

# THE MID-CONTINENT

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\$2 A YEAR.

THE VOICE of the fire cracker is about to be heard.

KANSAS CITY cannot be congratulated too much on her new Swops's Park. Would there were more Mr. Swopes!

THE PRAYER meeting should be treated as the people's meeting, and not as providing an opportunity for theological lecturing.

THE CHURCH member who says, "I can worship God at home as well as at church;" is trying very hard to excuse conduct which he knows to be wrong.

IT SHOULD not be forgotten by Christian people that no little growth in grace may be promoted by heeding the admonition to "study to be quiet and to do [mind] our own business."

PAUL THOUGHT it of the highest importance that a minister should be "apt to teach." But there are some churches which seem to think that a minister should be "apt to entertain."

MANY ARE ordering those striking views of what the St. Louis tornado—now a part of the History of the United States—accomplished. Only 25 cents, post-paid, to our readers. Price was 50 cents. Order now.

PRESIDENT KRUGER's metaphors are as blunt as his diplomacy. "If my little dogs are naughty," he said, in replying to the thanks of the released prisoners, "I must whip them, but I am always sorry to do so. Next time I must get hold of the big dog. My little dogs bark, but the big one bites."

MANY AN advanced Higher Critic or infidel will swear by Webster or Worcester; but will tear the Bible to tatters. Yet the dictionary-makers are not in error. For instance, both assert that the word "its" "does not appear in the Bible." But it does; though only once. If interested, turn to Leviticus 25:5.

NOW THAT vacation time is near at hand it may not be improper to remind sessions of their duty to see that the brethren who supply their pulpits are promptly paid. We have known large city churches to entirely neglect this important duty. The laborer is worthy of his hire whether he acts as a temporary or permanent supply. It is not creditable to a church to "sponge" its preaching.

SOME COUNTRY editor has been having fun at his own expense. Many editors of religious weeklies can sympathize with him. "The country editor works 313 days per year to get out 52 issues of a paper. That's labor. Thoughtful readers pay in advance. That's capital. But once in a while some one takes the paper a year or two and then vanishes without paying for it. That's anarchy."

DR. CHARLES HODGE uttered a wholesome truth when he said: "It often happens that men are very pious without being very good. Their religion expends itself in devotional feelings and services, while the evil passions of their nature remain unsubdued." It would be a good thing for the cause of Christ if some people who are very "pious" in the prayer meeting would carefully ponder the foregoing utterance.

AT THE recent meeting of the Charities and Corrections Conference, at Grand Rapids, Mich., Judge Grant, of the Michigan Supreme Court, said: "The State prison should not be a place for turkey dinners,

socials, ball games, literature and the like. Is it a punishment when a prisoner sentenced to confinement is allowed to wait upon the family of the warden, or to have some other easy place, which is equally as good for him, as he would have outside? In some cases we find the prison cells decorated with lace curtains, and tables covered with the latest books of the day."

THE SPLENDID victory of the Liberal party in Canada is a great blow to the Romish church. Such a sweeping conquest was not hoped for. The Liberals will have a majority of 22 in the new house. That will make them absolute masters of the Canadian situation. In brief, the point at issue was this: The Liberals held that Manitoba should have the right to control her own school system, and not be taxed to support Romish parochial schools. The Conservatives took the opposite stand—and had their Waterloo. But that was not the only interesting feature of the election to us of the United States. The Liberals have all along favored closer commercial relations between Canada and the "States", as they speak of us. At present the tariff militates against us and works for the good of England. The Liberals plan to change all that and bring about reciprocal trade arrangements. It should be recalled that the Conservative influences have always, heretofore, ruled; and often ruled and ruined. So this is likely to be a historic change of base in Canada. The next few years are big with interest for possible coming events.

"BOYS HAVE no business to be out of nights," was a declaration that once fell from the lips of a gentleman of wide and successful experience in business. His observation was that boys who were in the habit of loafing on the streets at night did not usually come to any good. Parents ignore the teachings of experience and part company with good judgement in permitting their boys to form such a habit. It is this habit which has started many a boy on a downward career. A leading business man in Boston says: "In my view of the matter, the seeds of evil are oftenest sown in early life. In the absence of employment boys are brought into temptation by staying away from their homes during times of idleness or relaxation, and perhaps frequently in the evening with doubtful companions after the duties of the day are over. And it is during these evening hours that the tempter takes his time to scatter the seeds that so frequently bring forth the fruit of death." Another business man of the same city says: "If forty-eight years of life teach me anything, they most certainly reveal to me that there is not an evil known to our young people so dangerous and seductive as idleness. In my opinion it is the parent vice of all others." Testimony from such sources should receive serious attention. The development of evil is slow but sure and there is scarcely anything that so favors its growth as the habit in question.

IT HAS seemed to a good many of us that the dear old *Evangelist* was over-doing a little the "ratification" of the deeds of the last Assembly. It has been making of it a grand occasion for double-leaded self glorification. It does not "avoid the appearance of evil" in the matter of actually crowing and bragging. All that is far out of place. The *Interior* thus does a little gentle knuckle-rapping on this very subject: "Our dear Dr. Field must excuse us for indulging in a decorous sort of a prayer-meeting smile. He has a double-leaded leader under the title 'The Right-About-Face. Where does it leave the *Evangelist*," he very finely and truly says: 'Herein is the beauty of it, that in the ending of this long strife, there are no victors and no vanquished; no conquerors and no conquered; no triumph on one side, nor humiliation on the other; but that all rejoice together in a common deliverance.' We do not smile at this, except as an expression of pleasure and approval. But he proceeds in a 'bewildered' way—he says that—to find out where the *Evangelist* is now, and says it 'has not

changed position by a single step. It has stood simply for Christian liberty, believing that time and patience, gentleness and forbearance will do more to bring brethren together than any assumption of authority,' etc. The italics are ours. The Doctor's illusion to his patience, gentleness and forbearance, is what sends the saintly smile around. If he had been impatient, compared to what he was, the newspapers would not have thought it worth while to notice the St. Louis eye'one."

FOR HALF a century it has been almost universally believed in this country, and probably in other countries also, that England made war upon China, a weaker power, in order to force her to open her markets for the purchase of the opium produced in India, and for which England desired a market. That war is generally known as "the opium war" and as one of the most wicked wars ever waged; one making the blackest page in English history. That this view of the case is the true one has not been considered as even open to doubt. It is now discovered that this universally accepted view of the cause of that war is entirely false. Says David A. Wells in the June number of the *North American Review*. "For this charge which has been popularly regarded as irreputable, there is no good or sufficient warrant, further than that complete evidence to the contrary has only within a recent period become popularly accessible through the publication of English State papers. Wells quotes John Quincy Adams, who made an examination of this matter in 1841, as follows: "The justice of the cause between the two parties—which has the righteous cause? I answer Britain has the righteous cause. The opium question is not the cause of the war, but the arrogant and insupportable pretensions of China—that she will hold commercial intercourse with the rest of mankind, not upon terms of equal reciprocity, but upon the insulting and degrading forms of the relation between lord and vassal!" The war, after unendurable insults purposely inflicted upon all foreigners, was virtually commenced by the Chinese sending a fleet of fire ships to burn the English shipping in the harbor at Canton. It is desirable that the truth of history on so important a matter should be known.

THE ORGAN of the General Assembly, the *Assembly Herald*, cost the Presbyterian church, last year, \$2,804.50. These figures are taken from the reports of the treasurers of the Boards. An additional load of almost \$3,000, and in these most trying times! It is difficult for the Presbyterian editors to discuss this topic. Like Mark Twain's friend, they "can't do the subject justice." They, who for years, at large expense to themselves, have been gladly giving to the Boards space for appeals and information, now see the financially-crippled Boards have been paying the *Herald* well for doing practically the same thing. And paying too, out of the gifts of the church in a time of financial woe. This is, indeed, an astounding showing. The Boards have been badly counseled. It has been popularly supposed that the *Assembly Herald* was paying its way, and making money for the Boards. That is absolutely contrary to the facts. The Foreign Board paid \$1000 to the *Herald*; the Home Board, \$666.78; the Board of education \$166.67, and so on. Why, even the needy ministerial Relief was mulcted for \$300.37! We call attention to these thoughtful words in the *Presbyterian Banner*: "If the *Assembly Herald* is a special organ of the Presbyterian church to be supported from the contributions to the different Boards, let it be known, otherwise let the Boards of the church cease to do what the church has not told them to do, and we suggest that this is the proper course for the Boards to take, and to take it at once." This is a delicate subject for any Presbyterian editor to discuss. He may be accused of wrong motives. But these facts must be laid before the Presbyterian people, who are apt to overlook some items in the columns of figures in the annual reports. Then, they understanding the case, the status of the *Herald* shall be settled.



## IF I COULD SURELY KNOW.

If I could only surely know,  
That all these things that tire me so;  
Were noticed by my Lord;  
The pang that cuts me like a knife,  
The lesser pains of daily life,  
The noise, the weariness, the strife,  
What peace it would afford!

I wonder if He really shares,  
In all my little human cares,  
This mighty King of kings!  
If He who guides through boundless space  
Each blazing planet in its place,  
Can have the condescending grace  
To mind these petty things.

It seems to me, if sure of this,  
Blest with each ill would come such bliss  
That I might covet pain;  
And deem whatever brought to me  
The loving throb of deity,  
And sense of Christ's sweet sympathy  
Not less but richest gain.

Dear Lord, my heart shall no more doubt  
That Thou dost compass me about  
With sympathy divine!  
The love for me, once crucified,  
Is not the love to leave my side,  
But waiteth ever to divide,  
Each smallest care of mine.

—Medical Missionary Record.

## ENGLAND IN EGYPT.

BY REV. H. T. FORD.

For the last fourteen years England has had *virtual* control in Egypt. We say virtual because her control is not nominal. She has not overthrown the Khedive's government, laws and administration and set up those of her own. She has not set aside the Khedive and the officers of his government. Egypt is a province of Turkey and she has not annulled the suzerainty of the Sultan. She has not even assured the protectorate of Egypt. The Khedive's government is in full operation, and yet England really controls and governs Egypt.

The English Consul General is the real governor of Egypt. The English government sends a few statesmen, judges, financiers, engineers and army officers, as *advisers* of the Egyptian government and the advice of the Englishmen in all important matters must be followed. Their advice is supported by an army of occupation. It has been happily styled a "veiled protectorate". The child holds the pen, but the teacher holds the hand as it learns to write. England might be called the chaperon of Egypt.

But how happens it that such a strangely anomalous state of things exists? Why does Egypt, why does Turkey, why does Europe allow England in such a covert way to take possession of Egypt? The answer is found in the utter and hopeless bankruptcy of Egypt and the consequent complete break down of the government.

The history of Egypt for the past thirty years can be written in three words, Prodigality, Ruin, Recuperation. When the Khedive, Ismail, succeeded to the vice regal throne in 1863, Egypt had a trifling debt of about \$15,000,000. When in 1879 the Sultan deposed him, he left his country crushed under a debt of near \$500,000,000. It never before was given to one man to throw a whole nation into hopeless bankruptcy. Never before was there a more magnificent, reckless, foolish spendthrift. All the shylocks of Europe had lent him money at extravagant rates of interest. Good judges say that Egypt did not realize in a beneficial way more than ten per cent of the money Ismail borrowed.

The people were taxed to the point of starvation and yet fell \$4,000,000 short of meeting interest on the debt and paying expenses of administration. England and France sent financiers to take control of the finances of the country, but they failed and France gave up the job.

## ARABI'S REBELLION.

Then came Arabi's rebellion, the murder of many Europeans and some Americans, the burning of Alexandria and destruction of large amounts of property of Europeans and claims for indemnity, an expressive and fatal war in the Soudan with the loss of the province and a profitable commerce to constant danger of attack by the Mahdi's forces who planned and attempted to conquer Egypt and finally the cholera decimating the country. The whole country was in a dilapidated condition, its productive power had been greatly impaired. Out of some 6,000,000 acres of productive lands over a million of the best had been allowed to go to waste and the Khedive had confiscated to his own private use another million. The irrigating canals were in bad condition.

By centuries of oppression and subjection the Egyptians have become a servile people without courage, invention or hope. The government was helpless in the presence of Arab's rebellious army of 25000 fellahin. Arab's army was encamped on the banks of the Suez Canal, the property of England, and necessary to the preservation of her Indian Empire, ready to take possession of it, with the possibility of handing it over to Russia or some other great power. It was at this time that England sent Sir Garnet Wollesley with 15,000 men to Egypt. With one blow he annihilated Arab's army and sent the fellahin back to their fields, and placed the government again in the hands Tewfik the new Khedive.

But the Egyptians were utterly incompetent to govern the country, to develop its resources. If England went out of Egypt every thing would be lost. Starvation, the dissolution of society and anarchy were imminent. England was the only nation in the world that had either the willingness or ability to save Egypt. The very existence of the government and people seemed to depend on the help of England. She answered the call and undertook a "veiled protectorate."

Never was a more complicated and difficult job undertaken. Had she annexed Egypt, had she made a colony of it, or even had she assumed a formal protectorate and set aside the Egyptian government the problem difficult as it was, would have been vastly simplified. With the government and country in a state of ruin the English undertook its restoration through the agency of the Egyptian government, whose officers and people were weak, ignorant and corrupt. But this was not all nor perhaps the worst of the situation. The Egyptian government was hopelessly entangled, limited and controlled in its operation by no less than fourteen Asiatic, European and American governments including the United States.

## THE EUROPEAN INTERFERENCE.

Russia, Germany, Austria, Italy, France and England came to the rescue of their subjects who had loaned money to Egypt. They will not allow her to repudiate, they will not allow her to borrow a dollar except by their united consent, they will not allow her to manage her own finances even under England's advice. The government of Egypt is constantly controlled, limited and embarrassed by these nations.

But what is the final outcome of England's "veiled protectorate"? How do things stand to-day, after fourteen years of advice and guidance? Egypt is a new nation. Her people are living in comparative comfort and contentment. She pays her greatly reduced rates of interest regularly. She carries her burden of \$530,000,000 with comparative ease. Her securities have risen in the markets of Europe from comparative worthlessness to about par. Instead of an annual deficit of \$4,000,000 which could not be wrung out of her submissive people, she now has a balance of \$15,000,000 to \$20,000,000 in the treasury. By the skill of English engineers, husbanding the floods of the hills hundreds of square miles that in years of low floods received no water and were barren and other years were drowned out by too much water, now yield a good harvest every year. Large districts which formerly yielded only one crop a year, now yield two crops. Large districts of once productive land, allowed to go to waste are being recovered by the English engineers.

By putting a dam across the river below Cairo they save the low tide summer water and secure a second crop. It is understood that they are building a dam in upper Egypt 100 feet high and will make a lake over a hundred miles in extent saving flood waters which now go useless to the sea to extend irrigation and enrich the country.

The wretched canal system has been substantially abolished. By this system a large part of the population was liable to be called out at any time to work without pay, perhaps weeks, perhaps months. Cleaning the canal of mud every year was an immense labor. By an outlay of \$10,000, an English engineer saved some 800,000 days labor annually.

The productive power of the country has been vastly augmented by the English engineers. The direct land tax averages \$5 per acre over the whole country and the indirect taxes nearly as much more, and yet they are less than previously; and paid with far greater ease. What would our farmers think of paying \$10 per acre tax?

England found Egypt without army or police for protection without or within. The timid fellahin is poor material for an army. Formerly in the Soudan they would throw down their arms and allow themselves to be killed by half their number of Dervishes. Gordon called them "hens". But English officers have made an army out of this material which is at this moment marching victoriously into the Sudan,

and Salisbury expects the Egyptian flag to float again over Kartoum.

The courts and department of justice were in a chaotic and demoralized condition in 1882. By the advice of English jurists a fair measure of intelligence, honesty and justice has been secured. Education and commerce are also making some progress. The beginnings of a new and better life are surely coming into down trodden and worn-out Egypt by the intelligent guidance and patient efforts of the English. But it is impossible to bring about a complete transformation in all departments of national life in fourteen or fifteen years. France in her foolish jealousy is worrying England and trying to thwart her effort and make her set a day for moving out of Egypt. Every philanthropist will hope that England may turn a deaf ear to all such demands from whatever source, and continue her humane and civilizing mission until Egypt has the financial, intellectual and moral ability to go alone. Meantime let France set a day for going out of Algiers, Tunis, Tonkin and Madagascar.

Kansas City, Mo.

## A LETTER FROM CHINA.

BY REV. J. N. B. SMITH, D. D.

It is no uncommon thing to find light on the Scriptures in the customs and habits of heathen nations. This is one of the consolations of the foreign missionary, and it may be that a few illustrations from my own experience may interest and benefit your readers.

One of my early experiences was an invitation to a wedding feast. Some day before-hand I received the usual formal invitation on a large sheet of red paper enclosed in a red envelope, giving me notification of time and place. This would have been sufficient in the United States and the guest would have been expected to make all his arrangements and come at the time appointed, without any further notice from the host. Not so in China, however; on the day of the feast a servant came to me with a verbal message, telling me that the feast was ready, just as the servants in the parable of the marriage of the king's son (Matt. 22:2 and 3) went to call on the guests who were already bidden to the wedding. These servants were not sent to renew the invitation or to remind the guests that they had been invited, but they were sent to bring them to the feasts, and the invited guests should have been ready to have gone at once. The sending of the servants was not, as an American would naturally suppose and act of mercy, but an act of gracious politeness. The servants were sent to act as guides and helpers. The fact that the invited guests were not ready, shows that they intentionally neglected the king's invitation, as is evident also from their excuses and further actions.

Another time I asked a teacher who had been in the employ of the mission for several years, why he did not unite with the church. The substance of his answer was, I will wait till my mother dies. I referred him at once to the man in Matt. 8:21, who said, "Suffer me first to go and bury my father." It is exceedingly doubtful if any man would leave his house to go sight-seeing after his father had died, and before he was buried. At any rate, when I heard the teacher's excuse, it seemed to be so similar to that of the disciple, that I was convinced that the man who came to Jesus meant to say, when my father is dead, I will be free to follow you; and he was pleading the claims of filial duty as a reason for neglecting his duty to Christ. Christ's command in answer to this request was imperative and left no doubt as to the duty of immediately forsaking all other duties in obedience to his voice.

Several times in preaching to the people I have been met with the objection: If we all believe to go to heaven, there will not be room enough for us. The answer to this objection is sure to occur to any one familiar with the 14th chapter of John. "In my Father's house are many mansions. . . . I go to prepare a place for you." It is certainly remarkable that objections made in China should have been anticipated in Judea, nearly 19 centuries ago.

The command given in Gen. 2:24, seems to the dweller in christian lands rather unnecessary and one-sided, and because it is the custom for the wife to follow the husband, it might be that many would say that the command is not observed. But experience in China, and doubtless in other heathen lands also, would soon convince any one that the command is necessary. God's plan is that each man and wife shall be the heads of an independent family, and that when a man who has taken a wife, his first duty next to his duty to God is to her. In China such is not the case, a man does not take a wife for his own



sake, much less for hers, but for his parent's sake. The bride is taken by his parents and brought to their house to be nominally the son's wife, but in reality the parent's slave, with no thought of the holiness and beauty of true marriage.

*Ningho, May 20, 1896.*

MEDITATIONS.

BY REV. J. M. SMITH.

Failure in faithful Christian work under any circumstances is always impossible.

It is a part of faithfulness to believe in the certain success of faithfulness.

Even if it were possible that we might not succeed by faithfulness, it would be glorious to succeed in being faithful.

Christ would not have shed his blood to redeem men if what He did before shedding his blood had been enough to redeem them.

Whatever purpose Christ had in dying, it was a purpose that made his dying necessary.

Our faith will bring us life from Christ's death only when it sees his death to be for our life.

If God gave us the Bible, he gave it for us to believe.

To believe the Bible only so far as it seems to us believable, is not to believe it at all.

That can have no real authoritativeness with us, on whose authoritativeness we may sit in whimsical judgment.

The Gospel does not address itself to our comprehension, but to our faith.

It is observable that when men aspire to adjust the gospel to their comprehension, they more and more divest it of divinity.

"He that is spiritual" finds and holds that "the things of the Spirit of God" are to be "spiritually discerned"—not philosophically.

If Paul did not give the gospel of Christ in his Epistles, we cannot suppose he gave it in his preaching.

If Paul neither preached nor wrote the gospel of Christ, it must be that he did not know the gospel of Christ.

If Paul did not know the gospel of Christ, and so could neither write nor preach it, what sort of an Apostleship had he, and how did he get it?

If we need not believe in the miraculousness of Christ's works, why need we believe in the miraculousness of his personality?

If the evangelists could not give a right representation of what Christ did, how could they give a right representation of what He was?

Can a preacher or an author be named who is discarding belief in the full truthfulness of the Bible, and is not letting go of belief in the necessity of faith in Christ for salvation?

"WITH PIECES OF SILVER."

Loving is giving, and giving is living. No matter what the pocket holds, it is "out of the abundance of the heart" that the largest gifts are made. Love does not count the self-denial hard, but even love may not deny the cost of the bestowal. Few things are absolutely free. Somewhere, somehow, a price is paid for all that is of the highest value, and there is a sacrifice and surrender back of what is offered freely for love's sake. Shall we offer unto the Lord that which costs nothing?

Money is not the only acceptable gift that can be laid upon God's altar. Time would fail to name or to number all the sacrifices well pleasing to Him, aside from this. But it is not true that the giving of money sometimes costs a wrench that is peculiar and painful? "Surely there is a vein for silver," but the church has had hard work to come by it, and the aching void in the treasury is not filled. If the consecrating touch of the Holy Spirit had reached the purse in the pocket of every Christian, full and lean purses alike, does any one doubt that there would be enough and to spare for the carrying on of all the King's business? How the keepers of the treasure would rejoice in opportunities to make greater investments and carry on larger enterprises in the King's name, if only they were not hampered and hindered by lack of funds. This is one of ends that "money answereth." Wide fly the doors of opportunity on the golden hinges of answered prayer, and no man

can shut them; but no one can enter them unless equipped for the enterprise, and money must furnish the indispensable supplies.

How long must the glad proclamation  
Be sounded o'er land and o'er sea?  
What signal shall herald His coming,  
Our Lord and Redeemer to be?  
What token of loyal affection  
Will prove Him our conquering King?  
And when shall the host of the ransomed  
His glorious victory sing?  
Ah, listen! The work must go forward  
Till all in submission shall fall,  
And come with their "pieces of silver"  
And crown Him as Lord over all.

"Till every one submit himself with pieces of silver" says the "man after God's own heart" in the sixty-eighth Psalm. If "everyone" came thus, even with a half-shekel, how soon the silver shower would turn to streams of blessing to refresh the thirsty land.

Is not the withholding hand disloyal? "How shall this man save us?" cried certain rebels at the time of a king's coronation, "And they despised him and brought him no presents." It is true that "Saul held his peace," but he recognized and remembered his foes, and by divine dictation the fact was made a matter of record unblotted by the centuries that have passed.

There is no compulsion about giving, other than that of love and loyalty. Let everyone "submit himself." There is first the yielding heart and willing mind; after which we "consecrate" ourselves or "fill the hand," unto the Lord. This may not be easy, and yet the loving heart makes it involuntary. "Love must be giving," and God makes it possible, even in poverty. "For iron I will bring silver," saith the Lord. He can transmute the commonplace to values high and grand. But there must be both "sacrifice and service of faith." Sometimes a small piece of money represents both.

A great deal of current coin changes hands without a glance, but our Lord scrutinizes every piece of silver to see whose image and superscription it bears. All that is brought to Him should bear the stamp divine. He calls too for a "pure offering." Alas, we cannot make it pure, but He can, and we can bring it to Him. He will "purge the dross from the silver."

Oh; the satisfaction of putting the pieces of silver into the Master's hands—those pierced hands, filled with the gifts for men! When all have tasted it, there will be grace and gladness at home as well as abroad and "the kingdom of glory will be hastened."

The number of silver pieces, the measure of the individual gift, God alone can dictate. Others beside Saul of Tarsus were on the highway towards Damascus that long past day when the flash of light fell from heaven, and they saw its brightness, but, he adds, "They heard not the voice of Him that spake to me." So

I may not judge for my neighbor  
What message for him may be,  
For I know that he cannot hearken  
To the voice that speaks to me.

But we do well to hearken for ourselves. Even when journeying upon self-planned errands a flash of light may bring revelation of earth's needs, and the voice of the Lord may be heard in the piteous appeals of darkened and starving souls that die so fast in distant lands, and even at our doors. The word may be "Come, and I will send thee far hence," or "How much owest thou?" for the sending of others—a question He is sure to answer, if we honestly ask and listen.

For the unselfish, Christ-like, heaven-directed work of Missions, the question is always, "How much?" not "How little?"

And nothing is too precious to surrender. "The silver and the gold are His." The loving and loyal heart will submit itself with "pieces of silver," and will gladly add thereafter, "Take my gold."—*Julia H. Johnston, in World Wide Missions.*

THE COMPASSION OF CHRIST.

Sympathy with others in distress and suffering is a characteristic attribute of the Christian faith. It is impossible to conceive of a pious man being indifferent toward those who are helpless and needy. Recognizing the brotherhood of man and feeling an intense love toward those who are unfavorably circumstanced, he must endeavor to remove the cause of their pain, or help to sustain them in the midst of it. Whatever fellow-feeling might exist among the people of Christ's time, it was he who emphasized the necessity for it. His own example produced a gracious effect upon those around him, and has had an inspiring influence upon the world ever since. To him men look, and not in vain, for right views of human need and human distress.

Christ is never indifferent to the temporal and spiritual necessities of men. He could not stand and gaze with infinite unconcern upon the woes and wailings of humanity. His pulse ever beats in sympathy with theirs, and his heart throbs with tenderest concern for them. We stand transfixed before the very humanness of Christ. He is a man among men, a great brother, who thinks, feels, cares, and loves the great brotherhood of man. It is this humanness of Christ that brings him so near to us. Our hearts would grow sick and faint but for the thought that he knows our weaknesses and loves us with a deep yet tender love. In his heart there is a place for every torn and bleeding soul. In the parable which he gave to the lawyer, he was himself the good Samaritan, and he gave it to show men that when they are neglected and despised by those who ought to have helped them, he comes to bind up their wounds and to pour in wine and oil. The stern attributes of God have sometimes been dwelt upon until men have imagined that he was harsh and austere, and not possessed of any lovable qualities at all. This is unfortunate, as it gives a one-sided view of the divine nature, and that which has the least attraction to men. In the New Testament, at least, the opposite attributes are made strikingly conspicuous. Love, mercy, and compassion have a greater prominence assigned them than any other.

The crowd correctly judges as to who has deep and genuine sympathy with them. Hence Christ everywhere attracted them. They were drawn to him by the unmistakable proofs he gave them of his deep interest in their well-being. His compassion was excited because of their abject and helpless condition. They were as sheep without a shepherd, wandering on in helplessness and danger. A true and sympathetic leader is what the masses of men everywhere need, one whom they can trust and who has capacity to guide them, and sufficient moral force to go contrary, if needs be, to their thoughts and desires. How often one man is able to sway a multitude. If he takes the right side the results are splendid; but if he fails to do so, the results are disastrous. The sight of suffering instinctively appeals to that which is most sacred within us. In proportion as we possess the Christly character do we strive to remove the causes of poverty and pain.

Christ's compassion was practical. He was no dreamy theorizer or idealist. He saw men's need, and he hastened to supply it. He identified himself with their temporal as well as with their spiritual interests. He sought to remove the burdens that oppressed them, and to rectify the wrongs under which they suffered. He had the true shepherdly heart cast off by others, men came with confidence to him. The lepers who were cast off by society were differently treated by him. When they came near, saying, "If thou wilt thou canst make us clean," he healed them with a touch. The man possessed of devils found no sympathy among his fellows, and was obliged to make his abode among the tombs, but toward him the sympathetic nature of Christ went out, and soon the man, clothed and in his right mind was found sitting at the feet of Christ. The whole of Judea rang with the stories of his wonderful deeds of human helpfulness. If the word priest means helper, as some suggest, Christ was a true priest, for he was humanity's greatest friend and benefactor.

One practical outcome of Christ's compassion was the sending forth of the twelve apostles, with power to heal all manner of sickness and all manner of disease. The disciples had by this time in a measure got possession of a similar feeling toward the multitudes as Christ himself possessed. They, too, yearned to remove the sorrow and sadness that existed around them. As Christ's followers we must take the Master's place, and act as he would, if personally present among men. The heart of Christ pulsates with tender love to-day. His compassion is ceaselessly operative. "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." He is not less sympathetic than when he walked the earth in human form.

Though now ascended up on high,  
He bends to earth a brother's eye,  
He sympathizes with our grief,  
And to each sufferer sends relief.

—Primitive Methodist.

To suffer and be silent, that is a divine art. There is weakness in the excessive craving for sympathy. You think that you are having a harder time than your neighbor, from whose lips no complaint ever escapes; but, if you knew what his lot is, you might deem yourself fortunate in comparison with him.



## 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.

It has been said that we are fast becoming a nation of grumblers. People complain of the weather, the crops, the laws, the government, the church, and in fact of almost everything for nothing earthly is so perfect as to be above criticism. Sometimes the rich man complains of the enormous amount of his taxes and sometimes the poor man grumbles because the rich have more than their share of this world's goods. Sometimes people complain of imaginary ills, slights which they think they have received or trouble which they are sure is impending and must very soon fall upon them. Very often people complain of the church. Her members are cold, indifferent, lifeless. Very often the pastor is the subject of criticism because, perhaps, he cannot answer every demand made upon him. But it is gratifying to know that many of the Lord's children have attained to the grace of contentment. The writer once found shelter from a storm in one of the humblest homes. The house was dug out with a dirt roof and a dirt floor—excepting the little cooking stove, perhaps every article of furniture was home made. At the frugal meal the guest was given the only cup and saucer in the house. It was a home of extreme poverty, yet everything possible was done to minister to the comfort of the stranger providentially thrown upon their care, and with it all there was the greatest cheerfulness. Thankful for present blessings (and they were many) this family though dwelling in poverty, looked forward with courage and hoped for better days. A Kansas minister once preached a sermon from the text, "Rejoice in the Lord alway," which he took the liberty to render. "Do not grumble." It is a much needed exhortation. Paul learned the lesson "In whatsoever state I am therewith to be content." All ought to learn this lesson. Continual fretfulness and worry about imaginary ills, or continual grumbling about God's providence, or constant complaint because self cannot always have its way is sin against God and an annoyance to our fellows. The Christian at least ought to "Rejoice in the Lord alway."

## KANSAS ITEMS.

**MORAN.**—At the regular quarterly communion service held at the First Presbyterian church, June 21st, the pastor, Rev. Chas. Evans, welcomed ten new members—five were received by letter and five by confession. Three of these were baptized just previous to the communion service.

**CALDWELL.**—The Caldwell church mourns the loss of its senior elder, James W. Ross. A man of commanding influence and unswerving integrity has been taken. His love for the church and devotion to the Master's cause were very strong. A generous giver and a noble Christian gentleman has gone to his everlasting reward. He fell asleep in Jesus on Sunday, June 21, 1896.—*A Friend.*

**ARGENTINE.**—Last fall by direction of Presbytery, arrangements were made for the organization of a Presbyterian church at Argentine, and the enterprise was put under the care of Rev. Dr. Backus. The church was organized the last of November and incorporated in December. It has been worshipping in the Christian Union Tabernacle on Sixth Street. At its meeting June 2, 1896, the Topeka Presbytery arranged for the installation of Dr. Backus over this field in connection with his Grand View church. June 25, the pastoral relation was constituted. The tabernacle was prettily decorated with plants and flowers. Rev. Dr. H. G. Mendenhall presided, propounded the constitutional questions and preached the sermon from Heb. 12:2. Rev. Willis G. Banker, of Lawrence, delivered the charge to the pastor and Rev. C. W. Hays,

the charge to the people. Rev. Dr. W. P. George, pastor of the Westminster Presbyterian church of Kansas City, Mo., made the prayer and before the close of the series presented the new church with a warrant deed of a fine site for the new church which was received on behalf of the trustees and church by Mr. G. M. Walker a member of the Board, in a very neat speech. Rev. C. E. Cushman of the Congregational church was present and took part, and Captain Brown of the Salvation Army was invited to the platform and led in prayer. Excellent music was furnished by a chorus choir.

## Communicated.

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

BY REV. W. PORTEUS.

x

The upper end of Sleepy Hollow cemetery includes the old military redoubt where the stern citizen soldiery stood at their post with unblanched cheeks while the leaden hail fell thick around them. The centre of the redoubt is marked by an old rifled cannon of French make with a history of its own. Napoleon made its inventor, Francis H. Seltus, a member of the Legion of Honor of France, and it will for ages to come, mark the redoubt which was thrown up by the patriotic army in 1779 during the Revolutionary war.

Washington Irving's tomb is close by and adds to the interest that clusters about the locale. The monument is as plain as it well can be, no bronze could breathe his genius forth, no marble could speak his praise. He lives in the literature he created. He breathes in the books that dropped from his facile pen.

Will the reader bear me company to Sunnyside, the home of the wizard of the west. On our way down we pass through Tarrytown, the most charming village on the Hudson. The name carries you back to colonial days, when the old inhabitants used to come to that point on the river to ship their farm produce to New Amsterdam, now New York, upon the then widely known sloop "The Farmer's Daughter" that made a weekly trip to the city which was looked upon as a great event in the settlement. Many of the men whiled their hours away amidst mist and meerschaum. They loitered about the landing and tavern, smoking their long pipes and drinking their schnaps. So the women at home named the place "Tarrytown," because of the many hours their husbands spent in it. Imagine Gretchen and her easy-going spouse Rip van Winkle passing through a domestic scene and you will soon catch the idea that led to the naming of the town.

The place is now so beautiful that every one who visits it is fascinated by its charms. It will be Tarrytown for all time, because nature and art have combined to make it a most attractive and interesting place.

On my way to Irving's home, I passed by the Gould mansion, and Eastman's demenses, and several of the finest places the sun has shone on in modern times. I am familiar with the banks of the Seine and the Rhine and Rhone, the Thames and the Tiber, but truth and taste compel me to give the palm to the banks of the Hudson between Tarrytown and Hastings. I used to think that Pembroke Lodge, the home of Lady Russell in Richmond Park, overlooking the valley of the Thames, was a palatial residence, but it is a dusky dwelling when compared with some of the homes on the Hudson. The scene is as beautiful as the vale of cashmere when pictured by the poetic pen of Tom Moore in his gorgeous Lallah Rookhe. But I must hasten on to Sunnyside. The brook rippled by my side, the swaying branches of the elms and weeping willows above my head told me with their own tuneful tongues that I was on my way to a sequestered retreat, to a home wisely selected by a literary genius, who loved solitude, and was half recluse in his mental make up. High brows are calm, great forces are silent. Men's best thoughts come to them when alone with nature and God.

AT WASHINGTON IRVING'S HOME.

The grounds are graceful in all their ar-

rangements, the lawn is lovely, the slopes closely shaven, the shade-trees superb, the carriage drive so finely sanded, winds gracefully towards the house that stands a few hundred feet from the river's brink. The structure is as quaint as it well can be. It reminded me of Hawthorn's "House of Seven Gables." The architecture is Flemish to the fullest extent, the roof is covered with Dutch tile, the gables are finished in Netherland style. I have seen many such houses in Antwerp, Amsterdam and the Hague. It looks out on Tappen Zee bay; the Hudson is about three miles wide at this point. The cozy village of Rondout lies on the opposite shore at the base of the Palisades, and from it a broad pier projects far out into the river. It was built by the Erie railroad to facilitate their vast coal business. It is the largest coal dump in the world.

After looking the charming spot all over, I sat down in the portico and began pondering over the past, but my reverie was agreeably arrested by a sweet-faced, sunnily-browed, gray-haired old lady opening the door; I bowed and gave her my name and outlined the nature of my visit, she invited me into the house and led me to the library or the author's "workshop" as he called it. While standing there, another lady still older, came in to whom I was introduced as Mrs. Grinnell, the sister of the gifted author, in whose study I was soliloquizing. Upon inquiry I found her deceased husband was the nephew of Commodore Grinnell, the daring Arctic explorer. The polished manners of the ladies placed me at my ease; I asked if the time-worn desk in the centre was the one on which Mr. Irving wrote? and if the old leather-covered chair was the one in which he sat while writing? Being answered in the affirmative, I asked the privilege of sitting in the chair; a request which was readily granted and with note-book and pencil in hand, I jotted down some of the thoughts brought out in this article.

The great man's presence had vanished, but I imagined an influence, and an inspiration clustering about the place he once occupied. I thought here in this old chair sat the good, the gifted man with pen in hand, and brain aglow as he carried his readers through the enchanted halls of the Alhambra. And here the chivalric conquest of Granada was carried to completion, where his brilliant thoughts flash before the mind like the sunlight glinting from the lances of the Moors mounted on their Arab steeds.

Here he outlined and illuminated the life of the gifted Goldsmith in graphic style, and told the characteristic story of the man "whose benevolence was as wide as the world, but whose principles prompting to the payment of a debt could be carried in a snuff-box." Here he sat while compiling the chronicles of the Moorish races. With the research of an antiquarian he dug their history from the dust-covered crypts in Algiers in the dark continent. Here sat the word painter who, outlined with a limner's skill the "sketch-book," and colored with a master's hand the "Crayon Papers."

With what tenacity he sailed in the wake of Columbus across the waste of waters, how closely he followed with unvarying footsteps the daring explorer through stormy days and stormless nights, through varying winds and vexing tides; with keen analysis he pictures the mocking multitude behind, and the untraveled sea before him.

Here he pictured the Knickerbockers of New York with all the lights and shadows of real life fitting over every page. Then like the true path-finder he penetrated the *Terra Incognita* of the far west, and stood in thought upon the lofty crags that beetles over the Western Sea. He evoked Astoria from the crag, and the cliff from the forest and the ocean; he touched it with the wand of the magician, and left it standing as a sentinel at the mouth of the Columbia. He tells us how the far-sighted and indefatigable Astor laid one corner stone of his colossal fortune at the mouth of the Hudson on the Atlantic, and another at the mouth of the Columbia on the Pacific Ocean, and wove a net work of trade and commerce over the intervening space; while the sufferings of the *voyageurs* on the western coast is told by him with soul-stirring strictness, he paints them in ensanguined colors.

The adventures of Captain Bonneville while founded in fact are more thrilling in interest than the pages of the most adroit novelist could portray. His gifted hand lifted the curtain and drew aside the veil

from Indian life, his skillful handling of the children of the forest equals the best delineator of Indian life outlined by pen or pencil. His Chinook winds sends a withering blight over every tender thing in the landscape. He clothes his Chinook maidens with the modesty and shrewdness of primitive times. He glides into Alaska waters, and explores their bays and inlets when the Czar of all the Russia's controlled them from Vancouver's Island to the Arctic circle. No matter what he touched, whether Newstead Abby or Abbotsford; the tales of a traveler, or Wolfert's roast, a feeling of fascination, an intensity of interest glows over the page and clusters about the volume.

He measured the mental capacity of a Scott, and outlined the genius of a Byron with marked skill and mature judgment. Take him all in all, he was the best delineator of scenes and associations, of men and motives in modern times.

It has been my privilege and pleasure to track the footprints of great men in this and other lands; but I shall look upon it as a red letter day when I was graciously greeted by the sister and niece of Washington Irving in the classic shades of Sunnyside, overlooking the romantic Hudson. It will be a pleasing picture to look back on as I journey towards the setting sun and cherish the hope of meeting the gifted author where adieus and farewells are sounds unknown.

Irving gave from his gifted hand,

More than gems or glittering gold;

Food for the mind by genius plan'd

That ripening years shall not make old.

## COMMENCEMENT AT BELLEVUE COLLEGE, OMAHA.

Never an institution had a day over which to be glad it was Bellevue College commencement day, 1896. The entire week was a rising tide, not merely of good things, but of gladness and prophecy of greater things.

The reception in honor of the senior class was given by President and Mrs. Kerr, at Rankin hall, on Friday evening, June 5th. The Baccalaureate sermon on Sabbath, June 7, from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

The annual address to the religious societies in the evening by Rev. Prof. E. A. Bell, raised the tide and turned it definitely to the missionary field of the world.

The farewell meetings of the religious societies in the afternoon and early evening were meetings of gladness and strength.

Monday was a field day, with class day exercises on Monday evening.

On Tuesday, the annual meeting of the trustees was largely attended and the institution was carefully scrutinized and every interest carefully considered. It was found that the affairs of the institution had been administered with great economy and gratifying effect. An extra expense of \$3500 had been made during the year for Rankin hall and yet the treasury was found to be in as good condition as is usual at the close of the year. \$1000 will pay every dollar owed by the institution.

The trustees elected Prof. C. A. Mitchell to the chair of Greek, and instructed the teachers' committee to secure a specialist for the professorship of science. The right man is in view with hope of securing him. On Tuesday evening the annual music recital was given. On Wednesday morning the commencement exercises proper were held. The people could not be seated, the crowd was so great. Those being graduated, acquitted themselves with credit to the institution and honor to themselves. One of these a colored boy, stood among the best scholars the college has yet graduated.

After the exercises by those being graduated, the annual dinner, provided by the ladies of the Bellevue church was discussed with entire satisfaction to all parties. At three o'clock the auditorium was again filled and the annual address was given by Rev. Prof. J. J. Lampe, D.D., of the Omaha Theological Seminary. The address was admirable in appropriateness, manner and matter, and was received with great enthusiasm. Then announcements were made of the plans of the trustees for the institution and of its condition. Very encouraging enthusiasm greeted the announcement that "With Bellevue College, the poor ye have always with you." Bachelor of Laws was



conferred upon the five members of the law class, namely: J. Albert Beck, Edward L. Bradley, A. Chadwick Ong, Eugene J. Sullivan, Andrew E. Walkup.

Of the class of '96, Bachelor of Science was conferred upon Miss Elizabeth C. Palmer; Bachelor of Arts upon Theodore Morning, George F. Williams, Clinton W. Lowrie, Russel Taylor.

Honorary D. D. was conferred upon Rev. John B. Brandt, St. Louis, Mo., and Rev. John Jackson, Bally Castle, Ireland.

**A GRAND SUNDAY-SCHOOL INSTITUTE.**

The first interstate Sunday-school Institute of the Synods of Iowa and Nebraska was held according to arrangements in the First Presbyterian church of Omaha, Neb. From the opening session Tuesday evening, June 16, to the closing meeting, Thursday evening, June 18, the Institute was a decided success, giving to the great cause of Sunday-school missions a grand spiritual uplift. The spiritual life of the Institute together with a better grasp of Sunday-school work and its methods and aims was carried back to their various homes by about 350 delegates who were in attendance.

The plan of the Institute was to cover not only the great cause of Sunday-school Missions, but also both Home and Foreign Missions besides; and to interest not only Sunday-school workers, by Christian Endeavorers as well. Hence the Institute was composed of delegates from both Sunday-schools and Christian Endeavor Societies, and special prominence was given to Home and Foreign Missions.

**THE SPEECHES.**

Home Missions in its relation to Sunday-school work was ably presented by two Synodical superintendents, viz., Rev. T. L. Sexton, D. D., of Nebraska, and Rev. T. S. Bailey, D. D., of Iowa. Foreign Missions was to have been presented by Rev. Thomas Marshall of Chicago, but much to the regret of the whole Institute he failed to appear for some reason. One session was devoted especially to a Christian Endeavor rally and a fine address was given by Rev. Pleasant Hunter, D. D., of Minneapolis, Minn. His subject was, "The Foundation of the Second House."

He was followed by W. R. King, superintendent of the missions in Indian Territory and Oklahoma. He said that the past few years had been developing a fearful crisis in this country and that one of the most perplexing problems of this crisis was that of home missions. He said the financial problem was one of the most serious that was to be met. It had never been so hard to raise money for the support of home missions as it was to-day. The apparent causes were hard times, outbursts from chronic grumblers, politico-ecclesiastical disturbances, but these he considered as mere excuses. The real reasons, he declared, were the ever growing passion for wealth, the gross materialism of to-day, the failure of the ministry to properly present the claims of home missions and the inability of the great middle class to contribute as they used to.

The Institute was greatly benefitted by the presence of Rev. J. A. Worden, D. D., of Philadelphia who conducted a number of normal lessons and was frequently called upon to answer in an informal way such questions as the delegates had to put to him. This feature of the Institute was very helpful. It is not too much to say that the members of the Institute were delighted with Dr. Worden. He had little rest while in our midst.

Too much cannot be said in praise of the little company of Sunday-school missionaries who were in attendance from Iowa, Neb., South Dakota, Kansas and Minnesota. A nobler band of self-sacrificing men would be hard to find, and a work more needful or more marked by God's blessing is not being wrought by any of God's people.

The general program of the Institute was unique. It embraced the four general topics, "The Field," "The Seed," "The Sower" and "The Harvest." Under the topic "The Field" was a discussion of the subject, "The Sunday-school as a factor in local church work" in a carefully prepared paper by Rev. S. M. Ware, D. D., of Omaha.

Dr. Ware contended that the Sunday-school work was of the utmost importance in the salvation of souls. The conversion of ninety-nine persons out of 100 was directly or indirectly attributable to the results of

childhood training. The best Christians had been converted by the Christian parent and the Christian Sunday-school teacher. The most useful and intelligent Christians were those who had been trained in the Sunday-school. As the theological seminary dealt with the young preachers and the college with the educated class of young men, so the Sunday-school dealt with the great mass of the young people.

He considered the Sunday-school an invaluable auxiliary to the pulpit. The preacher took it for granted that his hearers were familiar with the elementary truths of the Scriptures, but in this view he was sometimes mistaken. It was in the Sunday-school that these elementary principles should be inculcated and in this way it prepared the individual to comprehend and assimilate the Gospel as preached from the pulpit.

This subject was followed by a discussion of "The home class movement."

Rev. David MacIntosh of Hopkinton, Ia., was to address the institute on "The Home Class Movement," but as he was unable to be present, his paper was read by Rev. T. S. Wiley of Shenandoah. The lack of systematic study of the scriptures among people who could not or would not attend the Sunday-school was referred to as one of the great difficulties encountered in Christian work. It was to meet the wants of such as these that the home class movement was organized.

The last hour of the session was occupied by a symposium of short talks on "The Sabbath-school as a Missionary Agency." Rev. D. K. Miller of Bennett, Neb., discussed "The Development of the Missionary Spirit in the Sabbath-school." Rev. A. B. Marshall, D. D., of Des Moines, Ia., "Importance of City Mission Sabbath-schools," and E. H. Grant, of Huron, S. D., "The Need and Possibilities of Sabbath-school Work in Rural Districts."

The second general topic was "The Seed" and was discussed under four sub-heads, viz: "The importance of using the Bible itself in the Sunday-school," by Rev. J. M. Wilson, D. D., of Omaha, Professor of the Omaha Theological Seminary in the department of the English Bible.

The second sub-head was, "Is the catechism an aid in teaching Bible truth?" This was ably presented by Rev. A. Z. McGogney, of LeMars, Ia.

The third sub-head was, "Points on the use of Lesson Helps," discussed by Rev. E. V. D. Wight, of Wayne Neb. The last of the four was, "Religious literature." Its value and relation to church and Sunday-school work by Dr. J. D. Counterline, of Beatrice, Neb.

Under the general topic, "The Sower," Miss Drake of Omaha, read a carefully prepared paper entitled, "The Primary Teacher and Kindergarten Methods." This same subhead was also discussed by Rev. A. A. Randall, of Marengo, Ia. This was followed by an eloquent address by Dr. Stephen Phelps, of Council Bluffs, Ia., on, "Should pastors reach the children and how?" Next came a good sensible paper by Miss Rice of Boone, Ia., on "Plans for enlisting Supply Teachers". Closing this discussion of this general topic was an address by Rev. C. F. Graves, Shelton, Neb., on Laymen as a supplement to the ministry in Pioneer and country fields.

Rev. Mr. Graves declared that the question would more properly arise why they were discussing the expediency of this matter. The record of the past already abundantly justified the belief that the work of the laymen was most profitable. It had long ago been demonstrated that God had abundantly blessed the efforts of laymen in all departments of Christian activity. This was especially true in the Sabbath-school and in the Young People's Society of Christian Endeavor and similar organizations.

The last general topic was "The Harvest." Under this head, Rev. George Bailey of Broken Bow, Neb., delivered a very thoughtful and inspiring address on "Child conversion". Dr. J. C. Millintock of Sioux City, Ia., followed with a fine paper on "The Evangelistic value of the Sunday-school movement". Just at this point came the addresses of Drs. Sexton and Bailey our Synodical missionaries, on "The Sunday-school and Home Missions". It is needless to say that both of them expressed the highest appreciation of Sunday-school work in its relations to Home Missionary work.

In place of the grand Foreign Missionary rally on Thursday evening that had to be given up on account of Dr. Marshall's in-

ability to be present, a spirited platform meeting was arranged for and held. At this meeting a number of Sunday-school missionaries spoke. Rev. S. R. Ferguson, delivered a stirring address on Sunday-school "Missions." "If you wish to reach the people who most need the Gospel," said he, "you must go where they are. If you cannot go yourself there are those who can and will if others will only furnish the means."

Rev. J. B. Currens, Sunday-school missionary for Nebraska, spoke on the same topic and added his testimony to the growth of churches around the Sunday-schools planted in communities where hitherto no gospel services had been held. Many of these churches were still without pastors, but kept up the school and when possible secured some one to come and preach to them. There was a dearth of ministers for the charges which were rapidly springing up.

George Perry, Sunday-school missionary for the Black Hills, spoke of the great need of gathering in the children. "The Saviour loves the little children. The hardened sinner can come to Him and be forgiven, but he must first become as a little child. The parents can be reached through the little ones. They go from the Sunday-school and in their childish way talk of what they have heard and the person who would not listen or heed such topics brought up by older ones cannot resist the sweet innocence of the little ones. It is also in the Sunday-schools that the first work is done toward making the good citizens and faithful mothers of the future."

Rev. J. M. Wilson took for his topic "And He Sat a Little Child in the Midst of Them." The voice of God is heard in the voice of the little ones and they in their innocence have moved the greatest and most powerful minds the world has produced. They were the inspiration for man's greatest and best efforts, and in them is the hope of the church in the future. Train them up in the Sunday-school and they grow to manhood and womanhood and drop naturally into the church."

Rev. Theodore Bracken of Kansas, spoke of the great need of the Sunday-school missionary work in many parts of Kansas, and particularly in the Indian Territory. It was stated that there were 35,000 children in the territory who had never attended a Sunday-school and to whom the sight of a church was as a stranger. There was no money at present to carry on this great work and he made an earnest plea for assistance."

R. S. Sulzer, the "Minnesota Cyclone," was the last speaker. His address was largely devoted to the teachers. Few teachers, he said, appreciated the importance of their work. Children are largely what their teachers make them. Teachers should be punctual and regular in their attendance and should always have something by which to fix the attention of the little ones on the lesson. They should also be persons whose characters and daily life were an object lesson to the children. Too little attention was paid to these requisites by superintendents in selecting teachers.

The Institute closed with a beautiful consecration service conducted by Rev. S. M. Ware, D. D., of Omaha, and the delegates reluctantly departed, feeling that from first to last the meetings had been good.

The Presbyterians of Omaha did nobly in the matter of entertainment and richly enjoyed the presence of the delegates in their homes. Cor.

**THE GENERAL ASSEMBLY'S COMMITTEE OF ELEVEN.**

This Committee was provided by the General Assembly to "confer with the Boards of Home and Foreign Missions and advise as to the most prudent course to be pursued" in connection with our mission buildings in New York; and "at the earliest possible date publish such information as in their judgment will be of value to the church at large."

Acting under this instruction we are able to announce that, except one gentleman, prevented by special business relations from serving, all those appointed by the Moderator have accepted. These are Hon. Benjamin Harrison, Hon. John Wanamaker, Hon. James A. Beaver, Hon. Thomas Ewing, Samuel B. Hueg, Esq., Thomas McDougall, Esq., H. B. Sillman, LL.D., Robert S. Williams, Esq., Alexander McDonald, Esq.

It will doubtless gratify the church to learn that these gentlemen, every one among the most distinguished public professional and business gentlemen in the country consent to give their time and advice to these good matters.

The Committee is expected to meet in New York, July 28th, and in preparation for that, a special committee appointed by the Boards of Home and Foreign Missions, is making ready an elaborate statement of the case to facilitate the work of the advisors.

JOHN LINSAY WITHROW, Chairman.

**World-Outlook.**

There has been a shocking mine disaster at Pittston, Pa., caused by an explosion of fire damp and a cave-in. It is feared at this writing that 100 men perished.

Mr. Dawley, the artist of *Harper's Weekly*, who was confined in Morro Castle for some time on the charge of having communication with the rebels has filed a claim at the American consulate for \$100,000 against the Spanish government. W. W. Gay, the American correspondent, who was recently ordered by General Weyler to leave the island, also filed a claim for \$25,000.

According to dispatches, the Cuban insurrectionists plan the destruction of Havana by dynamite. They have formally served notice on the people of Havana that plans have been completed and will be carried into execution this summer, to wipe out every vestige of the city by means of dynamite, if it be necessary to go to that extreme to drive Spain off the Island. Copies of the circular conveying this announcement have been left at the houses of all the well-to-do people of the city. It is entitled: "Dynamite Circular to Cuban Families."

It is officially announced that the resignations of Cecil Rhodes, Alfred Bell and Dr. Rutherford Harris as directors of the British South Africa Company have been accepted. The first named tendered his resignation several months ago, as a result of the disclosures made regarding the raid into the Transvaal, but action in the matter was suspended at the request of Rhodes, who was then about to engage the Matabeles, according to his telegraphic message. Rhodes it is further announced, will reside in Rhodesia and assist the British South Africa Company to administer the territory under its control.

There is an unparalleled glut of money in London. So phenomenally cheap is money that it is possible to borrow practically an unlimited amount at the rate of 25 cents a day for every \$50,000. There is now on deposit in the bank of England alone more than \$250,000,000 more money than was lying there nine months ago, and the amount on deposit has been steadily mounting up during that period and is still increasing. All this is due to distrust of foreign investments in the United States, South America and Africa. A London correspondent states that never has there been such an unfortunate distrust of the United States as a place for investment.

An attempt was made June 27th, upon the life of the Shah in Teheran, but it was unsuccessful, the would-be assassin being arrested on the spot. As soon as he was in the hands of officers a vast crowd surrounded him and would have torn him to pieces had he not been immediately locked up. It was discovered afterward that the man was a member of a secret society, Mollah Riza, to which the fanatic who assassinated Nazr-Ed-Din, the present Shah's father on May 1, belonged. It is now thought certain that there is a plot on foot to murder every ruler of the land who opposes their religion. Their requests to establish their faith have been so far refused on the ground that it would conflict with the existing faith of Persia and split the people into religious factions.

It is good news that the latest complication in the Venezuelan question has been promptly settled through the friendly intervention of the United States. Mr. Andrade, the Venezuelan Minister, called at the State department and handed to Mr. Olney a copy of the telegram he had just received from Mr. Rojas, the Venezuelan Minister of Foreign Affairs, stating that Mr. Harrison, the crown surveyor of British Guiana, who, with his party had been placed under arrest by Venezuelan officials, had been promptly released. The belief is expressed at Washington that it is undoubtedly true that the prompt action of the Venezuelan government was, at least in part, due to Mr. Olney's intercession, through our Minister at Caracas. And it is believed that the main issue between Great Britain and Venezuelan will be even more easy of settlement, now that the latter government has been so prompt to disavow the act of the sub-Commissary.



## Missionary Department.

### WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

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Notice

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

### TOPICS FOR JULY.

FOREIGN.—INDIANS, CHINESE AND JAPANESE IN AMERICA.

HOME.—RESULTS OF THE YEAR'S WORK.

### A C. E. CONVENTION IN SIAM.

(A letter received by the Southwest Board.)

Last week witnessed the first Christian Endeavor Convention ever held within the bounds of the kingdom of Siam. This important event occurred in the city of Cheungmai and was a convention of the Lao Endeavor Societies.

The first Endeavor Society among the Laos people was organized Jan. 10, 1895. At this convention held fourteen months later, fourteen societies were represented while the whole number of societies reported was twenty, with a total membership of 613. We count this good growth when we consider that the whole Christian population among the Lao people does not exceed 3,000 persons.

Like all conventions, this one was beneficial particularly to delegates who felt the stimulation of meeting with large numbers of those engaged in the same work. But this first convention was particularly valuable in the correction of erroneous ideas that are so liable to be present in the beginning of any new work. The Endeavor idea in many of its features is entirely new to even the christians of this land and some errors would of course arise. For instance, in some societies the president felt that the whole burden of the society rested upon him, even to doing the work of the several committees. This, of course, was very harmful to growth.

A less harmful notion prevailed in several societies, namely that each member was pledged to take part at every meeting both by reading Scripture and by prayer. Again some societies understood that each member was required to read and explain a passage of Scriptures at each meeting and if unable to explain the passage, must secure some one to do so in his stead.

These and other mistaken ideas and methods were corrected by the different speakers and also very largely through the medium of the question box. It was very gratifying indeed to note the excellent use made of this important agency. Some of the questions evinced considerable lack of information, others a more or less deep study of the Endeavor idea. One question "will one who is not an Endeavor, get to heaven," was repeated on successive days and betokened the probability that the importance of Endeavor work had taken deep hold on some hearts.

Prayer was a marked feature of this convention. To secret prayer for days and weeks beforehand and to large prayer-meetings in the Cheungmai church for four nights previous to the convention is no doubt attributable the manifest power and success of the meetings. Very wisely also during the progress of the convention prayer was given a prominent place. In

the midst of interesting reports and discussions the business was stopped for a few minutes of waiting upon God and was then resumed. The Entertainment Committee did their work well, although both to them and to the resident Endeavorers this was a new feature of Endeavor work. Numbers of the delegates came long distances. Some were two and some three days on the road. The most distant society represented is eight days' journey from Cheungmai. This delegate walked all the way, over mountain and plain, through forest and jungle, carrying his own food and bedding and sleeping where night overtook him. It was a heart-warming sight to see these bright-faced, earnest christians sitting in God's house, clothed and in their right minds, anxious to learn more fully the way of service to the Master. It was a beautiful sight also, the people sitting on the immense plain floor of the Cheungmai church, the men on one side and the women on the other, all clothed in white coats and jackets and with the bright red badges indicating their membership. The spirited singing added in no small degree to the pleasure of the occasion. "There shall be showers of blessing," "God be with you till we meet again" and the Endeavor hymns were especial favorites. We hope and believe that this convention means much for the future of Endeavor work among these people. We thank God and take courage.

J. W. MCKEAN, M. D.

Cheungmai, April 7, 1896.

### A PLEASANT PICTURE OF USUAL MISSIONARY WORK AND LIFE.

BY THE REV. W. F. SHIELDS, PRAA, LAOS.

Once more I have the pleasure of writing the bi-monthly report of Praa Station. It is pleasant to recount the past and put it in writing that others who are interested in the work may know what we are trying to do as the representatives of the Christian church in this place. Dr. Peoples' sudden departure to America on account of Mrs. Peoples' health, and Miss Fleeson's return to Lakawn, left Muang Nan without a missionary, and Dr. Peoples' goods and belongings entirely in the hands of his native servants. Dr. Peoples had gone to Nan to open the station and had been there a little over two months, so that when they left many of their goods had not yet arrived. The Mission placed Nan in the care of Praa Station, and recommended that one of the missionaries make a trip to Nan. Mrs. Shields and I were appointed in accordance with this recommendation, and left for Nan May 17th. We had two elephants and two ponies, and quite a number of carriers and servants. On Sabbath we stopped at a village up in the mountains on the Ma-Kum-Me river, and held services, which the people eagerly attended. Every evening we had services with our carriers, except the fourth evening of our journey when it rained and we were obliged to pitch our tent, not being able to get a native house to sleep in. In six days we reached Nan, in good health, Mrs. Shields and Jamie looking much better than when they left Praa.

We found Dr. Peoples' things very well cared for indeed by the natives, but after six days of hard work by them and us we had everything carefully stored. Six days more were spent in visiting the officials and common people, and in speaking and giving to them the Word of Life. We left Miang Nan very favorably impressed with the people and fully persuaded that the present is the opportune time for the opening of the work there. While we were in Nan the Siamese Commissioner, the French Consul and a member of the British Legation were there, who were very obliging and courteous. Our stay in Nan was limited because now the beginning of the wet season, and when the rains were fully on we feared that the streams would be so swollen that we could not cross them. The first day of our journey home, rain began to fall about ten o'clock in the morning, and continued all day. At night our help did not get up with us, and we feared to wait as it continued to rain all night and promised to do so all the next day; so without provisions except four eggs and some native rice we pushed on. The elephants, great giants as they are, forced the mountain streams at times apparently fearing the force of the current, which came far up upon their sides and almost over their backs. After three days of fasting, we came to a village within one day's journey of Praa, called Ban-loon-

Kuang. Here we met the wife of the Siamese Commissioner in Nan, returning from a visit to Bangkok. She gave us some condensed milk for the baby, and other things that helped greatly to satisfy our ravenous appetites. In this village we could buy chickens, eggs, fish, etc. The rain had now ceased and we were also over the difficult part of our journey; and it was Saturday evening so we rested here for the Sabbath, reaching home Monday in good health, glad to be back again for the work at Praa.

We are glad to report things very encouraging at Praa. The Sabbath-school is well attended, as are also the other services. I have a class every day except Monday in the study of the Gospels, which has an attendance of from ten to fifteen. Our Sabbath services are as follows: 9:35 a. m. Sabbath-school; 11 a. m. preaching; 3 p. m. class in the Gospels; 4:30 p. m. services in some native house outside the Mission Compound; and in the evening prayer and praise meeting in our own houses. Just now I am building our house and many men are here helping from a village quite a long way off. They sleep here and attend our evening prayer and praise meeting, as do all our help so far as possible. During the past two months I have visited sixteen different homes for the purpose of preaching the Gospel. We have five evangelists in the field, four of whom are on their way to Miang Song,—the second city of the Praa Province,—where I expect to meet them this week and direct them further in their work. Three weeks ago two children of Christian families were baptized. This people seem to grasp the idea of God's covenant with the household, a beautiful truth which many at home fail to understand. Two weeks ago we received four new members into the church, three men and one boy. During the past two months one hundred copies of the Scriptures have been sold or given away.

Dr. and Mrs. Briggs and Willie spent Sabbaths July 7th and 21st in Weung Tong, a village about three miles from here and from which many of our christians come. They went Saturday evening and returned Monday, and held four services and one clinic. It is thought that in the neighborhood of two hundred different people were reached with the Gospel message. Dr. Briggs thinks of going frequently on Sabbaths to Weung Tong as the people there seem anxious to know the truth and have expressed a desire for services. This will leave the burden of the whole Sabbath work at Praa fall to Mrs. Shields and myself on such days.

The ladies of the Station have many opportunities for work. There are the home duties, the helping to train the servants, the entertaining of callers who come to see the babies or the picture books, or to hear the organ, or to merely satisfy curiosity. The women and girls do like to come and visit, but when you mention about their coming to learn the usually answer that they are not accustomed to study and besides they have no time for it. Poor ignorant women! the idea of their learning to read is indeed foreign to them. But they can learn and some of them learn very rapidly. With five Christian girls who were regular attendants, Mrs. Briggs has studied the life of Christ, learned some of the new Laos hymns, and committed part of the catechism. These girls have also been learning to read. Mrs. Shields continues a like work with the little children that come daily, adapting it to their age and understanding, and is very happy in her work with them.

One evening in each month is devoted by the Praa Station to the consideration of Mission work in other fields than our own. One evening is devoted to the consideration of the work of our own Station, and two evenings of each month are spent in prayer and praise together. Thus we labor on in our work at Praa, rejoicing in the triumph of the church at home, exulting in its victories in foreign lands, and pressing forward to the things which are before, expectant of our Master's speedy return.

### MISSION NOTES.

"The last census shows nearly half of the whole number of Roman Catholics in the United States are to be found in the 124 cities which have a population of 25,000 and upward; and in the four principal cities—New York, Chicago, Philadelphia and Brooklyn; Roman Catholics constituted two-thirds of the whole number of christian

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communicants in those cities. In these four cities there are one-sixth of the membership of the Episcopal churches, and about half of it is in the cities of more than 25,000 population."

In Massachusetts at least 56 per cent of her people are of foreign parentage. Probably 30 per cent of her people are of the Catholic faith. They came here, most of them driven by an extreme poverty from home, where for centuries they had been the victims of an almost intolerable oppression. They have grave faults, which it is not part of a true friendship or a true respect to attempt to hide or gloss over. But I hold it one of the most remarkable and one of the most encouraging facts in our history that this great stream which has poured into our State within the memory of living men who are not yet old, has changed so little the character of Massachusetts and has had, on the whole, so favorable an influence upon her history, and causes so little reasonable apprehension for the future. Massachusetts has educated the foreigner. She is making an American of him; she is surely, and not very slowly when we consider the great periods that constitute the life of a State, impressing upon him what is best of the Pilgrim and the Puritan quality, and the Pilgrim and the uritan conception of a State.—Hon. G. F. Hoar.

The first brigade for the forward movement on the Congo has already enrolled. A band of about 26 have been studying the Congo language all the winter, and the most of them have already been accepted as missionaries, and expect to sail from New York about the end of April, to begin the first line of advance from Matadi to Lake Tanganyika. They are picked men and women. Our brothers Woodcock and Macomber are going back with them, and we trust that they may be able to open at least four new stations about 50 miles apart on the proposed route.—*Cristian Alliance*.

### For Sale at a Bargain.

The seats and cushions of Carondelet Presbyterian church. They are in good order and will seat about three hundred persons. Also a furnace capable of heating quite a large church or hall. Delivery any time within the next three months. Address L. R. Woods, 10th & Spruce streets, St. Louis, Mo.

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**Church Prayer-Meeting.**

*The Mid-Continent Topics.*

For July 8.

**FAITH IN JESUS CHRIST.**

John 3:36.

[See Prayer-Meeting Editorial, page 8.]

**Young People's Meeting.**

**CHRISTIAN ENDEAVOR TOPIC.**

July 12.

*(Prayer for the International Christian Endeavor Convention.)*

Enthusiasm in Christian service. Acts 4:13-33.

*Daily Readings.*—Monday, Joshua's zeal, Josh. 6:12-20. Tuesday, Paul's zeal, 1 Tim. 6:11-16. Wednesday, David's zeal, Ps. 51:13-19. Thursday, Isaiah's zeal, Isa. 60:1-11. Friday, Caleb's zeal, Josh. 14:6-14. Saturday, Christ's zeal, John 4:31-38.

The value of enthusiasm is recognized in every department of human activity. Without it men and nations sink into a baleful slumber which is the sure presage of decay. In proportion to the enthusiasm of the individual in some worthy calling is the grandeur of his life; and without enthusiasm no nation has ever the will or the power to cast off the burdens which hinder its progress in the march of civilization. Galileo, Columbus, Joan of Arc, Newton, Darwin, Edison, are examples out of a multitude of what may be accomplished by zeal in various directions. The waymarks in the history of civilization are also the indications of the highest points reached by the race in its enthusiasm for some great cause. "Every great and commanding movement in the annals of the world," says Emerson, "is the triumph of enthusiasm."

But what we are asked to consider specially is enthusiasm in the service of Christ. Too frequently those who admire zeal in other spheres disparage it in this. The famous saying of Talleyrand, "Above all, no enthusiasm," voices the dislike felt by cold and worldly natures for those whose lives are fired by holy devotion for God.

Yet enthusiasm in the service of Christ is as necessary to success as in any secular calling. Christ Himself was an enthusiast, and for this reason He was said to be "mad," "beside himself," possessed with "a demon." The apostles were all enthusiasts. It was this that enabled Peter and John to confess Christ before the council "with all boldness," and make their rulers "take knowledge of them that they had been with Jesus." Christianity is an enthusiastic religion; and if we are to secure its blessings and represent Christ aright to the world, we must be "fervent in spirit, serving the Lord."

Zeal for God has characterized all who have been used by Him for the advancement of his cause. We think of Luther who, when the cause of Christ was perishing under a pall of ignorance and superstition, went forth with a noble enthusiasm to bring back the church to the simplicity which is in Christ Jesus. We think of Wesley in England and of Knox in Scotland, of Carey in India and Judson in Burma, and of a great multitude who became the channels through which God poured forth rich spiritual blessings upon mankind. Dr. Alexander Duff, who gave his life for India, on one occasion pleaded before the Assembly of his church in Edinburgh, for more men for that field. Weak and ill, by reason of many years spent in a trying climate, he became exhausted before finishing his address and fainted away. He was borne into an adjoining room and when he had come back to consciousness he said, "I did not finish my speech; carry me back and let me finish it." They told him that he would die if he attempted it. He said, "I will die if I don't." They brought the white haired man into the hall, and all sprang to their feet and tears flowed as they looked upon the grand old veteran. With trembling voice he said, "Fathers and mothers of Scotland, is it true that you have no more sons to send into India for the Lord Jesus Christ? When Queen Victoria wants men for India you freely give your sons, nor talk of climate or dangers, but when the Lord Jesus calls for laborers

Scotland says, 'We have no more sons to give.' If it is true that Scotland has no more sons to give to the service of the Lord Jesus Christ in India, although I have lost my health in that land, if there is no one who will go and tell the heathen about Christ, then I will go off to-morrow to let them know that there is one old Scotchman ready to die for them. I will go back to the shore of the Ganges and there lay down my life as a witness for the Son of God. Thank God for such enthusiasts! May the number be mightily increased of those who shall exhibit a like fervency of spirit.

**SECRETS OF ENTHUSIASM.**

"The love of Christ constraineth us."

Personal loyalty to our Lord Jesus Christ. A personal experience of the power of divine grace.

Meditation upon the love of God for us: while we muse the fire burns.

A vivid recognition of the needs of men and of the sufficiency of the gospel to meet them.

Zeal comes from faith in a great cause; great causes make great men.

Baptism with the Holy Spirit: all zeal worth anything is from above.

"With all thy heart, with all thy soul and mind, Thou must Him love, and his behests embrace;

All other loves—with which the world doth blind

Weak fancies, stir up affections base— Thou must renounce, and utterly displace, And give thyself unto Him full and free, That full and freely gave himself to thee."

**SCRIPTURE REFERENCES.**

Zeal as a cloak, Isa. 59:17. False enthusiasm, Rom. 10:2. Enthusiasm commended, Gal. 4:13. Contagious enthusiasm, 2 Cor. 9:2. Fervent in spirit, Rom. 12:11. Whole-hearted love, 1 Pet. 1:22. Christ in prayer, Luke 22:44. Christ's enthusiasm, Mark 3:21. Paul's enthusiasm, Acts 26:24. Enthusiasm for God and men, 2 Cor. 5:13.—*Endeavor Herald.*

**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 12, 1896.

Lesson II.

**DAVID, KING OVER ALL ISRAEL.**

2 Sam. 5:1-12.

**GOLDEN TEXT.**

David went on, and grew great, and the Lord God of hosts was with him.—2 Sam. 5:10.

Topic.—The Lord guides in the choice of good rulers.

**SPECIAL WORD STUDIES.**

*All the tribes.* A more full account of this remarkable gathering is found in 1 Chron. 12:23-40. From that record we learn of the military display; nearly 350,000 warriors coming in martial array from all the tribes to make David king. No such imposing military gathering had been seen in Israel since the days of Moses and Joshua.

*Feet.* The Hebrew assigned this work to the civil, not to the spiritual ruler.

*Captain,* Hebrew "prince." He was not a military, but a civil officer. See Revised Version.

*Elders.* These were likewise civil leaders or heads among the tribes, and not the military leaders, some of whom are named in the account by the chronicler.

*League.* It is quite clear from this that the early Hebrew monarchs were not despots with unlimited power. Even when Saul was appointed, Samuel wrote "the manner of the kingdom," 1 Sam. 10:25, meaning a primitive constitution to protect the people. So David makes a "league," limiting the powers on each side; his own power and the tribal power. The grasping power of the throne, regardless of these limitations, or constitution as we would say, ruptured the kingdom after Solomon.

*Jerusalem.* The latter part of this name in Hebrew may be a dual of *Shalaim*, "two Salems." See "king of Salem," Gen. 14:18. In early history there appear to have been two towns or two parts to one, Salem and Zion, or upper and lower part, to which there may be an allusion in Ps 75:2. The first part of the name Jerusalem is variously derived, as from "*Jebus*," the people, or from *Yeru*, connecting it with *Jehovah-jireh*, and the sacrifice Abraham offered.

*Gutter.* The Hebrew word occurs in Ps. 42:7, where it is rendered "water-spout." Josephus thinks it was a drain or sewer; Ewald argues that it was a precipice or rock; others that it was a ravine. The revisers have accepted the view of Josephus as the most likely one, and render "water-course."

*Fort.* The Hebrew is the same as in v. 7, rendered "stronghold," and the Revised Version reads "stronghold" in both cases. It was some "citadel" or fortified place. "Millo" is rendered "citadel" in the Greek version.

**LESSON EXPOSITION.**

*I. The Coronation Festival.*—Came all the tribes of Israel to David, v. 1. This was a remarkable national assembly, both in character and in numbers. From 1 Chron. 12:23-40 it may be safely computed that the numbers assembled were about three hundred and fifty thousand warriors, of which only a small fraction, or only about seventeen thousand came from the three tribes in the neighborhood of Hebron. The two and a half tribes beyond the Jordan, among which Saul's house had established a capital, sent not less than a hundred and twenty thousand, and the three small tribes of Zebulun, Asher and Naphtali mustered a delegation of one hundred and eight thousand. The civil delegates must have increased these numbers. They appear to have spent three days at Hebron; the expedition would require for these journeys and deliberations more than a week, perhaps two weeks of time. But it was a critical period in the history of the tribes; the future peace and prosperity, if not life, of the people depended upon their decision.

*Thou wast he that leddest out,* v. 2. The people gave three reasons for selecting David as their king: 1. He and they were of the same blood; there was no foreign domination, and none was wanted; he was a Hebrew. He knew the character of the people, and he had shown his love for his country, his true patriotism in the past. 2. He had ability as a warrior. They recalled how in the earlier period of Saul's reign he had delivered Israel from the Philistines, had been their champion, and this would inspire a hope of his brilliant reign. 3. They recalled a fact which seems to have been temporarily forgotten, that David had been chosen of Jehovah.

*II. David's New Capital, Jerusalem.*—David was thirty years old when he began to reign, v. 4. His forty years' reign included a rule over a part of Israel at Hebron for seven and a half years, and a rule of nearly thirty-three years, from the time of his popular election as king over all Israel, at Jerusalem (see v. 5). Hitherto the capital had been changed to suit the circumstances of the people, the caprices of the ruler, or to escape the invasion of enemies. It was successively at Gilgal, Shiloh, Gibeah and Mahanaim; indeed, it appears to have been doubtful sometimes, which place was the real capital. The many disadvantages of such a vacillating centre were obvious, and David wisely undertook to remove them by fixing a permanent capital. With the keen eye of a true military leader, he perceived the strength of the site at Salem. But to secure it, he must dislodge the Jebusites from their stronghold at that centre.

*David took the stronghold of Zion,* v. 7. Their fortifications were upon what was afterward known as the hill Zion. So strong were its defences that the Jebusites laughed at any attempt of David to capture it. Even the lame and the blind could defend it, so they thought, for they said to David, "Except thou take away the blind and the lame, thou shalt not come in hither" (v. 6), meaning that David could not take the "castle" or citadel.

*Whosoever getteth up,* v. 8. What led to its capture is stated in v. 8 and 1 Chron. 11:6-9, where it is added that Joab led the assault, and that David had promised to make the successful captor of the castle the captain of his army. The attacking party, led by Joab, worked its way along a "water course" (Revised reading) to the castle. Josephus supposes that this was an underground passage or drain, perhaps like the arched drain or underground passage, about seventeen hundred feet of long, now leading from the pool of Siloam to the fountain of the Virgin, through which Captain Warren's men succeeded in crawling after a four-hours' struggle. (See Warren's "Recovery of Jerusalem," p. 187, etc., *Am. Ed.*) Recent Hebrew scholars interpret the "water course" to mean a narrow ravine in the face of the rock, along which David's

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men crept up to the castle, and thus scaled its walls. By either way it was a bold and dangarous enterprise.

Out of these facts and taunts came a proverb in Israel: "The blind and the lame shall not come into the house," meaning that these cripples were not to be taken into the defences of a city or a stronghold in times of danger.

*So David dwelt in the fort,* v. 9, or "stronghold," and built up a city on Zion, calling it the "city of David." In this peaceful work of building the city he was ably assisted by Joab, as the writer in 1 Chron. 11:3 relates. The fortifications would naturally extend around the built-up portion.

*III. Divine Favor with David.*—David went on, and grew great, v. 10. A Hebrew phrase meaning "David grew greater and greater." Jehovah was now with him, in a way to show that the remarkable victories and wonderful achievements of his reign were blessings directly bestowed of the Lord. His fame spread; his character as a rising ruler was recognized by the surrounding nations.

*Sent messengers unto David,* v. 11. Hiram, king of the powerful and ancient city of Tyre, who in after years aided Solomon (see 1 King 5:1 and 2 Chron. 2:3), furnished David with cedar and with skilled workmen such as Tyre had long been famed for possessing. The "messengers" (v. 11) sent from Tyre were doubtless an embassy seeking friendly alliance. The cedar and the work furnished by the Tyrians would be paid for as a royal price of the East usually paid for such service.

*The Lord had established him king,* v. 12. These successive marks of God's providential kindness and favor, after many long years of bandit life, caused David to perceive that the total change in his circumstances was due to Jehovah's will, and to his purpose to establish David king that he might cement the Israelitish tribes into one great and united nation. Having now successfully fixed a capital whose name was to be rendered alike to Hebrew, Christian and Moslem for many centuries, and which was to become a type of the celestial city, David was to found a kingdom suitable for such a capital.

**POINTS FOR CLASS WORK.**

1. The work of evil men may be overruled and used to open the way for good.
2. A worthy, stable character may be recognized in times of peril, and called to a place of trust and honor.
3. God does not forget his promise, though years of trial and sorrow may delay its fulfillment.
4. It is not wise to boast in our strength or fancied security.
5. There are many secret and hidden ways by which the self-confident may be overcome.
6. Secret and insidious attacks upon christianity are more to be feared than open and defiant assaults.
7. God gives his people grace among even heathen, and leads them to aid those who serve him.

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# THE MID-CONTINENT

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WEDNESDAY, JULY 1, 1896.

PARK COLLEGE celebrated its 21st Anniversary, June 25th, by graduating 21 students, ten of whom were young ladies. One of the latter delivered the Salutatory, which was done elegantly in Latin and one of the former the Valedictory, which was done in splendid style, showing that the honors were pretty equally divided between the sexes. The productions of all were highly commendable, showing fine training as well as excellent scholarship and doing great credit to the instructors. The size of graduating class has steadily increased during the life of the college, until, by a pleasing coincidence, it exactly corresponds with the age of the institution. The weather was good, the crowd large and the enthusiasm great. Everybody was happy in the splendid prosperity of Park College, which now has 356 students on its roll. More than 300 of these are depending upon their own labor, supplemented by the family. What a boon to this large number of young men and young women that the way is thus opened to them to secure the coveted prize of an education!

## BEING AND DOING.

Next to outward activity and the religious energy of affairs, the present American generation seems to place "smartness." The ministerial qualification of faithfulness, as Paul stated it, is thus amended: "it is required in stewards that a man be found *brilliant*." The church needs learning, intellectual training, and all the appliances thereto, but not primarily. First she needs men like Paul, "counting all things to be loss for the excellency of the knowledge of Christ Jesus"; men like John, the disciple whom the Master loved; men like Barnabas, "good." And what the world needs from the whole church is more of Christian goodness. Besides the machinery of societies and committees and the "plans," the "rousing meeting," "grand rallies," "enterprises," "Union efforts" and such like, it needs the power and beauty of individual Christian character. It should not be sufficient to say of a church member merely that he is "wide awake" or "magnetic", and has "snap" or that he trains in the Temperance work or other good causes. One's life is more forcible than his speech, and when men take stock of him they took more to his deeds and his walk than to his words. Not only for the reality of Christian experience, but for efficacy in Christian work, we must have "truth in the inward parts, and in the hidden part be made to know wisdom" otherwise our course will be

"Like the inverted cone  
That wants the proper base to stand upon."

Of late years the word "culture" has come into extensive and familiar use. It conveys the idea of accomplishments; a high order and symmetry of training, a refinement in intellect, in art, in manners and life. Applying the word in a religious sense, there is call to-day for more soul-culture, the cultivation of personal spiritual life. In the inspired design of the Tabernacle and its furniture it was directed that the golden candlestick in its carved picturings should have wrought into it blossoms and flowers as an ornamental work. Likewise Christians are designed to be a flower-decked, as well as a fruit-bearing people; marked by the beautifying work of the Holy Spirit. Robert McCheyne speaking of the spices in Solomon's Song, said, "Some believers were a garden that had fruit trees and were useful; but we ought also to have spices and so be attractive." Is not this Paul's meaning when he writes: "Whatsoever things are pure, whatsoever things are lovely, think on these things."

Of course we must not be misunderstood here. We are not depreciating the outward phrase of Christian life, nor are we forgetful of the providences which in this day may have put upon it a special emphasis. We believe in work and in the soldier conception, but

Christian life must be at the basis of Christian doing. Character gives the doing propulsion and effect, just as the powder charge does the ball. In all our talk about bearing fruit, we are first to see that we "make the tree good." Says Thomas a' Kempis, "God weigheth more with how much love a man worketh than how much he doeth." As life is more than meat and the body more than raiment, so is personality more than deeds. Being is always greater than doing.

We need a profounder experience, more assured convictions and the more strongly-woven fabric of character. Toil first for the kingdom of heaven which is within—restraining appetites, curbing passion, mortifying covetousness, eschewing things unseemly, walking in wisdom towards them that are without, shining as lights in the world, and ever dwelling in that peace of God which keeps the heart and mind in Christ Jesus. This is the quiet pervasiveness of the leaven and the savoring power of the salt.

## THE CONCRETE ARGUMENT.

Recent'y, a friend of the writer's was planning to erect a large brick building. One day a dealer came to see him bringing in his hand two or three "specimen bricks" desiring to sell him what he might require for his house. He did not rely on a verbal description or an argument or upon his own veracity to convince the purchaser that they were hard and honest brick and of a superior quality. He adopted a much shorter and more convincing argument. He simply took from the kiln "specimen bricks", kiln run, and so gave three concrete arguments. These three concrete arguments immediately settled the case.

Nearly all goods are now sold by sample. The cars and hotels are full of commercial travellers, each with his satchel or package of samples. The retail dealer depends upon the samples, not upon the statements of the traveller to know whether the goods in the manufactory or the jobbing house are genuine or shoddy.

The concrete argument is the shortest and most convincing. In the early part of this century England was a terra incognita to most Persians. Few had ever seen or heard of an Englishman. The Persians are a nation of liars and consequently a very suspicious people; always expecting to be deceived. Sir John Malcolm was sent as a representative of England to Persia. He took with him a small suite of Englishmen to fill various offices. These men were sample Englishmen, specimen bricks from whom the Persians were to judge of the nation and its civilization. On entering Persia Sir John said to his men: "In the absence of books the Persians will peruse us, and from what they see and hear form their opinions of our country. Let us take care therefore, that nothing be found in the page, but what is found in England, and believe me, that with such a people more depends upon *personal impressions* than upon treaties."

"If all Christians were like him" (i. e., Gen. Gordon) "all the world would become Nazarenes, but you do not follow the teachings of your own Prophet as we Mohammedans." This remark was made by one who knew Gordon well in the Sudan. After all, in this country, and the world over, the sample, the specimen brick, the living representative, the concrete argument, is the one that kills doubts, carries conviction, establishes faith. Neither the public at large, nor scholars are so deeply impressed and profoundly convinced by strong logic, or learned books, as by holy lives, by the exhibition of a conscience in full control. The learned preacher is often taught more, and helped more in his faith by some humble, conscientious, consistent Christian in his flock, who puts the argument into concrete form; than by Butler's Analogy, or all the books in his library. *The minister's life outpreaches all his sermons.*

It is doubtful whether, since the days of Paul, there has ever appeared a greater logician, sermonizer, and theologian than Jonathan Edwards. But his memoir is a more impressive argument than all his great theological works.

The church needs intelligent teachers in the Sabbath-school and good talkers in the Prayer-meeting, but it needs far more good consciences in the kitchen, in the counting house, on change, in bargain-making, all business life. It needs the living concrete argument always in evidence. It needs all the fruits of the spirit, ripening upon the living tree and yielding its fruit every month and every day. When we see a man carefully studying the moral bearings in every bargain he makes, careful to adhere closely to the exact truth in all he says, carefully correcting mistakes which give him an unfair advantage, faithfully pointing out blemishes in goods which the customer does not discover, swearing to his own hurt and changing not; when moral principles are held above all gain—before such arguments the lips of the sceptic an sil-

ent; his sceptical courage all wilts; he feels these arguments.

There is one argument which Mr. Ingersoll has never even attempted to answer. He always fights shy of it. It is the sinless life of Christ, the one great, convincing, concrete argument for the truth of the Christian system.

A church, all united and busy in weaving the concrete argument, would establish the faith of a whole community on the supernatural character of religion. In these busy times people do not spend much time in reading religious books, but they do read and feel the force of arguments put into every day life. It is time for the church to change the field of battle.

## FAITH IN JESUS CHRIST.

Very remarkable in the divine plan of salvation is the simplicity of its condition—"only believe." Of all possible instrumentalities on the sinner's part God has appointed faith. The poorest in the world, and the weakest in understanding, and the most timid in spirit can believe and trust. Even in the young child this is one of the first actions of the soul. Hence it is that the little ones so readily come to Christ. This condition, because so simple, men often cavil at as though mysterious and too recondite. But that which makes it marvellous as a moral power is nothing peculiar in the act itself but only in the object and the result. The action of faith is common enough, but that it should be invested with the moral power of justifying—this is what is marvellous. They who understand what is meant by faith in a promise, faith in a remedy, faith in a friend, have but to transfer the same action of the soul towards Jesus Christ to realize what is justifying faith.

In the Bible direction to the inquiring soul, the little propositions *in* and *on* are to receive emphasis. "He that believeth *on* the Son hath everlasting life." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth *in* Him should not perish, but have eternal life." For the guilty and sinful children of men—God gave his Son to be a Saviour. Christ taking our nature did also take our place under that righteous law by which we were condemned, and thereby He assumed the penalty which attached to that place. Although having no sin of his own, yet, as the Scriptures relate, He was "made sin for us" and "became a curse" for us—that is, in our behalf He took the position over which the awful anathema sounded. Hence what tenderness and pathos in Isaiah's picture, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon Him and by his stripes we are healed \* \* the Lord hath laid on Him the iniquity of us all." Therein is the atonement of Christ.

Now on the ground of that death, followed as it was by his resurrection, Jesus Christ is made the Saviour of all who by the conscious act of choice and faith do acknowledge Him. This action of the soul towards Christ as Redeemer is called believing on Him. This is a very citadel truth of the Bible. The Scriptures make everything of it. We can see what importance is attached to it when we find that the word *believe* or *faith* occurs more than five hundred times in the New Testament, and that in every chapter of John's Gospel, excepting only three, we find something said about believing on Christ.

But by this is not meant merely believing the things recorded about the son of God, his history in Palestine or his present glory at the right hand—it is not this belief that saves, but believing *on* the Son. This while including knowledge and assent involves also the active sense of reliance and trust. It means a personal transaction with the Saviour. Hence the old phrase which we used to hear, "closing in with the overtures of mercy." Thus saving faith is far more than an intellectual persuasion of the historic truth about the Son of God. It is an action of the soul. It is the soul arising and doing something. "What shall we do that we might work the works of God?" and straightway Jesus met this question of the Jews, "this is the work of God that ye believe on him whom he hath sent." And again "What must I do to be saved?" and straightway the answer came, "Believe on the Lord Jesus Christ and thou shalt be saved." This "believing on" means running to Christ as the city of refuge, putting forth the hand to lay hold on Him, opening the door to receive Him, turning the eye to behold him.

Faith never can be the instrument of salvation unless in addition to the intellectual perception and assent, there be also the joint exercise of the will and the affections which is implied in the words trust in, and reliance upon. The first is the mind's dealing with statements and records, the other is a transaction of the soul.



THE FOURTH OF JULY.

The anniversary of the independence of the United States is near. The memories of 1776, of the years immediately preceding and of time far back in the history of Holland and England, are revived. For the American Revolution was the consummation of influences long at work, though even the principal leaders in the movement, with the probable exception of Samuel Adams, of Massachusetts, did not at first realize the result that would be attained. Even thirteen months before no influential member of Congress would present and advocate that wonderful document, the Mecklenburg Declaration of Independence, embracing all the essential principles of the Declaration of Independence framed by Thomas Jefferson. The prevailing sentiment was that it was altogether premature and inexpedient. But events rapidly quickened feeling and thought. The seeds sown for generations and brought from Europe by those who sought a new home and greater religious and political liberty rapidly took root, sprang up and brought forth fruitage which then astonished the nations of the earth and has been their wonder ever since.

THE PAST.

We cannot honor too much those whose wisdom and patriotism under the guidance of God secured this vast heritage for us, delivered this broad land from foreign domination, and gave us the high place among the nations of the world which we now occupy, though the conflict was waged against a monarchy whose proud boast was that its drum was heard around the world. And we must not fail to recognize, honor and thank God who guided the counsels of our fathers, gave them valor and victory on the field of battle, and who has watched over, protected and blest this land, notwithstanding the jealousies of other nations and armed rebellion, the most terrible in history, within our own borders.

How wonderful has been our growth! Then the people numbered only three millions, occupying for the most part a narrow strip of country between the Alleghany mountains and the Atlantic Ocean, with very limited manufactures, but poorly supplied with schools, having only a few struggling colleges, without commerce and without foreign credit. Now our limits extend from the Atlantic to the Pacific, and from the lakes to the Gulf of Mexico, with a population of 70,000,000, with common schools, colleges and universities unsurpassed, with wealth almost dangerous to its possessors, manufactories of every kind, agriculture which can supply the wants of the world, railroads, telegraphs and telephones in every direction, and a national credit that causes a strife abroad to secure our bonds when offered in the market. Our scholars are honored by the universities of the old world, and our statesmen rank with those of any other nation; and great as has been our national and intellectual progress, the increase of churches, ministers and professing Christians has proportionately far outstripped them. For all these things it is for us to thank God, take courage and go forward.

THE FUTURE.

Weighty duties are pressing upon the people of these United States, and especially upon the church and people of God, that we may preserve all of good that we have attained in the past, and achieve the high destiny of the future that God has placed within our reach. The spirit of patriotism must be cultivated in the families and the schools. Industry and toil must be looked upon as honorable. The spirit of the mob must be resisted and the arrogance of wealth in corporations and individuals stimulating to outbreak must be discountenanced. Ignorant and criminal foreigners must be kept from our shores, and all foreigners now here, or yet to come, must be Americanized as soon as possible in language, habits, pursuits and attachment to our institutions. The 8,000,000 of negroes, now citizens by law, must be fitted for the proper exercise of their high privileges. Good government, national State and municipal, must be demanded. The influence of the saloon in politics must be brought to an end, and intemperance must be made to cease. The Sabbath must be maintained. Ministers of the gospel, churches and individual professing Christians must arouse themselves to the requirements of the land and the times that irreligion, infidelity, indifference, vice and crime may be stayed and pure and undefiled religion prevail.—Banner.

BENEFITS OF DOCTRINAL SERMONS.

1. For the preacher himself. The preparation of such discourses leads him to deep study of the word, and of books of the best men of the church. Thought stimulates thought. I will not say that a practical sermon needs no preparation, but its very designation implies that no hard study is essential. The mind coming thus in close contact with the deep things of God, will be led nearer to God—become God-like. You desire to live the doctrines you preach. Was not this one of the leading characteristics of our fathers?
2. There is great benefit derived from doctrinal sermons by the audience. Our people come hungry to God's house and we are to give them food for their souls. The pulpit should never sink down to the level of an entertainment. Wholesome doctrine is soul food. But our people desire something also for the intellect. What the newspapers contain they can get in their homes. The preacher must give his hearers something to think about and something that stimulates thought. Nothing is so well adapted for this as are doctrinal sermons. Our people come in contact with others and ought to be able to present our views and doctrines. Many of our young people are exposed to infidel influences; doctrinal sermons are safeguards to them.

Then we have occasionally hearers who are not Christians, and those need sound doctrines to convince them of the error of their ways and bring them to Christ. Loose preaching to the unconverted may "take," but the conversions will be accordingly.

For these and other reasons, I plead for more doctrinal sermons—sermons that rivet the deep things of God upon the hearts of those that hear. Let us not follow the example of so many, who get their sermon material on the street or from the newspapers, but let us go to the word of God and to our standards, and from those treasures bring things old and new for the instruction and edification of those who are committed to our care.—Evangelical Messenger.

A PLAN TO BRING PASTORLESS CHURCHES AND CHURCHLESS PASTORS TOGETHER.

The following, from the Philadelphia Presbyterian, will attract attention. We gladly give it prominence.

The Presbyterian has long felt the loss to the church and the distress to the ministry because of the lack of some practical medium of communication between vacant churches and unemployed ministers. One of our staff, when Moderator of the Assembly two years ago, devoted a considerable portion of his sermon to the subject, showing the necessity for some such arrangement, and urging the Assembly to take suitable action upon it, so as to save and utilize its educated force, so often and so largely in enforced idleness. For over twenty-five years this journal has editorially advocated this kind of work, and in a private way its editors have sought to do something toward curing an evident defect in our system; and now as the Assembly has not moved in the matter, *The Presbyterian* proposes, if the necessary encouragement is given, to make an effort to meet the difficulty. Two brethren, one of them known for his prudence, disinterestedness and honesty, who know the church and its ministry as much, if not better, than any man in it, and the other, a person of executive ability, would act for us in the matter, if, after due correspondence and consideration, it is deemed wise on all sides to push the undertaking. If those who feel the need of it will lend their sympathy and co-operation, an organization will be effected to test the feasibility of accomplishing the end desired.

A "HARD TIMES" THOUGHT.

Many, in these hard times, ought to heed the Lord's Word, which says, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." By failure to comply with this direction times are made harder, creditors are embarrassed, their business injured and they are wronged. Yet there are thousands of men in the church who desire to be just and honest in their dealings, but who withhold what is due to others, when by a little effort or sacrifice they could pay it. They say to a neighbor when he comes to them in person or by a written or printed appeal for payment, "Go and come again and tomorrow I will give," and this they say when they have the amount due beside them. They fear they will need it for another purpose, and so do unintentional injustice.—Midland.

HOW A COUNTRY CHURCH DOUBLED ITS OFFERING.

Our village had felt the hard times. The great mills, the main industry of the place, had been run on half time a full year, with frequent shut downs. Wages had been reduced fifteen per cent. The General Assembly, however, had asked the churches to increase the gifts to Foreign Missions twenty-five per cent, and we knew there was urgent reason for giving.

The second Sabbath in December is our foreign mission day. Last year we raised \$154. This year, when the offering was counted, we found it amounted to \$307, almost exactly double the amount of last year. How was it done? Our plan was as follows:

1. Distribution of literature. The Board sent us leaflets (three sets) and envelopes. Two weeks before the taking of the offering one set was distributed through the pews. Others were handed the people as they passed from prayer-meeting. The children had stories, the elder folks facts, and some particularly strong arguments were put where they would do the most good.
2. A prayer meeting was devoted entirely to the subject. It was a good service. Persons were seen and urged to attend. The room was full. A new map spoke eloquently of the world's spiritual destitution. Our best talkers presented phases of the work. A choir of young people sang special selections and touched our hearts. Prayer was unusually fervent. The meeting had to be extended beyond the hour.
3. The Missionary Committee of the Endeavor Society held a meeting to arrange for an Endeavor offering. Specially prepared envelopes were distributed two weeks before the day of offering, and members were urged to drop in a piece of money every day. This meeting was largely one of prayer, and as they knelt before God a blessing came upon them.
4. An all-day offering, morning, afternoon and night. As the collection for foreign missions comes before us but once a year, we do not believe in crowding it into one hour. We offer the people a chance to give more than once. We let them see the session is in earnest. We aim to get all we can.
5. An offering from all organizations—church, Sabbath-

school, Y. P. S. C. E., Junior Endeavor and Pansy Band. The gifts of the Women's Board are separate. The amount was put on the blackboard of the Sabbath-school once during the day and announced from the pulpit, so the people could know how the offering was going.

6. The high water mark was not without sacrifice. One young man, a mill under-foreman, made a sacrifice of a prospective pleasure upon which his heart had been set, and literally gave all that he had. One member gave a much larger sum than usual in memory of a deceased sister.

So glad is the church over one thing which God has put it into their hearts to do, that they look forward to the time when they will go still higher.

Results: (1) Blessedness: 1 Chron. 29:13, 14; (2) Blessing: Matt. 3:10,—Church at Home and Abroad.

TWO WAYS.

A missionary writing in the *Standard*, of his trip up one the African rivers, says that their boat was propelled by sixteen paddlers, two drummers and one boy, the work of the latter being to shout and pound and do everything possible to make a noise. He explains that the men kept time with their paddles to the beating of the boy, and when a "spurt" was wanted, the boy would simply pound harder and faster, and the paddles and drums would follow the example. "Of course," he said, "the noise is considerable, and till one is accustomed to it, it is a great trouble to us. But to make them pull well without the noise is too taxing on one's strength and patience."

We have known people and churches very much like these African paddlers. They work well only when some one "sets the pace," and keep at it only so long as there is excitement and a racket. Comparing the African method with that of a crew of American oarsmen who bend themselves to their work hour after hour with an even, steady motion, and with no noise louder than the splash of the oars and the ripple of water about the bow, we prefer the latter. Still, there are men who row best, as there are some who work best, to an accompaniment of sound, and some who are enthused by racket; and the church does well to suit itself to their tastes when the matter is only one of taste.

Paul was willing to be all things to all men if thereby He might save some. The people whom we would reach with the gospel, and those who are to be stimulated to earnest work, will not all be reached and stimulated in the same way. Some take kindly to the old methods, with its quiet, deep and reverent persistency. Others require what an old colored brother described as the "rousements." They want revival music and special appeals, with shouts of "Glory" and "Praise the Lord," etc. Most Christians however, will take up the prayer: "Send by whomsoever thou wilt, but send quickly. Revive, O Lord, by whatsoever method thou wilt, only revive."—Herald and Presbyterian.

WHAT OTHERS SAY.

It is a fact often overlooked that there is a genuine episcopal element in the constitution of the Presbyterian church. As far at least as the theory goes, the separate presbyteries have much of the authority that among us is exercised by the bishops. It is within their power, for example, to group together pastorless churches, and to determine what methods shall be adopted for supplying them with the preaching of the gospel. Without the consent, moreover, of the presbytery concerned, no pastorate can be either initiated or terminated. We feel sure that if these features of the Presbyterian economy were vitalized and magnified they would add not a little to the efficiency of that potent religious organization.—Christian Advocate (Nashville.)

"A Model City—Cambridge, Mass." Not perfect, but a model, in that, though it has 80,000 inhabitants or more, it has had no saloons for ten years; because for nearly twenty years its municipal elections have been fought out over the merit or demerit of individuals and municipal policies for which they have stood, and not because the individuals were in sympathy or out of sympathy with certain political parties in control of State and national affairs, because its friends of temperance sink personal differences of opinion, and overlook differences of habit in order to combine to exclude the saloon; because its clergymen forget sectarianism in the effort to secure sobriety, thrift and righteousness; because its universities' professors and undergraduates work shoulder to shoulder with its merchants and wage-earners in the effort to exercise evil and secure universal intelligence.—Congregationalist.

Anent Dr. Whitsitt's article on Baptists in Johnson's Encyclopædia: "I may be wrong, but there seems to me to be woeful ignorance regarding what are fundamental Baptist principles among those who are teachers in Israel. Immersion is neither fundamental nor distinctive among the principles of Baptists, and to treat it as such is to lose sight of our real principle and weaken our position unspeakably. What Baptists stand for, above everything else, is a religion of the Spirit as distinguished from a religion of rites, and hence for a church composed of those, and of those only, who give credible evidence that they have been regenerated by the Spirit of God. Our affinities, in the past and in the present, are with those Christians who hold this principle, not with those who immerse. . . . These things are the very A B C of Baptist principles and Scripture teaching; but if there were not dense and widespread ignorance concerning them, it would be impossible for anybody to get excited over Dr. Whitsitt's opinions regarding questions of historic fact, that have no bearing on the teaching of the New Testament and our obedience to it."—Prof. H. C. Vedder now of Crozier Theological Seminary, formerly editor of the *Examiner*.



## The Family Circle.

### MAMMA'S LULLABY.

Sleep, baby, sleep;  
Thy father watches his sheep,  
Thy mother is shaking the dreamland tree,  
And down falls a little dream on thee;—  
Sleep, baby, sleep.

Sleep, baby, sleep;  
The large stars are the sheep,  
The little stars are the lambs, I guess,  
And the bright moon is the shepardess;—  
Sleep, baby, sleep.

Sleep, baby, sleep;  
The Saviour loves his sheep,  
He is the Lamb of God on high,  
Who for our sakes came down to die;—  
Sleep, baby, sleep.

### JONAS AND MATILDA.

They were English, and their names were Jonas and Matilda; not their real names, of course, for though one often writes of real individuals, it is the custom to give them fictitious names. In this case I am obliged to use fictitious names, for though this couple lived next door to me for two seasons, I never found out their true names; so in order to discuss their affairs in the privacy of my family, I christened them Jonas and Matilda. Their dwelling was not over twenty feet from my sitting-room window. It was quite old but had never before, to my knowledge, been occupied; and when one April morning, I saw a couple inspecting it with the evident intention of making it their residence if it proved satisfactory, I became much interested in the prospect of new neighbors.

I was somewhat of an invalid that spring, or thought I was,—which is much the same thing, as all physicians can testify,—and as I could neither read nor work long at a time, I welcomed the advent of the newcomers as a pleasant break in watching the clock for medicine hours.

Several visits were made before the couple decided to make the place their local habitation, and I had my couch drawn close to the window, where, behind the friendly screen of the muslin curtains, I could see without being seen. Sometimes, when the discussion over the location became specially lively, I did not scruple to use my opera-glass. I may as well confess that, owing to the perfectly open way in which Jonas and Matilda conducted their domestic affairs by keeping up a daily espionage assisted by the aforementioned glass, I became almost as familiar with their household concerns as with my own, and I can assure you I found them vastly more interesting.

From the very first Matilda showed herself a female of decided opinions, which she aired both in season and out of season. As for Jonas, he proved himself like charity: he bore all things, hoped all things, endured all things, did not behave himself unseemingly, suffered long and was kind. After at least a dozen visits, in which Matilda pointed out every disadvantage of the situation, to which Jonas only ventured to utter a mild protest now and then, they decided to take the place for the season. Then began the moving and settling. All the furnishings were new, and instead of going to look and select for herself, Matilda stayed at home and had everything brought for her inspection. When Jonas brought what he considered a piece of fine floor covering or wall decoration, she turned and twisted it in every conceivable way; and if after thoroughly examining it, she decided it would do, she laid it down, and Jonas picked it up and fitted it into the house. This did not end the matter, however, for as soon as Jonas came out and began to brush himself, Matilda would pop her head in

the door; and if the thing was not arranged to her liking, she would drag it out, and patient Jonas had his work to do over again. A whole morning would often be spent in this way, Jonas putting in order and Matilda pulling to pieces some part of the furniture. When Jonas brought home anything that did not please Matilda, she would snatch it from him, run a short distance, and toss it into the air, so that it would fall over into my yard then he would find a choice dainty which he would offer her, and hasten away to get something else while she was for the moment apparently good natured.

In the five weeks which it took Jonas to get the house in order, only once was he seen to rebel against Matilda's tyranny. It was a very hot, close morning and he had been gone for at least two hours, during which time Matilda had done nothing but prance back and forth in front of the house. Whether the material itself did not please her, or she was angry because Jonas had been gone so long, I do not know, but as soon as he came in sight, with a sharp exclamation she pounced on him and tried to pull his burden away from him. To her great astonishment he refused to let go his hold. She moved away a little, and looked at him as if she could not believe the evidence of her own senses. Then she again caught hold of one end and tugged with all her might, but Jonas held on firmly; and thus they tugged and pulled for nearly five minutes. At last Matilda succeeded in wresting it from Jonas, and running with it endeavored to drop it into my yard; but Jonas was too quick for her, and caught it just as it was falling. Again they contended for its possession, without either gaining any advantage, when suddenly Matilda let go her hold, and going off a little way sat down. Jonas, unexpectedly finding himself the victor, seemed at first undecided what to do; but after waiting a minute and finding Matilda did not renew the attack, he carried the material into the house and fitted it in place. When he came out he waited, as was his custom, for Matilda to inspect his work, but the little minx never so much as looked toward the house.

After a while Jonas went away. As soon as he was out of sight, Mistress Matilda ran to the house, and tore out not only what Jonas had just put in, but also several other things, and tossed them, one by one, into my yard. Then she too went way. Presently Jonas returned with more material for Matilda, but no Matilda was in sight. He called several times, and getting no response peeped in'o the house. I could not tell what his feelings were on beholding his dismantled home, for feelings cannot be seen even with an opera-glass; but after standing about for a while he laid his bundle down and hurried away and I saw neither of them again for two days.

The second morning they returned together. Matilda seemed to be in a very peaceful frame of mind, for she allowed Jonas to repair the damage she had wrought and finish the furnishings without further interference. When it was all done she refused to go one step inside. Jonas coaxed and pleaded. He went in and out a half a dozen times, and tried his best to persuade Matilda to enter; but no she would not even cross the threshold. Finding all his entreaties of no avail, he went away, and returned with an elderly looking female, whom I took to be either an aunt or a mother-in-law. Then the two tried their united eloquence, the elderly female talking as rapidly and volubly as a book agent, to induce the obstinate Matilda to set up housekeeping; but their breath was thrown away,—she refused to be persuaded. About a week latter I saw Matilda skip into the house and out again in the greatest hurry. She tried this several days in succession, and after

a while concluded that she might endure living in the house.

Just at this time I went into the country for a month; but on the evening of my return almost my first inquiry was for Jonas and Matilda. What was my surprise to learn that they had two babies! I thought that with looking after them and taking care of the house the little mistress would have no time to indulge any of her disagreeable characteristics; but I reckoned without knowing all about Matilda. I took a peep at my neighbors the next morning before I went down to breakfast, and what did I see, under the shade of a blossoming cherry-tree, but Matilda serenely taking the morning air as if she had not a care in the world while the long-suffering Jonas sat in the door patiently feeding the babies!

Later reconnoitring revealed the fact that Jonas was still the commissioner and general care-taker, and Matilda retained her old office of inspector-general but now, instead of furnishing for the house it was supplies for the larder. Everything that Jonas brought home Matilda examined carefully, and if she considered it unfit food for the babies promptly gobbled it up herself, without giving Jonas so much as a taste. As for feeding the little ones, I never saw her give them the tiniest crumb. Jonas not only brought the food and fed the babies, but saw that they were snugly tucked in their little bed and warmly covered. It was Jonas who gave them their first lessons in locomotion and taught them everything else they learned; Matilda, meanwhile, looking on with the indifference of a disinterested spectator.

When cold weather came they all went away, as the place was not a desirable winter residence even for an English sparrow,—for of course you have guessed that Jonas and Matilda were English sparrows. Their home was in a knot-hole of the eaves of the house next door:

I have often wondered where Matilda learned her advanced ways of bird-living. I can think of only one possible explanation. The walls of the old Chapter House on Carolina Avenue were once covered with ivy; which furnished quarters for hundreds of English sparrows. A year ago last winter a series of lectures were given in the hall of the Chapter House on woman suffrage, and on the rights, privileges, and prerogatives of the New Woman. The following spring the ivy was torn from the walls, and the sparrows had to seek new habitations. Was Matilda one of them, and had she listened to these lectures on the New Woman, and put the theories of the lecturers into practice?—Atlantic.

### CURIOSITIES OF THE BIBLE.

What food is declared to have been eaten by travellers? Angel's.—Psalms 78:25.

What sentence composed of three words appear no less than twenty-five times in one book of the Bible, and forms the chief thought of it? "All is vanity."—Ecclesiastes.

What is the Bible's list of a lady's wardrobe? Suits of apparel, rings, &c.—Iza. 3:18, 23.

Where in the Bible do we find mention of "boy" and "girl" in the same verse twice? In Joel 3:3; Zech 8:5.

On what occasion did God forbid all funeral pomp and grief? At the death of the prophet Ezekiel's wife—Ezek. 24:15, 18.

What biscuit of modern use is mentioned in the Bible? Cracknels.—1 Kings 14:3.

How many instances have we in the Bible of persons fasting forty days and forty nights? Three; Jesus in the wilderness, Moses on Horeb, and Elijah near Horeb.—Matt. 4:2; Ex. 20:28; 1 Kings 19:3.

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40 YEARS THE STANDARD.

How long was the temple building; and in what year was it commenced? Seven years, in the fourth year of Solomon's reign.—1 Kings 6:38.

Where is recorded that a whole army was smitten with blindness? The Syrian army at Dothan.—2 Kings 6:18.

Quote the exact words of the oldest letter recorded in the Scriptures? "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die."—2 Sam. 11:15.

Where is the Bible is the only reference to a ferry-boat found? See 2 Sam. 19:18.

What army fled in confusion when none pursued? Assyrian army.—2 Kings 7:3, 9.

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## Our Young People.

### THE BATTLE OF BUNKER HILL.

A 4TH OF JULY "TOPIC."

"Well, no, I'm not quite old enough to have seen the battle myself, Carl, if I was eighty-three last month; but I have heard my father and grandfather tell their experiences so many times that I feel as if I had watched with the one and fought with the other.

"Grandfather lived in Cambridge then, and he was one of the thousand men whom Prescott led to Breed's Hill the night of June 16, 1775. As they were drawn up in order on Cambridge Common, just before they started President Langdon of Harvard College offered prayer, and grandfather said he never should forget that prayer till the day of his death. It made him feel that God was near; and in the roar of battle a petition flashed into his mind and helped him to realize that it was for God and truth as well as liberty that he was fighting.

"He had no idea where they might be going when they left Cambridge about nine o'clock, but the perfect silence which was commanded gave them all the impression that some momentous undertaking was contemplated. When they reached Charlestown Neck, then they knew.

"After it was decided to fortify Breed's Hill instead of Bunker Hill, as had been ordered, the men began to use their picks with a good will. My grandfather declared he never saw men work more lustily. But they kept their cars open meanwhile, for you see the British ships with their guns were lying all around, and if the men were found out before they had raised their fortification it would go hard with them. They began to work about midnight, and as the clocks in the church towers struck the hours of the early morning they could hear the sentinels at the foot of Copp's Hill in Boston and on the ships in the Charles River give the safety signal 'All's well!' and so knew that the rattle of the earth, as it was loosened and tossed up spadeful after spadeful in rapid succession, was unheard.

"As soon as daylight dawned the astonished British discovered the high breastwork which had risen like a miracle during the night. Grandfather told me once that when the cannon on board the British ship called 'The Lively' gave the first sound of war every nerve in his body tingled, and he began to tremble so that he thought he should drop his pick, but in a moment the sensation was gone.

"Some of the men, though, were very much frightened. I supposed death looked terrible to them, because they had never minded about any life but this short one, while my grandfather had for years been making all his plans in regard to some day going to dwell in the heavenly mansions with the Lord, to whom he carried all his troubles and joys. I wish you could have heard grandfather pray. The first time I remember being at his house during family prayer was when I was about six years old; and I turned round as I knelt by my mother to see if some one wasn't beside his chair, it seemed so much as if he were talking to a person right there.

"The firing from the shipping and batteries did not hurt the men because they were behind the embankments, but one soldier went outside for something and was killed by a cannon ball. This came so near causing a panic that Colonel Prescott, to give the men courage, walked around the top of the parapet where all the British could see him, and coolly gave his orders from there. Cannon balls struck the ground close to him, but not one hit him. He was a

tall, straight man, I've heard grandfather say. That day he wore a three-cornered hat, and a linen blouse, sometimes called a 'banyan.' A few of the soldiers had a sort of uniform, but grandfather as well as many others were wore his Sunday suit of homespun cloth. Grandmother brushed it up nice and clean before he left home, but she said it did not look like much when he came back. There was a bullet hole in one sleeve of his coat and a piece had been cut off by a British bayonet; and the dust, well, she said there was earth enough in it to plant an acre of corn, but I don't doubt she was somewhat excited when she made that statement. However, little she cared about dust when she had him home without a scratch; but I'm getting ahead of my story. After grandfather had once told the folks at home every particular of the battle, he never liked to say much about it. When any one questioned him he would reply, 'Ask Tom.'

"Now Tom was your great-grandfather, Carl, and my father. He was only ten years old then, and he begged his father to let him go and fight. He saw the troops when they left Cambridge Common and started for Charlestown, and then came home and went to his room. As his mother passed the door, which was a little way open, she found he was sitting by the table rubbing up an old gun. 'Why, Tom,' she said, 'you ought to be in bed.'

"Mother,' he answered, 'I'm not going to bed. I may be needed. I can fire as well as anybody. I heard them say that perhaps the Redcoats would attack Cambridge, and I must be ready. Don't be afraid, I'll defend the house.'

"The next morning he heard the firing from the British ships, and taking a pocket full of doughnuts from the pantry told his mother he was going to Boston to find out what was up, but would soon be back; and she never saw him again till night!

"My great uncle, Abijah, grandfather's oldest brother, lived in Boston. He was too feeble to enter the ranks, but he was a staunch patriot. I've heard them say 'his advice was as good as a pound of powder.' Grandfather's other brother, Nathan, lived in Charleston. He was sick with a fever at the time. Well, Tom ran all the way to Uncle Abijah's house, and they two went with a lot of other people into the belfry of a church. They could see everything there. They saw the wonderful fortification, and Tom whispered to his uncle 'Father's behind that.' Then they heard the tramp of the British soldiers and saw the gleam of their bayonets in the streets far down below as they formed to march to the piers and take the boats.

"It was between two and three o'clock before all the scarlet coated soldiers, and the belted grenadiers had crossed and started to climb the hill toward the Americans. My father, that is Tom, you know, said he watched them as they drew nearer and nearer to the earthwork firing as they approached. 'Where are our troops? Why don't they shoot? Why don't they shoot 'em, uncle?' he exclaimed in great excitement. 'Do you s'pose they've run away?' Then with a proud toss of his head he added, 'Father wouldn't run, he's there.'

"He had hardly got the words out of his mouth before there was a tremendous booming and shaking, and the air was all filled with smoke. When they could see again they knew by the many scarlet heaps upon the ground and by the flying soldiers that the British had been repulsed.

"Father said he threw up his hat and tried to shout, but some way the hurrah stuck in his throat, for how did he know but his father lay dead inside that dark line of earth?

"He kept his eyes fixed on the fearful

spot, when suddenly a flame began to ascend at the foot of the hill.

"What is that? Oh, uncle, they've set Charlestown on fire! The mean scoundrels! The rascals! The—but Uncle Nathan—what will poor Uncle Nathan do?"

"At first the smoke from the burning wooden houses—"

"But what did Uncle Nathan do?" interrupted Carl.

"To be sure you want to know that. The noise and confusion were so great, that early in the morning they had carried him, sick as he was, to Cambridge."

"Now go on, please," said Carl, as he drew a long breath.

"Let me see, where was I? Oh, yes! The smoke, which the Redcoats thought would conceal them from the Americans, was just sent by a change of wind the other way, and they were as clearly in view of our men as if there had been no fire in Charlestown. Ah, Carl! don't forget that the One who controlled the stormy winds on the Sea of Galilee turned the breezes that day, and that he still lives and still has the same almighty power over all the earth.

"They're coming again," said father, and he was so excited that his feet went up and down as if he too were marching, and his hands seemed to be holding a gun, while he put his head on one side as if taking precise aim.

"Why don't they fire quicker?" he exclaimed, impatiently. You see, Carl, they had not much ammunition, and so Colonel Prescott ordered them not to waste it by firing until they could see the whites of their enemy's eyes, and then to take good aim at their waistbands."

"They're flying again! We're victorious!" shouted father. "They'll find out we're somebody, after all. The battles over. What makes you look so, uncle? You don't think they'll try it again?"

"But they did, and this time they used their artillery, which did terrible work. They rushed over the embankment and drew their bayonets. Few of our men had muskets with bayonets, and the ammunition was gone now, but yet they fought. They threw stones, and they struck the enemy so hard with their guns that some of the weapons were all broken to splinters. Uncle Abijah said that when my father, Tom, you know, saw our men retreating, he was so indignant and beside himself, that without knowing what he was about he would have jumped right out the belfry window if he had not held him by main force. Grandfather did not come home that night, but stayed on Prospect Hill, where Putman collected as many of the retreating army as he could; but he managed to send word that he was safe.

"My mother was a little girl then, and she lived next door to grandfather and grandmother and Tom. She has often told me that she always remembered the terror of that day. Her brother, Ezech, was in the fight, and her mother was almost crazy, and Aunt Milly, she said (she always called Tom's father and mother uncle and aunt), was so anxious she couldn't sit still or do anything, for there was her husband in the midst of all that dreadful roar and smoke, and Tom had not come home from Boston.

"Mother would climb the stairs to her small room under the eaves and pray God to 'keep Enoch and Uncle Jacob and Tom safe.' Then she would come down, run over to Tom's house and do something for sick Uncle Nathan, and go up to her chamber again. So, young as she was, she held the shield of prayer before her loved ones all day, and do you know, Carl, that shield is just as much needed and just as efficient now as then. Do you use it, my dear? The battle of life is before you, and requires courage, but if you obey the orders of your almighty Leader you are sure to be victorious."—Mary E. Sweetzer.



Women in the far East are educated to a life of pure sensuality. Wrong, of course, but the other extreme is nearly as bad. Continually hammering away on the idea that anything connected with the reproduction of the human species is of necessity bad and degrading has had, in civilized countries, the effect of keeping women in ignorance and of developing a false modesty that has been prolific of weakness and disease. Four out of every five women in America are not perfect women in the sense of being perfectly healthy. They are not perfectly equipped for the performance of the duties of wifehood and motherhood. Their training has made them feel that it is better to suffer in silence than to tell of their trouble and be cured.

The doctors are much to blame for this, because when treating the diseases peculiarly feminine they invariably insist on examination and local treatment. That these things are generally absolutely unnecessary has been proven by the wonderful success of Dr. Pierce's Favorite Prescription. It is a positive specific for all forms of female weakness and disease. It purifies, strengthens and regulates the organs distinctively feminine, restoring them to a state of perfect health, and in so doing cures four-fifths of all the illness of women, for almost all womanly illnesses spring from this one cause.

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## Ministers and Churches

### ST. LOUIS AND VICINITY.

Dr. Nicolls still has his hands full of the Tornado Emergency Fund matters.

Dr. Allen went to Parkville last week, to attend an Important Synodical meeting. He returned Friday.

Dr. and Mrs. Brookes have arrived at Galbraith Springs, Tenn., where they planned to spend the summer.

During July and August the Central and the Washington and Compton Ave. churches, will hold union evening services. During July, these will be held in the Central church.

Dr. Williams has transferred the place of his editorial duties from Locust street to Mackinac Island, Mich., for the summer. He left for his customary abiding place last Wednesday, accompanied by Mrs. Williams and youngest son. Correspondence of a personal matter should be mailed to him, there.

Good congregations in Lafayette Park church, even in the surroundings of a tornado wrecked and much destroyed church edifice, listened attentively to sermons preached on last Sabbath by Rev. Dr. E. D. Walker in the morning and Rev. M. C. Butler in the evening. The conditions seemed to have influenced the speaking and the hearing.

The Baptist and the Presbyterian Y. P. S. C. E., met at the Carondelet Presbyterian church Sunday night. The entire evening being surrendered to them. Mr. P. M. Hanson addressed them in behalf of Sunday-school work. Mr. Stanton in behalf of city mission work, Mr. Chas. A. Force in regard to the Young People Societies, and Mr. S. W. Flint on Charity. The little "speeches" were interesting, being logical and to the point, and no doubt some good will result from them. It is to be hoped that these meetings will be repeated.

The union meeting at the Washington and Compton Avenue church, last Sunday night, was a most enjoyable one. Hermann Warszawiak, Superintendent of the American Mission to the Jews, of New York City, addressed the great audience. None will forget his burning words. He called a meeting on Monday for those interested. On Wednesday night he leads a union prayer-meeting at the Cumberland Presbyterian church (Dr. Fullerton's).

Rev. H. F. Williams, pastor of the Church of the Covenant, has returned to the city after an absence of several weeks. He has recovered his health, and resumed his work last Sabbath by preaching both morning and evening to good audiences. The church is planning for aggressive work during the summer. Next Sabbath the pastor will preach at 11 a. m., and in the evening there will be a specially prepared service of song. This service will be given by the chorus choir, led by Mr. and Mrs. T. C. Hamilton whose faithful and successful work is evident in the excellent singing of both choir and congregation.

Our St. Louis readers will be interested in reading the following, from the Philadelphia Presbyterian. We trust it is bearing fruit.

#### "AN APPEAL."

At a meeting of pastors of the Presbyterian churches in Philadelphia, the undersigned were appointed a Committee to present to our churches the necessities of some of our Presbyterian churches in St. Louis, which have been greatly crippled in their work by the frightful destruction wrought by the dreadful tornado which recently passed over that city.

You have all read the appeal which has been made through the press for the relief of the Lafayette Park church, by our well-known and beloved brethren, Drs. Nicolls, Martin and Brookes. Other information from reliable sources has reached the Committee, showing the great injury done to some of our churches.

The Lafayette Park church, the McCausland Avenue church, and the South Side mission have been the greatest sufferers from the tornado.

The loss on the Lafayette Park church edifice was about \$12,000, the Souldard Mission Sabbath-school building, under the care of this church, was utterly destroyed, and new quarters must be provided for this school. . . . So many of the homes of the people in all these enterprises have been destroyed that the church work in all of them will be greatly interfered with, if immediate help is not granted.

We, therefore in the name of our Common Lord, appeal most earnestly to all our churches in Philadelphia, to give a collection at once to these suffering people, that we may thereby show to them our loving

sympathy, and encourage them to begin anew their ecclesiastical life. Revs. B. L. Agnew, D. D., S. A. Mutchmore, D. D., H. C. McCook, D. D., C. A. Dickey, D. D., G. P. Wilson, D. D.

Contributions may be handed to Dr. Agnew, Chairman, or left at this office.

### MISSOURI.

KANSAS CITY.—The Rev. C. H. Bruce, D. D., of the Fifth church, is taking a vacation of four weeks in Pennsylvania.

The Rev. S. M. Neel, D. D., of the Central church, preached the Baccalaureate sermon at Park college, June 21. The Rev. R. C. Bailey, of Holden, supplied his pulpit.

The Rev. H. D. Jenkins D. D., of the Second church, delivered the commencement oration at Wabash college, June 18. His subject was "The College Diploma." The Doctor had spent many years searching through great libraries to gather the material for this oration.

Hill Memorial church has invited Rev. E. W. McClusky to supply their pulpit, and he has signified his acceptance of the invitation.

SPRINGFIELD, SECOND.—Rev. E. E. Strigfield had the joy of welcoming three children of the Sabbath-school into the church, the 21st, after baptism.

PARK COLLEGE.—Review of the Year.—Reviews are always in order as a year draws to a close. Park College Family never closes its doors for vacation, but when the year's work in College is closing we of the Family are disposed to look over the past that we may go forward the better. In the past year we have had a larger number of student members than ever before. Europe, Great Britain, South America, Canada, and Alaska have sent us representatives this year. Of the States and Territories in the Union three fifths have found places on the rolls. Various nationalities are present and each brings its own traits. Yet this mixed company has been bound closely together. The health has been remarkably good. Little use has been found for hospital arrangements and no case of serious illness has brought its alarm. Happiness has been constant. We have wished for some things which we did not have. And we have had many things given. Much hard work has been done. The Chairman's report and those from the Work Department are witnesses. Disciplines has been necessary. Never have we had a greater variety of calls for treatment in one year. Yet a good spirit has helped to counteract these influences. The church Prayer Meeting has had large numbers of students in attendance. Heartiness has pervaded the part taken, and readiness in using the time has been gratifying. The Sunday-school had never a more efficient and spiritual company of student teachers and pupils. Country Sunday-schools and Gospel services have been carried on as for many years past. The various organizations of Class, Endeavor, Missionary, Association and Volunteer, have had prayer-meetings full of earnestness and of the spirit of God. Very few indeed have no place in one or more weekly gatherings for prayer and inquiry. Preaching services, Chapel services and Morning Prayers have been characterized by good singing, hearty reading, readiness to learn and a devout spirit. Conversions have come and Christian life has been quickened. A few new comers have not yet professed faith in Christ. More than one-fourth of the students are voluntarily pledged to the ministry or missionary work. The opening of the year was in Autumn's clear beautiful days. The close is in the midst of Summer's brightness and warmth. Winter and Spring brought cold, clouds and rain. But the year has had far more of the bright than of the dark. God has been good and His servants have been noble, hence the review of the year's work is pleasant.—Rev. L. A. McAfee.

Platte Presbytery.

To Ministers and Sessions of the Presbytery of Platte.—July is the month designated by the General Assembly for our churches to lift their offering for the cause of church erection. If you have not decided on the Sabbath for this purpose will you not do so at once? Let us hope that when we meet in Presbytery in Cowgill in the fall that something to this cause from each church of the Presbytery can be reported. Fraternally, Henry A. Savoyers, Chairman of Church Erection Committee of Platte Presbytery.

### MINNESOTA.

WATONWAN.—A beautiful church edifice was dedicated in this promising rural field last Sunday. The church in Lake Crystal united in celebrating the event, over one hundred dollars was raised to pay last bills. Rev. C. C. Hoffmeister preached, and Rev. N. H. Bill gave the addresses in the afternoon which was followed by the formal dedicatory service and prayers by the pastor Mr. Hoffmeister. Large congregations were in attendance. The large mass of young people in the vicinity make the field a peculiarly interesting one.

### ALBERT LEA.

—The Albert Lea College for Young Women has just closed one of the most successful years of its history, both as regards students and money. One of its graduates sails as a Missionary in September for Central China. The college will then have three Representatives in the Foreign and three in the Home Mission field. During the year four of its bonds have been paid up and enough more subscribed to take up two additional bonds leaving the bonded indebtedness only \$9,000. This it is hoped can be raised during the coming year. With a strong Faculty "Our Woman's Synodical college for the Northwest" looks out into an ever brightening future.

DULUTH.—Glen Avon church. Since the Rev. Wilcox Aull has assumed this pastorate, the work has progressed in an encouraging manner. The attendance at Sabbath service is increasing. The mid-week meeting is exceptionally good, and much interest is manifested. The pastor gives a review of the Sabbath-school lesson at each session and also leads the singing Children's Day was successfully observed in this church. The pastor gave an illustrative talk on "Sin." The singing was inspiring and the mite-box collection amounted to \$17.50. The church was tastefully decorated by the children. During the absence of Dr. Cleland at the Assembly, Rev. Wilson Aull preached at the First church on Sabbath June 7th, and before the Presbyterian League which met June 15th, he presented a paper on "How to Develop the Gifts of the People, to the Boards of the Church."

PRESBYTERY OF ST. PAUL.—This body met in Intermediate Meeting in South St. Paul June 23d, at 10 a. m. The stated clerk reported the enrollment of Rev. Samuel T. Farmer, D. D., and the printing of the standing rules. Rev. H. E. House was appointed Chairman of the Committee on Temperance in peace of Rev. O. H. Elmer, resigned. The pastoral relation existing between Rev. J. P. Hearst, Ph. D., and the Hastings church was dissolved to take effect the 30th, inst, and Dr. Hearst was dismissed to the Presbytery of New Albany, to accept a call to the church of Jeffersonville, Ind. The Board of Home Missions notified the Presbytery that a reduction of 10 must be made in the amount of aid granted to our churches and the committee on Home Missions was authorized to make the adjustment. The certificate of dismission granted Rev. Geo. T. McClelland to the Presbytery of Palmyra on its return to Presbytery was recalled. The committee on Systematic Benevolence was instructed to arrange a popular meeting for elders on the first evening of the October meeting. Licentiate William C. Laube was received from the Presbytery of Dubuque and his examination for ordination sustained. Presbytery adjourned to meet in the Bethlehem (Ger.) church, St. Paul, on Thursday evening July 2d, at 8 p. m. When brother Laube will be ordained and installed as pastor of church, if the way be clear. Rev. Niclaus Ball the former pastor is to be invited to deliver the charge to the pastor.—J. C. Robinson S. G. IOWA.

ODEBALT AND HIGHLAND.—Friday, June 19th, occurred a very interesting service for these churches. The Presbytery of Sioux City had an adjourned meeting for the ordination and installation of the recently elected pastor, Rev. E. E. Hastings from McCormick class of '96. The Rev. A. W. McConnell of Schaller was moderator, Rev. C. A. Berger of Sac City preached the sermon. Rev. A. H. Campbell of Battle Creek delivered the charge to the pastor. Rev. T. S. Bailey, synodical missionary for Iowa, delivered the charge to the people and offered the ordination prayer. Rev. A. J. Harmon of Wall Lake also assisted in the service. These churches have been vacant for something more than a year; the work is starting out under very hopeful prospects and notwithstanding the fact that the night was boiling hot a good attendance was present. Odebalt is a growing and prosperous town on the Chicago & Northwestern railway in Sac County, and the Highland church is about five miles distant, in the midst of a beautiful farming country largely settled by Scotch people.—T. S. B.


### NEBRASKA.

BROKEN ROW.—Our church at this place is happy over the decision reached by the pastor, Rev. George Bailey, not to leave the field at the present time. Although urgently called to accept the pastorate of the church at North Platte, he has been led to see his way clear to decline the call and continue his successful labors among the people at this place. The outlook for a crop is hopeful, and the members of the church are expecting better days in the time to come.

TAMORA.—The work at this place moves forward with much encouragement under the faithful labors of Mr. Alexander W. Marshall a student of the college at York, and a local evangelist under the care of the Presbytery of Nebraska City. The Lord has blessed his labors in the conversion of several persons who have recently united with the church.

LINCOLN.—The Second church of this city passed highly complimentary resolutions in favor of the Rev. Charles E. Bradt before he took his departure to Wichita, where he has been called to labor in the First church. He will be greatly missed in this vicinity and his work will long bear the stamp of faithful effort. The Rev. Henry N. Dunning of Pawnee City, has been called to take his place, which call has been accepted.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doct. pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by druggists, 75c.



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### TEXAS.

ED PASO.—At a recent service Mr. A. G. Foster and Mr. F. E. Morris were ordained and installed as ruling elders in the First Presbyterian church of El Paso, Texas.

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### ILLINOIS.

CARMI.—Rev. W. S. Knight, D. D., president of Lindenwood college, St. Charles, Mo., gave the last lecture of the free course in the Presbyterian church, Friday evening, June 19th. Dr. Knight's subject was "The Debt the World owes to Christianity." On Sabbath evening he supplemented the lecture in a sermon on "The Debt Womanhood owes to Christianity." Dr. Knight has a very pleasing manner and his lecture and sermons delighted the people.

### INDIANA.

WARSAW.—On Sunday, June 21, Rev. Edgar Yates Hill, preached his first sermon as pastor of the First church of this city. On Tuesday evening, June 23, the ceremony of installation was performed. Quite a number of the members of the presbytery were present. On Wednesday evening a reception was given to the pastor.

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**Marriages.**

**RHONON—RIFLE.**—At the manse in Poplar Bluff, Mo., by Rev. L. F. Bickford, Ph. D. June 18, 1896. Lewis Rhonon and Miss Bessie Rifle, both of Little Rock, Ark.

**FINDLEY—DAVIDSON.**—At the residence of the bride's mother in Poplar Bluff, Mo., by Rev. L. F. Bickford, Ph. D., June 24, 1896, Floyd Findley and Miss Rosa B. Davidson both of Poplar Bluff.

**MORRIS—GUTTING.**—June 4, 1896, in the First Presbyterian, El Paso, Texas, Frank E. Morris and Miss Alice M. Gutting, both active workers in the church, Rev. A. Y. Elliot, pastor of the church officiated.

**SMITH—RICKS.**—In Taylorville, Ill., June 24; at high noon, at the residence of N. D. Ricks, Esq., his eldest daughter, Miss Little Ricks to Paul C. Smith, son of Henry Smith Esq., of Chicago, Rev. E. W. Clarke, D. D. of Pana, officiating.

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**CARSON.**—In Hadin, Illinois, June 19th, 1896. Sarah Child, wife of Rev. H. P. Carson D. D., Scotland, South Dakota.

"Blessed are the dead which die in the Lord. They rest from their labors; and their works follow them."

**Ross.**—James White Ross was born in Washington County, Penn., Jan. 12, 1822. Died in Caldwell, Kansas, June 21, 1896. Moved to Ohio in early boyhood. Married Feb. 25, 1847, to Miss Catherine Darling of Perrysburg, Ohio. In July 1883, moved to Caldwell, Kansas. For nearly sixty years a member of the Presbyterian church and for forty years an elder. His life was a sermon. He leaves a widow and four children who were with him during his last illness: Elbert D. Ross, Perrysburg, Ohio; Henry A. Ross, an elder in Caldwell church; Mrs. Chas. R. Hume of Anadarko, Okla.; Mrs. J. U. Shade, Hennessey, Okla.

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**BOOKS.**

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STEPPING HEAVENWARD. By Mrs. E. Prentiss. A. D. F. Randolph & Co.: New York. Price 50 cts.

This little book made many friends years ago; we are glad a new edition has been published, with a sketch of the author by Dr. Prentiss. No one who has read the simple story of "Katy" can resist the thought that just because she was a creature "not too bright and good for human nature's daily food," she helps all others of the same kind to avoid the pitfalls into which she sank, to press on in spite of ill health, sorrow, disappointment, turning all these things into that which works together for good. She loved much, and that is the secret of "Stepping heavenward." The key-note of Mrs. Prentiss' own character is struck in the hymn she wrote, "More love to Thee O Christ." That too was Katy's motive in stepping heavenward, all other loves blending into harmony with "the love divine, all love excelling."

ASA OF BETHLEHEM AND HIS HOUSEHOLD. By Mary Elizabeth Jennings. A. D. F. Randolph & Co., New York. Price \$1.25.

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**Roanoke College, Virginia.**

The 43rd year of Roanoke College has closed on with a brilliant commencement. Secretary J. Sterling Morton and Hon. Andrew D. White, LL.D., were among the speakers. Mr. Yang Yu, the Chinese Minister, Mr. Ho Yen Shing, secretary, and Mr. Mun Yew Chung, Attache of the Legation, were present to commencement day. Joseph Alfred Dukes, a Choctaw from the Indian Territory, delivered a graduating address on "The Indian Territory and Statehood." The session was very successful in the increased enrollment, unusually good order and diligent work of the students. Fifty-two won class distinction. A large proportion are candidates for the ministry, representing six denominations. The students from 17 States and territories and three foreign countries. A Korean is a member of the next Junior class. Roanoke college offers unusually good advantages at a very moderate cost. The catalogue, a pamphlet of 62 pages, giving full particulars, and the June *Collegian* may be had free by addressing Dr. Julius D. Dreher, President, Salem, Va.

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## Moralities.

### SHALL I DANCE?

"Do you think it any harm for me to dance; I am a member of the church and as I am in doubt, I would be glad to have your opinion." Well, young woman, your question gives us pain, and we know not what to say. We cannot of course, enter into a general description of dancing at present, but we will give you a thing to think about.

1. We are sorry that you wish to dance. A Christian girl ought to set her thoughts on nobler things; her inspirations ought to exalt her above such temptation. A desire to mix in an amusement so thoroughly worldly, is a bad sign.

2. We are glad that you are "in doubt" about dancing; it shows that you have a conscience. Your doubt is a signal of warning. If you disregard your doubt, you will hurt your conscience; if you respect your doubt, you will preserve your conscience. It is a point of honor to give our religion the benefit of every doubt.

3. We dislike the form of your question. You ask whether it will be any harm for you to dance; that is not the way for you to put it; suppose you change it, and ask whether it will be for the glory of God for you to dance; if it will, then dance; if not then do not dance. Do not forget that whatever we do must be done for God's glory.

4. It is well that you are a member of the church. That is a great privilege to be a member of Christ's church. Be worthy of your church vocation; do nothing that will be unpleasant to your brethren. Ask your pastor what he thinks of dancing; ask the senior deacon what he thinks of it. Do not rely on the opinions of worldly people to settle the question for you; they do not view such questions in a Christian light. If you follow them, they will mislead you.

5. As you are a Christian, then you are accustomed to prayer, if we lack wisdom, God says we must ask for it. As you are in doubt about dancing, then

you ought to take the matter to the Lord. Pray over it, ask that your doubts may be scattered, and that you may clearly see your duty. If after humble and earnest prayer, you feel that you can, in good conscience, dance then we have no objections.

6. As you are a Christian, you must think of your example. The world has its eye on you. If you do aught, that is even doubtful in the opinion of the world, you will be criticised and despised you will bring a stain on the Christian name. How would it be about dancing? If your Christless friends would think less of you for dancing, then you must not dance, of course you must not become an offense and a stumbling block in the way of sinners.

7. You ask for our opinion, then you shall have it, our opinion is that a Christian ought not to dance. It does grievous and deadly harm. So far as we know, it never in a single case, did any good; therefore, sister, do not dance. —Dr. Wm. E. Hatcher.

### CREMATED ALIVE.

The manufacture of distilled spirits, locally known as hoochinoo, has been carried on by the natives of Alaska for a long period, and at times during the early days of the Cassiar excitements it was freely purchased by the white miners as the only liquor obtainable, owing to the strict enforcement of the prohibitory clause against the importation of liquors into the Territory. Hoochinoo is nothing more nor less than raw alcohol, being distilled mainly from brown sugar or molasses and corn-meal. Undiluted the stuff has a double-proof strength.

The Kake Indians probably lead all others in the manufacture of these spirits, and as a proof of their knowledge in the art of making a double-proof article, we give the particulars of the awful fate of an expert Kake distiller which happened recently on that island.

It seems that this Indian, while engaged in the manipulation of his coal-oil can still, imbibed too freely of its tricklings, and in a drunken stupor lay down by his fire of cedar logs and fell asleep, with his face uncomfortably close to the fire and his breath fanning the flames. Through some reason known only to the medical fraternity gas accumulated in the stomach, and the breath of the sleeper reaching the flames, this alcoholic gas ignited. The sleeper suddenly leaped to his feet with a terrifying scream and fell back again writhing in agony. The man was burning internally. Smoke and even flames were issuing from his mouth, and his agony was something awful. His loud screeches brought the members of the camp about him, who looked on in silent, terror-stricken awe, unable to do anything for his relief. The combustion continued until the Indian was literally consumed inside and for sometime after the spirit of life had fled.

You Can't Buy Happiness, but if you are suffering from dyspepsia, scrofula salt rheum, impure blood, you may be cured and made happy by taking Hood's Sarsaparilla.

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



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has been selected by the Kansas City, Sedalia, and other Local Unions, as their OFFICIAL ROUTE to the Washington Convention, and for their accommodation and that of other Endeavorers and their friends generally throughout the State. The Big Four Route and Chesapeake & Ohio Ry. will run "THE MISSOURI STATE SPECIAL," leaving the Union Station, St. Louis, at 9:00 A. M., Tuesday, July 7th, and running through to Washington, arriving there at 3:30 next afternoon, stopping only for meals.

"THE MISSOURI STATE SPECIAL" will consist of enough high back seated day coaches and elegant sleeping cars to accommodate every one, and both coaches and sleepers will run through to Washington. The sleeping car rate for a double berth that will accommodate two people comfortably is as follows: St. Louis to Washington, \$5.00; Cincinnati to Washington, \$3.00; Cincinnati to Clifton Forge, all night's ride, \$2.00. We will reserve your berth from St. Louis or Cincinnati, just as you wish, or you can go through in the elegant day coaches.

You can get a good room at Washington for \$1.00 per day, and can get your meals for \$1.00 per day additional. Your expenses for the whole trip will be as follows from St. Louis, viz.: Railroad ticket, \$19.25; meals going, including an "Official Badge" free, \$2.00; sleeper one night, \$1.00; room in Washington 6 days, \$6.00; meals in Washington 6 days, \$6.00. Total cost, \$34.25.

The rate throughout the West is one fare for the round trip from all points to Washington and return, and any agent will sell you a round trip ticket via The Big Four Route and Chesapeake & Ohio Ry. that will be good on "THE MISSOURI STATE SPECIAL." Ask your agent what the limited rate is to Washington, and that will be the cost of the round trip ticket. The limit on the tickets will be July 15th, but they can be deposited in Washington, and the limit extended to July 31st.

The Chesapeake & Ohio Ry. is famous for the extent and grandeur of its magnificent mountain scenery, the number of celebrated health and pleasure resorts and historic battle-fields scattered along the route, and for its strictly up-to-date equipment, including vestibuled electric lighted trains, magnificent sleeping cars, elegant day coaches, observation cars and dining cars. The Big Four Route and Chesapeake & Ohio Ry. is positively the best, the quickest, and by far the most comfortable route to the Washington Convention, and the rate is \$1.00 less than by any other route. Remember that you can make the trip, including sleeper, hotel bills and meals going, for \$34.25, and go in company with your Endeavor friends from all parts of the State, by taking "THE MISSOURI STATE SPECIAL," on The Big Four Route and Chesapeake and Ohio Ry.

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FACT AND FICTION.

A Pasteur institute has been established at Athens.

A Walkerton (Ont.) merchant last season "handled" 9,000,000 eggs.

A plague of caterpillars is one of the troubles of the dry season in England, especially in Surrey.

The city of Jerusalem is becoming modernized. There are now eight printing offices in the city.

A new feature of the Soudan expedition is to be a portable Roentgen apparatus for diagnosing bullet wounds and fractures.

The cycling craze threatens to ruin lawn tennis in England. The secretaries of the numerous clubs round London are in despair.

On the body of a notorious brigand recently killed in Turkey was found £4,000 and a note book which showed he had murdered 102 men.

Gen. S — in Congress, while delivering one of the long, prosy speeches for which he was noted, said to Henry Clay: "You speak, sir, for the present generation, but I speak for posterity."

"Yes," replied the great Kentuckian, "and it seems you are resolved to speak until your audience arrives.—Philadelphia Press.

"Papa, is Mrs. Bigelow very poor?" "No, Cedric, Mrs. Bigelow is well off; don't you know what a nice house she has?" "But she sleeps in the hen-coop, papa." "Why Cedric!" "She said she did." "What do you mean?" "Don't you remember when she was here to dinner night before last she excused herself and said she must go home early because she went to bed with the chickens?"—Harper's Round Table.

An Indian chief rashly swallowed a spoonful of mustard which made his eyes water. Another chief asked why he wept. Being ashamed to name the true cause, he replied that he was thinking of his son who was killed in battle. The other chief then took some mustard, and being asked in turn why he wept, answered: "I weep to think that you were not killed when your son was."

When speaking in his presence, Johnny's parents would often spell any word they did not wish him to hear. This worked very well for a while, but finally Johnny himself learned to spell, and sprung his accomplishment on his parents one day at dinner. Their pastor was dining with them, and Johnny noticing the minister take his third help of short-cake, complacently observed: "Mamma don't you think the minister is a h-o-g?"—Washington Times.

Whistler is an American, and he has not loved England since he failed of reelection to the presidency of the Royal society of British artists. After the election of 1888, when a rival candidate was chosen, Whistler and his friends resigned. In his letter of resignation, he said: "In view of the fact that there are no longer any artists in the society, I suggest that its name be changed from 'The society of British artists' to 'The Society of British.'"—Argonaut.

"It's all right, Mary," he said patiently. "Go into politics and run for office if you want to. But remember one thing, the cartoonists 'll be after you as soon as you're a candidate."

"I don't care." "And they'll put your picture in the paper with your hair out of curl and your hat on crooked."

"Do you think they would do that?" she inquired, apprehensively.

"Of course. And they'll make your Paris gowns look like ten-cent calico, and say that your sealskin coat is imitation."

"William," she said, after a thoughtful pause, "I guess I'll stay just right here and make home happy."—Washington Star.

"I'm in a hurry," he said, rushing into the hardware store. "Just got time to catch a train. Give me a corn-popper, quick!"

"All right, sir!" replied the clerk. "Do you want a large pop-corner?"

"No, just a medium-sized, an ordinary pop-corner!"

"How will this cop-corner do?"

"Is that a pon-corper?"

"Yes, but you're getting twisted. You mean a corn-porper—no, a porn-copper! No, a—"

"I mean a con-porper!"

"Oh yes, a pon-copper!"

"Yes, be quick! Gimme a pup-coaner and be quick!"

"All right! Here's your pun-cooper."

It was at dinner and there had been chicken, of which the little daughter of the house had partaken with great freedom.

"I want some more chicken," said Frances.

"I think you have had as much as is good for you, dear," replied France's mamma.

"I want more." And Frances pouted.

"You can't have more now; but here is a wish-bone that you and mamma can pull. That will be fun. You pull one side and I'll pull the other; and whoever gets the longer end can have her wish come true. Why, baby, you've got it! What was your wish, Frances?"

"I wish for some more chicken," said Frances promptly.

She got it this time.

She got it this time.

She got it this time.

Dandruff is an exudation from the pores of the skin that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

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