

THE MID-CONTINENT

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\$2 A YEAR.

DELEGATES TO St. Louis now know a thing or two about the great inland summer resort.

WE READ that Mr. Enoch Arden is a fat, good-matured, untroubled resident of a pretty Kansas town.

WHAT'S THE true way to cheer up a poor newspaper publisher's heart? Guess. It won't take long. After you have guessed, then please act.

A CERTAIN small "boom" city out in the sage brush country has a municipal debt that it boasts of. That debt is almost \$50,000 in excess of the assessed valuation of the town.

DON'T YOU want a set of "Views of the St. Louis Tornado?" They show the sad results of the wind. The best book of views on sale. Only 25 cents. See announcement elsewhere.

IF YOU are fond of fish stories, a new one has just come in. Down in the Chariton river bottoms during a recent overflow "a yellow dog chased and caught a large catfish. The fish got tangled up in the weeds." Next!

WE TRUST the Winona Lake management sent Dr. Field one of those beautiful, new, illustrated books of theirs. That will set his dear, old aristocratic mind and body at rest. Winona can soon compete with Saratoga.

IT IS told of Dr. Holmes that once, when a man of no great note died, his friends tried to get the author to "say a few kind words about the deceased which might be published." But he declined. "Do you see?" he said; "they want to engage me in the embalming business! But I cannot help to preserve this fly in amber."

A JOKER down at Louisville had all kinds of fun the other day. His joke was on one physician and all the undertakers. He telephoned each one to call for the physician's body. They hastened, only to find the supposed corpse very much alive and rather inclined to recent their proffered services.

THE OLD Order of Dunkards, in recent session in Ohio, decided against the use of the bicycle; also against gold filings for teeth—on the ground that they are adornments. Here are some of those "dear old b'gots" Spurgeon yearned so to see as rare specimens. These people immerse three times and have among their ordinances, feet-washing and the "holy kiss."

IT IS exceedingly desirable that the people of a church be well united, stand "shoulder to shoulder" as we say, stick together through thick and thin. But it seems there are different senses in which this unity and this standing together may be illustrated. Sometimes the condition of affairs may be similar to that in the Scotch congregation, where, in reply to the question, "Is your congregation united?" the answer came "Aye, now, we're united, we're a' frozen thegither."

THE FOLLOWING claim for the real peculiarity of the Baptist faith, stated by President Gambrell in the *Texas Baptist Standard*, we are glad to call attention to. We like its good ring: "The tap root of the Baptist faith is not immersion, not congregationalism, not individualism, not close communion, not a converted membership—not one or all of these. One might honestly believe in and advocate all of them and yet be as rotten as dirt. The root of the matter with a real Baptist is his belief in the supreme and sole authority of the Holy Scriptures and his humble and unreserved submission of his heart and mind to the divine authority expressed in the Scriptures."

NO LESS a person than the Marquis of Salisbury; replying to a deputation from the International Arbitration League, said that it was his decree to extend arbitration to those whose interest were committed to the Government charge. He added that there was every hope that England and the United States would give the world the first triumph of the principle, which would do more than anything else to abolish war. It is evident too, that it goes beyond mere words, if dispatches can be relied upon. Hopes for a permanent, friendly settlement of the Venezuelan boundary dispute are not groundless. There are no obstacles, so the British legation, at Washington states, "to the conclusion of a general arrangement with respect to arbitration."

THE HARDEST Catholic heart must feel the sorrows of the A. P. A. * * * national convention is held in a Catholic city, and its proceedings will be opened by prayer by a Catholic archbishop.—*Western Watchman*, (Romanist), June 14.

That must be a sample of papal infallibility. The archbishop did not open the convention by prayer. Nor did any Catholic clergyman in any way, shape or manner have anything to do with the religious part of the proceedings. Yet we are not sponsoring the words of the Christless rabbi who did "open" the gathering. But with the exception of that one error, the prayers were allevangelical. Few ever heard a better, more fervid prayer than that of the colored brother on the morning of the last day. When one stops to consider the sleepless activity on the part of the Romish church for positions of prominence; how such free advertising is meat and drink to it, the disappointment caused by this "turn down" may well be understood. The wild Irishman who owns that brazen sheet, the *Watchman*, probably will not count his ducks a week before they're hatched, at another National convention of any political party.

ARCHBISHOP IRELAND, the eminent Catholic prelate of St. Paul, is said to be in financial trouble, a rather picturesque victim of the recent real estate boom. He had an ambition to found a school and to build a cathedral which should eclipse anything in this country and present them to his church. He undertook to make the millions necessary to carry out his plans by speculating in real-estate during the boom; and so while property was selling at figures far above any real or even prospective value, he bought large amounts paying more than anybody else would give. Ignorant of business in general and booms in particular, he innocently supposed his equities to be worth one or two millions of dollars and he hoped to be able soon to gratify his ambitions and benevolent desires. But, alas, booms have an unfortunate habit of bursting and "the best laid scheme of mice and men going oft a-glee." For ministers to speculate in the interest of benevolence may be very innocent, but experience has more than once proved that it is not very safe, even had speculation proved fortunate it is doubtful whether the ambitious cathedral would have been profitable to the humility, unworldliness and spiritual life of the people. The minister would better stick to his text.

WE NOTICE that the American Church League an Episcopal organization, has just made its first annual report. The object of the league is declared to be (1) to answer attacks upon the church and to correct misrepresentations of the church in the secular papers, (2) to give wide circulation to items favorable to the church, (3) to supply the church papers with matter in the line of church defense. The annual report includes the names of a large number of daily papers in which articles in defense of the church have been published during the year. An army does not consider itself very successful when compelled always to be on the defensive. A politician or political party on the defensive is lost. And what shall we say of the position of a church which finds it necessary to be al-

ways on the defensive? Is it the proper work of the church with the sword of the spirit in its hand to be always on the defensive? Is it a wise thing for a church to organize a special society to hunt up defensive items to spread through a long list of secular papers? Is the character and position of the church so questionable as to demand all this defense? Will it not raise more doubts than it will silence? If the church would faithfully preach the law and expound the doctrines of sin and grace, if it would devote all its energies to seeking the conversion of sinners and the sanctification of believers, it would not need to organize a society to hunt up defensive items to publish in all the secular papers. Righteousness needs no defense. The church makes its most successful defense when it expends all its efforts in converting men to righteousness and building them up in their most holy faith. It is when the churches become wealthy, fashionable and worldly that they are compelled to spend so large a portion of their energies in self defense. The Episcopal church is not the only one which finds it necessary to fight this doubtful defensive battle.

DECORATION is the order of the day with the Presbyterian Book store, at 1516 Locust street, this city. Its walls and ceiling have been treated to a beautiful coat of paper, which renders the already handsome store room very attractive indeed. But the splendid stock of books, and matchless variety of Sunday-school periodicals are attracting more patronage. It is but a short time since the monthly receipts of stock amounted to an average of fifteen or twenty boxes. This month they have received about fifty boxes, or more than twenty thousand pounds of printed matter, most of which is already on its way through the mails to the thousands of customers who are supplied from this point. It is a pleasure to note that the cash receipts of the St. Louis Depository for the past year are more than double of those of any preceding year. No doubt this is accounted for in part by the more liberal treatment received from the Parent House. It is the policy of Mr. Scribner, the business superintendent, to throw the responsibility upon Dr. Allen, the manager, instead of directing every detail of the work from Philadelphia, and he has made good use of his opportunities, as will be seen in the great increase in business. But, this success would not be possible without a stock of books and periodicals which meet the demand. Our advertising columns, page 16, this week show some of the books just issued by the Board. They speak for themselves. We have just received a package of Sabbath-school papers for July and note with pleasure their superior excellence. The Senior, Intermediate and Junior Quarterlies are certainly well fitted to aid the school in getting a thorough knowledge of the lesson. The youngest scholars are provided with a most attractive help in the Westminster Lesson card, on which is the colored lesson picture, lesson title, golden text, question and answers, etc. Then comes the Westminster Lesson Leaf, the Junior Lessons, and the Question leaf, each filling its place. But, the teacher is also well provided for in the Westminster Teacher, which is *par excellence*, so much so that it has a large circulation in other denominations, as well as our own. But, the latest and one of the Board's most useful publications, is the Westminster Sabbath-school Blackboard, and Superintendent's Assistant, a weekly publication, well fitted to help the superintendent impress the points of the lesson in review upon the school. Then comes the illustrated papers. The *Forward*, new this year, is a weekly paper of high character; one of the best of papers for young folks and the family. And the *Visitor*, and *The Star*, each a semi-monthly and the *Sunbeam*, a weekly for the wee little folks, thus providing a complete outfit for the whole school in every grade. Send for a sample package. Our General Assembly has well said: "There is no shadow of justification, or even excuse, for patronizing irresponsible concerns whose supplies would be dear at any price. We therefore earnestly recommend the use in all our schools of our own Presbyterian Lesson Helps and Periodicals."

THE OBSTACLE AHEAD.

There's always a river to cross,
Always an effort to make,
If there's anything good to win,
Any rich prize to take.

Yonder's the fruit we crave;
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For, rougher the way that we take,
The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve;

For the glory we hope to win
Our labor we count no loss,
'Tis folly to pause and murmur because
Of the river we have to cross.

—Anon.

THE WANDERER.

Upon a mountain height, far from the sea,
I found a shell,
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came that shell upon that mountain height?
Ah, who can say
Whether there dropped by some careless hand,
Or whether there cast when ocean swept the land,
Ere the Eternal had ordained the day?

Strange, was it not? Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide—
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away—
So do I ever, wandering where I may—
Sing, O my home! sing, O my home! of thee.

—Eugene Field.

MEDITATIONS.

BY REV. J. MALCOMB SMITH.

We don't know ourselves till we have found out how much our apparent goodness is made by the circumstances we are in. Many a minister does not use tobacco, or do other disreputable things, merely because he is a minister; aye, many a one goes to church because he must be there to preach, when he would not go from zeal for the worship of God, and preaches the gospel instead of the thing he in heart cares more for, for the reason that the gospel is the only thing his people will be satisfied with. Many an elder attends the prayer-meeting because he fears to be thought unworthy to be an elder, and would cease attending if he were to lose his eldership. Many a minister's wife associates with people she feels above, simply under constraint of desire to keep them in favor of her husband, and would be glad to "cut" them to show her social superiority. It is when we are away from the obligations of our professions, that we can best see into ourselves. It is astonishing how some under such release find their Sabbath hallowing, and several other things that manifest their home piety very readily adjusted to change environment. People who go to "summer resorts" have a fine chance to get acquainted with themselves; and ought to come back home, if not with good cause for humble and most heartfelt thanksgiving for grace that has been proved divine by trial, then very fearful that they are "in the gall of bitterness and in the bond of iniquity" however they are accustomed to do when they are not "in Rome." Ministers can get a far better measurement of their spiritual equipment in closing their work in a field from which bad treatment is driving them, than they could while their work was bringing them favor and support. But this is as far as it is comfortable to contemplate the subject.

There are several things we can do with our faults. One is, to refuse to confess them to ourselves. Hide them from ourselves we cannot; for a regenerate soul can no more think itself wholly right when there is sinning in it than the body can feel full health when it has a diseased place. But we can refuse to let conviction that we are living in a sin or carrying a disease make us own the fact to ourselves, which is just as foolish as the ostrich's way of hiding from its pursuers. Or, we can excuse the faults we have to admit,—on the plea that the best of people are faulty in some way, and perfection is unattainable. That is, we can get apart for our faults rooms of our souls and

spheres in our lives. Whether that is following divine direction, need not be asked.

Then, we can make attempts at destroying them as unskillful hunters try to bring down geese or ducks,—by firing into the flock, and not as the skillful do,—by aiming at particular birds. If we are to kill our selfishness, or bad temper, or joylessness, we must give the necessary work to that certain thing, and if we are not going to kill them every one, we must set ourselves down as very poor Christians, or no Christians at all.

THE FAR DISTANCES OF OUR UNIVERSE.

"How far off are the stars?" asks somebody of an inquiring mind; and he is perhaps told in answer that such a star is so many thousands of millions of miles away, that such another is so many billions of miles away, that yet another is so many hundreds of billions of miles away. And very likely he shakes his head over the information, feeling that all three figures are alike to him. Millions and billions are much the same in one's imagination.

In the heavens, with the exception of passing meteors or meteorites, not one body occupies a position closer to earth than the moon, which is some two hundred and forty thousand miles away. Very far, of course, side by side with any earthly distances, but a mere fraction side by side with other astronomical distances. Next to the moon our nearest occasional neighbor is Venus, and then Mars. Both Venus and Mars, however, are often farther away from us than the sun, which remains always at somewhere about the same distance, roughly at from ninety to ninety-three millions of miles. Next to the sun, in point of nearness, come the more distant planets; Jupiter, which is about five times as far from the sun as our earth is; Saturn, nearly twice as far as Jupiter; Uranus, nearly twice as far as Saturn; and Neptune, nearly three times as far as Saturn. All these planets belong to our sun, all are members of his family, all are part of the solar system. The size of the solar system as a whole, consisting thus of the sun and his planets, including our earth, may be fairly well grasped by any one taking the trouble to master two simple facts. They are these—that our earth is roughly about ninety-two millions of miles away from the sun, and that Neptune, the outermost planet of the solar system, is nearly thirty times as far distant from the sun as our earth is.

Despite the actual greatness of the Solar System, as expressed in miles, it may be looked upon as something very small indeed, compared with the vastness, the immensity of the Stellar System—that "universe" of which our entire system forms but one insignificant spot. Our earth's diameter, eight thousand miles, is large if compared with the distance which divides London from St. Petersburg, but it is a trifle compared with the gap which separates our earth from the moon. And the space between earth and sun, though vast if compared with that which divides earth from moon, is a mere *bagatelle* compared with the abyss which intervenes between our solar system and the nearest star. Any watcher, with eyesight and telescopes such as ours, gazing from the region of any star in the sky, outside our solar system, would see nothing whatever of the planets or the moons of our system. He might make out the sun, as a more or less dim star; he would not be able to detect Jupiter or Saturn, still less our little earth.

And it must be remembered that every single star in the whole universe lies outside our solar system, with only one exception. That exception is our sun. So by the Solar System we mean the little family or kingdom of one star, known to us as the sun; and that star is one of tens of millions of stars which all together make up the enormous Stellar System; and that stellar system is doubtless one of very many—perhaps millions of stellar systems, all of which together make up the created universe, using that word in its older and not in its more modern sense.

Let us take for our unit of measurement the space which separates earth from sun; and let the ninety-two millions of this distance be represented in our minds by one single inch. In proportion, the sun himself must be pictured by a tiny ball, less than one-hundredth of an inch in diameter; while our earth must be a mere speck, less than one-ten-thousandth of an inch in diameter. And this little sun and this minute earth must be just one inch asunder. Following out the same idea, Mercury and Venus, being closer to the sun than we are, have to be less than one inch away from him; while Jupiter will be five inches off, Saturn will be ten inches off, Uranus will be over nineteen inches off, Neptune will be almost thirty inches off. Then the solar system as a whole, leaving only out of the question certain comets which travel farther, will be enclosed in a circle, less than two yards in diameter.

If the solar system is to be comprised with a hoop, not two yards across, how wide a space should we allow to the surrounding system of stars? And the answer is sufficiently startling. If the sun is reckoned to be one inch away from our earth, if Neptune is reckoned to less than three feet away from the sun; then; on the same scale, the star which lies closest of all outer stars in the whole universe to us, Alpha Centauri by name, must be reckoned as lying at a distance of about *three and a half miles!* And between the two—nothing? At least, nothing in the shape of a star.

Astronomical writers sometimes talk of stars "in the vicinity" of the sun; and this is what is meant by "vicinity." Think of the distances implied. Our whole solar system is first brought down into a small circle, two yards across—every inch in those yards standing for more than ninety millions of miles—and then, on every side and above and below, is an encompassing void of three and a half miles; every inch of those miles representing more than ninety millions of miles. And then we came upon one gleaming star! Only one quite so near. Another star in the sun's "vicinity," known as 61 Cygni, would lie at a distance of seven miles; and the brilliant Sirius would be over ten miles off. Others must be placed at distances of twenty miles, fifty miles, one hundred miles. It is easy to start with a list of these figures. It is not easy to say where one should stop. It is believed that some dim stars, barely to be detected, may be ten thousand times as far away as our sun's nearest neighbor, Alpha Centauri and this at once gives, even on our very much reduced scale, a line from the centre of thirty-five thousand miles. Suppose that the limits of the stellar system lay somewhere about there. Thirty-five thousand miles each way from the centre would mean a diameter for the whole of seventy thousand miles. Imagine a starry system, seventy miles across from side to side; each inch in those miles representing ninety-two millions of real miles; and somewhere in the midst of it our small solar system, just two yards across, separated from all other stars by a wide blank of three or four miles!

That would be stupendous enough. But we have no reason whatever for supposing that the limits of our universe to lie there. The true boundaries of the stellar system may be twice as far, four times as far, ten times as far. We do not even know with certainty that our solar system is placed anywhere near its centre, though this seems rather likely. Far off as the boundary reaches in one direction, it may reach much farther in another direction.

An illustration very commonly used, to convey some idea of star distances, is that of the passage of light, and an allusion to it here may tend to enforce the illustration already used. A ray of light travels at the rate of about one hundred and eighty-six thousand miles in one second. Light coming from the sun reaches us in less than nine minutes; and from Alpha Centauri in about four years and four months.

It has been roughly calculated that the whole stellar system may perhaps consist of somewhere about one hundred millions of stars; but no doubt it may equally well consist of two hundred millions. It has also been roughly calculated, or conjectured, that the light of a star on one outer verge of the system may perhaps travel across the whole breadth of the system to the opposite outer verge in the course of some thirty thousand years—each instant of those thirty thousand years, darting through one hundred and eighty-six thousand miles of space. But the length of time occupied in this journey might equally well be fifty or sixty thousand years.

THE BANDAGED EYES.

BY REV. A. J. REYNOLDS.

On a train approaching the city, I noticed a gentleman who was accompanied by a little girl. She was reposing face downward in her father's lap. After a while I observed that both of her eyes were bandaged. On conversing with the gentleman, he told me that his little daughter, who was four years old, had been afflicted with disease in one eye, and he had trusted too long in the opinion of the family physician that the disease was not serious. The result was that one eye had run out, and the other was threatened with like destruction. As the last resort, her father was taking her to an eminent oculist that the remaining eye might if possible be saved, and that the little one might not be totally blind. I could not but notice the patience of the dear little creature. In one chubby hand she held a bouquet of flowers, the colors of which she could not see, but their fragrance brought pleasure to her. When she was held in her father's lap, she put her little arms around him, and caressed him affectionately with expressions of endearment.

And when the train came into the depot, her father carried her in his arms in a manner which showed the tenderest care on his part. How touching a scene like this! How beautiful the love of the father for his afflicted child. How carefully he was doing all in his power for her good, not minding trouble or expense. How sweet was the affectionate return of love from the little one to him. And so we are the half-blind children of our Heavenly Father, and as a father pitieth his children so the Lord pities us. And let us show our gratitude by returning to him our warmest heart love.

MY BOOKS.

What matter though my room be small,
Though red this light lamp looks
On nothing but a paper wall
And some few rows of books?

For in my hand I hold a key
That opens golden doors;
At whose resistless sesame
A tide of sunlight pours.

In from the basking lawns that lie
Beyond the boundary wall;
Where summer broods eternally,
Where the cicadae call.

There all the landscape softer is,
There greener tendrils twine,
The bowers are looped with clematis,
With briony and vine.

There pears and golden apples hang,
There falls the honey dew,
And there the birds that morning sang
When all the world was new.

Beneath the oaks Menalca's woos
Arachnia's nut-brown eyes;
And still the laughing fawn pursues,
And still the wood nymph flies.

And you may hear young Orpheus there
Come singing through the wood,
Or catch the gleam of golden hair
In Dian's solitude.

So when the world is all awry,
When life is out of chime,
I take this key of gold and fly
To that serener clime;

To those fair sunlit lawns that lie
Beyond the boundary wall,
Where summer broods eternally
And youth is over all.

—London Spectator.

THE BEST FRIEND.

BY REV. E. HERBRUCK, D. D.

There is a vast difference in friends, and when we seek one it should be the very best. When we buy a watch our purpose is to get one upon which we can depend. When we take an ocean voyage we select one of the best steamers in the line. We should be just as careful in the selection of friends, for very much of our happiness depends on the friends in whom we have placed so much confidence.

It would be interesting to have before us the sayings or proverbs of different men and nations as to what does and does not constitute a true friend. Napoleon said, "A faithful friend is the true image of the deity." Franklin said, "A false friend and a shadow attend only when the sun shines." The Germans say, "A false friend has honey in his mouth, but gall in his heart." The Dutch have a proverb which reads, "A friend is better than money in the purse." There some people say, "A friend at one's back is a safe bridge." The Orientals in describing what a friend is say, "A friend—one soul, two bodies." There are thousands who can bear testimony to the truth that a friend bought with presents can easily be bought from you again. The wily Turk says, "The true friend is known in the days of adversity." The Spanish say, "Avoid a friend who covers you with his wings and destroys you with his beak." They also say, "Fall sick and you will see who is your friend and who is not." The pleasure-loving French declare, "The false friend is like the shadow of the sundial." So I might mention many more sayings all of which go to show that under whatever sky men live they know the value of a true friend, and have smarted under the deception of one who was false.

But is there an absolutely true friend among the sons of men? Is it not true that while he may be the best of friends to you, there may be in his character that which unfits him as a friend to others; and can it be said that man is a true friend to any one who is not a true friend to all? Let us look for that man. Is it Socrates, or Diogenes, or Confucius, or Buddha?

Is it any of the great founders of religions, or is it one of the great philanthropists whose magnificent benefactions show that all is not selfish in this world? None of these. They may all have been friends, but they have not been friends to all, and hence cannot be the friend for whom our souls crave. But where is he; He is none other than the God-man, Jesus the Christ. A man who was lowly born and yet whose sympathies were broad as the human race. Is not this wonderful? Look at the race from which he sprang. Narrow, bigoted, having nothing to do with other nations, looking upon them as dogs, and yet in the heart of Jesus there was as much love for the poor African as the polished Greek. The Syro-phoenician woman was as dear to him as the noblest woman of the Jewish capital. Here there is the best friend, the friend above all others, the one true to all without regard to nationality or color, and with the old writer you have a perfect right to exclaim, "This is my beloved, and this is my friend, O daughters of Jerusalem." Disappointed, deceived, discouraged, you may feel that there is none in whom to trust, and that all the world is selfish. But remember that it will always remain true that there is a friend that sticketh closer than a brother. That is after all the best friend. Jesus has proved himself as such. Can you not trust him? In every respect he answers to the demands of a true friend. He is the one our poor humanity needs.

HERRONISM REBUKED.

We do not care to give the extravagant and fantastic views of Professor George D. Herron of Iowa University, any gratuitous advertising, but it seems necessary now and then to say a word in sharp rebuke of the teachings of a man who in the exercise of merely his own individual judgment, presumes after all these centuries of Christian progress, to make such a statement as this: "As an institution the church is not Christian. It does not represent Jesus Christ." Professor Herron is, of course, sure that he himself represents Jesus Christ very successfully, but appears to imagine that he enjoys a monopoly of divine truth. We are reminded, while speaking of this self-assured theorist, of a remark that Mr. Spurgeon once made, in view of some intolerance of opinion with which he had come in contact: "It is remarkable that certain men, who think so much of what the Holy Spirit has revealed to them, should think so little of what he has revealed to others!"

To such lengths has Dr. Herron progressed that the Rev. Dr. Newman Smyth of New Haven, although regarded as a "broad" and "progressive" man, has felt constrained in a recent address on the "Duties of a modern minister," delivered before the Connecticut Valley Congregational club, to take sharp issue with the wild theorizing of the man who seems to be making himself liable to the stern judgment implied in the question: "Depise ye the church of God?" Dr. Smyth says of the minister that he "should preach of the state of society resulting from the fatherhood of God and the brotherhood of all humanity. Christianity is not in form and letter a scheme of society; it is not a political science, and if we attempt so to take it we will surely wander from the spirit of Christ and get into trouble. The new prophet who has broken loose in the west has done this, and when he says that the Christian religion is 'a system of justice, a treatise on political economy, a science of society,' he is far from the truth. * * * Such a conception of christianity is in fundamental opposition to the ethics and teachings of Christ. Sociology taught from the New Testament is a radical mistake. Ministers who preach in this vein say that Christianity is so and so, and every level-headed business man in the congregation knows that it is nothing of the sort." Dr. Smyth is not afraid of criticism of the church, but believes that this criticism should not be of the sort that tends to widen the breach between the church and the class for whose conversion it is laboring. Dr. Smyth declares of Professor Herron: "What he says does not proceed from a profound realization of the nature of the church," and points out that it is impossible for us to realize the faults of the church unless we believe in its sacredness. This assertion of Dr. Smyth is directly in the line of a sanctified common sense. Wholesale railing at an institution or system that is not perfect, and yet has been actually greatly blessed of God in the past, may be the means of gaining a little cheap notoriety for the zealous critic, but shows the latter to be for one thing devoid of the historic instinct, which is a most important part of the equipment of any true teacher. And as Dr. Smyth adds, "one must indignantly rebuke the reckless speech of a man who denies to the church the impulses of a common morality. Abuse

is not argument. He has but poorly learned Christ who goes to school to the anathemas more than to the beautitudes."—N. Y. Observer.

WORDS OF WISDOM.

Whatever love undertakes to do, it does well.

A sunbeam in the heart is sure to light the face.

Labour is drudgery only when we do not put heart in our work.

A pessimist is not blind, ye he cannot see even a bright prospect.

Some people prepare their excuses before they make their failures.

Everyone believes in friends until he has had occasion to try them.

He is the prince of cowards who knows he is in the wrong and is afraid to say so.

When we come close to a giant, he often turns out to be only a common man on stilts.

If a man is busy, and busy about his duty, what more does he require for time or eternity?

To maintain an opinion because it is thine, and not because it is true, is to prefer thyself above truth.

It is not in the power of a good man to refuse making another happy, where he has both ability and opportunity.

Riches without charity are nothing worth. They are a blessing only to him who makes them a blessing to others.

There is no good in arguing with the inevitable. The only argument available with an east wind as to put on your overcoat.

THE USES OF OPPOSITION.

A certain amount of opposition is a great help to a man. Kites rise against and not with the wind. Even a head wind is better than none. No man ever worked his passage in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten; but he who braces himself to the struggle when the winds blow gives up when the former has done, and falls asleep in the stillness that follows.

THE DANGER OF SUCCESS.

There is nothing ignoble, nothing in itself unspiritual in striving for success in business or profession, if the success can be won without injury to higher interests and wider sympathies. But just as successive periods are said to have their peculiar types of physical disease, so also have they their own peculiar moral temptations, and now, as never before since the days of Rome's decline, is there danger that prosperity and pleasure, or the pursuit of it, may weaken and kill the best life of humanity; that the desires which lead men to seek and strive after worldly possessions and distinctions may so prevail, and that the culture of the higher affections and sentiments may be so neglected, as in time to disintegrate the forces of civilization and the stablest society as surely as they destroyed great nations in the past.

HIDDEN MERIT.

Natural modesty keeps many a valuable man in the shade. How can he correctly estimate his own abilities or be sure that the world stands in need of them? He sees so many instances of people who overrate themselves and rush into conspicuousness only to find they had nothing worth offering after all, that he may well cherish for himself that reticence which hesitates to push his own powers or performances into notice. Nevertheless, the incalculable loss to the world which thus ensues may be in great measure prevented by men and women of a different type. For, if there are some who are distinguished by their powers of performance, there are others who are equally distinguished by their powers of bringing merit into notice. There is a large class who are rich in resources, in executive talent, in the organizing power, in that knowledge of the world which enables them to detect its needs and to supply them, to discover special gifts and abilities, and to direct them into needed channels. This power is as much an endowment as any other, and brings with it its own duties and responsibilities.—Sel.

Kansas Department.

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

(Rev. Theodore Bracken, Acting Correspondent, Phillipsburg, Kans.)

NOTES BY THE WAY.

BY T. B.

The Kansas State Sunday-school Association held its annual convention at Forest Park, Ottawa Kansas, June 12th and 15th. The convention could scarcely be called a success. The programme as carried out was interesting, but the attendance was small and the surroundings, especially the noise and bustle occasioned by the preparations being made for the Chataqua Assembly which began its sessions immediately after, greatly disturbed the convention. Presbyterians were notable by their absence only. This may be accounted for by the fact that the Presbyterian church has for some time been ignored in the making up of the executive committee, which is the controlling body of the Association and which elects its working officers. Last year there was no Presbyterians on the Executive Committee. This year no Presbyterian was nominated or elected by the convention, but after attention had been called to the omission one was appointed who is a capable and efficient man, but who lives so far from Topeka that he cannot afford to attend the meetings of the committee. The Association is inter-denominational in name. It ought to be so, in fact. Wisely directed it would be a powerful factor in arousing Christian people from their lethargy and in developing and maintaining interest in the Sunday-school work of the State.

It has been a great pleasure to attend the "Inter State Sabbath-school Institute of the Synods of Iowa and Nebraska" which has just closed its sessions at Omaha. Three hundred and fifty delegates from outside the cities of Omaha and Council Bluffs were in attendance. Free entertainment was provided by the churches of these cities. Dr. Worden was present two days and gave a number of his admirable Normal lessons. There were addresses by leading pastors and prominent Sunday-school workers. The interest was intense, despite the intense heat. The First church Omaha, in which the sessions were held was filled at every session. The result must be a great uplift to our Sunday-school work in these synods. Great credit is due Rev. S. R. Ferguson and Rev. J. B. Currens, Synodical Sunday-school Missionaries of the Synods of Iowa and Nebraska, for it was mainly through their untiring efforts that this splendid convention was such a splendid success.

KANSAS ITEMS.

OSWEGO.—Rev. Wm. Bishop, D. D., delivered a very interesting address to the young people as a part of the Children's Day exercises. The church was beautifully decorated and the program very well rendered. The collection for the cause of Sunday-school work was liberal and is evidence of great interest. The Oswego College for Young Ladies has just been painted and is now being papered and completely renovated. Applications for rooms are already being received.—W. S. P.

TOPEKA.—The Synodical Committee of Kansas have held their first meeting to arrange for the meeting of the Synodical Society that is to be held here Oct. 7-10. A good program is being planned; we expect speakers from abroad and everything will be done to make the meeting both profitable and pleasant. Entertainment will be free and we hope for a large attendance. We must have the guidance and presence of the Holy Spirit, will every one pray for this all important influence in this coming meeting.—L. V. Magoffin, Gen. Cor. Secy.

OTTAWA.—The church at Ottawa, Rev. Wm. Wenn pastor, observed Children's Day June 14th. Five children and two adults were baptized. The programme was well prepared and a liberal offering was taken for our Sunday-school Board. This is one of the large and influential churches of the State. The pastor is in delicate health but

is abundant in labors. Twenty-three have been added to the church in the last few weeks and others will be received at the approaching communion. The Sunday-school has 22 teachers and about 260 members. Mr. John R. Grimsley is the live superintendent.—T. B.

WANMEGO.—Word comes that Rev. R. Arthur of Lincoln Kansas, has been invited to take charge of the church at Wanmego. Mr. Arthur is one of our most faithful ministers and the church at Wanmego offers a wide and promising field for usefulness.—T. B.

WICHITA.—Rev. Charles E. Bradt, of Lincoln, Nebraska, has accepted the call of the First church of Wichita. Mr. Bradt has had signal success in his field at Lincoln. He goes to Wichita under most encouraging circumstances. He will receive a warm welcome to Kansas.—T. B.

KANSAS FIELD NOTES.

CALDWELL.—Rev. J. R. McQuown has the best church in the city. He is a late acquisition from Iowa and is getting his work well in hand. The field is one of promise, situated in a beautiful country, adjoining the "strip" on the south. The city has a good start and with average prosperity will maintain a commendable rank.

ELDORADO.—As a result of two years' work, Rev. W. W. Curtis, the faithful pastor, has much reason to be encouraged. During this period 69 have been received on examination and 19 by letter, making the present roll 264. The Sunday-school numbers 263; no debt upon the church and peace and harmony prevail. Benevolent offerings, \$317; contenting expenses \$1,656; church societies and Christian Endeavor in fine working order.

MCPHERSON.—A nice town with a beautiful country all around it, Rev. A. M. Barrett came from Great Bend and took charge some time since; congregations are fair. The mid-week prayer-meeting is well attended and of deep interest and profit. Active work is going on in the Sabbath-school and young people's societies as well as in other lines. Mr. E. W. Hulse a member of the session, is a prominent business man, but takes an active part in the welfare of the church.

SALINA.—The pastor, Dr. Foulkes, has faithfully dispensed the word here for eight years. He is very much esteemed by the people and has done a good work. The cause of education is well sustained in this city. In addition to the city schools there are three others of higher grade. Prof. Horne in charge of the Commercial department at the Normal is a reader of the MID-CONTINENT, and of course, a good Presbyterian. The school has an attendance of 200 and is supplied with ten teachers. The great wheat belt of Central Kansas embraces this region and in this and other respects makes the location a very desirable one. Rev. Wm. Bishop, D. D., president, *pro tem* of Oswego Ladies College, resides here. Presbyterianism was planted at an early day and though having much to contend with, has become a strong and powerful factor in the community.

SOLOMON.—Located near the junction of the Smoky and Solomon rivers in a rich and productive country. Not a city of the first-class, but a respectable place with some first class people. Presbyterianism has some faithful representatives, and though the membership is not large, the usual lines of activity are maintained. The pastor, Rev. John Rankin, divides the time with other points; his field has been enlarged by the addition of Bennington, where we have an interesting church. At this place during the revival services held some time since, 14 persons united and recently a Junior Endeavor organization was effected.

MINNEAPOLIS.—The illness of the pastor's wife induced him to make a change recently and this church is therefore vacant. Bro. Keeler was much beloved and his people reluctantly gave him up. Rev. Mr. Bradbury by direction of Presbytery, preached a sermon May 3rd, and declared the pulpit vacant. There was a steady growth during the year and the work went on nicely; roll 160, population 2,000.

DELPLOS.—This town is located in the famous valley of the Solomon. Presbyterianism has gained a prominence and numbers among its supporters, some of the leading business men of the place. Pastor

Lucas is much esteemed by his people. There is a steady growth of membership and the work moves onward. We attended Bro. Bradberry's stereopticon entertainment given in this church: many of the scenes were of a biblical character and calculated to entertain and instruct. He has a number of churches under his care and performs during the year a vast amount of missionary labor.

S. T. McCLURE.

Communicated.

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

BY REV. W. PORTEUS.

IX.

On my way across Westchester County, from Long Island Sound to the banks of the Hudson, I passed by the beautiful mansion built by Ben Holiday, the famous freighter of the far West, the originator of the four-mule mail team for carrying the mail from the frontier States of the Pacific coast eastward. When the waist of the continent was girdled with a baldrick of steel rails, Ben lost his lucrative situation and was turned out of office, and he in turn bid his mules "go to grass," but he had saved enough from government and the public to buy a thousand or two acres of the finest land in Westchester County, and build on it a splendid mansion of gray granite in castle style that looks like a Baronial hall of the middle ages. The lawn alone covers six or seven hundred acres of land. This magnificent place is now owned by Whitelaw Reid, the editor-in-chief, and principal owner of the *New York Tribune*.

A few miles to the northwest I passed the monument that marks the spot where Major Andre the British spy was captured on the 23rd of September, 1780, by John Paulding, Daniel Williams and Isaac Van Wert, all natives of Westchester County. History has told the rest. Chiseled deep in the granite are the memorable years 1770-1780.

The first figures mark the Boston massacre in which the inhabitants were fired on by the British soldiery. It also marks the most memorable tea party that was ever held on this western continent, or indeed in the world. The teapot was large, all of Boston harbor. The water was plenty, the entire Atlantic Ocean. The "steepin" (as a Highland housekeeper would say) was cold and yet very exhilarating, the effect was wonderful, the world felt it at the time, yea feels it to-day.

A nation in embryo sprang to life on that occasion and the first resolution that it passed was one of teetotalism, to be adhered to until such time as the greatest nation on earth yielded to their terms of taxation, and history has recorded the fact that they lived up to their resolution.

The second group of figures, 1780, marks the year of Andre's capture, trial and ignominious death. The monument is history portrayed in cold granite; history illuminated with mallet and chisel. The scene is brought out in *basso-relievo*. Andre is seated on a rock or boulder, his horse standing beside him, anxiety and disappointment are portrayed on the brow of one and weariness is depicted in every ligament and limb of the other. His captors are grouped near by. The one in the foreground holds in his hand the papers that Andre had in his possession when captured. He is but a step or two from the prisoner, his face is turned back as if in the act of holding a conference with his companions. Interest and resolution are depicted on every lineament of their bronzed faces, and their sinewy hands grasp their old flint-lock muskets. The captured spy is their prisoner; their horny hands hold the balance in which the weal or woe of a nation is poised. How eventful the hour! How momentous the result! The sculptor has chiseled on the monument the words of Washington while speaking of the men who played their part so well in this eventful scene. He is represented as saying "Their conduct merits our warmest esteem. They have prevented in all probability one of the severest strokes that could have been meditated against us and saved the nation from untold suffering."

A FLAVOR OF WASHINGTON IRVING.

A short way beyond Andre's monument you come to "Sleepy Hollow" with its quaint old church and still quainter burying ground. The church built of blue limestone is plain and unpretentious. Its walls are covered with vines and its windows are shaded with old-fashioned venetian blinds that reminded me of the wing of an old palace in Venice. It has the dim religious light about it that middle-age poets spoke of; the light that engenders the feelings that suit the anchorite, the kind that religious recluses love to inhale and dwell in. The old weather vane still looms above the tower and turns at intervals to every point of the compass where controversy led the Christian sects.

The door is no longer furnished with the wooden bucket full of water from the crystal spring bubbling from the hillside, and the tin cup by which the worshippers slacked their thirst when the day was warm and the sermon long and dry. The day for Carlyle's "dry vine" has passed away. A Scotch minister who was caught in the mist while coming along the brae-side said to his sexton, "Sandy, I'm a wee bit wet to begin preaching." "O ne'er mind maun, you gang into the pulpit you'll be dry enough there."

'Tis said that sleepiness is infectious in this hollow and that the worshippers were sure to be influenced by it. Whether the sleepiness was in the preaching or in the place I know not. When prize-fighting was given undue prominence in the papers, a little boy said to his father who stood in the ministerial ranks, "Dad, you should have been a prize-fighter." "My boy! my boy! what do you mean by such a remark as that exclaimed the father?" "I mean," said the boy, "that you would soon put the other fellow to sleep, you could do it by preaching better than by punching."

Momus the drowsy God reigns supreme in "Sleepy Hollow." The associations of the place reminded me of the remark of an eminent professor at a college commencement; coming into chapel as the services were about to commence he referred to the throng of people and requested "each one present to produce as much silence as possible." It takes a college professor to group the active and passive in the same sentence. When I was in "Sleepy Hollow" the silence seemed supreme, the wind was asleep, not a leaflet stirred, now and then I could hear a cricket chirp, a bee hum, or a rook caw in its far-off woodland home, or placing my ear near the ground I could hear the drone and rumble of a distant brook. I began to move through the city of the dead; the cemetery is large and well filled. I sighed for the skill of a scholarly Harvey to write a second edition of his "Meditations among the tombs." I longed for the poetic powers of a gifted Blair to breathe a supplement to his "Descant on the grave."

Many of the gravestones are gray and death-like old. Some of the epitaphs are quaint but suggestive. On the tomb of James Barnard who died in 1786, I found the following motto:

"The boisterous winds and Neptune's waves
Have tossed me too and fro;
By God's decree you plainly see,
I'm anchored here below."

On the grave of a child of Rev. Guylick Van Aken is a very significant motto:

"Who plucked that flower?" cried the gardener as he walked through the garden. His fellow servant answered, "The Master." And the gardener held his peace.—I wanted to whisper that motto in all the weeping homes of earth, because of the comfort it would bring to human hearts.

The motto "He shall gather the lambs with his arms, and carry them in his bosom," on the leaf of an open Bible over the grave of Etta and Bessie, children of the Terry family, is well suited to soothe the wailing of bereaved hearts.

After digging the moss from the tombstone of one of the old settlers it read: "In memory of Captain John Buchante who departed this life 1785, aged 103 years and left behind him when he died 240 children and grand children." Captain John would have crowded his neighbors had he remained in Old Amsterdam, but he was the right man in the right place, when he settled near New Amsterdam, because there were four or five thousand miles of an unsettled wilderness lying to the west, uncounted acres craving some one to tickle them with a hoe, that they might laugh with harva.

OUR NORTHERNMOST MISSIONS.

BY A. R. H.

St. Lawrence Island is in the Behring Sea, only forty miles from Siberia to its western coast. The island is only twenty by one hundred miles in extent. This is to be one of the important reindeer stations, and on account of its proximity to Asia it is destined to be also an important mission station, because the gospel can be so easily carried into Siberia through the frequent communications of the natives. The shortest day here is three and one-half hours. Though the Arctic nights are long, the hours of daylight during the rest of the year compensate in a measure for the long, dark, cold night.

Of the people of St. Lawrence Island we are told that in the summer of 1878, they bartered their furs, ivory and whalebone to the traders for rum, and as long as the rum lasted they spent their summer in idleness and drunkenness, instead of preparing for winter. The result was that over four hundred of them starved to death the next winter. In some villages not a single man, woman or child was left to tell the horrible tale. So it is but fair that Christian white people should try to repair the injuries wrought by the unprincipled white, by giving now to these people the bread and the water of life, thus showing our disapproval of the rum traffic that was destroying their bodies and souls.

For years these natives pleaded for a missionary, whenever a vessel touched that remote point. Through the generosity of Mrs. William Thaw and Mrs. Elliot Shepard a building was purchased and provision was made for the carrying on of our mission on this island. In July 1894, Mr. and Mrs. V. C. Gamble started for this station. After Dr. Sheldon Jackson told the natives that missionaries were on their way to them, they kept daily watch on three sides of their island for them. Two boat loads of natives went out to meet them and welcome them. As Mrs. Gamble was the first white woman they had ever seen, they patted her on the face, shook her hands and in many demonstrative ways manifested their joy.

For over a year no word came from these workers, for mail can be sent to and from this isolated island but once a year. Last winter was an unusually hard one for the natives, their food was exhausted and then they had to live on old wolf's skin. Some were even driven to eating the skin roofs on their houses. Our missionaries shared with them all they could spare and the people were grateful for it. They seem to be anxious to learn our ways and have full confidence in the teachings of our missionaries.

When we think of the hardships, the isolation and dreariness our missionaries endure at Pt. Barrow and here we ask, "Is any place too hard for Presbyterians?"

Point Barrow is the most northern point of land on our continent, lying in latitude 71° 21' north. The coldest temperature is 55° below zero, the warmest about 70° above. About June 10th the snow begins to disappear and is entirely gone in a month. While grass four inches high is growing, if you dig down five inches you will find frozen ground. The winter here is intensely cold; the sun disappears about Nov. 19, and sets due south. About Jan. 25, it rises where it sets, simply coming above the horizon. The intense cold begins about Nov. 1, and ends about Feb. 1. During the long arctic night there are two weeks of uninterrupted moonshine in December, January and February, while the Aurora Borealis can here be seen in all its splendor, so bright that one can read by its light.

This long wintry night is succeeded by a long, sunshiny day in which vegetation grows very rapidly. The earth soon is carpeted with moss, beautiful grass and lichens dotted over with two hundred varieties of flowers of the most brilliant colors, but only one variety is fragrant.

Here within a few hundred miles of the North Pole, the most northern school in the world (with possibly one exception) was established—for this point is even farther north than North Cape in Europe. On this coast within twenty years, over one hundred vessels have been wrecked and hundreds of men have been cast ashore, needing food and shelter. The United States established a refuge station at this point, and several families now live near it;

their houses are built partly under ground, roofs supported by rafters by whole jaws and ribs.

The original materials for this mission building were purchased in 1891, but the vessel chartered to carry the lumber from San Francisco was unable to get within seventy miles of Point Barrow when an immense ice pack prevented it from going farther. They had to return and land the lumber at Cape Prince of Wales and sell it to the Congregational mission. In 1894 Mr. L. M. Stevenson again returned to the mission to stay three years. New material was purchased and safely landed. With the aid of native workers Mr. Stevenson erected the building which is chapel, school-house and teachers' home combined. He reports the Eskimos as faithful workers and extremely honest: goods exposed, unlocked and unmolested.

Mail can be received here but once a year, and sometimes the ice pack prevents the U. S. revenue cutter from getting so far north and then letters are nearly two years old when they reach here. There is the possibility always that a succession of bad seasons may isolate our missionaries here for years at a time.

This work is important and hopeful. From here is another possible way of reaching Asia through the mingling of these peoples and their speaking one language. The faculty of observation is well developed and the pupils learn rapidly. One pupil, about 10 years old, in thirty-two days mastered the alphabet and could add a column of numbers, not exceeding fifty. Not being used to seats, the children much prefer to sit on the floor while studying. Lamps had to be used in the school room during the entire winter.

We find among these northern people a tradition of the crucifixion. A native told Prof. Stevenson that a man who lived a long time ago was killed and put under ground; a few days after he rose again, he did not know through how many generations this tradition had been handed down. There is so much of interest to be told of these Eskimos that I have their customs for another letter, some time in the near future.

INSTALLATION AT KEOKUK, IOWA.

The services of installation of the Rev. Ezra Butler Newcomb as pastor of the First Westminster Presbyterian church occurred on the evening of the 16th inst., a large congregation of the members and friends of the church being present.

Rev. A. C. Williamson, D. D., of the United Presbyterian church of this city offered prayer. Dr. Craig, of Chicago preached a fine sermon from Ephs. 5: 25-28. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The speaker referred to the great gift of the church of God and how fain the people were to treat it as a common thing, or as a social club, or else look at it from a business point of view. We will have a fine church building, well furnished and with good music and pay for this just what it costs. But another view of the church of God is needed. The church is the home of the mightiest power that ever discovered itself to man. The fundamental facts that characterize the church have been lost sight of and he called attention to the reasons why the church of the living God is the most precious thing in the world. It is so because Christ loved the church. God is not simply a mighty rational infinite power, but he also is the great father of us all, and this characteristic is one that touches the whole race. This parental love is the great power that moves every heart. God loved the church and gave himself for it. It is said of the church that there are many who fail to live up to its teachings, but no one can see into the inner truth of the mighty good of the church. The manifold wisdom of God is to be known by and through the church. We should not take every immature theory of would be science, but when facts of science, or real knowledge come to us we should seize them with avidity. The truth is that in all those things, that relate us to things unseen the church is the place to find true wisdom. The church of the living God is the oracle of God and is for the healing of the nations. Such is the sphere of the church and when it attempts to run coffee-

houses and card rooms, hospitals and clubs it will strike the dead level of natural resources when it thus has but natural forces.

The speaker then quickly rehearsed the work of the church in its grand history, and told of a call he had made on a woman in Keokuk and how she had relied upon God to care for her boys. He also gave illustrations of how willing people are to subscribe for the church when they realize what a mighty power it is to benefit the nations. In conclusion he urged the congregation to reconsecrate themselves to the cross of Christ, and to rise into that elevated atmosphere where the true spirit can see God. Thrust away individualism and lose yourself in the immensity of God's love. Be willing to die for the church.

The moderator, Rev. F. W. Hinitt, Ph. D., of Ottumwa put the constitutional questions to the pastor and to the people.

Rev. W. P. Nichols of Mount Pleasant, delivered the charge to the pastor. He urged the pastor to hold the same standard for himself as for his people, but not to worry himself over those things for which he is not responsible. The pastor is the head of the church but yet not the lord of the church—only a loving part of it. He said that the pastor would find many warm friends here, but also those who had infirmities and he urged him not to try to please the people but to serve them. As a concluding thought the speaker urged the incoming pastor to preach the word of God just as Christ preached it.

The charge to the people was given by Rev. Dr. Sutherland, of Burlington. He said that installation services were more common to-day than heretofore. He said he had known Rev. Mr. Newcomb since a child and knew that he had come honestly by his sturdy Presbyterianism. He charged the people not to expect the pastor to be perfect because he is a man. Give the pastor the benefit of sincerity. The pastor gives the church his constant thought, whereas the rest of the church may give it but a few hours' consideration in a week or a month. "Do not be telling your pastor all the social gossip." He urged the congregation not to remain in the church hospital, nor to worry about a few members who may leave the church, but to encourage the pastor and show their appreciation of his work. He urged the people to speak often and kindly of the pastor and finally said that above all the brethren should pray for their pastor.

The Rev. W. S. Shiels, pastor of the Second Presbyterian church of this city, offered the prayer of installation, after which the congregation standing sang, "Stand Up, Stand Up For Jesus!" the pastor, Mr. Newcomb, pronounced the benediction and the services were at an end.

It is a fact that seems to be not always appreciated by the majority of persons, that the mind needs rest quite as much as the body. The idea of rest, to most people, seems to mean just to leave off physical exertion; but this is one of the most serious mistakes. It is often the case that the mind is much more in need of rest than the body, and that physical recuperation is next to impossible without freedom from mental strain and worry.

Notes and Queries.

PASTORAL VISITS.

I read in THE MID-CONTINENT a custom that used to be followed in pastoral visitation that of reading the Bible and praying with the people.

I want to testify that the good old custom is yet practiced by some pastors. Rarely does our pastor, or a minister, call at our home that he is not asked to conduct that sweet service. It has been the custom of my parents for years to make the request of them. And how many times has the portion of Scripture read and the short heart felt prayer offered, rested like a benediction on our home for many days. Often have we been blessed and gone on with our daily duties with renewed energy and strength. Strange that Christian people should omit asking their pastor to pray in their home. Your pastor may feel that you do not care to have him pray with your family when he calls. Ask him the next time he comes and see his face light up as he replies, "I will be very glad to do so."

Your pastor will always be glad to know he had been helpful to your spiritual condition. Do not think it will be any greater task to him than to engage in so much "small talk" as the MID-CONTINENT puts it.—B. F.

World-Outlook.

A Constantinople dispatch says that a fresh massacre of Armenians is reported to have occurred near Van. Sixty persons were killed.

The Dawes Indian Commission has gone to the Indian Territory to begin its labors. The work, which will occupy a number of months, will open at Vinita, in the Cherokee nation.

It is now estimated that 10,000 persons were drowned by the tidal wave on the Island of Yesso, in the northern part of Japan, which accompanied a succession of frightful earthquakes, lasting about twenty hours. In addition to the town of Kumashi, which was totally destroyed, many other coast towns have been washed away, entirely or in part.

From Georgetown, British Guiana, comes the news that a British official, with 100 laborers, was opening a road from the Barama to the Cuyuni river, within the Schomburgk line, when they were stopped by armed Venezuelans. Orders have been sent from Georgetown to the British officials not to offer violent resistance to the Venezuelans, but to withdraw under protest. No excitement has been caused by the incident.

The following rather startling announcement comes from Spain. It may or may not be true, but it probably gives the existing sentiment in Spain. "The platform adopted at St. Louis causes great uneasiness in Spain, and it is feared that a conflict with the United States has now almost a fixed date. The government has hastened to buy two 14,000-ton ironclads at Genoa, whose price a few days ago was thought to be excessive. A great part of the loan of 100,000,000 placetas, made by Rothschild on the Almaden quicksilver mines, will probably be immediately applied to such warships as are now for sale."

The secretary of State for the Transvaal has telegraphed to the British High Commissioner here, saying, "That in view of the welfare and peace of South Africa, the Transvaal Government is convinced that the proofs in its possession, and which are at the disposal of Great Britain, now completely justify and compel the bringing to trial of Messrs. Cecil Rhodes, Alfred Beil and Dr. Harris, all of the British South Africa Company, and connected with the raid into the Transvaal." The secretary adds that the Transvaal Republic is obliged to press this step on Great Britain and also to urge that all control of the British Chartered South Africa Company be transferred to Great Britain.

Word comes from Washington that instructions have been sent to Minister Taylor at Madrid to make strong representations to the Spanish government concerning the mistreatment of Dr. Delgado in Cuba, and to demand reparation for the injury done him and other Americans. It is understood the purpose is not so much to press a pecuniary claim at a time when Spain is embarrassed as it is to insist on the right of full protection to the persons of American citizens in Cuba. Mr. Olney's instructions were sent before meeting Dr. Delgado and his father, who are now in the city, but their presence has afforded an opportunity to secure such full detail of the indignity as may become desirable when Mr. Taylor acts on his return to Madrid. At the suggestion of Consul General Lee, and on the advice of Dr. Roderiguez, their consul, they came to Washington to make a personal statement to the secretary. They have shown to Mr. Olney the machete which was broken in the blow across Delgado's face, the bullet which he received on the first volley and a photo across Delgado's face, the bullet which he being taken from the place of shooting.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

OFFICERS.

PRESIDENT: Mrs. H. W. Francis, 1768 Mississippi Avenue, St. Louis. 1ST VICE-PRES.: Mrs. Geo. E. Martin, 4045 Westminster Place, St. Louis.

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.

Presbyterial treasurers of the Board of the Southwest will please take note of the change of Board's Treasurer.

TO ST. LOUIS PRESBYTERY.

Your treasurer for Foreign Missions is now Mrs. Thos. B. McMath 5428 Clemens Ave., St. Louis.

AFRICAN MISSION NOTES.

The parents love their children as best they know how. If a mother is vexed with her child she wants to flog him at once, if he is quick enough to get away it is all over, for when he returns she has forgotten it.

Religion: There seems to be a universal belief in a Supreme Being. They know that God is, but they have to wait for the revelation of Christ in His Word, and in the lives of those who love Him to know that God is Love.

The witch doctor, or Ngi (ngee), is supposed to have power over the evil spirit in a way I cannot explain, they do not exist among the Mabeyas at the coast, but in the Ngumba country.

What are you going to do?—Christ said He must seek the sheep in all the folds, for that He came. You will hardly say you are the same fold as these people, living un-

der the same circumstances but you will readily admit that they are His sheep, if we are to have fellowship with Him we must do as He did, and do as He would do were He here, how can two have fellowship unless they are agreed? He has agreed to save them, to call out from all nations a people for His bride.

How much beneath the dignity and honor of that high calling it is for a man or woman to spend life and energy to make money for money's sake or reputation that men may speak well of them.

OSCAR ROBERTS.

LETTER FROM JAPAN.

Dear Friends:

We are having real spring weather. All the snow is gone from the city, but the mountains that look so pretty from my study windows still are white and will be for weeks to come.

I have now been in Japan six months and am the better contented the longer I stay. It hardly seems possible that half a year has passed since I landed on these shores. The people became the more interesting as I know the more of them and I find myself coming constantly into closer sympathy with them.

There are many things that amuse a new comer. The Japanese wear wooden shoes and when they go to church they leave their shoes just outside the door.

Christians are all believers in Christ; the sins of each are covered by his righteousness. But is it enough just to be saved? Need we go with starless crowns into His presence? Paul's ambition should be ours:—the living Christ ever before us.

return. This same thing is true in the church announcements made. After each item that is announced the one making the announcements, bows and is bowed to in return. I find it fully as hard to understand the language when spoken as it is for me to speak it—every one seems to speak so fast.

Yours in His name, W. Y. JONES.

Kanzawee, Koga, Japan.

MID-MONTHLY MEETING.

JUNE 16TH.

Mrs. Beck brought the Scripture thought from Paul's letter to the Philippians.

The Apostle, after giving reasons why, if any dared to have, he might dare to have confidence in the flesh, writes: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

The illustration was used of the awarding of diplomas at school and college commencements. The diplomas given to a class, are exactly alike. With some, there is conferred special "honor," for special effort.

Among the letters read was one from Miss M. Clark of Teheran. Of the troubles in Turkey she writes, "It is difficult to con-

Rich Red

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ceive that such things can really be happening so near to us, and in the last days of the 19th century. We do not think ourselves to be in any danger here, but the condition of despair, into which our Armenian friends are plunged, is a great strain on our sympathies."

The school is moving along satisfactorily. At the date of her letter, she was alone in the work, but Mr. Ward, the superintendent, is on his way back and will soon be at his post.

Let us think of her desire to beautify the rooms and send her, good sized pictures.

Another interesting letter was sent by Miss Isabelle Griffin, and was written by Dr. J. W. McKean, Chungmai, Siam April 7, '96.

To come back home, we had a letter from Miss Cort. We will quote from the last pages. "You will be interested to know that I visited in nine months 171 cities and towns, and made 333 addresses averaging more than 37 per month.

Since the last printed report, a Band was received, in Sequoyah, Ind. Ty., and a W. M. S. in Troy, Highland Presbytery.

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Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

July 5.

WHAT WE OWE OUR COUNTRY.

Our religion requires of us a faithful performance of all civic duties. It touches life in all its relations. The Christian must be a Christian everywhere—at the polls as well as at the prayer-meeting, in the town meeting as well as at the church service. Wherever the gospel of Christ exerts its power it leads at once to social reform and civic righteousness. True religion always leads to true patriotism. The best men of the Bible were also the most faithful of Israel's citizens. We drink in not only spiritual, but civic inspiration from the lives of such men as Moses, Samuel and Nehemiah; Isaiah, Daniel and Paul.

We should love our country. This is a feeling which every true patriot possesses, and one which is acknowledged and encouraged in the word of God. Next to the religious life itself, imagination is never more pure than when it concerns itself with the things of home and native land. We have every reason to bless God that we have a "goodly heritage"—a land than which none is more free, more law-abiding, more God-honoring.

We should pray for our country. The Jewish patriot urged this duty upon his fellow-citizens, saying, "Pray for the peace of Jerusalem." The happiness of our homes and our truest prosperity depends upon its relation to God. No nation can forget God and be truly great. Therefore our prayers should ever be raised to God for our country, that her rulers may be wise and rule in the fear of the Lord, that righteousness may prevail, and that peace may reign in all our borders.

We should serve our country. To serve one we love is a natural instinct, and if we love our country we will seek in all things her welfare. It is the duty of every patriot to promote the good of his country in every possible direction. As Christians, above all things, we must seek the exaltation of Christ in public affairs. Ours is a professedly Christian land; we write the ineffable name upon the national phylactery; and if we are true followers of Christ we must seek to have the principles of our Master honored in the government and life of our country—the principles of righteousness, justice and unselfishness. The message of the Japan Christian Endeavorers to the Boston Convention was, "Make Jesus king."

We, moreover, owe our country a noble life. Every true Christian life is a blessing to the nation; it exalts its morals, purifies its politics, and extends its influence. On one occasion, when a king of Asia Minor visited the king of Sparta, he was astonished to find an entire absence of the walls and fortifications which were common as a means of defence throughout the East. "Where are the walls of your cities?" he asked. The Spartan ruler answered, "I will show you to-morrow." The next day he ordered the armies of Sparta to pass before is guest in review. As these proud freemen passed by, the king, touching his visitor on the shoulder and pointing with pride to his soldiers, said, "There be the walls of Sparta." The true defence of a nation is the integrity of her citizens. The greatest thing we can do for our land is to live true, noble and unselfish lives.

SCRIPTURE REFERENCES.

Our own country, Jer. Jer. 51:9. Love of country, 1 Kings 11:21. The better country, Heb. 11:16. Distressed for our country's evils, Esth. 8:6. Citizens contented with evil ways, Jer. 5:31. The nation's reproach, Prov. 14:34. A goodly heritage, Dent. 11:13. Conditions of prosperity, Ps. 85:12. The patriot spirit, 2 Sam. 10:12. Earthly citizenship, Acts 21:39. Heavenly citizenship, Eph. 2:19. —*Endeavor Herald.*

C. E. GUIDE POSTS.

Washington has several gospel wagons, and for the first time in a C. E. Convention use will be made of this mode of evangelization. Another new feature will be a daily Bible reading, from 8:30 to 9:30, at the New York avenue Presbyterian church. Early morning prayer-meetings are to be

held in thirty-three churches each morning. Two of the new chorus leaders will be Mr. Peter Bihorn and Mr. E. O. Excell, while Mr. Sankey will also be present to assist in the music. Tent Washington will be known as the official headquarters, and the desks of Dr. Clark and secretary Baer will be on its platform during all the sessions.

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*.]

Third Quarter. July 5, 1896.

Lesson I.

DAVID, KING OF JUDAH.

2 Sam. 2:1-11.

GOLDEN TEXT.

The Lord reigneth: let the earth rejoice. Ps. 97:1.

Topic.—God gives grace for every position.

SPECIAL WORD STUDIES.

Inquired. The Hebrew verb has perhaps a broader meaning than the English "inquire." It implies a consultation for advice of any kind. David believed that God promised the kingdom to him. He did not wish to endanger his prospects by any ill-advised step.

Household, or "with his house." The family division was recognized, not merely as families in our sense of the term, but these "men" were more like feudal lords, with all their retainers. Each man was a little king himself, and this "clan" division was an integral organism in the Israelitish history of that period.

King. The primary idea in the Hebrew word is clearly a broad one, meaning any one in authority, any one who ruled, with little regard to the extent of his authority. Later it took on the more definite sense of a ruler over a nation, like our word "king."

Requite. The Hebrew word is not so strong as the English "requite." Indeed it is doubtful whether that idea is properly in the Hebrew word. David asked that Jehovah show kindness to the men of Jabesh-gilead, and he promises to show kindness to them also, because they had buried Saul with respect.

Ish bosheth. The Hebrew reads "man of shame," but in 1 Chron. 8:33; 9:39, it is given as "Esh-baal," that is, "fire of Baal," or with another dialectic reading it means "man of Baal," or "Baal's man." Some hold that it is a dialectic variation merely of Ish-bosheth. There may be a hint here of the gross idolatry that crept into Israel, and into Saul's house.

LESSON EXPOSITION.

I. Seeking Divine Guidance.—David inquired of the Lord, v. 1. Now that Saul was dead, David naturally expected that the promise of Jehovah made through Samuel would be fulfilled. Compare 1 Sam. 16:13 with 24:20, as to the prediction.

Whither shall I go up? The people did not come to David to make him king. Indeed, they seem to have avoided him. In this perplexity David sought counsel of Jehovah. Was it wise to enter any of the cities of Judah? To this inquiry the answer was, "Go up." But whither? To this question the answer was, "Unto Hebron." How David inquired and was answered by Jehovah the sacred historian does not say. It may have been through the high priest Abiathar, with the ephod.

Hebron was about twenty miles south of Jerusalem, on the highlands or hills of Judaea, and was in early times called Kirjath Arba, or city of Arba, Josh. 21:11. It is nearly 3000 feet above the level of the sea, and is therefore several hundred feet higher than Jerusalem. It is one of the oldest cities built seven years before Zoan or Tanis in Egypt, Num. 13:22, and is mentioned before Damascus, Gen. 13:18. Near it Abraham pitched his tent, and within it he bought a burial place for his family. It became a city of refuge, and is named about forty times in the Old Testament.

David went up thither, and his two wives, v. 2. The entrance into Hebron was peaceful since David took his family with him. His married life was a checkered one. Saul had promised to him his daughter Merab for his valor. But when the time came Merab was given to another man. Then Saul proposed to give his daughter Michal to David for a wife, that she might be a snare unto him.

But when David was compelled to leave the court, Michal became the wife of Phaltiel, and was not restored to David until several years later. In his wandering life David met a young woman of Jezreel and married her, 1 Sam. 25:43, and soon after, on the death of her husband, accepted Abigail, a beautiful and prudent woman of Carmel.

Dwelt in the cities of Hebron, v. 3. Hebron was the capital or chief city of a district, so that the retainers and their households coming with David were distributed in the vicinity of Hebron, thus making the burden of support lighter on the country.

II. King of Judah.—Anointed David king, v. 4. Samuel had anointed David privately, but the "men of Judah," the representative men of the tribe, came together at Hebron and publicly made David their king. At once David began the conciliatory policy which he pursued for years, in order to unite the tribes into one nation.

Blessed be ye of the Lord, v. 5. There are two views of this act of the reports who told David of the kindness of the men of Jabesh-gilead to the dead Saul: 1. That it was intended to prejudice David against them, since they were friendly to David's deadly enemy. 2. That they believed it would please the king, since David had been loyal to and considerate of Saul, and had lamented his death. This is more probably the right view. It is noticed to introduce David's politic message of commendation, and his prayer that Jehovah would show the men of Gilead a kindness, as the king promised to do himself.

The house of Judah has anointed me king, v. 7. There are two interpretations of this clause also: 1. That David announces his appointment as king over Judah to show that he was acting by authority as the head of this tribe. Or, 2, that he said this to show what Judah had done, and to suggest that it would be wise for them to accept him as Judah had. The following verse seems to support the second view.

III. Rival King Over Israel.—Abner . . . took Ish-bosheth, v. 8. Abner was uncle to Saul and a brave warrior. He organized the army under Saul, and made it strong to defend Israel. This Ish-bosheth, or "Esh-baal," is supposed generally to have been a younger son of Saul. He was not a great character, but rather a tool in the hands of Abner, and was carried over to Jordan to Mahanaim, where Abner wisely prepared to establish the rival court. David himself took refuge in that city during the rebellion of Absalom. It was one of the strongholds on the east of the Jordan.

Made him king, v. 9. Notice the countries and peoples over which the rival king was placed. Gilead was the mountain region between Bashan and Moab, and its power seems to have reached sometimes across the Jordan. The "Ashurites" some suppose to mean the Geshurites, as in the Latin and Syriac versions. But the Chaldee reads "house of Asher," which was settled west of the Jordan and north of Jezreel, a name applying not to a little town alone, but probably to a district, or to the great plain of Jezreel. The strong tribe of Ephraim also adhered to the house of Saul; and as Saul was of Benjamin, it was natural for that tribe to follow his house. And then the writer adds a sweeping phrase, "all Israel." This may be intended merely as a summary of the regions and people specified just before, or it may refer to the tribes not mentioned in detail; or again, it may give the popular report, the current mode of speaking of the relative powers of the two rulers. David had one tribe, Judah; Saul's house held all the other tribes, nominally mentioned as "all Israel."

David was king . . . seven years and six months, v. 11. Ish-bosheth reigned two years, and was slain. David reigned seven and a half years at Hebron, and then was made king over all Israel. In what part of David's reign at Hebron are we to place the two years of Ish-bosheth's reign? Some say at the beginning, others at the end, and others again somewhere between these two extremes. The precise order of these events is largely a matter of conjecture. It seems probable that it would require some time for Abner to unite all the tribes upon a weak prince like Ish-bosheth. This was followed by a "long war," 2 Sam. 3:1, between the rival governments. The war ended in a severe battle, followed apparently by a quarrel between Abner and Ish-bosheth over the woman Rizpah, and the murder of Saul's son. How long it was after this before David won over the Israelites to his side is not known. But in the



You wouldn't think much of a man who remained tied when he had a knife in his hands, would you? He would be foolish to remain helpless when the slightest effort would free him. A man is made helpless and useless by other things besides ropes. Constipation will make a man helpless. His muscles and brain are so weighed down with impure, poisonous matter, use-

lessly retained in the system, that effort of all kind is distasteful; and what little work he is able to perform is not of good quality. Constipation makes a man sluggish and heavy. It gives him a headache, most likely. His "brain doesn't work." He has a bad taste in his mouth, a foul breath, and he "feels bad" all over. Constipation causes nine-tenths of all human sickness. It is the cause of sick and bilious headaches, of biliousness, sour stomach, heart-burn, palpitation of the heart, pimples, blotches, indigestion and dyspepsia. It can be cured just as easily as a rope may be cut. Dr. Pierce's Pleasant Pellets will do it. They will do it without producing any harmful effect on the rest of the system. They are not violent in their action. They merely assist Nature. They will restore the healthy, natural action of the digestive organs. You don't become a slave to their use. You stay cured when you are cured. One little "Pellet" is a gentle laxative; two a mild cathartic. Get them at druggists. Nothing else is "just as good."

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end David united the people, and the Hebrews became one nation.

POINTS FOR CLASS WORK.

1. It is wise and safe to seek divine guidance in every new plan.
2. Such guidance is needed to keep us from serious mistakes.
3. That guidance is given to those who sincerely seek it.
4. It is wise to see the good there may be even in bitter enemies.
5. The plots and combinations of the evil against the plan of God will finally come to naught.

If you do not feel well, The probability is that Your blood is impure. This is the reason for outbreaks of Scrofula, Salt Rheum, Boils, Pimples or Humors And also for That tired feeling, Loss of appetite, Nervousness, Sick Headache, And other complaints. The true cure is to be found In Hood's Sarsaparilla Which Purifies and enriches the blood, Builds up The whole system, Creates an appetite And really Makes the weak strong: One True Blood Purifier And is Winning a popularity and sale Never equalled by any medicine in so short a time. Try it this season.

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THE MID-CONTINENT

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WEDNESDAY, JUNE 24, 1896.

RECEIVED FOR the Armenian Relief Fund from the Presbyterian Sunday-school of Sedan, Kansas, \$6.25.

THE NEWS of the death of Mrs. Frederick Sholes, at Chicago last Sunday afternoon, has just reached us. Fuller information will doubtless come later. The interment was to be at Milwaukee on Tuesday. Mrs. Sholes left a large circle of loving friends in and out of the Southwest Board, an honored president of which she had been.

"I KNOW whom I have believed," was the declaration of St. Paul. There was an intense amount of personality in his piety. Religion was not a vague, unsubstantial thing with him. He did not associate it simply with external ordinances or a mere routine of living. He speaks of the love of Christ constraining us. "To me to live is Christ;" "that Christ may be formed in you," etc. His thoughts and aspirations were associated with the highest sensibilities—a life hid with Christ in God. How poor our conceptions of the Christian life as compared with his! There were people in his day who emphasized this ordinance and that, but he grandly rose above all this mere religiousness in his ambition to be like Christ and to be found in him without any shred of human righteousness.

INCLUDED WITHIN the pastor's work of shepherding is the care of the children of the church. We refer now to nurture additional to that of the pulpit and the Sunday-school. Old-fashioned catechising, it is thought, is becoming one of the "lost arts," but the practice of bringing children into personal contact with their own pastor for instruction in the truths of the Bible should never become obsolete. A minister ought not to conclude if, in these days of "optional studies," he cannot induce them to take the Shorter Catechism, or at least (what is very feasible) an eclectic course in it, that there is no method of giving instruction and training in the way of personal and familiar approach. Why should not every pastor have, at times at least, his class among the youth for simple indoctrination, and thus, in addition likewise, be promoting on their part confidence and freedom with him. Call it "Pastor's class," or "Young Communicants' class," or, if you choose, by no name at all. Thus could be watched the first buddings of the tender vines, and the growing stages noted of that knowledge to discern the Lord's body and that faith to feed upon him, when the session can say to them, "come with your parents to the communion table."

OUR LORD'S SPHERE OF KNOWLEDGE.

The Higher Criticism in its present trend finds it very convenient, and even necessary to its assumptions, to predicate limitations in the realm of our Lord's knowledge during His manifestation on earth. Because once, in a single and isolated particular, viz., as to the day and the hour when the end cometh, He said that not even the Son knew, these men, with a theory to maintain, rashly infer and declare that there are whole departments of truth and knowledge in which Jesus Christ is such an one as ourselves, and subject to human ignorance and mistake. But we must let the Lord say for Himself, as in that solitary instance, when and on what subjects He is in ignorance. On that point He refrained from speaking; He attempted no prediction and no conjecture and thus at least He cannot be charged with making mis-

take in any utterance concerning it. It seems to us little short of impious to make His self-acknowledged limitation in this one particular a ground for declaring that He may have been ignorant, or may have been in error, on other subjects concerning which He did assume to speak.

Again, some will think to limit our Lord's knowledge and infallibility to spiritual things. That only as an ethical Teacher, and as a Revealer of the divine character and purposes is He full and correct. That on subjects not so related, matters historical, secular and bearing not on the life of the soul, there was in His mind nothing of the preternatural. But such line of distinction cannot be drawn. It is unwarrantable and derogatory to assume that Christ's fulness of intellectual power was adapted only to religious truth. Besides, what then shall be done with the striking instances we have of His superhuman knowledge in things incidental and temporary, such as His telling the disciples whom He sent to a village that they would find an ass tied which they were to bring to Him; of His telling them as they went to prepare for the Passover that they would meet a man bearing a pitcher; of His sending Peter to catch a fish and telling him he would find a shekel in its mouth; or, again of his telling the disciples how to cast their nets so as to catch a great number of fish. In the broadest and fullest sense then let us apply the word of the Father, "This is my beloved Son; hear ye Him." And on whatsoever subjects the Son has chosen to declare anything, let us take with it His own authentication, "We speak that we do know."

CHURCH DISCIPLINE IN SCOTLAND.

They have just had a case of discipline in the established church of Scotland. Rev. Alexander Robinson, one of its ministers, had published a book entitled "The Saviour in the Newer Light." His presbytery had "found relevant a libel on him" (that is the Scotch method) for unsound views contained in the book. The case was brought before the Assembly in its meeting last month, where again "the libel was found relevant" by a large majority. After discussion, votes were taken on five counts—namely, that Mr. Robinson's book contained teaching subversive of and contrary to the doctrines of the church concerning—first, the authenticity of the four Gospels, second, the Divinity of Christ; third, the Sacraments; fourth, the Miracles; and fifth, the Resurrection. The result of the voting was as follows—First count—for 256, against 30; second count—for 254, against 32; third count—for 196, against 69; fourth count—for 220, against 38; fifth count—for 242, against 33.

It was proposed in view of the fact that Mr. Robinson unhesitatingly expressed regret for all in the book that is inconsistent with the doctrine of the church, and promised to withdraw it from circulation, and to abstain in the future from the publication or preaching of any views antagonistic to the aforesaid doctrines, that the Assembly do no more than strongly censure him for his action in the matter complained of, gravely admonish him to avoid all occasions of offence in the future, and resolve, in all the circumstances, to proceed no further in the case. On the other hand it was urged that the book was written with the avowed intention of calling the attention of Christendom to the real character and work of Jesus as a discovery of the last fifty years, and also on the understanding that the author was to be regarded as the pioneer of a work which had to be taken up and carried on by others in the future; and that Mr. Robinson's statement had not cleared the ground, as he had not repudiated the book as he ought to have done.

It was then moved by Dr. John McLeod and seconded by Dr. Gloag that the Assembly suspend and deprive Mr. Robinson for a year, enjoin him to withdraw the book, and instruct him to appear before the next General Assembly to state whether he was prepared wholly to repudiate the statements in the book. This motion prevailed over the other proposition.

A MUCH ABUSED WORD.

Is there such a thing as "fad" in words? Does fashion rule in the realm of verbalism? and do particular expressions have their season and their "run," like the style in hats and colors? We know at the outset that protests or suggestions have no power to effect a change as long as these tides are at their height. "England could as well dam the waters of the Nile with bulrushes," to use James Otis' parallel in his speech of American Revolution fame describing the tide of liberty that had set in, as could an editorial article lead our speakers and writers of to-day to a more discriminating use of a favorite word upon which prevailing fashion has put its imprimatur.

But still we venture to ask, What is the matter with our English synonyms that we can not find a few alternate expressions for what James Payne of England has termed "That most abused and ill understood attribute called inspiration"?

We are continually hearing those enthusiastic picture-takers of men and of events who can scarcely report any commonplace deed of virtue, or commonplace sentiment of speech, without calling it "an inspiration." At our conventions and annual meetings when the brethren and sisters read "papers" or give "talks," the stereotyped description of these productions is that they were most "inspiring." In a recent church conference one attentive listener made note of the fact that in the addresses and reports the poor, weary word "inspiration" was used no less than thirty times. We noticed some time ago an advertisement, aiming to promote the sale of a new Sunday-school music book, in which with a mixture of cant religious phraseology and business "lingo" the enterprising publisher assured us that "inspiration plus perspiration brings success." We doubt not that the latter element of the mixture as indicating "hustling" and "push" abundantly prevailed. But the other word was thought too popular and too "taking" not to be impressed into service. We give heed gladly to what Dr. Oliver Wendell Holmes once said, in his impatience with much of the current but unthinking use of this word—that he did not believe in calling poems or anything else "inspirational", and that "inspiration in such connection was only another word for preparation."

We can not but feel too that this matter has a more serious side. The word inspiration, especially when used in connection with intellectual processes and the impartation of thought, has always been associated in our christian conceptions with that quality which distinctively characterizes our Holy Scriptures, and which has been regarded as a divine inbreathing of its own sort and for its own specific purpose. Of course we are not setting up the claim that its application is restricted to the Christian doctrine which goes by the name of Inspiration. But we do say that by reason of its historic association with that doctrine we should be guarded, when we are speaking of religious teachings and religious impulses and movements, how we employ the word. We emphatically protest when we read, as we have, the tribute paid to a celebrated German novelist by a certain well known "liberal" preacher, that he was "the divinely inspired man of the 19th century"! And we likewise protest when we find another preacher of to-day, who by the way has startled the public by his low views concerning the authority of the Bible, speaking of the "religious inspiration" we get out of Shakespear's Macbeth and the Tempest. And we consider it an unfortunate, though well-meant putting of the matter when a Rev. writer in one of the religious papers speaking of the splendid movement for municipal reform in New York City, described it as a work of men "inspired by the doctrine of Christ to produce a political revolution."

The most earnest and devoted member of the Christian Endeavor Society we think ought to join with us in deprecating the extreme form of eulogistic statement, made though it was by one of its prominent leaders, that the pledge was "little less than inspired." Less open to criticism, and yet unfortunate in the form of the statement, was another remark we have seen made by one of the society's leading representatives—that the State and National Unions are "channels of inspiration." Of course we understand that nothing more was meant by this expression than that these Unions are the medium of imparting enthusiasm and new impulse which is certainly true and to their credit. But as already intimated, the range of English synonyms is large, and in deference to sentiment and long usage we would like to see the word inspiration, when used in connection with religious thought and schemes, left as far as may be for the special differentiation of that Book which is pre-eminently the source of Christian teaching and the guide in Christian life. Particularly is this suggestion pertinent to our present day when along with the many other errors which are now asserting themselves is the very mischievous one which claims, or at least is continually hinting, that divine revelation did not cease with the closing of the New Testament, but that the Holy Spirit is still actively operating on the minds of men, not merely as an illuminating power to quicken our understanding of the word already revealed, but to give new and additional inspired communications of truth from God by the mouths and the pens of men to-day, and which are of paramount authority with those "spoken by holy men of old;" declaring, as has been done by one of the religious journals of to-day, that men "are now divinely guided as were the apostles and prophets."

OUR PHILADELPHIA LETTER.

The General Assembly of Saratoga has passed and the absence of any doctrinal issues proclaims the fact that they have been decided. It was pre-eminently occupied with administrative questions. These call for the differences of opinion—and are important to the welfare of the church—but are much more easily disposed of than those which have agitated our church for some years. The statement of relations to young peoples societies seems to furnish a suitable constitution—and consistent with freedom of action, and affiliation, acceptable to all concerned. The other subjects of interest have been so well set forth in your columns that I pass them over. Dr. Withrow closed the sessions without an appeal from his decisions and this content with him at Saratoga is expressive of the feeling of his many friends in this vicinity, who congratulate him on his elevation to the moderatorship.

The sympathy of the Assembly with St. Louis in her calamity was expressed. The particular suffering of the four presbyterian churches and many of their members is an appeal to the church at large, which ought to call forth such help as shall make them realize the communion of saints. Nothing is more surprising than the rapidity with which these calamities are remedied so far as public interests are concerned. Yet oftentimes they leave lasting effects upon individual or family fortune. Such private sufferers are especially to be commended to God in prayer—that they may realize his protection and care.

PRESBYTERY OF PHILADELPHIA.

The June meeting of this body was in receipt of a letter from Dr. A. Pierson, which is too lengthy for transcription. Its substance is his preference that the sundering of former ties should become necessary "by your act rather than mine"—and in case of such necessity he adds a request that his name be crossed from the roll as one who has withdrawn to another body of Christians, on the return of the letter which has been revoked. Final action was deferred in the hope that Dr. Pierson will be present at the next meeting.

The dissolution of the pastoral relation of Rev. James D. Paxton and the Tenth church after a very successful pastorate causes deep regret beyond the church which he served. The reason for this is that he wishes to employ himself in a work more adapted to his young energy than the service of a church so well established. Some intimations of his future field have reached the ears of your correspondent, but as there has been no public announcement, it will be sufficient to express the hope that the same success may attend his future work, as has been his in his present field.

A new church under Rev. C. W. Nevin has been organized on South Broad Street with 103 members from the Scots church, to which he formerly ministered and it has chosen its location.

The Talor church in the same section of the city presents a remarkable prosperity. Rev. W. B. Skillman has been its pastor for fifteen years. A membership of 700 with a Sabbath-school of equal numbers has contributed \$90,000.00, without the aid of fairs or sales. The pastor has conducted his own extra services mainly—and the money has been raised with only three single contributions of \$250.00. Much of it in sums of twenty-five cents and less. This is a notable record—and well worthy of imitation.

COLLEGE COMMENCEMENTS.

This is the season of roses and commencements. Lincoln, Lafayette and Princeton have graduated young men from their classes—each of great interest to Presbyterians. Wilson Female College at Chambersburg, Pa., Rev. Samuel A. Martin, D. D., President; aims to give an equal academic and religious training to young ladies. It is remarkable that female education in Pennsylvania should be left without adequate endowment, when so many of the largest givers to the endowments of all other educational institutions are women.

THE SCOTCH-IRISH SOCIETY.

The eighth National Congress of this Society convened at Harrisburg Pa., June 4th, 5th and 6th inst. The growing interest in it was well emphasized both in attendance and the papers presented. They found time to visit Derry and Pantang and also Gettysburg. Among the many interesting addresses, Pennsylvania Scotch-Irish settlement was made appropriately prominent. Dr. Egle, State Librarian and Historian on the Landmarks of Early Scotch-Irish Settlement in Pennsylvania, Hon. Jno. F. Meginnis on the Scotch-Irish of the Upper Susquehanna, Mr. Robt. McMeen on the Scotch-Irish in Juniata Valley—and Rev. Geo. Norcross D. D., on the Scotch-Irish and their influence in the Cumberland Valley—and others, have an interest which reaches even to St. Louis, as the Scotch-Irish in this state spread east, west and south as from a seed plat. Men of this nationality planted no separate colony, but influenced many during the last century, beside mingling their blood freely with that of other nationalities.

THE WOMAN'S EDITION OF THE PRESBYTERIAN JOURNAL.

The energy and ability displayed by the women of the Presbyterian church in this vicinity has its monument in the edition of the *Presbyterian Journal* issued in aid of the memorial fund. Its quality needs no commendation. The two thousand dollar addition to the fund is a pleasing result of their success, but most pleasing of all is the list of names on its second page. Two hundred women who exhibit such enterprise, zeal and power of organization are an arm of strength to Presbyterian good works in all directions. This page is by far the most interesting part of the paper, because it shows that mothers, wives and sisters are heartily enlisted in the work of the church.

MURRAY.

THE JEWS.

Our cities are thronging with Jews. They are our merchants, our ward politicians in many instances, and our sweatshop slaves. God wants them to see a purer Christianity than any they ever knew in Europe. But will they? Not unless Protestant Christians bestir themselves. In too many cases the Jews are crowded together with our ignorant and debased Roman Catholic population. Their Bohemian and Polish neighbors in Europe are their neighbors here. In addition to the abuses of monarchy they are becoming familiar with the worse products of our misgoverned democratic cities. Unless the gospel is given to them soon they will become saturated with our abounding infidelity, or be confirmed in a still blinder adherence to their traditional Judaism. Thousands of their young men are losing all faith in anything good, and are rapidly being depraved by the ungodly influences around them. One young Jew to whom the writer spoke lately about his soul said, "I am too much of an American to be saved." Are these young men to get only such impressions from our American life? Now is the critical hour for all American Jews. Now is the time to preach to them the pure gospel of the Nazarene. Ten years of neglect will harden these young Jews against our American Christianity in all its forms. If these Jews are to be saved, the men and women of Christ in America must waken up. Our post-millennial brethren think the Jews will not return to Palestine. Very well, brethren, then do something for them here. God gives you the opportunity. See that you can awake to the importance of it. Some of us believe that the Jews will go back to their own land. But we are not willing to await till then to give them the gospel. If your doctrine incites you to love Israel, let it be seen in deeds and gift add prayers in their behalf.—*Selected.*

DR. CATTELL'S RESIGNATION.

Minute upon the resignation of Dr. Cattell adopted by the Board of Relief, June 18th, 1896:

The Board, having deferred final action on the resignation of its honored Secretary, which was offered in November last, feels constrained, in the discharge of a most painful duty, now to accept the same. Recognizing the fact that the condition of Dr. Cattell's health requires him to relinquish the office he has filled, for nearly twelve years, with so great ability and success, the Board must submit—not however, without the most emphatic testimony to the profound and affectionate regard felt for him by each of his colleagues. To them he has endeared himself in an altogether singular degree, and largely because of his uniform courtesy and loving manner, the meetings of the Board have invariably been delightful occasions. Personally, Dr. Cattell will always be cherished by the members of the Board, in their inmost souls, as a brother and friend most dearly prized and loved.

As an officer, the Board testifies to the great efficiency of Dr. Cattell in every direction in which the work of the Board calls for effort. He has done the church noble service in the fulfillment of the trust that has been committed to him. His whole being has been given to it, and the profiting has appeared on every side. His fine intellectual qualities, his deep and tender sympathies, his superior executive power, his manifold gifts of nature and grace, have all been enlisted up to and beyond measure, and have shown him to be an officer of commanding influence; a secretary of this Board of Relief most of it.

The board gives him up as its executive, with a sorrow and reluctance which words cannot tell. We hope that, relieved from responsibility and active duty, strength and vigor may be restored to our beloved friend and we assure him that so long as he shall live, no presence in the rooms of the board will be more welcome than this, and that always he shall have a place in them that shall be peculiarly his own.

So with these words of love and grateful appreciation the Board accepts Dr. Cattell's resignation, and we invoke upon our dear friend and brother, the richest blessings of the God and Father of our Lord and Saviour Jesus Christ, through the indwelling of the Holy Ghost and comforter.

REV. LEROY J. HALSEY, D. D., LL. D.

This venerable man of God died on Thursday morning, June 18th at his home in Chicago, in the eighty-fifth year of his age, surrounded by his wife and children. For several weeks past it has been apparent that the end was approaching, and when it came it brought no surprise either to him or to his family.

Leroy Jones Halsey was born in Goochland County, Virginia, on Upper Lickinghole Creek, January 28, 1812. His father, John Halsey, moved to Huntsville, Alabama, in 1817 when his son was five years old. The education of Dr. Halsey was at the Green Academy, Huntsville, Ala., and the University of Nashville, Tenn. After teaching several years at the University he went to Princeton Seminary where he graduated in 1839 under the tuton of Dr. Alexander and Dr. Miller.

His first charge was in Dallas County Alabama, in 1840, whence in 1843 he removed to Jackson, Miss., to take charge of the church there. Under his ministry the church was erected which has been occupied continuously until within a year or two. While at Jackson in 1844 he married Miss Caroline Augusta Anderson of Pendleton District, South Carolina, daughter of Robert Anderson Esq., Clerk of the Lower House of the State legislature. In 1848 he took charge of the new organization known as the Chestnut street church, Louisville, Kentucky, where he remained

until 1859 when, owing to an impairment of his health he was obliged to give up pastoral work. It was during this pastorate that he published his celebrated work on *The Literary Attractions of the Bible*, and carried on the famous newspaper debate with bishop Spaulding of the Catholic church on the Bible in schools.

In 1859 Dr. Halsey was elected Professor of Pastoral Theology and Church Government in the McCormick Seminary then known as the Presbyterian Theological Seminary of the Northwest, which had been removed to Chicago from New Albany, Indiana. In the early years of his Professorship he occupied the pulpit of the old South church of Chicago, the location of which is in the center of the present business district of the city.

The active life of Dr. Halsey was most intimately connected with the history of the McCormick Seminary. His house was at some distance from the Seminary grounds and between him and the Seminary lay a long stretch of open prairie across which swept bleak winds in winter and against which his slender form battled day after day that he might reach his class-room and that he might keep alive the institution; for a clause in the title to the grounds provided that unless theology was continuously taught the property should revert to its donors. When opportunity offered he traveled through the State preaching and presenting the cause of theological education. His literary activity during his Professorship was very great. He published the following works: *The Beauty of Immanuel*, 1860; *Life Pictures from the Bible*, 1862; *Life and Works of Dr. Philip Lindsley*, two volumes, 1866; *Life and Sermons of Rev. Lewis Green*, 1871; and *Living Christianity*, 1881.

In 1881 he became emeritus Professor, but for several years during the re-organization period he taught, in addition to his own work, the departments in Greek and theology. His regular work as a lecturer continued until 1892. He also published *Scotland's Influence on Civilization*, in 1895, and his monumental work the *History of McCormick Seminary*, in 1893.

His last days were spent in the quiet of his own home, interested in all that concerned the church and the Seminary. His bodily feebleness only brought out more clearly the high spiritual tone of his character. He belonged to that type of ministers whose influence may be called distinctly spiritual. There was about his manner as well as his words that indefinable something which marked him as living in contact with the world of the unseen. It was this feature of his character which, more than even his exquisite literary style, has given wide popularity to his writings. This, too, more than his extensive scholarship has left its impress upon the ministry of to-day as represented in the graduates of McCormick Seminary. Even in these later days when his active duties have been ended and he has been waiting quietly in his own home for the last great change, there has been about him this peculiar influence that has brought a benediction to those who have come in contact with him. Before anything else, Dr. Halsey was a devout man. The truths of the Bible, which to many are bare doctrines, were to him living and solemn realities.

His wife and four children survive him. His eldest son, John J. Halsey, is the acting President of the Lake Forest University. Edward A. is a lawyer, and Leroy is in business. His daughter Miss Mattie P. is well known for her literary and political productions, and in connection with the Woman's Board of Missions for the Northwest.

WHAT OTHERS SAY.

Who does not welcome the man of cheerful and hopeful spirit? The happy countenance, the genial smile, the winning way and the timely word have an inspiring and uplifting influence. Men are attracted and won by a kindly manner and generous action. He is a benefactor who carries sunshine into the home, church and community. A bright optimism is always preferable to a gloomy pessimism.—*Presbyterian.*

Rev. Dr. Roberts, stated clerk of General Assembly, in presenting his annual report gave the following statistics: There were added to the Presbyterian church during the past year about 65 000 persons; the total number is 940,000; 124 ministers died, 213 presbyteries out of the 243 were represented in the General Assembly, 599 commissioners were present, five less than last year.—*Banner.*

The Rev. Dr. Lyman Abbott recently said in a sermon: "We are better able to make a system of theology now than when the Westminster Confession was made, and a better creed than when the Nicene creed was formulated." We think it will be a long time before any one or anybody succeeds in formulating nobler or more scriptural creeds than these two great historic symbols. Still Dr. Abbott might try.—*Observer.*

The sale of the "Woman's Edition" of the *Presbyterian Journal* was so large that a second edition was called for. We have a number of copies remaining of these on still better paper than the first, which we will be glad to send singly or in quantities to any address. As the books of the treasurer of the Million Dollar fund do not close until July, there is still opportunity to swell the receipts to it through purchase of the "Woman's Edition." A friend of the home missionaries subscribed for a sufficient number of copies to be sent to each of them. Will not some friend of the foreign missionaries do the same for them?—*Presbyterian Journal.*

The Family Circle.

THE LIVING OF EAST WISPERS.

III.

On a misty warm morning, four days later, Mr. Hepburn (who had been taking the early celebration) came home looking pathetically pale and visionary. This, in Mrs. Hepburn's phrase, was his apostolic mood; and his remoteness at such times depressed her indefinitely, making her feel isolated and vagrant, as though they had been going in opposite directions all their married life. She had waited to breakfast with him, and he sat down to the table with a sacrificial air, which made her think of John the Baptist and locusts and wild honey. The bacon and eggs struck her as being curiously incongruous, and instinctively she pushed the dry toast towards him. The children were gone to school, and an unwonted quiet reigned in the house.

The talk was conventional for some while; Mr. Hepburn spoke mournfully of a young lady whose manner of going to the altar to communicate had deeply wounded his sense of Angelican propriety; then, somewhat abruptly abbreviating the rural question, Mrs. Hepburn remarked on a sudden, there had been no news from the bishop yet.

"I do not suppose I have been in his lordship's thoughts," Mr. Hepburn said in his preoccupied simple way. "The vicar appears to think that Mr. Jardine will be offered East Wispers."

"That is impossible now," Mrs. Hepburn said. "Quite impossible!"

The words tugged at Mr. Hepburn's innocency, and brought him out of the clouds. "Why do you think so?" he asked.

"Mr. Jardine's chances of East Wispers are at an end." This she said in a kind of desperation. "I have effectually stopped his ambition in that quarter."

"Caroline, you cannot have seen the bishop."

"I have seen him," Mrs. Hepburn replied.

"Then—oh, Caroline, it is not possible that you can have betrayed Mr. Grant's confidence in me?"

"I spoke to the bishop when he was in the town last week. Yes, I mentioned East Wispers, and explained to him briefly about ourselves. I gave him to understand that I was acting solely on my own initiative. He told me that the choice lay between you and Mr. Jardine. I was strongly moved to acquaint him with the authorship of the anonymous letter in the *Herald*, but I refrained. There was no opportunity, and it was clear to me that more convincing proof was required. Wilfrid, can't you understand how natural it was for me to wish to do the best for you? I hope I have been a good wife—"

"Yes, yes, Caroline; but it was unwise to speak to the bishop. You cannot believe, on reflection, that it was in commendable taste."

"I have been so worried of late I have not had time to reflect."

"And then," said Mr. Hepburn, "you seem to have done something besides. What is it you have done, Caroline?"

"I may as well tell you everything now, Wilfrid. You will be grieved, I dare say; but all this is a heavier burden on my mind than I imagined it would be. I could not sleep last night. Indeed, I held back for two days before I could find courage to do it. Yet I don't say I am ashamed; it was absolutely necessary to do something, for the world is against us,—the world in the church, where it expresses itself in the most torturing refinements of cruelty; and after all I have done nothing worse than fight it with its own weapons."

"Tell me, tell me," Mr. Hepburn pleaded.

"Well, I called on Mr. Grant,—you know how devoted he is to you—an

induced him to obtain for me the manuscript of Mr. Jardine's letter to his paper. I may not, perhaps, have been perfectly frank with him, and of course I feel sorry for that, and will some day apologize to him; but I do not see that I need be sorry for anything else. He was kind enough to bring the manuscript to me. It was in Mr. Jardine's handwriting, and I sent it to the bishop."

Mr. Hepburn did not speak at once. He seemed like a man to whom a thing has happened beyond his comprehension. His chest fell in, and he sat with his ascetic white hands on the arms of his chair, like a copy of death. "It was a crime, Caroline. You tempted the young man to commit a theft."

"Wilfrid!"

"He took what did not belong to him. He may be sent to prison."

"But, Wilfrid, the manuscript was of no use to any one."

"You have put it to a dreadful use. I do not reproach you; we are one, Caroline; we have had many troubles, and have borne them hand in hand. But regard this as we may, it is a very, very serious breach of confidence."

"Mr. Grant would not betray me."

"He may not be able to help himself. Something is sure to come of this. The bishop's sense of duty, his abhorrence of wrong-doing, may prevent him from keeping silent."

"Wilfrid, you frighten me! You can't believe that I would sanction anything in the nature of a crime? Oh, I confess I may have been reckless and over-anxious; but it was for your sake and the children's,—and he would never bring my name into it!"

"The papers were not his to give to you or to any one. He could not have come by them lawfully."

"He assured me they would not be wanted; that they would never be missed; I think I promised to let him have them back again; it seemed possible, somehow. They were all crumpled and full of holes, and covered with black marks. I believe I told him he was not to run any risk on my account."

"That does not make his conduct the less culpable. Should the bishop take action in the matter—and I do not see how he can avoid doing so—young Grant, who has been so good to me in many ways, will be professionally ruined, even if the law is not invoked."

"Oh, Wilfrid, you make me feel utterly miserable. I acted thoughtlessly, I admit; but I did not think it could be so serious as you make out."

"When did you send the manuscript to the bishop?"

"Only last night; I posted it myself, while you were at church."

"His lordship would receive it this morning. He may be reading it, in amazement and pain, at this very moment. Caroline, Caroline, this was not the way! We could never have been happy at East Wispers had we gone there by such methods. Last night, you say; I must go to the bishop at once. There is a train in a few minutes. Did—did you enclose a note of your own?"

"No; I merely put the manuscript in an envelope and addressed it to the bishop at the Palace. I marked the envelope private,—at least, I think I did; I hardly knew what I was doing."

Mr. Hepburn had risen. "Last night," he said. "I remember you seemed so anxious. Can you give me money to pay the fare? Oh, Caroline, God has been very merciful to us, Caroline, Caroline, we must not forget his loving-kindness."

IV.

Roses after rain, and on the roses sunshine, and in the sunshine bees and butterflies; high grey walls, birds calling to their young, an atmosphere of the sun to-day and of the things of long ago, an old palace in an old garden, and in the garden this simple, contempla-

tive gentleman, very miserable, very feeble, hopeless almost of prelatical forgiveness, yet tenderly resolute to make his appeal, whatever might come of it.

The cathedral bells rang; the cathedral spires rose high in the blue and white sky; a white-robed throng might be moving through the stately isles, if one could see them. The elusive subtle romance of the religious life, the imaginative throb of great tradition, the note of sanctity in environment; these are not for all minds, but they were for Mr. Hepburn's. Yet not to-day; in a normal mood he would have lingered affectionately, smiling a thankfulness beyond expression, in this pleasant garden, seeing wonderful and beautiful things with the inward sense which is created and fed by the heavenly vision. But this timid man, of fragile, fine character, was sorely afflicted, and not all the beauty of all the bishop's garden could give peace to his sad heart or ease the torment of his thoughts.

So, Mr. Hepburn came at length to the place where he would be, to make his supplication; and white roses and red hung over him as he stood by the Palace door, the door through which prelates great and small had passed since the Saxon days, and the air was heavy with perfume. The bishop, the footman told him, was in London; he had been speaking in the House of Lords on the night before, but he was expected home that morning; the carriage, indeed, had gone to the station for his lordship. Mr. Hepburn expressing a wish to wait, the footman said in sympathy, "You seem tired, sir," and knowing him well, conducted him to the bishop's study, and there left him.

The study was small and ancient, and seemed haunted by invisible saintly presences and the voices of wise men. The windows were open and looked out on the garden, and the breeze made the roses incline this way, as if they would be where wisdom dwelt. Mr. Hepburn, from the high-backed chair, which had been given him, let his eyes wonder timorously about the room. He saw scarce anything in detail, yet was impressed deeply, as an epileptic prisoner (doubtful of the nature of his crime) might be in a Court of Assize. The minutes passed, and he grew more desolate and dreading. At last, his gaze resting on the bishop's table (the only table in the room), he perceived there a heap of letters.

The letters were apparently unopened; they would be waiting till the bishop should come. The curate knew how punctilious his Diocesan was about his correspondence. Nevertheless for some moments absolutely no speculation regarding the significance, the possibilities of this circumstance entered Mr. Hepburn's mind. His was a slow mind naturally; slower still to act where the opportunity of doubtful conduct was offered. On a sudden he raised his head in a startled nervous fashion, for it had occurred to him that, as the bishop had been in London since the previous day, probably he had not seen Caroline's letter containing Mr. Jardine's manuscript.

Mr. Hepburn moved uneasily in his chair; he glanced towards the door, the window, and drew his hand across his brow in a bewildered way. The servant had shut the door; he was alone in the study. His eyes were fixed again on the letters; he sighed heavily; a moisture appeared on his face. If Caroline's letter should be there!

He stood up; and as he moved to the table, the sound of carriage-wheels was heard. He was shaken spiritually rather than bodily; his hand did not tremble at all as it turned over the letters. Yes—here was Caroline's. He lifted it, held it over the other letters, his arm outstretched; then suddenly let it fall and stood gazing at it like a man who

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40 YEARS THE STANDARD.

felt that he was tampering with the wrath of God. Then the bishop's voice came from the stair. Mr. Hepburn's hand touched the letter again, but was instantly withdrawn; his vital forces seemed paralyzed. He uttered a low moan, and slid back to his chair, leaving the letter on the table.

The bishop entered, and Mr. Hepburn (his hands on the rests of the chair) rose and bowed reverentially.

"Ah, good-morning, Mr. Hepburn. You are an early riser too. I am pleased to see you."

The bishop seated himself at the table. The servant placed a black bag on it, and left the study. Mr. Hepburn remained partially standing.

"Be seated, Mr. Hepburn, be seated. I am sure you won't mind my going on with my letters. I wished to see you. I hope Mrs. Hepburn is quite well."

"Thank you, my lord—"

The bishop began to open his letters, using a little ivory paper-knife. He read each one as he opened it. Mrs. Hepburn's was the third which he took up. He thrust in the paper-knife.

"My lord—"

Mr. Hepburn had advanced a step. He held forth his hands in a pitiful, imploring way. The bishop, pausing in the act of taking out Mr. Jardine's manuscript, looked at him curiously.

"Yes, Mr. Hepburn? I think you are not well to-day."

"That letter, my lord, is from my wife."

"Indeed," said the bishop. He smiled benignly. "I suppose it is about East Wispers. Mrs. Hepburn spoke—Aha, I must not betray a lady's confidence. Oh, no; oh, no; no, no. You have a careful and solicitous wife, Mr. Hepburn, an excellent wife. Oh, yes; oh, yes, yes, yes."

"My lord—" Mr. Hepburn moved up to the table as he spoke. "Might I beg of your lordship,—my lord, as a peculiar kindness to me personally—that you will not read my wife's letter?"

The bishop looked at the subscription. "It is really from Mrs. Hepburn?" he said.

"Yes, my lord."

"Then—certainly; here is the letter," said the bishop.

Mr. Hepburn put it in his pocket. "Thank you, my lord," he faltered in a profound humility. "And thank—thank God!" he added, raising his voice.

"Oh, it can't be so serious as that," the bishop said, opening another letter. "After all, it was not unnatural that Mrs. Hepburn should desire to say a good word for you, though the practice is hardly openly to be encouraged. I have decided, Mr. Hepburn," the prelate added pleasantly, "to offer you the living of East Wispers, should you care to accept it."

"My lord—"

"I am sure Mrs. Hepburn will be pleased."

"My lord—"

"I have perfect confidence in you," said the bishop. "So also has my daughter. Oh, yes; oh, yes, yes, yes. And I hope you will remember to take some of our roses to Mrs. Hepburn when you go home."

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Our Young People.

A CHILD'S PRAYER.

Dear Father whom I cannot see,
Smile down from heaven on little me
Let angels through the darkness spread
Their holy wings about my bed.

And keep me safe, because I am
The heavenly Shepherd's little lamb,
Dear God, our Father, watch and keep
Father and mother while they sleep.

AN INFANT CLASS LESSON.

BY MRS. C. H. M'C.

Infant class teachers often find their work tested by the little ones. To illustrate this let me give a bit of personal experience. One Sabbath, the lesson was about the Canaanish woman; found in Matthew 15th, whose simple prayer was of three words, "Lord help me." I was led to talk of the many short prayers in the Bible, and to show that many words nor fine prayers were not always needed; and that they could tell their wants to their Heavenly Father as they could to their mothers, that even upon the street they could whisper, or simply think, "Lord help me", if they needed help, or "Lord save me" if they were in danger, and so on. The little ones listened eagerly, and one of them asked "Would Jesus hear no little ones if we ask Him?"

The next Saturday morning, about 10 o'clock, one of them, a boy about seven years of age, whom I will call "Hal" came to my house and asked for me. His first words were, "Teacher, did you say God will hear me when I pray, and will He give me anything I ask for?" I answered "Yes Hal, if it is good for you," and then tried to explain in this way. "Suppose Hal you were very sick, and saw some very rich cake that would not be good for you. Now would not your mother be wise and prove her love to you by refusing to give it, even though you teased ever so hard. God knows more than we do. We can ask him but must believe He will do right." A quiet little talk on the nature and the privilege of prayer followed, then the little fellow gave me a loving kiss, and ran away without telling me his trouble.

Sabbath morning, as I started up the aisle to my Sabbath-school class, I saw Hal with a beaming face, while fairly dancing with joy he shouted, "Teacher, teacher, you said just right." I held up my finger warmly and to quiet him. But when I reached the seat he could wait no longer, and the words fairly tumbled out. "Teacher you said just right. I had been hunting my cow all morning. When I went away from your house, I kept saying, *Lord help me find my cow*, and I went right straight and found it and I got more than I asked for. I got ten cents for finding it."

Will not the aged Christian agree that, amid the cares and turmoils of life, we have found sweet peace and rest to tired brain and aching hearts when we telegraphed our wants to Jesus. When the waves of trouble overwhelmed us "Lord save us, we perish" When the cry is wrung out of the full heart of the weary sin sick soul: "God be merciful to me a sinner," is the cry ever unheeded?

Standing on the guards of one of our Ohio steamers, one dark December night, listening to the mutterings and coverings of an intoxicated immigrant below, a sudden splash told us of a man overboard. Then cussings were exchanged for a powerful prayer of one word. "Help! help!" The captain from above gave prompt orders, the boat paused awhile. The dripping but now thoroughly sober man was saved and gratitude with thanksgiving filled his heart.

"WHATSOEVER."

Helen finished with a bow of pale pink ribbon the illuminated text she had chosen and hung it in its place above her dressing-table. Ribbon and rose-wreathed card suited well the delicate tint of the walls, and satisfied with these externals her thoughts went back to the text itself.

"Whatsoever he saith unto you, do it." "And after they had decided to obey—those to whom that word was first given—after they had resolved that 'whatsoever' Jesus commanded they would do, then he gave them nothing hard or great, after all," she mused. "It was only attending to something just at hand—the everyday duty of filling the water-pots. The whole miracle was only furnishing refreshment for those in another room, and yet it 'showed forth his glory.' I suppose a good many of the 'whatsoevers' must be only doing something to help or cheer somebody in the next room"

Just then, breaking sharply across her line of thought, came the recollection of one in another room of her own home. Helen had noticed the new girl was going about her work in the kitchen that day, and had thought the round face looked very sober if not sad. It had occurred to her that this other girl must be about her own age, and she had wondered for a moment how it would seem to be a stranger in somebody's kitchen. But she had forgotten it and her resolve to "look after Norah a little" until the text brought it back.

"O dear! I don't want to hunt up any 'next room' work just now," she said, looking around her own cozy room and longingly down at the book she had already opened. "I presume it will be all nonsense, any way. She is doubtless rejoicing at having found a good place, instead of being lonesome as I fancied, and if I go down to the kitchen she will only answer 'yes, ma'am,' and 'no, ma'am,' and wish I had left her alone."

She took up her book, but again the text drew her eyes to its comprehensive "Whatsoever."

"Those servants might have said the same thing—that they had filled those water-jars every day, and the water had never changed to wine; that it was of no use," she acknowledged, springing to her feet with a little laugh.

Down in the kitchen Norah sat alone, a sheet of paper spread out on the table before her, a pen in her hand, and an open book beside her. She was working so laboriously that at first she did not notice Helen's entrance, but the moment she did her paper was hastily slipped out of sight.

"There, I thought so! She wishes I had staid away," the reluctant visitor said to herself.

"Do you like to write, Norah?" she asked pleasantly, as she crossed the room for a glass of water.

"I don't know—I can't write, ma'am."

Then, as her glance fell on the tell-tale pen in her hand, she added, with the color deepening in her face: "I was tryin' could I print a few words to let my mother know I'm after gettin' a new place. The other girl, where I lived before, did be writin' for me sometimes; but I can't write myself."

"Then I'll be the 'other girl' and write for you, if you like," said Helen, watching Norah's face light up as the offer was eagerly accepted.

It was very easy to learn while the letter was written, the simple story of the home in Ireland, and of mother and younger children still waiting there for money to bring them to America—a commonplace little story, but the most interesting thing in the world to Norah, and the opportunity to talk it over with some one took the lonely look from her face.

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"But you must learn to write for yourself, Norah. You are so young that you could do it easily. I will teach you," Helen promised, as she said good-night.

Do you say there is not one new thing in this little story? There is not. The filling of the water-jars is the same common everyday work always, but not to fill them is to leave some one without the gift that might have brought them cheer, and ourselves without the blessedness of helping in the Master's work.—*Kate W. Hamilton in Sabbath-school Visitor.*

LIE—NEVER.

Not long ago, on board an English steamer, four days out from Liverpool, a small boy was found hid away behind the cargo. He had neither father nor mother, brother nor sister, friend nor protector, among either passengers or crew. Who was he? Where did he come from? Where going? Only nine years old, the poor little stranger, with ragged clothes, but a beautiful face, full of innocence and truth! Of course he was carried before the first mate.

"How came you to steal a passage on board this ship?" asked the mate sharply.

"My step-father put me in," answered the boy. "He said he could not afford to keep me or pay my fair to Halifax, where my aunt lives. I want to go to my aunt."

The mate did not believe the story. He had often enough been deceived by stowaways. Almost every ship bound to this country finds, one or two days out to sea, men or boys concealed among the cargo, trying to get a passage across the water without paying for it. And this is often troublesome, as well as expensive. The mate suspected some of the sailors had a hand in the little boys escapade, and he treated him pretty roughly. Day after day he was questioned about his coming, and it was always the same story—nothing less, nothing more. At last the mate got

out of patience, as mates will, and seizing him by the collar, told him unless he confessed the truth, in ten minutes he would hang him on the yard-arm. A frightful threat indeed!

Poor child, with not a friend to stand by him! Around were the passengers and sailors of the midday watch, and before him the stern first officer, with his watch in his hand, counting the tick, tick, tick of the minutes as they swiftly went. There he stood, pale and sorrowful, his head erect, tears in his eyes; but afraid?—no not a bit!

Eight minutes were already gone. "Only two minutes more to live," cried the mate. "Speak the truth and save your life, boy."

"May I pray?" asked the child, looking up into the hard man's face.

The officer nodded his head; but said nothing. The brave boy then knelt down on the deck, with clasped hands and eyes raised to heaven, repeated the Lord's prayer, and then prayed the dear Lord Jesus to take him home to heaven. He could die; but lie—never! All eyes were turned toward him, and sobs broke from stern hearts.

The mate could hold out no longer. He sprang to the boy, took him in his arms, kissed him and told him he believed his story, every word of it. A nobler sight never took place on a ship's deck than this—a poor, unfriended child willing to face death for truth's sake.

He could die; but lie—never! God bless him! Yes, God stands by those who stand by Him. And the rest of the voyage, you may well think, he had friends enough. Nobody owned him before; everybody now was ready to do him a kindness. And everybody who leads this will be strengthened to do right, come what will, by the conduct of this dear child.—*Selected.*

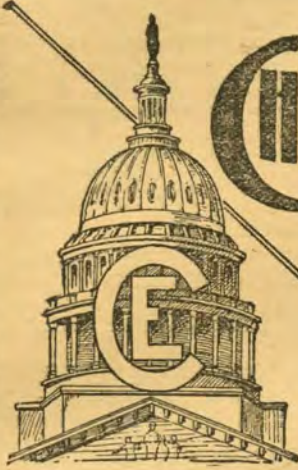
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MAGAZINES AND PAMPHLETS.

The Quiver is already out for July with an unusually good table of contents.

The Westminster for June presents

"The present situation of Sunday opening" (in London), "The present sacrifice of Education," "The Evolution of Compassion," "How we Marry," etc.

The June *Nineteenth Century* gives "The true motive and reason of Dr. Jameson's raid," points out "Some flaws in the Education Bill" which is now pending and exciting much earnest discussion throughout Great Britain. "America as a Power" is calculated to disturb the self-complacency of our people as regards a conflict with foreign nations.

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Moralities.

TEMPERANCE.

The following, in necessarily abridged form, is the testimony of the Presbytery of Palmyra, in session at Hannibal, Mo., last April, the publication of which was requested by Presbytery. It makes the following charges against the liquor traffic:

1. It violates the "two great commandments" of God. It violates the first by dishonoring his character as the King of righteousness and peace, by its encouragement of profanity, and by its desecration of the Sabbath day. And it violates the second commandment by bringing dishonor upon parents and ruin upon their children; by condoning murder, adultery, theft and, perjury and by covetously enriching itself by its seizure of the property of its victims without giving them any recompense but that which destroys their domestic happiness and social standing, and deprives them of the rewards of their industry and of God's gift of eternal life.

2. As to its social character. It is impure, contentious, lawless and unmerciful. It corrupts more manhood, pollutes more womanhood and beggars more childhood than any other social evil.

3. As to its political character. It subjects politicians, legislatures, judges and executives to its lawless designs and unscrupulous usurpations and then arrogantly parades itself before a patient and suffering people as the advocate of "personal liberty."

4. As to its legal standing before the Supreme Court. "It is hurtful to society and to every member of it. It is therefore a business in which no one may lawfully engage." (In Kansas cases.—1887.)

"The statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source. There is no inherent right in a citizen to sell intoxicating liquor by retail. It is not a privilege of a citizen of a state or of a citizen of the United States." (California vs Christiansen.—1890)

"No legislature can barter away the public health or the public morals. The people themselves cannot do it; much less their servants." (Stone vs Mississippi.

5. As to its standing before the churches. "We would hail with acclamations of joy and thanksgiving the utter extermination of the traffic by the power of Christian conscience, public opinion and the strong arm of the civil law." (Presbyterian church.—1883)

"The only attitude of the Christian toward the liquor traffic is that of relentless hostility. It cannot be legalized without sin." (M. E. church.—1888)

"No political party has the right to expect, nor ought it to receive, the support of Christian men so long as that party stands committed to the license policy, or refuses to put itself on record as openly opposed to the saloon. (Pres'y and M. E. churches.—1892)

"The time has come when Christian men should make their influence felt directly and with power at the ballot box." (Pres'y church.—1895)

Such is the combined testimony of public opinion, of the Supreme Court, and of two prominent religious bodies regarding the social, political, legal, and moral character of the Liquor Traffic.

Let us give heed to the following divine admonitions—"Woe unto the world because of offences! For it must needs be that offences come but woe to that man by whom the offence cometh." "Abstain from all appearance of evil." "Have no fellowship with the unfruitful works of darkness but rather reprove them" "Ye are the salt of the earth and the light of the world. Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

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THE RED CROSS AND THE MISSIONARIES.

The following letter from Miss Clara Barton, received at the office of the Chicago Armenian Relief Committee, sets at rest all reported misunderstandings between her and the missionary relief movements. They are cordially co-operating, the Red Cross men distributing agricultural supplies, while the missionaries furnish food and clothing.

Constantinople, 5, Rue Mezarlik, }
May 21, 1896.

S. M. MOORE, Esq.,
Chairman Armenian Relief Com.
Chicago, Ill.

Dear Mr. Moore:—A letter just received from our faithful Dr. Hubbell, Field Agent of the National Red Cross, writing from Harpoot, and telling of the weary and busy journey of his expedition through from Marash and Malatia, contains the following paragraph: "When within a mile of Harpoot, Dr. Barnum, Dr. and Mrs. Gates met us on horseback to escort us to the city. A little later the other Americans came, the college students and professors. Mr. Wistar's party that had arrived two hours before, and several thousand natives crowded the streets and roofs of the houses, and filled the windows to welcome the Red Cross. They say that we are the second party of Americans that have visited the place (who are not missionaries) and that we must understand that they are all glad to see us."

This was the first meeting of our relief expedition since parting at Aintab. One had gone by way of Orfa and Dairbekir, the other by Marash and Malatia, and had so timed their movements as to meet in Harpoot only a few hours apart. You will have seen before this, through dispatches which I have sent, that those two expedi-

tions formed three at Harpoot, taking in other assistances, the one going to Teharsandjak, another to Palou, and Dr. Hubbell, with a double expedition, one medical and one agricultural, to Arabkir where they are all working to-day. Thousands of houses were burned, people are shelterless, unable to obtain lumber for their roofs; which our people are providing so far as they can, trying to give a yoke of cattle to each village and tools sufficient to cultivate the seed grain, which they are also giving.

Mr. Wood went to Palou and reports that they need 100 cattle oxen and cows. I must not lengthen this letter to you. I only thought to write you of the beautiful incident of your charming daughter, having mounted her horse and ridden out to meet our faithful tired men and bid them welcome. I am glad they met and that you told me of her. I hope that some day I may meet her and you also.

Faithfully and gratefully yours
CLARA BARTON.

P. S. You will see by this that my expeditions are not engaged in giving food, especially, but rather in trying to create it. The prospect of the necessities of the future for the desolate, require your sympathy and mine.

As indicated by a cable just received, the needs are as great as ever. Money received at the offices of the Relief Committee, 139 Madison St., will be forwarded to Miss Barton, or the missionaries as directed.

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P. A. SLOCUM, M.C.,
183 Pearl St., New York.

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