth, or heaven, or hell, or even the solar universe; no such limitations shall fetter the Cosmian hymnist. His hymn-book, he announces, has "been prepared to meet a public want." This we could have believed; most books are, or think they are, so prepared. But he adds, with more originality, that "it is perfectly free from all sectarianism." This boast an examination of the book will show to be fully justified. It is free not only from sectarianism, but from everything that could possibly offend the most conscientiously irreligious.

Wherever the word God occurs, in any of the familiar hymns made over for this volume, some turn or substitute is delicately chosen so as not to grate in the old way upon a sensitive Cosmian ear. Thus those who were taught to sing (and perhaps refused to sing longer because so crudely taught), "God is with all who serve the right," may here find with joy that "Peace is with all who serve the right." Similarly, the outgrown old hymn, "Praise to Thee, Thou great Creator," becomes, when submitted to Prof. Huxley's cosmic process, "Praise to thee, all bounteous Nature." This is a very skilful way of avoiding offence to tenderly nurtured Cosmians, and is quite superior, in our judgment, to the device once favored by John Morley of spelling God with a small "g." But the careful editing of this hymn-book extends, we are glad to say, to the smallest details. "Sin" is, of course, excluded utterly; in place of that obsolete word we have "ill." Equally, of course, there is no recognition of the "soul"—an unpleasant word, suggestive of the possibility of being "lost," or even (what would be still more dreadful

from a Cosmian point of view) "saved." Accordingly, instead of singing "Awake, my soul!" we are hereafter to call upon the "mind" or "heart" to awake. Similarly, "holy" becomes "noble"—though why the editor left "unholy" in the same hymn we cannot say. But it is his own lyric advice to "Gather your roses while you may," and we hasten on.

We can note, however, but a few of the many pleasing details. All local indications, such as "below," "above," are properly removed from the indiscreet hymns which by such expressions fostered a superstitious and non-cosmic notion about a possible heaven and a too probable hell. The "hope of future joy" has a suspicious theological squint, and becomes "hope of future days," in which the most carefully brought-up Cosmian may venture to indulge. But it is in the new objects of ecstatic devotion, the new sanctities which the Cosmian darkens with his song, that the peculiar eminence of the 'Cosmian Hymn-Book,' most clearly appears. We know the ideas, the longings, the hopes and fears, the religious conceptions which have moved Christian hymnology to its grandest outburst; but the Cosmian strikes out an entirely new flight, quiring to the young-eyed cherubins after this fashion:

"Eternal matter! Quenchless force!
No band can stay thy circuit's course,
But deep in the abyss of space
The systems run their destined race"
Or take this song of comfort for the afflicted:
"All—all result from Nature's laws,
Unchanging all are in their course:
And man, and all things, must submit
To Nature's far superior force."

These sentiments may be entirely true. They have been held, in one shape or another, ever since human thought was first recorded, but there is no record, we believe, of their ever having before moved men to bursts of glad song, except in burlesque. There was an extravaganza put afloat some years ago which was supposed to give poetic and devotional expression to the materialistic creed. It was first used, we believe, apropos of Buckle, and the first lines ran as follows:

"I believe in steam and rice,
Not in virtue or in vice;
I believe in all the gases
As the power to raise the masses."

A PARENTAL NEGLECT.

BY REV. THOMAS NIELD.

All faithful parents instruct their children in the duties of life, pointing out and warning them of its dangers. Not any who regard the well being of their offspring fail to inform them of the dangers lurking about the drunkard's cup, the gambler's table, the race track, and the more insidious forms in which sin entices, allures, destroys. Should this duty be neglected, and the young become acquainted with them only by personal contact, and under the influence of those who themselves are slaves to these forms of sin, the certainty is that great numbers of those so neglected would fall under the power of temptation and go to ruin. Yet how many parents fail to instruct their children in respect to the body and its functions, as the divine mind has provided for the continuance of the race. This neglect is due probably in most cases to a false idea of delicacy. We say emphatically that the idea is false. Nothing that is needful is too delicate to be done. Nay more, had those entertaining such an idea been themselves rightly instructed in their youth they would not now have the idea.

With advancing years the child becomes aware of certain facts concerning itself. The discovery makes this one of the most critical periods of life; for now its conduct will be in accordance with its physical instincts, or as influenced by the example or the counsels of others. Without fail it will get an education from some source. It is the duty of parents to forestall this time and to instruct the child as to the divine purpose and its own responsibilities and duties in view of that purpose the father in the case of his boy, and the mother that of the girl. The prudish delicacy that would excuse itself from the performance of this duty imperils the interests of the child. The parent ought to teach it what are the powers and responsibilities of life, what the consequences to itself and posterity of the use and the abuse of the body, instead of learning it to be instructed and misled by "the world, the flesh and the Devil;" for these latter will give the instruction if the parents don't, with results other than the parents want. The subject that ought to be talked about from the standpoint of reason, responsibility, duty, the children will hear talked about from the standpoint of the flesh, animalism, lewdness. Hence they will never think of the subject, or hear or read even the most oblique allusion to it, without having at once the mind haunted by apparitions of uncleanness. Thus their natures will receive a downward trend.

Owing to this common condition and the known fact, many persons feel their sensibilities shocked to hear certain portions of God's word read before their children, knowing that they have been educated in the schools of private impurity of thought, or animalism, and that these simple narratives are likely to stir in them the fires of hell. So mawkish is the delicacy of some that they object to hearing the seventh commandment read aloud. There is a reason for this. "To the pure all things are pure." What can their reason be for this fastidious prudery? Let them do their duty in the direction indicated, then they will have less reason to be squeamish themselves and fearful for their children. Their pure minds will see nothing but purity, think only of that.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

It is with great gratification to myself and I am sure will be good news for the readers of the Kansas Department of the MID-CONTINENT that I am able to announce that the Rev. Theodore Bracken, Synodical Superintendent of Sabbath-school work has consented to take charge of these columns for the next two months. I bespeak for him the hearty and cordial co-operation of pastors and sessions in furnishing items of church news and in lending him every influence in their power to make this department an influence for good in our Kansas work. His address is Emporia, Kas.

Another year of very gratifying work is about to close in Lewis Academy, and in our College at Emporia. The constituency of the Presbyterian church in Kansas have a cordial and hearty welcome to the commencement exercises of both these institutions, and it would surely be a source of great gratification to all connected with these institutions to have the general public "pull the latch-string" and step in and see and learn for themselves what kind of work is being done for the church and in the Master's name for higher Christian education. The writer has some little familiarity with the work of education in this commonwealth, and in his opinion it can be truthfully said of both the institutions named, and in regard to all our distinctively Presbyterian institutions, that no better work is being done anywhere, in any part of our State by any institution of learning for the young ladies and gentlemen of our commonwealth, than that which is done in these institutions.

What is greatly needed now is some of that good old substantial Presbyterian loyalty and helpfulness which shall direct our own Presbyterian boys and girls to our own academies and colleges. Let us have a revival along this line. Let us double the number in these institutions with the boys and girls of our Presbyterian homes. This can be done if pastors and church sessions will "wake up" and manifest due energy and interest.

In order that our Synodical College may close the present year with ample funds to meet all current expenses, according to the latest information, it will be necessary for the 25,000 Presbyterians of Kansas to furnish at least \$2,000 to this object. I think I can speak with some degree of confidence when I say that I know something of the sacrifices our Home Missionaries are making in order to carry forward our work. With a full knowledge of the meaning of my words I now deliberately say that I do not believe that there are any more heroic sacrifices made in Kansas soil to-day, than that which is made by some of our noble officers and professors in our synodical college. They are doing the work of the Presbyterian church in Kansas, efficiently, cheerfully and courageously. It is your work just as much as it is theirs, and the head of the church holds every Presbyterian in Kansas to as strict an account for the discharge of duty as he holds these self-denying servants of his and yours. I write these words without the knowledge of any one, save myself, and if I am now going to make an appeal, and if this appeal should be construed as "presumptuous" or "officious," on my head let the criticism and the punishment fall. I assume all responsibility. My appeal is this, that out of the 25,000 members and more of the Synod of Kansas that we join hands and let 500 persons give \$2 each, and 1,000 persons give \$1 each between this and commencement day. If the pastors and stated supplies of this Synod will join with me heartily and cheerfully in this matter, all obligations for the current year can be discharged; our faithful servants in the management of the institution have their just dues, and we can enter upon the promising work of the coming year free of all reflections of undischarged duty. Let us do this for the sake of our own college; for the sake of our bright

Presbyterian boys and girls, for the sake of our heroic servants at the head of the college, and above all for the honor of the Presbyterian church and the glory of our divine and blessed Lord. Send your "gift of sacrifice," either to Rev. J. D. Hewitt, D. D., president of the college, or to Hon. Calvin Hood, treasurer, Emporia, Kan. Please do not ignore this appeal!

KANSAS ITEMS.

DODGE CITY.—A call has been extended to Rev. J. M. Gillette, by the Hill Memorial church of Kansas City, Mo. He has not yet decided what he shall do.

OSBERLIN.—The installation of the Rev. John Campbell as pastor of the First Presbyterian church of Oberlin, was held on Sabbath evening, May 10, 1896. The preparatory sermon was preached on Saturday evening by the Rev. Theodore Bracken, stated clerk of the Presbytery of Osborne. On Sabbath morning the Rev. Samuel B. Fleming, D. D., preached, after which was the celebration of the Lord's Supper. In the evening the Rev. R. J. Phipps of Manhattan, formerly pastor of the Oberlin church, preached the installation sermon, after which the Rev. Mr. Bracken conducted the installation, giving the address to the pastor and the Rev. Dr. Fleming to the people. The newly-installed pastor pronounced the benediction. This church has made rapid progress during the year, all the religious work connected with it is most encouraging.

OSWEGO COLLEGE.—Announcements for commencement week, for 1896, are as follows: June 6, 8:00 p. m., elocutionary entertainment; June 7, 10:30 a. m., baccalaureate sermon; June 8, 8:00 p. m., musical concert; June 9, 8:00 p. m., annual address by Rev. Meade C. Williams, D. D., St. Louis; June 10, 10:30 a. m., seventh annual commencement; June 10, in the evening, President's reception. Welcome.

GENERAL NOTICE.—Rev. Theodore Bracken has kindly consented to look after the work of Dr. Fleming during his absence of a few weeks, in a limited way, and as incidental to his own important work. For the next six weeks all correspondence pertaining to Dr. Fleming's work should be addressed to him at Emporia, Kansas.—S. B. F.

The Presbytery of Emporia held an adjourned meeting in Emporia, Kansas, Tuesday, May 12th. Rev. Peter S. Davies, Ph. D., was received from the Presbytery of Bismarck and takes charge of our work in Burlington. Messrs. Oscar J. Gregg, Frank J. Breed, William S. Morley and David S. Hibbard were ordained to the work of the gospel ministry. Mr. William Carle was examined as a candidate for licensure. His trial parts, not having been assigned, his licensure was postponed until later. The Presbytery adjourned to meet in the First church, Emporia, June 3rd, at 2 p. m.—S. B. F.

OSBERLIN.—Sabbath, May 10th, an important and interesting service was held in this church. The occasion was the installation of Rev. John Campbell as pastor of this people. Rev. Theodore Bracken presided and propounded the constitutional questions and delivered the charge to the pastor, Rev. R. J. Phipps, a former pastor of the church, preached the sermon and Rev. S. B. Fleming, D. D., delivered the charge to the people. A crowded house greeted the old time pastor of the church as he appeared, once more to preach to this people and the services were interesting throughout. Rev. Mr. Campbell and his estimable wife have won their way to the hearts of this congregation and are doing an excellent and most needed work.—S. B. F.

MILTONVALE.—Sunday, May 10th, was a glad day to our little church here. Rev. H. Bushnell from Concordia, came to us on Saturday. He held preparatory service at 2:30 o'clock and we celebrated the Lord's Supper on Sabbath. Two additional elders were installed, four members received by letter and one on confession of faith. Our Session is now very efficiently constituted having four elders. Our increase since May 1, 1895, is just 50 per cent. Our Sabbath-school that we feared could not live, having only sixteen to begin with in July, now numbers 54 and is steadily increasing.—W. H. G.

IN MEMORIAM.

"In the midst of life we are in death." How forcibly this has been brought to the ladies of Neosho Presbyterian Society, which held its annual meeting just lately in Yates Center, Kas. One of the delegates from Carlyle was Mrs. Beeson, wife of the pastor there. In the evening she complained of headache. Next day the pain was no better, but she patiently attended all the sessions. The third day in the afternoon she returned home; she told the other delegates that she had enjoyed the meeting, and they must all try to improve their Missionary Society. That evening she went to bed and never got up from it again. The terrible pain in her head kept getting worse, and then typhoid fever set in. Everything that loving hands could do, was done for her, but God took her home, leaving a sorrowing husband and two children to mourn her loss. And Carlyle mourns with them, for they all loved Mrs. Beeson. As one wrote of her "to know her was to love her."

The lesson comes home to all of us, that we also must die, and are we ready as she was to obey the summons? We know not why she was cut down so quickly, but God is love, and He knew best. Her death may be the means of bringing others to Christ, others who are indifferent at present, but who may be induced to think of the world beyond by the sudden taking away of one loved and respected by all.

Mrs. Wm. Cooper, Cor. Sec.

May 9th.

NEOSHO PRESBYTERIAL.

The sixteenth annual meeting of the Woman's Home and Foreign Missionary Society of Solomon Presbytery was held in Beloit, April 10th. The good people of Beloit had made every preparation for the comfort and pleasure of the delegates. The Baptist church so kindly tendered to us for our use was beautifully decorated with plants.

The opening devotional hour was led by Mrs. Mary Hamilton. The address of welcome by Mrs. Annan was responded to by Mrs. H. W. Clark. Greetings from sister churches were heard and were responded to by Mrs. Garver, our President, in a few well chosen words, after which she gave us her annual address which was listened to with careful and I am sure with prayerful attention. The roll call was responded to by a larger number of delegates than usual, and it was found that two dear sisters had come by carriage forty miles to attend the meeting. As they did not represent any auxiliary, we felt they must be very much interested in the work of missions.

The reports of the Presbyterial officers showed advancement. Our secretary of Literature gave an earnest plea. The reports from the Auxiliaries were more interesting and helpful than usual.

The praise service for the opening meeting in the afternoon was led by Mrs. Hull. A paper on Alaska was given by Mrs. C. E. Harvey. Miss Edith Osborne gave a delightful reading. A paper on Missions by Miss G. E. Hoag, was read by Mrs. A. F. Dickinson, and was followed by a paper on "What is the truth committed to us?" by Mrs. Beatrice Dale. Mrs. E. D. Hoag's talk on the home field was most helpful.

The Committee on Resolutions through the chairman spoke the thanks and appreciation of those present that we had with us our Synodical President, Mrs. E. D. Hoag. The report of Committee on Nomination was followed by the election of the following officers: *President*, Mrs. T. F. Garver, Salina; *Vice-President*, Mrs. E. M. Blair, Salina; *Cor. Secy.* Mrs. H. S. Barnes, Minneapolis; *Rec. Secy.* Mrs. B. T. Bracken of Beloit; *Treas. for Foreign Missions*, Mrs. M. T. Rankin, Solomon; *Treas. for Home Missions*, Mrs. G. W. Collins, Belleville; *Secy. of Home Missions for S. S. and C. E. Society*, Mrs. C. E. Harvey of Glen Elder; *Secy. for Foreign Missions for S. S. and C. E. Society*, Mrs. Bert Ramsey of Solomon; *Secy. of Literature*, Mrs. P. O. Hull of Dalpos.

The joint meeting with Presbytery was held in the evening and was presided over by our president, Mrs. Garver. The reports of the Presbyterial Treasurers were listened to with a great deal of attention and interest. It was found that there was a slight advancement in the Foreign Mission Fund, and a slight falling off in the Home Missions, but on the whole we were well satisfied with these reports. The church choir kindly furnished the music for the evening. Mrs. Bert Ramsey recited a lovely

poem, entitled, "Afraid." Mrs. E. D. Hoag, Synodical Home President, gave an address on Home Missions.

The address on Foreign Missions was by Rev. F. S. Blaney, Ph. D., and we are sure we but voice the wish of those who were present at this meeting that every young person within the bounds of the Solomon Presbytery could have listened to Dr. Blaney's address, and all felt as they left this pleasant church home that they would go to their homes to do better work for the Master.

Mrs. H. S. Barnes, Cor. Secy.

Communicated.

TALES AND TAKINGS FROM WEST-CHESTER HIGHWAYS AND BYWAYS.

BY REV. W. FORBES.

NO. VII.

'Tis an interesting, an attractive, and wonderful picture to see a man upon whom the fates have been frowning for lengthening years, with only an occasional ray of sunshine, seated in a sombre cottage, writing tale after tale in matchless style, and weaving poem, after poem, in the wierdest way. In truth throwing a magic spell over the minds of his readers, holding every sensibility of their mental make up in leashes until he chooses to let them loose, such power of control is unaccounted for, save on the basis of superior grasp, and grapple of mind.

Poe was a word painter of the first order, a scene-shifter of finished skill—a plotter unparalleled—a manipulator unequalled.

It was when the sky was dark, and the clouds unbroken by a single rift, that Poe wrote the "Raven." A poem unequalled in the English language, or indeed the language of any other land.

As a poet he ranks high. His definition of poetry—"that it is the rhythmical creation of beauty" is the finest that the world's literature has furnished, or lexicographers recorded. The definition was deftly drawn from a poetic brain.

Poets says:
"Poets are all who love, who feel great truths

And tell them."

But truth may be told almost as well in prose as in poetry.

The greatest truths are those which link us to the invisible, and tell us how to realize the grandeur and glory that is there revealed.

Dr. Johnson in his elephantine style of writing says, "The essence of poetry is invention—i. e., the producing or bringing to light something unexpected,—something that surprises and delights us". Poe's definition is far superior to Johnson's. Poetry is a subtle hieroglyph full of solemn and mystic meaning; it cradles a destiny dark as Dante's "Inferno," or bright as Milton's "Paradise Regained."

"O say not that poesy wazeth old

That all her legends were long since told!

It is not so! It is not so!

For while there's a blossom by summer drest

A sigh for the sad, or a smile for the blest,
Or a changeful thought in the human breast,

There'll be a new string for her lyre I trow."

There is many a rhymer the product of whose pen ought to be gibbeted instead of exhibited, reduced to ashes instead of being put in print. Multitudes of them may be met in modern times, to whom the old adage may with propriety be applied: "Poeta non fit." They are not fit to be poets. While there is much that is perverse and appalling, dark, and demon-like in Poe's poetry, where it is good there is no mistaking it. Its character is such that coming ages will keep it alive. It will be repeated through circling centuries. It will go echoing down the grooves of time. When it accomplishes anything it accomplishes all. Its punctuation, and power;—Its excellence, and ingenuities lie in its objective tendency. It is above and beyond us, something real and tangible; it shapes itself into distinct objective creations.

He wrote the "Raven" while sitting in the story and a half cottage at Fordham and while the brands were burning low up on the hearth, and the wintry blasts were beating on the roof, and the snow was drifting round the door, and every impulse,

his being was enwoven in a wierd web of supernaturalness. Its effect upon the sensitive mind is startling and significant. It leads us now into dark chambers and befitting sorrows, a mystic raven from the shores of Night and the refrain of—Nevermore! sounding like a knell to the poet's hope and heart; and now into ghoulish-wooded lands. Titanic alleys of cypress all draped with grey moss swaying slowly in the wind over the path that leads to a mysterious and legended tomb, curtained with the damps of death. There is a dim outline of story in it, a strange something that strikes upon the chords of suggestiveness which runs through the web of human thought. There floats around it an artistic mist, and vagueness which greatly adds to its real poetic power. There are remorseful memories woven into it, there are torturing thoughts pulsing through it; there's a back ground to it, black as the Raven's wing. The moaning of the tempest, sweeping through the soul is terrible to listen to. O that ominous bird! O that grim messenger of fate!

"Never flitting, still is sitting, still is sitting
On the pallid bust of Pallas, just above yon
chamber door,
And its eyes have all the seeming of a demon's
that is dreaming,
And the lamplight o'er it streaming, throws
its shadow on the floor;
And your soul from out that shadow that
lies floating on the floor
Shall be lifted nevermore."

No one ever read the "Raven" without coming to the conclusion that its author was a poet of the first rank, of the highest order. Not made, but born.

The strongest, clearest, the incontrovertible fact that stands out in bold relief in all of Poe's writings is his singular power of analysis. If there is anything to be got at he is sure to reach it, to touch it, to turn it over, to give it shape and proportions, to put meets and bounds to it, to place it as a statue in the gloaming, almost as realistic as those Prince Barrochio has placed in the garden of his palace on his paradisaical island in Lake Maggiore; and if there is really nothing tangible to reach, he can cause his readers to forget the fact by his sophistries, and can create shadows which his weird skill passes off as real substances. Read one of his tales alone at midnight, say "The Pit and the Pendulum," and it will likely throw you into a nightmare-condition of mind. A cold chill will creep over you. It is wierd enough to suspend in a measure the pulse-beat and heart-throb of your very being; and in the innermost recesses of your soul you are unconsciously cursing the cruel inquisition. It takes time after reading the last line, for the feeling of relief to come to you; you must have space to recover the healthy tone that should ever actuate an accountable being. The terrors of a Radcliffe or a Lewis are melodramatic, a mixture of light song and dark drama; blue blazes and Greek fire, while the terrors that Poe creates are to the highest degree poetical. He scales the walls and captures the citadel where your realism reigns, he throws a spell over the most spiritual part of your being, he grapples with the supernatural elements of your mental and moral composition. You cannot resist without a violent mental struggle the unearthly beauty, the sublimity of the idea and language with which he portrays his characters. His pen and ink portraiture are the most powerful, the most pathetic ever painted by an uninspired pen; you shudder at them, you fear them, you know them to be evil, and yet you are fascinated by them, you cannot leave them until the scene closes and the curtain drops.

Amy Shaeffer in painting his inimitable picture of "The Temptation in the Wilderness," pictures the devil as a majestic being. The arch-fiend is portrayed as a formidable antagonist, but he is a devil still. So you say of one of Poe's books, it hath a demon. There is a strange unearthly (will I call it) spirituality about Poe's mind and the manner in which he clothes his ideas in language. It is witching like that of our dreams. We are powerless in his domain of thought. We are borne onward as if by an irresistible current; the rapids are ahead, the hoarse voice of the cataract breaks upon our ears, the whirlpool lies below, the maelstrom moans beyond, and yet we glide on without an effort to escape. Some one has said (I don't know who) that "The Fall of the House of Usher is the most admirable thing in the whole range of English literature." The

underlying secret of the power of Poe's stories is their intense supernaturalness, aided by the artistic manner in which the author works them up; the fact in every case is that they are moulded dramatically, and yet legitimately. The plot deepens, the interest increases, the mystery culminates until you reach the close.

One well versed in the walks of literature has truly said: "If the world of letters has ever had a great artist, Poe is that man." To the above sentiment we say *Hear, Hear*. The element that made him great was his power of analysis, the critical philosophy that he brought to bear upon his own compositions.

CO-OPERATION AND CLOSER RELATIONS IN S. FLORIDA.

BY REV. H. KEIGWIN.

For several years past in Florida, the two branches of the church, North and South, have been cultivating the spirit of Christian unity. Co-operation groups of churches have been operated satisfactorily, sometimes a minister from one side and sometimes from the other, caring for the united field and receiving missionary aid from the Board of Home Missions in N. F. and also the Committee of Home Missions in Atlanta.

So pleasant and profitable has been the work in this fraternal arrangement, that the idea has been growing upon the churches that Presbyterianism in Florida ought to be regarded as a common cause, and until organic union is realized by the two Assemblies, that, in the interest of economy and fraternity, the two bodies should cultivate closer relations and carry on the Lord's work with as much unison as possible.

At a meeting of the Synod of Florida, South, by unanimous consent, a committee was appointed, to meet a similar committee from the two Presbyteries in Florida that represent the General Assembly of the other branch. This joint committee held a pleasant meeting at Ocala, and passed resolutions of closer comity affirmed that the time has now come for more united efforts for the cause of Christ in the State. The work of this committee has since been ratified by all the parties concerned and the Joint Committee is continued, to meet again and plan for closer relations and co-operative work.

As a natural result of this growing spirit of fraternity, the generous hearted people of the Orlando Presbyterian church of which Rev. W. W. Elwang is pastor, extended a cordial invitation to both Presbyteries, viz., St. Johns (S.), and South Florida, (N.), to meet in joint sessions in that city, as their guests. These Presbyteries occupy the same section of South Florida and the ministers and elders—already on terms of cordial Christian fellowship—gladly accepted the hospitable invitation.

April 7th, both bodies convened in the beautiful church of Orlando. Rev. Mr. Rowbotham of the Southern church gave the opening sermon for both Presbyteries. Rev. W. W. Elwang, pastor of the church delivered a cordial address of welcome. The responses were made by Rev. L. M. Stevens, who in the happiest vein, drew out pleasant reminiscences of our common history in the past, and pointed to the ever accumulating links, in the present, that are drawing us more closely together, as witnessed in the frequent transition of our ministers, from the one side to the other, giving promise of the happy time, when the divided stream shall meet and again flow together in unity.

The usual popular meetings in the interest of Foreign and Home Missions, were held jointly, the reports of these committees from both bodies were read, and addresses given by both Presbyteries.

The last evening was spent in what the program termed, "A little family reunion," in which Presbyterianism in its principles, its history and its work, in the past, the present and the future, were well presented by Rev. J. H. Potter, Rev. S. V. McCorkle, D.D., and Rev. S. T. Thompson.

Presbyterians grew proud of their church as the bonnie blue banner was held aloft and the splendid past and the honorable present of the church was made to glow before our eyes as a manifest harbinger of a still more glowing future.

This commingling of the Presbyterian clans in South Florida, will long be remembered as a season of delightful Christian communion and cannot fail to promote our common cause in this beautiful State.

WASHINGTON CITY NOTES.

Our ministers are not given to the sensational in preaching, yet the subjects recently published in a Saturday paper, were startling, to say the least. Here are a few from the same paper: "Sweeping our door-steps"; "Tom Brown at Rugby"; "War or Arbitration"; "The watchman at God's treasury"; "The snake, the woman and the apple"; "Where the church and the world may meet and agree"; "Under the trees." A stranger might think a sensational sermon would follow the announcement of either, but if he should be a hearer, he would get the plain gospel given him.

The Christian Endeavor Society of the Western church has established an industrial mission, and has a corps of workers at New Hampshire Ave. & H. street. There are 39 pupils at present. Services are held every Sunday afternoon and Wednesday evening.

The Eastern Presbyterian church has a large indebtedness, which places it in imminent peril, and to lessen this; the Ladies' Aid Society is sending out an appeal to other societies everywhere for a donation of one dollar. If the request is heeded, it will do a great amount of good, and all should remember that "he gives twice who gives kindly."

The Christian Endeavor Committee of '96 will continue to hold weekly meetings until the convention is really here. There has been granted them the privilege of erecting a flag staff in the center of the ellipse, back of the White House, from which to fly our beloved flag; also to erect a hospital tent, and to set poles for electric lighting. The big choir of 4,000 voices is in training, and will be on hand in full trim during all the sessions of the Convention, which will be from 9 to 11 o'clock in the morning, from 4 to 6 in the afternoon, and from 8 to 10 in the evening.

The Moody choir of 500 voices, sang for charity a few nights ago, in Central Hall, to one of the largest audiences which has ever been in the building.

The Woman's National Press Association is getting up an excursion to Buffalo, during the meeting of the International League of Press Clubs. It seems now as if the excursion will be over the Baltimore and Ohio railroad. If the B. & O. is chosen, that settles the official route for those coming from the west and south, for the W. N. P. A. has a large membership, and several auxiliaries in those sections of our country.

Rev. Dr. Patch of Gunton Temple Memorial, who was stricken with paralysis last winter, is improving.

A Ladies' Aid Society has been formed in the mission of the North church at Eckington.

Rev. Wilbur F. Crafts is Superintendent of the National Bureau of Reforms, with headquarters in this city.

M. M. NORTH.

MR. SHORTER.

BY REV. JOHN MORDY.

A few years ago an Episcopalian clergyman asked a friend of mine who is a Presbyterian minister, "Who is that Mr. Shorter in your church who writes the catechism?"

An examination of the Sunday-school reports in some of our Presbyteries convinces us that there is a danger of some of our churches becoming as ignorant of the catechism as that Episcopalian clergyman. There is now a splendid opportunity here in the west to introduce a number of our young people to Mr. Shorter and we trust that our missionaries will not let it slip. In this town in Oklahoma our Public Schools closed for the summer and I started a catechism class, or school, on the following Monday. Only twelve put in an appearance, but they learned at the rate of five questions per day. At the end of the fourth day which was all the time we had, they had learned in the aggregate 180 questions, read ten chapters of Matthew, or an aggregate of 120 chapters, drew several maps of Palestine marking the places mentioned in the reading, besides getting such explanations of the Scriptures read and catechism recited as the teacher was able to give.

In the later part of the week I drove about 20 miles Northwest to Lilyvale, and preached on Sabbath to about 100 persons—mostly young people, who gathered in and around a building 12 feet long and 10 feet wide. In the middle of my sermon the floor broke

down with a very loud noise and we descended about one foot and were safe on terra firma.

About one year ago, I sent out 40 copies of the Shorter Catechism to a Sabbath school started by one of our Sabbath school missionaries and superintended by a Methodist class leader. Quite a number of these young Methodists studied the catechism very earnestly, two young ladies getting as far as the 100th question. They urged me to stay with them a week or more to help them. I expect to start a class in each of two school sections and reach one in the forenoon and the other in the afternoon.

If there are any Sunday-schools in the older states which have some books which they have used and are done with, they can do real missionary work by sending them to me. The Sunday-school is not Presbyterian and so we cannot ask our Sunday-school Board to give us books, but if any person has a book which he is not using I can put it to work for him. Twelve miles south of Lilyvale is the town of Blackwell another point at which I preached to about 100 people. At their request I expect to return again to organize a Presbyterian church.

Oklahoma is one of the grandest mission fields in the world. When the schools are open we may enter them, write our text on the black-board and after interesting the school in the important truth contained therein, we may arrange with teachers and scholars to recite the text when we return. When the schools are closed we may open a Bible or Shorter Catechism school and get a very interesting class almost anywhere.

Newkirk, Oklahoma.

PRESBYTERY OF OKLAHOMA.

This Presbytery met at New Ponca, April 21st, and adjourned on the 23rd. The attendance was good. Reports of the churches show a moderate but healthful growth, but owing to the lack of means to go forward, some of the weaker churches are discouraged and no new work of importance has been undertaken. Our faithful and efficient Sunday-school missionaries Wm. Davis and D. A. McHugh reported much work done and many fields white for the harvest, if laborers can be provided. Presbytery ordained Mr. W. G. Oglevee to the gospel ministry and inducted him into his work as stated supply of the Ponca City church. The interest of the people was well shown. It is the policy of Presbytery not to establish regular pastoral relations until churches near the self-supporting condition. There is but one pastor now in our presbytery, but there are two self-supporting churches.

The most perplexing question that presbytery had to deal with was that of Comity with the Congregational church. The Congregationalist brethren, to their credit, seem anxious to do the work that is needed. But in most places a majority of the church members are Presbyterian, and they are usually unwilling to become Congregationalists. Synodical missionaries and committees of the two churches have met and made agreements, but the people are slow to ratify them, and it seems hard to exclude churches from receiving aid in their work, simply because they are loyal to Presbyterianism, and unwilling to leave the Presbyterian church.—T. D. Duncan, S. C.

IMPORTANT ACTION BY THE PRESBYTERY OF ST. LOUIS.

With a desire to foster a system which will secure more pledges and larger contributions from churches applying for aid from the Board of Home Missions, the Presbytery of St. Louis has adopted the following:

First: Each church asking for aid be required to make a thorough canvass of all its members, securing, if possible, a weekly offering from each for the support of the pastor.

Second: That a complete roll of the entire membership of the church be handed to the Home Mission Committee with the "application for aid" showing the amount subscribed by each person.

By this means it is believed that much money will be saved, a greater number of churches aided, and aid-receiving churches be brought to self-support much sooner than by the incomplete way of canvassing in vogue heretofore in most of the churches. In times like these when calls upon the Board are so many and its income so restricted, it seems necessary to adopt every good measure by which the funds can be applied to the best advantage.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 1768 Mississippi Avenue, St. Louis.
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CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.
TREASURER: Miss Jennie McGintie, 4201A Page Ave.

Notice

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

TOPICS FOR MAY.

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

The ladies of the South West Board will read with sad interest the "In Memoriam" on the Kansas page.

The following correction is made in the list of Officers of Neosho Presbyterial Society; Secretary of C. E. Societies, Miss M. E. Boyd, Polas, Kas., Secretary of Sunday-school and Boards, Miss Clara Thornton, Garnett, Kas.

IMPORTANT NOTICE.

The annual meeting of the Woman's Executive Committee of Home Missions, always held in connection with General Assembly, will begin with an all-day session on Friday, May 22nd, at the Second Presbyterian church, Saratoga, with interesting missionary speakers. The popular meeting on the following Sabbath afternoon in the Assembly's church will also be addressed by representatives from the field. On Tuesday and Wednesday afternoons, 26th and 27th, Synodical reports will be presented, and practical methods of work discussed. Ladies attending these meetings are entitled to the same railroad rates as Commissioners to General Assembly.

EMELINE G. PIERSON.

A FRESH LETTER FROM SIAM.

[Mrs. McClure writes from Petchaburee under a recent date. We give the letter in part as furnishing a picture of the variety of work which keeps the missionaries constantly and usefully employed.]

Dr. Thompson reports the usual amount and kind of work done at the hospital. There have been six in-patients, a large number of dispensary patients, seventy vaccinations. To this may be added about 150 vaccinations and some miscellaneous medical work done by Mr. Eckels on the recent tour. Three patients have died. Evening prayers and Sabbath afternoon services have been conducted regularly in the hospital. To his regular work Dr. Thompson has added full responsibility for the church work at the station for a period of three weeks and has prepared copy for three columns of the *Daybreak*.

The day schools are evidently prospering under Miss Hitchcock's vigorous supervision. The schools number five and have a total attendance of fifty-five. Two of these were opened recently with an enrollment of ten and twenty-one respectively, with the expectation that they will be self-supporting. This work requires frequent long walks to the villages. Miss Hitchcock recently spent six days at a village about ten miles distant, when she trusted wholly to her native friends for food and lodging.

The attendance at the Girls' school has been regular, having a daily average of twenty-four. The Boys' school has an enrollment of twenty-one. Twelve of these are boarders. Two new pupils have been

enrolled, but some have dropped out, leaving the average attendance about the same. Mrs. Eckels spends a portion of her time in the school room when at home, but ordinarily she spends about half of her time in the boat assisting Mr. Eckels in his work among the churches.

Mrs. McClure has conducted the Tuesday morning prayer-meeting for women. The attendance is quite well sustained and includes most of the Christian women within reach. She has also given some time to a night school for the instruction of illiterate women in the art of reading. All the ladies do a good deal of visiting among the neighbors and the patients at the hospital.

Rev. C. E. Eckels assisted with a series of evangelistic services at Ratburi in October, and visited a church on his return, thus covering about two weeks. For some time he has been occupied with the oversight of boat repairs and making preparations for the annual meeting of mission.

Rev. W. G. McClure, since his reappointment to the Station in December, has had charge of the church work at Petchaburee; has been responsible for one-third of the copy for the *Daybreak*; and has done some work in connection with the Literature Committee in the way of selecting hymns for the new Hymnal.

The attendance at the church services has been about the same as usual. At Ta Rua it has been encouraging. The attendance at the Petchaburee church has increased some what with the increase in the schools. On the whole the church work at this station has been quite encouraging. At the last communion season three new members were received and there are several names now on the list of applicants. Meetings recently held for the instruction of applicants were well attended and much interest manifested. We have been much encouraged also by the attendance at two voluntary prayer-meetings. A goodly number assembled to pray for themselves and the church, that they might be kept from gambling and other sins during the Chinese New Year, and we believe that many were helped by reason of those prayers. Our people also had a valuable lesson on self-help, in the mounting of a new bell given by the friends of Miss Ricketts. A committee of native members took hold of the work enthusiastically, took the oversight of the work and raised the necessary money by subscription. About two-thirds of the sum required came from native sources.

The noon-day prayer circle has become an important feature of our life here, and is a continual source of strength for our work. Our hearts have been made sad at times by deaths, and by improper conduct on the part of our people; but on the whole we feel much encouraged in our work and feel that God is owning and blessing our work.

THE BIBLE IN LAOS AND SIAM.

Rev. Jonathan Wilson thus writes to the American Bible Society, as found in the *Bible Society Record*: Four years ago the Laos people owed their only knowledge of the Scriptures to the Siamese translation which the missionaries read and explained. A comparatively small number of the Laos had learned and are learning to read the Siamese, but in a measure it is foreign to their thought. Now, through your instrumentality and help, they have three of the Gospels, the Acts, and the Psalms in the idiom and letter of their own tongue, which many thousands can read for themselves. Paul's saying, "The work of God is not bound," has a cheering and truthful illustration in Laos land. As an example, permit me to mention the Sabbath-school in Lakon, for the present year under the superintendence of Dr. Thomas. He took up the International Lessons for the year. By this some twenty golden texts, such as Luke 2, 1, Psalm 121, 8, have been lodged in the minds of the scholars, a few of whom are gray-haired, many in the prime of life, and some of them children of four years and upward. If called on at any time to repeat these golden texts in chorus they can do so in the order of their occurrence. The voices of aged men and women, young men and women, and of children smaller and larger, thus blended in the recital of verses from the Laos Scriptures, is a joy to the ears of the angels and in the ears of the King seated on His throne. Last night at family prayers the elder read for the lesson Psalm 27, 10, 11, 12. Could you have heard his childlike and intelligent comment on the tenth verse it would have filled your heart

with joy that you have taken up the work of giving the Scriptures to the Laos people in their own tongue. As yet they are not up to the point of sufficient self-sacrifice to purchase the Bible for themselves, but the day is not far distant when each family will know more of God's truth.

In 1858 I landed in Bangkok, Siam, a full year before the missionaries were permitted to baptize the first Siamese convert. Now there are Christians in many parts of the Siamese kingdom.

MORMONISM—ITS ORIGIN AND ORGANIZATION.

BY A. R. H.

The beginnings of Mormonism are so wrapped in superstition and gross imposture that they merit universal contempt. True to its inception its growth ever since has been characterized by the same conditions. Its very name is a misnomer. According to Smith's etymology Mormon is from Reformed Egyptian *mon* and English *more* and means "more good." The "Book of Mormon" seems to have originated in a piece of literary trickery or plagiarism. This literary imposture was printed in 1830 at Palmyra, New York. The same year "The church of the Latter Day Saints" was organized in Fayette, N. Y.

Joseph Smith claimed to be the author of the Book of Mormon, and to have received the plates from an angel of God. The names of Oliver Cowdery, Martin Harris and David Whitmer were appended to a statement that an angel had come down from heaven and shown them the original plates. A few years later all three witnesses declared the statement false.

Mormons profess to believe the Book of Mormon to be of equal authority with our Bible, and to be an indispensable supplement to it. But in that book no authority for polygamy is found, but instead a reference to "the commandment of the Lord which was given unto our fathers that they should not have save it were one wife, and concubines they should have none." Yet it is well known that Mormons have been practicing polygamy for more than fifty years, though up to 1852 they indignantly denied that they taught or practiced it, and claimed that the charges made were false.

From good authority the following facts in regard to their organization are taken: Mormonism is a theocracy—its priesthood, who rule in matters, temporal and ecclesiastical, are divided into various orders. The highest is the First Presidency, composed of three persons, who are the successors of the apostles Peter, James and John in the church of the New Testament. The first presidency is elected by the body of the church and possesses supreme authority. The second office, in point of dignity, is that of Patriarch, whose chief duty is to administer blessings. Then follows the council of "the Twelve;" they ordain all the officers—elders, priests, teachers and deacons; they baptize, administer the communion and take the lead in all meetings. Then there are the seventies. They are under the "Twelve Apostles" and are the missionaries and preachers of the body. The fifth order is that of High Priests, usually composed of old men. They officiate in all the duties of the church, when no higher authorities are present. After these come the Bishops, overseers of the church chiefly in secular matters; attending to the registration of births, marriages and deaths, the support of their newspapers, house-visiting, settlement of private grievances, care of the poor, etc., seeing that no one lacks food or clothing in their districts. The duties of the Elders are not very definite. They look after the conduct of meetings and exercise a general surveillance over the Priests who preach, exhort, and expound the Scriptures.

The teachers are simply assistants to the priests, elders and bishops and act as catechists. The Deacons are church collectors, treasurers, etc. The whole priesthood is divided into two classes, the Melchizedecian and Aaronic. To the first belong the offices of Apostle, seventy, patriarch, high priest and elders. To the second those of bishop, priest, teacher and deacon. The Aaronic priesthood can be held only by literal descendants of Aaron, who are pointed out by special revelation. For its purpose this organization is doubtless the most complete in the world.

In 1889 their church statistics showed that one man in every five was an officer. Now it is stated that one out of every three is an

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officer. And the threads of all this authority are firmly held in the hand of the president of the Mormon church. Mormonism is ruled by this man, "who is prophet, priest, king and pope, all in one—a pope, too, who is not one whit less infallible than he who wears the tiara."

MORMONISM.

1. The Mormon church unchurches all Christians. It teaches that Christians since the Apostolic age are in a state of apostacy, having no right to teach or administer the sacraments.
 2. The Mormon church puts the Book of Mormon and Doctrine and Covenants on a par with scripture.
 3. The Mormon church requires faith in the person and mission of Joseph Smith.
 4. The Mormon church requires faith and submission to the priesthood as essential to salvation.
 5. It teaches "that God is an exalted man who was once as we are now, and who is forever changing, ever advancing, but never reaching the condition of absolute perfection.
 6. It teaches that Adam was God, the Creator of this world and the only God with whom we have anything to do.
 7. It teaches that there is a plurality of gods.
 8. It teaches a mongrel and unscriptural plan of salvation: dependance on the atonement of Christ to cover original sin and good works as a basis of the pardon of personal sins.
 9. It teaches polygamy, and that the doctrine is as eternal as God himself.
 10. It teaches that God is a polygamist himself, the natural father of all beings good and bad, etc.
- With such a system there is nothing in common with Christianity and, of course, there can be no Christian fellowship.

What A Woman Can Do.

Last week I cleared after paying all expenses, \$355.35, the month previous, \$260 and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer and come or send for one. It is strange that a good, cheap Dish Washer has never before been put on the market. The Mound City Dish Washer fills the bill. With it you can wash and dry the dishes for ten in two minutes without wetting your hands. As soon as people see the Washer work they want one. You can make more money and make it quicker than with any household article on the market, I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. You can get full particulars by addressing, THE MOUND CITY DISH WASHING Co., St. Louis, Mo. They help you get started, then you can make money awful fast.

A. L. C.

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CONSUMPTION

Church Prayer-Meeting.

The Mid-Continent Topics.

For May 27.

OUR PRESBYTERIAN ZION.

Ps. 48:12, 13.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

May 31.

Ready for death. Matt. 24:36-51.

These verses in this chapter refer primarily to the destruction of Jerusalem and secondarily to the Lord's appearing, it hardly seems a warning to prepare for the death of any individual; yet if we are ready for the Lord's coming we are ready for going to Him by death. Being ready to meet Him in any way is the prime thing for the Christian. Paul says, "We know that if our earthly tent-building be destroyed, we have a house from God, a dwelling not made with hands, eternal in the heavens."

There may be, there often is a shrinking from death, a desire to be alive to greet the Lord when He comes in his triumph and "so to put on the habitation which is from heaven over this earthly tent, rather than be found naked" in that glad day. "Being of good courage we are well pleased to go away from home;" that is from the body "and be at home with the Lord." Thus faith conquers seeing Him, who is unseeable save by faith, they do not see death. There is no death to the soul, it is a shadow, but it is still a curse to this earthly tent, this body of ours. It is the serpent whose trail is over this fair world. Christ bore the sting of death for us, so this serpent, still at large, is a fangless serpent, no longer deadly to the soul of the Christian. Paul's expression in 2 Cor. 5:3, 4, seems to imply a fear of his soul being left naked rather than any fear for his deserted body. The horror of death is the unclotting of the soul.

Our Confession of Faith has this passage in it "The bodies of believers continue to be united to Christ and rest in their graves as in their beds, till at the last day they be again united to their souls." Death may come as a thief, but if we have Christ as the watchman of our lives, it matters not how, where, when the thief may come. This is true "life insurance." Soul and body may be severed from each other for a time, a little while, but the raptured spirit is at home where the Lord is.

Be ye watchful, as the maid prepares for the home coming of the mistress, as the servants make ready for the Master. Are are souls emptied of this world, swept and garnished for the bridegroom? Cast out the vile companions of the old life. Harness the old man if you can not kill him outright. Make your body work, so keep it in subjection. Idleness is not preparation for the kingdom.

It was when David ceased to go out with his soldiers to do battle that he fell into grievous sin. Readiness for death is best brought about by doing with our might what our hands find to do, with hearts uplifted to the heavens whence cometh in triumph our King to put down all his and our enemies, and the last enemy is death. "O grave, where is thy sting? O death where is thy victory? The sting of death is sin;" and Christ appeared once to take away sin, bearing away the sins of the world to forgetfulness. The entrance into the holy of holies, into the heavens, is by the blood of the Lamb. Make much of the blood if you wish to be ready for the Lord's coming again, not in humiliation, but in triumphant glory; or for your going to Him through the shadow of death which is the iron gate into paradise. It is not a heavy gate, think of the little ones whose baby fingers have touched it. It only opens inwards. Were our souls more attuned to the melody of heaven, our souls not so filled with earth-noises, were we but as little children, we might catch the echoes of the songs of paradise and we could say "to depart and be with Christ is very far better."

C. E. GUIDE POSTS.

The coming Convention at Washington promises to equal its predecessors in magnitude and enthusiasm.

State excursion managers are entering heartily into the work of organizing their respective delegations, and in co-operation with the State officers are doing everything in their power to provide the very best for their parties.

The Entertainment Committee reports "room for everybody," but emphasizes the statement that in no case should individuals write to Washington for accommodations, but should correspond in regard to all arrangements with the State excursion managers.

Postmaster-General Wilson will be the presiding officer in one of the tent meetings of Thursday night.

SAME OLD QUESTION.

The Presbyterian Journal of Philadelphia received lately the following question: "Can an Endeavor Society prosper and do good work for the Master when the active members play cards and dance? Can we conscientiously go to whist parties, keep our pledge and take communion?"

Being requested to answer, the Journal thus discretely replies:

This question troubles multitudes of young people, and ought to trouble multitudes more. Only the other day I met a young lady on the street car, and she addressed me in this manner: "Do you think it consistent for a Christian to frequent the theatre? I have said before this that I would not give up the theatre, and did not think it wrong; but lately my conscience has been troubled, and I thought I would ask your judgment in the matter." Many a conscience is troubled by indulgence in what are called "questionable amusements." Card-playing, theatre going and dancing constitute, in my judgment, a "triple alliance of evil," which ought, for safety's sake, leaving out all moral considerations, to be shunned.

I am well aware that there are not a few Christians who differ from this disposition, but I am confident that safety is on our side. I have yet to meet the "active Endeavor" who is at the same time active in the ball room and at the card table. There may be such, but my experience has been limited as regards forming their acquaintance. I am convinced that if you want power over other souls, if you covet the joy of leading them to Christ, you must abandon these questionable amusements which the world justly calls its own. Do you not know that people who are not Christians are shocked when they see professing Christians in love with these things? Christian conscience is troubled at the theatre, at the card table and in the ball room. Isn't it? I saw a Christian family throw in great haste a pack of cards under the table when I happened to be suddenly announced. What was the matter? They would argue for the hour that it was consistent to play cards. Why then did the innocent (?) things suffer such sudden banishment?

Sunday-School.

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

Second Quarter. May 31, 1896.

Lesson IX.

DESTRUCTION OF JERUSALEM FORETOLD.

Luke 21:20-36.

GOLDEN TEXT.

Heaven and earth shall pass away, but my words shall not pass away. Luke 21:33.

Topic.—The unbelieving will be destroyed.

SPECIAL WORD STUDIES.

Vengeance. This strictly meant just punishment for injury or wrong. But it generally had a stronger sense, implying extreme and passionate revenge for wrong.

Distress. The Greek, like the English word, implies great necessity, straits, a severe pinching of body and mind.

Edge (of the sword). The Greek is pictorial—the mouth of the sword, as if the sword was some terrible ogre or devouring monster.

Fainting or "fainting" as in the Revised

Version. The Greek word implies "to stop breathing;" heart-failure would be the modern expression.

Shaken. The idea is that of the tossing motion of the waves of the sea, or the undulating motion of the earth, as in an earthquake.

Redemption. The English word implies that one is sold out and is to be brought back. The Greek word rather conveys the idea of one who is bound and is to be set free. The two thoughts are quite similar in their result.

Surfeiting. Overdoing or overfeeding, in fact gluttony. As the stomach may be overloaded with food, so the heart may be overburdened with worldly thoughts.

LESSON EXPOSITION.

I. The Woes.—Jerusalem compassed with armies, v. 20. This came to pass about forty years later. Read the graphic description of it by Josephus: *Bell. Jud.* 5:2, 6 and 12. This was to be a sign of her coming desolation.

Depart out, v. 21. Many Christians, from this warning, fled to the little town of Pella and escaped the siege of Jerusalem. Galus, a Roman officer, attacked Jerusalem in 66 A. D., but was beaten back. In 70 A. D., Titus made the final attack which ended in the fall of Jerusalem. All were warned to get out and stay out of Jerusalem when the armies came about her. The days of retributive justice had come upon her. Pity those who had young babes, for it would be hard for them to escape. If in winter many would surely perish of cold and starvation, v. 23.

Fall by . . . the sword, and . . . captive, v. 24. Josephus says that 1,100,000 Jews perished in the war and siege, and 97,000 were sent into captivity. *Bell. Jud.* 6:9. Titus had an army of 30,000; the Jews had about 24,000 soldiers, and Titus had a medal struck in honor of the conquest. "Until the times of the Gentiles be fulfilled" refers to the time appointed to the nations for the fulfillment of divine judgments. Some refer it to the period of rule by the Gentiles; or to the conversion of the Gentiles, as under Constantine; but these views are less in accord with the context and with the rules of strict interpretation.

II. The Signs of the Woes.—There shall be signs in the sun, v. 25. This was in harmony with current Jewish thought of that time. If any great event was to come to pass they looked for signs from heaven portending its coming. Thus they asked Jesus to show them a sign from heaven, Matt. 16:1. There should be "distress of nations, with perplexity," or "in perplexity for the roaring of the sea and the billows," as the Revised Version reads. This verse is a graphic picture of the distress which God's judgments would bring upon the people. It is useless to attempt to fix the meaning of each detail of the picture. See Ps. 46:4; Rev. 17:15.

Men fainting, [fainting] for fear, v. 26. Not merely will they grow pale, but they will fall limp, collapse, such will be the tension and strain upon the mind and nerves. The powers of heaven shall be shaken may refer to the falling of stars, or to the trembling motion of the earth, which makes the very heavens seem to swirl and toss up and down. Some suppose it refers to spiritual hierarchies; but the picture is drawn as of something that appears to men. The spiritual significance of the picture may mean all that and more; the signs themselves must, however, be conceived as quite apart from the things they signify.

See the son of man, v. 27. This coming of the Son of Man is to be in a cloud, similar to the cloud or glory of the presence of God in his temple, called the shekinah; or as the cloud was around Jesus on the mount of transfiguration, Luke 9:34.

Then look up, v. 28. After all these distresses and tribulations, then they shall see the coming of the Son of Man. There will be a long series of events between the fall of Jerusalem and the final coming of Christ. Hope is to inspire the disciples as the end draws nigh; then comes their redemption. All these words were intended to comfort the disciples to whom they were spoken, and to give hopefulness to those who should follow them, in enduring tribulation. See Matt. 24:31; Rom. 8:19-23; Rev. 14:14.

The fig tree, v. 29. The fig tree and other trees put forth their buds as summer draws nigh. In the northern portions of America, the melting of the snow is the great mark of the approach of summer; but in the lands like Palestine, usually without snow, budding of the trees would be the significant sign. So these periods of distress and tribulation were signs of the end.

This generation shall not pass, v. 32. This period of Messianic revelation and judgment will be ushered in by these various signs during this generation. The Greek word for "generation" occurs about forty times in the New Testament. It is usually rendered generation; but four times it is rendered "time," "times" and "ages." It was probably understood to apply to the generation then living. It is not applied to a "race," so it cannot be interpreted to mean that the Jewish race would continue to the end of the world. It may be a fact that it will, but this phrase cannot be strained fairly to declare it. The primary intent then of the signs was to portend the destruction of Jerusalem, which did take place within the generation then living, or about forty years after the words were spoken.

My words shall not pass away, v. 33. The physical universe is not eternal; matter is not eternal. Everything physical is changing. This sort of change is death, or at best life through death, and death out of life. But the words of Jesus are truths, and truth is eternal; it is unchangeable.

Your hearts be overcharged, v. 34. The temporal things are in danger of smothering the eternal. The seen things are liable to be counted of more importance than the unseen things. The pleasures of this life often outweigh in the heart of man the pleasures of the life to come. The change may come "unawares" when the heart is unprepared. It will, no doubt, be a surprise to the Christians, but a joyful one.

As a snare shall it come, v. 35. As the concealed snare for the bird, or the hidden trap for the fox, so shall this destruction and judgment come.

Watch ye, v. 36. "At every season," under every condition, crisis or emergency of life, watch against self-indulgence; in prosperity against ease and security; in trial against burdensome cares. Then you may be made to stand. We are not worthy to stand, nor can we prevail ourselves, but we can be made to stand through our faith in Christ; or it may be rendered, "ye may prevail to escape . . . and be set before the Son of man," that is, by the angels, see Matt. 24:31.

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THE MID-CONTINENT

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WEDNESDAY, MAY 20, 1895.

DR. W. R. HENDERSON, of California, formerly of THE MID-CONTINENT editorial staff, will represent the paper at the Assembly and our readers may expect very graphic and interesting paragraphs about the men and the work and the happenings of the great Presbyterian gathering.

DR. FLEMING, the head of the Kansas Department of THE MID-CONTINENT, serves as a Commissioner to the General Assembly. After his work at Saratoga is finished he goes abroad as a delegate to the "Sixth Ecumenical Council to the Reformed churches of the World," which meets in Glasgow June 17th. Dr. Fleming has been steadily "at it" for a long time in his Synodical Home Mission work in Kansas and we congratulate him on the rest and pleasure which this change of scene and change of occupation in a two months absence will bring him. We are glad to mention, as is also announced this week on the Kansas page, that the Rev. Theodore Bracken, of Emporia, Synodical Superintendent of the Sabbath-school work in that state, will serve as our special correspondent from Kansas during Dr. Fleming's absence.

THE WESTERN Theological Seminary (Allegheny) by its Board of Trustees has taken action relative to the proposition of the Assembly. This board a year ago declared its hearty agreement with the principles set forth in the Plan and its readiness to cordially unite in efforts to secure the legislation needful to effect their adoption. The Assembly of 1895 thereupon requested that such action be taken by that Seminary. The board has therefore adopted the following:

Resolved, That this Board respectfully begs leave to adhere to their former action in the premises, which, if carried out, the Assembly has declared to be sufficient and acceptable.

Resolved, That the Board appoint a committee consisting of Messrs. William Bakewell, J. McF. Carpenter and W. J. Holland to secure legislation in accordance with the action of the trustees at their annual meeting in May, 1895.

DR. H. K. CARROLL, the expert in census figures gives in *The Forum*, the following bill of expenses for the different churches: It takes \$10,355,000 annually to pay the bills of the Protestant Episcopal church; \$23,863,000 to pay those of the Methodist Episcopal church; nearly \$14,000,000 for the expenses and contributions of the Presbyterian church (northern); \$11,673,000 for those of the Regular Baptists, and \$10,355,000 for those of the Congregational denomination, making an aggregate of \$88,000,000 every year contributed by 10,768,000 members—an average of \$8 16 per member. The grand total for all denominations could hardly be less than \$150,000,000, and it might be many millions larger. Most of this is made up of voluntary contributions. The value of church buildings, lots and furniture, in 1890, was about \$680,000,000. It is quite probable that it is now fully \$800,000,000.

OUR CONTEMPORARY the *North and West* refers to the pamphlets recently circulated as to what were the teachings of Dr. Charles Hodge concerning the respective powers of Presbytery and General Assembly. It takes issue with the view which ascribes to the latter a jurisdictional power over the former similar to that of the Scotch Assembly. It must be remembered however that the primary object of the replying pam-

phlet was not so much to discuss the question of this power as to show that the claim that Dr. Hodge taught the right of presbytery to nullify and resist rules of action given by the Assembly was to entirely misread and misapprehend him; that his writings on church polity, scattered over a number of years, taken in their connection and in the light of the particular questions and phases of questions which were under consideration, cannot be understood in any other sense than as teaching the power of the Assembly to define and direct in points pertaining to the law of the church. For another thing, we remark incidentally that the question at present involved is not whether, as the *North and West* seems to think, Constitutional rules can be "made by an Assembly" but simply, whether they can be interpreted and applied by the Assembly.

"THE ASSEMBLY AND McCORMICK SEMINARY."

We are amazed at the style and character of the *Interior's* message last week about "The Assembly and McCormick Seminary." It takes the form of a direct address to the "brethren of the Assembly", and as if assuming they are like children and unable to consider for themselves, its special aim is to forestall if possible, their own judgment in case a certain matter of business should come before them at Saratoga.

On this particular question which the Assembly has had in hand—the desirability of a closer relation between itself and our theological seminaries—the article deigns to say but little. It is principally a tirade interspersed with undignified and offensive personalities against the Assembly's Committee and particularly against Mr. Thos. McDougall, who is not even chairman but merely one out of fifteen or more members. It imputes to him an "unjust suspicion and even a persecution" of McCormick Seminary, and a "two years worrying" of it. It seeks to beget the impression that it has been all of Mr. McDougall's "ordering" that the McCormick directors have had the "trouble" of getting together and conferring on the subject.

Now we submit that unjust and offensive as all this may be to the committee it is more so to the Assembly. And while it is of inexcusably bad taste and bad spirit to make these insinuations, it is at the same time perfectly puerile to talk as if the committee had been self-appointed and had been visiting the McCormick board without being sent. The Assembly when first proposing the plan two years ago thought it advantageous to the boards, in their consideration of the subject, to send members of its committee, and as its representatives in the premises, to hold frank and full conference. Last year at Pittsburgh, by a vote of more than four to one, the Assembly deemed it wise to continue the negotiation. A motion was then made that while the matter be left to the consideration of the boards the services of the committee be discontinued. This motion was fairly before the house and well understood. But when the vote was called it was mowed down like grass before a scythe. There could not have been a more decided voicing of an Assembly's mind, nor a clearer instance of a committee's appointment and instruction. It is strictly true, as the *Interior* sneeringly and sarcastically remarks, that the committee "represents the Assembly," and visited the board "by the authority of the Assembly," and its childish and factious complaint goes over their heads and lands directly against that body itself. And it is further true, though the *Interior* suppresses it, that in recognition of their appointment by the Assembly the committee were courteously invited by the officers of the board to be present on those occasions.

In reference to the unwillingness which a majority of the board have expressed to make the changes asked, the *Interior* with commendable frankness says, "the donors are strongly opposed to it." "The donors" to the McCormick Seminary in point of numbers and as extending through its past history may be many, and in that view of the expression the statement that they "strongly oppose it" could safely be challenged. Yet in view of the fact that the great and munificent aggregate of gifts has come from one source and practically might perhaps more properly represent donor than "donors," the statement of the *Interior* is correct. This fact of the "strong opposition" was unambiguously and emphatically made known during the debate on the question in the board.

OUR PRESBYTERIAN ZION.

Not in pride or self-complacency, but in humble praise and with the sense of the responsibility it awakens, would we "walk about (our) Zion, and go

round about her, tell the towers thereof, mark well her bulwarks and consider her palaces."

First in the inventory, take its communion roll of about one million members; in general, a people who as respects this world's goods, are neither of the richest nor the poorest, but of the general intermediary class represented by that happy condition for which Agur prayed, "neither poverty nor riches;" not as much characterized by an esthetic intellectualism as perhaps some other Christian churches may be, but stalwart and robust, rather, in their mentality as in their piety; educated in the covenant idea which makes the household the unit of society and which trains parents to labor, that they may have it to say before God, "Behold, we and the children thou has given us;" and as a church body, if not always the most stirring and "pushing" yet taking no backward steps, its growth steady and uniform, and generally found abiding in the times of testing when "the fire tries every man's work of what sort it is."

Well nigh seven thousand ordained ministers serve in its work. These, with but few exceptions, are educated men in the sense of having taken the full course of study, first in the college and then in the theological seminary, and who as Christian gentlemen, by their moral worth, their earnest spirit and their fidelity to duty, command the respect and good will of the public wherever their lot is cast in city or village, in western frontier or in heathen lands.

For another advantage ours is a church with a historic creed, holding views well defined and known of all on the great questions of theology. This attitude was not changed by the recent very earnest consideration given to the subject of Revision. Besides the fact that the changes were not effectuated, the proposal itself was so guarded and limited by the Assembly which submitted it, as well as by the expressions of the great body of the presbyteries that voted for the experiment, that even had the revision succeeded it would have left the integrity of the doctrinal system unimpaired.

With a strong membership, an able and well accredited ministry and a biblical theology, consider our Zion's equipment for its work in the kingdom. Twelve theological seminaries with a roll of candidates for the ministry, averaging nearly one thousand all the time and more than two hundred each year as graduates going forth to the active work of the ministry. Of the colleges throughout the land, between three and four hundred in number, a very large proportion are known as Presbyterian institutions. Then church newspapers and magazines and a Board of Publication and Sunday-school Work, all its own—these influences constantly operating to make Presbyterianism stand for Christian intelligence.

In this day of organized campaigning for the work of the church, our system of benevolent Boards, commands the highest appreciation for its comprehensive scope and its practical efficiency. The Boards are but departments, the work is one. They are arteries which flow from one central source. The Board idea, as unified, is the gospel for men through the ministry. To illustrate the series: one Board aids in the maintenance of those Christian colleges and academies which will serve the candidate as a first gateway to the ministry. Another appropriates from an educational fund that the young man's pious purpose may be realized. Ready for the ministry a home mission hand stretches out to him by aiding the struggling little church in his support. But the little church must have its own sanctuary where the work of the ministry can best be done; hence church erection finds its opportunity. The Sunday-school publication work and missionary colportage supplement the labor of the oral ministry and in the time of disability or in the closing years of a long life thus spent in the work of the gospel, the church provides its ministerial relief. Besides all this by the far-reaching scope of its system it embodies its sense of obligation to all men by its missions for the freedmen of our own land, and for the far away heathen by its foreign board. All these lines of benevolent work are constantly increasing in their means of good and their wisdom of administration and are becoming entrenched and identified with the working schemes of our churches.

As Presbyterians we may rejoice, and indulge in a proper and becoming pride. To-day can "this song be sung in the land of our Judah, we have a strong city." It is not boastfulness but only an honest recognition to say that our Zion belongs to the class of servants of the plural talents, whom the Lord in the far country has bidden "Occupy till I come." This inventory of power and resources should serve to impress the weight of responsibility. The world opens for the gospel and "the earnest expectation of the creation waiteth for the revealing of the sons of God." The Presbyterian church in no small degree is girded with strength, and is she not "come to the kingdom for such a time as this?"

OUR NEW YORK LETTER.

DR. LYMAN ABBOT ON THE ATONEMENT.

In a letter beginning "Dear Madam", signed by Lyman Abbot, and published in Tuesday's *Herald*, it is explained that Jesus Christ did not die to redeem men from punishment. The doctrine denied, is said by Dr. Abbot to be no part of the teaching of the New Testament. This view may lessen the popular objections to what is known as "Pauline legalism", but does not exhibit the exegetical ability of the Brooklyn divine in the most scholarly light.

THE NEW YORK PRESBYTERY'S PRIVATE SESSION.

There has been some speculation as to the reason of the Presbytery's modesty in conducting its last meeting behind closed doors. It could not have been in anticipation of the acrimonious discussion which took place, for acrimonious discussion is no stranger to the ministers and elders of New York. Nor could it have been because it was desired that the result of their deliberations should not be made known. For the result was made public. It was because the members of the judicatory did not wish to have comments made upon their utterances.

The subject before the Presbytery was no longer in *these* but a concrete case. Three young men applied for license and were examined. One was a candidate from Union Seminary, another had formerly been at Union, but had completed his studies at Yale, and the third was from Princeton. Of course the rule laid down by the General Assembly did not stand in the way of admitting the Union candidates. The resolution framed by Dr. Hall, and moved by Dr. Thompson had over-ruled the action of the higher judicatory—if indeed the Assembly be a higher judicatory. Objection was made to one of the students because he was too radical in his views, and Prof. Fagnani thought that a man who could not explain how Eve was made from Adam's rib should not be too readily admitted. It is obvious that a man in this region may be too orthodox for the ministry, as well as too heretical. It reminds one of the displeasure occasioned at Rome, when Cardinal Manning, and Dr. Ward in their zeal tried to push the papal infallibility too far, and became more papal than the Pope. But the Presbytery of New York does not believe in Bibliolatry.

It transpires, that while it may be very wrong for a presbyter to admit a student whose views are not in harmony with those of the Confession of Faith, it is quite lawful for the same presbyter to put his own interpretation upon the Form of Government, and disobey the injunction of the General Assembly. One Monday therefore, we may hold that the Presbytery is superior to the constitution and the Assembly, and the next Monday we may decline to license a candidate who holds the New York theology. Still more interesting was the admission by the Presbytery in voting upon one of the candidates, that the whole is not equal to the sum of the parts. The young man was found to be satisfactory on each and every point of his examination, but when the vote came as to his examination as a whole, he was rejected. The scholarship of the Presbytery apparently does not extend to the rudiments of Arithmetic. Although Dr. Hall had made so vigorous a combat for the admission of the students from Union, he left the meeting when the vote was taken, returning soon afterwards.

Voting is not necessarily a sinful act, if one votes for what is right. It may be remembered Dr. Hall voted in favor of dismissing the charges against Dr. Briggs, but did not vote when the question arose whether Dr. Briggs should be convicted or acquitted. It has often been observed that pressing engagements are likely to demand one's time when a decided vote is required.

THE MODERATOR AT SARATOGA.

There is very little open discussion of the coming election for moderator. Advocates for harmony are very enthusiastic about Dr. Withrow. All the liberals favor his election; and many of the conservatives are charmed with his support of Mr. Vrooman. S.

OUR PHILADELPHIA LETTER.

Princeton on the fifth of May was the scene of the Jubilee of Dr. Green's teaching. Nature presented a bright sky, and a great concourse of former students and distinguished visitors assembled in honor of the distinguished teacher. The enthusiastic tributes to his character and work, delivered to audiences that filled Alexander Hall, both morning and afternoon only voiced the convictions of his friends. Especially when one of the speakers, mentioned his last work on the Unity of the book of Genesis, as a monumental work, worthy of a place beside Salmon's Introduction to the New Testament, did his audience do him honor as the chief defender of the integrity of God's word. It was to be doubly wished that the distinguished professor could crown his work by a new Introduction to the Old Testament. The practical outcome of the Jubilee is an effort to raise an endowment of \$100,000.00 for the promotion of Old Testament study in the Seminary. This would gratify Dr. Green as much as the congratulations of the Jubilee, no doubt, and be a suitable tribute to him whom all his old students regard as a man whose modesty and honesty is equal to his Old Testament learning. Princeton Seminary may well rejoice in such a trio of teachers as Charles Hodge in Theology, Joseph Addison Alexander in his several branches and Wm. Henry Green in his Old Testament departments. It is my pleasant opportunity to name these as three mighties to whom the other mighties of the institution have long and lovingly looked up.

EVANGELISM.

The preparations are making for a union of all denominations in a general effort to reach all the inhabitants of the city with the gospel in the autumn. At a former meet-

ing a general plan of organization was agreed upon. The superintendent Rev. J. Wilbur Chapman, D. D., and the secretary Rev. W. C. Webb, D. D., reported that encouraging interest was shown by the ministers and churches of the 21 districts into which the city has been divided. The secretary was authorized to distribute 20,000 copies of a pamphlet on the plan of campaign contemplated. In the speeches and prayers of the succeeding conferences, still further interest was developed. The summer vacation, it is hoped, will be a season of prayer and preparation on the part of the workers already enlisted. All Christians should earnestly pray for the outpouring of the spirit, especially on the lapsed or foreign, or indifferent classes around the churches. Such an effort should be stimulated by the successes of the Salvation Army—and with the full sway of all the means of grace which is found in the churches, much more is to be expected than from individual effort, or an imperfectly furnished mission.

CARD PLAYING.

At a late meeting of the Union League Club the majority of the members present voted that cards might be played within the private rooms of the club house. This is a step to be regretted on the grounds of public morality. During the war, this club was active in behalf of the country, and since that time, it has exerted itself in the interest of better government. It has grown rich and reputable and its influence is wide reaching. Some games of cards belong to the sphere of indifferent morality, and it is of course intended to prohibit gambling. But this majority vote seems to mark a descent from the patriotic purpose of the club in its formation, to a gathering place of entertainment and amusement. Card playing especially whist and euchre clubs, has become an increasing social evil of late in many places, and it is to be regretted that this strong organization has changed its rules. For though some games of cards are classed among things indifferent in morals they are of dangerous tendency; and the temptation to make them more interesting by prizes or stakes, again and again has proved to strong to be resisted by many. Club-life in general is a dangerous life, and card playing adds one more element of danger to it. Entertainment or amusement easily degenerates—and it is to be feared that patriotism will not find as earnest support in the Union League, since card playing has been introduced as before. The change is to be regretted on the ground of public morals.

DR. BRIGGS.

Dr. Briggs is coming to Lancaster to make an address to the students of the German Reformed Institution. There is a bond of sympathy between Union Seminary and these where the influence of Rev. Dr. John W. Nevin so long was felt. It is both personal and theological. Dr. Schaff went from them to the New York Seminary, and the generic theory of philosophy entered into the theological teachings of both institutions, though more widely at the Pennsylvania Seminary than in New York. It is, therefore, not doing violence to tradition, that Dr. Briggs, should appear there on a public occasion. It is to be hoped that it does not indicate an inclination to his views of the integrity of the Bible. Nevinism, or the generic theory of theology, was the cause of division in the German Reformed church a generation ago and those who oppose it through uniting in the same General Synod, maintain separate collegiate and theological institutions. Those of the separatist have flourished, until they equal the older ones in influence.

The General Assembly at Saratoga will be the cynosure of Presbyterian eyes. Happily, there are no such engrossing doctrinal issues in view, as a few years ago. But daily prayers should ascend from our altars for direction in the disposal of the practical government of the church. And then there is so much urgent need for the presence of the Holy Ghost in these general synods of the church, that the degrees which they send forth should seem good to the Holy Ghost, as to impel believers to increase prayer. May we not hope for an enlarged outpouring of the Holy Ghost upon all our churches the consequence of this assembly?

MURRAY.

HOPE OF THE DOWNTRODDEN JEW.

The *Literary Digest* publishes the following extract from the *American Israelite*: Mentioning first the fact that Jews were enslaved in Egypt, and that at the dawn of freedom, when they had shaken off the bondage of Pharaoh's land, there was Amalek to cut off the faint and the weak in the year of the Camp, the writer proceeds:

"The same was the case when the sons of Judah came back from the Babylonian captivity under Zerubabel, Ezra, and Nehemiah; scarcely were they organized under a shadow of independence when there came Haman, the prime minister of Ahasuerus, and planned the destruction of the whole people, as did also Antiochus Epiphanes after him, and as Vespasian, Titus, and Hadrian nearly accomplished it after them. That which came after the fall of Bethar and lasted sixteen centuries long baffles description. Every day of sunshine was followed by ten of storm, darkness, and devastation. The entire flood of human and barbarian wickedness went over the heads of the sons of Israel. The Pharaohs of Europe never became as conscientious as the Pharaoh of Egypt that exclaimed, 'Jehevah is the righteous, I and my people are the wicked.' They went on and on 'condemning, ostracizing, torturing, and slaying the seed of Abraham—the work of the Crusaders and the Inquisition were only a little louder episodes in the history of crime—until God slew the first-born by the revolutions of America and France, and subsequent insurrections, which crushed the serpent's head, the head of despotism in state and church, and the Pharaohs are now the

mere shadows of former autocrats. This new state of affairs brought relief also to the downtrodden Jew. Liberty, as far as her domain reaches, offered him a home and the enjoyment of the inalienable rights of man. Not long, however, did Israel breathe the air of freedom when reaction set in, in the different forms of Judophobia, running into stupid and malicious anti-Semitism in one place, into sweet and smooth-faced bigotry in another, in social ostracism elsewhere; and there we are yet, right now. Still here we are as numerous and vigorous as ever; physically, morally, and intellectually unimpaired, and our optimism unalloyed. How do you account for that, philosopher of history? If you can not do it, read in Moses, Leviticus 26: 44, 45, or in Jeremiah 46:28. These and similar passages explain the miracle and confirm the truth of prophecy. Do not forget to read those passages repeatedly, and learn from them how the will of the Lord is done?"

FROM THE FOREIGN BOARD.

The latest statement of Mr. Dulles, the treasurer of our Foreign Board, shows receipts from all sources up to April 30, \$879,749.28 to which can be added as gain in exchange, and by cancelling unused appropriations \$80,025.29, making a total of \$959,774.57. Receipts on the deficit account by Reunion Fund \$92,357.58 and by other sources \$5,642.50. The treasurer adds:

"By most careful scrutiny of expenditures and a large reduction of appropriations at the beginning of the year the Board has brought its work within close control, so that, were the deficit of last year met, we would have a balance with which to begin our new year's work. There remains, however, on the old year's deficit \$76,770.46. We are earnestly hoping that the efforts of the Reunion Fund committee will serve to cancel this from receipts yet to come to them. I think you will be glad with us that the conditions are even as favorable as the present statement shows, while it cannot but be a regret to us that the improved condition was brought about by deliberately cutting off \$100,000 from the actual work in Foreign Lands."

WHAT OTHERS SAY.

THE VROOMAN CASE.

Rev. Mr. Vrooman of Chicago, makes it awkward for people who are disposed to be charitable in their judgment. He is on record with some things that are difficult to explain. He says other things which are anti Presbyterian. Then he asks permission to come into our church. He gets blackballed (Oh, no MID-CONTINENT), and the case is hung up until next fall. Unless a man is reasonably in accord with a school, society or denomination, he should not apply for membership. If he is in harmony it would look better for him to come without any chips on his shoulders.—*North and West*.

We suppose this kind of contention is to be continued and no one can see the end. The larger city presbyteries are the storm centers. The great body of the presbyteries covering the country and smaller towns will be found conservative and faithful to the standards. Carried to the Synods and the Assemblies, these cases of unsoundness will be overwhelmingly rebuked; but the agitation of the restless and reckless advocates of the advanced theology and of no theology will disturb the peace of the church and work an untold amount of evil. Our sympathies are with those who have to contend within their church bounds for the great truths of the gospel declared by our standards to be taught by the word of God.—*Central Presbyterian*.

The *Congregationalist*, speaking of the case, says:

At a first examination, Mr. Vrooman seems to have shown singular ignorance of the history and standards of the denomination into which he asked to be received, extending even to ignorance of the fact that he was to be examined in theology.

Then, after giving the details, it adds:

The only comment which we wish to make upon the matter at this stage is that Congregational ministers should remember that the Presbyterian church is a walled garden, and that they ought to know something about the dimensions of the gate if they wish to enter it.

It turns out not to be as we suggested, that one church can swing the whole Presbyterian denomination, or that the Presbyterians are so anxious to save a church that they will subordinate to that object every principle dear to the denomination. In the case to which we referred, in Chicago, though it was at the time voted to receive the applicant for Presbyterian relations to membership in the Presbytery, not a few of those who voted for it repented them before the installation of the candidate took place, and have signed a paper protesting against further action. Mr. Vrooman cannot be received into the Presbyterian ministry while he cherishes the views of sin, redemption and the word of God which he now avouches. The church may go or stay, just as it pleases; but the conviction is that it would be well for it to go. Say what we will of Presbyterian lapsing, the church as a whole is true to the standards which it has adopted and put forth. We cannot agree with all that those standards contain; but we can and do respect a church which stands for the faith as understood by it, and does not propose to be forced from its ground by influences, whether without or within.—*Journal and Messenger (Bap.)*

The Family Circle.

THE HOUSEKEEPER.

Home's not merely four square walls
Tho' with pictures hung and gilded;
Home is where Affection calls—
Filled with shrines the heart had builded;
Home!—go watch the faithful dove,
Sailing 'neath the heaven above us,—
Home is where there's one to love!
Home is where there's one to love us!
Home's not merely roof and room;
It needs something to endear it;
Home is where the heart can bloom;
Where there's some kind lip to cheer it!
What is home with none to meet?
None to welcome, none to greet us?
Home is sweet!—and only sweet—
Where there's one we love to meet us.
—Selected.

WHERE'S MOTHER?

Bursting in from school or play,
This is what the children say;
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by,
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say
"Where's mother?"

Mother with untiring hands,
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by,
"Where's mother?"

—Exchange.

LENGTH OF DAYS.

Long living and many who live long is as important an element in the increase of population as numerous births. All the children born in the United States in the year 1891, who die before they are eight years old, will not increase the population either in numbers or effective strength so much as one man born in that year who lives to be thirty. The man, independently of his greater usefulness, will be counted as an inhabitant in three censuses; the children will be counted in none.

Paupers, savages, and other people of lower life are often supposed to multiply very fast because they seem to be so reckless in the number of children that are born to them. But the same shiftlessness which brings the children into the world surrounds them with conditions that destroy them. The woman of the slums, who was recently reported to have said that she ought to know something about the nature of children because she had buried fourteen of her own, was doubtless a person of excellent intentions; but she has not done so well for the republic as some less boastful mother who has raised one son to maturity.—Appleton's Popular Science Monthly.

A FAMOUS YOUNG MAN.

Of all the great names of antiquity, there are few that stand out so prominently as that of Timothy, who from his youth knew the Holy Scriptures. Many of the mighty warriors of olden times are almost forgotten, and history makes but little reference to some of their greatest deeds, but the name of Timothy is a household word, and the story of his life is known to multitudes in

every quarter of the earth. What was the secret of this man's greatness? How is it that his name has become so well known after so many ages have elapsed, and why is it that his life, unnoticed by the rich and powerful of his day, should be read while the deeds of mighty emperors are almost forgotten? Is the answer not to be found in the fact that he was from a child familiar with the Scriptures, which are able to make men wise unto salvation?

This man's life was the theme of the address that was given with so much eloquence by H. L. Hastings, of Boston before the recent C. E. Convention in that city. The following extract is particularly good, and teaches a lesson from Timothy's life that many of us would do well to heed:

"Waiting one night in the darkness on the railway platform at Framingham camp-ground, I heard two ministers discussing the secret of a certain noted evangelist's power. After listening a while I ventured to intrude the suggestion that if they would get a look at that evangelist's old Bible, they might learn the secret of his power; for it contained more marks of use than fifty ordinary well-kept ministers' Bibles. It reminded me of the old Scotch warriors claymore. He had been in twenty-four battles, and there were twenty-four hacks in the edge of his well-tempered blade. He had struck fire every time. A well-studied Bible, believed and preached and practiced, is a source of power which will ever remain a mystery to those who neglect the Word of the living God. How many are longing, seeking, and praying for power, while a whole magazine of Divine power lies unopened in their neglected Bibles. A man in a meeting prayed loud and long for 'power.' 'We want power!' 'We want power!' After he was done, a plain-spoken brother said to him:

"'You don't seem to need power so much as you seem to need ideas!'

"Christ's Gospel furnishes Divine ideas; and, preached with the Holy Ghost sent down from heaven, it is still 'the power of God unto salvation to every one that believeth.' And he who faithfully preaches that Gospel, will find that it is living and powerful, and sharper than any two-edged sword; and that is still 'like as a fire,' and 'like a hammer that breaketh the rock in pieces.'"—Episcopal Recorder.

"CHANGING PAPERS."

"Have you renewed your subscription to the *Journal*, father?" said Mrs. Dane to her husband, as he sat busily reading a "sample copy" of a daily.

"No, mother, I really hain't, an' I jes' don't see how I can this year, times are so pesky hard. This is goin' to be a year to go down in hist'ry in the politic question. I'm puzzled to know what to do. Now here's a paper with the hull business writ up, silver and gold question, war news, till yo' can't rest, with lots o' interestin' readin', about hangin's, murders, robberies, prize-fightin', and a long love yarn in every issue, that'll make readin' for the gals and boys.

"And, as I said afore, a man's got to know what's goin' on to know how to vote. I guess I'll take this paper a year anyhow, and let the *Journal* go this time. Church news ain't so important just now, and as fo' religious reading, I guess 'twon't hurt any o' this family to take more to the Bible."

Mrs. Dane sighed; argument was useless, she knew too well; but for twenty years the *Journal* had been a weekly visitor in this home. It was the chief, and one might add, the only pleasure that this hard-working, home-loving, farmer's wife had. It was often too cold to ride several miles to the nearest church, so the paper was a source of

much pleasure to the entire household on the Sabbath.

The first Sabbath without the paper came. Mr. Dane took down his Bible and instructed the family to do likewise; so an hour or two was spent both pleasantly and profitably. The afternoon came; Mr. Dane was taking his usual Sunday afternoon nap.

This was the hour when "mother" always gathered the family about her to study the Sabbath-school lesson from the lesson notes in the paper. How lonely it seemed: the girls had slipped away, and were for the first time in their lives desecrating God's day by reading trashy fiction, in the way of sensational love stories, only such stories as a cheap daily can dish up and serve with a sauce of poison to its readers.

The boys were gone also, and only the mother sat alone—now and then wiping away a tear from her careworn cheek—vaguely wondering if she could get used to doing without her beloved paper; vainly trying to make herself believe that the present state of affairs was for the best, as her husband had said he "was doin' what was for the best in the long run." Just then a noise, beyond description, commenced in the back yard, nor did it confine itself to that locality. Two dogs with old tins tied to their tails went howling 'round the house.

Mr. Dane awoke very much startled, and almost upset his wife in his efforts to reach the door to see what the trouble was.

"Well, I'm blest, if them boys hain't at nice business for a Sunday! *Boys*, come here this minit, bring that strap from the shed-room;" and without further ado, the irate father proceeded to give his two youngest sons a "sound flogging."

"Now where yo' brothers; be they puttin' you chaps up to this?"

"Don't know; no, sir, sobbed the two little fellows. Just then Charlie, the second son, came running up with his skates thrown over his arm.

"Oh! father, I'm afraid Joe's hurt; he an' Tom Wells caught up the colts to ride this evening; and Joe's colt just come a tearin' down the road, and is now in the pasture with the saddle on, but the bridle is broken. Me an' Jim Wells (the Wells boys were noted Sabbath-breakers, but this was the first time they had led the Dane boys wrong) was at the pon' a skeetin', an' saw the colt when it come in."

"Where did you meet up with them there Wellses?" said Mr. Dane, sternly.

"Me an' Joe were a tryin' the ice, it was so lonesome like about the house, an' the boys come along."

Just then Joe came in sight. Tom was walking by his side, giving all the help he could, and led the young horse he had been riding. Joe had been thrown, and his arm was broken. The two girls rushed out to see what had happened, and each carried a copy of "the daily."

"My! my! girls, you haven't been a readin' that this day," said the mother, as she pointed to the titles, "Lost Honor" and "A Girl's Fatal Step"—titles from which one could easily draw a conclusion as to the nature of the story. Flushed and shamed faces answered better than words.

"All because we had no good church paper to keep us company. Well, if this is a beginning, what will be the end?" said Mrs. Dane.

Mr. Dane wasn't a man to argue a case when everything was against him. "Well, mother, if these here youngsters hev got to tie cans to dogs' tails, break young horses, an' barely escape breakin' their own necks, go a skeetin', an' read a passel o' clever writ lies, an' wust of all, you break your heart about it, we'll renew our subscription to-morrow mornin', an' I reckon we'd as well

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40 YEARS THE STANDARD.

send for a year's subscription for th' widder Wells; them boys o' hers need a little civiliz'n, an' I believe honest, that them sort o' papers is worth more than a town full o' dailies. My conscience hain't give me no rest ever since I stopped the *Journal*, an' thank goodness I only took that daily a week on trial."—Adapted from the *Christian Observer*.

GRANDMOTHER VERSUS ME.

Grandmother used to rise at five,
I home from parties at that hour arrive.
Grandmother used to help to churn,
I mathematics and Euclid learn.
Grandmother carried her butter to town,
I have Mudie's latest novels sent down.
Grandmother used to sweep her room,
I ride, followed by John the groom.
Grandmother used her gowns to sew,
I to tennis parties go.
Grandmother used to braid her hair,
My maid frizzies mine with greatest care.
Grandmother used to shell the peas,
I ewing in a garden hammock at ease.
Grandmother used to sit down and spin,
I sit and play the mandoline.
Grandmother married on a hundred a year,
I a thousand must have, that's clear.
Now, honestly, which would you rather be—
A girl like Grandma? or one like Me?
K. B. D.

Is Your Blood Pure?

Pure blood is essential to good health. This is true from the very nature of the human body.

The blood is a fluid which carries nourishment to all the organs, and its quality determines the degree of health in which the system will be found.

Good blood means strong nerves, good digestion, robust health. On the contrary, impure blood must necessarily cause disease, because when the blood cannot furnish the life-giving qualities needed, the physical powers must begin to fail.

The best way to have good blood is to take Hood's Sarsaparilla, because it possesses exactly those qualities which enable the blood to carry health to every nerve, organ and tissue. It creates a good appetite and enables the digestive organs to do their work properly. In this way it gives strength. It expels all impurities from the blood and makes it rich, pure and healthy. Thus it wards off disease and keeps the whole system in a healthy condition. It is the great blood purifier, the best spring medicine, true nerve tonic and strength builder.

MOTHERS.

It is said that at Princeton Theological Seminary one day at morning prayers one of the professors, after having made a little talk on the value of early training and the blessedness of early happy influences, asked every student who from childhood could remember a praying mother, to rise. Instantly a hundred and fifty young men were on their feet.

Over-Exertion of Brain or Body.
Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

The U. S. Gov't Reports
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Our Young People.

AT BEDTIME.

Two weary little feet
That travelled all the day,
That never ceased from morn till night
To run, and jump and play.

Two restless little hands,
That still can never be,
That played with marble top, and ball
As long as eyes could see.

Two drowsy little eyes
That scarce can open keep,
That wink and blink, and then are rubbed
To chase away kind sleep.

Two rosy little lips,
Two kisses sweet and long,
Two little ears that love the sound
Of mother's good night song.

Two welcome little words
That, head on pillow white,
Can scarce be heard for sleepiness,
"Good-night, dear child, good-night."

—Ex.

CHILDISH TROUBLES.

A mother in Babyhood tells of her little 4-year-old Dora, who went across the street to play with a neighbor's child, but, finding her gone, came back sobbing bitterly.

I rather laughed at her, saying, "What a foolish little girl!" My friend looked up from her book, saying: "Did you ever think that the disappointments that come to a child seem as much to them as do our greater troubles to us? My dear, if you have some great trouble, and tell it to me, you would think me most hard-hearted to merely say, 'You foolish woman!'" I saw the point as I never had before, and Dora was soon made happy by mamma's sympathy and a promise of a walk later on.

OUR DOG TRICK.

If I were going to preach a sermon to some little folks I know, can you guess what I should take for my text?

I can fancy how you will smile and your eyes sparkle with amusement when I tell you that I would take a dog for my text.

A queer text? Yes, it certainly is, but a very good one notwithstanding, for there are a great many things that little people do well to learn from Trick, our Scotch terrier.

In the first place, for you know every sermon must have a firstly, Trick is very obedient. If he is enjoying a game of romps he is never too eager or excited to heed his master's "Lie down sir."

In a moment the game is ended and Trick lies quietly down, although he may tremble with suppressed excitement and eagerness, and his brown eyes will be very full of wistful entreaty as he watches his master's face for permission to bound up again.

There is nothing that Trick enjoys more than a good game, and when his master sits down he will find a pebble, a little stick or a bit of coal and lay it on his master's knee or in his hand, and then he will stand beside him waiting for him to notice it and toss it in the air. Before it reaches the floor Trick jumps and catches it in his mouth, then he brings it back to his master to throw again. This is a game of which he never wearies.

Secondly, for I must not forget the heads of my little sermon, Trick is very persevering. He seems to have learned and put into practice that little couplet that all children have heard:

"If at first you don't succeed,
Try, try again."

If Trick is not successful when he tries to do anything he does not get discouraged and give up the attempt altogether. Not a bit of it. He keeps

steadily at it until he accomplishes it, if it is something that dog power can accomplish.

Trick is a great jumper. Although he is a small dog he can jump over the garden fence without any difficulty. Sometimes his master pins a handkerchief on the top of the doorway, and Trick will jump for it until at last he catches it in his mouth and brings it in triumph to its owner.

Even if the handkerchief is placed so high that it is out of his reach it does not seem to discourage him, but he jumps again and again, like a bouncing india-rubber-ball, until at last his master takes pity on him and gives him a chair to jump upon.

Lastly, Trick is very faithful. If anything is left in his charge he can be depended upon to be faithful to his trust, no matter what temptation may be offered to him to desert his post, and I think that is perhaps the best lesson we can learn from this dog.

I am afraid that not all boys and girls can be trusted as implicitly as Trick can be trusted. His dog conscience seems to tell him that it is dishonorable to break a trust, and so he is faithful and loyal to any charge that is laid upon him. Can the same be said of all boys and girls?

If he could speak instead of looking at us so wisely out of his intelligent brown eyes, he would tell us to be faithful in everything, as he tries to be.

Now, do you think that Trick makes a very good text for a wee sermon, and that a good many useful lessons can be learned from this wise, clever doggie?—*Minnie E. Kennedy, in Presbyterian Review.*

A LAND WITHOUT ANIMALS.

Japan is a land without the domestic animals. It is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows—the Japanese neither drinks milk nor eats meat. There are but few horses and these are imported mainly for the use of the foreigners. The freight cars in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs, and these are neither used as watch dogs, beasts of burden, nor in hunting, except by foreigners.

There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs—pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules, or donkeys. Wild animals there are, however, and in particular, bears of enormous size. One of these Mr. Finck saw stuffed in a museum, he describes as "big as an ox." Beside another stuffed museum bear is preserved, in alcohol, the mangled body of a child the bear had eaten just before being killed. War, of course is acquainted with the Japanese with the use of animals. The army has cavalry horses, and others to drag the field guns. The empress, also, in obvious imitation of European royalties, is an expert horse-woman, and saddle horses are kept for her use.—*Canada Presbyterian.*

BEGIN RIGHT.

"Boys," said papa, coming in through the yard as the rain began to fall, "put on your rubber coats and boots, and run out and clear away the heap of dirt you threw up yesterday around the cistern platform. Make a little channel where the ground slopes for the water to run off below."

Hal and Horace thought this great fun, and were soon at work. But presently papa called from a window:

"You are not doing that right, boys. You've turned the water all toward the house. It will be running into the cel-

lar-window next thing you know. Turn your channel away from the house at once."

"But this is the easiest way to dig it now, papa," called Hal. "Before it does any harm we'll turn it off."

"Do it right in the beginning said papa, in a voice that settled things. "Begin, right, no matter if it is more trouble. Then you will be sure that no harm can be done, and won't have to fix things up afterward."

The boys did as they were told and were just in time to keep a stream of water from reaching the cellar window. Soon after this papa found Horace reading a book, he borrowed from one of the boys.

"This is not the kind of reading that I allow," he said. "Give it back at once."

"Please let me finish the book," pleaded Horace. "Then I can stop reading this kind, before it does me any harm."

"No," said papa, repeating the lesson of the rainy day, "begin right in reading and in all your habits, and then you will not have to change. Go in the right direction first, and you'll be sure of it."—*Exchange.*

WHAT EVERY BOY SHOULD KNOW.

Don't be satisfied until you are sure you can:

Write a good, legible hand.
Spell all the words you know how to use.

Speak and write good English.
Write a good social letter.
Write a good business letter.

Add a column of figures rapidly.
Make out an ordinary account.
Deduct 16 1/3 per cent. from the face of it.

Receipt it when paid.
Write an advertisement for the paper.
Write a notice or a report of a public meeting.

Write an ordinary promissory note.
Reckon the interest or discount on it for days, months or years.

Draw an ordinary bank check.
Take it to the proper place in the bank to get the cash.

Make neat and correct entries in the day book and the ledger.
Tell the number of yards of carpet required for your parlor.

Measure the pile of lumber in your shed.
Tell the number of bushels of wheat in your largest bin, and its value at current rates.

Tell something about the great authors and statesmen of the present day.

If you can do all this and more, it is likely you have sufficient education to enable you to make your own way in the world. If you have more money and time to spend, all well and good; take either English, literature, science and the various branches of a liberal or a technical education.—*School Supplement.*

ONE, TWO, THREE, FOUR.

This is the way one little girl puts her idea of striving to live right:

"I'm *wishing*—that's one to begin,
I'm *learning*—that's two to show,
I'm *trying*—that's three to make ready,
I'm *doing*—that's four to go."

And then we suppose she jumps right into the middle of some good action.

The World's Fair Tests
showed no baking powder
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THE WAGES OF WOMEN.

Many different reasons are offered to explain the frequent under-pay of women. All observers agree that work done largely by those living with their parents is commonly done at a lower rate than what is done by those paying board or keeping house. The objection that women do not undertake work as a permanent occupation is now less and less urged, for it is found less valid than formerly. All Americans work at a given employment only until they can better their condition; and whether this is by matrimony or by change of employment makes little difference. The fact that more men have to support other persons tells for something, and yet the inquiries of the Society of Collegiate Alumnae show that of 379 skilled women workers replying to their inquiry 157, or more than 41 per cent., contribute to such support. It is not uncommon, even in employing men, to give higher pay to men with families than to bachelors. Undoubtedly one great reason, often overlooked, why women are paid less than men for the same work is that men get added pay for what may be called general utility. Their pay is based not on regular work alone, but on possibility of service, this greater possibility resulting partly from physical strength, partly from customs of society, partly even from dress. One young woman questioned by the Collegiate Alumnae, a telegraph operator, puts this very clearly. She writes: "Men in the same positions are worth more to their employer for the reason that any employer is free to call upon a man for any extra work. * * His desk work may be worth no more, but his time is, as it can be utilized in a hundred different ways. For instance, in a railroad position such as mine, a man could be called upon at a few hours' notice to take a long trip, possibly traveling on freight trains; would go to the bank in the worst of weather, etc.; but what employer would call on a woman to do these things? * * You can ask a man to work till late at night if necessary, but a woman's reputation would be attacked if she were seen going in and out of business houses at night. An employer knows this, and for that reason she is seldom asked to do so. But it all counts in the salary."—*Report of Massachusetts Bureau of Statistics, 1894, p. 37.*

I am satisfied that a good deal of the chafing and sometimes indignation felt by women at inequalities of pay would be mitigated by dwelling more on these things. Beyond the nominal quality of work, there is often a value implied for contingencies, in greater physical strength, handier clothing, knowledge of mechanics, ability to take the janitor's or porter's place if he falls in a fit, power of occasional overwork without suffering, ability to be out at all hours. All these capacities constitute a sort of floating capital for men's labor; while it is generally conceded on the other hand that women are neater, quieter, quicker, more methodical and, on the whole, more trustworthy. In time the difference will settle itself. Meanwhile the actual demand and supply does more to govern the matter than any number of petitions or abstract arguments.—*T. W. H., in Harper's Bazar.*

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Time is Money.

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Ministers and Churches

ST. LOUIS AND VICINITY.

At the Ministers Meeting last Monday a paper was read by Rev. L. L. Overman, pastor of Page Boulevard church, reviewing Dr. Stuckenbergs views on the "Relation of the church to the masses."

The annual meeting of the Central Mission. (People's Central church, Rev. J. M. Spencer, pastor) was held May 11th. The reports of the different officers were very interesting. As the President Mrs. Boyle remarked, the striking thing about the year's work is that so much good has been done with so slight an outlay of money. The children are taught the Bible—the Bible being the foundation of the whole mission. Thousands of texts have been learned and recited by the children. The mothers are cared for and encouraged in many ways. Homes have been found for the homeless. Young girls have been rescued, boys have been guided and trained to industry. Drunkards have given up their drink habit. Marvellous answers to prayer were told. In the report made by Mrs. Owens the kind missionary, pathos and humor, blended. Mrs. Owens has a Sunday-school class of about seventy. She has found homes for fifteen persons, and has sent thirteen persons to homes outside of St. Louis who otherwise would be a burden to the city. Let every one who can help the Central Mission. "Inasmuch as ye have done it unto one of the least ye have done it unto me."—*Visitor.*

MISSOURI.

INDEPENDENCE.—The Presbyterian College of this city announces order of closing exercises as follows: Sunday, May 31st, Baccalaureate Sermon, First Presbyterian church; Monday, June 1st, 2:00 p. m., Musical, College chapel; Monday, June 1st, 8:00 p. m., Annual Conservatory Concert, First Presbyterian church; Tuesday, June 2nd, 2:00 p. m., Closing exercises of Primary school, College chapel; Tuesday, June 2nd, 8:00 p. m., Baccalaureate address by Rev. Dr. Mann of Kansas City, at the First Presbyterian church. The work of the school year, so far as it can be represented in essays, drawings and papers, will be on exhibition to the general public Monday and Tuesday afternoons. A cordial invitation to these various exercises is extended to the public.

JOPLIN.—The First church of Joplin, Mo., has given a call to the Rev. J. B. Weltey, who lately resigned the pastorate of the First church, Kansas City, Mo.

PACIFIC.—The Presbyterian church is looking forward with much interest to the coming of Mr. Clarence H. Newton, a student of McCormick Seminary who serves this church for four months this summer. He begins work on May 17th. The Sunday-school and Endeavor Society are being kept up with a good attendance and interest.—*E. D. W.*

SEDALIA.—The Rev. J. M. Tennison, State Superintendent of the Children's Home Society of Missouri, filled the pulpit of the Broadway Presbyterian church, Sunday evening, May 10th, in the interest of the Society, which is auxiliary to the National Children's Home Society with headquarters in Chicago.—*I. B. Riddle.*

MCZELE.—A renewed interest is being taken in this church under the recent arrangements for preaching. The church has been grouped with Pacific and will have stated services as often, perhaps, as twice a month.—*E. D. W.*

TIPTON.—This community has had an extraordinary amount of religious services within the past five weeks. They began with a district Young People's Endeavor Convention for which a huge tent was erected accommodating near a thousand people. Much interest was taken in the Convention. Immediately following it, evangelist Ben. Deering secured the use of the tent and has held services twice a day for four weeks, the pastors of the town generally co-operating with him. Many of the people from the country attended these services.—We held a pleasant service with the Presbyterians on Sunday morning, May 10th, and joined in the services of the tent the rest of the day. The church is considering the matter of erecting a new house of worship.—*E. D. W.*

WASHINGTON.—Mr. Vanderlippe a student in the Theological Seminary, has been engaged to preach for this church and Union during the summer. He is on the field and at work.—*E. D. W.*

TEXAS.

DALLAS.—Bethany church has engaged Walter Douglas for another year. Six new members were expected to join the church on Sabbath the 17th.

EXPOSITION PARK church received 3 new members on confession, 5 infants were baptized.

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which will protect the life at a less cost than that for ordinary life or even term insurance, and which at the same time will net 5 per cent. compound interest as an investment.

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TERRELL.—This church has given a call to Rev. T. J. Hedges of Henrietta. Mr. Hedges accepts the call.

GAINESVILLE.—Following the spring meeting of presbytery here, some of the brethren remained over and a protracted meeting was held. Ten persons confessed Christ.

SEYMOUR.—Dr. Little supplied this church one Sabbath in April and three were received into the church. K. T. Walton a student of Danville Seminary will supply Seymour in connection with Throckmorton this summer.

WICHITA FALLS AND HENRIETTA.—Mr. E. H. Hudson, will supply these churches.

NEBRASKA.

ALEXANDRIA.—The churches of Alexandria, have enjoyed a series of evangelistic meetings from April 19th to May 3rd, under the lead of Rev. J. C. Redding. The effort was union, and the union spirit prevails yet to a marked extent. The Christian people have been greatly quickened and roused to duty and work; and many lost ones have been found and are rejoicing in Christ as their Saviour and King. The number of saved, man can't give, and the beneficial results of the service eternity only can unfold. To God be all the glory.—*W. R. V.*

OMAHA.—Dr. Harsha of the Theological Seminary, celebrated the fiftieth anniversary of his ministry on Sunday, April 28th, occupying the pulpit in the place of his son Rev. Dr. William Justin Harsha, at the Second Collegiate Reformed church of Harlem, N. Y. He sailed on the New York for Glasgow May 6, as a delegate to the Pan-Presbyterian Council to be held there.

OKLAHOMA.

BLACKWELL.—Revs. John Aughey and I visited this point the other day and discovered a large number of Presbyterians. On the Sabbath we preached to large congregations and formed a church organization of 15 members. Others will join in a short time. A Bible school is to be opened for study in the Word of God and in the Catechism. This place greatly needs a Presbyterian minister. The nearest Presbyterian church to the east is twenty miles away, and in no other direction can you reach one in a day's journey. The country is all settled and very poorly supplied with the means of grace. The people have no money but living is cheap and the climate is very healthy. The H. M. C. can give us no more men unless the churches give them more money. There never was a finer opportunity to give the gospel to a multitude whom poverty and humiliation have prepared to receive it.—*J. M. Mordy.*

MINNESOTA.

MINNEAPOLIS.—The Bethlehem church has extended a call to Rev. John S. Thomas of Cincinnati Ohio, to become their pastor. He has not yet signified his acceptance, but the unanimity of the call, the importance of the field and the enthusiasm which attended the action of the congregation, will we trust, by the guidance of the Lord direct him to occupy the field.

The Oliver church which has extended an earnest call to Rev. H. W. Fraser is certainly a devoted people who are not easily discouraged. We sincerely hope their heroic struggle to recover their church property will be crowned with success. It certainly seems there can be no such thing as entire failure with people who are so ready to deny themselves of, not only the luxuries, but in some instances, the necessities of life, in order to hold their church home. One lady said, she had determined to do without ice this summer, and give the amount it would cost her to supply her house with that article, to help pay off the debt. Another said she was taking in sewing to meet all of the obligations she could. There are no doubt, many who are quietly sustaining the cause by similar denials who say nothing about it, and the entire congregation are united in doing everything they can for the redemption of their church home. Faithful efforts have been made among the business men of the city to relieve them of the oppression which they have so long endured, but all have so far failed, and now they will try another plan, which we hope will succeed. If the readers of THE MID-CONTINENT can assist them by offerings large or small, we know it will be greatly appreciated and remittances may be sent to Rev. R. N. Adams D. D., Synodical Missionary No. 620 1/2 Nicollet Avenue, Minneapolis Minn.

SOUTH DAKOTA.

SIOUX FALLS.—At a late meeting of the Ministerial Association of this city, Rev. W. Howell Buchanan was invited to act as city missionary under the auspices of the association. Mr. Buchanan will work with the ministers and churches and all Christian enterprises of this place and the association asks for him a cordial reception and the hearty co-operation of all.

LAKE.—This rural church near Madison, is encouraged under the pastoral care of Rev. Geo. E. Gilchrist, being grouped with the Union church near Canova. They recently welcomed one helpful member by profession and the Sabbath-school continues with increased efficiency.

UNION.—Four new members were recently welcomed by this church, two of them by profession, all heads of families, and others are expected soon. Rev. Geo. E. Gilchrist is pastor. The Ladies' aid society is thoroughly organized and active, and the Endeavor society re-organized with promising outlook for the future. The interest of the congregation in spiritual matters seems to be increasing.

PEMBROOK.—This church, served the past three years by Rev. Geo. B. Reid, is now desiring a minister. The congregation includes a large proportion of young people. The session has been re-organized and the Sabbath-school continues alive and well attended. This rural church, with Leola the country seat of McPherson county, presents an inviting field for the right man, but one, like most home mission fields in the new west, calling for hard work and self-denial.

PARKER.—This church, in some respects a model church, maintains well its activity and faithful perseverance under the continued pastorate of Rev. T. B. Boughton. Not long since they rejoiced in welcoming eighteen new members all but one by profession. Eight of them are at the country mission point, five of the eight being heads of families. The rest are young people including a married couple. The church and pastor had previously joined in a union evangelizing meeting for a fortnight under the lead of an evangelist. The gathering was from the young peoples' Endeavor Society, the Sabbath-school and regular congregation.

DAKOTA PRESBYTERY (Indian)—had a good meeting with Wood Lake church near Devil's Lake N. D., beginning 23rd ult. Thirteen ministers and seven elders were present, despite the great distance most of them had to come. Another, the third, new church organization, White Clay, was enrolled making the twenty second in the presbytery, which has also twenty ministers one licentiate and six students. The total church membership is a dozen over thirteen hundred, and includes fifty-nine elders and thirty-two deacons. There were added during the year one hundred and seventeen by profession and forty by letter; one hundred and four infants were baptized and fifty-two adults. Two new houses of worship were built. At this meeting Mr. Jesse P. Williamson, son of Rev. Dr. J. P. Williamson, was received under the care of the presbytery and he and Mr. Alfred Coe granted temporary license.

John Flute united with the Mayasan church in asking the dissolution of the pastoral relation which presbytery granted. The largest number added to the church during the year was twenty-two to Poplar in Montana, all by profession. The Presbyterian missionary Rev. J. P. Williamson D. D. of Greenwood S. D., reported that several days with the missionaries at Pine Ridge revealed our church getting a hold in that hard soil that it has not had before. The White Clay church, organized 18 ult with nineteen members all on profession, is twenty miles north of Pine Ridge and starts encouragingly with a good outlook. Mr. Archie Shnyo was ordained elder. Rev. A. K. Johnson is our missionary in charge at Pine Ridge and Mr. and Mrs. W. K. Morris at Porcupine, twenty-five miles north east, whose labors are already telling by God's blessing upon the Indians in that region.

ILLINOIS.

PRINCEVILLE.—Rev. D. A. K. Preston, late of Bellevue, Iowa, has accepted a call to this church and is now on his new field.

MACOMB.—The Rev. W. R. Moore, Synodical Evangelist, recently assisted Rev. Geo. Ernest, pastor of the Ebenezer church, Macomb, in a series of revival meetings. Bro. Moore's excellencies are his unique way in presenting the gospel, his knowledge of human nature, his co-operation with the pastor, his exaltation of the pastoral office and his sociability among the people. The meetings resulted in 31 conversions all of whom united with our church and a great spiritual quickening all round. In his sermons he preached Christ as a Savior from sin and acceptance of him to a holy life, with great force and wonderful power.—*R. McNair.*

INDIAN TERRITORY.

ATOKA.—Rev. Thos. Marshall, D. D., of Chicago, delivered his lecture "A Jin-Rik-I-Sha Ride through Japan," before the Ladies Pioneer Club of Atoka. The proceeds of the lecture were for the purpose of gathering a public library, which interest the ladies of Atoka are using every effort to promote. A good audience was in attendance and the lecture was spoken of in the most flattering terms. His ability to entertain while he instructs was a marked feature through the whole discourse.—*Ida B. Wright.*

CALIFORNIA.

EAST OAKLAND.—On May 10th, 25 persons united with Brooklyn Presbyterian church, eighteen on profession of faith. Rev. S. S. Palmer, our pastor, will spend his vacation in Honolulu, having been honored with an invitation to preach in the Central Union church. This church is in the habit of getting some preacher from the "States" for one of the summer months.

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ARKANSAS.

WEST PLAINS.—The West Plains College is an institution presided over by Prof. W. H. Lynch. It has an enrollment of 185 pupils from Arkansas, Texas and Missouri. On the 22nd inst., there will be given a "West Plains College excursion" to Mammoth Spring. A special train will be run, starting from Springfield, Mo., at 5:15 a. m., returning in the evening.

TYGUMSER.—Never did the Presbyterian church of this city look more attractive than it did on the evening of the 12th inst. The ladies had taken things in their own hands and most beautifully decorated the main auditorium in honor of the installation of Rev. John A. Pollock which took place according to appointment of Nebraska City Presbytery. Rev. J. D. Countermine, D. D., of the First church, Beatrice, presided, preached the sermon, put the constitutional questions and offered the installing prayer. Rev. Clarence M. Junkin of Adams, gave the charge to the pastor, and the Rev. Samuel F. Wilson of the Second church, Beatrice, the charge to the people. The new pastor enters upon his work under the most encouraging circumstances.

CALLED MEETING.

The Presbytery of Fort Dodge will hold an adjourned meeting in Loverne at 1 p. m. Tuesday, May 26th, 1896.—*R. E. Flickinger, S. C.*

CHANGE OF ADDRESS.


Rev. E. B. Newcomb from La Porte, Ind., to 712 Bloudean St., Keokuk, Iowa.
Rev. Geo. W. Beans from Milwaukee, Wis., to Manistiquet, Mich.
Rev. R. C. Townsend from Stillwater, O. T., to Dunlap, Ills.
Rev. D. A. Newell, from Kinsman, Ohio, to Wooster of same State.
Rev. J. W. Cathcart, Ph.D., from Knights-town, Ind., to Indianapolis.
Rev. J. A. K. Preston from Bellevue, Iowa, to Princeville, Ills.

The Rev. John S. MacIntosh, D. D. has returned from Chicago and has commenced his duties as General Secretary of the Church extension Committee of the Presbytery of Philadelphia. His address will be 1334 Chestnut Street.

FOR THE MILLION DOLLAR FUND.

The Woman's Edition of the Presbyterian Journal, under date of May 14th, is in the interest of the Million Dollar Fund. It has been widely advertised. No doubt Woman's Missionary and Christian Endeavor Societies, as well as Sunday-schools, have everywhere been taking orders, and will be able to report a handsome addition to the "Fund." This is something in which every one can help. Only five cents for a paper which is worth several times its cost and our struggling Boards will get the money. If only one hundred copies are disposed of in each church, over \$30 000 will be secured. This is a unique publication. All the work, including the illustrations and managing of the editorial, publishing, advertising and circulation departments have been conducted by representative Presbyterian women. Mrs. John H. Scribner, is the editor-in-chief and is ably assisted by fourteen others.

The papers are for sale by the Presbyterian Board of Publication, 1516 Locust St., St. Louis, Mo. J. W. Allen, Manager.



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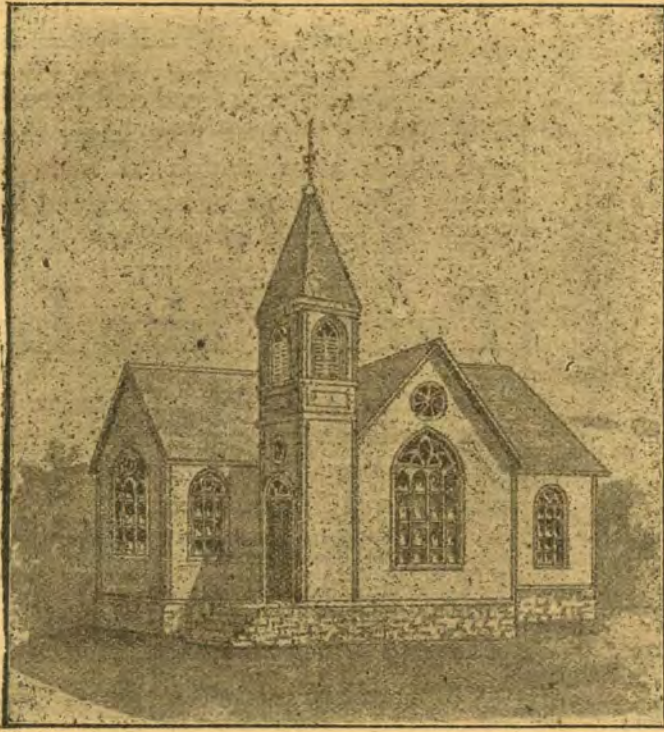
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Ponca City, has a population of 1500 and has not yet near had the third mile post in her history. She has a progressive class of citizens as is seen in the number and character of her public buildings. The new stone school house will be when completed an ornament to the city. Sixty days after the opening of the strip, the one now occupied was completed and dedicated. The laying of the corner stone a few days since was an occasion of much local interest. Hon. S. C. Scott of Oklahoma City, and Prof. D. R. Boyd, President of the Territorial University were present and delivered appropriate addresses. The city supports two weekly newspapers, two banks and a number of business houses. Three churches have been erected by leading denominations and in their outward appearance and interior accommodations they reflect much credit upon the Societies represented. The Presbyterian church of which the above picture is a good representation will compare favorably with many others erected by a stronger membership and in much larger and older places. It has a beautiful stone foundation, wooden walls, and gothic ceiling. The auditorium is abundantly large and conveniently arranged. Seated with chairs and lighted in the center with a handsome chandelier. There are two small rooms in the rear of the pulpit which are used for the Infant class in the Sabbath-school. The cost of the building was \$2500, a large amount for a small membership and a new town. The dedication occurred last December. Rev. T. D. Duncan of Perry, organized the church Jan. 7, 1894, with 9 members, D. A. McHugh Presbyterian Sabbath-school Missionary, was elected ruling elder. Rev. A. J. MacGillivray began preaching Oct. 1894, and about the same time the new building was commenced. Mr. S. D. Eickenberger chairman of the building committee was indefatigable in his efforts to make the enterprise a success. Mr. MacGillivray was called to the First church in Guthrie and Rev. W. G. Oglevee, was chosen as his successor. He is a graduate of McCormick Seminary and was ordained at the late meeting of the Oklahoma Presbytery. Although but a few weeks since he assumed charge he has already made a host of friends and has gotten the work well in hand. His estimable wife an experienced kindergarten teacher is doing efficient service in the Junior Endeavor Department. A recent birthday party given by the Society in aid of the church proved a grand success, and as one of the visible results may now be seen a handsome carpet covering the space occupied by the pulpit and choir. Our visit here was a very pleasant one, and as we close this brief report we commend the young Shepherd and his flock to the tender care and guidance of Him who maketh all things work together for good to those who serve him.—*S. T. McClure.*

Pennsylvania has a greater railroad trackage per square mile than Germany, France or Holland.

PARK COLLEGE.

Founders' day was duly observed at Park College, May 12th. An address appropriate to the occasion was given in McCormick chapel by the Rev. Albert Bushnell, D. D., pastor of the First Congregational church of St. Joseph, Mo. His subject was "Winning the Laurel."

The afternoon was devoted to various field sports. The students entered into these sports with the same zest that characterizes their pursuit of knowledge.

Park College has won for itself imperishable renown in the 21 years of its existence. When the Rev. John A. McAfee began his work here in an old hotel building May 12, 1875, it is doubtful if even he, man of faith as he was, dreamed of the rapid development which his ideas were to have. He and the handful of young men who banded themselves together as a college family, might have adopted for their motto the words that Sydney Smith proposed as a motto for the *Edinburgh Review*, adapting the language from a well known line in Virgil, "We cultivate literature on a little oatmeal."

It was Dr. McAfee's purpose to found an institution in which the poorest man or young woman might obtain a college education. He did not imagine that a college could be made self-supporting; but he did believe that a college being established, the students attending it, by entering into a family relation with each other under a competent head, could largely support themselves while pursuing their studies, and he had faith to believe that God would provide for such students consecrated to his service, all that was needful to supply their wants. The experience of 21 years has vindicated the soundness of his views and proved that he was not a crank, but a man of faith and of strong common sense.

The hands of the students have quarried from the hills of Parkville the material that by the same hands has been fashioned into stately buildings suitable for college purposes. A wonderful transformation has already been wrought, and it requires no prophet's vision to foresee that the time is not far distant when the Parkville hills overlooking the turbid Missouri will be transformed into a veritable park for beauty. The students carry on successfully the work of farming and gardening, producing from the soil a large part of what is necessary for their support. They come out of Park College well equipped for the work of life. They know how to do things.

Young men and young women enjoy the advantages of Park College on equal terms, and they have availed themselves of its opportunities in almost equal numbers. Of the 245 graduates, 129 have been ladies, and 117 gentlemen. Park's alumni are found in almost every part of the world. Fifty-nine of them are ordained ministers, and 29 are in theological seminaries, 16 are foreign missionaries. The enrollment at this date is 356. The course of study covers nine years, beginning with arithmetic, grammar and geography, and ending with psychology, political economy and moral science. The graduating class numbers 21, as many members as the college numbers

years. The Faculty consists of 18 professors and teachers. Long live Park College and John A. McAfee's sons, and the noble band of men and women that with consecrated hearts are carrying on what was so well begun 21 years ago. COR.

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It is stated by the Independent that four cities in Norway have recently voted out the public saloon. When the news of the triumph over this public iniquity was announced at the polls in one of the towns, fifteen hundred men and women sang Luther's battle hymn, "Ein feste burg ist unser Gott."

SCANDALOUS.

In Baltimore a Law and Order League has brought to the Mayor the evidence that one of the city officials rents property for prostitution and his removal is expected. The League has also proved to the Mayor that a certain theatre in that city, which is so indecent that it is attended by men only, habitually violates the laws against indecency and that its licence should therefore be revoked. In Washington a company of women devoted to purity work, have recently visited the prostitutes' quarters to invite the girls to the new Crittenton refuge recently opened in this city. This crusade has re-opened the question why such a lawless set of beasts should be tolerated and as the new Government building, close at hand, is nearing completion there is a new urgency for enforcing the law, but the old lies about "necessary evils" are appearing in the press and are heard even among Christian people. Meantime a French actor who was a mother before she was a wife, is playing the role of the courtesan to fashionable audiences in the Metropolis, where another actress who has achieved the difficult feat of shocking Paris by her indecent motion songs is also patronized by so-called "Society." Some respectable people are also defending the recent scandalous English fiction, which has even outdone France in foulness.—Capital News.

THE THEATRE AND PURITY.

That was a truthful comment certainly of the Pittsburg Gazette, that "as a furnisher of grists to the divorce mill nothing has yet been discovered equal to the stage."

Mary Anderson has lately told the world that it was the happiest day of her life when she quit the stage forever. "The best thing," says Madame Janaschek, "for a young girl to do, no matter how great she expects to become, is to keep away from the theatre, and do anything but go upon the stage. This is what I tell them all." Indeed, it was but a little while ago that she told the people of Baltimore that the key to success on the stage at present was notoriety, no matter how infamously gained. "Coarseness and sensuality," she said, "seems to be the views of our nineteenth century life. The prize ring supplies the stage with its male stars, and the divorce court supplies it with its female stars." And Frances Kemble sorrowfully wrote of the occupation: "A business which is incessant excitement and factitious emotion seems to me unworthy of man; a business which is public exhibition is unworthy of a woman."—Josiah W. Leeds.

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Obituaries.

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

WILLIS.—At her home in Pardee, Kansas, after a protracted illness, Mrs. Jane Willis aged about 85 years.

REV. JOSEPH C. WHITNEY.

Minneapolis Presbytery has recently buried one of its charter members, Rev. Joseph C. Whitney. He was also a charter member of the Presbytery of St. Paul and a pioneer minister in the State of Minnesota. He organized and was first pastor of the First church in Stillwater and was also first pastor of the First Presbyterian church in Minneapolis. He also had in an early day planted the banner of Presbyterianism in Kingston, Greenleaf, Forest City and Willmar, but the breaking out of the Indian troubles interfered much with the work and at the first named place the traces of his work seemed almost obliterated for a number of years, but there is now in that place a good growing church of almost half a hundred members, but the lost ground at Forest City has never been recovered.

Although Brother Whitney has not been in the regular pastoral work for many years, his interest in the cause of Christ and Presbyterianism did not lag; but was manifest in his concern for its progress in connection with Macalester College and presbyterial work.

His funeral was largely attended, not only by members of the Presbytery of which he was a member, but by others both in this city and St. Paul. Very appropriate remarks were made at the services by Rev. Chas. Thayer, Ph. D., Rev. D. Stewart, D. D., and the pastor, Rev. F. W. Sneed, D. D., the two former having been associated with Brother Whitney from near the beginning of his work in Minnesota. His labors are ended; he has gone to rest with those who through faith and patience have inherited the promises and have passed over before him; we shall follow soon, and together mingle our songs of triumph around the throne of the King of kings.

A. W. WRIGHT,
Minneapolis, Minn.

FACT AND FICTION.

In Russia factory hands work from 5 a. m. to 8 p. m.

The world has laid 83,000,000 tons of iron and steel rails.

Fortune does not change men, it unmasks them.—*Mme. Necker.*

Needles were first made in 1545, when ten was a good day's work.

The turkey has been honored in Europe ever since the discovery of America.

Hard times have forced several of the famous boulevard cafes in Paris to close.

New York's Croton aqueduct surpasses all modern engineering efforts of this kind.

He: "What a fresh complexion Miss Flirtie has." She (rival belle): "Yes fresh every day, I believe."—*New York Weekly.*

Prisoner: "Ten dollars for stealing a pair of shoes?" Judge: "That's what I said." "Why, judge, they didn't fit."—*Life.*

Kathryn: "Frank was saying sweet nothings to you again last night." Hattie (showing a jeweled finger): "Do you call that nothing, my dear?"—*Detroit Free Press.*

"Now," said a writer to a paragraph, "be a good little joke, and when you are old enough you shall have the honor of being ascribed by the magazines to one another

of the world's most celebrated people."—*Washington Star.*

Miss Aijed (at the afternoon conversation): "You've no idea, Mr. Kallough, what a disadvantage it is being young." Miss Caustique (breaking in): "Yes, indeed, it must be tiring when one has been young so many years."—*Vogue.*

"Apropos of hard times," said a drummer recently returned from a Western pilgrimage, "would you believe that workmen could order a strike in times like these?" "No, indeed," replied the employer. "Why thousands of men are idle, These fellows never know when they are well off. Where was the strike?" "Oh, out in Indiana in a vinegar factory," replied the drummer. "The men quit because they said the cider was working more than eight hours a day."—*N. Y. Herald.*

A good story is told of a country clergyman whose finances do not apparently extend to banking operations and experience. Going to the bank with a cheque, the clerk handed it back with a request that he would indorse it, and it should then be cashed. After much deliberation, the reverend gentleman came to the conclusion that he could without violation of his conscience accede to the request, so he took the treasured piece of paper and wrote across the back of it, "I heartily indorse this cheque."

AMONG THE POETS.

Go to the ant thou sluggard,
For the days are coming nigh,
When the ant is sure to find
The picnic custard pie.
—*Chicago Inter-Ocean.*

She was a very little girl,
Yet strong men fled in fright,
Because you see that little girl
Was going to recit .

Equipped with basket, bait and rod,
He to the trout brook hies,
You'll hear him little later on
Rehearsing last year's lies.
—*Boston Transcript.*

Wherever man essays to go
He meets the question, "Yes or No?"
Will he do it?
Does he say it?
Does he owe it?
Will he pay it?
Life is thus from day to day,
A brief response of yea or nay.
—*Galveston News.*

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Alpine Pass, Colo.

Peculiar interest attaches to this pass owing to the fact that it is the highest railroad point in North America (11,660 feet) and is at the western portal of the loftiest railroad tunnel in the world. It is situated on the Gunnison Division of the South Park Line (Denver, Leadville and Gunnison Railway) on the Pacific Slope of the great transcontinental divide. Upon application we will mail copy of a little book, entitled "South Park and the Alpine Pass." It covers particularly this section of Colorado, now attracting the attention of so many tourists, and wonder hunters. We also have a most complete book upon the mining interests of Colorado, entitled, "Colorado's Gold." Six cents in stamps to cover cost of mailing. B. L. WINCHELL, General Passenger Agent, Denver, Colorado.

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This volume, prepared under the auspices of a Committee of the General Assembly, with remarkable care and accuracy, contains an Index and Syllabus, a List of Collections of Statutes, and a most valuable introduction discussing briefly some of the legal aspects of the various State Laws bearing on Church Temporalities, together constituting a standard book of reference for our Judicatories and Church.

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