

THE MID-CONTINENT

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\$2 A YEAR.

HOME IS the place of all others where it is most desirable that piety should be exhibited.

CHRISTIAN DUTY generally involves the performance of the task which lies nearest at hand.

THE FACT should be continually borne in mind that the church upon earth was not designed to be "a saints' rest."

AN INCENSED western editor has dropped "esteemed contemporary," we read, and brands the enemy, in cold, still type, "a mortgaged mud scoop."

A GENTLEMAN who assisted in a religious canvass at Kansas City, recently, made the encouraging note in his report, that in interviewing five hundred families, he met not a single instance of incivility."

WE WELCOME the intelligence from the Methodist Conference at Cleveland, that Dr. Jesse Bowman Young has been re-elected editor of our St. Louis contemporary and street neighbor, *The Central Christian Advocate*.

"THE BEST way to address an audience," says a lady orator of Kansas, "is to talk as if you were scolding your husband." But, asks the *New York Sun*, suppose you happen to be a new woman, and don't have a husband. What then?

DO PEOPLE of the congregations ever write anonymous letters to the pastor? Let us mention for such persons a suggestion made once by the famous preacher, Rowland Hill, on receiving that kind of a delicate missive: "If you wish me to read your anonymous letters, you must enclose a five pound note in them for some good charity."

DR. FRANCIS PARKMAN, the late historian, had a strict idea of justice. A friend met him one day walking along the street leading a street boy with either hand. "What in the world are you doing, Parkman?" asked his friend. "I found that Johnny here had eaten all of the apple instead of dividing with his little brother. I am going to buy another for the younger boy and make Johnny watch him while he eats it."

BESIDES OUR OWN Assembly in session at Saratoga there convened on the same day, Thursday, the 21st, the General Assemblies of our sister Presbyterian churches—that of the Southern church at Memphis, Tenn., Dr. Mallard of New Orleans, being made moderator; and that of the Cumberland church at Birmingham, Ala., with Rev. A. W. Hawkins of Decatur, Ill., as the new moderator. We wish to each a good session.

NOTES FROM THE ASSEMBLY.

A HALF HOUR song service preceded the opening of the Assembly on Thursday morning, under the leadership of Frank L. Marshall, of the Board of Publication. Franklin L. Sheppard, of Philadelphia, presided at the piano. It was a delightful innovation. The new Hymnal was used and to good effect.

AS USUAL, moderator talk was indulged in prior to the convening of the Assembly. But your correspondent has never attended an Assembly where men were so much in the dark as to who would be the successful candidate. A few indulged in confident predictions, but their utterances were heavily discounted by others. The silent men seem to predominate, and they are not proclaiming their preferences.

A GRAND foreign missionary meeting was held in the First church, Wednesday night at which addresses were delivered by the Revs. Drs. Thomas Marshall, J. R. Davis, of New York, F. F. Ellinwood, of the Foreign Board and others. Dr. Marshall's address was masterly in thought and style, and awakened enthusiastic interest.

THE COLORED man is coming to the front. The Rev. Wm. T. Carr, of the Presbytery of Southern Virginia, occupied the pulpit with Moderator Booth and very impressively read the opening hymn. He is a fine looking man, and has a strong, clear resonant voice.

THE VOCAL powers of our Assemblies are always excellent, but those of this Assembly seem to be peculiarly good. In fact when an Assembly undertakes to sing, it sings "with the spirit and the understanding." It can beat in soul stirring singing all the quartets and chorus choirs.

WHEN DR. BOOTH reached the point in his sermon regarding "the right estimate of the things which we stand for and which will surely promote the increase of loyalty in our beloved church," he said that our leader, Mr. Frank L. Marshall, will lead the congregation in singing two verses of the grand old hymn, "All hail the power of Jesus' name." And the congregation arose and sung with vim. Certainly, if there are lively times ahead of us in this Assembly, the brethren will reach these storm-brewing subjects in royal good humor.

DR. BOOTH's mention of the name of William Henry Green as one of the great scholars who has resisted recent assaults upon the Scriptures, was greeted with applause. The heart of this Assembly evidently beats true to the Scriptures as the Word of God—the Bible of the historic church.

THREE CANDIDATES for the moderatorship were nominated, Dr. Francis C. Monfort of the *Herald and Presbyter*, Dr. David R. Breed, of the First church of Pittsburgh, Pa., Dr. John L. Withrow, of the Third church of Chicago. Dr. Monfort received 84 votes, Dr. Breed, 163, and Dr. Withrow, 315. Dr. Withrow was nominated for the moderatorship by Dr. John R. Davies, of the Presbytery of New York. Dr. Davies in his speech said:

"Mr. Moderator, permit me to give you in a few words my conception of the type of man which, in my judgment, is demanded by the church at this juncture. We want, sir, for the chair so ably and successfully filled by yourself, a man who is sound upon all the fundamentals of theology, and especially upon the question of inspiration; we want no man with "ifs" and "buts" and with mental reservations in regard to the plenary inspiration of God's Holy word. Such a man is J. L. Withrow, trained under Charles Hodge and William Henry Green. Upon this important truth he is to-day where he was then when he sat a student at the feet of those honored masters in Israel; all through his pastorate in Philadelphia, in Indianapolis, in Chicago, preaching a pure Gospel, emphasizing man's lost condition and the absolute need of an atonement through Christ. This has been the great theme of his ministry, and one of the chief causes of his great success. Nor must we forget the work that he did in Boston, where for ten years he stood like a rock for an inerrant Word of God, and, according to the testimony of many, New England can never repay this man for the grand defense of the fundamentals of evangelical truth. We want, sir, in the chair, not only a man who is thoroughly sound upon all the fundamental truths of our Calvinistic theology, but also one who is thoroughly loyal to our Presbyterian form of church government. We want no man with new ideas upon that subject, with revolutionary tendencies desiring to reach back into other years and undo the work of previous Assemblies. We want no one in this chair who believes that the part is greater

than the whole, that the General Assembly is a sort of a gilded figurehead upon the ecclesiastical mast, without any power to control the form or complexion of the flag under which the church is to sail. From repeated interviews with Dr. Withrow I know that he is in favor of strong Assembly control, both of our seminaries and of our Presbyteries, so that all that is essential to Presbyterian polity and doctrine shall be most carefully safeguarded, and that through all the Andover contest in which he was recognized by a New England as the conservative leader he battled with heroic self-sacrifice for the principles which to-day are involved in the discussion concerning the jurisdiction of our supreme court over those below it."

Towards the close of his speech Dr. Davies paused and very impressively added these words: "I love the Presbyterian church and rather than put into this chair a man who would prove to be a traitor to the principles I have so clearly and definitely outlined, I would that my tongue should cleave to the roof of my mouth and that my right arm should wither."

If Dr. Davies' representations of Dr. Withrow's position upon the questions which have engaged the attention of the past few Assemblies be correct, conservatives have no reason to fear the inauguration of a reactionary policy. But lines of action are not usually laid down in nominating speeches. The new moderator doubtless has his own polity and the outlines of it will be visible in the next few days.

DR. WITHROW has undertaken a novel scheme in the construction of his committees. Just before the evening recess was taken last Thursday, he announced that he wished the last minister and the first elder in each presbyterial delegation to remain after recess, as he wished to consult them about the make-up of the committees. In response to the question, "What if there are but one minister and one elder from a Presbytery?" the new moderator answered, "Well, both of you stay." When recess was taken, more than half the Assembly remained seated. The moderator stated substantially that there are elements which feel that they have not been properly represented on committees in past Assemblies and he decided to so shape their composition that these neglected elements should have a fair showing. This conference lasted about forty minutes. It failed to reach satisfactory results. At the close, however, it was understood that the delegations should meet and nominate men from their own number for committee services. As a considerable number of the Presbyteries send one minister and one elder, it is obvious that competition committee-wards is reduced to a minimum. However good the Moderator's intentions may be, his scheme is hardly practicable. Indeed, he was finally compelled on Thursday night to send for the Stated and Permanent Clerks to assist him in making up the Committees.

THE QUESTION is being asked, "Is Dr. Withrow's election a liberal victory?" Not at all. The liberals as a rule voted for him. But he received a considerable conservative vote. Dr. Davies' assurances quieted the apprehensions of many regarding Dr. Withrow's position upon the issues which have challenged the attention of the church in the past few years, some of which are now pending. Indeed Dr. Davies had Dr. Withrow's written assurance of his accord with the conservatives before he was willing to give him his support.

OUR OLD and genial friend Dr. Muchmore, of the *Presbyterian*, is here. He is in good spirits and we are glad to say that his health seems to have improved.

A DISPATCH purporting to come from New York City appeared in the *Saratogian* last Thursday announcing that Dr. H. P. Smith of Cincinnati, has been chosen to a professorship in Union Seminary. Dr. Hastings pronounces the report as without foundation. He says that Dr. Smith will deliver the "Ely Course of

(Continued on page eight.)

BRING IN MY TITHES.

"Bring in my tithes," the Lord hath said;
"Let plenty in my house be found,
And I will bless your store of bread,
And make your oil and wine abound.

"Bring in your tithes, let God be tried;
Give me my share of every good;
And I will throw heaven's windows wide,
And pour you blessings like a flood.

"Bring in the tithes of hearts and hands,
Of toil and skill, of tongue and pen,
The love that flies at my commands,
The strength that lifts the load from men.

"Bring in the tithes of prayer and praise,
Bring all for God, and ye shall prove,
With grateful joy through all your days,
My glorious power, my boundless love."

—Anon.

GLIMPSES OF LIFE FROM A PERUVIAN
HACIENDA.

BY FRANCES HANDLEY.

PART III.

The social and political anarchy of Peru are but natural outgrowths of the shocking practices which the people understand as religion. According to their own ideas they are one of the most religious nations on the globe. Their calendar would show a saint's day, for every day in the year; their towns, children, horses and dogs are named for holy personages, and probably every family in the land could furnish an Emanuel, Maria and Joseph. History gives the clue to the present degradation of Christianity. Spain forced Catholicism upon the ancient inhabitants—"the Gentiles," as their descendants pathetically call them—at the point of the sword without many explanations, the result being that their own grossest and most idolatrous practices were retained under the new name of Christianity. Nor have three centuries of acclimation improved this importation of the middle ages. True, the progress of civilization has to some extent modified their barbarous customs, yet the natives of Peru are morally in a more deplorable state than they were before the Conquest.

If possible the lives of the priests are more corrupt than those of the people. They are elected to their posts through the patronage of an official, or because they favor some political party; almost never because their sense of religion has led them to choose the priestly office as a spiritual calling. The smattering of education they may have received, elevates them infinitely above their neighbors, from whom they receive universal deference in consequence of the priestly powers of which they are the unworthy administrators. An occurrence took place about four or five years ago in the town of Bambamarca, which is situated in the province of Pataz, that will illustrate the character and intelligence of both priest and people. I have myself, says Mrs. B., seen and talked with the Cura and several of the principal participators in the tragedy; and all the facts in the case are easily verified. In this village of Bambamarca lived an old woman by the name of Benigna Huaman, who dwelt with her son Bramlio, in a little adobe house on the outskirts of the town. She was a devout old creature, who attended her church on feast days, but enjoyed unfortunately a reputation as "Curiosa," or wise-woman. Like many of the natives of Peru she had always collected medicinal herbs and her concoctions and tisanes were in constant demand by the people. Her hut was a perfect bower of dried herbs and roots, many of them undoubtedly of great medicinal value, though as yet unknown to the scientific pharmacopœia, and she probably possessed receipts for the preparation of her remedies that had been handed down traditionally, and jealously guarded for generations. Benigna's yellow corpse like face framed in masses of wiry white hair, together with her taciturn disposition caused her to be regarded with awe by the younger villagers. Gradually from being revered as an oracle she came to be regarded as a witch and the mother would even threaten their children with her preternatural powers. As superstition is rife in all Peru, Benigna was supposed to have an evil eye by which she could harm animals, or inflict bodily injuries upon human beings. Little by little, all local accidents came to be laid to her charge, and matters were brought to a crisis when a man died rather suddenly after having visited at her house. At last a child in ill-health who had often been frightened by stories of Benigna's power declared in her death struggle that she was done to death by this witch. Then an appeal was made by the excited neighbors, to the mayor and governor of the town, who duly apprehensive of harboring a witch in their midst deter-

mined to get rid of her. When the Cura, a parish priest, who is the chief authority in these places, was consulted, he decided that historical tradition gave them the right to have a woman accused of witchcraft. So with the Cura's name at the head of a warrant drawn up in due form and stamped with an exuberance of red seals, Benigna was apprehended, and a document appended to the door of the municipal hall announced the condemnation of the Curiosa, and her sentence to be burned to death as a witch. She sat in the town jail doggedly awaiting her fate, but protesting the entire innocence of all the charges made against her. An order was given from the pulpit of the church that wood and straw were to be collected after the mass, in front of the church in the public square. Then as the bell tolled, Benigna, dressed in a blue cotton dress, with a shawl over her head, was led to the place of execution. She was livid with fear but made no resistance until she was forced to take her stand upon the wood, when she called pitifully upon the Blessed Virgin and Saints for deliverance. The Cura then ordered her son Bramlio to apply the light to the pyre. But in spite of his abject fear of the priest and a threat of a like fate, he refused. In default of Bramlio two of the mayor's constables applied a match to the dried straw and a blaze burst upward enveloping the poor creature, and at once catching her thin cotton garment. She struggled out, but was rudely pushed back, when her strength and footing gave way and she collapsed in the midst of the crackling wood. Her remains were soon unrecognizable, thus ending an antedote, which a priest of the Catholic church had ordered, in the last decade of the 19th century.

Their caricatures of solemn church ceremonies, and their ideas of the sacred narrative of the New Testament may be seen by a slight description of two great annual festivals. One is the commemoration of Christ's triumphal entry into Jerusalem. This they represent by a real procession somewhat after the style of a Lord Mayor's show in London, which traverses all the main thorough fares of the town. Our Saviour is personified by one of the priests dressed in his usual garments, but the *coup de theatre* is in the sudden appearance of Zaccheus who in fine acrobatic style ascends a convenient tree. As their beau ideal of fashionable dress is the ordinary English garb, Zaccheus is usually dressed in checked trousers, light gaiters, frock coat and the other adjuncts of masculine attire, not forgetting the regulative black silk hat. This spectacle meets with repeated cheering from the crowds of devout natives. Just a little more shocking is the celebration of the "Last Supper," the nuns in a community for weeks beforehand preparing food for a great banquet, which on the appointed day is spread, picnic fashion upon the grass. To this is added on abundance of intoxicating drinks, which are passed freely among the people who have gathered to the feast. The revel ends in fights and carouses, with perhaps two or three killed. Such illustrations might be cited without number, but these two will serve to show the plane of their religious life.

In conclusion let me say that, although the "human problem," in Peru seems well hopeless of solution, the greater part of the country itself is singularly favored both as to climate and resources. Much of interest also remains of the ancient Aztec civilization, in the terraced mountains, ruined temples, rozed fortresses, decayed castles, and pyramidal huacas—where the old "Gentiles" are buried, according to tradition, with their treasures. As a rule these graves yield only curious Indian pottery, but occasionally gold has been found. It is still a current belief around which many legends are woven, that the enormous ransom of the last Inca, which was being taken to Cajamarea, where he was held prisoner by the Spaniards, was hastily buried when the news arrived of his assassination. But this treasurer is still in its hiding-place awaiting the fortunate discoverer.

THE LATEST FROM SYRIA.

[The following private letter has been lately received from missionary ground in Syria. The information it imparts is saddening, but yet it is good we should know these things.]

One hardly knows where to begin and language seems almost a mockery in writing more concerning this blood-soaked empire. Missionary sentinels saw the troubles coming years ago. They have witnessed scenes of shame and pillage and death. The world has read with horror of the awful details and the telegraph repeats from day to day the same sickening story. And nothing is done, and help seems farther away than ever. Affairs are *not improving* in Turkey and cannot improve while this government lasts. The ominous calm that followed the event of December is again broken and the spring carnage has be-

gun. Five or six days ago a bloody massacre occurred in Killis, the last town beyond Aleppo. It was expected a month ago and staved off for a time. Perhaps before this reaches you, you will have heard of Aleppo being sacked. Then only two more moves, Hama and Hums and Damascus will come within the bloody circle, Syria will again be bathed in blood. The 10,000 who perished in 1860, are not enough—there are mutterings of the coming storm. Hundreds and thousands of brutal wretches have come from the north and there is not a Moslem coffee-house in Syria where some of them have not recounted their great deeds among the defenceless Armenians. Flying and hiding refugees give the counterpart to their awful story. Daily in our house we see a poor fellow whose brother was found with face almost cut off among the murdered Armenians in Constantinople. His aunt in the interior was among those wretched women, with unborn child, whose double life was ended in a way too awful to repeat. A week ago came news from Orfa, that his father and three brothers perished in the massacre, and that only his mother and a younger brother remain from a large family. His mother does not know of his existence.

Then in Baalbec, the Judge, a Turk from Orfa, fit representative of the majesty of the Turkish law, taunted the disbanding "Reserves" with having "done nothing," and told them of the great deeds of his countrymen in Orfa. It came near causing bloodshed. Christians appealed to the governor in Damascus, another official was sent from Hums and the Judge was cautioned "not to do so again."

In Beirut, on the night of Monday, March 9th, a horde of Moslems met in a mosque at midnight, and after the prayer (!) made a fiendish compact confirmed by the strongest oath they know—that of divorcing all their women—to rush upon the Christian quarter to murder and plunder. Some of the more enlightened ones heard of this matter in time to prevent its execution. They labored for hours in argument, not over the sin of murder and robbery, but to find some way to release the men from their oath. So Muffi, lawyer and judge gave a legal and religious decision that they were not bound to carry out the oath at that particular time and so the mob dispersed before daylight. The compact still hangs over the heads of the Christians until a more suitable time.

One of the saddest and most pathetic facts concerning those who turned Moslem is this: They did so in the hope of saving wives and daughters from dishonor and death and after having given up their religion, they found their wives must go also. The fiendish cunning of their would-be murderers proposed as the first test of the genuineness of their conversion to Islam, that they divorce their wives and take in exchange Moslem women who had also been divorced for that very purpose. If help should come for these poor wretches while the present generation lives, they will to a man come back Christian. But if they die without the chance, their children will prove to be the most bigoted and relentless Moslems in order to escape the suspicion that will cling to them for generations.

When I wrote last, the soldiers were being massed in Damascus; they went into the Hauran and inflicted an awful punishment on the Dowzes. There is no story from the North, but has here its exact counterpart, pillage, rape and murder. I preached in a village a few Sundays ago, and while waiting a Kurdish soldier, entered a yard near by. After tying his horse, he went into the house and forthwith began to caper and dance and make all possible signs of delight. On being questioned as to his strange behavior, he replied in dog grel rhyme that his brother had written from Damascus that twelve Druze girls had been brought into their quarter and that they "would pick the best and throw the poor ones away." These Hauran Dowzes have almost been annihilated and that with every accompanying horror. And herein we may see the hand of God. Thirty-five years ago these same Dowzes came rushing into Lebanon and Damascus eager to shed Christian blood. Their Turkish masters would not or could restrain them. After thirty-five years they have quarrelled with their masters and now the Turk wipes out the Druzes with bloodshed and indignities such as are not named in 1860.

So it will be in the North. Those Kurds drunk with the blood, will never again settle into peaceful, law-abiding citizens even though Abduel Hamid should beg or order them to do so. They will soon rise against their Turkish masters and there will be another cataclysm. If left alone, Turkey will fall to pieces and go down in an awful plunge of horror, but before that plunge there will be bloody days and years for the Christians. One would think that with great armed Christian powers on all the borders, the Christians might be spared something of this hell on earth, and woe a hundred woes to those powers who

are responsible even remotely for this awful state of affairs.

The rumored agreement between Russia and Turkey brings nothing but forebodings of sorrow. Russia is the worst of Christian governments, half barbarous, pitiless and relentless toward everything modern in politics and evangelical in religion. Turkey is unspeakably the *worst* government on the face of the earth. What possible good can come from such a union? While England has the upper hand in Constantinople, there was some show or professions of decency on the part of the Turk; now every possible inducement has been removed. For ten years we have felt the direful influence of Russia in the repressive laws of Turkey, restricting freedom of movement in the Empire, the press, the schools and the churches. Now we shall come closer than ever to this spectre of the north.

Much as it may require to keep a man at his post, it makes American blood boil to see such catastrophes approaching, and yet be unable to do anything to hinder or avert them. We do trust, however, that God has some unexpected things in store for us all, for otherwise the whole future is as dark as it could possibly be. Business is at a standstill, it is almost impossible to collect debts; all are expecting some general break up. Then the government is more cramped than ever, and the fellaheen have been ground almost to death by the demands made upon them for debts and taxes old and new. People will not sow this spring as usual, and so famine and sickness may follow in the wake of the present unrest and fear.

THE DAISY.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here,
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but He who arched the skies,
And pours the dayspring's living flood,
Wondrous alike in all He tries,
Could rear the daisy's purple bud;

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem
That, set in silver, gleams within;

And fling it, unrestrained and free,
O'er hill and dale and desert sod,
That man, where'er he walks, might see,
At every step, the stamp of God?

—James Good.

CONCERNING CHILDREN'S DAY.

A REQUEST TO PASTORS:

After mature deliberation the Sabbath-school and Missionary department have decided earnestly to request all pastors and stated supplies of Presbyterian churches to preach on Sabbath, the 7th, of June, one week before Children's Day, a discourse upon the duty of reaching and winning for Christ the neglected children and youth of America. We have no hope of arousing the church to perform its duty to Sabbath-school missions unless we can secure the co-operation of our brethren in the ministry. This we confidently hope to attain.

A HISTORICAL COINCIDENCE.

It is a noteworthy coincidence that Children's Day falls this year upon the 119th anniversary of the adoption of the National flag of this country. It was on June 14th, 1777, that Congress then sitting at Philadelphia, resolved, "That the flag of the thirteen United States be thirteen stripes, alternate red and white, and that the Union be thirteen stars, white on a blue field, representing a new Constellation."

This is the first recorded legislative for the adoption of a National flag. The year 1777 was a notable year. Sir John Burgoyne invaded the states from Canada with a strong and well equipped force, and for a time it looked as though he would drive the patriots before him to the sea; but he was finally defeated and capitulated to General Gates at Saratoga. On the other hand Washington had to see the city of Philadelphia pass for a time into possession of the British, and Congress had to adjourn to meet in other towns.

In the following year Commissioners arrived from Great Britain with propositions of peace, which, as the Historian Hildreth observes, would have been heartily welcomed had they been received two years previously; but notwithstanding the prevailing distress and uncertainty Congress speaking for the Nation declined to entertain any proposition so long as Great Britain refused to recognize the National independence or kept hostile army on these shores. No doubt through all these great events the new flag

often stirred the hearts of the people and revived their drooping spirits.

We may draw a lesson from this. In the contest with ignorance and sin the soldiers of the cross are marching under the banner of Jesus. They must press on to conquest and not surrender. Our forefathers were engaged in one of the most important of conflicts. Principles of the highest moment were at stake, but still more important the conflict with sin. The true soldier of Jesus will not abate his missionary zeal, while there is a soul unsaved. So long as there are children in America ignorant of Christ we must work and give and pray for the cause of Sabbath-school Missions.

—EDWARD T. BROMFIELD, D. D.

GUESSES IN RELIGION.

BY S. S. CRYOR, D. D.

The mind of man does not like uncertainty but seeks knowledge. But there is a limit to its possibilities and on that border land rise theories like mists on the edge of the horizon. Sometimes they shut out the clear shining of the sun of truth; sometimes they seem to beautify the heavens of faith like clouds in the evening sky transfigured by the light. But anxious to penetrate the unseen world and to go beyond what is written, speculations arise, born of man's insatiable thirst for knowledge and perfection. Incapable of being satisfied with the imperfect and able now only to "know in part" man seeks to fill out the unseen hemisphere of truth by theories or guesses.

These Guesses may be divided into three classes.

1. Harmless Guesses. These are not contrary to any of the essential truths of Christianity and so do not lead to heresy. They are not destructive of vital piety and zeal and so are harmless. In some instances they are the source of great comfort and satisfaction and for aught we know may be true. The secret of their satisfaction may be in the fact that they are God's unrevealed answer to the heart's hunger and longings. However this may be they are not supported by a "thus saith the Lord." Sometimes these theories enter unconsciously into the faith of the believer and he scarcely knows they are guesses. In other instances they are held intelligently only as conjectures. These are manifold; a few will serve as illustrations. They are generally answers to unbidden or natural questions: What will be the occupation of the redeemed in Heaven? Shall we recognize our friends? Shall we talk over our earthly history? Will we be sent on errands of mercy. Every thoughtful soul has its questionings concerning the things that are not revealed and it is but natural that it should seek to answer them. In this there is no harm and sometimes these answers comfort the soul.

2. Another class of Guesses may be termed *harmful*. Under this head may be included many hobbies in religion that make men more conspicuous than useful, and takes away from the Holy Ghost's power. They are so full of their own ideas that they are not worth much for usefulness to others. There is a magnifying of some thought to the befitting of all else. Some forms are emphasized, as though they were the revealed will of God. Their wisdom beyond that which is written renders these persons "peculiar" in an un-biblical sense. Others, while holding enough essential truth to ensure their salvation will be saved yet so as by fire. Their works will be found to be "wood, hay and stubble," because of their harmful theorizing. They have accepted the central truth of the atonement, but have added to it born of their own guessing, and have made so much of these theories, that it has robbed them of power for usefulness. Some times these harmful guesses have become fatal to all piety.

3. A Third class of Guesses may be termed *dangerous*. These are indulged in largely by avowed unbelievers. Rejecting the Bible they enter in their own native strength and assurance upon the task of solving every difficulty about the future. They untie every gordian knot by cutting it. It has probably never occurred to them to doubt their own ability, nor has it entered into their hearts to conceive that their ideas are as valuable only as the knowledge which they possess of the future world which, in common with the knowledge of all who reject a Revelation, is simply nothing, absolutely nothing. Nothing can ever be known of that future by dwellers in this world except as it is revealed. No mortal has ever gone and returned with a message for man. Such knowledge can be gained by man only through a Revelation given by God. The absurdity of rejecting the Bible because it purports to be such a Revelation is only excelled by the sublime audacity with which such persons set up their own conjectures or ideas as ultimate truth. The guess of the brightest mind of the race would be, and must be in the very

nature of the case valueless about that concerning which he knows and can know nothing except by revelation. Others equally as foolish reject part of this revelation and piece out the gap thus made by their own imaginings. If we supposed for argument's sake that they were justifiable in rejecting part of the Bible there could be no shadow of reason or common sense in supposing that their guesses could take the place of that which has been rejected. Yet in many, if not in all cases, this rejection takes place to make way for these guesses, or in other words because of their preconceived ideas and notions. These guesses are then proclaimed to the world as articles of faith, yet having no other foundation than the human imagination. This is largely the history of infidelity. Its arguments have sprung from a few leading minds and have been repeated through the centuries by those who have blindly followed. If it be absurd to build our eternal interests on the Bible *how much more absurd to build them on the guess of a finite mind.* The more so since the Bible has had a wonderful history and preservation and has been witnessed to by generations of earth's greatest and best through all the centuries and by the marvellous power shown, and transformations of communities and nations which it has effected; while man is but a bubble on the ocean. "All flesh is grass and all the goodness thereof is as the flower of the field. The grass withereth the flower fadeth, but the word of our God shall stand forever."

Albert Lea, Minn.

THE GRACE OF KINDLY SPEECH.

One of Isaiah's prophetic pictures of the Saviour is this: "Thou hast given me the tongue of the learned, that I may know how to speak a word in the season to him that is weary." In a world where such wisdom is so rare, yet so much needed, surely this gift of tongues is one to be coveted and cultivated by His disciples. This gentle grace which teaches men and women how to do deeds of kindness and to speak encouraging words when most needed is very often lacking, even where other fruits of the Spirit flourish. Many people show that they have genuine love, joy, peace, and faith, when they do not know at all how to help a poor fellow who is disheartened over a mistake or failure.

With the best intentions in the world, they are sure to do or say just the wrong thing. Coming across a fellow-pilgrim chafing under a disappointment, due very likely to carelessness or wrong-doing of some kind, but none the easier to bear for all that, instead of pouring in oil and wine, they, with sincere but mistaken ideas of "being faithful with the sinner," begin to probe the wound to its most sensitive depths. There are times, indeed, when hearts need probing, but a very gentle as well as skilful hand should hold the knife. The keenest sting of failure often is the conviction that it comes through some fault of our own; and then, when the yim seems all gone out of life, so that we have half a mind to ignobly give up the effort, how like a breath of reviving air comes a cheerful word of encouragement from one who, following the Master, "knows how to speak a word in season to the weary;" one who does not drag up all the mortifying reasons for defeat in the past, but rather spreads before us an inspiring outlook of future possibilities. St. Paul prays that Onesiphorus and his house may receive mercy of the Lord. No doubt his prayer was answered, for the Lord Himself says: "Blessed are the merciful: for they shall obtain mercy," and Paul's prayer was made because he had proved Onesiphorus to be a man of generous and kindly-disposed heart. Writing from the loneliness of his Roman prison, he says of him: "He oft refreshed me, and was not ashamed of my chain." The suggestion which comes in reading the words as originally written is that of throwing open a window to refresh one with a draught of pure air. A gentle voice, a kind word, a bit of encouragement, a letter of sympathy, a word in season to the weary—how Christlike they are, how little they cost us, how priceless their value to others! Hearts all around us need such refreshment far more than we suspect.—*The Christian Advocate.*

Scolding is mostly a habit. It is often the result of nervousness, and an irritable condition of both mind and body. A person is tried or annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody within reach. Scolding is a habit very easily formed. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. If there is nothing else, they begin scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. It is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members.

Kansas Department.

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

NOTES BY THE WAY.

BY T. B.

[As announced last week, Rev. Theodore Bracken of Emporia, conducts the Kansas department, beginning this week, during the absence of Dr. Fleming. We welcome Mr. Bracken to the work.—Ed. MID-C.]

The officers of the college of Emporia are very grateful to Dr. Fleming and THE MID-CONTINENT for the earnest appeal in behalf of the college which appeared in the last issue. Already offerings are coming in response to that appeal and it is hoped the entire amount may be provided. Five of the graduates of the college finished their theological course this month. Four of these young men have been ordained and are now at work in Home Mission fields. The fifth will soon be engaged in similar service. Of the graduating class this year, six of the young men have the ministry in view and one of the young women expects to enter the Foreign Mission field.

We hope many friends will attend the exercises of Commencement week. The following is the programme:

May 27 to June 2, examinations. Friday, May 29, 8 p. m., reception to Senior class, by the President. Saturday, May 30, 8 p. m., Inter Society Declamation contest, Austin chapel. Sunday, May 31, 11 a. m., Baccalaureate sermon by the president Austin chapel. Sunday, 8 p. m., annual address before the Christian Associations of the college by Rev. A. H. Harsbaw, D. D. of Junction City, in First Presbyterian church. Monday, June 1, 8 p. m., Hood prize debate, Austin chapel. Tuesday, June 2, 8 p. m., concert by the musical organizations of the college, Austin chapel. Wednesday, June 3, 9:30 a. m., seventh annual commencement Austin chapel. Wednesday, June 3, 5 p. m., annual Alumni banquet, Stuart Hall. Wednesday, June 3, 8 p. m., President's reception, Stuart Hall.

The near approach of Decoration day brings to mind the growing tendency to secularize the day. It is becoming more and more a day of frolic and fun. Many people fail to see how the nation's dead are to be honored by a day given over to dissipation and such sports as base ball, etc. It is a matter for congratulation that many protests are heard and in one locality at least the graves of the heroic dead are to be decorated on another day to escape the noise and confusion which so commonly characterize Decoration day. Surely we can afford to give one day in the year to the commemoration in a becoming manner of the work of those brave men who loved their country "even unto death," and the cultivation of that patriotism which must be the safeguard of our nation.

The reports of the fearful storms which have recently devastated different sections and the great loss of life which has attended them have excited profound sympathy everywhere. It is a matter of special note that in the movements for the relief of the sufferers sectional, social and religious lines have been forgotten. It is also noteworthy that the great stream of benevolence which supplies the need of those who were so suddenly made dependent, is made up by the many small gifts of those who are poor or only in moderate circumstances rather than by the large gifts of a few wealthy people.

So it is with the Lord's work generally. Sometimes people refrain from giving and excuse themselves because they cannot bestow large gifts. But the Lord's work is carried forward by the small gifts of the many rather than the large gifts of the few. Fidelity is the faithful use of what God has committed to us and not the lament that God has made a mistake in not bestowing upon us larger ability.

KANSAS ITEMS.

TOPEKA FIRST.—It is with specially sad heart that we record the death of a beloved son of Rev. S. B. Alderson, pastor of this

church. The following is from the *Topeka Capital*:

"The young man was born in Maysville, Ky., and was 15 years and 6 months old. The death is accompanied by unusually pathetic circumstances as yesterday was the twenty-third anniversary of the wedding of Mr. and Mrs. Alderson. During the sixteen weeks of illness the young man was almost constantly confined to his bed. Death came peacefully. The deceased was a member of the First Presbyterian church and of the Y. M. C. A. He was a member of the sub-freshman class in the High School and was universally esteemed, giving great promise for the future. Being strong, vigorous and apparently in the best of physical health he was a leader among his friends was never discouraged and always industrious.

"The simple funeral services were held at the family home, Sunday afternoon at four o'clock. The services were conducted by Rev. J. W. Bailey and Dr. F. S. McCabe. The burial was at the Topeka cemetery."

The deepest heart sympathies not only of his church, but of the whole Synod go out to Dr. Alderson, his wife and the bereaved family in this hour of great trial.—S. B. F.

COLBY AND OAKLEY.—Rev. R. A. Finlayson, a recent graduate of McCormick Seminary, takes charge of these churches June 1st. This field has been faithfully supplied by Rev. James Welch for more than two years and he leaves the field in good condition for the coming of his successor.—T. B.

PHILLIPSBURG.—Rev. Evan L. Jones of the last class, Lane Seminary, goes to Phillipsburg, Long Island, and Bero Creek churches. This field has been without a pastor for nearly two years, and will give Mr. Jones a hearty welcome. Phillipsburg is an important point, being a division station on the Rock Island railway.—T. B.

WHITE CITY.—Rev. O. J. Gregg was installed pastor of this church on Wednesday evening May 20th. Rev. J. P. Barbor presided and addressed the people. Rev. W. R. Worrall preached the sermon and Rev. W. C. Miles charged the pastor.—T. B.

Rev. Samuel Forbes, D. D., late of the Presbytery of Steubenville, has been invited to supply the churches of Princeton and Richmond in the Presbytery of Neosho and has already entered upon his work.—T. B.

Monday, May 18, 1896, Rev. S. C. Kerr and wife of Emporia, celebrated the 25th anniversary of their marriage. Numerous congratulations were received from friends in Ohio, Illinois and Kansas, in which States they labored during the faithful ministry of a quarter century. Mr. Kerr has recently moved to Emporia to educate his children.—T. B.

EMPORIA.—Tuesday, the 12th, was an interesting day in our city and presbytery. Five young men were licensed and four of them ordained, at an adjourned meeting of Emporia Presbytery in our city. Four of them were graduates of our college. The exercises were interesting, but I should have liked more thoroughness in examining on inspiration, and the peculiar doctrines of our Presbyterian confession. But I know that the young brethren are all sound on these heads.—S. Ward.

DODGE CITY.—Rev. Chess Birch is to take up the work of tent meetings in the near future and I desire to solicit the prayers of all Christian people that wherever his tent may be struck there God may use him and bless him in his work. Mrs. Birch accompanies him and is a magnificent co-worker and a splendid spirited woman.—J. M. Gillette, Pastor Presbyterian Church.

A SILVER ANNIVERSARY.

The Presbyterian church of Osage City, Kansas, celebrated her 25th Anniversary on the first Sabbath in May. The church had made careful preparation for this service and it was greatly enjoyed. The church had been newly papered, painted and cleaned and on that day was beautifully decorated with flowers. This is one of the most beautiful church buildings in Kansas. Rev. W. W. Curtis, its first pastor, and Rev. S. B. Fleming, D. D., Synodical Missionary for Kansas, assisted in the services. In the morning the Rev. W. W. Curtis, gave the history of the church for its first 20 years, and the present pastor Rev. J. G. Cunningham gave the history for the last five years, covering his pastorate.

This church was organized on the first Sabbath of May 1871, with 15 members. Of

these only 3 are still remaining. The first building was erected in the winter and spring of 1872-3, and was dedicated May 4th, 1873. Rev. R. M. Overstreet, preached the dedicatory sermon from Haggai 2:7. Rev. W. W. Curtis, preached and offered the dedicatory prayer. Rev. R. R. Dilworth, one of the professors in the State Normal at Emporia was present and preached in the evening.

Those early days were days of struggle and difficulties, yet the church had a healthy and steady growth. During the 20 years the church has had 389 members, 171 being added by confession of faith and 218 by letter. During the past five years the church has had rather a phenomenal growth. During that time 273 have been added to her membership—227 by confession of Faith and 46 by letter. During these 25 years the church has raised for all purposes \$32,870.55. The present church building was erected in 1890 at a cost of between \$6000 and \$7000.

The afternoon services were devoted to the history of the auxiliary Societies of the church. History of Junior Christian Endeavor, Miss Helen V. Marshall. History of Christian Endeavor, Mr. Frank L. Britton. History of Woman's Missionary Society, Mrs. H. E. Strong. History of Ladies Aid Society, Mrs. Sarah Hully. History of Sabbath-school, Mr. T. L. Marshall. These were all carefully prepared papers and contained much interesting history. Bibles were presented to Victor Klingbery, Willie Bodette, John Truitt and Theodore Truitt for having committed the Shorter Westminster Catechism. Rev. W. W. Curtis, then gave some reminiscences concerning the early work in the Sabbath-school.

The evening was taken up by a sermon by Rev. S. B. Fleming, D. D., on "The Ideal church." This was a powerful sermon and no doubt has filled the church with renewed zeal and hope for the future. At all of these services appropriate music was given by the choir and organist. May God's blessing be poured out in a richer and fuller abundance in the future than it has even in the past, and may it continue to be a mighty power for good.

Communicated.

WINONA PARK.

BY L. B. CHAPLIN.

Winona Park, the home of the Winona Assembly and summer school, is located on the eastern shore of Eagle Lake, about two miles from the beautiful little Hoosier town of Warsaw. By buying a ticket over the P. F. W. & C. railway to Eagle Lake, Ind., you will be landed at the northern or main entrance to Winona. A canal steamer from the lake receives passengers from the Big Four depot in Warsaw. Near the entrance stands the Winona Hotel, soon to be enlarged, at a cost of \$9,000.

There are now in service three steamers: "The Eagle," "The Welcome" and "The City of Warsaw." There is a huge fleet of rowing and sailing craft. Near by is the bath-house; just south of it, and upon a point which projects into the lake are the green, level, beautiful athletic grounds. Here is a track which is the ideal of bicycles, fine foot-ball, base-ball, basket-ball, shooting and other grounds. Just west of these is a row of cottages on the edge of a pleasant canal. Each of these cottages is named after some large school and the entire row is known as "College Avenue." On the extreme eastern edge of the park is another and longer row of cottages. They are on a beautiful hill overlooking the lake and have every advantage which the imagination could conjure to make an ideal summer dwelling.

South of the hotel and under the brow of the hill is the building containing the great cyclorama of the life of Christ. South of this again is a beautiful grove with broad promenades, vine-clad arbors and grassy retreats. A large pool is in the center, numerous springs and flower-beds ornament the locality and the entire picture has for its background the hill, covered with ancient and massive oaks. Continuing our journey southward we come upon the park supply store, restaurant, bakery and other buildings of like nature. East of these is "Watermelon Grove," a pretty cluster of trees of considerable size which is fitted up with tables and benches for the use of lunchers.

Still east of this and just under the hill is the switch-back; the maple-spring—a huge

maple from which a stream of water flows—and the grounds, smooth and beautiful on the hill side, which are used for the open air prayer meetings. South from the maple spring clear to the auditorium the ground is one immense flower-bed with pleasant walks—among them the most beautiful of nature's manifold productions. The auditorium is a hall of immense seating capacity and upon the platform of which have appeared many of the foremost lecturers of the day.

Near by are numerous springs, fountains and rivulets. Just across a smooth and beautiful driveway are buildings for the accommodation of classes in the summer school. South of these buildings is a large piece of ground set apart for the erection of cottages.

Scattered all over the grounds are springs and fountains, flower gardens, swings and other things contributing to the beauty and convenience of the park.

On the whole the Presbyterian rival of Chataqua is one of the most convenient and charming spots and one most admirably fitted for the purposes to which it is devoted, to be found in all the broad land.

WASHINGTON CITY NOTES.

C. E. CONVENTION.

In the chorus of the coming convention there are four sections of about a thousand voices each and they have weekly rehearsals. The leaders selected are Percy S. Foster, of Washington, E. O. Excell of Chicago, Peter Billborn of Philadelphia, and there will be one other. The committees are all settled down to hard work. They meet every afternoon and evening except Sunday. During the convention the men will wear white straw hats with red, white and blue bands and the ladies white "sailors" with the same kind of band. There will be something unique, in the way of a monster procession down Pennsylvania Avenue, from the Washington Monument to the Capitol. This will be a good citizenship demonstration to the music of Gospel songs from those in line.

THE WOMAN'S NATIONAL PRESS ASSOCIATION

will extend courtesies to all visiting "pen women" in July. The committee, Mrs. M. M. North, chairman; Mrs. M. S. Gist, Mrs. A. M. Hamilton, Mrs. B. A. Lockwood and Mrs. C. D. Short will have headquarters at the Riggs House, and will be on duty every day during the C. E. Convention, to welcome women journalists and give them any aid that may be required. The W. N. P. A. will send a full delegation to the International League of press clubs, which meets in Buffalo the last of June. They have selected the Baltimore & Ohio railroad as the official route, this will take them as far as Philadelphia, where they will be joined by the Pennsylvania auxiliary and embark on the Reading road which has promised to extend every courtesy possible, and will take them through scenery almost as picturesque as that along the lines of the world-famous B. & O. All auxiliaries are requested to go by the official route.

NATIONAL ARBITRATION CONFERENCE.

Recently a company assembled in this city for the avowed object of planning for the establishment by the proper authorities, for a permanent system of arbitration between Great Britain and our own country, so that international differences may be settled without resorting to the use of death-dealing weapons. Surely some great good will follow the interchange of ripe thought among these foremost men of the nation.

Hon. Gardner G. Hubbard, president of the National Geographic Society, opened the meeting and stated that 350 well known men had accepted invitations to take part in the deliberations, and they represented 46 States and territories and the morality and intelligence of a great nation. Hon. Geo. F. Edmunds for many years U. S. Senator from Vermont, was chosen president of the conference; and Josiah Strong was one of the secretaries. Addresses were made by Mr. Edmunds, President Eliot of Harvard, President Gates of Amherst College, President Patton of Princeton, President Angell of the University of Michigan, and other men famous in State and nation.

M. M. NORTH.

THE 108th GENERAL ASSEMBLY.

THE SERMON OF THE MODERATOR,
DR. BOOTH, OPENING THE GENERAL ASSEMBLY.

Christian Union and Denominational Loyalty.

SARATOGA, MAY 21st, 1896.

John 17:20-21. "Neither pray I for these alone but for them also which shall believe on me through their word; that they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me."

These tender and memorable words of the Lord Jesus Christ, rise far above the significance of prayer, as prayer is commonly explained or understood. Speaking here in his official dignity and co-equal rank with God the Father, He makes a solemn declaration of his will in reference to his believing church in all the ages. We observe that there are three specific statutes in this act of Mediatorial legislation.

(1) It is the Union of believers only which is here considered and defined. The persons whose relationship Christ is thus adjusting are those "who shall believe on Him through the word of the Apostles." Nothing that unbelieving men can do or fail to do, can have any connection with the oneness which is thus predicted of those who believe in Jesus Christ. This fact limits the discussion.

(2) The kind of Union which is in the mind of Christ is also brought before us in the light of an example. "As Thou Father art in me, and I in Thee, that they also may be one in us." It is then in Christ's relation to the Father as Mediator and Redeemer that we are to find the model of the fellowship which should subsist among his believing followers. It is the oneness of a sympathetic and accordant brotherhood, which this illustration sets before us; a recognized identity of spiritual interests; a felt communion in their aims and purposes and hopes; a common life and love, extending from the Father through the Son, to all of every name and form, who are in Christ by faith. This is the Saviour's illustration and conception of the Unity of His believing followers and again I say that this properly understood, makes the second limitation to the problem.

(3) Once more, we find in the Text a statement of the reason for which this Unity of Christians was desired by Christ. It was that, "the world may believe that Thou hast sent me." And this again is a most important limitation. It is as if He said—"Let them be one not for their own self aggrandizement, or for the increase of their honor in the world, or for their self complacent admiration of the methods of Government which they may establish, or for the sake of realizing any theory of church structure; but "for my sake," that this harmonious agreement among the members of a race which sin has set at enmity, may impress the world with the conviction that the power of God continually abides in my Gospel, and that the world may be more and more drawn to the Cross." But brethren! Christian Union is not simply a sentiment of courtesy, nor a mood of self-abnegation. It cannot be promoted by the surrender of established principles drawn from the word of God. It is distinctively a characteristic of the living and believing church of the Lord Jesus Christ, and must be intelligently understood; and conscientiously promoted or all our building for this end, will be heaping uncemented stones together.

THE PRINCIPLES TO BE AFFIRMED.

First: True Christian Union does not lie in Uniformity of structure or of government and no strictness of such Uniformity ever can secure it. The church of Rome has tried the experiment since the days of Hildebrand. The church of England too has tried it, with penalties of fines, ejections and imprisonments; attempting to arrest the progress of dissent and to make the sway of her bishops as absolute as the divine right of her kings. The early fathers of New England tried it in their day with an inconsistency that fills us with amazement. It is the plainest lesson of Christian history, that it is as impossible to succeed in these experiments as it is unchristian to attempt it. The church of Christ is not to be united by any compress of uniformity. The Apostles founded many churches, and sanc-

tioned many different methods of administration, and yet the church of Christ was always one in their esteem; just as the human race is one.

Second: We hold it to be no less true, that the Union among His believing followers, for which Christ intercedes, does not lie in the line of denominational agreement, or in the surrender of matured, well defined and conscientious religious convictions, on the part of some branches of the church to others. Denominations represent the diversities of faith and form, which are originated among believing men by their varying interpretations of the system of truth which Christ has established in the world. In reference to the diversity, which has issued in the actual divisions of the one spiritual brotherhood, into many visible and separate organizations, it is unquestionably true and safe to say, that they are quite consistent with health, prosperity and Christian Union if they are held subordinate to the great principle by which the church of Christ is organized. Denominational distinctions become a scandal and a shame only when they have been exalted to the level of essential saving truths, or when in their name and for their sake, men claim exclusive rights in the one common brotherhood and cast reproach on those for whom Christ died—on those in whom He lives and reigns. Keeping in view these negatives, we now many turn to

THE SCRIPTURAL EXPRESSION OF THE IDEA OF UNION.

We may find the basis of the Unity of Christ's disciples, in the one life, which they have received through faith in Him, and in the ministrations of the one Spirit by whom they are guided into the paths of truth and duty. This is the true conception of "The Holy Catholic church" of the Apostles Creed, "composed of the whole multitude which was conceived in the eternal purpose of Redemption, and given unto Christ, to be by Him redeemed from sin and death." It was to the ingathering of this great company that He was looking forward when He interceded for all who should believe on Him, through the Apostles' word. We are to seek for something better than the things we see in Christendom, but we are to seek it according to the Master's plan. The craving for organic union or for one visible, all comprehending structure, is a misleading impulse, when tested by the word of God and by the history of the church. Nor is it likely that, even on a smaller scale, efforts to force together organizations that differ only in non-essential features, will have any actual results of Union. The experiences of the past year are not without instructive lessons in respect to this. We need not here rehearse particulars. In all that relates to Church Union, the failure of such efforts has been most significant, while as a display or development of Christian union, the very failure has been a step of progress in the right direction.

In turning from this view of Christian Unity, we are led to the consideration of its practical application to the scene and circumstances in which we are assembled. To us, especially in this responsible relation, the value of this definite and clear conception of the meaning of our Saviour's prayer, as secured in the spiritual unity of his believing people, is in several particulars applicable and apparent.

(1) This view of Christian Unity, relieves the solicitude, well meaning, but often ill directed, for methods of Church Union, which involve the suppression of sincere convictions and well established principles of spiritual life and action. The sin of "schism" of which we hear so often and so much, stands, not in maintaining different denominational connections, not in adopting conscientious views of government and discipline, but in dividing Christ's spiritual body for the sake of forms and pretences, which have no scriptural foundation and in refusing, on purely arbitrary grounds, to recognize, those whom Christ has owned as his disciples or to meet them at his Table. And hence we say with confidence that on this ground we may be well content to cease mistaken efforts which can have no definite results, and prove the validity of our ministry, the efficacy of our Sacraments, and the usefulness of our methods of administration, by the work we do for the kingdom of our Lord, while ceasing not to honor, and to love "for Jesus' sake" all those who differ from us.

(2) This view of Christian Unity reveals

a practicable path of progress, in the federation of those branches of Christ's Church which are agreed as to the substance and the objects of the Christian system. Such federation, in so far as it can be realized without distress or friction, would give far more emphatic evidence and illustration of true Christian Unity than any ecclesiastical uniformity in which sincere opinion had been forcibly suppressed.

(3) Such a view of Christian Unity consists and harmonizes best with co-operation among Christian men in all methods of philanthropic work, and in all agencies of social reform. It is instructive to observe that the philanthropic endeavor of our time is almost wholly associated with this view. And in proportion to their spiritual estimate of Christian Unity, will be the earnestness and courage of their co-operation in this sphere.

(4) But not the least among these estimates of profit in connection with this view, is that which associates it with the maintenance and the intelligent intensity of "Denominational Loyalty." Within the larger sphere of Christian brotherhood, there must be scope for the free exercise of personal convictions and affinities just as within the State there must be familyhood and individual life. And as like joins to like, "Organization" must ensue, upon the basis of the truths which have been apprehended, through the word and by the Spirit of the Lord.

In all its varied forms it is fraught with mighty power, which clearly manifests divine approval, and carries with it the inherent right of each denomination to claim the affection and the service of its assenting members, both by the affinity of faith and by the bond of honor. In other words, the denomination, embodying some real force, in thought or life must vindicate its right to be, by its fidelity to its own faith and order, subject only to the larger law of charity, and in proportion as this fidelity is clear sighted, self-sacrificing and intense, it will produce a "loyalty" which in whatever sphere it is displayed, will mightily promote the progress of the great salvation.

THE BEARING OF THIS UPON OUR OWN DENOMINATIONAL POSITION.

None have surpassed the Presbyterian church in the charity which takes in all who love our Lord Jesus in sincerity. But that which is distinctively her own in thought and form is precious to her sons and daughters, and we believe important to the whole Church of God.

(a) And first of all, we mention her position in reference to the word of God. On this fundamental question this church has testified in no uncertain sound. Just as little as she faltered in this faith, when half a century ago Prof. Bauer and the school of Tubingen declared the mythical origin of the Holy Gospels, does she falter now that a new attack assails "the truthfulness of the sacred history and the faithful witness of miracle and prophecy." The record of this church upon this subject has been made in lines which none can misinterpret and it is worth our while to pause and recall it at this time. In 1895 Dr. Henry B. Smith, scholar competent and calm, a theologian of unsurpassed attainments, a leader always strong and safe; declared the doctrine of "Inspiration" as it was held in what was then the New school portion of the Presbyterian church. As if with a prophetic foresight, surveying the whole field of theory and speculation, he presented the conclusion that the only view consistent with Scripture and Confession is that of "Plenary Inspiration", extending to the words as well as to the contents of the several books; the view which is embodied in the formula: "The Bible not only contains, but is the word of God."

"To the idea of inspiration it belongs," said he, "that it should be considered as plenary; that is, the divine influence which is its source, extends to and pervades the whole contents of the Scriptures, both historical and doctrinal; it includes the whole of the strict divine revelations, and also whatever the sacred writers utter as historians and witnesses. Inspiration is the organizing principle of the whole Bible, just as the principle of life is the organizing energy in every bodily frame, extending to all its parts, even those seemingly the most insignificant. It is not confined to new truths, it rehearses the old; but of both the old and the new it makes one coherent whole. It comprises both the matter and the form of the Bible; the matter in the form in which it is conveyed and set forth. It extends even to the language, not in the mechanical sense, that each word is dictated by the Holy Spirit, but in the sense that,

under divine guidance, each writer spake in his own language according to the measure of his knowledge, acquired by personal experience, by the testimony of others, or by immediate divine revelation. They spake as they were moved by the Holy Ghost. And thus is the inspiration plenary, since the Holy Spirit works in all parts of the Scripture, and makes of the many one, of terrestrial dialects a celestial tongue, out of human and divine elements one divine work, God's Book, given by men and for men."

That testimony accepted without a dissenting voice, was the precursor and the basis of the great reunion movement. And the constructive statement in the plan of Union was in strict accordance with it. "The Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, the only infallible rule of faith and practice, and the Confession of Faith shall continue to be received and adopted as containing the system of doctrine taught in the Scriptures." This was indeed a grand expression of the mutual confidence of Christian men, till then divided by the memory of voices which gave or seemed to give uncertain sound upon these very points. That confidence is justified by each affirmative response which from that day till this, has conditioned every act of ordination in this church. "Do you believe the Scriptures of the Old and the New Testaments to be the word of God, the only infallible rule of faith and practice?" This church is therefore bound in honor to maintain the traditional view of Holy Scripture, and in the fact that she does thus maintain that view, is founded a just claim for loyalty and warm affection on the part of all her sons who prize the precious word of God. And all the more, we venture to affirm, because that which is held among us, in the bond of honor, is also well sustained by evidence and proof, supplied by witnesses of competent authority, confirming on linguistic and archæological grounds, the moral argument derived from the unbroken tradition of the church. Nor is it out of place to mention the names of Dr. Wm. Henry Green and Prof. Sayce as scholars who have checked this assault on the Word of God.

(b) And next we mention as a reason for this loyalty, the peculiar doctrinal presentation of the great truths of evangelical religion which this church maintains. We hold that there is a "system of doctrine taught in the Scriptures," and that this system is contained in our Confession of Faith. While it is true that the conditions of membership are simply the evidence of repentance toward God and faith in the Lord Jesus Christ, it is also true that the conditions of official service whether in the ministry or the Eldership are the sincere acceptance of that system of doctrine by a promise solemnly made both to man and to God. Recognizing that principle, this church has its theological system into which she aims and desires that all its members should grow, and which she expects and requires that all its office bearers should maintain and defend. Without doubt this system is an advance on the presentation of truth made by the so-called Catholic Creeds, and we have no hesitation in saying that it is an advantageous advance. It is important for the church and the world that there should be a more complete statement of Christian truth than is found in the Apostles Creed, or in the Creed of the Council of Nice or in earlier creeds of the Reformers.

Nothing more clearly reveals the wisdom of the men who arranged the terms of reunion in 1870, than the fact, that refusing to introduce or provide for certain methods of stating our doctrines, they insisted simply and solely on the basis of the "System of Doctrine." If one does not accept and honor the system of doctrine to which he has sworn; surely he ought not to complain if he is regarded as out of place in this church!

(c) There is also cause for Denominational Loyalty in the Scriptural and Apostolical polity, under which this church is organized and governed. While we may not wisely claim, that there is a prescriptive and unvarying rule in the New Testament, it is our strong conviction that there are landmarks, examples and orders, to which we are bound to give heed.

What we need is loyalty rising to the point of enthusiasm for this Scriptural and beneficial polity. Realizing as it does in the ecclesiastical sphere, that excellence which Abraham Lincoln ascribed to our national system, "The government of the people by the people, for the people," unimpeachable as to its scriptural right and its beneficent working, this system of government needs no apology, depends on no patronage, and accepts no other test of its

(Continued on last column of page eight.)

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

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Notice

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

TOPICS FOR MAY.

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

MISSIONARY HYMN.

A world in darkness drifting
To death's eternal shores,
Its piteous cry uplifting
Our earnest aid implores.
Shall myriad souls for ever
Sink 'neath the cruel wave,
For lack of brave endeavour
To reach them and to save?

The natives die of hunger,
And we have bread to spare!
Oh! why delay we longer
That Bread of Life to share?
Why should they pine and perish
Far from the Master's feet?
He yearns to save and cherish;
He gives His flesh to eat.

Poor earth! what sorrows vex her!
Her deadly wounds abound
While we life's true elixir
In Jesus' blood have found:
And shall we stand confessing
His stripes have made us whole,
Yet grudge to share the blessing
With every dying soul?

O day of joyful tidings,
Of ransom and release!
Cry out, ye stones, with chiding
If we should hold our peace!
Tell all the bruised and anguished
Beneath the circling sun,
That Satan's power is vanquished,
And men's redemption won.

W. MAXWELL.

A LETTER FROM MEXICO.

[The following is a portion of a letter received by our good brother, Rev. Samuel Ward of Emporia, Kansas. It is from Rev. Charles C. Miller, one of our missionaries in Mexico.]

** We missionaries are greatly encouraged by just such letters as yours telling us of the interest that exists among our brethren of the dear home country in the Master's work and workers in the foreign fields. I am sure the prayers that you send up to the throne of grace will bring showers of blessings upon our Mexican work.

** I have just come to San Juan, Bautista, from Merida, Yucatan, where I spent seven weeks with the church of that city. I had the pleasure of receiving fourteen persons and of baptizing twelve children. One of those received is a great grandmother. We baptized her and her great grandson, a babe, the same day.

Mr. Alfonso Herrina, our young native pastor, a graduate of our Theological Seminary, is doing excellent work. I never saw a man more faithful in pastoral work, once a week visiting almost every family of the congregation, reading Scripture and pray-

ing with them. The people of that congregation are also taking more interest than ever before in Bible study. I wish all our ministers were as good workers. Pray that they become such and that he may still improve.

There is much indifference in Tabasco, but we are slowly going ahead in all the congregations. We are also trying to awaken more interest in the matter of self-support, and some congregations are doing much better in that way.

I want to thank you again for your kind words and assurance of your interest in us and prayers for us. Ask God every day to make us stronger and wiser for the great difficulties we have to encounter and that He will enable us to save thousands of souls for Himself.

NINETEENTH ANNUAL MEETING OF THE BOARD OF THE SOUTHWEST.

We wonder if any of our sister Boards have ever been entertained by so young a hostess as was ours, for our Nineteenth Annual Meeting. Oklahoma City was just seven years old the day before she opened her doors to give us a welcome. And certainly we never had a more royal welcome in our nineteen years: We were told practically that the homes within the doors were our very own during our stay.

The First Presbyterian church put on a holiday attire for us by its palms and lillies and music; and better than all, by the faces that were radiant with glad expectancy. On the wall, anticipating the watch-word for the coming year, were the words in evergreen, "Abide in Me."

At the informal reception on the evening of the 23rd, the pastor of the church, Rev. F. W. Hawley, introduced Mr. A. C. Scott of the Oklahoma bar, who made the address of welcome; pertinent, with a vein of humor here and there, the whole an eloquent and masterful appeal for Christianity.

The sessions were well attended. Not quite one hundred delegates registered, but the church was filled with these and the good people of the city, a fair number of gentlemen being present. The pastor never forgot to be there. In short, the people of Oklahoma City did every thing that they could do to ensure the success of our meeting, and with full hearts we thank them. It was a good meeting. We missed many of the familiar faces, but then we saw many new ones, and before the two days were over old faces and new were those of friends not strangers.

Full reports from our four Synods were given, with no attempt at garnishment, or withholding, but plain facts and figures only. And in spite of the word *loss* here and there, oftener than we would like to hear it, through drought and storm and money pressure, these reports were most encouraging. The report of our Foreign Secretary, Mrs. Meade C. Williams, read by Miss McGintie, brought our dear missionaries before us; their patient toil, their cheerfulness in serving, their willingness to endure, and to go without, their love for souls, and their consecration to their work. And we had with us Mr. Ward of Teheran, Persia, from our boys school there, and Miss Cort, former missionary to Siam. Both were intensely interesting. This year has given us a greater number of missionary candidates than any previous year. We have 17 missionaries to hear from, to pray for, and to thank God for.

An important feature of the Convention was the open parliament, in which questions were presented and discussed. Among these were; Do annual meetings pay? How to organize societies; Comparative value of missionary speakers, and energetic workers from our own force, (for society visitation); How to enlist the interest of pastors; How to induce societies to read missionary literature; *The Bulletin*, its object, and how can it reach all the societies.

The Christian Endeavor hour was prominent. Interesting reports were given by Presbyterian and Synodical Christian Endeavor Societies. Dr. Thomas Marshall's address on "The Lord's open doors and individual responsibility," held the audience spell bound from beginning to end.

At adjourning hour the closing words were spoken by the missionaries present, Miss Cort and Mr. Ward, by Dr. Marshall, and by the President, who gave us our watch-word for the year, and we had the pastor's "God bless you for coming to Oklahoma."

Then, we were hurried into carriages for a drive. Oklahoma City is 800 feet higher than St. Louis. The air is like a tonic. It was hard to imagine as we passed through the streets that only seven years ago it was all prairie.

In the evening we heard Miss Cort again, this time at her very best and to a crowded house. On Sabbath Dr. Marshall preached morning and evening. Mr. Ward and Miss Cort filled other pulpits.

Early on Monday morning, while the stars were still twinkling, most of us came away, bringing many pleasant memories with us of our new friends and fresh inspiration for our work.

AT THE ANNUAL MEETING.

The following extracts are given from the address of the President, Mrs. H. W. Prentiss, at the closing hour of the meeting.

We have come to the last moments of our annual meeting. We have held sweet intercourse during these days. Our hearts have burned within us, for we have felt the manifest presence of our Lord.

Just before his ascension into heaven He spoke these chosen words to his disciples, "Abide in me." Accept them now as a message to you from the risen Master. The parable of the Vine gives us the complete illustration of this union to which He invites us. We can abide by him in faith only, believing He is the true vine and we his branches.

If we abide in Him and touch but the hem of his garment we shall be healed of all our infirmities. He will speak peace and show himself a present help in time of trouble. Abiding in Him we will receive his spirit of compassion towards sinners, and new courage and strength for our work. Let us accept distinctly and joyfully our calling that we are now to live as the servants of the love of Jesus to our fellowmen. Abiding in Him is the condition of power in prayer. As the fruit of this abiding we enter into his joy. Whether we look backward to his finished work or forward to the joy of sinners brought home, his joy is ours.

How unspeakable are the blessings which flow to a soul from the union with Jesus in his glorified life—a life of perfect victory and rest, a life in the full fellowship of the Father's love and holiness, a life of loving beneficence and activity. It is by abiding in Christ, the glorified one, that we are quickened to that truly spiritual looking for his coming. To testify of the Saviour as the coming One, we must be abiding in and bearing the image of Him, the glorified One. This blessed life is your privilege and mine. A feeble child of dust really may dwell in fellowship with the King of Glory. For Jesus is ours. God grant that we may go from this annual meeting so impressed with the blessedness of this abiding that our daily lives may be the proof of the hidden power dwelling within, enabling us all to live to the glory of the Father and fitting us each to share in the glory of the Son. Let us abide in Christ and we shall find rest for our souls and everlasting "peace that passeth all understanding" and we shall be satisfied. And now dear friends, sisters, missionaries "Abide in Him that when He shall appear, we may have confidence and not be ashamed before Him at his coming."

CAN CHRISTIANS COUNTENANCE MORMONISM?

Perhaps we have no clearer reasons against such countenancing than those declared at the recent meeting of the Presbytery of Utah. These ten reasons show plainly why Christian people cannot recognize the Mormon church as Christian, and are given verbatim as furnished by Dr. Wishard:

"First. The Mormon church unchurches all Christians. It recognizes itself alone as the Church. It teaches that Christians of every name and nation and century since the apostolic church are in a state of apostasy, without authority to teach, preach or administer the sacraments; and that salvation and exaltation are to be found alone in the church organized by Joseph Smith.

"Second. The Mormon church places 'The Book of Mormon' and 'Doctrines and Covenants' on a par with the Bible, and requires subscription to the inspiration and authority of these books, as a condition of acceptance with God and fellowship with his people.

"Third. The Mormon church makes faith

Help

Is needed by poor, tired mothers, overworked and burdened with care, debilitated and run down because of poor, thin and impoverished blood. Help is needed by the nervous sufferer, the men and women tortured with rheumatism, neuralgia, dyspepsia, scrofula, catarrh. Help

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in the person and mission of Joseph Smith an essential article of faith.

"Fourth. The Mormon church makes faith in the doctrine of the Mormon priesthood and submission to the same essential.

"Fifth. The Mormon church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the divine Being, and debasing to man.

"Sixth. The Mormon church teaches that Adam is God.

"Seventh. The Mormons are polytheists. They believe in a plurality of Gods.

"Eighth. The Mormon church teaches a mongrel and unscriptural doctrine of salvation. It uses the atonement of Christ to cover original sin, the sin of Adam, and teaches its adherents to depend on their own righteousness, or good works, as a basis of pardon for actual personal sin.

"Ninth. The Mormon church believes in polygamy. The doctrine is both sacred and fundamental to their system. The manifesto was not, and did not pretend to be, a repudiation of the doctrine of celestial marriage. It was, as all honest Mormons freely confess, only 'a suspension of the practice' for the time being.

"Tenth. The Mormon church teaches that God is a polygamist, the natural father of all intelligent beings in heaven, earth and hell; that angels, men and devils are his offspring by procreation, or natural generation."

"With such a system of doctrines as this, Christians can have nothing in common. There can be no fellowship between light and darkness, between Christianity and Mormonism. God has solemnly warned his people against such peril, saying, 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord' (2 Cor. 6, 14, 15, 17)."

Our church has been showing plainly, by the work she has done through her schools and churches, that while she is a foe to Mormonism she is a friend to Mormons. Our twenty-nine schools and fifty-four teachers need your help now, so that they may continue to give the pure word of God, necessary for the salvation of these poor deluded followers of an impure "religion."
A. R. H.

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Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

June 7.

The grace of humility. Mark 9:33-37. John 13:1-17. "Christ took a little child in his arms and said, whosoever shall receive one of such little children in my name, receiveth me, and whosoever receiveth me, receiveth not me, but Him that sent me" (R. V.) To bend down to the lowliest is to receive the highest. To be meek and lowly is to become the temple of the Holy Ghost. There are such about us. They stand out among their fellows unconscious of their distinct personality. They never press forward for the prizes in church or State. They stand aloof from the strenuous struggles for position and power. They are so busy in thinking much of others; they have no time to have their feelings hurt, they are never offended, for they are too much occupied in doing kind things for others. They do not wait to have anything kind or unkind done to them.

Where do these persons get this unearthliness? It is indeed a gift from above, from the Spirit who "giveth gifts unto men." There are men and women who are full of loyalty to God and of faithfulness toward superiors, equals and inferiors. Those words are not very American, but we wish they were more often thought of, spoken of and acted upon.

How fine it is to see a strong man bowing down in sincere humility before his Maker, then walking in and out among his fellows in integrity and honesty, being tender to the little ones, pitiful to the dumb brutes. Such a man makes the world rich, and we know not his worth until some morning we find him gone from us and the city is the poorer for the loss than if fire had devoured the handsomest block in its business portions.

There are women who keep their garments unspotted from the world as they move in and out of filthy dens, and later dispense a gracious hospitality to friends and neighbors. Self-abasement as in the publican and the uninvited guest at the table of Simon teaches us true humility. Mozely says, "the true test of humility is our estimate of the fact of our condition. There is a natural tendency in enthusiastic minds to assume too high a spiritual growth; because they call it a spiritual growth and not a legal one, this produces a want of due sincerity and truth in our estimates. The proper safeguard is a strict attention to facts." Assume once for all that in ourselves we can do nothing, then humility comes.

Self-consciousness leads to posing in the attitude of humility and that leads on to hypocrisy. Be true, do not assume humility, but have it. If one falls into the tone or attitude of humility by assuming a grace he has not, the health of that soul is in peril. Your friends and Satan will discern the spirit's dramatizing and it is that which hurts, yes kills the life of a church and a sect sometimes. Avoid too much introspection. If you fix your mind on your heart's action, it thereby becomes unnatural. Keeping diaries to show the depression or elevation of your moods is dangerous for some persons' humility. They either are on the heights or down in the depths. Look on your past as links in the chain of grace, but it is an endless chain new grace for old grace. Self-examination is wise only as a means of grace, not as an object in itself. As soon as the children of Israel made an idol of the serpent hung up for them in the wilderness, it had to be destroyed by Hezekiah and called a thing of brass.

We are to be clothed with humility, and so to be free to serve as Christ did. Christ never asserted Himself before the world. The robe of humility will be a veil through which the light of God's love shining up on us will shine through us upon this sin-darkened world.

C. E. GUIDE POSTS.

From Mary Allen Seminary, Crockett, Texas: "Our Y. P. S. C. E., numbering 132 active and ten associate members, is a source of great spiritual blessing. The missionary meetings of this society are

especially interesting. Finding that it was impossible for all to give money, they willingly gave up syrup one meal each week, the price being sent to swell the fund to send the light to those sitting in darkness." (Query: How many white Endeavorers have reached such a point of actual self-denial as this?)

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. June 7, 1896.

Lesson X.

WARNING TO THE DISCIPLES.

Luke 22:24-37.

GOLDEN TEXT.

Let this mind be in you, which was also in Christ Jesus.—Phil 2:5.

Topic.—The faithful servant seeks service, not greatness.

DAILY STUDY.

Sunday, Luke 22:7-13. Monday, Luke 22:14-23. Tuesday, Luke 22:24-33. Wednesday, John 14:21-30. Thursday, John 15:1-11. Friday, John 17:1-12. Saturday, Luke 22:39-46. Sunday, Luke 22:47-54.

SPECIAL WORD STUDIES.

Strife. The English word implies a struggle, fight, or battle, whether physical or mental, for superiority. But the Greek word goes deeper, and implies a love of strife, a lust for fight. It touches the motive, the heart, the spirit of the man; he takes pleasure in fighting on any issue, right or wrong.

Benefactors. That is, those who work well. There seems to be a tinge of sarcasm in the use of this title. Such lordly kings were called "good workers," as if they worked for the good of their subjects, but in fact, they simply worked shrewdly "to feather their own nest."

Serve. The Greek word here is from the same root as that from which the English word "deacon" comes, and which means to wait upon or serve. So in the primitive church, the seven who were appointed were to serve the others in the distribution of funds for those who had need, Acts 6:1-4.

Satan. This word comes into English from the Hebrew, but through the Greek. It is, in fact, the Hebrew word spelled with Roman letters, and means "adversary;" thence the devil.

Sift. As one shakes things in a sieve to separate the bad from the good. The Geneva version reads, "to winnow you." The idea appears to be suggested from Job, and to intimate that if Peter was sifted the devil thought there would be no good found in him.

Scrup. This was a loose bag (or sometimes, though rarely a basket) into which an eastern traveler puts his food and other small articles and supplies for a journey.

LESSON EXPOSITION.

I. True Greatness.—Which . . . the greatest, v. 24. "And there arose a contention among them, which of them was accounted to be greatest," or "greater" (see Revised Version). The old worldly ambition for place and preferment broke out among them while at the table, about to celebrate the passover. John appears to have had a place on the couch next to Jesus. Peter was upon another couch (so we infer from the narrative about the traitor), but in what precise order they were about the passover table is unknown. Jesus gave a significant rebuke by rising from the table and washing the disciples' feet, John 13:4.

Exercise authority, v. 25. The symbolic act of washing the feet was not left unexplained. He showed them that the spirit they manifested was akin to the spirit of Roman and Gentile domination, which every Jew despised. These Roman tyrants arrogated to themselves the title of *energetes* (benefactors), and required the people to name them so. The king's rule was, "Might makes right." "They who will and can, may take power and keep it." This was said to shame the disciples, and exhibit their spirit and act in a true light.

He that is chief, v. 26. Christ's disciples were to become kings, but their kingly qualities were to be very different from those of earthly rulers. The greatest is to be willing to become the younger, in position and rights and privileges; their chief

aim is to be the one who can render the highest service with a willing heart.

I am . . . he that serveth, v. 27. You cheerfully accept me as Master. But you regard the one that is served at the table greater than one that serveth. Yet I have left the table and taken my place as one that serveth. So learn this lesson from my acts as truly as from my words.

In my temptations, v. 28. Here is another shadow thrown over the feast: the shadow of the great trials that Jesus had already passed through, from the forty days' temptation in the wilderness to this last trial coming that night in Gethsemane. The disciples had been a comfort to him in his trials by their presence. He did not chide them, nor even remind them of their weakness, in this recognition of their share in his earthly sorrow. The words are sad in tone, yet intended to comfort and soothe them, and moreover guide them to a better understanding of their true sphere in his kingdom.

I appoint unto you a kingdom, v. 29. This new kingdom is to be assigned to you upon the same footing as my Father has appointed unto me. Or, in the marginal reading, the sense is, "I appoint unto you, even as my Father appointed unto me, a kingdom," to-wit, that you may eat and drink at my table. Jesus bequeaths a kingdom to them, a kingdom appointed by the Father.

Sit on thrones, v. 30. Compare the expression in Matt. 19:28. Here it is not twelve thrones, for it is probable Judas had left. Compare also the figure in Rev. 19:7, 9 concerning the marriage supper of the Lamb. On thrones judging may mean: (1) That all would be judged by the doctrines the apostles preached; or, (2) that the apostles would judge, that is, condemn the Jews, even as the Ninevites and the queen of Sheba would; or (3) that they would be co-judges with Christ; or (4) lastly, that Israel should be punished in the second coming of Christ and in the restoration of the true children of Abraham. Paul has a similar thought, "Know ye not that the saints shall judge the world?" and "angels?" 1 Cor. 6:2, 3.

II. The Warning to Peter.—*Satan hath desired you,* v. 31. It is possible that the warning on the way to Gethsemane was a repetition of an earlier one to Peter. But as Luke places it here after the supper, and specifies no event on the way to Gethsemane, there is nothing in the way of placing this reproof as parallel with that recorded by the other evangelists as occurring at this period. Christ had his fan to separate the chaff from the wheat. So Satan has his sieve to shake, toss and catch the wheat—that is, the saints—and destroy them if he can. This was true not of Peter only, but of all the disciples, as the Greek plural for "you" implies. Simon is addressed in particular; and Simon was severely tested that night, and denied his Lord; but the prayer of the Saviour for him saved him from complete destruction. He repented and was restored to the apostolic band. This does not indicate any particular holiness or superiority in Peter as the Romanists claim, but rather the reverse.

I am ready, v. 33. Confident Peter was bold, ardent and impulsive as ever, and had not yet learned his own heart, or the power and the wiles of the devil. He thought that he could face prison and death for his Master. Alas! a few hours later he could not face the taunts of a housemaid without denying his Lord.

I tell thee Peter, v. 34. It amazes us as we read this distinct and terrible warning, that Peter was off his guard in less than 24 hours after this! But how often does one go from the heights of spiritual enjoyment and ecstasy to the depths of the valley of humiliation! Peter is a type of multitudes of believers in this respect. Some have raised a difficulty in regard to the crowing of the cock, on the ground that it was unlawful for Jews to keep fowls within the Holy City. If this were true, the law could not be in force against the Roman residents in Jerusalem.

III. Providing for Trials.—*Lacked ye anything,* v. 35. Even when his own tragic end was so near, Jesus was more occupied with the trials coming upon his disciples than with those coming upon himself. As the time of want and trial is soon to come to his chosen ones, Jesus would prepare them for it by reminding them of the providential way in which everything needful was provided for them, when they were sent out on a mission two by two, without purse, wallet or shoes. They wanted nothing. But now a different lot and life, a time of severe trial, was at hand.

Sell . . . and buy a sword, v. 36. The Revised reading is more satisfactory in this verse, which is confessedly difficult whether it be taken literally or figuratively. Compare v. 38. Indeed, to take it literally brings up so many hard questions that few have the hardihood so to interpret it. The thought seems to be, you had better provide for defence against other enemies, than to have this unseemly strife among yourselves. The time is at hand now, when you must guide and defend yourselves without any visible presence and leadership. You must part with everything for self-defence. Make provision now for this, by securing every reasonable means of self-defence. ("Of course, the advice as to the sword was not meant to be taken literally. It was one of those metaphors the Lord used so often in his teachings. For a similar metaphor still more elaborately developed, see Eph. 6:17 ff."—Spence in Pulpit Commentary)

He was reckoned with transgressors, v. 37. The "For" at the beginning of this verse appears to indicate that what follows is an explanation of the preceding direction to buy a sword. Although it is not an explanation implying that the disciples are to fight against Jewish and Roman powers with swords or other carnal weapons, it does show that they are to receive opposition, hatred and persecution, for the Master himself is to suffer among malefactors. This was to be the tragic end of his earthly career. He foretells this that they might be fully prepared for that terrible trial.

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THE MID-CONTINENT

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WEDNESDAY, MAY 27, 1896.

NOTES FROM THE ASSEMBLY.

(Continued from page one.)

Lectures" next winter, and that he has not been engaged to take Dr. Brigg's place during the year's vacation which has been granted to him.

THE MAN who has the "courage of his convictions" is often talked about, but he is a flesh and blood reality in this Assembly. During the discussion of the report of the special committee on Young Peoples' Societies, the Rev. Mr. D. Worth of Oregon, took the platform and denounced these societies. He said that "Jonathan Edwards broke his ecclesiastical neck in fighting the half-way covenant in New England. The Christian Endeavor Society is the 'half-way covenant' of to-day." The associate membership feature he declared, is on the "half-way covenant" order. This feature gives many young people some of the privileges of the church without making a profession of religion. He pathetically asked the Assembly, "Brethren, consider my loneliness." The Assembly responded of course with a hearty laugh. "I stand alone," he responded, "but I stand."

DR. BREED in discussing the report of his committee on Young Peoples' Societies said that they had been embarrassed by the report which had been circulated over the country, that the committee had been appointed to antagonize the Endeavor societies. They had paid no attention to the report, feeling that it would be undignified for them to rush into print to correct false rumors, but at this time he felt it incumbent upon him to say that there was never any foundation in fact for such a report.

THE BICYCLE had its place in the discussion of the Sabbath committee's report last Friday morning. Dr. Kneeland was responsible for introducing it to the attention of the Assembly, his special animadversion being the riding of the wheel on the Sabbath. He read the form of a pledge which an association of "bike" riders in his region have adopted wherein they stipulate that they will not use the wheel on the Sabbath nor belong to an organization that desecrates the Sabbath. He said that a national organization is to be formed which he hoped would rival the Boys' Brigade.

THE MODERATOR has exhibited excellent judgment in the appointment of Dr. B. L. Agnew, as vice-Moderator. He presided last Friday afternoon during the exciting discussions of the report on Young Peoples' Societies, with ability and grace. W. R. H.

THE CATHOLIC CHURCH AND POLITICS.

Cardinal Gibbons has issued through the papers a *pronunciamento* which is designed both as instruction and warning to the political parties. He is concerned for the principles of religious freedom. This in the abstract has never been a favorite theme with the Roman Catholic hierarchy, and one's first thought might be, "Is Saul also among the prophets?" But it is very apparent that it is not religious freedom in general about which the Cardinal is solicitous. His efforts in this line are in no way intended for the relief of the Protestants in Catholic South America, of whom we have just been learning as unable to obtain even the registration of their marriages in the civil courts, nor for the protection in the streets of Mexico of those who decline to doff their hats when Catholic processions are passing. The Cardinal

has been afforded opportunity to interpose his efforts for religious freedom in premises of that kind, but his spirit, it seems, is never stirred within him at such instances. He is led to speak of the present day danger to religious freedom in our own land! The rights of the Catholic people he fancies, are not sufficiently acknowledged, and he lays it down as the duty of our political parties to do something about it. And while asserting the astonishing claim that the Catholic church never makes politics subserve its own advancement (!) he cracks his whip over the heads of the political leaders in the United States, and bids them understand that the voters of his church will unanimously give their support to the party that is quickest to take his hint in this matter.

About the same time with the Cardinal's *ukase* in this country, there was read in the Catholic churches in the province of Quebec a "mandate" (so described in the news columns) signed by the archbishops and bishops, dealing with the duties of the faithful in the approaching election in Canada. It directed them how to vote in matters pertaining to the Manitoba school laws and declared that they "would not be justifiable, neither before their spiritual guides nor before God," in setting aside such obligation. We are at a loss to apprehend that subtle and illusive sense in which the Catholic leaders proclaim they are never in politics.

In connection with these two emanations from the Roman hierarchy, our eyes fell upon an article recently written by Lecky, the English philosophical historian. He refers to the mistakes made last century, even by great thinkers, relative to the Catholic church in Great Britain—that with scarcely an exception, they believed its sacerdotal, superstitious, intolerant and ultramontane elements were silently fading away; and that all danger of antagonism between it and the civil power had passed forever. That this could be clearly traced in the speeches and writings of the chief advocates of Catholic emancipation. But, he says, many of them lived to acknowledge their mistake.

He refers to the increase of political power which recent legislation has given to the Catholic priesthood in Ireland, and to the fact that the ballot, which was supposed to secure freedom of vote, has had no restraining influence upon a priesthood who claim an empire over the thoughts and secret actions of men.

He testifies: "We have seen a bishop, in his pastorals, dictating the political conduct of the voters with exactly the same kind and weight of authority as if he was prescribing a fast or promulgating a theological doctrine. We have seen the whole body of the priesthood turned into electioneering agents, and employing for political purposes all the engines and powers of their profession. The chapel under this system becomes an electioneering meeting."

Likewise in Germany: That the Catholic party have formed a distinct and powerful party, and German politics largely depend upon its bargains with the government; that their priesthood have thrown themselves heartily into politics, and have done so with success. He calls attention to the order which the present pope issued to the French Catholics to rally round the republic. "The measure may have been a wise one," Lecky says, "but it is surely a startling thing when Frenchmen who have been long attached to the Royalist or Imperialist cause consider themselves bound by their religious duty to abandon the politics of their lives at the order of an Italian priest."

His very true and serious reflection on the whole subject is thus stated:

"The Catholic church is essentially a state within a state, with its frontiers, its policy, and its leaders entirely distinct from those of the nation, and it can command an enthusiasm and a devotion at least as powerful and as widespread as the enthusiasm of patriotism. It claims to be a higher authority than the state: to exercise a divine, and therefore a supreme authority over belief, morals and education, and to possess the right of defining the limits of its own authority. It also demands obedience even where it does not claim infallibility. . . . Such an organization cannot be treated by legislators as if it were simply a form of secular opinion, and many good judges look with extreme alarm upon the dangerous power it may acquire in the democracies of the future."

Received for the Armenian Relief fund from S. N. D. Martin of Seligman, Mo., \$5.

A DISPATCH announces the death of Mrs. Kate M. Irwin, widow of the late Robert Irwin, D. D., on Saturday May 23rd. Mrs. Irwin was widely known not only in connection with her work in Lindenwood College, of which her husband was president, but as one of the most active women in the Woman's Board of Missions of the Southwest. After the death of Dr. Irwin in April 1893, she removed to Alma Michigan, where she has since made her home. St. Charles, Mo., was selected as the place of burial, where her husband's body lies.

THE 108th GENERAL ASSEMBLY.

(Continued from page five.)

claims than the apostolical patterns. In this sense of denominational loyalty our system may worthily claim the confidence and consecrated devotion of all its members.

(d) I only add to this Enumeration of the reasons for loyalty to our church, its idea and method and purpose of Christian Evangelization, or its conscious relation to the progress of the kingdom of Christ. It seems a self-evident proposition that a church which derives its Doctrine and Polity direct from the New Testament Scriptures, must be not only evangelical but evangelistic. The gospel truly apprehended and properly organized becomes of necessity a living force in the world, through the power of the life giving Spirit. Christ dwelling by faith in the hearts of his people, speaks evermore the words of his last great command: "Go ye and teach all nations." It is therefore a distinctive characteristic of a true church, that it discriminates between all methods of benevolent and philanthropic activity in favor of Christ's view of the need of the race, and of Christ's method of relief by the spiritual renewal of men. Hence a true church will be evangelistic, operating and applying the "Evangel," which is evermore "the good news" that Christ Jesus came into the world to save sinners." Not depreciating the aims and efforts of "Institutional Christianity," but on the contrary using them as occasions demand, we do nevertheless believe in the Lord's work of redemption as the true and best cure for the sin and woe of the world. For this reason this church has ever been a church

CONSECRATED TO THE GREAT WORK OF MISSIONS,

both at home and abroad. And whether we view it as an achievement, already partly accomplished, or as an endeavor which still urges her onward, it must be acknowledged that there is no aim conceivable, more grand and heroic, more worthy to rouse the soul to enthusiasm and to command the highest loyalty of her members, than this aim and purpose to conquer our country for Christ and to proclaim his grace to the world. When we think of our work of Home Missions from this point of view, how grand and Christ-like it seems. What feeble beginnings. What insufficient resources. What determined antagonists! What an ever increasing burden of labor! and withal what magnificent progress! The heroism of true Christian devotion was never in the world's history more nobly illustrated than in the labors of those Presbyterian missionaries, who have left their sweet Eastern homes, to establish the church of Christ, on that ever receding line of the western frontier. Some of us who are here to-day can recall almost the whole history of that heroic advance. We have seen its expansion from the Genesee valley and the banks of the Ohio, to the far Pacific coast, now studded with churches, and Christian institutions of learning. Whatever may be the present condition of the great states of the West, it remains the truth, as we who for half a century have shared the burdens of this work, well know, that the whole development of evangelical Christianity in those newly settled regions, has been brought about under God by the co-operative labors of Home Missionary organizations, supplying both the men and the money for this work of evangelization. Few indeed are the churches which have sprung up without such assistance. And so, looking at the wondrous result and realizing the vastness and importance of the work that remains to be done, we as a church have strong reason to cultivate a spirit of loyalty in respect to this branch of our Evangelistic endeavors. It is the cause of our country—its rescue from the unsleeping forces of evil, its subjection to the reign of righteousness which alone "exalteth a nation." It is worthy of the highest enthusiasm. Nothing more grand will ever occupy an assembly's attention than the need of this cause of Home Missions to-day, as it stands burdened with debt and yet struggling forward to fulfill its duty towards God.

And our plea for loyalty to this church and its work is intensified when we turn our eyes to that wider field of the world, which we in common with so many Christian communions, are seeking to enlighten and save by the good news of the Gospel. The appeal of *Foreign Missions* has not come to us in vain: "Go ye therefore and teach all nations." We place this word against the hostility and criticism which would arrest the progress of the cross and leave the world to sink in hopeless night. Believing in the facts declared in the gospel, this church of ours is committed by logic and love, to this enterprise, and must evermore say with the apostle—"Woe is me if I preach not the Gospel."

(Continued on page nine.)

THE 108th GENERAL ASSEMBLY.

(Continued from page 8.)

The appeal of *Foreign Missions* has not come to us in vain. The work begun at the beginning of the century at a few scattered points of occupation, has been most wondrously enlarged. It is established upon every continent and proclaims the word of life in almost fifty languages. Our horizon has constantly enlarged as new doors of opportunity have opened. We hold a commanding relation to the races and lands which are in sympathy with the advance of the new civilization and there is a special power in our mission work because it represents the American idea of personal liberty and has no possible connection with any scheme of national interest. There is special power in it also because it is "Presbyterian," offering to the evangelized peoples, the parity of the ministry and the right of self-government in the church. Thus on every hand the reasonableness of our Foreign Missionary endeavor is manifest and we are looking at it to-day in the light of recent events which for impressive interest, stimulating, and even heart rending, have not been surpassed in a hundred years of the world's history. And we thank God that the appeal has come home to the warm heart of this church. As we know not the day nor the hour, so we know not the act or the word or the impulse, which shall give new strength to the work of redemption. In this view of it our Work of Foreign Missions calls for an ever increasing devotion. The outlook is inspiring. It is a grand thing for the Christian to turn his thoughts constantly toward this prospect. It was the inspiration of the holy Apostles. It was ever in the mind of the Lord Jesus Christ. It is a fitting theme for the prayers and the plans of this great assembly, that out of these councils may come some force which shall urge forward, if only by some small increase, the coming of the latter day of glory. Whatever fails of our expectations concerning this meeting, may there be at least no failure, in the practical accomplishment of progress for the great mission work of our church.

BRETHREN OF THE GENERAL ASSEMBLY:—

With these principles recognized and proclaimed, we may not forget, least of all should we forget here, that this Presbyterian church has a pre-eminent claim to our highest devotion and service. What we are to do for the good of the world, for the salvation of souls, for the honor of Christ, will be most effectively done through our fidelity to the trust which this church has placed in our charge; and by this we mean that we should be individually true to her standards, her polity, her government and her methods of work, while we regard with respect and affection, all those who entertain other views if they give evidence of love to the one Master who is head over all who are members of his mystical body, the church universal. This, of old has been the position of the Presbyterian fellowship. In this attitude this church has stood in our land, like a rock amid the waves of contention. And in this attitude we must abide if we are to continue to do the great work for Christ to which we are called. But unhappily we are at this time forced to confront some adverse conditions, which are the occasions of a wide spread apprehension and grief. There are to say the least, misunderstandings among us which threaten to diminish if not to throw this old time loyalty which was, not long ago, the all pervading characteristic of the officers and members of this beloved church. God forbid, that on this occasion, I should utter one accusing or incriminating word, concerning any who sincerely believe that they have cause for discontent with the actions or utterances of former assemblies. They are our brethren beloved in the Lord. They are Presbyterians by conviction and choice. They profess the same loyalty to our institutions as that for which we are pleading—and yet it would be utter foolishness to ignore the fact that there are misunderstandings which conflict with the peace and prosperity of our Presbyterian Zion. On the one hand there are charges of undue severity in the administration of discipline coupled with a plea for liberty, within certain limits which, up to this time, have not been defined. On the other hand there is a fear, must I not say a conviction, that essential truths are at stake in this controversy, and that this church is contending for honor and life in the stand which she has recently taken in her discipline and deliverances. To many of us this controversy has been inexpressibly painful, and there can be no doubt that it has materially interfered with our financial prosperity, that is to say, with the prosecution of our Christian work, at home and abroad. It adds to the painfulness of the present condition that no real effort has hitherto been put forth to secure a removal of these misunderstandings, by brotherly conference and that arbitration of differences which we have so highly approved as a method in international controversies. I venture then to submit the enquiry, irregular though it be at this point in our proceedings, whether it would not be possible during the course of the present Assembly to secure some such brotherly conference which might avail to throw light upon our present perplexities and afford some clear indication as to what is desired in the way of an extension of Presbyterian liberty, so that by such consultation and conference light may be thrown upon the perplexities of the present and advice be given to the future limitations of liberty. By such a course we should at least elicit some clear-cut positive statement as to what is really the object of these agitations and should be enabled to draw the lines within which all true Presbyterians ought to stand. It may be a dream, it may be a delusion; but speaking as it were for the last time in such a place of public authority, I appeal to the sound, Christian sense of this venerable Assembly,

to take some proper measures to ascertain what it is that divides us and what is required for the abatement of strife and the reconciliation of parties at variance. And may I not add to this statement, or at least express the conviction, that the mind of this church is practically one, as to the rightful authority of its constitutional government; as to the absolute sacredness of the inspired word of God; and as to the truthfulness of that system of doctrine which we have found in the Scriptures. Here then we must stand! We cannot consent to unloose our hold on the Old Testament without impairing the New Testament also. We cannot impeach the testimony of our Divine Lord without weakening his claims to be the true and only Saviour of men. We cannot consent to a system of teaching which discredits the miracles, regards the doctrines as obsolete, and the sanctions as meaningless, with any good hope of keeping our Lord in his place as the Redeemer of a lost world. Loyalty to this church demands that we should be true to the essential ideal. We may well do anything for the restoration of peace, except to consent to the tearing down of the foundations on which this church of Christ stands "four-square to all the winds that blow." It will be indeed a peril, for all the good institutions of our American life if ever the Presbyterian church loses its solid grip upon the truths it was organized to maintain; if ever the Presbyterian pulpit comes to be generally regarded, as chiefly a field for display or a base of supplies or a rostrum for the promulgation of erratic opinions. The times call for men who believe the things which they teach, who stand by the pledges of obedience and service which they have given and who would rather die than be false to a trust. Oh! brethren in this greatest of all the centuries of time, with the life movements of history maturing fast towards the dawn of the latter day glory—with the whole world waiting to hear "the old, old story" from this church which enshrines the Apostles doctrine and fellowship; may we rise to the grandeur of our high calling and may the spirit of the Holy Dove come down and abide in our beloved church—with new fervor and power from this meeting of the Assembly.

Re-convening in the afternoon the first order of business was the election of a new Moderator. There were three candidates, the presentation of whose names called forth a flood of ecclesiastical oratory and frequent applause. The Rev. Dr. Francis C. Monfort of Cincinnati, O., was nominated by the Rev. Dr. Thomas H. Clelland of Duluth, Minn., and seconded by Col. Alexander P. Ketchum of New York City. The name of the Rev. Dr. David R. Breed of Pittsburg, Pa., was presented by the Rev. Wm. H. Hubbard of Auburn, N. Y., and seconded by both Senator S. J. R. McMillan of St. Paul, Minn., and the Rev. Dr. James McLeod of Scranton, Pa. Third and last nomination was that of the Rev. Dr. John Lindsay Withrow of Chicago, Ills. It was made by the Rev. Dr. John R. Davies of New York City. In his remarks in nominating him Dr. Davies stated that Dr. Withrow is the son of a long line of Presbyterian elders, and that he has always been regarded as a conservative in theological beliefs, with a brotherly spirit which works through friendliness as well as through faith.

The election was effected in a single ballot—Dr. Withrow being chosen by a vote of 315. The election was then made unanimous.

On being welcomed in a cordial speech by Dr. Booth, the new moderator expressed a high appreciation of the honor conferred upon him and his determination to use his best endeavors as a servant of the Assembly.

Dr. William Durant, chairman of the Committee on Arrangements, presented a gavel which had been provided by the local association of the Daughters of the Revolution. It is of wood which grew on the field where Burgoyne surrendered and was made by a coxswain of Admiral Farragut's flagship.

At the close of the afternoon session, the moderator called for a meeting of two representatives from each presbytery, with whom he might advise in the matter of appointing the Assembly's committees.

In the evening the sacrament of the Lord's Supper was celebrated. Dr. Booth presided, and was assisted by Drs. Breed and Clelland and by elders selected from the various synods.

SKETCH OF THE MODERATOR.

[Dr. Withrow was born in Eastern Pennsylvania. He studied at the Media Classical Institute until entering Princeton College, where he graduated in 1860. He received his Theological training at Princeton Seminary going out in the class of 1863. He began his ministry in the little church of Abington near Philadelphia where he remained for five years. He was then called to the Arch street church of Philadelphia, and served as its pastor from 1868 to 73. The Second church of Indianapolis was his field of labor for the following three years when he was called to the South Park Street Congregational church of Boston. Dr. Withrow remained in the Congregational ministry and in the Park street church for nearly eleven years. Besides his pastoral work there, he performed a large amount of labor as a member of several of the Missionary Boards of that denomination, and was very conspicuous in the meetings of the American Board as a determined opponent of the Andover heresy of Future Probation. At one of the meetings he preached the opening sermon. In 1868 the way opened for Dr. Withrow to return to his old denomination by his call to the Third Presbyterian church of Chicago, which is his present field. For the last three years he has been President of the Presbyterian Hospital of that city.]

FRIDAY, MAY 22.

The business of the day, after devotional exercises, consisted in the reception of reports of the special committees appointed in 1895. Some of the standing committees were announced by the moderator, the chairmen of which are as

follows: Bills and Overtures, ex-moderator Dr. Robert R. Booth; Judicial Business, Dr. Francis C. Monfort; Church Polity, Dr. John R. Davis; Home Missions, Dr. William P. Kane; Foreign Missions, Dr. Benjamin C. Henry; Education, Dr. Everett D. Thompson; Church Election, Dr. Wm. E. Jenkins; Theological Seminaries, Dr. David R. Breed; Ministerial Relief, Dr. George B. Stewart; Aid for Colleges, Dr. Thomas F. Clelland; Benevolence Rev. Henry G. Smith.

The report of the Committee on the *Church at Home and Abroad* was made by Dr. McIntosh. It showed successful operation during the year, in spite of slight decrease in circulation. An outline of a Christian training course for young people's societies was proposed on behalf of the periodical and after some discussion was adopted.

Dr. John Fox of Brooklyn, reported on the temporalities of the church, recommending a change in the constitution in regard to the office of Deacon, and suggesting that the property of the churches be committed to the Board of Deacons when possible.

Special reports on new editions of the constitutions of the church and for the digest of the deliverances of the Assembly were made by the stated clerk, Dr. Roberts.

The final report of the morning called forth a warm discussion. It related to Sabbath observance and was presented by Elder William R. Worrall, of New York. The report condemned all work on Sunday, various theories of individual liberty, excursions, ball games, bicycle riding, lax views of the Sabbath, social entertainment and the Sunday newspapers. Christian people were appealed to for a better observance of Sunday. The resolutions, which were adopted, reaffirm former deliverances as to the perpetual binding obligation of the Sabbath. They also commend all efforts made for the better observance of the Sabbath, appoint the last Sunday in October as a day for the special consideration of the subject, and commend the work of the American Sabbath Union and its auxiliaries.

POLYGAMOUS CONVERTS.

The report on the admission of polygamous converts to baptism and the church came up on an overture from the Synod of India, which asked that the question be relegated to the Synod for decision in each case. The report of the special committee, consisting of Dr. John R. Wells of Brooklyn, President of the Board of Foreign Missions; Dr. E. C. Craven of Philadelphia, and Elder George J. Junkin, was presented by Dr. Craven. It is stated that the request could not be granted and this view was adopted by the Assembly by formal vote.

Y. P. S. C. E.

The report of the committee appointed in 1895 to consider the relations of Young People's Societies of Christian Endeavor to the church was presented by Dr. Breed Chairman. The committee recommended that the action of the Assembly of 1893 be reaffirmed, commending the spirit of the organizations, counselling them to recognize fully their relations to the church and urging them to prosecute their study of doctrines polity and history of the Presbyterian church. It was also recommended that the previous deliverance "should be amplified in its details, in order to meet certain demands and harmonize certain views which have developed in the three years which have elapsed and in order to secure more fully its practical application."

Divergent views were represented in the committee, but all united in the feeling that the assembly should recognize the great good that has attended the organization of young people's societies, and at the same time that it should undertake "to so direct the future of all these societies that they may be of the greatest service to the cause of Christ and the furtherance of the influence of his church."

CHURCH SOCIETIES.

A statement of the relation between these individual societies and the church was presented in which it was asserted:

"This assembly recognizes as under the jurisdiction of the church all young people's religious organizations of every name, which are to be found within its churches or composed of the members of its churches. Variety of form can not affect this relation, which involves mutual obligations. Such being the case, the assembly deems it unnecessary to prescribe any specific form of organization for individual societies, while it expects them to conform to certain knowledge in the principles, both general and particular as follows:

"In general, these societies are to be organized and to work in conformity with the historic portion of the church as expressed by her standards and interpreted by her courts. The particular relations of all societies to the church are sustained, in the first instance, to the session of a particular church, and thence through the session to the church-at-large.

"Each such society is under the immediate direction, control and oversight of the session of that church in which it is formed, and that oversight is not merely general, but applies to the constitution of the society, the schedule of its services, the election of its officers and the distribution of its funds."

It was recommended that in this statement resolutions be adopted "as setting forth the sense in which the church expects her young people to be loyal," and that it be sent to the presbyteries to be read to individual societies. It was also recommended that Presbyterian unions be formed in the various presbyteries, and that statistics in regard to Endeavor Societies be secured.

It was proposed also, that a popular meeting be held at the next Assembly, in the interest of such societies. A special newspaper for Presbyterian societies, courses of studies, a plan for unifying the work of the young people and correspondence with other denominational organizations, it was proposed to refer to a special committee. It was also recommended that all journals, reports and other similar publications within the church be requested to use the simple designation "young people's societies."

The vital recommendation was that the present committee be continued, and that it be directed to get statistics and other information, and on the basis of the same "to submit to the next Assembly, if the way be clear, a plan based on this information, which will unite our societies along the line of our historic views of Christian doctrine and worship."

The discussion of the report was quite general. The chairman advocated its adoption because of the unanimity of the committee, because it was neither colorless nor a compromise, and because it represented and satisfied all shades of opinion. The plan for Presbyterian unions was opposed as un-Presbyterian, unnecessary, harmful; impracticable, unsafe and calculated to disintegrate existing unions. The subject went over as unfinished business.

(Continued on page thirteen.)

The Family Circle.

THE CANDID FRIEND.

The lamp had long been lighted in the manse of Dule—that is, the lamp in the minister's study. The one belonging to the sitting-room was not yet brought in, for the mistress of the manse was teaching the bairns their evening lesson, and the murmur of her voice, broken into by the high treble of children's questions, came fitfully to the minister as he plowed his way through *Thindly*. He smiled as he heard the intermittent din, and once he moved as if to leave his work to itself and go into the other room; but a glance at the expanse of unfilled paper changed his purpose, and he proceeded with his dark spider tracks across the white sheet. Men who write chiefly for their own reading write badly—ministers worst of all. The wind was blowing a hurricane about the manse of Dule, the bare branches of the stragling poplars that bordered the walk whipped the window of the study, and the rain volleyed against the panes in single drops the size of shillings. The minister put a lump of coal on the fire, pausing a long time before he put it on, finally letting it drop with a bang as the uncertain joints of the spindle-legged tongs gave way diagonally. 'Tis a way that tongs have, and the minister seemed to feel it, for he said emphatically, "No; that will not do!" But he was referring to *Thindly*. So he lay back for a long time and cogitated an illustration; then he took a book of reference down from the shelf, which proved so interesting that he continued to read long after he had passed the limit at which all the information germane to his subject ceased. It was another way he had, and he excused the habit to himself by saying that doubtless he thus gained a good deal of information.

Then to the window there came a roaring gust which bent the frame and thundered among the fir-trees at the gable end as if it would have them all down before the morning. The minister hoped that there would be no poor out-cast homeless on such a night, and as a sort of *per contra* he remembered that no one could possibly come to interrupt him this evening at least, and that he might even finish one sermon and get well under way with the other.

At this moment he heard the squeak of the bell wire that told him that a visitor was at the outer door. Some Solomon of an architect or bell-hanger had made the bell wire pass through the study on its way to the kitchen, and so the minister was warned of the chance comer while his feet were yet on the threshold. The student under the lamp sighed, lay back in his chair, and waited. He almost prayed that it might merely be a message; but no—the sound of shuffling feet; it was somebody coming in.

There was a knock at the study door, and then the voice of the faithful Marget, saying:

"Maister Tammas Partan to see ye, sir."

She said this with great distinctness, for the minister had once checked her for saying, "Here's Tammas Partan!" which was what she longed to say to this day.

"How are you to-night, Thomas?" asked the minister. He tried hard to say, "I'm glad to see you," but could not manage it, for even a minister has a conscience. Mr. Partan's feet left two muddy marks side by side across the carpet. He made a conscience of stepping over two mats on his way in. This helped among other things to make him a popular visitor at the manse.

"Thank you, minister; I'm no' that unco-weel."

"Then are you sure that you should

be out such a night?" said the minister, anxious for the welfare of his parishioner.

"But, as ye say yersel', Maister Girmory, 'When duty calls or danger, be never wanting there?'"

The minister's heart sunk within him as a stone sinks in a deep lake, for he knew that the "candid friend" had found him out once more—and that his tenderest mercies were cruel. But he kept a discreet and resigned silence. If the minister had a fault, said his friends, it was that he was too quiet.

"Weel, minister," said Tammas Partan, "I just cam' up my ways the nicht to see ye, and tell you what the folk were sayin'. I wadna be a frien' till ye gin I didna. Faithfu', ye ken, are the wounds of a friend!"

The minister looked at the fire. He was not a man inclined to think more highly of himself than he ought to think and he knew that before Tammas Partan had done with his recital he would be too upset to continue with his Sabbath morning's sermon on "The Fruits of the Spirit," at least for that night. It was not the first time that Tammas had "thocht it his duty" to come in at the critical moment and introduce some sand into the bearings. Had the minister been a stranger or a more emphatic man, he would have told his visitor that he did not want to hear his stories, or at least he would have so received them that they would not have been told a second time. But the minister of Dule was acutely sensitive to blame, and the pain of a cruel word or an intentional slight would keep him sleepless for nights. It is in such parishes as Dule that "Tammas Partans" thrive. He had just tried it once with Mr. Girmory's predecessor, one of the grand old school of farmer clerics now almost extinct. Tammas Partan had once at a Fast Day service on the Thursday before the Sacrament Day risen to his feet and said to old Mr. M'Gowl, who was standing among his elders ready for the distribution of tokens:

"Remember the young communicants!"

"Remember your own business!" returned Mr. M'Gowl, instantly, at the same time giving the officious interrupter a sounding "cuff" on the side of the head.

After which Tammas, feeling that his occupation was gone, joined himself to the sect of the Apostolic Brethren, at that time making a stir in the neighborhood, with whom he was just six weeks in communion till they arose in a body and cast him out of the synogogue. So he had been houseless and homeless spiritually till Mr. Girmory came, when Tammas, seeing him to be a man after his own heart, returned back gladly to his old nest.

"They are sayin' that there's no' eneuch life in yer sermons, minister—*nae grup*, so to speak, kind o' wambly an' cauldribe, Noo, that no' a faut that I wad like to fin' mysel', but that's what they're sayin', and I thoctit my duty to tell ye."

"Also Gashmu saith it?" said the minister.

"What did ye say? Na, it wasna him it was Rab Flint the quarryman, and Andrew Banks of Carsewall, that said it—I dinna ken the party that ye name."

"Aye," said the minister.

"An' Lame Sandy, the souter thoct that there was an awesome lack o' speerituality in yer discourse the Sabbath afore last. He asked, 'Hoo could any minister look for a blessin' efter playin' a hale efternune at the Channelstanes wi' a' the riff-raff o' the neighborhood?'"

"Were ye not there yersel', Thomas?" queried the minister, quietly wondering how long this was going to last.

"Ou, ay; I'm far frae denyin' it—but it's no' my ain opeenions I'm giein' till ye. I wadna presume to do that; but

it's the talk o' the parish. An' there's Gilbert Loan's auntie; she has been troubled wi' a kind o' dwaminess in her inside for near three weeks, an' ye've gane by the door mair nor yince, an' never looked the road she was on, sae Gilbert an' a' his folks are thinkin' o' leavin' the kirk."

"But I never heard of it till this minute!" protested the minister, touched at last on a tender spot. "Why did they not send me word?"

"Weel, minister, Girmory said to me that if ye had nae better ken o' yer fowk than no' to miss them three Sabbath out o' the back gallery, they werena gaun to bemean themsel's to sen' ye nae word."

The minister could just see over the pulpit cushion as far as the bald spot on the precentor's head, but he said nothing.

At this point there was a diversion, for the minister's wife came in. She was not tall in stature, but to Tammas she loomed up now like a Jael among women. The minister rose to give her a seat, but she had not come to sit down.

"Now, I would have you understand once for all, Tammas Partan," she began—"Weel dune the mistress!" said Marget, low to herself, behind the door—"that we have had more than enough of this! I've heard every word ye've said to Mr. Girmory, for the door was left open"—("I saw to that mysel'," said Marget)—"and I want you to carry no more parish clashes into my house!"

"Hush, hush! my dear; Tammas means well!" said the minister, deprecatingly.

But the belligerent little woman did not hear, or at any rate did not heed, for she continued addressing herself directly to Tammas, who sat on the low chair as if he had been dropped there unexpectedly from a great height.

"Take for granted," she said "that whatever is for the minister's good to hear, that he'll hear without your assistance. And you can tell your friends, Rob Flint and Andrew Banks, that if they were earlier out of the Red Lion on Saturday night, and earlier up on the Sabbath morning, they would maybe be able to appreciate the sermon better; and ye can tell Lame Sandy, the souter, that when he stops wearing his wife in to the grave with his ill tongue, he may have some right to find fault with the minister for an afternoon on ice. And as for Gilbert Loan's auntie, just ask her if she let the doctor hear about her trouble, or if she expects him to look in and ask her if there's anything the matter with her little finger every time he passes her door!"

She paused for breath.

"I think I'll hae to be gaun; it's a coorse nicht!" said the object on the chair, staggering to its feet.

"Now, Thomas, no offense is meant, and I hope you'll remember that I'm only speaking for your good," said the minister's wife, taking a parting shot at a venture, and scoring a bull's-eye.

"Guid-nicht, Tammas Partan," said Marget, as she closed the door. "Haste ye back again."

But Tammas has not yet revisited the manse of Dule.—S. R. Crockett.

SOME HUMOURS OF OLD CHURCH PSALMODY.

To the current number of the *Young Londoner*, the Y. M. C. A. paper, Mr. Thomas Harbour contributes an interesting paper on the humor of old church psalmody. It appears that congregational singing 130 years ago was almost unknown, but a new era dawned when Methodism arose. Wesley was in the habit, if the melody of a song caught his ear and pleased him, of adapting it to the words of a suitable hymn, or writing one for it, or getting his brother

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Charles to do so. If any one said, "Oh, this is a song tune!" Wesley, as has been often told, replied, "I don't care about that; why should the devil have all the best tunes?"

"THROW US THE RESIN, JOHN."

In Wesley's time it was the spirit of the words sung which led to their earnest singing, later, according to Mr. Harbour, it was the devotion to the music which inspired the energy with which the words were sung. He recalls as an apt illustration of this the tale of a certain choir which were giving Handel's chorus "Lift up your heads," and when coming to the part "Who is the King of glory?" the player on the bass fiddle cried out, "Throw us the resin, John, and I'll show 'em who the King of glory is!"

THE HUMOURS OF FUGUING.

Tunes characterized by fugues were at one time very popular. The first book containing these tunes was published in America, and its author—one B' lings, was exceedingly proud of his invention. But the repetition of a word or syllable in fuguing often led to some ridiculous variations in the meanings of lines. Thus the words:

With reverence let the saints appear

And bow before the Lord,

had to be sung; "And bow—wow—wow, and bow—wow—wow," and so on until treble, alto, tenor and bass had bowed for about twenty seconds!

THE SCOTCHMAN AND THE PITCH PIPE.

When choirs of singers were established and attempts made to get the congregation to sing, it was necessary that a decided pitch should be given to them to start on. To this end pitch-pipes were brought into the singers' gallery. Wooden pipes were also used, and then metal tuning-forks. A canny Scotchman, who abhorred the thought of all musical instruments anywhere, as some Scotchmen do still, managed to have one flog at the pitch-pipe. The pitch had been given, but was much too high, and before the first verse was ended the choir had to cease singing. The Scotchman stood up and pointed his long finger to the leader, saying in broad accents of scorn, "Ah, Johnny Smuth, now ye can have a chance to blaw yer braw whistle again."

Moses, the Law-giver,

The general and physician of old, declared that the life was in the blood. Given good, healthy blood, we have healthy tissues and freedom from disease. Whether one's special theory of medicine, the pet 'pathy one pins faith to, this is the end aimed at, pure blood. Hood's Sarsaparilla cleanses the blood, throwing out the impurities that clog and irritate the economy and giving no lodgment to the seeds of disease.

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Our Young People.

THE SNARLIES.

The Snarlies got into a little girl's hair; They said, "Let us make us a little nest there!" Mrs. Brush came along and she said, "O no! You don't belong here, and away you must go; This little girl's hair was not meant to look so." The Snarlies determined that there they would stay. They wanted to sleep and they wanted to play, So they said, "Mrs. Brush, you are not doing right; If you don't go away, we will tie you up tight; To stay in this hair is our greatest delight." So then Mrs. Brush sent for good Mr. Comb, And asked him to help send the Snarlies all home; And together they drove every Snarly away, And told them in some other place they must stay. Then wasn't that little girl happy and gay! —Charlotte Stocum, in *Little Men and Women*.

SPEAKING FOR JESUS.

Doris Ames had been ill for many long months, and when one morning she was pronounced by her physician to be out of danger, and on the road to recovery, her heart went up in thanksgiving to her Heavenly Father, and she asked to be enabled to do something for Him who had been so wondrously good to her.

Her opportunity was close at hand; for one day, when she reclined weak and languid among her pillows, Dr. Lewis called to see her, and after asking a few questions, said gayly, "Just as soon as you are able, Miss Doris, you must go to the theatre and get brightened up. You have been confined to your room for so long that you must feel very dull by this time, and a good lively play will benefit you, I am sure."

The young girl lifted her soft brown eyes to his face, and he noticed the troubled look in them.

"What is the matter?" he asked with professional quickness.

"I cannot go to the theatre," was the reply in a low voice.

"Can't go to the theatre! Why not?" and the physician spoke a trifle sharply, for he was accustomed to have his suggestions taken as commands and obeyed without a demur.

"Because Jesus would not go there with me," returned Miss Doris very earnestly.

Dr. Lewis looked down at the pale, sweet face, and pondered the answer—"Because Jesus would not go there with me." Then he asked rather sarcastically, "Do you think I am not a Christian because I believe in going to the theatre?"

"Ye cannot serve God and mammon," was the scriptural answer, softly given.

"Then I suppose you consider me a heathen."

"Not a heathen, because you have every advantage of a Christian country, which those in far-away lands have not; but surely you are not in this a follower of Christ," said Doris.

"Why not?" "Because when you enter the theatre you leave Jesus outside, and certainly that is not following him."

"How do you make that out?" was asked quickly.

Doris reached out her hand and took a small Bible from the table at her side, and turning to 1 John xi. 15 17, read slowly and impressively the words: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world,

the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

Making no comment when she had finished, the doctor's next question was, "Is that the only charge you have against me, Miss Doris?"

"No, I have one other," returned the young girl gently. She found it hard to speak as she did, for Dr. Lewis had been most kind and attentive during her illness; but she was speaking for Jesus, and this thought gave her courage and strength.

"Ah! What else is there that I have done amiss?"

"It is not something you have done amiss, this time, but what you have left undone that troubles me. I will tell you in a few words as possible what I mean," Doris began.

"Please be quick about it, as I haven't much more time to spare," interrupted the doctor sharply.

With her heart beating fast she continued. "You have attended me many weeks, sometimes twice a day, and during all that time you asked me frequently how I was feeling—and of course that was necessary, that you might know what medicines to give me—but never once did you ask after the welfare of my soul. You know I came very near dying at one time, and if I had how did you know but what my soul would have been lost?" and the brown eyes and gentle voice were full of earnestness.

"My business was to cure you, not to ask personal questions," was the short answer.

"Are you sure that was none of your business? Are you not your brother's keeper? Can you who try to save perishing bodies afford to neglect the saving of immortal souls?" asked Doris quickly.

"That is work for ministers," returned Dr. Lewis.

"Is it wholly? Are you not responsible for others?" was asked somewhat eagerly. Then, without waiting for a reply, Doris continued, "Where a minister calls once in two or three months you call once and sometimes twice a day for perhaps several weeks, and during all that time are you willing to make every effort to save the body and think nothing of the soul?"

"From what you have said I infer that your soul is safe, and what more do you care for?" asked the doctor quickly.

Doris looked grieved, as well she might, at this thoughtless question, but she answered quietly—

"I care for the souls of others, and try to do all I can to lead those out of Christ into the way, and I am anxious that you should help, for you have such an extensive practice that could surely help many a poor wandering one to come to the light. 'Then will I teach transgressors Thy ways and sinners shall be converted unto Thee.' But perhaps you do speak to your patients on this all-important subject, and maybe I am the only one you have not spoken to," she finished eagerly.

"I will be honest, at least, and tell you I have never spoken to anyone on this subject," returned Dr. Lewis coldly.

"But why not?" "Oh, it would be too hard," was the unsatisfactory answer.

"Too hard? You would not think it too hard to study your patient's case for days and perhaps spend the night in watching beside the bed of a very sick person, doing all in your power to relieve his sufferings, would you?"

"No," very decidedly.

"I was sure of that. You know the Psalmist says, 'O Lord, open Thou my lips; and my mouth shall show forth Thy praise.' Why can't you say a word or

two about the love of Jesus and his wonderful goodness to the sons of men?"

"You are still weak and sick, Miss Doris, and inclined to be morbid. Now you have talked quite long enough, and must try to take this powder and try to go to sleep," said the doctor rather hurriedly, as he noticed the crimson cheeks and sparkling eyes; and instead of answering the young girl's searching question, he prepared a quieting dose, and after administering it, took up his hat preparatory to leaving.

"Try to keep perfectly quiet for a day or two and you will gain faster. Good morning," and without glancing towards the sorrowful, reproving eyes which he felt were fastened on him, Dr. Lewis quickly left the room.

During the remainder of that day he plunged into his work with more than usual energy, but he could not get rid of the words, "Jesus would not go there with me," and the accusation, "Never once did you ask after the welfare of my soul;" also the question, "Why can't you say a word or two about the love of Jesus and his wonderful goodness to the sons of men?" troubled him.

A week later he made a short and rather formal call on Doris Ames, but gave no answer to the questioning look in the sweet brown eyes.

So things went on for two or three months, until one evening the doctor was called to see a sick man. When he reached the bedside of the sufferer he saw at once that he had but a short while to live, and proceeded gently to acquaint him of the fact.

"I thought as much," and the sick man closed his eyes, then opening them suddenly, he looked searchingly at the physician and said feebly—"If you can't do anything to keep me alive, pray for me that my many sins may be forgiven, if it is not too late; pray for me," and the last three words were piteous in their weak appeal.

Pray for him! Dr. Lewis staggered at the thought. He who never in all his life had prayed for any one, and only in a half-hearted way for himself, how could he pray to God for this dying man? He would go out and hunt up a minister—but no, there would be no time, for the hand he held was growing cold and the breathing was becoming fainter and more laboured.

"Pray—for—me," came the words once more, this time in a faint whisper.

Suddenly this verse of Scripture came to the young physician as he hesitated, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18), and falling on his knees he slowly repeated the comforting words, then he prayed, in a low, faltering voice, his first real heart prayer. It was not a long one, only a few words, but it was earnest and humble, a prayer in which he asked forgiveness for his own sins as well as for those of the sick man, and surely it reached the Father's ears, for "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"Thank you," and with a smile full of trust and peace the man drew a long tired breath and passed away.

The remainder of that night Dr. Lewis spent in prayer and meditation and in the morning he called again on Doris. As soon as he entered her room she realized at once that a change had taken place in him, for his face wore a look of happiness and when he spoke his voice seemed full of gladness, and when he told her he had given the rest of his life to the Master's use, and was now going to care for the souls of men as well as their bodies, the young girl

cried aloud, in the fullness of her joy, "I thank thee Father, for what thou hast done."

Many wandering ones were brought to the light by Dr. Lewis, for the Lord blessed his effort, as He always does when any one is in earnest. As He has said also.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

"But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven." Matt. x. 32 33.

May we all try to bring souls to Christ, for in James v. 20 we find these words: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death.—*BelFAST Witness*.

HOW PARENTS PROVOKE CHILDREN.

"How do parents provoke their children? By unreasonable commands, by perpetual restriction, by capricious jerks at the bridle, alternating with capricious dropping the reins altogether, by not governing their own tempers, by shrill or stern tones where quiet, soft ones would do, by frequent checks and rebukes, and sparing praise. And what is sure to follow such mistreatment by father or mother? Bursts of temper, for which the child is punished and the parent is guilty, and then spiritless listlessness and apathy. 'I cannot please him whatever I do,' leads to a ranking sense of injustice, and then to recklessness—it is useless to try any more.' And when a child or man loses heart, there will be no more obedience. Many a parent, especially many a father drives his child into evil by keeping him at a distance. He should make his boy a companion and a playmate, teach him to think of his child nearer to himself than to anybody else, and then his authority will be absolute, his opinions an oracle, and his lightest wish a law." —*Dr. Alexander Maclaren*.

THE CRADLE.

The cradle is man's first and greatest school-house. There his education begins. The mother's smile and caress give him his first evidence of human love and gentleness and sympathy. Her words are like a revelation from another sphere. Everything about that cradle is educative: and what is more, this primal education is radical and determinative. It gives shape to the mind; the impressions there made are deep and abiding; they are not easily rubbed out by all the later rough usage of the world. In the nature of the case the mother is the first teacher, whose lessons almost inevitably abide through fair weather and foul. How important; then, that these early teachings be correct! "The most important part of education," says Plato "is right training in the nursery." The soul of the child in his play should be trained to that sort of excellence in which, when he grows to manhood, he will have to be perfected." He should be elevated by an inclined plane rather than vertically; the former is usually easy, while the latter is always difficult, sometimes impossible. The cradle song is often the inspiration of the whole life.—*Zion's Herald*.

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Ministers and Churches

ST. LOUIS AND VICINITY.

Rev. Dr. Malcolm of Hannibal, Mo., preached at the North Presbyterian church last Sunday morning and evening while Dr. Weston of that church delivered a Baccalaureate address at Hannibal on the same day.

Rev. W.H. Clagget of Taylor, Texas, formerly a St. Louis minister, supplied the pulpit of the Church of the Covenant last Sunday morning, in the absence of the pastor, Rev. W. F. Williams who is absent as a commissioner at the General Assembly in Saratoga.

Three simultaneous union meetings were held last Sunday evening in the interest of the St. Louis Bible Society. These were held in the Pilgrim Congregational, the Cumberland Presbyterian and the First Presbyterian churches. Addresses were made by Rev. Dr. Lee, Gen. Geo. Shields, Dr. George, Rev. E. P. Bond, the State superintendent of the Bible work, Dr. Brookes, Dr. Rhodes and others.

MISSOURI

KANSAS CITY PRESBYTERY.—Attention is called to the following rules of the body:

"The Home Mission Committee, beside representing the Board of Home Missions, shall act as a Committee on credentials and unemployed ministers and vacant churches within the Presbytery.

"Each vacant church shall be supplied by Presbytery as Presbytery shall judge best.

"No church shall enter into an arrangement for a permanent supply without the consent of Presbytery.

"It shall be irregular for any vacant church to employ a minister whose testimonials have not been approved by the Committee on Home Missions.

"No vacant church shall open its pulpit to a stranger as a candidate, and especially to one not belonging to the Presbyterian denomination."

Brethren having friends they wish to introduce to any of our vacant churches, will please do so through the Home Mission Committee, thereby avoiding a vast amount of confusion. Brethren, your requests shall have immediate and most respectful consideration by the Committee.—James F. Watkins, Chairman, Home Mission Committee, Kansas City Presbytery.

TRENTON.—Dr. H. H. Wells the widely known Presbyterian Evangelist held a series of meetings here beginning April 19th and continuing for three weeks. Very much good seemed to be done through his clear and forcible presentation of the great doctrine of grace. There have been already ten additions to the church and more are expected.—J. W. C.

The Rev. J. H. Byers, Evangelist, has lately closed the year on his field of labor. During this time he has preached 182 sermons and received into the church 53 persons, of whom 17 were baptized.

MARBLE HILL CHURCH.—We moved forward our observance of Children's Day four weeks in order that the flowers might not be gone. We used the program issued by the Board, and found it excellent for both older and younger. We had "sweet prospects, sweet birds and sweet flowers," and a good offering for Sabbath-school missions.—James Lafferty.

FULTON.—The following is the program of the Commencement Exercises of Westminster College. Saturday, May 30th, 8 p. m.—Academic Declamatory Contest. Sunday, May 31st, 11 a. m.—Baccalaureate Sermon—Rev. G. B. Strickler, D. D., LL. D., Atlanta, Ga. 8 p. m.—Address Before the Young Men's Christian Association—Rev. G. L. Leyburn, D. D., Booneville Mo. Monday, June 1st, 8 p. m.—Exposition of the Philologic Society. Tuesday, June 2nd, 4:30 p. m.—Meeting of the Board of Trustees. Wednesday, June 3rd, 8 p. m.—Meeting of the Society of the Alumni. Thursday, June 4th—Commencement Day. 9:30—Commencement Exercises: Orations by Graduates, Announcement of Honors, Bestowal of Prizes, Conferring of Degrees. The Exercises on the Sunday will be held in the Presbyterian church. All other exercises will be held in the College Chapel.

FORDLAND.—The committee appointed by Ozark Presbytery to organize a church here carried out the directions of the presbytery on May 17th. Rev. E. D. Walker and elder C. W. Likens of Ash Grove, were the only members of the committee that could be on hand. Rev. J. N. McClung of Monett, the chairman, being too ill to go. Rev. E. D. Walker preached at 11 a. m. At 3 o'clock in the afternoon the committee met with those who proposed to go into the organization. Thirteen adults, mostly heads of families, united with the organization. Three elders, Chas. J. Free, C. E. Baldwin and Henry Sherman were elected. In the evening Henry Sherman was ordained and installed and brothers Free and Baldwin were installed. Six children and two adults received the ordinance of baptism. The church will be supplied for the summer by a McCormick student.—E. D. W.

MILAN.—Rev. D. A. Wilson, D. D., is a veteran soldier of the Cross. He has now reached his three score and ten, but is still vigorous and constantly engaged in ministerial work. His labors in Missouri date back to the troublous times of our civil war. On Sunday, the 24th inst., he delivered the memorial sermon to the Grand Army men in the Opera house in Milan, from the text, "Fight the good Fight of Faith." A telegram announces that the house was crowded, the discourse able and highly appreciated by his comrades.

ILLINOIS.

EQUALITY AND HARRISBURG.—Rev. James H. Cooper of Red Oak, Ohio, has accepted an invitation to supply these congregations for a year. His address is Equality, Ill.

FREEMONT.—On Sabbath May 17th, Rev. James D. McCaughey pastor of the Second Presbyterian church ordained three new elders and installed two who were reelected making in all eight members in the session. During the present pastorate which began in March 1891 the membership has increased from one hundred and fifty-eight to two hundred and eighteen. A handsome new house of worship has been erected at a cost of \$14,000 and dedicated free of debt. During the year just closed April '95, twenty new members were enrolled, fourteen by profession and six by letter and the members of the church contributed for all purposes \$7,967 closing the year free of debt. The church is well organized having a Sunday-school of 220 members, Ladies Aid Society, Missionary Society, Men's League Christian Endeavor Society, and an active Junior Endeavor Society.

BLOOMINGTON PRESBYTERY, reports 52 ministers; 53 churches; 6,927 communicants; 6,543 Sabbath-school members; 537 added to the church on profession during the past year, and 288 on certificate, and 374 baptisms; \$16,225 were raised for benevolence, and \$15,192 for congregational expenses.

A MINISTER'S DEATH.

Rev. John A. Rankin died at his home in Quincy Ill., May 1st, 1896, at the age of seventy-five years. He was educated at the Missionary Institute in Quincy founded by Dr. Nelson and at Lane Theological Seminary. He was thrice pastor of the Presbyterian church in Warsaw Ill. He served the church in Carrollton Ill. for many years and for shorter periods, the churches at Centralia, Ebenezer, Prairie City and Ellington Memorial. For sixteen years he held the office of Stated Clerk of Schuyler Presbytery, never missing a regular meeting and attending to its business with rare promptness and ability. From his long residence in this section he was acquainted with all the churches and took a leading part in the home missionary care of the weaker ones. On his retirement from his office and from active work at the meeting in April last the Presbytery paid touching tributes to his valuable service, great faithfulness and signal ability. The funeral services were held in the Presbyterian church in Quincy, Sabbath morning May 10th, and were conducted according to his request by Rev. S. H. Hyde D. D. of Carthage Ill, assisted by Rev. H. T. Miller of Quincy and Rev. Amos H. Dean of Monmouth.

Mr. Rankin was a minister of an unusually self-sacrificing spirit, not seeking place nor prominence, but laboring contentedly where the Lord directed him. He was an instructive helpful preacher, a careful and sympathetic pastor. As a Presbyterian he was remarkable for his faithfulness and his familiarity with the ecclesiastical law and usage. His excellent judgement, candid spirit and courtesy and love for his brethren gave him great influence in the Synod of Illinois as well as in his own Presbytery. He was wonderfully sustained during his illness and triumphed over death in the faith of the gospel.

PENNSYLVANIA.

PITTSBURGH.—Rev. W. L. McEwan, D. D., pastor of the Third church, has received a unanimous call to the First church of Yonkers, N. Y. The church to which Dr. McEwan has been called is a large and influential one, with a membership of 600. Dr. McEwan has been very successful as the pastor of the Third church for two years, and in the recent collection taken for the Million Dollar fund this congregation stood second in the amount of contribution, being exceeded only by Dr. John Hall's church in New York.—The union of the Third church and the Church of the Covenant in the east end is now under negotiation. The move of population is more and more away from the older part of the city to the newer East part, and the present location has become very inconvenient for the Third church families. It is contemplated that the present large building will be taken down and much of the stone, the furniture and pews will be used in the construction of the new church after the consolidation is effected. The old Third has a grand record of more than half a century. It was organized in the 30's, Dr. David H. Riddle as its first pastor and serving it for 25 years. It is one of the historic churches of Presbyterianism in America. Within its present walls was consummated the reunion in 1870, and again, the quarter century celebration of that event during the meeting of the General Assembly in Pittsburgh, a year ago.

IOWA.

UNITY.—This is a country church newly organized six miles west of Clarksville and Sabbath May 10, was with them a day long to be remembered. It was the occasion of the dedication of a beautiful house of worship, erected at a cost of about \$1,600 finished and furnished. And it is a gem for the amount of money invested. It is built on a beautiful site and has an acre of ground for churchyard. The Board of Church Erection made the building possible by contributing \$400. This church is ministered to by Rev. Geo. Graham who for more than 30 years has supplied the Clarksville church. He has recently resigned that a man of more vigorous health may take up the work and supply both Clarksville and Unity. The two churches have recently extended a call to Rev. J. T. Wyllie of Shenandoah, Iowa. Brother Wyllie has signified his acceptance

and will begin his work sometime in June. On the day of dedication, Rev. T. S. Bailey, D. D. Synodical Missionary preached the sermon in the morning, and raised \$250, necessary to clear off all indebtedness against the church. A recess was then taken and the people who had generally brought their lunches with them refreshed themselves under the cover of a large tent, which had been erected near by for the occasion. At 2 p. m. the people were again in the building packing it to its utmost capacity and the Presbyterian Missionary, Mr. Henry made a few appropriate remarks on the importance of Sunday-school work, after which Rev. S. R. Ferguson, Superintendent of Sunday-school work for the Synod, preached a most excellent sermon, following which the church was formerly dedicated to the worship of God. The service was closed by a very impressive administration of the Lord's Supper.

MONROSE.—Rev. J. Markham has received and accepted a call to this church.

CHURDAN.—May 5th, the ordination and installation of Rev. A. L. Berry took place. Sermon by Rev. A. C. Kaye, the charge to the pastor by Rev. A. F. Ernst, charge to the people by Dr. T. S. Bailey. Rev. Scott W. Smith presided and put the constitutional questions.

ARCADIA.—On the 6th inst. Rev. Fred Heilert was installed, Rev. Lubke Huendling preached the sermon in German; charge to the pastor by Rev. Scott W. Smith; charge to the people Rev. A. C. Kaye; Rev. S. W. Smith presided. All these services were repeated in German by Rev. Lubke Huendling of the Wheatland German church.

CARROLL.—Rev. Scott W. Smith presided and preached; charge to the pastor, A. C. Kaye; charge to the people Dr. T. S. Bailey, a former pastor of this church.

ALGONA.—May 11th ordination and installation of Rev. J. W. Innes; sermon by Rev. J. M. Green, D. D.; charge to pastor by Rev. A. W. McConnell; charge to the people by Rev. J. W. Waite; presiding, Rev. W. B. Greenshields.

COUNCIL BLUFFS, SECOND.—This church has recently voted a call to Rev. R. M. L. Braden to become their pastor, and he has signified his willingness to accept, and it is hoped that at a very early date he may begin his services.

GERMANIA.—May 12th. Presiding and preaching the sermon, Rev. L. M. Greene, D. D.; charge to the pastor, Rev. A. W. McConnell; charge to the people in German Rev. Van Greutheyson of Kamar, Rev. Kruse being installed as pastor.

BURT.—May 13th. Installation of Rev. W. B. Greenshields; sermon by Rev. J. M. Greene, D. D.; charge to the pastor by Rev. A. W. McConnell, charge to the people by Rev. Daniel Williams.

POMEROY.—May 14th. Ordination and installation of Rev. John R. Vance; Rev. J. M. Greene, D. D., preached the sermon; Rev. Scott W. Smith, presided; Rev. J. E. Cummings of Rockwell City, charged the pastor; Dr. Bailey gave the charge to the people.

FORT DODGE PRESBYTERY.—There has just occurred a very interesting of ordinations and installations series within the bounds of this Presbytery. It was an occasion of marked interest when at the recent meeting of the Presbytery at Glidden it was found that we had before us four young men, candidates for ordination, viz; John R. Vance, and J. W. Innes graduates of the class of '95, F. J. Tower and A. L. Berry from McCormick Seminary. Brother Berry has been out two or three years. They all sustain admirable examinations and calls were placed in their hands. Besides these, calls were presented to the following persons who had previously been ordained, Rev. W. B. Greenshields to Burt; Rev. A. C. Kruse to Germana; Rev. F. Heilert to Arcadia (German) and Rev. A. F. Ernst to Carroll. Hence Presbytery appointed the following order of services which was carried out in each case under most favorable circumstances. First, on April 16th, Rev. F. J. Tower was ordained and installed as pastor of the church at Glidden. Rev. Scott W. Smith presided and propounded the constitutional questions. The Rev. J. Milton Greene, D. D., preached the sermon, "Evidence of things not seen." Rev. A. F. Ernst gave the charge to the pastor, and the Rev. T. S. Bailey, D. D. of Cedar Rapids gave the charge to the people.

OHIO.

Prof. James A. Craig, some years ago a professor in Lane Seminary, has renounced the jurisdiction of the Presbyterian church, and his name has been erased from the roll of Cleveland Presbytery.

WELLSVILLE.—Less than four years ago a property was provided by the First church of Wellsville, to be used for chapel purposes. The work has prospered and culminated on the evening of May 5th, in the organization of a Second church. The new church starts with 93 names.

INDIANA.

GENEVA.—Mr. A. A. McLean, a licentiate of Cincinnati Presbytery, who for the last year has supplied the new church at Hyde Park, Cincinnati, has accepted work for the summer at Geneva, Ind., where a new church has been organized.

TENNESSEE.

Rev. A. McLaren formerly of Nevada, Missouri has been appointed by Union Presbytery of the Synod of Tennessee to bring the educational mission work more prominently before the church. We bespeak for him a hearty welcome everywhere.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRAUX Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

CHANGE OF ADDRESS.

Rev. Ralph J. Lamb from Park Hill Ind. Ter. to McAlester of the same.

Rev. S. G. Clark from Raymore, Mo., to Appellton City of same state.

"COLORADO'S GOLD."

is the title of a pretty book just issued by the Gulf Railway and the South Park Line. Send six cents in stamps and mention THE MID-CONTINENT.

Our other new publications, as follows, will be sent on receipt of two cents postage, each.

"So. Park and the Alpine Pass," "Boreas, Breckenridge and the Blue," "Manitou," "A Day in the Canons."

Address B. L. WINCHELL, General Passenger Agent, Denver, Colo.

Marriages.

HARRIS—FRIES. On May 19th, 1896, at high noon, in the M. E. church, Venice Ill. Mr. Edwin Harris and Miss Lydia C. Fries, Rev. D. L. Temple officiating, assisted by Rev. C. Larabee.

THIS PERSON MADE MONEY.

Dear Sir.—I take my pen in hand to tell you what I did in the Dishwasher business. This spring I saw a Dishwasher advertised and sent and got one. A. B. Dawson, Columbus, Ohio, said he would exchange my dishwasher of the Queen if I would put it in my kitchen and show my neighbors how it washed dirty dishes, vegetables, silverware and clothing in one minute without putting my hands in the water. They saw it was the best machine and I saw three the same day. The whole neighborhood is worked up over the success of the Queen and I want any of your readers who have not made a success in the Dishwasher business to know what I have done. I can make easy \$21 a week, \$84 a month, for five years to come with the Queen, as everybody wants one. My sister got a sample Queen free, and she is doing as good as I have. Mr. Dawson referred me to the Cardington bank, the Mt. Gilead bank and the Quaker City bank, which shows he is responsible. Anyone who wants to make money should write to the address as above.

The Western College and Seminary for women, at Oxford, Ohio, commences its forty-second year in September next. This old institution is widely known for its thorough methods of culture. The faculty embraces graduates of the best educational institutions of the country. It is now equipped for first-class College and Seminary work. Although undenominational in character its religious life has always been of a decided evangelical type, and the Bible has its appropriate place in the system of instruction. Particular attention is given to sanitary conditions. The institution offers its advantages upon very favorable terms. We refer our readers to the annual advertisement in another column.

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Results from a Bad Liver and can be Cured by Using

Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM

A Certain Remedy for Diseases of the Liver, Kidneys and Urinary Organs

At Druggists. Price, \$1.00 Per Bottle

THE DR. J. H. McLEAN MEDICINE CO. ST. LOUIS, MO.

THE 108th GENERAL ASSEMBLY.

SATURDAY, MAY 23rd.

The docket contained two items when today's session was opened. They were the report of the Permanent Committee on the work of the Board of Ministerial Relief, and the further consideration of the report on management of church temporalities. There was, in addition, a possibility in the way of special reports and unfinished business. Routine business occupied the first half hour, after which the report on Ministerial Relief was taken up. The report showed 795 beneficiaries under the Board, an increase of 95 and a decrease through death of about 50. The receipts for the year showed a slight decrease, reaching \$171,557. The expenses of the year were \$166,735. The average amount granted to those under the care of the Board was \$210, with a maximum of \$300. One of the principles of this board is that it avoids contracting any debts. It was recommended that the sum of \$200,000 be contributed to the uses of the Relief Board during the coming year. The Assembly was then addressed by Dr. William C. Cattell, Secretary, and by Dr. Villeroy D. Reed of Philadelphia, the first president of the Board.

When the second order of the morning, the report of the Committee on Church Temporalities recommending the financial management of the churches by boards of deacons, was taken up, Elder McDougall of Cincinnati, addressed the Assembly in opposition to the proposal of the committee, though advocating the principle that the property of the church should be safe-guarded for the purposes for which it was given. His argument was long, legal and technical, but was heard with attention. After a long discussion, occupying the remainder of the forenoon session, the report of the committee was referred back with instructions to define the duties of trustees and deacons, and to prepare a model deed to be used in the acquisition of property for church uses.

In an interval of this debate a telegram of greeting from the Southern Presbyterian Assembly, in session at Memphis, was read, and the Moderator and the clerk were authorized to reply to the same, and also to send a similar message to the Cumberland Presbyterian General Assembly at Birmingham, Ala. A resolution was introduced by Dr. Clarke of Buffalo, in regard to the plan for uniformity of worship, advocated by the New York Evangelist, as follows:



Women get plenty of sympathy after they are dead. Tom Hood made a very pathetic picture in his "Bridge of Sighs," but the probabilities are that the woman needed sympathy a great deal more before she died than she did afterwards. Thousands of women are enduring much worse things than death. The most distressing thing about it all is that it is needless.

Uterine troubles are considered well-nigh incurable. Women seem to think that they must go on bearing these things forever. To be sure, some of them make an effort to get well by going to their physicians, but thousands are deterred from this, both because they have seen that it was not likely to do much good, and because they knew that the first thing the physician would insist upon would be the examinations and local treatment so justly abhorrent to every modest woman. These things are generally as unnecessary as they are distasteful. Every woman can be made strong and healthy by the use of Dr. Pierce's Favorite Prescription. It is a most marvelous medicine for all forms of female weakness and disease. It is a wonderful purifier and cleanser. It acts directly on one set of organs, and on no other, but in doing this, it frequently cures troubles that were seemingly of an entirely different character and origin. A disorder of the distinctly feminine organs is likely to cause all sorts of symptoms, and careless doctors frequently doctor women for neuralgia, or dyspepsia, or insomnia, when the real trouble is in the organs distinctly feminine. Dr. Pierce's Favorite Prescription will make any woman well. Sometimes when disease has run on so long that the entire system is debilitated, it is necessary to use in connection with the "Prescription," Dr. Pierce's Golden Medical Discovery, a general tonic, blood-purifier, and blood-maker, without an equal in the world. There is no case so severe that these two great medicines will not cure it. Thousands of women have frequently testified to this fact.

Resolved, That a committee be appointed to report next year as to the varied forms of worship in use in different parts of our church in the United States, and also as to plans proposed to produce uniformity in the work in the Presbyterian church."

The matter was referred to the Committee on Bills and Overtures. The morning session was extended till 1 o'clock p. m., when the Assembly adjourned until next Monday morning.

ASSEMBLY ADDENDA.

THE ASSEMBLY'S STANDING COMMITTEES.

The moderator was unable at first to announce the full roster of committees. The list was subsequently made complete. Not having space for all the names, we give four ministers and four elders from each committee:

Bills and Overtures: Ministers—Robert R. Booth, D. D., Benjamin L. Agnew, D. D., Samuel B. Fleming, D. D., John H. Miller, D. D.

Elders—Hon. Wm. Graham, E. W. C. Humphrey, W. R. Worrall, Spafford W. Davidson.

Judicial Committee: Ministers—Francis C. Monfort, D. D., George W. F. Birch, D. D., Thomas A. McCurdy, D. D., Thomas D. Logan, D. D.

Elders—Hon. Thomas McDougall, Hon. S. J. R. McMillan, George P. Lockwood, Hon. Rudolph Hatfield.

Church Polity:—Ministers—John R. Davies, D. D., Wm. R. Henderson, D. D., N. M. Steffens, D. D., Joseph M. McNulty, D. D.

Elders—Horace E. Smith, John C. Holliday, Alexander P. Ketchum, Peter Cameron.

Home Missions: Ministers—Wm. P. Kane D. D., Harry O. Scott, S. E. Wishard, D. D., James G. Inglis.

Elders—Harvey C. Olin, Heber S. Thompson, Alex. P. Turner, M. D., Hon. John Codman.

Foreign Missions: Ministers—B. C. Henry D. D., J. M. Oldfather, D. D., James McLeod, D. D., Wm. S. Marquis, D. D.

Elders—Samuel B. Huey, W. Stewart Walcott, Henry W. Dudley, Thomas F. Wells.

Education: Ministers—Everett B. Thomson, D. D., Lapsey A. McAfee, George D. Lindsay, Campbell Coyle.

Elders—Hon. Robert N. Wilson, John H. Finley, Ira Otterson, David W. Hare.

Theological Seminaries: Ministers—David R. Breed, D. D., George P. Williams, John Wherry, D. D., Geo. D. Stewart, D. D.

Elders—Harlan P. Christy, Samuel A. Bonner, Harvey J. Gaylord, H. Edward Rowland.

Ministerial Relief: Ministers—George B. Stewart, D. D., James S. Ramsey, D. D., W. J. McSurely, D. D., Joseph F. Jennison.

Thomas G. Birch, Stephen P. Lee, George Nicholson, Albert G. Young.

Freedmen: Ministers—Villeroy D. Reed, D. D., James Lewis, D. D., E. G. Mathena, Peter M. Bartlett, D. D.

Elders—Geo. H. Hyde, Eugene L. Smith, Wm. L. Oakes, G. Stuart Simons.

Mileage: Elders—Stephen M. Clement, Edwin S. Simons, J. Renwick Hogg, John F. Wilson.

Finance: Elders—F. L. Sheppard, Levi W. Yaggy, William J. Owens, R. M. Davis.

FROM THE REPORT ON SABBATH OBSERVANCE.

MADE BY THE ASSEMBLY'S COMMITTEE, W. E. WORRALL, CHAIRMAN.

The Sabbath, the Lord's day of rest for the body, and of worship for the soul, is especially threatened by many unscriptural innovations.

Among the chief perils are the greed of gain, which compels thousands against their will to work on the Lord's day; the dissemination of theories concerning individual liberty and social order, which are destructive of our best national traditions; Sunday excursions; Sunday base-ball games Sunday theatres and Sunday bicycle pleasure riding; an alarming laxity of sentiment among many who profess and call themselves Christians in reference to the binding obligation of the Fourth Commandment on the individual conscience; the introduction in many Christian homes on the Lord's day of social entertainments; self-indulgence on this day foreign to the scriptural standard of holy living and subversive of true Sabbath rest. Not the least of the perils to which we would refer is a Sunday secular

(Continued on page sixteen.)



The skeptic says: "If I really believed that letter I wouldn't hesitate a minute."

Thousands do believe, and are being cured of their Asthma, Bronchitis, Catarrh,

Hay Fever, Rose Colds,

etc., by Booth's "Hyomei," the Australian "Dry-Air" treatment, which cures by inhalation!

37 Elm Street, LAWRENCE, MASS., May 6th, 1896.
DEAR SIR:—I have been troubled with Bronchitis for the last five years and never found any permanent relief until I commenced using "Hyomei." In January last I made application to one of our leading life insurance companies, but at the medical examination the examining physician said that he could not pass me as my lungs and bronchial passages were badly congested. Soon after, I commenced using "Hyomei," and improved so rapidly that in one month again went before the same medical examiner and this time passed without any further ceremony.

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Pocket Inhaler Outfit, Complete in Sealed Case (see cut), by Mail, \$1.00, to any part of the United States; consisting of pocket inhaler, made of deodorized hard rubber (beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei does cure. Are you open to conviction?

Hyomei Balm cures all skin diseases—25 cents.

R. T. BOOTH, 23 East 20th Street, New York.

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have removed to the large and commodious store, 919 N. Broadway, where the most complete line of the city will be found. Do not forget the number,

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One of the finest resorts in all the world is BAY VIEW; on the picturesque eastern shore of Lake Michigan, reached from Chicago, Detroit and Cleveland by lake steamers, also trains without change from these and from Cincinnati, Indianapolis, St. Louis and Louisville. A summer city, of over 500 cottages and hotels, electric lights, water works, pleasant environment, and a region famous for pure air, cool and marvelously healthful climate. Site of the widely known BAY VIEW ASSEMBLY and SUMMER UNIVERSITY. Low priced summer tourist tickets sold every where for Bay View, and living expenses are extremely moderate. Write for Bay View Magazine beautifully illustrated and full information. Address

J. M. HALL, Flint, Mich.,

OXFORD, OHIO,

The Western, A College and Seminary for Women. MISS LEILA S. MCKEE, PH. D., President. Forty-second year opens Sept. 9, 1896. Superior advantages for thorough Christian culture. Terms, \$250 per year.

CAPON Springs and Baths

Alkaline Lithia Water. Baths any temperature. Also superior iron water. Convenient to reach. Secure rooms early at the coolest, healthiest, pleasantest place in this country at which to spend the summer and fall months. The best medical service should it be needed. Write for terms. W. H. SALE, Capon Springs, W. Va.



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Quickest time to Denver and Colorado Points.

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Michigan's Great Summer Resorts.

If you have ever visited Northern Michigan you are going again this year and want to know about train service, etc.; if you have never been there a description of this Summer-land will interest you. In either case send for the G. R. & I. Red Book for '96, containing maps, descriptive and views, list of hotels, rates and through car arrangements. Through sleeping cars from St. Louis, Chicago, Cincinnati, Louisville, Indianapolis and Detroit will be run on fast trains to Petosky, Bay View, Harbor Springs and Mackinaw via Grand Rapids & Indiana R. R. For further information address

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CANCER

The great painless remedy. You can be treated by mail. The best ment of any man living. Address, DR. D. W. MARTIN, Bethany, Mo.

Alaska Gold Mines.

The valley of the Yukon River, Alaska, is the richest Gold producing country the world has ever known. For full particulars rates of fair etc., address Jas. F. Aglar, Gen'l Agent, Union Pacific Railway, St. Louis, Mo.

Cure Consumption and lung troubles

New York, May 25th, 1896

Editor MID-CONTINENT:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. When writing, please state you read his letter in THE MID-CONTINENT.

Current Literature.

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

BOOKS.

THE GREATER LIFE AND WORK OF CHRIST. By Alexander Patterson, Fleming H. Revell Company, New York, Chicago. Price \$1.50.

This is not of the life of Christ in the usual sense. The book is constructed on the important principle that our Lord's life on earth is but a single chapter of his greater life and his larger work. Christ is eternal and is the theme of the whole Scripture and not merely of the four gospels. In the study of the Bible the author would have us recognize Him as its Alpha and its Omega. In all the great personages, events and crises the person and work of Christ are to be seen. He is the center of all Christian doctrine. Collateral truths revolve about Him. Our views of Christ will effect every other truth. "What think ye of Christ," is a pivotal and touch-stone question. The writer proceeds on this principle and the book is well calculated to enlarge the view and stimulate to new devotion to the Son of God.

THIRTY STUDIES IN THE GOSPEL BY JOHN. By Prof. W. W. White, Ph. D. Fleming H. Revell Company, New York, Chicago. Price 50cts.

Prof. White is an instructor in the Bible institute, Chicago. He excels in Bible work and especially in work of the character of this little book. We recall as another instance his studies on The Minor Prophets. This is not a commentary nor an exposition of John nor a work of Exegesis. It is a precise and full analytic exhibition of the Contents of that Gospel. It shows just what John testifies to. Every line of its teaching and every phase of its thought is minutely tracked and traced, as we might say "up hill and down dale," and the careful students with these studies in hand together with the diagrams which are given, will find himself master of the entire range of contents of the fourth gospel, and especially of those teachings which are peculiar to John.

MAGAZINES AND PAMPHLETS.

The American reprint of the English Monthly *Nineteenth Century* for May is replete with ably written articles.

We gladly direct attention to *Littell's Living Age*, always on hand as punctual as the coming of the week, and always excellent.

The *Eclectic* for May presents its usual admirably selected articles from the best of the English Reviews and Magazines.

The *Quiver* has already put in its appearance for June. The Bishop of Ripon and Alexander McLaren, the great

preacher of Manchester, England, now become well known in this country, are contributors to the current number.

The May *Atlantic* shows up well. We admire its course in keeping on in the old "even tenor" of its way, daring still to abide by its standard of a high-toned literature which is not merely for temporary entertainment.

Appleton's Popular Science Monthly for May presents an interesting table of contents. We mention, as likely to be of general interest, "Development of the Monetary problem," "Pending problems for wage earners," "Political rights and duties of women."

American Magazine of Civics for May contains among other interesting articles the following, "The true citizen," "Finance and its influence upon industrial progress," "Qualification of citizenship."

The *New England Magazine* for May gives us some finely illustrated articles, viz; "The Olympian games," "New London Connecticut," "The Western Reserve," and "Casco Bay." There are other stories and poems, which make it an interesting issue.

The *Homiletic Review* for May contains a goodly number of articles, helpful to preachers, concerning religious thought, sermonic literature and the discussion of practical issues. Published by Frank and Wagnalls Co., New York.

We acknowledge "Some notes of a visit to the Universities of Cambridge and Oxford," an address delivered by Rev. O. A. Hills, D. D. before the University of Wooster.

Also "Heights of Heroism" by Rev. David E. Evans, pastor of House of Faith Presbyterian church, Minneapolis Minn.

Laughing Babies

are loved by everybody. Good nature in children is rare unless they are healthy. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. This milk is so easily prepared that improper feeding is inexcusable.

I shall never forget two remarks about Bay View. Going to the train one summer morning my reply to the gate-keeper's "whereto?" was Bay View. Quick came the words back "prettiest spot in the world." The close of a delightful vacation came all too quickly and found me waiting for the homeward train. Turning to a bright faced woman for whom I had done some trifling favor I said "have you brought everything?" "Everything but my heart—that I have left with dear, lovely Bay View," came the words of an affection thousands have felt. But what of Bay View and where is the place about which so much is said? It is a summer watering place in the famous resort region of northern Michigan and on the picturesque eastern shore of lake Michigan. On the maternal side it is a summer city of over 500 cottages and hotels, a restful spot in the receding terraces where the cool northern breezes quicken all the energies of life. On the spiritual and intellectual side it is the seat of the Bay View Assembly and Summer University. Here, in the former for four weeks music, elocution and entertainment from some of the most gifted people from England and America help to pleasantly and profitably pass the summer. In the University a staff of more than forty instructors from leading colleges, schools of art, music and oratory, allure hundreds of teachers and students. The system includes the Bay View Reading Circle, enrolling 5000 members, and at the head of all is Mr. J. M. Hall, of Flint, Mich., while Dr. J. M. Coulter, holding a \$7000 professorship in Chicago University, directs the University work. Strangers always comment on the pleasant cottage life at Bay View. It is a place of quiet tastes and so popular that people come here from all parts of the Union. There are cottagers from New York and Brooklyn, Buffalo, Kentucky, Texas, Iowa, while large numbers come from near by states. The season opens in June but the Assembly and University work do not begin until July 8, closing August 12.

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

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- BEYMER-BAUMAN Pittsburgh.
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- FAHNESTOCK Pittsburgh.
- ANCHOR Cincinnati.
- ECKSTEIN Cincinnati.
- ATLANTIC New York.
- BRADLEY New York.
- BROOKLYN New York.
- JEWETT New York.
- ULSTER New York.
- UNION New York.
- SOUTHERN Chicago.
- SHIPMAN Chicago.
- COLLIER Chicago.
- MISSOURI St. Louis.
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- JOHN T. LEWIS & BROS. CO Philadelphia.
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Moralities.

A STANDING DISGRACE.

The Bishop of London, recently, in introducing the temperance delegation to the Prime Minister, pointed out that whereas it takes one thousand people to support a baker's shop, and seven hundred or eight hundred to maintain a butcher, both dealing in the necessities of life, there is in many parts of Great Britain a public house to every one hundred or one hundred and twenty inhabitants.—Presbyterian Review, (Canada.)

THE REFORM BUREAU AT WASHINGTON.

On May 11th, the District Commissioners approved the Sabbath law for the National Capital, which the Bureau had introduced in Congress and promoted, with the aid of the Churchman's League, which originated the movement. There is now good hope for the passage of the law. On May 13th, the Bureau's divorce bill, which had previously passed the House, passed the Senate. It will cut off the ninety day divorces of Oklahoma, forbidding any territory to grant a divorce on less than a year's residence.

THE DIFFERENCE.

The North and West calls attention to the fact that according to the best available statistics factory operatives in the United States pay four times as much to the saloon and tobacconist as to the church. In Great Britain, five times as much; in Germany, eleven times as much; in Belgium glass factories, thirty-three times as much. The flesh lusteth against the spirit. The temptations of the appetite are tremendous. The trade in these stimulants is enormous. The selfishness of many who bear the Christian name is glaring because they spend several times as much on that which injures the body as they give to redeem their fellow men, their families and themselves. The downright stinginess of the average man toward his church is not a pleasant thing to consider.

THE RAINES LAW.

One of the best evidences that the new excise law of New York has some virtue in it as a temperance measure is seen in the mighty groanings and threatenings which its enactment has evoked from the liquor cohorts and their allies. The newspapers subservient to the liquor interests have grown furious over the law, and their fury has been shared by the politicians who depend upon whisky votes. We have been told that the law would ruin the business of innocent people; that it would demoralize the police; that it would increase public indebtedness; that it would bring sure and overwhelming disaster upon the party responsible for its enactment. Even if these direful things should come to pass, it is certain that most of them would be borne with a large degree of equanimity if they were accompanied with the proof that the real evils of intemperance had actually decreased under the Raines law. A large number of the best citizens of the State are concerned over this measure not in any degree because of its political features, but because it holds out the hope of affording some relief from the intolerable burdens brought upon us by a practically unrestricted liquor traffic. If it actually does that, they will be inclined to forget some of the questionable methods by which the law was put upon the statute books.—Christian Work, (New York.)

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ASSEMBLY ADDENDA.

(Concluded from page thirteen.)

literature, which interferes with the public ministrations of the sanctuary, causing the secular to supersede the spiritual.

We believe there is a more general and lamentable lack of conscience in regard to violations of the Fourth Commandment than to any other of the Decalogue.

The hope of the church and of the nation is in the revival of the public conscience on all moral questions, especially on the sacred obligation to "Remember the Sabbath day;" the natural memorial for all ages of a consummated redemption and a type of the "rest that remaineth for the people of God."

Your Committee would therefore ask this Assembly to enter its solemn protest against all forms of Sabbath desecration.

[This the Assembly did.]

REPORT ON "CHURCH TEMPORALITIES."

The committee reported a recommendation to change the form of government of the Presbyterian church in the clause relating to deacons. At present church trustees may be persons not members of the church, and in consequence conflict sometimes occurs between elders and trustees. The proposed change gives the direction and control of the church temporalities to deacons instead of to trustees, and requires that deacons shall be elected from the communicants of the church. Here is the proposed change:

Chapter 6, of Deacons. (1)—The Scriptures clearly point out deacons as distinct officers in the church, whose business it is to take care of the poor and to distribute

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among them the collections which may be raised for their use.

(2)—To the deacons, where not inconsistent with the civil law, may properly, and should preferably be, committed the management of the temporal affairs of the church. If for any reason such management be committed to other officers, it is desirable that they be elected from the communicant members of the church.

Such management shall in all cases be subject to the exclusive authority of the session and minister over the worship of the church, including not only the times and places of preaching the Word, and other religious services, but also the music and the use of the church buildings.

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Many persons have formed the unhygienic and unphysiological habit of sitting down on their spine, that is, sliding down in their chair in such a manner as seemingly to be sitting on the spine. Every time they sit down they take this unnatural position, throwing all the internal organs out of place, cramping them and causing congestion, etc., of all parts. Now, after the habit is formed, it is just as easy to sit correctly, as incorrectly. If when sitting down, one will remember to press the hips well back in the chair, he will soon overcome not only this slouchy, unbecoming and reprehensible habit of sitting, but he will break up another almost universal habit; that of bending the body forward at the pit of stomach. If the hips are well back against the chair, you will find that you not only have but little inclination to bend forward at the stomach, but that it will be almost impossible to do so.—*Hall's Journal of Health.*

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