

THE MID-CONTINENT

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\$2 A YEAR.

A FRIEND exclaims that, (at this writing,) there seems to be "free and unlimited circulation of 'platforms' at St. Louis."

THE PRESBYTERIANS among the national convention delegates in our fair city, had a chance to sample good Presbyterian preaching in our churches last Sunday.

IT'S PRETTY hard to sit still and write with campaign club bands thundering by. But such is life in a sanctum. Some other fellow follows the band for us.

THE 17-YEAR locusts, we are told, found the recent moist and boistrous Missouri weather, anything but suitable for their operations. Let us trust they are disgusted and will "quit."

SEE OUR "brand new premiums" on page 13. Ten standard books for one new name. Think of it! And act! Also offered for sale at hard-pan prices, singly or in quantities. Look them up.

THE AUTHORITIES of Johannesburg seem to be wise men. During the recent troubles there one of their first acts was to close every saloon, compensate the owners of their stock, and then dump the liquor on the ground.

A FAR-western Daniel thus summed up a damage case brought against a railroad by a fleshy lady, who had been thrown from the car steps: "Fat ladies with bundles have a right to more time to get on and off a train than might be required for a foot racer or a greyhound."

THE PRIZE fool of Missouri, and perhaps of the whole Southwest, has been discovered in Sullivan county. He actually forged a note to raise cash to buy a box of counterfeit greenbacks. He gets five years. He should spend a part of each year in kicking himself.

HOW TRUE it is that no wind can be so ill but that it really does "blow some good." That truth was brought forcibly to mind when standing in front of the partially-demolished, tornado-swept Lafayette Park Presbyterian church, of this city. A stone mason was saying, as he glanced about the park district, "lots of work all summer."

IN A lot of old paper stock received lately at a mill in Andover, Conn., was a Bible, the inscription of which reads: "This Bible was used in the pulpit by Rev. Steven West, pastor in Stockbridge, Mass., from 1759 to 1818." The one who was mean enough to treat that relic so, should be soused in the pulp vat of that paper mill.

SO GREAT has been the demand for authentic photographs of the direful work of the St. Louis tornado, that THE MID-CONTINENT has arranged for the sale of the best series of 44 views (Strauss photographs, 7 by 5½ inches) at only 25 cents, post-paid. Three complete sets are also offered as a reward for one new subscriber. See page-16. We guarantee satisfaction.

A BROTHER editor up in Maine, makes the following touching announcement: "Trout, tongue, salmon, white fish or chubbs taken in payment for subscriptions at this office. We haven't yet decided to take any suckers or 'hornpouts,' but may be driven to it later on." We editors, unfortunately, have to eat. Other things we can worry along without.

A PRINTER employed in a religious weekly establishment wrote the following for the benefit of all pastors who write for the press. "The Linotype is a great machine. You can set almost any kind of matter on it, from a sermon to a divorce case, and the machine doesn't kick about it, if you have good copy; but it

does not object to poor copy, especially if it is written by a preacher. That the preachers are notoriously guilty of producing bad copy is the sentiment of ninety-nine printers out of every one-hundred. If the men of God would bear this in mind when they write for publication, they would confer a great favor on the poor printer, and perhaps gain a convert once in a while who may need salvation as badly as almost any class of men they ever tried to convert."

WHEN THE question of supplying a pulpit vacated not long ago by a Massachusetts pastor who had resigned came before the church, the committee naturally asked for a special appropriation says an exchange. Thereupon a brother arose and in a somewhat aggressive manner asked if it wasn't the intention to have candidates. "Yes," replied the chairman of the committee. "Well, then," said the aggrieved member, "I don't see what you want of any appropriation for supplies. Don't candidates always give their services free?" If that were the case, the evils connected with the process might be reduced to a minimum, but we suspect that the custom itself would not be long lived. There are some limits to the accommodating spirit of the most obsequious specimen of the *genus candidatus*. The remark of the negro pastor is pertinent, "Bred-eren, yer can't expect dis nigger to preach on earf an bo-ahd in heaven."

IN THESE modern times it has become customary to devolve the work of visitation upon the pastor. The elders as a rule are engaged in business pursuits and they plead the lack of time for such work. The eldership has thus been practically shorn to a considerable extent of its spiritual power and influence among the people. An elder is an overseer. The oversight of the church involves in its faithful discharge a personal, religious acquaintance with the people. Dr. Samuel Miller in his work on "Ruling Elders" says, "It is their duty to have an eye of inspection and care over all the members of the congregation; and for this purpose, to cultivate a universal and intimate acquaintance, as far as may be, with every family in the flock of which they are made 'overseers.'" The eldership should be made practically helpful to the church. Elders should bear in mind that their office brings them into as close spiritual relations to the people as does that of the minister. The realization of this fact will elevate the office of elder to the position which the Scriptures intended it to occupy.

IT IS supreme to say, as some people do say, that a young man "must sow his wild oats sometime." There is no more necessity for his "sowing wild oats" than there is for a farmer sowing tares. That in many cases "wild oats" are sown in youth is a fact none will question. But no one of right mind ever abandoned such a life without bitterly regretting his sinful folly and feeling, also that it belonged to the category of things of which he was ashamed to even speak. If he had to live his life over again, he would be exceedingly careful not to sow "wild oats." The memory of such a life brings with it no pleasure. John Ruskin says: "Take your vase of Venice glass out of the furnace, and strew chaff upon it in its transparent heat, and recover that to its clearness and envied glory when the north wind has blown upon it; but do not think to strew chaff over the child fresh from God's presence, and to bring heavenly colors back to him, at least in this world." They cannot be brought back. The freshness of moral purity is gone. "The blood of Jesus Christ cleanseth from all sin," but so far as one's consciousness and character are concerned, the memory and the marks of sin cannot be effaced in this present life.

THE RECENT convention of Charities and Corrections Association, held at Grand Rapids, Mich., was an interesting one. To these gatherings come the men and women who have made a life study and a life work of the care of those in our reform schools,

prisons and insane asylums. They gather to learn from the experiences of others and to teach from their own. The key-note of their whole work is: Cure the morally-deficient one if it be possible, if not, shut that one up where no harm can be done by his or her life or deeds; and where there shall neither be "marrying nor giving in marriage." Then they endeavor to make those institutions self-supporting; at least, that is the ideal before them. The "reform school" for the young has too often been far from the ideal in the past. Some of the most hopeful advances have been made in this department of the work. The Michigan reformatory,—though it is wisely called the "Industrial school"—is the best of its kind, in the opinion of experts. Here the "cottage system" is in vogue, and a visitor to its farm and outbuildings will find a helpful, happy lot of boys, so cared for that their futures need not be looked upon as foregone conclusions of wrong-doing. The writer was present at the opening session of the Grand Rapids convention, and brought away food for much thought.

THIS IS what Dr. Armstrong of the *Cent al Baptist* saw in the waiting-room of a railway station: "A ten year old boy could see that he is a preacher. He wears a clerical coat 'all buttoned up before'. A plug hat, with capacity sufficient for a seven and a half inch two-story brain, rests upon what advertises itself as a noble brow. The hedgerow of carefully guarded sidewhiskers invades and flanks a wide expanse of cheek. A nervous rambling eye keeps eager watch to welcome any attention that his stately style and striking appearance may attract from this promiscuous crowd. The president of the railroad does not seem to be around, but the place is not left without dignity and greatness. A silk umbrella, a limp cane a sermonic-looking grip complete his visible *impedimenta*. It may be a carefully written college address which gives him a nervous sense of importance, or it may be a dedication sermon, or a trial trip before a vacant church. If every man and woman in this waiting-room absorbed as much space and prominence as this individual the railroad company would have to enlarge its yards. God bless the humble preachers who go here and there on ministries of grace. Most of them are modest at home and abroad. They advertise themselves as brothers of mankind possessed of the common feeling and common sense of the race. It is only now and then we meet with one of these theatrical preachers or priests who travel with a sort of circusposter air and brass band conspicuity."

"THE TORNADO" continues to be a prominent topic of conversation in St. Louis. Each day the wonder and the thankfulness grows that so many escaped death. To view the wrecks in the path of the besom, one wonders that the death list did not reach thousands. Apart from the newspaper stories of miraculous escapes, which may or may not be exactly correct, individuals know of many, from their own experiences. Perhaps the most striking case the writer knows, was that of a lady who while rushing with her little children to the cellar for safety, stopped behind a moment to turn out a gas light. That moment's stop saved her life. Just then a great beam crashed between her and her little ones. In very many cases, families seemed miraculously guided to the particular portions of the cellar in which they crouched; for in all other corners the floor crashed through. One who was in the worst of the storm, said that the noise of it was something never to be forgotten. It was as the horrid shriek of a monster in a rage. Another likened it to the rush of a multitude of locomotives, with the hiss of steam. So great has become the demand for photographs of the work of this always-to-be-historic storm, that the MID-CONTINENT has arranged to furnish our readers with the very best book of authentic photographic reproductions obtainable, and at cheapest rates. They are also offered as premiums for new subscribers, and (with very slight additional charge to cover the cost handling), for "renewals." See page 16 for all particulars. This surely means you!

"FAITHFUL IN THAT WHICH IS LEAST."

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
That waits its natal hour.

A whispered word may touch the heart
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless; none can tell
How vast its power may be
Nor what results unfolded dwell
Within it silently.

—Anon.

RELIGIOUS HEREDITY.

BY REV. L. F. BICKFORD, PH. D.

A vigorous faith begets strength of character and nobility of life; a lax religious belief sets a low standard of character and leads to indifferent morals. Out of divine sovereignty, justice, holiness, truth, we derive solidity of character and a corresponding life; from the belief in God's mere indulgence and that the chief end of religion is, not the glory of God, but the gratification of man, proceed a self-indulgent life and low state of morals.

Not only are these immediate effects produced, but God declares that they are transmitted and entailed upon succeeding generations. When He says: "visiting the iniquity of the fathers upon the children of them that hate me, and showing mercy unto a thousand generations of them that love me and keep my commandments," he enunciates a law to which we do well to give heed, the law of *Heredity*, a law of vast importance in the moral and religious life as well as in the physical realm.

There is a profound significance in this law of heredity, that like begets like not only in physical traits and resemblances, but in substantial character, tendencies, responsibilities, consequences. It also covers idiosyncrasies, variations, habits, appetites, especially of a vitiating and degenerating kind. Under this law as established by the science of anthropology, we have come to recognize the true solidarity of the family, of society, of the church, of the race; we are not independent entities. The bearing of this upon theology is very direct; but it is its bearing on practical religion that is of gravest importance and to which we direct attention. Not only our own destiny, but that of coming generations is fixed by what we believe and are.

We are not claiming that the law of heredity accounts for everything. The primal cause back of the law is more comprehensive than the law. The law cannot account for initial impulse. Jesus cannot be accounted for by it. He was man, but unique, and differentiated from other men; and the greater cause was operative. So with the Christian; his is a divine heredity. "My mother and my brethren are they who hear the word of God and do it." Carefully distinguish between that extra human agency of grace which begets the divine image, and that operation which is along the lines of human entailment and within the range of natural forces.

Here is a chasm broad and deep; a godly ancestry tends to perpetuate itself, as does an ungodly, worldly, self-seeking generation. The godly line should be preserved by avoiding union with the ungodly. It was when the "Sons of God" took the "daughters of men" that the stock was vitiated, "and God saw that the wickedness of man was great in the earth and the whole imagination of the thoughts of his heart only evil every day." The history of the church is a living illustration of the principle here set forth. Our fathers were the firm adherents to a great principle, that of divine sovereignty. God is a King; justice and judgment are the habitation of his throne. That has been the foundation, not only of the strength of the church, but of the nation, its backbone, notwithstanding our democratic principles. Out of their theology, religious belief and principles they wove a fabric of strength, their lives and practice, and the result is the church and the nation. They adhered to the church; they were not followers of the world, but leaders. Religion was their business in the church, the home, society, the mart, the State; all these were pervaded and ruled by the religious spirit. Their children grew up strong, stalwart men and women. The glory and boast of the men of strength of our national history was that they had such ancestry, and were grounded in such a sturdy faith, and taught and shaped by such principles; that they had a theological belief and a discipline that had the strength of the everlasting hills in it—yes, of the God of the hills and nations. Justice, judgment, righteousness, retribution on ungodly men, are these to be forgotten and

neglected terms? To our fathers they meant everything. God's law meant righteousness, uprightness in his followers; that this law and practice of righteousness was to be their life; in the home, prayer, godly sincerity, family training in the great doctrines and truths of religion; in business a rigid adherence to principles and methods drawn from the Bible; separation from the ungodly in methods and partnerships; in society a godly gravity that gave society a worth and strength unknown in our day; in politics uprightness and integrity, with no more thought of buying office than the Kingdom of Heaven. They had a better and more enduring inheritance than the amusements of the world. The ways of the Lord were to them the ways of pleasantness and his paths were peace.

It is the fashion of some to speak slightly of the men and women who left us but yesterday and whose misfortune it is not to have lived in the to-day of our life. But it is well to remember that by frugality, piety, integrity, and faithful discipline, they laid the foundations which made it possible for the son and daughter of to-day to attain to any measure of greatness. Likewise we must put into the church, the home, society, business, politics that which is of true and substantial worth if to our children there is to be the fruitage of a noble character, a worthy life, and an enduring success. Our children must know the power of prayer, consecration, piety. They will get exactly of the seed we sow. It will be in vain to look to the agencies of the world to produce other fruitage.

It is said that we have made wondrous strides away from our fathers, that ours is a day of new methods, or organization. And yet with all these, have we kept pace with the marvelous increase and wealth of opportunity? By the everliving diffusive law of the kingdom which is like leaven, did they not leaven the world quite as much as we? When we institute a thorough comparison, are we not laggards even in our boasted missionary work? Look at the wealth in the church and then at the burdened missionary cause. It is a peculiar freak of the true law of heredity that the man who, in his poverty, is consecrated and liberal, in prosperity retrogrades in his consecration, and gives less and less to God of what God has given him; his consecration of his means being inversely as the square of the distance from poverty and dependence on God. We send our missionaries to the heathen to do *our* work for us; we work with a long arm, and the dollars are cold, pulseless things with which to touch the heathen; they are not vibrant with that love whose touch is life, and heavy are the hearts that do not feel through the gifts the prayers of the hearts that send them. No less of prayer, love, consecration, self-denial is required of us in giving than of the missionary in the very presence of the heathen; and the church has fallen below a true appreciation of her mission when she forgets that prayer at home is an essential factor in the work of missions and that God can employ these as truly as any force in the conversion of distant nations. Whatever be our spirit and practice in this regard, we are passing on the inheritance to coming generations, and they will feel the hand of death or life which we reach out into the future.

The same is true in our walk with or apart from the world, in church, social, and business relations. It is the law of heredity that "chickens come home to roost."

But it is asked, "Ought we to be as strict as were our fathers?" "Our Puritan ancestors or blue Presbyterian forefathers were too straight-laced; they stood so straight that they leaned backward." It might be an element of strength if we had a little more of their backbone, somewhat of their straight up and downness, for it was that which put timber enough in us to make anything of us. One such would chase a thousand and two put ten thousand to flight. Now and then a vagrant, say an Ingersoll, goes about telling that too much parental strictness in religion spoiled him. Perhaps it was not difficult to spoil a bad egg. And if the neighbors of the Ingersoll family told the truth, they lived in an unbroken family jar, the maternal side of the house teaching him contempt for the church. Some such explanation will be found at the bottom of all such results. It is the law of heredity.

I thank God for Puritan blood and training. The latter has never left me as the former has never ceased to flow in my veins. That training was not irksome, and it taught me to keep the Sabbath, to respect age and authority, to reverence sacred things, to love prayer and the Bible, to hate shame, to go to church and to keep my vow to God as faithfully as to man. And although much of my early life was spent apart from Puritan associations, yet the hereditary trait asserted itself when occasion offered, and found its true

affinity. This trait has enabled me to see more distinctions which, I regret to say, I see running in very indistinct lines in the minds and lives of many.

Looking about anywhere for family discipline, and who can fail to see that we have fallen upon a time of loose, flabby family government? Perhaps we might say of *rigid* family government with the commandment reversed: Parents, obey your children from necessity, for they have the upper hand of you. The taking of children to church with the parents, the Sunday afternoon catechism and Bible instruction, are not these largely displaced by the Sunday pleasure riding and the outing? The daily worship, prayer and reading God's word, are these by the interdict of modern society sent into the land of banishment? Where are the children growing up under such training; where are the families of the true Puritan and Presbyterian type?

Did not the minister and the Sunday-school sow good seed among the young? Whence, then, this crop of tares? By the law of heredity they come from the family and the social environment.

The power of heredity is illustrated in many noted families. Elizabeth Stuart Phelps, that brilliant writer, has recently borne high testimony to it as instanced in her own father's family, in the days when the spirit of Leonard Woods and Moses Stuart still lived in Andover. She shows how the characters of the grandfathers on both sides came down through the father and mother and left their lasting impress on the children. And so it is with many families; in Scudders and Gulicks we have missionary families; in the Dwights, Fairchilds, Alexanders and Hodges, we have families of college presidents, professors, and ministers. We see everywhere the Lord pouring through this law of heredity, streams of mercy upon the children of the thousands of them that love him and keep his commandments.

And the opposite is true, fearfully true, "Visiting the iniquity of the fathers on the children."

The children of the righteous have many things in their favor and far more likely to be brought into the kingdom. But heredity alone is not enough. It must be supplemented by right environment, influence, example, teaching, prayer, and above all by a divine inworking grace regenerating the heart and life. The kingdom of heaven is one that comes down and super-imposes itself on our humanity, lifting it up and glorifying it.

How rich is the heritage of the saints! Our God is jealous over us with a loving jealousy that we should reflect his glorious image and bear his mercy on to the thousands about us and yet to come, until we all attain unto the full of the stature of Christ,

"The Christian man in vast,
When the crown of the getter shall fall to the donor,
And last shall be first, and first shall be last,
And to love best shall still be to reign unsurpassed."

ABOUT PREACHING AND USING THE GOSPEL.

BY REV. GEO. H. DUTY.

There is possibly no undertaking so discouraging to the ordinary capacity as preaching the gospel, when viewed from a worldly standpoint. The one upon whom God lays this heavy task has a burning desire for a rich harvest. But often, the natural man suggests that crowded houses are a part of the programme through which the anticipated good results are to be attained. Those gifted with oratory find no difficulty here; but the mediocre man often meets with a rebuff in the small attendance which wrings his heart of almost all the courage he ever had. The congregation also begins to manifest a kind of uneasiness and longs for some drawing preacher.

Then there are devices advertised which promise to make him the attraction of his town. These are accompanied by the testimonials of others whose success has been phenomenal. In many instances he surrenders unconditionally. Let me here start the inquiry whether there is a hint in the commission that the bearers of the gospel message are responsible any further than their own faithfulness? As I understand faithfulness it signifies, amongst other things, belief in God and in his wisdom to execute his own part in sending the message. When therefore it pleased God to lay this burden on my shoulders it was my part to credit the wisdom of God, however unfit I might consider myself to be. Here I wish to start the query whether any one can fulfil his obligations by the ability of some one else?

If as God's messenger I am before a meagre congregation with many empty pews, what am I to think? I might decide that I was a failure; and might be right in my decision. Still God can use a failure for his own glory. As a preacher of the gospel I am not a judge, nor a negotiator of treaties, but a messenger.

I do not even know just the one or ones whom this particular message must reach. It was not sent for entertainment purposes, but as a theme for the deliverance of the one whose heart the Holy Spirit might stir up to receive it. Here another question. Do you not think that popular entertainment which may draw the coveted crowd, might prove such an attraction that the message would be forgotten? Here is a "chestnut." "A young minister preached in a new place: saw an old lady weep; visited her the next day to learn what point in the sermon had so touched her. With tears in her eyes she said: 'Your voice sounds so much like our old ass that died.'" His attraction hit the wrong place, but the discouraged minister says that he wishes honestly to do more than he is doing. The weak church says we need a man who can build us up. Now these have been consulting the natural man and discouragements have been forced upon them by that which is "not subject to the law of God, neither indeed can be."

The minister who sends off to these sermon factories and succeeds with their product, it seems to me, has found that communion with the Holy Spirit does not fit him so well for the tasks imposed by the Spirit as the other method. I know nothing about these other methods and schemes, only as frequent "sample copies" and advertisements come to my table. It is not the purpose of this article to, in any way, discourage the use of all things that God has given of every kind for the enlargement of his kingdom; but I do wish to insist that weak churches and ministers of meager natural ability have a large field and an important place to fill in the church.

God never makes any mistakes. Men often make mistakes when it is to their own hurt. One of the things which retards the work in the weaker churches that are served by the mediocre preacher is that they always want some giant preacher to come along and help them out when they need Jesus Christ.

What if the church is small and the preaching dry and everything monotonous? The Corinthians said of Paul "His bodily presence is weak, and his speech contemptible." There is nothing under the sun that can satisfy the natural man, when once it begins to wish for something it is unable to obtain. If the preacher has small natural ability and has the assurance in his heart that it is God's will that he preach the gospel; then let him expect a result from him whose servant he is and let him be and do his best with lightheartedness and good cheer even though there be but "two or three." No congregation can endure a doleful pastor. They may not know what the matter is, but dolefulness has often been the cause of divorce between pastor and church. The same advice should be given to the members of the smaller churches.

We can each fill the measure of God's purposes in us if we will. No one is able to meet the requirements of another.

Ironton, Mo.

IAN MACLAREN.

Dr. Theodore Cuyler thus replies in *The Congregationalist* to what the editor of that paper remarked about him recently:

A few weeks ago *The Congregationalist* stated that "Dr. Cuyler was catching it" for his criticisms on "Ian Maclaren"—though I have not happened to see any papers which contained those castigations. My criticism was in a very cordial and courteous vein, and I simply protested against Dr. Watson's assertion in his essay on Jesus as our Supreme Teacher, that the *only* creed of Christendom which has the authority of Christ himself is the Sermon on the Mount; that alone is the "constitution of Christianity!" In his astounding assertion Dr. Watson ignores all our Lord's teachings on the fundamental truths of regeneration, the love of God in redemption, faith in Christ, the resurrection and eternal life! He planted himself squarely on the platform occupied by the great mass of Unitarians on both sides of the water; and while I paid almost extravagant eulogy upon "Ian Maclaren's" genius as a novelist I protested courteously against his un-Presbyterian and un-evangelical utterances.

But my demurrer was only a love-tap in comparison with Dr. Joseph Parker's tremendous bombardment of Dr. Watson's new volume, *The Mind of the Master*, in the last issue of the *British Weekly*. He justly assails the book (in which Jesus as our Supreme Teacher is only the first chapter) as antagonistic to most widely accepted "standards of all evangelical churches." No doctrine has suffered more painful evisceration at the hands of Dr. Watson than the central and vital doctrine of the atonement.

Whatever Dr. Parker's feelings may have been, I can honestly say it gave me positive distress to utter

a syllable of adverse criticism upon the utterances of so brilliant and charming a writer as "Ian Maclaren." I do not belong to the tribe of heresy-hunters; and I yield to no man in admiration of the Scotch stories which fairly rival old Sir Walter at his best. But Ian Maclaren had better stick to his Bonnie Brier-Bushes and not venture into the domain of dogmatics. Certain it is that if he is right in his theology, then all the great lights of Scottish Presbyterianism—Dr. Chalmers, Dr. Guthrie, Dr. Candlish, Dr. Hamilton, Dr. Cairns and Dr. McCosh—were all sadly in the wrong. The lovable Dr. Watson is an ordained Presbyterian minister, and it is a fair question of ethics how far a minister is justifiable in wearing the ecclesiastical livery of this denomination while he is openly dissenting from many of the fundamental declarations of that denomination's Confession of Faith. The extent of my offering—for which I have been "catching it"—is that as a veteran Presbyterian minister I entered a courteous protest against what I conscientiously regarded as a surrender of vital evangelical truth by a brilliant and beloved brother in the Presbyterian household.

AN OLD-TIME REVIVAL.

At a recent meeting of a fully attended ministerial association the question under discussion related to the present spiritual condition of our churches. The expression was quite general among the pastors that there was not that manifestation of deep spiritual life among the members that was desirable. While there was no decided falling off in sanctuary attendance or the mid-week service, yet there was not that earnest spirit of devotion that we had reason to expect. Conversions were not frequent and the ingatherings from the world far from being encouraging. One of our experienced ministers ventured the statement that we were suffering a reaction from the "great revival" of a year ago under the leadership of a noted and excellent evangelist, resulting in the addition of several hundreds to the church rolls. He also stated that the churches were left in a far healthier condition the year preceeding, when the pastors, without any outside help, co-operated with one another to carry on such special work in their congregations as might be called for.

The topic is an important one, and we are not surprised that much attention has recently been given to it by the religious press. Is it not the fact that it is too largely the tendency of the times to place in the hands of professional evangelists the work which should be accomplished by the regularly appointed pastor? We have now before us a long list of ministers who are not in active service, but are available for special work as may be desired. Is not this method of work to extensively taking the place of the ordinary and long-established means of enlargement in the church? We have no desire to speak disparagingly of the work accomplished by those who have devoted themselves to evangelistic methods. We are aware of the good that has been wrought by means of their instrumentality in many places. But the question is an important one: Is there not in our day an undue reliance upon these special evangelists, together with the elaborate methods they are known to adopt? To our own mind, and with the experience we have had in the ministry, the regular pastor has the advantage over the occasional herald, however gifted and devoted, who goes about from place to place, never remaining except for a limited time in one locality. His discourses and addresses necessarily are in a line which he has marked out for himself, without having the opportunity of knowing the distinctive wants of the community in which he is called to labor.

It is a great mistake to suppose that there can be no revival except under the leadership of these special messengers, and if pastors are laboring under this impression, the history of the church should teach a different lesson. We are persuaded that the Holy Spirit does not manifest Himself in a manner different from what he did in the days of McCheyne in Dundee, Edward N. Kirk in Albany and Boston, Albert Barnes in Philadelphia, and hosts of others whose churches were always in a revival state, and where conversions were looked for on each Lord's day.

We have a reminiscence which we are fond of recalling, as it was one of the most precious seasons enjoyed under our ministry. It was a most remarkable work of grace, the beginnings and the results of which were altogether of God. There was no planning in advance, no advertisement, no prediction of a great movement—for I do not hold that a sovereign God admits us into His secret counsels,—there was no human machinery of any kind whatever. But it was a sudden and powerful awakening which had its

origin in our well-officered and judiciously conducted Sunday-school, but which eventually spread through the entire congregation.

It would not be correct to say that the church was previously in a cold state—that the prayer-meeting were thinly attended and uninteresting—that the old sanctuary was deserted, or that the general outlook was in any way discouraging. This was by no means the case. For, as we look back to it now, we can recall some signs of unusual promise. As the pastor, we were delivering a course of sermons on the "Seven Churches of Asia," and the conversions of the New Testament, and in the lecture-room a series on the Lord's Prayer. We said nothing about a revival—we did not then see what God had in store for us. At a certain session of our school the remark was made by one of the officers. "How unusually attentive the scholars are and how quiet they seem," with the suggestion, "Let us hold an evening prayer-meeting." The room was filled and the Lord was present. From that evening the work went on for several weeks. We delivered a short discourse each evening, followed by prayer and conference. We did not call in outside helpers, for none was needed. We had all the assistants we could use in our efficient Consistory, our Sunday-school superintendent and teachers and among our people. Although there were scores of inquirers there was no excitement, but an interest that was deep and quiet. There were no sensational movements introduced nor any novel expedients resorted to. The congregations were always crowded. The three services on the Sabbath were only limited by the size of the audience room.

The hearts of God's people yearned for salvation of souls, their very faces beamed with holy enthusiasm. "The great day of the feast," as it was characterized by the daily press, witnessed the ingathering of one hundred and twenty-five into church fellowship, all save a score by profession. Many are now living in active service who were participants in that scene, who, like myself, now far distant, dwell in memory upon that occasion as most delightful and hallowed. Among those who confessed Christ that day were several heads of families, a few aged—the eldest 85 years, but the majority as usual, in the morning of life. Fifty came from the Sunday-school where the work began.

The entire body of converts have remained faithful until the present. If any turned back we have no record of the fact. It was a pleasant work to train them in prayer and Christian work. On a visit, years after, we found six of the original number in the Consistory. From that day the church put on new strength. An active spirit pervaded every department of church life. Speaking in terms which will not be misunderstood, the First church of New Brunswick is in the thriving state in which it is today because of what God wrought in it a score of years ago.

While we give all due credit to the labors of evangelists and do not criticize those who prefer that method of work, let it not be supposed that there can be no results by the efficient labors of the pastor, aided by the helpers God has gathered around him in the congregation. The ministers who adopt as his pulpit and theme "Jesus only," and who preach Jesus Christ in all simplicity, with direct and pungent appeals to his people, cannot fail of success in winning souls. We are fully convinced that the argument is on the side of the pastor. He knows what are the needs of the flock among whom he labors. He can adapt his discourses to the special wants of his people. He can meet them as individuals, and by personal intercourse resolve their difficulty and lead them intelligently along the paths of the new life. We do not wonder that several evangelists have re-entered the pastoral office, and many others would not be unwilling to follow their example.—*Rev. Richard H. Steele, D. D., in Christian Intelligence.*

In some places, especially in America, it has become a custom for the members of the congregation at the close of the week-evening service, instead of hurrying away, to wait and converse together for some time, each leaving when inclined to do so. Might not something like this take place with advantage at the close of all services of the church? Might not those who are brethren in Christ, who gather round the same table of covenant love, and hope at last to meet and worship together in the same home above, salute one another, and manifest their sympathy one towards another before they leave the place where they have been presenting their united homage to their Father in heaven? We are satisfied; there was something of this kind in the Apostolic church on the occasion when the members assembled for worship. What else is the meaning of the oft repeated injunction of the Apostles Peter and Paul—"Greet one another with an holy kiss?" According to the custom of our times it means "shake hands"—"Give each other the right hand of fellowship." The Christian church is a great brotherhood of believers and there ought to be the appropriate manifestation of the fact on the part of all the members. If this social element were more cultivated in God's house and in connection with His worship, membership in the church would be a greater means of grace than it often is. It would possess a greater attraction for the young; it would be a source of great strength to the weak and tempted; and it would be a greater solace to the aged and the sorrowing.—*Rev. John McIlveen, in Belfast Witness.*

Kansas Department.

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

NOTES BY THE WAY.

BY T. B.

Much is said in some quarters about "a new church whose Christ shall be above its creed. It is difficult to determine just what this means. If it means that the historic church as a whole has put creed above Christ, it is a libel upon the church. If it means that any considerable part of the church has subordinated Christ to creed then that part of the church ought to be specified. The fact is, the claim is nothing but clap-trap, or what is worse, it is one of the means Satan uses to cast discredit upon the "Body of Christ." For centuries the church of the Reformation has protested against the supremacy of the pope and has exalted Christ as "Head over all things to his church," and thus the only rightful sovereign in things pertaining to doctrine and life. No new church can hope to be any more loyal to Christ than these faithful witnesses of the past, many of whom were faithful even to the martyr's death.

How the Scriptures emphasize holiness. The Christian is to "walk in newness of life," vices are to be eradicated, virtues are to be carefully and constantly cultivated, and then the disciple is to grow into the likeness of his Master. But it is well to remember that holiness is quite a different thing from mere profession. The profession often finds expression in self-boasting or in the harsh and unreasonable criticism of our neighbor, while true holiness is best seen in that humility which has such a proper appreciation of the enormity of sin and such a just apprehension of Christ's perfections as enables one to see his own imperfections and forbids boasting as to his own spiritual attainments.

How rare true humility is. A public speaker recently said, "Some people take great pride in being in the fashion and some take a deal of pride in being out of the fashion." So there is a humility in the world which takes a deal of pride in calling attention to itself. But true humility which has the spirit of Christ, how rare it is.

KANSAS ITEMS.

LYONS.—The lights and shadows were strongly mingled in this church during the first week in June. On Tuesday, June 2nd, its senior deacon and oldest member, Wm. M. Conkling, was called to higher service. On Sunday June 7th, ten young men and maidens from its Sunday-school were added to its membership, all but one on examination. The church mourns and rejoices.

COLUMBUS.—Rev. W. H. Hillis has been in charge of this church the past year. During the last few months the people have brought a parsonage as a home for the pastor and his family. It is good to note this kind of church enterprise exhibited in hard times like these.

COLLEGE OF EMPORIA.—At the recent commencement the Board of Trustees of the College of Emporia conferred the degree of D. D., upon the Rev. Charles S. Dewing, Superintendent of Home Missions in the New England states, and the Rev. William B. C. Webster of Islip, Long Island. This makes a total of only four persons who have received this degree from the College since its foundation fourteen years ago.—T. B.

SALINA.—The many friends of the Rev. William Foulkes pastor of the church at Salina Kans., will be glad to hear that he has received the degree of D. D., from Maryville College. Dr. Foulkes is one of our most faithful and hard working pastors.—T. B.

ARKANSAS CITY.—Sunday, June 7th, 1896, was a happy day to the First church of Arkansas City, Kansas. It was the first communion held in the new auditorium. Six new members were received, all of them heads of families. The attendance of the

members of the church was large, and a good interest was manifest in the whole service. The building is now one-half larger than it formerly was, and the church is steadily growing, in spite of the hard times, and the constant removals. Rev. D. H. Stewart is the faithful and efficient Pastor.—T. B.

HIGHLAND UNIVERSITY COMMENCEMENT.

This was held June 4th, 1896. The President, Rev. Wm. Boyle preached the Baccalaureate sermon on Sabbath morning, May 31st, from the text, "Unto every one that hath shall be given." Rev. Henry A. Sawyers of Cameron, Mo., delivered the address before the college Y. M. C. A. on Sabbath evening. Gen. J. C. Caldwell of Topeka, delivered the annual address before the Literary Societies. His presentation of methods of education and study showed a wide range of reading and investigation and left a marked impression upon his audience. The graduating exercises of the *Academy* occurred on Tuesday. Those having completed this stage of their preparation showed in their efforts an unusual degree of culture. The board of trustees met on Wednesday and were much gratified over the financial condition of the institution. The year closes with a small surplus in the treasury, after liquidating all obligations for current expenses.

The honorary degree of D. D. was given to the Rev. Wm. N. McHarg, Blue Rapids, Kan. and the degree of M. A. to Prof. Chas. A. Read, Highland, Kan., professor of Mathematics in the university.

The graduating exercises of the *College* took place on Thursday morning. These consisted of orations from those graduating and a few brief addresses from visitors. The orations were above the average commencement efforts. There was a high moral tone running through all these orations. This was to be expected from a college, one of whose text-books is the Bible. The Christian atmosphere pervading this place of learning and this institution is not only refreshing to the visitor, but exceedingly helpful to the student. President Boyle completes his first year at the university under favorable circumstances. The success of his work has given great hope for the future. He will be retained, as the trustees believe they have found the right man for that position.

The situation of this school of learning in many respects is most favorable. The surrounding country is picturesque and beautiful; the town is free from saloon influences and the morals of her people are exceptionally good. This quiet, but accessible treat, is conducive to the best student life, and parents may feel safe in entrusting their sons and daughters to the care of this university. A.

Communicated.

WINONA PARK, INDIANA.

The General Assembly at its recent session by an overwhelming vote decided to hold its next meeting on the grounds of the Winona Assembly and summer school at Eagle Lake, near Warsaw, Ind. Some doubt has been expressed as to the ability of the management to provide suitable accommodations for the great company of people that usually gather at these meetings. In view of the fact the directors at a recent meeting took the following action:

"Resolved. The directors of the Winona Assembly in session at Warsaw, Ind., June 2nd having carefully canvassed the matter of accommodations, do hereby express their firm conviction that with the new buildings to be erected and improvements to be made we will be abundantly able to take care of the General Assembly to the satisfaction of its commissioners.

While this is a new enterprise on the part of the Presbyterians of this region, yet they came into possession of grounds that had already been used for this purpose for several years by private parties. During the year it has been in their possession they have added to and improved the plant. The auditorium will accommodate 2500 people; thus exceeding the capacity of the church in which the General Assembly held its recent session in Saratoga. Improvements are being made upon the hotel which will more than double its present capacity; and guests this year will find it equipped with

all the conveniences and appointments of a first-class hotel. It will be necessary to enlarge this for next May, but it will be done in due time. In addition to this there are a great number of cottages now on the ground and others are being built, that will give good board and lodging to such as may prefer that.

The number attending the General Assembly next year will doubtless be greater than usual on account of the central situation of Winona. But we expect to easily provide for this added number. The center of population in the whole country is within a few miles of this point. There are 100,000 Presbyterians within a radius of one hundred miles. Its position so far as railroads are concerned is exceptionally fine. At the crossing of the Pennsylvania and Big Four systems of railroad, it can be easily reached through these and their connections from all parts of the country. The principal trans-continental lines pass within a few miles north or south.

The commissioners and their friends will here find one of the beautiful spots of all this country. The waters of the park too, are noted in this region, and while they may not be equal to Saratoga in number and variety of kinds, yet in quality and quantity are remarkable, and will add greatly to the enjoyment of the commissioners. Mail, telegraphic, and telephonic facilities will be equal to the best. In short no mistake was made in choosing this as the place of meeting.

The grounds are at present all astir with preparations for the coming season, which commences July 4th and continues to the last days of August. An exceptionally fine program has been arranged, and we trust many will come during the coming summer to enjoy the beauties of the park and verify for themselves the wisdom of the Assembly in choosing this as the next place of meeting.

E. S. SCOTT, for Directors.

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

BY REV. W. PORTEUS.

VIII.

There is as great a diversity among poets as there is among painters. Each one has his own style and trend his own lines of thought and modes of expression; his own peculiar way of developing his plots and dressing his characters, of putting them on the stage, and having them play their parts. One communes with nature, another analyzes art.

Goethe grows eloquent over "Faust," and Byron takes delight in detailing "the devil's drive." Tompson tells us how "the seasons" change, and Milton moulds his "Samson Agonistes."

There is a morbid element in Poe's writings, just as there was a misanthropic spirit brooding over Byron's mind when he penned the lines:

"Here's a sigh to those who love me,
And a smile to those who hate;
And whatever sky's above me,
Here's a heart for any fate."

The language just quoted, and its spirit, betoken moral recklessness.

A feeling of independence when pursuing the path of duty is all right, but when pursuing an evil course is all wrong. The man whose feet are founded on truth may bid defiance to all but omnipotence. The man who follows truth is safe; "He may ascend to heaven or make his bed in hell, he may take the wings of the morning and dwell in the uttermost part of the sea," but he will find the universe dovetailed to his doctrine. There is an element of self-abandonment pervading the lives of all great and good men. If I were allowed the use of the language, I would call it a consecrated recklessness. Abraham was influenced by it when "he went out at the command of God" not knowing nor caring where he went, so long as God was his guide. Daniel had it in full measure when he prayed with his windows open towards heaven and his face towards Jerusalem. Esther was influenced by it, when she went in and stood in the vestibule to the throne. Wherever duty leads, and our inner consciousness approves we are safe.

Some writers bless mankind and some blight mankind. There is a healthy, helpful press whose product promotes morality and helps men heavenward. There is a

satanic press that lures men down to perdition. In France it has been fed by the pens of Eugene Sue and George Sand; in England by Byron and Lewis, in this country by Hawthorne and Poe. I imagine I see the reader pause and then exclaim: "What does the writer mean by casting reflections upon these gifted pens? Simply this, there is an unhealthy vapor rising from the products of their pens. Brilliant they are to be sure, but there is a diseased sentiment running through the webs of thought that they have woven, in several cases with consummate skill. Hawthorne had less of the deleterious element alluded to in his compositions than any of the authors named. What we call "the moral sentiment" was alien to Poe's nature. That he had gifts no one could deny; that his were perverted all must admit. No matter how keen your analysis, you cannot trace the slightest tinge of moral sentiment in the man, or the product of his fertile mind. He is swept onward over the ocean of life, like a waif upon the wreckage of a world; without a chart to study, a compass to guide, or a rudder to control, he drifted with the currents, not caring where they carried him.

The tone of his tales are decidedly unhealthy; the tendency of his style of composition and literature is to dull the moral sense of men and foster the morbid and the melancholy. He might with propriety be pointed out as a writer belonging to the dyspeptic school, because his influence is to make his readers unhealthy and unhappy. He lifts the curtain and draws the veil aside and exposes the depth of wickedness, the foul pollution that reigns supreme in the secret chambers of the human heart; he lays bare to the mental eye what but few have moral stamina enough to look at, or brood over unharmed. He takes the covering from the black gulfs and deep chasms of our moral natures, he leaves them in all their hideousness without once hinting at a remedy or pointing out a way of escape. He confuses the boundaries of right and wrong, he removes the landmarks of morality, he casts off the sheet anchor of faith, he sweeps away the lighthouse of truth, that guides to the harbor of trust and peace. He goes even farther, he leagues himself with darkness and doubt, reversing the law, the life, the aim, the true mission of all pure literature; the noble purpose of all high art.

What we want—what the world wants is not darkness, but light; not thorns in the path, but roses blooming by the way; not scorching Simoons, but zephyrs soft as the balmy airs of Eden, not parched plains and dreary deserts, but grassy slopes and flowery vales. The literature that does not give us this, that does not make us happier and better is not true and good. No matter how gifted the brain, how fluent the tongue, how flowing the pen, if men are not made better by it all might as well as have been a blank.

But I must get back to the cottage at Fordham before I close. When I was there last summer, the Shakesperian society of New York City were negotiating for it, and have since secured the property. They intend to keep the cottage entire and build a club house on the grounds; the site is suitable, the view superb. You can see Long Island Sound with the island itself as a background to the landscape; you can see the Brooklyn bridge in another direction, and the "City of churches" beyond, from the tower when built, you can look down upon the cliffs of Weehawken, and the broad bosom of the noble Hudson as it rolls its wealth of waters into the lap of the Atlantic. Its a shrine to which men will journey from climes remote. It will be a Mecca to which literary characters will make pilgrimages for ages to come.

Poe, rich in mental wealth, but poor in moral worth—how sad his life, how drear its end! He started from Richmond, Va., for New York to get married (Madam Rumor said) to a widow, rich and beautiful, reported to be the ideal of his "Lenore." He was indisposed when he left Richmond; he grew worse and on reaching Baltimore he took a small quantity of liquor with the hope of relief. It was the first that had passed his lips for months, but it was sufficient to rouse the appetite that ruined him. A day of excess brought on a fit of *delirium tremens*; he was taken from the street by a watchman in a state of stupor to the hospital where he died on the 7th of October, 1849 in the 38th year of his age. Were I asked to write his epitaph in the fewest possible words, 'twould be—a great man self-wrecked.

Looking back at his sad, sad end, we are prompted to say, great man, gifted man, unhappy man (let it be whispered low) lost man. He passed away in the prime of life, having battled with the storms of time and strife, but was defeated in the end.

OKLAHOMA UNIVERSITY.

The fourth annual closing exercises of this institution began Sabbath, May 31st, with the annual sermon by Rev. A. J. McGillivray of Guthrie, and closed on Wednesday with the annual session of the Oklahoma Historical Society. There were about 150 students in attendance last session.

The Synod of Indian Territory has for some time been anxious to establish, adjacent to the University building a Presbyterian Home, in which young people attending the University will be boarded at a moderate rate, fed on the Shorter Catechism and oat-meal porridge, besides getting such spiritual oversight and instruction in the principles of the Presbyterian church as they require and the circumstances will permit. The people of Norman offer to contribute five acres of valuable land in a very desirable location to any church which will erect a building which will afford suitable accommodations and will comport with the other buildings in the vicinity. Students could be housed here and sent into the university building where they will receive, free of all charge all the educational advantages which the State can afford. The Board of Regents are willing to modify their curriculum, so as to make room for religious instruction. Our Board of Aid for Colleges are very greatly interested in the proposed scheme but do not feel justified in putting any money into it until an experiment has been tried and the scheme has proven a success.

Every person can see that if such a scheme can be made successful, it will save hundreds of dollars to the church, of money which is now paid out in salaries to professors who teach only secular branches under very great disadvantages. If the church can avail herself of the services of professors paid by the State she will have just so much money left to apply to her own peculiar work.

Many are anxious to see the experiment tried, but at present the means necessary to make a fair trial are wanting. If this statement should be read by any person who would assist in making such an experiment the committee in charge of this work would be glad to hear from him.

An experiment of this kind has been carried on in Toronto and Montreal, Canada, for over a quarter of a century which has been most satisfactory to all parties. The various denominations have institutions clustering around the State University and have been like salt to preserve it from infidel influences. No complaint has ever been made against these institutions. The church and the State have lived together in peace, each doing its own work and assisting the other. Our young people will go to this institution whether we make any provision for them or not. The question is whether we will do anything to care for them or leave them at a time when they specially need our care.

JOHN MORBY.

INDIAN TERRITORY FIELD NOTES.

The Cherokee Creek and Choctaw Nations which lie contiguous to each other from North to South constitute a very attractive portion of the Indian Territory. There are many thousand square miles of beautiful prairie country traversed by a number of larger and smaller streams. Beautiful hills and valleys diversify the scenery as well as contribute to the wealth and drainage of the land. The distance across following the line of the M. K. and T., R. R. line is 240 miles. The Boston Mountains appear along the Southern border—and though a low range are characterized by some very pretty views. Much of the country as yet is in a primitive State having only here and there a small area under cultivation. The soil abounds in productive elements and promises with sufficient moisture and proper management to reward the faithful husbandman with handsome returns.

The Indians have grown up with the country and are naturally much attached to its broad prairies and meandering streams. They have since the war—which brought wide spread ruin and desolation in their

midst—made commendable progress in many directions. The Dawes commission which advocates the allotment policy, however popular in certain localities is not looked upon with the highest favor by many of the best citizens. The presence of so many non-citizens living in the towns and villages along the railroads and upon leased farms and pastures and the frequent agitations in Congress of measures looking toward the opening of the county is being interpreted as against the policy which has so long prevailed in their history. Whatever may be the outcome of all this movement we are sure the rights and privileges of the Indian tribes should be most sacredly regarded by the American government. Let the spirit of truth and justice reign supreme.

VINIRA.—This first important town reached after leaving Kansas, has improved the time and opportunity afforded her for material growth and prosperity. Not only has it become a thriving business point representing a number of important lines of trade and industry, but also quite an educational center. The Presbyterian church has gained a foothold and is in her usual modest way letting her light shine. Rev. W. T. King has been invited to take the pastorate filled during the last year or more by Rev. Mr. Caldwell. We were disappointed in not making our usual stop over at this place on account of small pox and a rigid quarantine.

MUSCOGEE.—The largest city in the Creek nation is one of the greatest business points in the Indian country. Some of the largest and handsomest stores representing heavy investment and supported by an extensive patronage impart an air of wealth and prominence to the place. The cause of higher Christian education has led to the erection of a number of suitable buildings to accommodate young men and ladies and the securing of a good force of competent teachers to fill the chairs of the several departments. Henry Kendall College, under synodical management and presided over so successfully by Prof. Caldwell is gaining strength and popularity every year. The attendance in the boarding department and the home department is keeping pace with the accommodations afforded. The present roll of attendance shows the names of 260, three-fourths of whom are of Indian extraction. The teachers are doing a good work and the Synod has shown its wisdom in placing its fostering arms around this young institution and in doing all it can to place it on its feet. The church under the faithful ministry of Dr. Williams is in a prosperous condition. The twenty-first mile post has just been reached and a nest-egg of ten hundred dollars value has been laid away for the erection of a new church building at an early day. Thirty-four additions were made to the roll of membership during the past year. A promising mission plant is doing a good work under the management of Harry Williams and his associate laborers Mrs. A. E. Robertson whose name has been so long identified with the Indian Missions. Still makes her home in this city. She has retired from the active work of a teacher and devotes a position of her time to the translation of the Scriptures into the Creek language. Though in advanced life and relieved of professional work her interest in the moral welfare and spiritual elevation of the Indians is unabated Muscogee has enjoyed a good degree of prosperity and is one of the foremost towns in the eastern division of the territory.

FORT GIBSON.—An important military post many years before and after the late war has been abandoned and buildings occupied by the Soldiers are going to ruin. The headquarters of Jefferson Davis who was in command of the post more than a quarter of a century prior to the war is now an old tumbled down building without roof or floor or window. The town bearing the same name has grown up a short distance on the South and a long line of the Missouri Pacific Railroad. Here the Honorable W. P. Ross made his home, for many years. His name occupies a prominent place in the history of the Cherokee nation. He took an active part in the public affairs of the government filling on two occasions the highest office made vacant by the death of his uncle John Ross and lately the death of Chief Downing. The church here numbers fifty members. Our Sabbath with these good people was a very pleasant one and will long be remembered, Rev. B. F. Dobson has been in charge of this church one year.

TAHLEQUAH.—The capital of the Cherokee nation is reached from Fort Gibson by a line of hacks the distance being twenty-two

miles. The road extends in a north easterly direction, passing through forest and prairie and in sight of the Boston mountains. The city is built around a public square in the center of which is located the capital building. Many of the business houses are new and in dimension and architecture very attractive. Brick is being principally used in this class of houses. A marked growth has changed the appearance as well as added to the wealth and beauty of the city. The two National Seminaries one for the young ladies and one for the boys costing the former \$65,000.00 and the latter nearer \$100,000.00 are an ornament to the city and credit to the people. Both institutions are well patronized. The council was in session for a special purpose and with great satisfaction we visited the Senate chamber and listened to the proceedings for a short time. As it happened the subject before the session was presented in the Cherokee language as our knowledge in this direction was very limited we were unable to appreciate much of the programme. Legislation is conducted in the most approved manner and all matters of public interest receive careful attention. The mission school for the young ladies under the efficient management of Prof. Patterson and his associate teachers is in a very prosperous condition. The roll of attendance has exceeded one hundred. The different departments are well resented. The teachers are much devoted to their work and the school is making commendable progress. The new dormitory is a great improvement over the old one, and when all the rooms are finished and properly equipped, the accommodations will be greatly increased. As it now is the third floor is not ready for use. For the want of additional funds the work had to be discontinued. Such a noble cause should not be allowed to suffer for the want of material aid to support it. The new church 45x65 quadrangular in shape with extension for vestibule and waiting room is one of the finest in the Indian Territory. The walls are made of brick and the interior is of oak finish, the ceiling is concave and the windows gothic. The floor will soon be carpeted and a thousand pound bell placed in the belfry. Exclusive of furniture the building cost \$2300 including furniture \$2700. For a church of 50 members this is not a bad showing. Rev. W. H. Hamilton pastor has just closed his first year. Four new members were recently received two on certificate and two on profession. Never before has this city church and school look so promising and hopeful. McAlester has also a beautiful church and Mission school. Rev. E. E. Mathes is bishop of this diocese. He preaches also at south McAlester where a new church building is being finished. It is built upon a rock foundation which is exposed to the surface and is in an elevated part of the town. Nine persons united with the church at communion service held at Krebs a mining town near by. The Sabbath-school there numbers over 100 and the outlook in general is hopeful. The new church will cost \$2500 and be ready for dedication it is hoped in June. The Ladies Missionary and Industrial Societies are well organized and doing efficient work. The junction of the M. K. and T. and the Choctaw railroads, has given south McAlester a rapid growth. A great many new buildings private and public are going up in many parts of the town and the outlook for still larger growth and prosperity is very encouraging.

S. T. McCLURE.

HANOVER COLLEGE COMMENCEMENT.

The commencement exercises of the Sixty Fourth year of Hanover College, Hanover, Ind., were held on the 10th of June. The graduating class was the largest in the history of the college, numbering twenty-six, fifteen young men and eleven young ladies.

The honorary degree of D. D., was conferred upon Rev. A. N. Kelgwin, of Wilmington, Del., the Rev. R. V. Hunter of Terre Haute, Ind., and Rev. Preston McKinney of Phenix, Ariz.

The past year has been a prosperous one in many respects. Provision for a Scientific building has been made, and its early completion assured. It was also a matter for congratulation that a handsome new building was upon the campus for a gymnasium, finished and furnished with complete equipment.

The Baccalaureate Sermon of President Fisher upon the Sabbath preceding was most excellent upon the theme, "The Christ of to-day." Rev. Dr. Haines of the First Presbyterian church of Indianapolis preached before the Christian Associations of the College Sabbath night. His discourse pertained to pressing on to the fulfilment of God's purpose and plan in the soul's creation. It was clear and comprehensive in thought, and quickening in its moral and spiritual power. The address before the Literary Societies on Monday night was given by Hon. John L. Griffiths of Indianapolis. This subject was "The New Washington," not as one might suppose from the announcement of the theme the new capital of the land, but the Father of his country as revealed in the new and clearer light of realistic history. The address was a very superior one.

The attendance of graduates and friends from a distance was large. The outlook for the old college is full of promise.

A. Y. M.

World-Outlook.

As this is written, St. Louis is the Mecca of many politicians. The air is full brass band music and platforms. The tornado district shares with Convention hall in the point of interest-seeking delegates. Ere this reaches all of our readers in far away points, the nominee and the platform will have gone into history.

A shocking list of deaths from sunstroke comes from Bombay. This dispatch states that the British second-class twin-screw cruiser Bonaventure, flagship of the East Indian Squadron, flying the flag of Rear Admiral Edmunds Drummond, lost 70 men by sunstroke while on a voyage from Colombo to Pondicherry:

The rainy season in Cuba has compelled the Spaniards to abandon all aggressive warfare and fight only in defense. Two important bridges leading to Havana have just been destroyed by the insurgent, through dynamite, it is believed that the insurgents are bent upon investing Havana by cutting off as much as possible the supply of necessities, though not by actually besieging it. All fruits and vegetables and fresh meats are unprecedentedly high-priced and difficult to obtain. There is much fever and small-pox has broken out here and, owing to the unwholesome state of affairs, threatens to become epidemic.

President Jordan of Stanford University, has just been appointed as chief of the Behring Sea Commission, which will go to Alaska waters on the steamer Albatross in a few days to make an exhaustive study of the sealing question. The Behring Sea Commission was created by Congress to inquire fully as to the destruction of the seals, now said to be going on in the northern waters. The number and condition of the females and cubs will be thoroughly investigated; also the effect of and means employed in carrying on pelagic hunting. The influence of the regulations as to seal hunting provided by the Paris arbitration will be particularly embraced in the inquiry of Prof. Jordan and his associate commissioners.

Interest centers in the interview of the newly-appointed consul, General Lee, at Havana with a New York correspondent. He is stated to have said that the war now being waged in Cuba is devastating the island. "I understand enough of the situation to know that the destruction of property between the lines of the contending forces is enormous. Bodies of troops from both the Cuban and the Spanish armies and bands of men belonging to neither side rob and burn because there is no authority between the lines to restrain them. The property of American citizens is suffering greatly and will continue to suffer until peace comes. Peace should come immediately; but there is no peace, and will not be for a long time if it depends on a decisive victory by one side or the other."

At last definite statistics concerning the loss of property caused by our direful tornado is known. The president of the Board of Assessors places it, after careful investigation at \$10,239,000. That is bad; but it is far less than the estimates of the day after the storm. From the report the following figures are gleaned: The number of houses totally destroyed was 321. Placed side by side they would cover one side of a street for a mile and a half. The total number of buildings damaged was 8,512, a row 33 miles long. Or, it has been graphically expressed thus: "Counting only five persons to the house, this number of houses would make a city of 40,000 inhabitants. Ordinarily a town of that many houses would contain not less than 50,000 people. If the damage inflicted in St. Louis had been inflicted on a town of that size not a house would have been unscathed." The wonder is that the death list was not up in the thousands. A little earlier in the day (before the schools and factories were vacated), or a little later, and the loss of life must have been appalling.

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 JUNE.

FOREIGN.—AFRICA.

HOME.—OUR MISSIONARIES.

IN THE GABOON AND CORISCO MISSION.

BY OSCAR ROBERTS.

PEOPLES AND CUSTOMS.

The towns in the bush as a rule have one straight street with one continuous row of houses on each side. Across the end of the street is a palaver house. Travelers sleep here, and palavers are here discussed. The Bule towns have longer streets but the Mababaya prefer to have several small villages close together than one large town. From 20 to 400 in each town and from two to twelve towns in each community. A town is sometimes divided into several small villages a few minutes walk apart. It is from one to five hours' walk through the bush between the towns.

The houses are built end to end along the street. They are about ten feet wide and from twenty to thirty feet long. The frame is of poles, the roof of bamboo thatch, the walls of bark, the whole tied together with a strong flexible rope made from a bush vine. It is not a rope at all but the vine is split and made smooth with a knife. To make the thatch two small bamboo sticks are held from 14 to 24 inches apart. The bamboo is placed on the under side of these then bent over one of them and it is long enough to reach the other a small bamboo stick being used to pin the leaves together. The leaves vary in size some $1\frac{1}{2}$ in. wide. The thatch are from three to fifteen ft. long and lapped on a roof as shingles three or four courses to the foot. With some repairing a roof will last five or six years, thatch three feet long cost one cent each at the beach.

Trees 1 ft. in diameter are convenient size to cut for the bark for the walls. The bark is held in place by bamboo sticks tied with bush rope. The doors are in the middle of the house. Sometimes there is a back door. These doors extend to the ground, but a Bule and Uncumba door is like a window a foot and a half from the ground. To get through such a door, first put in a foot, then the head, and then draw in the other foot, you can not head first as through a Mababaya door.

The leaves are about 4 ft. from the ground, the ridge 7 ft. Dirt is piled in to raise the level of the floor above the street as protection from rain. Sometimes they get energetic enough to how out some boards from the door, no table and beds of poles or bamboo strips if bamboo is plentiful. Sometimes there are a few boxes for storing cloths but no place for storing food. The fire is placed in the middle of the house with no danger as the bamboo leaves of the thatch do not easily catch fire. When bamboo is not plentiful, other leaves are used, but are not so good. In Ungomba they use a combination of leaves and bark. Some Bule people have just burned out the

RECEIPTS OF WOMEN'S SOCIETIES AND BOARDS, 1895-1896.

	Receipts	Gain	Loss	Net	No. Auxiliary Societies and Young People's Organizations.	Gain	Loss	Net
Philadelphia.....	\$140,945 56	.....	\$9,861 33	.....	3,204	.....	10	.....
Northwest.....	80,001 75	.....\$4,311 18	.....	.....	2,055	.....	64	.....
New York.....	65,871 69	.....1,495 22	.....	.....	1,059	.....	15	.....
N. New York.....	8,606 21	.....66 86	.....	.....	133	.....	19	.....
Southwest.....	13,254 12	.....692 41	.....	.....	522	.....	35	.....
Occidental.....	10,207 51	.....	592 86	.....	384	.....	20	.....
North Pacific.....	3,676 29	.....	123 21	.....	.....	.....	.....	.....
Total.....	\$322,563 13	.....\$6,565 67	.....\$10,577 40	.....\$4,011 78	.....7,357	.....144	.....19	.....125

H. H. Fry, Treas. C. C.

houses in a Mahayea community with about 800 people in it. They did not burn the meeting house though it was close to some of the other houses. I do not know whether they can rebuild or not. This burning has scared the Mababaya out of two of the largest towns on the Lobi river. You may think the houses are not worth much but they have not any others.

The principal native food is made from the casada root. The root is about $1\frac{1}{2}$ in. in diameter, is soaked in the water three or four days when the peeling is taken off. It is poisonous if eaten as taken from the ground. After being soaked it is thoroughly mashed. To do this they make a cut from a tree about 3 ft. long, hollowed out from one end, mashing the roots with a long stick. After thorough mashing the pulp is placed in long rolls in plantain or banana leaves tied with threads from the stalk of the same plant, forming a roll about one inch in diameter and two feet long and folded in the middle. This food when roasted will keep five days or more and is used in all their journeys. This is their "staff of life".

When they have fish or meat they make a bundle of it in plantain leaves putting in a good supply of African pepper and odika if they have it. Odika is the crushed kernel of a nut which after mashing becomes hard again and keeps all the year round, it is their gravy. Dried fish are brought from Norway for trade. Goats are considered as public property, as there is very little encouragement to try to raise them. As a consequence the people are always hungry for meat, many of them eating snakes when they can get them. They are skillful in making traps for bush deer and birds, so skillful that there is very little game in the bush. It is a sad picture of humanity when one sees these African dwarfs, a people who have no settled homes, but move from place to place in search of game. We see them when they come to the villages to trade the game for this native bread.

It is an evidence of heathendom and laziness and a lack of knowing how, that here where so many different kinds of food can, we believe be raised, that there is so much hunger.

The men clear the gardens by first cutting out the under brush and then felling the trees which they leave for the women to cut up and carry to town as much as possible for fire wood. The women plant the casava between the fallen trees and care for it, and make the food from it. Mr. Ford weighed a load of wood which a woman was carrying past the food room. It weighed over 90 pounds. The women set the traps for the cray-fish in the river, but the men fish in the river and sea and sometimes they make fish dams in the shoals up the river and in the small creeks. The men build the houses and keep the street clean of grass. They go inland to trade receiving goods on trust for that purpose, a system that causes a great deal of trouble. The chief way of earning money is by carrying loads, a carrier gets about 25 cents a day and his food; a load is from forty to seventy pounds, a day's journey is from ten to fifteen miles, and the Mababayas are the best carriers in the country.

The boys enjoy the river. Little fellows seven or eight years old, dive into the water and one begins to think it is time some one should go after them, but soon the little black heads pop up out of the water. The children do not play as do children at home, they do not have so much life and energy. At times they have street theatres. A man will tell a fable of a turtle and some other animal, imitating the actions of each; and then get liberally paid for it from a collection. In these fables the turtle always comes out ahead. The people of one town sometimes invite those from another town to play games and have a good time generally. All these men and women show by their faces that in their heathen darkness

there is anything but amusement. In contrast is the peace and rest shown on the faces of the native Christians.

Their dress is much or little according to their ability to buy the result of white man's labor, or by their state of mind or health. A single loin cloth is ordinarily worn by the bushmen, farther inland when they can't buy cloth a native material is made from bark. When Mrs. Reutlinger told some of the people how far her brother lives from the beach at home, they asked if he wears a shirt as the people in the bush are not civilized enough to wear shirts.

GLEAMINGS FROM UTAH MISSIONARY LETTERS.

From some letters recently received the following extracts are taken:

Let no one imagine for a moment that polygamy is dead in Utah. Instead of being dead it is taking on a new lease of life as every intelligent and well informed person expected that it would. At the recent election in our town we had some evidence of its new life. A man who has been a polygamist for years, but who has for a long time pretended to live only with his first wife so as to comply with the Edmunds Tucker legislation threw off all pretenses. His first wife lives about a mile outside of city limits, while his so-called second wife lives within city limits. Hence so long as he pretended to keep the law he could not vote in the city, his residence being out on his farm with his legal wife. But now that statehood is come he is free from all restraint; and in order to swell the church vote in the city he comes and swears that his residence is in the city with his second wife. This makes him a polygamist within the terms of the new Constitution. The fact is well known to all the local officers and is joked about by everybody; and it is plain that if the so-called "Self-Executing Anti-Polygamy Clause" in the new State Constitution had been intended for anything but a farce, this man would be brought to trial and sent to the penitentiary.

There is a possibility of trouble at any time, as any non-Mormon fully realizes. The only question is whether the Mormon church has become politic enough to restrain its blood-thirsty impulses and content itself with what it can get without open violence. This would seem to be the politic course for it to pursue, now that it is in the position to get nearly everything that it wants through formally legal methods, and without arousing the feeling of the nation against the monster as it will surely do, if it resorts to open violence.

The Christian element of our country can never afford to compromise with the Mormon monster. It is theirs to teach, to preach, to work, and pray unceasingly that this dark blot may be removed from our Christian civilization.

One teacher writes that during the past quarter she has had seven young men studying bookkeeping, latin, algebra and civil government. Not having time enough to give them at school, she has taught them two evenings each week.

Another writes that their work was never so encouraging as now and adds:

Our dear Dr. Wishard was with us during the Week of Prayer and the week following. The results were a gracious outpouring of the Holy Spirit, a reviving of the few followers of Christ and the conviction and conversion of souls. Five of our pupils united with the church, and many more were awakened. Three of our patrons also united—a mother and father of one family and the mother of another. The former were not Mormons, never had been, the latter an apostate.

Of the pupils who united, one young man comes from a strong Mormon home. When he entered our school, two years ago, he knew nothing but Mormonism, and visited the temple last year (he told me) with the

Nerves

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Nerves extend from the brain to every part of the body and reach every organ.

Nerves are like fire—good servants but hard masters.

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Nerves will be weak and exhausted if the blood is thin, pale and impure.

Nerves will surely be strong and steady if the blood is rich, red and vigorous.

Nerves find a true friend in Hood's Sarsaparilla because it makes rich, red blood.

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expectation of hearing Joseph Smith or some of the departed "Latter Day Saints" speak from the other world. The Holy Spirit revealing the world to him has brought him out gloriously on the Lord's side. To-day during recess he spent the time in trying to persuade the other pupils of the necessity of becoming Christians. The voices of these young Christians are heard weekly in prayer and praise. Some of them are enduring, bravely, persecution for Christ's sake. The sermons delivered by Mr. Smith—exposing the errors of the Mormon doctrine—have done much to awaken a spirit of inquiry, and this town has never been in such a state of excitement as during the past winter. We believe that a few years hence will see many of the more thoughtful ones coming out and daring to denounce Mormonism and confessing Christ. We have had the Spirit's presence with us in power ever since our revival services and one and another, here and there, are being won for Christ. We have been bitterly denounced and vilified but still the work goes on. Pray for us, that wisdom and discretion and love may characterize all our endeavors for our blessed Master.

The cheering word from another as she tells of their work is:

Has the school accomplished its mission? Judge for yourselves. One hundred and fifty pupils, and nearly all of them from the strongest Mormon families. One of the former students of New Jersey Academy is a graduate from a Michigan Seminary; and is now Assistant Principal in Hungerford Academy, Springville, Utah. One young man was graduated from an Ohio College, and is now in Auburn Theological Seminary preparing for the ministry. Both of these young people are from strong Mormon parentage. One of the present faculty at the New Jersey Academy was a pupil of this school; an adopted daughter of one of the Presbyterian teachers. From this school have gone out good housewives, home-keepers and home makers, to be a power throughout the State.

The Mormons know their children are better taught here than in their schools. As a reward of merit, or as a last resort the parents allow their children to attend the mission school.

Another faithful worker who has suffered from bitter opposition bravely writes:

The past quarter has been full of interest in many ways. We have had the largest enrollment in the history of the school. Also the largest average attendance, and the greatest interest in all the departments of the school work was manifested. There was also the most systematic and the most strenuous opposition on the part of the local Mormon leaders, but it was gratifying to note that the local leaders could not take away any of our pupils without help. They had to call in church dignitaries from other parts of "Zion" to help to stop the young people from coming to our school. Even with this additional help they only succeeded in taking away part of the new pupils who came the past winter for the first time.

They did not succeed in taking away from us any of our old pupils, and we succeeded in holding two new families in spite

of all their opposition. Thus you see, we are more than holding our own in spite of all the opposition with which we have to contend. Hence we feel that we ought to thank God and take courage. If the past winter is any indication of what we may expect in the future, it certainly looks as if we might be able to accomplish something in spite of statehood.

We are gratified to be able to report that three of our former pupils have united with the church the past quarter. Please pray that we may be successful in our efforts to lead all our pupils to Christ.

From another letter we learn that most of the pupils in that school have paid their tuition, either in money, chickens, work, wood, or in some way.

Nearly all give encouraging facts in regard to the progress of the work, reporting many conversions and pleading above all else for your prayers for the work, that many more may accept Christ. A. R. H.

Church Prayer-Meeting.

The Mid-Continent Topics.

For June 24.

GIRDED LOINS.

Luke 12:35.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

June 23.

True manliness and womanliness. Ps. 37:1-11.

Paul tells us that when he was a child, "I spake as a child, I understood as a child, I reasoned as a child; (so the margin puts it); but he adds, "when I became a man I put away childish things." Many men and women never put away childish things. In regard to the things of the kingdom of heaven we must have "the eternal child" with us. Things spiritual are hidden from the worldly wise, but revealed unto babes in teachableness, in humility, in trustfulness. The most beautiful thing about a child is just that—its truthfulness.

When the childish things are put away, the sense of responsibility comes in as ballast to settle, to give weight and dignity to the young man or young woman.

The idea of trusteeship is what alters the frivolous girl into the prudent, discreet woman. In temporal things it is so; much more in spiritual. We have all seen the overmastery of self brought on by "the expulsive power of a new affection."

The self-seeking made by the death of a father into a care-taker for the widowed mother, and the younger members of the family.

The change in Prince Hal from the boon companion of tavern haunters into the wise ruler of England is one of Shakespeare's graphic pictures of human nature. In our own day we have seen several instances, notably the present young Czar.

Let our young people realize they are custodians of their lives, their health, their property, their influence and the question will instantly arise; I hold these things in trust, to whom do I render an account? The solemn, deep, awe-inspiring answer comes to each and all. To the judge of the thoughts and intents of the heart. "Every one of us shall give an account of himself to God."

My old grandfather Dr. Matthew Brown, used to plead all night in agony to be clear of the blood of those for whose souls he had to give an account. The weight of souls pressed him to the ground. I have heard him plead to be freed from blood guiltiness. A child of only eight years, I imagined he must have been a very wicked man, until it was all explained to my childish mind that he was in agony for the souls of the students of Jefferson College.

"If man has no account to give, no wrong that he does has lasting consequences; if man has no account to give, no wrong that is done to him and that is unpunished by human law can ever be punished. If man has no account to give, life is a hideous

chaos; it is a game of chance in which the horrible and the grotesque alternately bury out of sight the very last vestiges of a moral order." (Liddon) "God hath appointed a day in which He will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he raised Him from the dead." It is the use or abuse of the trusts committed unto you that will make you true men or true women in this world.

In the time of accounting it will be according to your fulfilling the trusts committed to your keeping whether you hear the glad "Come, ye blessed," or the harrowing "depart, ye cursed."

"God give us men! A time like this demands

Great hearts, true faiths, strong winds and ready hands.

Men whom the lust of office does not kill; Men whom the spoils of office can not buy; Men who have honor, men who will not lie."

There it is, a true man or true woman is one who fears God and fears no one else.

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 23, 1896.

Lesson XIII.

QUARTERLY REVIEW.

GOLDEN TEXT.

Repentance and remission of sins should be preached in his name among all nations. Luke 24: 47.

Topic.—Christ is willing to save all who believe on him.

NOTES.

The *Great Gospel Truths*.—The studies now to be reviewed relate to some of the fundamental questions of our religion. The first four lessons presented parables against sin in various persuasive forms. The next four lessons dwelt upon faith, prayer and fidelity. The last four were evenly divided between prudent warning and a finished salvation.

The *Peræan* ministry of our Lord was specially calculated to impress upon Jewish hearers his purpose to seek and save the lost, whether Jew, Samaritan or publican. There were some who would be so confident of their familiarity with the Master, and of their privileged birth, as to think they would be admitted to his kingdom at any time and on almost any terms.

I. Thus the Jews presumed upon their right to a share in Messiah's kingdom. So Jesus warns them to "strive to enter in at the strait gate."

The "accident" of birth as a child of Abraham would not be sufficient to admit them. The children of Israel must live in accord with God's will and must conform to his Spirit to be saved. But there were others that needed to be reclaimed. Even among the Jews there were some who had gone astray and were despised by their brethren, as the publicans and sinners, those who were less punctilious in their observance of the ceremonial law than the Pharisees. These were counted "lost" to the spiritual commonwealth of Israel. Jesus came to seek and to reclaim them. Incidentally the ecclesiastics, the dominant class in the Jewish church, both Pharisees and Sadducees, needed to learn the true nature of worship. This they had themselves lost sight of, and so obscured it that others were led to hate religion. They had laid so many burdens upon the poor and the afflicted, in the name of religion, that their lives were made miserable and distressing by the observance of Mosaic worship, rather than relieved and comforted by it.

The second lesson teaches a great truth to the Jews and Pharisees, and also to all of every age: that those who neglect to use great privileges, when offered, will fail to possess them. Furthermore, the grace of God will go out in search of the poor and the spiritually outcast and seek to bring them within reach of the blessings and comforts of a new life. Those who are invited to gospel blessings, but are indifferent to the invitation, may some day find that they are too late to share them, or that those whom they counted too far off or too low in the moral scale to be reached have been brought in to fill the room they neglected to occupy.

So we have this truth impressed by the

matchless parable of the lost son in the third lesson under review. It shows how the lost sinner willfully goes away from God, wastes his best powers and gifts in wild and riotous ways, lives on the husks of this world, its vanities and pleasures, until his soul starved cries out for the Father's house. He returns, and with marvellous clearness the parable depicts the loving welcome which awaits him and greets him as soon as he comes in sight of that home again. Then he is taken in with joy, re-clothed, restored and given a feast.

Then follows a sad and awful contrast in two lives, here, before death, and also after death, as portrayed in the parable of the rich man and Lazarus. Lifting the veil it shows us how unchangeable is the condition of the soul in the life beyond the grave. It moreover teaches us how futile it is to suppose that some new revelation from the world of spirits would be likely to lead those to reform who reject or neglect the calls of God through his word, Spirit and providences already granted to them.

II. Then comes the second group of teachings, those on faith, prayer and fidelity. How simply and beautifully this truth is stated! At one time it is the growth of a mustard seed, but here it is the power of a word to move a great tree. Then with like simplicity the Lord impresses the teaching that faith comes by humble service, like a common servant obeying his master. Straightway this is enforced by example. The poor lepers ask for mercy; Jesus answers their cry by sending them to the priest for examination, an intimation that they will be healed as they go. And they were healed; yet only one was grateful for the blessing, and he was not a Jew, but a Samaritan.

III. The last group of teachings under review first contains warnings.

The fall of Jerusalem is clearly foretold, and the prudent advised not to be caught within it when the fall comes.

Then follows the personal warning against all worldly ambition for rule and authority. It is the ambition which in these days gives us political "bosses" in our great cities and unblushing "dictators" in our legislative halls. It even creeps into the church, forming "rings" of the rule-or-ruin order, telling the interpreter of God's word what he may preach and how far he may go in exposing the foibles and vices of the day. The great soul in Christian work is often ensnared and ruined by this spirit: forgetting the Master, the servant proclaims his own importance, preaches himself in such insidious and multitudinous ways that he is blinded by his own ways.

The scene on the cross and the words of the Christ touch the soul of every one seeking how to be just before God. His words are evidently an expression of a similar though deeper agony than that in Gethsemane. Christ was the sacrifice for our sins. He was bearing our sins, bearing for us that terrible thing which separates us from God. In this mysterious and awful spiritual experience there came a sense of separation from the Father, of loneliness, which was real and horrible, though it may be inexplicable to us. In that awful moment he still clung to God as his Father, gaining that victory for us that we, in the most severe and terrible assaults of sin and Satan, might also cling to the same refuge, and, through the power and grace of Christ, win the victory for eternal life.

WELLHAUSEN ANSWERED.

It is a sort of superstition with the destructionist critics that their demigod of downgrade divinity, Wellhausen, is impregnable. They seem to suppose he cannot be answered. It is worth noting that this myth is being at last shaken even in the view of some of its staunchest adherents. Dr. W. L. Baxter, a Scottish theologian, has published a book, entitled "Sanctuary and Sacrifice: a reply to Wellhausen," some portions of which have already appeared in the *Thinker*. Dr. Baxter boldly traverses the conclusions of Wellhausen—if mere hypotheses should be styled conclusion, and flatly contradicts the whole theory of higher criticism. Wellhausen's main contention is that no central sanctuary was known in Israel till Josiah's reign. Dr. Baxter's arguments have been emphatically approved by Mr. Gladstone, who says in a letter that Wellhausen is not to be envied if he decides to reply. —*Belfast Witness*.



When a man goes to war he willingly and knowingly takes his life in his hands. Death waits for him on every hand, and he goes to meet it calmly and fearlessly. He has offered his life, and he is willing to give it. In ordinary affairs, a man's life is pledged in another way. He assumes obligations that he must live to fulfill. Carelessness of health in this case is worse than undue carelessness would be in war. It is every man's duty to preserve his health to the fullest, and to live as long as he can. The sick man can't do a man's full duty in the world. A man who is weak from loss of flesh, whose nerves are run down, whose blood is impure, who shows from his sunken cheeks and hollow eyes and lingering cough that he is on the direct road to death or consumption, can in no way perform the full duties of a man. If he lets these things go on, it is because he prefers disease to health—death to life. He can be cured surely and quickly by the use of Dr. Pierce's Golden Medical Discovery. Thousands and thousands of people have testified to the wonderful effects of this most marvelous medicine.

Dr. Pierce's great work, "The People's Common Sense Medical Adviser," may now be obtained, paper-covered, absolutely free, by any one who will send 21 one-cent stamps, to pay the cost of mailing only, to the World's Dispensary Medical Association, Buffalo, N. Y. If you desire French cloth, embossed covers, send 10 cents extra (31 cents in all) for that more handsome and more substantial binding.

CARE OF THE GIRLS.

A letter lies before us, written by a mother who is most concerned for the welfare of the growing girls of the community, and who asks the editor to say a few words against the popular but pernicious habit that these youthful females have of promenading the streets after dark, either with companions of their own sex or with boys not one whit more matured in thoughts and action than themselves.

It almost seems as though this letter represented some sort of mental telegraphy between this unknown correspondent and the writer, for it was only a few hours before the letter arrived that we sat by the window and watched the hundreds of young girls promenading Broad street unchaperoned and unconcerned, willing to answer to the light remarks made by the masculine passer-by with flippant carelessness that grated sorely upon the feelings of the interested observer.

"What could the mothers be thinking about," we argued, "to allow their pretty, innocent daughters such license? A license that dulls their moral sensibilities, makes them coarse and common and debars them from the real pleasures of young womanhood when they actually reach that point in years.

"The boys who flirt with them now will grow into manhood possibly unhurt by the reckless freedom they enjoyed in the days when a cigarette and a Sunday evening stroll on a popular thoroughfare meant the wildest kind of dissipation, but what will they think of the girls who were wont to frequent the same streets and respond to their would-be witty remarks? They will not be the companions chosen then. There will always be a little taint of memory connected with them, and though not a day older in reality than the debutantes to whom the men gladly devote their time and attention, and will seem *passée* by comparison, and somehow not as dainty and desirable as those girls who have been carefully sheltered until they have reached an age when their own good sense will prevent them from falling into acts of indiscretion that the world always criticises most harshly and harbors against them through all time.

"The streets after dark are not good places for unchaperoned girls. On the surface there may appear to be no harm in the early evening walk, but there is, and the parent careful of a child's reputation should put a veto upon these idle saunterings."—*Philadelphia Times*.

THE MID-CONTINENT

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WEDNESDAY, JUNE 17, 1896.

ECONOMY of time is like economy of money: Take care of the minutes and the hours will take care of themselves. Notwithstanding the exacting cares of his profession, the distinguished lawyer, Rufus Choate, daily pursued the study of the ancient classics, even if he had only five minutes to give to them. Suppose a person has only one hour each week day evening which he can devote to self-culture, what might he not accomplish if he should industriously employ it? In reply to the question how he had managed to accumulate so much knowledge, a man of business replied that years ago, when a young man, he had spent his evenings in study. Here is a hint especially to young men. Give your evenings to study, and you will strengthen and enrich your minds with useful knowledge.

THE OMNIVOROUS newspaper reading of the present day is supplanting in the case of many persons the art and the habit of book reading. And since the immense Sunday daily has forced its way into the homes of so many church people we fear it is laying siege to those hours of the Lord's day in the home, which had formerly been given to the Bible and to other books known as "religious reading." The story is told of a Christian friend who taught an old man to read. He made good progress, and the friend, not having seen him for some time, called one day to inquire after his welfare. Finding only the old man's wife at home, he asked her, "How is James?" "He's well, sir," said the wife. "How does he get on with his reading?" "Nicely, sir." "I suppose he can read his Bible very comfortably now?" "Bible, sir! Bless you! he is out of the Bible and into the newspaper long ago."

TWO LADIES were sitting together in a St. Louis street car the other day. Said one, "I would go a great distance to hear a sermon these days about the blood of Christ. I wonder why it is not preached more." "Yes," said the other, "we sing it in the hymns but we don't hear it in the pulpits." There is food for reflection in this. Are we losing sight of the scarlet thread which runs throughout the Bible? If so, we are losing the very clew to its teachings. The farewell counsel an old theological professor once gave to his graduating class would need to be recalled: "Make much of the blood, young brethren; make much of the blood." From what we read in the book of Revelation we learn that the blood of the Lamb is the great theme among the saints in heaven. Surely it should be a familiar subject in the sanctuaries of God's people on earth.

WE ARE glad to note the improved tone of mind on the part of some of our respected Presbyterian contemporaries towards the General Assembly of the church. They have ceased calling it a "mob." They no longer disparage its competency, nor try to ridicule the representatives of the "rural" presbyteries, or "Elder Hayseed." We hear no more about its decisions being "unworthy of respect," or doubts expressed about the wisdom of our system of church

government which lodges with Home Mission constituencies and western fields a ratio of power equal to that given to city churches. It is no longer hinted that our highest representative gathering is a body with which scholarly and self-respecting men do not care to be identified. For a few years past we had grown so painfully accustomed to insinuations and depreciatory remarks of this kind, following each Assembly adjournment, that the present tone is very grateful to our ears. We have no disposition to twit our brethren by recalling the past. We sincerely rejoice in their improved and more respectful attitude, and congratulate them on it, towards that inherent feature of our Presbyterianism—the General Assembly.

ANOTHER COLLEGE COMMENCEMENT.

We had the privilege last week of attending the commencement exercises of Oswego College for Young Ladies, in Oswego, Kansas. This was the seventh annual commencement, and marked the closing of the eleventh year of the institution. The object of its founding was that the advantages of the higher Christian education might be afforded to young women. After the ideal which has been realized in Wellesley and Vassar and other Ladies' Colleges, Oswego is designed for young women exclusively, without the co-education feature. It is a home school—teachers and students constituting a common family life. It is distinctively Christian, and is under the special care of Neosho Presbytery and the Synod of Kansas. The Board of Trustees is composed of Presbyterian ministers and of intelligent public spirited business gentlemen.

Rev. Dr. Hendy had been President of the College until his removal last winter to take the pastorate of the church at Jefferson City, Mo. The Board applied to Dr. Bishop of Salina to take the post until the expiration of the College year. He consented to render the accommodation, and while still retaining his home at Salina has given his time and his greatly appreciated labors to tide over the interval. In addition to his college work, Dr. Bishop has also served as supply to the church of the town during this time, much to the edification of the people.

The commencement week opened with the President's Baccalaureate sermon on Sunday the 7th. Monday evening the Literary Societies gave their exercises. Obeying the invitation sent, the Editor of this paper delivered the annual address before the College on Thursday evening. On Wednesday the graduating class, in cap and gown, performed admirably their parts, (their productions evincing decided maturity of thought) and received their diplomas with very suggestive and pertinent parting words by the President.

As has been said Dr. Bishop's work was assumed as a temporary service to the College. The Board at its recent meeting made new arrangements for the coming year. Prof. M. H. Reaser, Ph. D., connected with the institution at Brookfield, Mo., was called to the Presidency of Oswego, and now assumes the work. With youth and vigor and his general qualifications he brings the experience of several years in this line of work and the Board of Trustees look forward to his management with strong confidence. It will be gratifying to know that Rev. J. G. Reaser, D. D., well known to Presbyterians throughout the west, and the father of the new President, will be connected with the faculty in the department of Bible and Ethics. A full corps of instructors all along the line of the college work has been secured.

It is a gratifying fact that in different centers throughout our west, go where we may, we find in addition to the State System of education, the Christian College or Academy. Even in the newest states, and often, before yet these communities have evolved from territories into states, are there the beginnings, at least, of these seats of learning. Despite the fact that sometimes unwisdom may have been shown in the matter of location, or possibly in the number of such institutions, yet it is a laudable ambition and a hopeful sign that provision is thus early being made for the education, under religious auspices, of our sons and daughters.

Could we have the ear of the people in those towns and communities where seminaries, academies and colleges, of the kind referred to are planted, we would bespeak their warm interest in them. We would urge it not alone because of the exalted aims of such schools, but also because of the local benefit to the communities in which they are placed. We fear the resident families and the leading citizens in such localities are not always alive to the fact that socially, intellectually, and commercially a well sustained college is an increment and an asset of great

value to their neighborhood. It is often more advantageous than a manufacturing plant would be. It brings pupils from other parts who represent revenue. It means a large outlay in a great variety of lines in the business of the town. Its teaching force means an educated and refining influence in social life and a helping hand in church work. The whole tone of the institution is in helpful harmony with the moral and spiritual life of the public.

And for another thing of great importance—it attracts new families of the desirable class as an element in the population. Let a town become known throughout the neighboring counties as the seat of a good college or academy and it becomes an attractive place to those families who are seeking a home where they can obtain for their children good educational facilities, and at the same time find that moral and intellectual tone which such an institution is sure to foster in the general community. We have personal knowledge of such a town, which, in the absence of manufacturing or other great business interests, has become widely known, and draws to itself continually as a most desirable residence place, by reason of its excellent advantages of education for boys and girls. In these days of falling "booms," and of shrinking interest, in mercantile and manufacturing lines, we suggest that the good people who are favored in having one of these educational "plants" in their town awake to the realization of their advantage, and rally about it as a favorite local enterprise. This is not the highest ground on which to base the support of a Christian School but it is one of the grounds.

GIRDLED LOINS.

Wearing the long and loose-flowing outer garment, the Oriental needed to draw it up, and gather in its folds, when he would make himself ready for any bodily service which required expedition or special exertion. This he did by fastening it with a girdle about his loins. Thus the children of Israel on the night of their hastily leaving Egypt partook of the passover meal with their loins girdled, as also with the staff in their hands, ready for instant marching. And Elijah also, when he would run before king Ahab's chariot, "girded up his loins" that he might be unimpeded and run with greater freedom and swiftness.

The matter of girdled loins suggests the thought of readiness and better effectiveness in Christian service. Our "cares of this world," and our manifold and engrossing contacts with the things seen and temporal, are often like the Oriental's robe—cumbersome and trailing on the ground. Our movement in the spiritual realm is impeded. We find ourselves hampered and restrained. We can not turn quickly and smoothly to the business of the King. We are not in trim for it. The readiness of the girdled loins is like that of the warship which, as the phrase goes, is made "ready for action." Every superfluous bit of sail is taken in. The decks are cleared; the hatches are closed. The whole vessel is "trimmed" and stands ready for the word of command.

The Scripture representation of the Christian course under the figure of a race, and again under the figure of warfare, helps to enforce the application. "Lay aside every weight" as you enter the lists to run the race set before you; and as a soldier, either on the march or in the good fight of faith, you want your limbs and all your motions to be free. Earth-born thoughts often sadly interfere with the Christian's setting his affection on things above. Hence girding the loins finds its meaning in the prayer so often heard in our religious assemblies, "Draw in our wandering thoughts." Thus, too, the apostle Peter puts it when he bids us "gird up the loins of the mind." Worldly alliances, again, and our too absorbing secular pursuits, do much to make laggard and heavy the feet of pilgrims on the heavenly way; and the exhortation, "Be not conformed to this world" is another form of bidding us "gird up the loins." The desires and tastes, the ambitions and strivings which rule within us, as pertaining to the life that now is, often unfortunately hinder the spiritual life as the cumbersome flowing garment would hinder the movements of the body. Hence as illustrations of "girding up the loins" we have the frequent Scripture injunctions: Put off all these, let him deny himself, keep the body under, mortify your members which are upon the earth.

If Christians would keep their garments undefiled, if they would be in readiness always for every good word and work and to the Master's call be quick to respond "Here am I, send me," and if their aim is to be found thus of the Lord in peace and to keep the soul united toward the goal and in the one hope of their calling, then should they live more consciously under the injunction, "Gird up the loins."

LINDENWOOD COLLEGE COMMENCEMENT.

June 9th, saw the happy closing of the year's work at Lindenwood College.

The large hall of the chapel was filled with friends of the worthy institution from far and near.

Over the beautifully-decorated stage was the motto of the graduating class "A Posse and Esse", in blue and white.

The class of '96 consisted of Lida Louise Bergen, Topeka, Kan.; Julia Virginia Berry, Jefferson City, Mo.; Favola Avis Bratton, Macomb, Ill.; Mary Elizabeth Foster, Ottumwa, Io.; Ella Helen Caretson, Rushville, Ill.; Nellie Ingram, Beloit, Kan.; Hulda Helen Linneman, St. Charles, Mo.; Anna Blanche Miller, St. Louis, Alice Phillips, Alton, Ill.; Huddie Stookey, Belleville, Ill.; and Emma Lyall Stuart, St. Louis.

"The Heavens Are Telling," a chorus by the entire school, opened the exercises, and Miss Anna Blanche Miller, to whom had been accorded the honor of representing the class, read an essay on "The Influence of Poetry on National Life." Miss Huddie Stookey gave a piano solo in G major, after which Dr. W. S. Knight, President of the college, announced that the next number on the programme (an alumnae essay by Mrs. Susan Brookes Spencer, class of '81) would have to be dispensed with on account of the regretted illness of Mrs. Spencer. The annual address was delivered by Rev. G. E. Martin, D. D., of St. Louis. "Burst Ye Apple Buds," a vocal solo by Miss Nellie Ingram, was the next number on the programme. Rev. S. J. Nicolls, of St. Louis, President of the board, then addressed the class and presented the diplomas in his always pleasing manner. A piano duet by Miss Huddie Stookey and Miss Ida B. McLagan concluded the programme, and, after a few announcements by Dr. Knight, benediction was pronounced and the audience dismissed.

The pleasant alumnae reunion was held in the afternoon and interesting reminiscences were narrated by those present. The object of the Alumnae Association is to promote the interests of the college, to cherish the memories of the college life and cement and perpetuate friendships formed there. To this end it was decided to annually observe memory day on the third Friday in October. A beginning has also been made in securing the Nixon-Irwin scholarship fund, which it is anticipated will be permanently sustained by the association.

Thus another year of efficient service by President Knight and able associates has been rounded out.

The scholastic year for 1896-1897, begins Wednesday, September 16, 1896.

NOTES, BY ANOTHER PEN.

Lindenwood College has just closed a successful year of work with a high order of Commencement exercises. The attendance has been uniform throughout the year, and a thoughtful, earnest spirit manifested by the pupils. The Art exhibit on June 6th, was very gratifying being made up entirely of productions by students, in oil, water colors, drawing, painting, and china. The reception by the President and Faculty was given to the Senior class on Saturday evening, keeping up that pleasant feature of college life.

Baccalaureate services were held on Sabbath morning the 7th, in the Jefferson street church. The sermon was preached by the President W. S. Knight, from Psalm 144-12. "That our sons may be as plants grown up in their youth, that our daughters may be as corner stones polished after the similitude of a palace." The leading thought emphasized was that the glory and the perpetuity of the home the church and the state are dependent on the intellectual and spiritual qualities and training of our sons and daughters.

Rev. J. H. Bratton of Macomb Ills., on the invitation of the Christian Endeavor Society, preached in the college chapel, in the evening on the two sides of Christian life. That of divine strength and of personal service.

On Monday the 8th, 2 p. m. a class of 12 held their Class Day exercises, which met with the enthusiastic commendation of the large audience present. College chapel was again filled in the evening to hear the annual recital which was a fine representation of the music and elocution departments.

Commencement exercises consisted of an essay by Miss Anna Miller of St. Louis, a representative of the graduating class, on the influence of poetry in national life. An eloquent address by Dr. George E. Martin of St. Louis on the Christian College, and the presentation of Diplomas with fitting parting words by Dr. S. J. Nicolls of St. Louis, President of the Board. The prospects of this widely and favorably known Institution for young ladies are quite promising for the next year.

WOMAN'S EXECUTIVE COMMITTEE OF HOME MISSIONS.

The seventeenth annual meeting of the Woman's Executive Committee of Home Missions was held at Saratoga on Friday, May 22nd. The exercises of the morning were preceded by a half-hour prayer-meeting led by Mrs. Milne of Albany; the leading thought being, the power of the Holy Spirit, and our connection with that power.

The Scripture selection, the "Feeding of the five thousand" was read by Mrs. W. R. Crosby of Wilmington, Del., who pertinently asked, "Do we say, send them away? Christ says, 'Give ye them to eat.'"

SCHOOL WORK.

A short review of the school work of the past year was given by Rev. George McAfee, superintendent of schools,

who prefaced his remarks by an allusion to the passage of Scripture, saying he felt greatly touched by it, inasmuch as we have been obliged to send some away, some who asked of us the "Bread of life." Teachers, devoted and self-sacrificing, have done double work, becoming overworked rather than give up pupils, where a retrenchment seemed necessary. Laborers who were ready to "go forth into the harvest," well equipped for the work, have been refused, for lack of funds whereby they might be sent. Yet discouragements are not all evil; days of trial they may be which in the end will bear good fruit. The conversions in our schools are 56 per cent. greater than last year, more than at any previous time. Six of the schools in Indian Territory have taken the work up for themselves and in some cases retained the same teachers. We have 118 schools and missions with a force of 378 teachers and an enrollment of 9,326 pupils. During the year three new churches have been organized, making 69 churches as the direct result of the school work.

THE FREEDMEN.

The Freedmen Department was represented by the secretary, Mrs. Coulter, who showed that the receipts were more than \$3,000 in excess of last year and the number of societies contributing also in advance of any previous year. Over four hundred conversions have been reported and in the larger institutions as Biddle University and Socitia Seminary, the number of non-Christians is proportionately very small. The work in all the schools has been most encouraging, but the unreached classes are very many and our prayerful trust is, that the future holds good in store for them.

TREASURER'S REPORT; NEW ORGANIZATIONS.

The report of the treasurer, Miss S. F. Lincoln showed the receipts of the past year to be \$315,944; of this \$43,315 was designated for the Freedmen. Since the receipts of the past year have not been equal to the expenditures, further retrenchment will be necessary, unless societies come up to the measure of their responsibility and make the effort to reach every non-contributing woman in the church, thereby doubling the amount in the treasury and thus securing a Christian education to many who are now in darkness.

The corresponding secretary, Mrs. F. H. Pierson reported 500 new organizations added during the past year to the 3000 already existing. But figures do not tell the whole story. These 500 societies bring a new zest into the work, which will be the propelling power to aid over the hard places and cause the work to grow and increase. Over \$1600 has been realized from the sale of leaflets and the Home Mission Monthly has not only paid the cost of publication, but has contributed \$600 to the treasury. In our schools we report 698 conversions and if those among the Freedmen were added the aggregate would be over eleven hundred.

"VOICES FROM THE FIELD."

In "Voices from the Field," Edward Marsden was expected to represent Alaska. In his absence, Mrs. Crosby who had recently visited Alaska made an excellent substitute, and this "voice" gave forth no uncertain sound as to the excellent and far-reaching work carried on there, under the Woman's Executive Committee, contrasting the lives of the Alaskans in the "Rancherie" with those of the girls and boys in our schools, and the Alaskan men and women in the model homes.

For the Indians, Miss Douglass, a former teacher in Indian Territory spoke—the key note being the same cry. "Give ye them to eat." Miss Cora Young emphasized the needs of the school in New Mexico, giving the story of the Santa Fe Mission—its growth from a small adobe to the finest dwelling in Santa Fe—the only drawback now, more room, more money.

Mrs. Carr of Danville, Virginia, spoke for her race showing conclusively that Presbyterianism is the only "ism" the Freedmen need.

The afternoon session was opened at 2:30 with prayer and responsive readings, a carefully prepared selection, "The Handmaids of the Lord," following which in an admirable address, the President Mrs. Darwin R. James likened our Mission schools, dotted here and there throughout the country to the light-houses on our coasts. Just as these warn and guide our sailors, so do our schools teach to those within their walls, warning them against evil, guiding them to all good. As a watchword for the coming year the President gave "Uplift Christ", and called upon the women of our land to go forward with courage letting reverses only stimulate to greater action, that this land may be speedily won for Christ.

THE YOUNG PEOPLE.

The work of the Young People's Societies for the past year, and the outlook for the future was given by Miss M. K. Jones, who stated that the Christian Endeavor Societies had contributed over \$15,000, and that the work had become so thoroughly systematized that hereafter one secretary will conduct this branch of the work for the Board and the Woman's Executive Committee, all contributions being equally divided.

From time to time there has come an expressed wish from some of our mission workers, that a magazine or paper might be sent them even if a few weeks late. Acting on these suggestions a department of this work has come into existence whereby one who desires to give pleasure to another by sending his paper or magazine, can be furnished with the address of one desiring such periodicals. Mrs. J. F. Pingey presented a short account of this work, showing that 600 periodicals have been "passed on" either into the homes of our missionaries or into our schools. These periodicals include religious papers, missionary magazines and secular reading for both young and

old, and judging from the letters received as much pleasure has been given to the sender as to the recipient. One hundred copies of the "Bonnie Briar Bush," the gift of one gentleman, found their way into as many homes; books for Sabbath-schools have also been given, and recently by the generous gift of two ladies from Philadelphia, sixty-five volumes were placed in a small reading room in a school in Utah.

NOTES.

The beginnings, growth and benefits of the Asheville Industrial school were rapidly given by Mrs. I. H. Polhemus.

Twelve years ago not a mission school among the mountain people of the South, now six boarding schools and twenty-four day schools. After the school comes the church and to-day a little church is being erected in Britain's Cove, the foundations of which have been laid by the men of the Cove, who a few years ago, "cared for none of these things," and one day last April 150 gathered in the unfinished buildings sitting on boards, boxes and other rude seats, they sent forth a song of praise and a prayer of thanksgiving to Him who has led them thus far.

Miss Speakman, a faithful teacher among the Mormons represented that field, urging that there be no retrenchment. The work of the primary school was especially emphasized and an appeal made that the schools in the country places be kept open, their influence was far-reaching and that wherever a foothold had been gained there should be no retreat. Dr. Wishard of Utah, made a few remarks and closed with prayer.

A popular meeting was held Sunday afternoon in the First church.

The plan and purpose of the organization known as the Woman's Executive Committee of Home Missions was outlined by the President, Mrs. Darwin R. James.

Mrs. McEwan spoke on the perpetuity of the Christian Sabbath and the observance of the day as an important factor in the life of our nation.

Rev. Mr. Johnson made an appeal for the Freedmen and Rev. Dr. Wishard made a special plea for the schools in Utah, which created so much sympathy that enough money was contributed to keep at least one school open the present year, which otherwise must have been closed.

On Tuesday afternoon a meeting was held for the election of officers and for the presentation of synodical reports. The reports taken as a whole were most encouraging, for though some Synods reported a falling off a greater gain was made in others. One Synod reported that their gain was due to the fact that the ladies themselves reported to the Synod in person, while another said, a tonic in the form of a visit or a letter was always administered wherever there were signs of life and thus an organization was effected.

At the closing meeting held Wednesday afternoon, the best methods of work were discussed, the results of the discussion might be summed up thus: Let each officer, whether local, presbyterial or synodical thoroughly inform herself regarding the duties of her office, and then conscientiously discharge those duties in that way which shall best promote the cause and secure the highest results. If this could be done, there would be no pledges unfulfilled, no teacher waiting for her salary, because some presbyterial treasurer has failed to notify societies that there is a deficit—for members of societies will contribute if officers are persistently faithful. The many helpful words that were spoken will undoubtedly cause many to return to their homes with fresh zeal and renewed courage, and no greater inspiration for the coming year was felt than that which was breathed in at the prayer-meeting held every morning at Temple Grove, the headquarters of the Woman's Executive Committee. The increase in numbers from day to day showed the earnest purpose of the women, and the great desire for the presence of the Holy Spirit was voiced in every petition. From the first meeting to the last, one thought, one desire seemed dominant, and voice followed; voice in quick succession in earnest prayer for such a manifestation of the power of the Holy Spirit throughout our land, for such an uplifting of Christ, that the fulfillment of the blessed promise may be claimed, "And I, if I be lifted up will draw all men unto me." S. H. P.

The General Assembly held one of the shortest sessions known for many years, lasting only nine days. Much business was done, and a spirit of harmony and conciliation prevailed. While there was a disposition to study the things that make for peace, there was no going back upon former deliverances and policies. Matters which some think should have been met fairly and squarely on the spot were committed to special committees for advice, deliberation and consultation to report to the next Assembly. Time will determine the wisdom or the unwisdom of this course—*The Presbyterian*.

All Presbyterians ought to be interested in the account of the late meeting of General Assembly; but it is somewhat of a relief when it is over and the columns of the religious press can return to their normal appearance.—*Michigan Presbyterian*.

Degrees, titles and honors. It is wonderful how valuable these are thought to be by some people. This feeling among would-be great men has been yielded to such an extent that titled great ones are multitudinous. There are institutions, however, which have taken and held conservative ground with reference to conferring degrees. Noteworthy among these is Biddle University. It is believed that its wise course in this respect will be adhered to in the future.—*Africo-American Presbyterian*.

The Family Circle.

DON'T.

Don't complain

About the weather:
For easier 'tis, you'll find,
To make your mind to weather
Than weather to your mind.

Don't complain

About "the sermon,"
And show your lack of wit,
For, like a boot, a sermon hurts
The closer it doth fit.

Don't complain

About your neighbor;
For in your neighbor's view
His neighbor is not faultless—
That neighbor being you.

—Selected.

THE LIVING OF EAST WISPERS.

I.

(From Macmillan's Magazine.)

East Wispers, at this time was in the prayers of the unbeneficed clergy of the diocese. "I wish the bishop would offer it to you, Wilfrid," Mrs. Hepburn said.

"I hardly think that is likely, Caroline. It is an important living; and there are so many able men waiting for preferment."

"Most of them watch as well as wait; some of them act," said Mrs. Hepburn. She knitted in silence awhile. Mr. Hepburn drew down the blind, the sun being in his wife's eyes; he was an acute observer of little things, as touching those he loved. Why is it, Wilfrid, that the bishop has ignored your claims all these years?"

"I don't know Caroline. My claims?" said Mr. Hepburn absently.

"He persistently passes you over, as if you were of no account. It would make me angry if I were a man. It is far from considerate of him to expect you to be always a curate; and a new vicar might turn you adrift; it is often done when they bring their own curates, or have daughters, and prefer unmarried men."

"Caroline!"

"Well, you know what happened at St. Peter's; though, to be sure nothing came of that experiment, I am glad to say."

"Caroline!"

"And Mr. Lane was a long time out before he got the workhouse chaplaincy; nor was that the bishop's appointment. His policy appears to be to give good livings only to rich men."

"I have heard his lordship remark on the disadvantages of a poor beneficed clergy," Mr. Hepburn said. "He means well, I am sure."

"I dare say he does. There is a place said to be paved with good intentions. I have thought what a very pathetic pavement that must be."

"Caroline!"

Mrs. Hepburn blushed and held down her head; she had hardly meant to say this bitter thing. She was a stout, healthy lady, and had something of a style in walk and manner. She would have made an admirable provincial mayoress; and she had been known (in Mr. Hepburn's absence) to smile at mild profanity. She was too robust to have visions; passing Sisters of Mercy in the street, Mrs. Hepburn would raise her handsome head in a kind of instinctive pitying wonderment, as one who should say, *Foolish, foolish, virgins!* "The bishop," she went on, "seems to think nothing of long and devoted service. I have induced Mr. Grant two or three times to write appreciatively of you in the *Herald*, and the page (marked) has been sent to him; but he has taken no notice."

"Mr. Grant has been most obliging,

and I have reason to believe that he holds me in some esteem," said Mr. Hepburn. "But Caroline, a reporter, even though he is a member of our choir, can scarcely be expected to write in such a manner as would influence the bishop. His lordship moreover, I believe has a prejudice against newspapers."

"I have seen him delay a meeting till the reporters came," Mrs. Hepburn observed.

"He may have had some momentous announcement to make."

Mrs. Hepburn sighed. "Still, I do think something ought to be done for you Wilfrid. There might be some hope for us if the bishop, when he visits the town, would call and have tea with us, instead of always going to the houses of the rich people. I should take care to let him hear something that would open his eyes. It seems to me," said Mrs. Hepburn, with a break in her voice, "that even the church is against the poor. The children are growing up, and of course Wilfrid, our expenses increase. I keep things from you as much as I can. But Selina and Alice are become old enough to notice how other children are dressed; and, though I do not complain of this, I have not had a new gown for two years. If it were not for my brother, I don't know what we should do."

"Caroline," said Mr. Hepburn anxiously, "I shall not need that overcoat this winter."

"You must look respectable, Wilfrid; it is more important in your case than in ours. What do you think the bishop would say if he were to see you dressed shabbily? Cast him forth into outer darkness—"

"Oh Caroline, Caroline!"

"And then I can still make a point of going out only on wet days, when Gerald's fine cloak covers a multitude of sins. I can't work to-day," Mrs. Hepburn exclaimed; "I feel so peevish somehow."

"The weather is very trying," said Mr. Hepburn.

"It is not that, Wilfrid; it is East Wispers. Ah, dear, I wish you could understand that this hand-to-mouth existence is unjust to you and to us, and that it will continue until you move on your own behalf. Living after living falls vacant, and nothing comes our way. The bishop might at least be given a little gentle reminder. I should like to be a friend of his pelican daughter; they say he proposes and she disposes. Thus the church typifies providence. Oh, I am not saying this to shock you, Wilfrid; but I have often wished that you were not so proud and sensitive. And I can't really see what harm there would be in speaking to the bishop about East Wispers. It is in his gift, and he may not after all, know that you have been so shamefully neglected. Wilfrid, I am utterly tired of this dull, hopeless monotony of life; this miserable struggle, year after year, to make ends meet and keep out of debt. We are actually worse off than many of the working people in the parish, and then the cruel mockery of our respectability!" Mrs. Hepburn rose, and made a magnificent figure at the window. "I spent a day at East Wispers rectory before I married you," she said; "and when I recall that delightful place—"

"Caroline, I can't speak to the bishop!" Mr. Hepburn cried.

She turned; his face was in his hands. "It is frequently done Wilfrid. There is nothing disgraceful in making a reasonable request. If you were in any other profession you would have no hesitation in asking for advancement. Mr. Jardine, I am told, was at the Palace on Tuesday, and can you doubt that he went to urge his claims?"

Mr. Hepburn looked up. "Jardine?" he said. "You must have been misin-

formed, Caroline. It was Jardine who wrote that letter in the *Herald* on the need of a suffragan bishop for the diocese; an extremely strong letter to my mind."

"It was rude and malicious, a spiteful letter," Mrs. Hepburn said.

"I should call it hasty and perhaps unsympathetic," Mr. Hepburn admitted, "remembering the bishop's great age. And having sent such a communication to the public press, Jardine would scarcely go to his lordship to ask a favor."

"Did he tell you he wrote it? It was anonymous."

"No; young Grant told me; he said he read it in manuscript before it appeared. Jardine was so particular about it that he went to the office to see the proof. The bishop, I understand, is much displeased at its appearance, as it insinuates (not too felicitously, I think) that he is getting too old for the adequate administration of the diocese. That is a subject on which his lordship is exceedingly susceptible. Mr. Medway was telling me that at the last Diocesan Conference he playfully questioned the bishop as to whether there was any truth in the rumor that a suffragan was to be appointed, and his lordship cried out, 'Not a word, not a word!' in quite a spirited way, and appeared to be greatly offended at the suggestion. It was injudicious, no doubt," Mr. Hepburn added, "of Grant to disclose even to me, the authorship of the letter; but of course, Caroline, you will not betray his confidence."

"Certainly not; I don't suppose I shall think about it again. But if Mr. Jardine, after behaving in so ungentlemanly a way, could go to the bishop, why should you hesitate Wilfrid?"

Mr. Hepburn shook his head.

"Wilfrid, I should not mind speaking to the bishop myself."

"That—that would never, never do, Caroline!"

"I should really like to go, as I feel so sure I could persuade him to do something for us; if not now, then perhaps soon—"

"No, no, Caroline; you must not think of such a thing; it would be most unbecoming and unprecedented."

Mrs. Hepburn pulled up the blind rather slowly, as though thinking of something, and stood in the sunshine. A young man passing raised his hat; she gave him a charming smile. "It is not easy," she said "in the midst of deepening poverty, to regard precedent as quite sacred."

"The bishop would be shocked," Mr. Hepburn cried.

But to herself Mrs. Hepburn said: "I should like to so shock the old gentleman. It could not make matters worse than they are."

II.

Carriages were in waiting at the town hall; the bishop's was drawn up under the portico. Four o'clock was come; the meeting, every one but the reforming layman seemed to think, had already been unreasonably long. The bishop (having renounced all affection to enthusiasm) leaned towards the secretary, who lowered his head reverentially. "This," whispered the bishop, "is the gentleman's fourth amendment. How do we stand? Is it possible for him to amend anything else?" The secretary smiled. "I hope," said the bishop, "he will have done reforming us out of existence in time for me to catch the next train." The secretary coughed; the dean coughed; the archdeacon (roused from a pleasant nap) coughed also, to show that he had been taking an intelligent interest in the proceedings. But the layman with ideas would be a talking; he was young, not timid, and turned so deaf an ear to episcopal snubs that curates gasped, and hardened vicars imagined humorous things. Then end came at last,

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quite suddenly; the right reverend chairman stopped a proposed vote of thanks to himself. "If," observed his lordship, "we would all do more and talk less, the church at large would undoubtedly benefit." And as the clergy and laity, with many sighs of relief, rose, Mrs. Hepburn made her way to the bishop. He received her with the ripened courtesy of assured greatness, and invited her to walk with him along the corridor. There was no time to lose; the archdeacon was toddling behind, carrying a big black bag; so the lady, in eloquent urgency, and with some pathos, made her appeal. "I trust," she added, "I have not given offence to your lordship in mentioning this."

"Not at all, not at all; ladies are privileged persons," said the bishop. He smiled pleasantly, and folded his hands high up on his breast. With every other step he raised his fine old head, as if determined to make these people understand that he was not beginning to stoop. "At the same time, Mrs. Hepburn, I regret I cannot offer you any positive assurance on the subject. Mr. Hepburn has not been forgotten. East Wispers has given us most anxious thought, to my daughter in particular. I may say, since the diocese owes so much to her; and we have got so far as the selection of two clergymen who appear to be most suited for this arduous parish; namely, your husband and Mr. Jardine."

"Mr. Jardine!" Mrs. Hepburn exclaimed involuntarily.

"While fully recognizing," said the bishop, "your husband's many excellent qualities, I cannot avoid the conclusion that Mr. Jardine has an advantage over him in having acquired just the experience which seems peculiarly to mark him out for such a parish."

"Mr. Jardine is unmarried, my lord. And your lordship may be aware that he is—not poor."

"Yes; that is in his favor. In the existing circumstances of the church, when our schools make so great a demand on our resources, by reason of the ever-increasing faithlessness of the State, I am strongly of opinion that a parish clergyman should possess an independent income. This may appear hard; but the interests of the church cannot be subordinated to personal feeling."

"Mr. Jardine is very young, my lord; and—we have a large family. If it were not for my brother's kindness, we could scarcely live in a manner becoming Mr. Hepburn's high calling."

"I am sorry to hear that; I hear it so frequently, and it always grieves me," said the bishop. "It is a most urgent and weighty problem, this upon which

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you touch; and I fail to comprehend how it is to be solved otherwise than by a larger and more consistent generosity on the part of the laity."

They had reached the street; a footman opened the door of the bishop's carriage; the archdeacon put the black bag on the seat.

"Then, my lord, we must give up all hope?" Mrs. Hepburn murmured.

"Oh, no, no. Nothing has yet been definitely decided, beyond the selection of what we consider the two most suitable persons. It will be one or the other. In any event, Mr. Hepburn may expect to hear from me. Pray assure him of my regard."

"The station," said the archdeacon, helping the bishop into the carriage.

"The workhouse, unless I do something," Mrs. Hepburn said to herself bitterly.

(Concluded next week)

Our Young People.

MOTHER'S "TALL BOY."

"Knock again, Lawrence; I see a light moving in the place."

The one thus addressed banged for a second time fiercely on the cabin door with the butt of his riding whip. "I hear some one coming," he said over his shoulder to the companion who was holding the two horses in the road.

"Speak up briskly, then, so whoever it is will know it means business," was the reply, and the speaker's teeth chattered as the words passed through the half closed lips.

The door the two travelers had so roughly assailed was opened at last, and a thin voice asked: "What's wanted?"

"Shelter," was answered in a brusque voice as the one outside could command. "Shelter for two men and two horses."

"I'm sorry," said the gentle voice through the crack, "but we can't take you in."

"I'm sorry, too," said Lawrence, setting his shoulder to the door, "but we'll have to come in whether you can take us or not. Oh—I beg your pardon, I haven't hurt you, have I? Had I known I wouldn't have done it for the world!" All the roughness was gone from the young man's voice now, for the lad whom he had caused to topple over by his pressure against the door had a pitiful hump on his back, and as he turned to cross the room it was evident he was a cripple.

"I hope I haven't hurt you," he repeated anxiously.

"Not so bad," answered the other. "But I should say it was rather a rough way to enter a stranger's house."

"I beg your pardon," was the conciliatory reply. "My companion here and I are obliged to find cover for our heads, and if possible for our horses. But we will pay you well. Stir us up a fire, my lad and let us thaw out of these icicles."

While he spoke, a woman came down the ladder which led to some mysterious upper quarters, a rather stern looking woman, but dignified and not ungracious.

"You must excuse Calvin's not inviting you in," she said, "but this is a lonely road and travelers are not always safe company."

"If you can excuse our rudeness in insisting upon shelter, madam, I can assure you there will be nothing else you can complain of in our manners."

"Unless it be our appetites," suggested the second traveler, who having fastened the horses, had taken his place by the fire.

The woman uncovered the coals on the hearth and soon had a blazing fire, while the cripple went out with the young men to stable their horses in the cow shed. Coming back to the cabin, Lawrence

Ould and his friend, Wilhelm Meyer, took off their icy overcoats, as stiff and heavy as coats of mail, and tried to warm their numb feet by walking about over the floor.

"If I ever get safely back from this 'balmy South,'" said Lawrence, standing first on one pricking foot and then on the other, "I'll publish it for the biggest fraud out."

"What's the matter?" asked the grave faced woman, looking at the two a trifle suspiciously.

"Matter! Why, this: that two idiotic young men, believing the tales of magazine writers and such unreliable people, left their comfortable quarters North, and came down here for a little holiday. Leaving the cars at Winchester, we hired horses, and set out to ride down the valley: 'up' the Valley you call it, do you? Well, never mind about where the water shed is now; the water seems to have broken loose in the heavens above, in all imaginable forms: snow, hail, sleet, rain. What do you think of us, now, for pleasure seekers?"

"'Taint much to find, 'pears like," said the woman with a grim smile. "Next time I was settin' out for a pleasure trip, I'd take a look at the almanac, just for convenience. The almanac says 'heavy storms,' and 'unusual cold,' for March."

"Next time, I'll try the North Pole for a salubrious climate," muttered Wilhelm Meyer. But a hot cup of coffee, a slice of fried bacon laid on white "salt-rising" bread, a poached egg and a saucer of curd, changed this bad humor to a state of complacency, and by the time our tourists had slept for ten hours on a big "shake down" laid on the kitchen floor, and especially by the time they had repeated the coffee-and-ham-and-egg business, they were ready to assure Calvin and his mother that they meant to try the same thing again in the fall, "having first consulted the almanac."

"I wish you might happen along when Jim's at home," said their hostess, who had thawed out of her icicle condition too.

"Jim?"

"Jim's my son: he's at work in Staunton, gets fine wages, and keeps me and him," with a careless nod at Calvin; "he's set on my comin' to live wi' him in town, but it would cost a sight of money, and besides him and me," with another nod at the cripple, "makes out to raise pigs and chickens and vegetables out here, and to keep a cow, an' I ain't goin' to be a dead weight on nobody, long's I can work. Jim'll have to take care of 'him,' after I'm gone, but he ain't so likely to outlast me: he's pretty bad, at times, wi' his heart."

The young men winced under her tone and manner to the poor afflicted boy, and set themselves to show him friendliness: they had already paid more for their board than the sturdy Scotch-Irish woman was willing to take, and now they pressed upon Calvin various little gifts as they found in their knapsacks and could well dispense with for the present.

But if the woman's mother-love was gratified by those kindnesses to her poor boy, her mother-pride was restless that they should know "her Jim" was fair to see. "'Taint neither one on you got such a height as Jim," she said proudly measuring her lodgers with a half scornful eye. "Men don't grow so tall nowhere, they tell me, as in ole Virginy and Kaintucky. Calvin's a good boy, though I say it as shouldn't, but if you want to see a man stand six feet two in his stockings—"

"There, mother," said the boy hastily "I reckon as how you've said about enough on your tall son." There was no jealousy in the tone with which this was said—no apparent ill-will in the patient sweetness of expression—but with the quick perception of the afflicted, the lad evidently saw by the faces of

the travelers that his mother's words displeased them, though he hardly knew why.

But the spirit of one of the strangers was stirred within him; he felt that yearning compassion for the suffering boy that all brave, many souls feel towards the unfortunate; and in Wilhelm Meyer's heart the feeling was deepened by union with his Divine Master, whose tender pity is over all his creatures.

"It makes precious little difference what a man's height is," he said in an earnest, ringing tone, "if you measure by inches; a man is only as high in God's sight as his best deeds. I know a little man, no taller than Calvin here, who is a giant, because his heart is so big that it takes in all the world. Anybody who does a brave, unselfish thing is tall as compared with those of a dwarfed, mean spirit, and if Jim is going to get me to look up to him, it is not because he stands five inches taller in his stockings, but because he is good to his mother and brother!"

"I say, old fellow," young Lawrence Ould ejaculated, as they rode along in the rising March wind, their faces turned northward again, "I never dreamed you were so much a preacher before. But how much of what you said do you suppose your audience understood?"

"Not much, I'm afraid," answered his companion half sadly. "It would have been better, if I had said it more plainly; it was probably an idle word to both of those ignorant people."

But he was mistaken. There came a glorious October day when the Blue Ridge was decked in scarlet and gold, when the distant Alleghanies were wrapped in a mantle of purple haze, when "Whistle Creek," and "Irish Creek," and "Carr Creek," ran bright and sparkling in the gay sunshine, and who should dismount at the door of the little cabin among the hills, but our March travelers! You would not have known these jaunty, well appointed horsemen for the storm-beaten creatures we first saw at this door. The weather had been one long golden shine, tonicked with cool mornings and evenings, and the valley of Virginia smiled upon them in her gorgeous robes like an Indian bride adorned for her brave.

And the inmates of the little cabin—have they changed, too? Ah, it is not the humpbacked boy who answers to their knock this time. They recognize the tall head and broad shoulders of the young giant, who gazes perplexedly at them, this is Jim, of course.

"How's the mother, and where's our friend Calvin?" asked young Lawrence gayly. "I hope they are expecting us?"

"If you are friends of my poor boy, you are welcome," said Jim with sorrowful dignity; "you're none too early to see him."

How glad the boy was to see the strangers! He was dying, but his mind was quick and active; on his pillow lay the little red testament they had given him, and the "Come to Jesus" some other passer-by had left. He knew where he was going, and his Guide had fast hold of his hand. The pastor of the "old stone church" had come twelve miles to see him, again and again, bringing words of hope and comfort in his Master's name.

But the sight of the two young men recalled to the boy's mind Wilhelm's words about the measurement of a man; and in full, calm view of the river he was about to cross, his thought turned back with a pleased fancy to those words:

"Mother calls me—her tall—boy—now," he panted; "tell 'em, mother." But the women threw her apron over her head, and ran out of the cabin. The dying eyes turned to Jim, and Jim steadied his voice as much as he could, poor fellow, to tell how the cripple, left alone in the cabin while his mother was



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nursing Jim through typhoid fever in Staunton, had risked his life in a great storm, to save a neighbor's little boy who had wandered out into the hills.

There was no vanity in the happy look the humpback turned upon the strangers; his bright eyes seemed to ask their pleased sympathy, that he had had his chance after all to do something big, and to grow into his mother's "tall boy." But a sudden spasm of pain seized him, and the mother flew back to his side in time to catch his last glance, as Wilhelm kneeled and committed the young soul to his waiting, loving Saviour.

"He is your tall boy, indeed, now, mother," said the traveler (using Calvin's term for her), as he gazed on the lofty expression of the dead face. "He has reached the height now of angels and archangels, of cherubim and seraphim, of the spirits of just men made perfect."—Elizabeth P. Allan, in *Young People's Weekly*.

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Ministers and Churches

ST. LOUIS AND VICINITY.

At the ministers' meeting on Monday, Rev. C. E. Paxton of Madison, Ill., read an interesting paper on an English work "After the 1,000 years."

Rev. G. T. Eddy and Mrs. Eddy returned last Saturday from a brief visit at Princeton, N. J. He occupied the Washington and Compton avenue pulpit last Sunday morning and evening.

Those interested in the Bethesda work were requested to gather last Monday afternoon, to counsel concerning the work, so seriously injured by the tornado. All hope for the speedy recovery of Mrs. Haynes, who is suffering from a grievous nervous shock.

Dr. and Mrs. Brookes left this week for Knoxville, Tenn., where the Doctor was engaged to deliver a series of Bible addresses before a Students' Conference. Later, he has engagements to fill at the annual conferences at Niagara Beach. They will spend the heated term in a quiet spot in the mountains of East Tennessee.

A friend who has just returned from New York said he saw a good likeness of our Dr. Palmer in a daily paper of that city, with a statement of the pressing cause which forced the Doctor to take the journey. We trust that cause may touch the hearts of New York Presbyterians. It certainly should.

Rev. W. L. Schmalhorst, during the next three months, will occupy the pulpit of Grace Presbyterian church. The new pastor's first sermon was preached last Sunday. Mr. Schmalhorst has just graduated from Princeton Seminary, and is regarded as a young man of promise. A "social" was arranged by the congregation for Tuesday evening when the new pastor met the members of his church. The Sunday-school is growing and the outlook for this work is hopeful.

Rev. F. L. Ferguson, D. D., pastor of the West Presbyterian church of this city was one of the happy participants in the jubilee services of the Prytania street church of New Orleans, on the last Sunday in May. The present pastor, Dr. J. W. Walden presented the history of the church in detail. Several of the ex-pastors were present. We are pleased to note that was said of our own St. Louis pastor: "In November 1884, in answer to the unanimous call of the church, the Rev. F. L. Ferguson came to the pastorate from Palmyra, Mo., and was duly installed on the 23rd of the same month. Mr. (now Dr.) Ferguson had a very successful ministry in the church of six years duration. It was specially fruitful in accessions upon professions of faith, there being 125. When he began his pastorate the church numbered 258, and when he left after the same pruning of the roll, there were 276. Although, there were added to the church under his ministry 183, which gives an average of 30 1-2 each year. Dr. Ferguson resigned, against the earnest protest of the the church congregation (persisted in till it was seen that his leaving was a providential necessity), in November, 1890, in order to accept a call to the West church of St. Louis, Mo., in which charge he is still laboring with growing success."

MISSOURI.

KANSAS CITY.—At a called meeting of Kansas City Presbytery June 9th, Mr. Thomas M. Cornelison, a licentiate of the Presbytery of Ebenezer, was received. A call from the church of Nevada was presented to him and accepted. Arrangements were made for his ordination and installation at an adjourned meeting to be held at Nevada, Thursday evening June 18th. The moderator to preside; the Rev. Dr. J. A. P. McGaw to preach the sermon; the Rev. Dr. Miller to give the charge to the pastor, the Rev. R. C. Bailey the charge to the congregation. At the same meeting, Mr. Paul B. Jenkins, son of the Rev. Dr. H. D. Jenkins, after a satisfactory examination and the usual trials, was licensed to preach the gospel. Mr. Jenkins has completed the second year at Princeton Theological Seminary.

TRENTON.—There were thirteen welcomed to the Lord's table in the Hodge Presbyterian church, Trenton, Sunday, June 7, only two of them by letter. Three were baptized. More are expected soon. This is some of the fruit of Dr. H. H. Wells' recent labors. The church and Sabbath-school are busy preparing for Children's Day.

TRENTON.—Rev. John M. Crawford pastor of the Trenton church has been honored with the degree of D. D., conferred upon him by Avalon college of this state.

BROOKFIELD COLLEGE.—This institution closed another year with interesting exercises on the 10th inst. The Baccalaureate Seminary, full of inspiration, photos and wise counsel, was delivered on Sabbath by

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Dr. J. H. Malcolm, of Hannibal. On Monday and Tuesday evenings delightful programs, consisting of music, instrumental and vocal, oratory and readings, were rendered by the musical department and the McKee Agenda of the college. All were largely attended. Wednesday Bennet's spacious Opera hall was full to overflowing, when four more new names were added to the list of graduates. Their addresses gave decisive evidence of the fine mental discipline they have received under the guiding hand of President Reaser. Dr. D. A. Wilson, who for the fourth time in succession has been chosen to award the Diplomas, in fitting words, gave the graduates much good counsel and encouragement. President Reaser, having accepted the Presidency of Oswego Ladies College, Kansas, will be succeeded by Mr. Harry C. Meyers, a graduate of Wooster University and for some years a member of its Faculty. Mr. H. B. Leysberger a graduate of Wooster and post graduate of Ohio University; Mrs. M. R. Bradshaw post graduate both of Vanderbilt and Yale Universities, Mr. J. R. Meeker a graduate of Wooster, Miss Elizabeth Wilkerson and Mrs. Emma C. Anderson will constitute the Faculty for the coming school year. Brookfield College, whose foundations were laid in the faith and prayers and self-sacrificing labors of the saintly and lamented Dr. Finley, deserves a wide patronage from all lovers of Christian Education.—Visitor.

POPULAR BLUFF.—The revival meetings in Popular Bluff which began in the church, have been moved to a large Pavilion, and other churches are joining in the work. There have been several conversions, and Mr. Birch shams himself an efficient worker. Great interest is aroused. Prayer is asked for the work.

INDIANA.

WINONA LAKE.—The formal opening of the Winona Assembly and Summer school will occur on July 4th. From June 26th until the 4th there will be the "Western Association of writers." Hon. James Mount the Republican candidate for Governor of Indiana, will speak on July 4th. "From that time to the close of August there will be two auditorium houses daily—one at 11 a. m.; the others at 8 p. m. There will be entertainments at Winona Hall at 3 p. m. There will be two concerts each week, one vocal, the others instrumental. "Temperance day" in charge of Francis Murphy, "Missions week," "Eudeavor day," "The Sabbath-school Normal course", and Dr. J. Wilbur Chapman's "Bible Conference" will be a few of the many features of the programme. The Lake privilege has been let to the "Winona Navigation Co." Capt. Frank D. Norviel, manager. Mr. Norviel is an obliging gentleman, and an experienced sailor. The Hotel contract has been let to Mr. W. W. Reed of the Warsaw Hayes House. He is an affable and experienced man.—P. V. Chaplin.

SEYMOUR.—Rev. Thos. J. Stevenson has recently been installed as pastor of this church, in the presbytery of New Albany. The moderator, Rev. Jno. A. Tracy, president, Rev. G. W. Applegate preached the sermon; Rev. Chas. Hutchinson, D. D., gave the charge to the pastor, and Rev. B. W. Tyler of Charleston the charge to the people. The new relation was constituted with many hopeful prospects. The Seymour church is an interesting field in a growing city.

ILLINOIS.

WINCHESTER.—Rev. A. M. Ayers of this place has received a call from a church in Chicago.

CLARENCE.—Rev. Everett A. Cutler has recently been ordained as pastor of this church. He is a member of the last class at McCormick Seminary since the organization of this church in 1884, it has had no settled pastor exclusively its own, so that the occasion was an eventful one and the exercises peculiarly interesting. The presence of the pastor's mother was an enjoyable feature. His father, Rev. W. A. Cutler of Sullivan, Ind., was unable to come at the last moment. Rev. E. M. McMillan of Gibson City, presided and preached the sermon; Rev. H. L. Moore of Paxton, and Rev. E. J. Regannas of Hoopston, gave the charges to pastor and people respectively. All are enthusiastic and heartily united in the work and the outlook very hopeful.

OHIO.

CINCINNATI.—Sad affliction has come to the home of Rev. R. B. Irwin, of the Elmwood church, has been afflicted in the sickness and death, from typhoid fever, of Mrs. Irwin's sister, who was taken for burial to the old home in Tennessee. In Mr. Irwin's absence communion services were conducted by Dr. Whallon.

TEXAS.

WICHITA FALLS.—Rev. E. H. Hudson, a member of this year's graduating class of Danville Theological Seminary, goes to Texas, where he will have charge of the churches of Wichita Falls and Henrietta.

SOUTH DAKOTA.

PIERRE UNIVERSITY.—This, our Presbyterian College at Pierre, South Dakota, held very pleasant closing exercises on Tuesday, June 3rd. Rev. Dr. A. T. Wolff, of Madison, gave the closing address before a large audience, in the evening. His theme was an appeal to and for our young men, and for their Christian education, rather than the secular and in many instances infidel training of our secular and State institutions. During the day the trustees held their annual meeting. The affairs of the college were found to be in an encouraging condition, and the President Rev. William

M. Blackburn, D. D., LL. D., was specially commended for his faithfulness and self sacrifice. Dr. Blackburn has given the best years of his life, and largely his means, to Pierre University. A small minority in the Synod are engineering a movement for the removal of the University to some other city, but we do not think they will succeed. After all that Dr. Blackburn has done for the institution, such a removal would be an outrage. We think the college will remain at Pierre. A good attendance of students, is looked for next year. The trustees conferred on Rev. Abel M. Work, of White, S. D., the degree of Doctor of Philosophy, (Ph. D.) The next day, June 3rd, an adjourned meeting was held of the Presbytery of Central Dakota. Three young men, two of them graduates of Pierre, Charles Blackburn, of this year's class of Princeton Seminary, and Charles L. McLeod and Neill McKechney, of this year's class of McCormick Seminary were examined for ordination. Their examinations were sustained with honor, their trial parts approved, and in the evening they were solemnly ordained in the presence of a large congregation, to the gospel ministry. Rev. J. M. L. Eckard, moderator of Presbytery presided, Dr. A. T. Wolff preached the sermon, Rev. A. M. Work, Ph. D., made the ordaining prayer, and Rev. W. M. Blackburn gave the charge which was especially touching from the fact that his son, Rev. Charles Blackburn is under appointment of the Board of Foreign Missions, and leaves in a few weeks for Oremiah, Persia. Rev. C. L. McLeod has taken charge of Onida and Blunt churches, and Rev. Neill McKechney was dismissed to the Presbytery of Chicago. They are all bright promising young men. Rev. E. I. Davies was received from the Presbytery of Freeport, and will be installed pastor of Brooking church at an adjourned meeting of the Presbytery of Central Dakota, June 17th. Rev. A. T. Wolff, D. D. Ph. D., of Madison, leaves June 23rd for the British Islands, where he will remain till the first of September. He will preach two months in Glasgow and Edinburgh. Rev. La Theo Jobe, late of Kimball, has been called to Miller and St. Lawrence.—Penn.

IOWA.

FAIRFIELD.—Rev. Ezra B. Newcomb pastor of Westminster church, Keokuk of this state, preached the annual sermon before the students of Parsons college on Sunday night of commencement week. This service followed the Baccalaureate sermon of the morning, delivered by Dr. Smith the President.

GRAND JUNCTION.—Rev. W. H. Ilsley has resigned his position as financial agent of Coe College, Cedar Rapids, Ia., and has accepted a call to the church at this place.

NEBRASKA.

TUCUMSEH.—This church, on June 5th to 7th, entertained right loyally the convention of the Fourth District Nebraska Endeavorers. On Sabbath, the 7th inst., one hundred copies of the new Hymnal were introduced into the church by a special song service.—J. A. P.

There is none just as good as Imperial Cholera Infantum Remedy. Price 25cts., Imperial Remedy Co., Tiffin, Ohio.

Obituaries.

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

REV. HUGH W. FORBES.

Rev. Hugh Williamson Forbes, a member of the Presbytery of Sioux City, died at Fonda, Iowa, June 4, 1896, and was buried at Carroll. His age at the time of his death was 74 years. In 1849, he married Mary Broadwell, she died in 1883. The deceased in his boyhood consecrated himself to the service of Christ. After receiving a good preparatory education he entered Washington and Jefferson college in western Pennsylvania and after his graduation there he entered the Theological seminary at Allegheny, Pa., and completed the required course of study for the ministry. He was licensed to preach by the Presbytery of Wooster, Ohio, and was ordained to the full work of the ministry in 1852 by the Presbytery of Waterloo at Vinton, Iowa. In his early ministry he was the first Presbyterian minister to preach at Dixon, Ill. In that State he ministered also to the churches of Cambridge and Hanover. In Iowa he served with fidelity the following Presbyterian churches: West Irving, Millersburg, Deep River, St. Charles, Rock Creek, and Iowa Center. He moved to Carroll, Iowa in 1896. Some time previous to this date he began to suffer from a lung trouble that seriously affected the power of his voice for public address and after the death of his wife he made his home with his children and preached as he was able and had opportunity; his last work being one week of special meetings in January last at Miller, S. Dak. He was a faithful Home Missionary, a man highly esteemed and greatly beloved for the gentle, earnest and attractive elements of character that he possessed. He was patient and submissive under the many trials and difficulties that crossed his pathway. He greatly enjoyed the privilege of

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by the inflamed condition of the mucous lining of the Eustachian tube. When this tube gets inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh which is nothing but an inflamed condition of the mucous surfaces.

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preaching the gospel and endured the privations and labors incident to pioneer Home Mission work in the spirit of love for souls. He loved the Word of God and his whole life was moulded by it. His obedience like that of Caleb of old was cordial, uniform and constant.—R. E. F.

CONKLING.—William Marsh Conkling—Born in Butler County, Ohio, March 11, 1815, married to Elizabeth Drake Glenn March 50, 1839. Joined the Presbyterian church at Sharon, Ohio, twelve miles north of Cincinnati in the early weeks of 1840. Removed from there to Lyons, Kansas, December 1881. Died of paralysis June 2, 1896. "Asleep in Jesus." A short record of a life faithfully lived for God and human kind.



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This remarkable statement, to which we direct special attention is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jacksboro, Tenn.

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Rev. R. Arthur, from Lincoln, Kan., to Wamego, Kan.

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THE RETROSPECT AND PROSPECT.

BY REV. H. P. BOND, DIST. SUPT. A. B. S. FOR MISSOURI.

It is sometimes interesting and profitable to review the past, contrast it with the present, and take our bearings for the future. At this, the close of our eightieth year of the history of the American Bible Society, some clippings from papers and a magazine of 1821 and 1831 have been placed in my hands by our esteemed friend and brother, Rev. M. C. Williams, D.D., Editor of THE MID-CONTINENT, which give certain items about the American Bible Society for those years.

For the benefit of any who may be interested in the work of this noble and time honored institution, I contrast the reports of those years, 1821 and 1831, with 1896 just closed March 31, and make the society's record for the future.

The receipts of the year ending March 31, 1821, were \$49,578.34 and the expenditures were \$47,759.60. During that year, the society issued 29,000 Bibles, 30,000 New Testaments, and received from the British and Foreign Bible Society, for distribution in Louisiana, 300 French Testaments. During its five years of work a total of 231,552 Bibles and Testaments and portions was issued or otherwise obtained for circulation by the society.

The issues of the society were in six languages at that time—German, Dutch, French, Gaelic, Welsh, Spanish. It had 238 auxiliaries. Its donations of Bibles, Testaments and portions were 15,242 volumes valued at \$9,447.84.

In 1831, the receipts of the society were \$125,315.79; of which \$50,142 was in payment for books; \$2,716 from legacies; \$10,863 as donations; \$52,370 in aid of general distributions; and the remainder from miscellaneous sources. There was borrowed from different banks the sum of \$34,190. The number of books issued during the year was 252,183, of which 171,972 were entire Bibles. The whole number of auxiliaries was 756, scattered through every State and Territory in the Union.

In 1896, the total receipts of the society were from the following various sources: Churches, auxiliaries, individuals, legacies, interest on investments, rents, miscellaneous, returns for books and on purchase account, for permanent investment; total \$440,223.02.

Its total disbursements this year were \$503,500.52. It is now printing and distributing the Scriptures in ninety-five languages and dialects at home and abroad. It has printed 22,619 volumes in raised letters for the blind. Its issues during its history of four score years are 61,706,841 volumes. Its issues the eightieth year were 1,750,283. It has about 2000 auxiliaries in the home field, supervised by 21 district Superintendents. It has twelve foreign agents in as many different fields where American Missionaries have gone. It employed 443 colporteurs in foreign lands last year.

To meet expenses incurred in translating, printing and distributing the Scriptures in foreign lands, the amount of \$176,799.54 was paid to the Society's correspondents and agents, and \$46,029.51 was received from foreign lands. Its distribution was 861,125 volumes in the home field, and 890,158 volumes in the foreign field during last year.

The society recognizes profoundly its responsibility to communicate to the world the good news of the Kingdom and hence makes large annual appropriations to promote the circulation of the Scriptures in foreign lands. During its eightieth year, for the first time in its history, the number of volumes circulated abroad exceeded the number circulated in the United States. This result was more surprising because it was feared that the political condition of many lands was such that the supply of the people with the Sacred Scriptures would largely be thwarted.

The society now has this much to say concerning its prospects for Benevolent and Missionary work for the future, because of the repeated falling off in its living and the necessity of drawing on the reserve fund to carry out its plans:

"It is evident that in a very few years at the present rate of receipts and expenditures, the resources of the society will be exhausted; and that too when the work in the home field was never more needed and the way more open in foreign lands for an almost unlimited distribution of the Scriptures. Must the work cease, or dwindle into almost insignificant proportions? There is only one remedy. There should be an earnest and united effort on the part of all co-operating denominations to have every one of their churches take an annual collection for the American Bible Society, which is the accredited agent of the churches for doing this work."

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C. A. L.



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Current Literature.

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

BOOKS.

ALDEN'S LIVING TOPICS ENCYCLOPEDIA. J. B. Alden, 10 Vandewater St., New York. \$1.00.

To say that it contains information of nearly universal interest, and that is, practically, obtainable by most readers nowhere else, is but the simple truth concerning Alden's *Living Topics Cyclopaedia*. The second volume contains the latest facts concerning the nations, Brazil, British Empire, Bulgaria, Cape Colony, Chile, Chinese Empire, and others, and concerning three States, California, Colorado and Connecticut; also concerning six large cities, Buffalo, Brooklyn, Charleston, Chicago, Cincinnati and Cleveland. The information is generally from one year to five years later than can be found in any of the leading cyclopedias, and commonly a year later than 1895 almanacs and annuals. We name only leading titles; besides there are hundreds of others, all of them "living" topics. One wonders how busy seekers after knowledge have got along without such an up-to-date cyclopaedia. The whole work complete to date costs only \$1.00 if ordered at once.

MAGAZINES AND PAMPHLETS.

The *Living Topics Cyclopaedia* is an attempt to bring knowledge down to date in supplement to the encyclopedias. Judging by the first volume, A to Boy, the work seems to be very well done and likely to be useful for the unindexed places of the recent past. The page numbering by repetitions of the alphabet is an oddity. [John B. Alden. 50 cents per vol.]

The opening article in *Harper's Magazine* for June is an account of a recent "Visit to Athens," by Bishop Doane, of Albany, who writes with the enthusiasm of a traveler and a student. Thirteen illustrations from drawings by Guy Rose illustrate this attractive paper. John Kenrick Bangs appears as the author of a romance, "A Rebellious Heroine." The story takes advantage of a situation new in fiction, and, like Mr. Bang's other work, is humorous. The story will be in two parts.

H. F. B. Lynch, an old traveler, describes the curious settlement founded by a Russian sect in Armenia, including the palace of its peasant queen. The article is illustrated by T. de Thulstau. Under the title "The Greatest Painter of Modern Germany" Dr. Charles Waldstein contributes to the June *Harper's* a biographical and critical paper on Adolf Menzel, illustrated with many examples of the artist's sketches and completed work.

For more than a half-century *Littell's Living Age* has been publishing the best and most important papers, biographies, reviews, stories, verses and sketches of travel to be found in the foreign (especially the British) magazines, quarterlies and literary weeklies. During this long period it has been prized and commended for the judgment and taste exhibited in its selections. Hardly one of the eminent British authors of the past fifty years can be named who has not been represented in these pages.

Africa, like China, Japan; Turkey, and Korea, has been attracting much attention during the last few months by reason of the international disputes and problems of which she has been the cause. *The Missionary Review* for June will be welcomed by all in the least degree interested in the political, social, or religious outlook of the "Dark Continent" on account of the unusual number of interesting and suggestive papers

which it contains, touching on various parts of the continent, by men who know whereof they speak. Dr. C. J. Laffin writes ably of "Recent Progress in Central Africa"; Prof. Geo. H. Schodde describes "The Armenians and Their Church"; Rev. William E. Cousins tells of "The Recent War in Madagascar and Some of Its Consequences."

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Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "Horseford's" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

"MOTHER'S ROOM."

I'm awfully sorry for poor Jack Roe; He's the boy that lives with his aunt, you know;

And he says his house is filled with gloom Because it has got no "mother's room." I tell you what, it is fine enough To talk of "boudoirs" and such fancy stuff, But the room of rooms that seems best to me,

The room where I'd always rather be, Is mother's room, where a fellow can rest, And talk of the things his heart loves best:

What if I do get dirt about, And sometimes startle my aunt with a shout?

It is mother's room, and if she don't mind, To the hints of others I'm always blind. Maybe I lose my things—what then? In mother's room I find them again. And I've never denied that I litter the floor With marbles and tops and many things more;

But I tell you, for boys with a tired head It is jolly to rest it on mother's bed.

Now poor Jack Roe, when he visits me, I take him to mother's room, you see, Because it's the nicest place to go When a fellow's spirits are getting low. And mother she's always kind and sweet, And there's always a smile poor Jack to greet,

And somehow the sunbeams seem to glow More brightly in mother's room, I know, Than anywhere else, and you'll never find gloom

Or any old shadow in mother's room.

—*Harper's Young People.*

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

A FORTIFYING MISTAKE.

I studied my tables over and over, and backward and forward too, But I couldn't remember six times nine, and I didn't know what to do, Till sister told me to play with my doll, and not to bother my head, "If you call her 'Fifty-four' for a while, you'll learn it by heart," she said.

So I took my favorite, Mary Ann (though I thought 'twas a dreadful shame To give such a perfectly lovely child such a perfectly horrid name!) And I called her my dear little "Fifty-four", a hundred times, till I knew The answer of six times nine as well as the answer of two times two.

Next day Elizabeth Wigglesworth, who always acts so proud, Said, "Six times nine is fifty-two," and I nearly laughed aloud!

But I wished I hadn't when teacher said, "Now, Dorothy, tell if you can," For I thought of my doll and—sakes alive—I answered: "Mary Ann!"

—*St. Nicholas.*

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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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Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

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Moralities.

REASONS AGAINST GAMBLING.

1. It means to take advantage of another man's ignorance to make money out of it; for you think that you know better than he which horse will win therefore you lay on it, etc.
2. It is wrong to risk money upon pure chance (and you do this, if you are not trusting to superior knowledge when you bet), for money is a valuable talent which we can spend usefully in many ways which are sure and not risky—and we must at last give accounts as stewards to God for the use which we have made of His money.
3. It is a dangerous excitement. We know how men and women have been led on to risk whole estates upon a throw of dice, or on the length of a straw, for which folly, nothing but mad excitement and desperation can account.
4. It is a dangerous example; for, supposing that you yourself never bet beyond what you think you can afford to lose, you may lead others to begin or continue betting, who cannot stop where you do, but may lose more than they can afford—as indeed, the very man with whom you are betting may not be able to afford to pay you, if he loses, without wronging some one else.
5. It leads into bad company. Not perhaps so evidently at first, yet too often grievous sins—drinking, lying, stealing, etc.—are found so closely connected with it, that it is quite fair to consider the one as leading to the other.
6. It actually encourages crime, for sharpers, bookmakers, etc., live by it; and the evidence of law courts plainly proves that gambling has been at the bottom of many of the gravest crimes committed against the laws of God and man.
7. It is the ruin of homes and the breaking of hearts. Many a happy home has been wrecked, many a woman has been broken-hearted by the love of gambling in a husband, son or brother.
8. It ruins the character of the gambler, for it destroys his love of home, it breaks down his self-respect, it perverts his views of the use of money, of his duty to his neighbor. Too frequently it blinds him to the value of life itself, and the unhappy gambler seeks refuge from poverty and disgrace in self-murder.

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FACT AND FICTION.

The easiest and best way to expand the chest is to have a good large heart in it. It saves the cost of gymnastics.—*Texas Siftings.*

London pays 42 per cent. of the income tax of England and Wales and its government and management about \$55,000,000 a year.

The wheat grown in Southern countries contains a larger proportion of albuminoids than Northern wheat, and is more suitable for macaroni.

Oil extracted from maize is one of the best known illuminants, but it is not generally manufactured on account of the expense of making it.

The national pawnshop of France handles 2,500,000 pledged articles yearly often ranging in value from ten million to fifteen million dollars.

Some churches are busy hives full of active workers, others are quiet museums containing only some splendid specimens of mummies and fossils.

Vessels which has been used for milk should be rinsed in cold water before being washed in hot. Hot water immediately sets the curds, and drives the milk into the ware.

Bronson—Have the detectives found out anything about that burglary yet? Johnson—Yes; they've come to the conclusion that the motive for the crime was money.—*Puck.*

A fellow down in Smithville who couldn't spare \$2 for a newspaper sent fifty two-cent stamps to a Down East Yankee to learn how to raise beats. He got an answer, "take hold of the tops and pull for all you are worth."

Old Mr. Tenakers—"Call them cows. I never see no cows that look like them."

Kensington Grosvenor (who painted them irritably—"Well, I don't suppose you've seen all the cows in the world.")—*Puck.*

Customer: "You have a notice in your window, 'A suit of clothes made while you wait.' Do you really do that?"

Tailor: "Yes sir. You leave your order, with a deposit, and then go home and wait till the garments are finished."

Looking up suddenly, she beheld the bearded face of a man, with a gleaming knife between his teeth. Then she fainted. It was no wonder, for she had been carefully reared and had never seen anyone eat pie in that manner before.—*Indianapolis Journal.*

Friend—"And this is the last portrait of Mrs. Chinner?"

Mr. Chinner—"Yes, sir. What do you think of it?"

F.—"It is a speaking likeness."

Mr. C.—"Ha, ha! How could it be anything else?"—*New York Press.*

Miss Summerbord—"On what do you feed your chickens?"

Farmer—"Corn, ma'am."

Miss Summerbord—"And how do they eat it?"

Farmer—"Well, ma'am, as far as I can see they eat by the peck."

Snarleigh—"Is it true that old Richman left his oldest son a cold million?"

Cadman—"I guess so; it was all made in the ice business."

HE KNEW.

Our geography boys and girls will appreciate the following story from an exchange.

The teacher in geography was putting the class through a few simple tests.

"On which side of the earth is the North Pole?" she inquired.

"On the north side," came the unanimous answer.

"On which side is the South Pole?"

"On the south side."

"Now, on which side are the most people?"

This was a poser, and nobody answered. Finally a very young scholar held up his hand.

"I know," he said hesitatingly, as if the excess of his knowledge was too much for him.

"Good for you," said the teacher, encouragingly; "tell the class on which side the most people are."

"On the outside," piped the boy.

WHEN THE WORLD BU'STS THROUGH.

(Casually suggested by an earthquake.)

Where's a boy a goin'?

An' what's he goin' to do,

An' how's he goin' to do it,

When the world bu'sts through?

Ma she says "she can't tell

What we're comin' to!"

An' Pop says "he's ist skeered

Clean—plum'—through?"

S'pose we'd ist be 'tendin'

Like we had a show,

Down in the stable

Where we mustn' go—

Ma says, "the earthquake

Might make it fall;"

An' Pop says, "More'n like

Swaller barn an' all!"

Landyl ef we both wus

Runnin' way from school,

Out in the shady woods

Where it's all so cool!—

Ma says, "A big tree

Might squash our head;"

An' Pop says, "Chop 'em out

Both—killed—dead!"

But where's a boy a goin'?

An' what's he goin' to do,

An' how's he goin' to do it.

Ef the world bu'sts through!—

Ma she says, "she can't tell

What we're comin' to!"

An' Pop says, "he's ist skeered

Clean—plum'—through."

—James Whitcomb Riley.

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