

THE MID-CONTINENT

VOL. XXII.—NO. 28

ST. LOUIS, JULY 8, 1896.

\$2 A YEAR.

THE PAN-Presbyterian Council will hold its next gathering at Washington in 1899.

FOR ARMENIAN Relief: Rev. C. H. Lukens, \$1 50, Oak Hill Presbyterian Sunday-school, St. Louis, \$2 54.

"BOB" INGERSOLL has been virtually kicked out of a "swell" country club, in the east. Score one for the swells.

ACCORDING TO an exchange, the more or less fluid Chicago river is getting so thick that "dogs and chickens walk on it," in spots.

THE DEAR old *Evangelist* has finally decided not to keep on ratifying the General Assembly all summer. "For which, and other blessings, may we", etc.

THE CHRISTIAN Endeavor hosts now are marching on to Washington. In our "C. E." department are many items of interest concerning the great gathering.

IF ANY of our friends fail to receive their papers or premiums on time, they will do us a favor by letting us know at once. Give us a chance to make matters right immediately.

"THE CHIGGER'S are doing business at lawn fetes, and the alfalfa doodles stand thick on the ground," writes a western prose-poet. Will some one kindly rise and explain about "chiggers" and "doodles." We were raised in Illinois.

IT COMES ON straight authority that the Romish priests kept the entire bar-room force force busy at one of those recent Kansas City hotel "banquets", in honor of the new bishop. And that bar is said to be well manned, too.

DR. GRAY, like the Chicago *Times-Herald*, has taken to the woods. We'd like to go 'long. He can go to his camp-fire buoyed up by the thought that the MID CONTINENT will keep a kind, watchful eye upon Editor Withrow, all summer.

THE 1896 type of statemanship, irrespective of parties, does not rise to colossean proportions. Would it did! The country has reached a crisis. The hour is here. But the man, or the men, seems to have missed connections. But "God's in his heaven, all's right with the world;" whatever comes.

THE GREAT Boston convention in the interests of organized Sunday-school work will pass into history of the organization as one of the most successful. We regret that no member of our staff could be present. Our fellow-citizen, D. R. Wolfe, long identified with this grand work, was signally honored.

EVERY DAY, a pile of securely wrapped portfolios of photographic views of the St. Louis Tornado goes out to our subscribers. Those who purchase this standard work of us, are getting a book that sold for 50 cents for just 25 cents, and we pay the postage. They are the next best things to seeing the sights for yourself. Don't you want a set?

DR. WITHROW informs us that the name of Mr. Justice John M. Harlan of the Supreme Court of the United States should be in the list of the Committee published last week, as he has since kindly accepted service with the nine other eminent laymen who are "to confer with the Boards of Home and Foreign Missions," and advise as to the most prudent course to pursue in connection with "the real-estate of the Boards in New York city."

THE EDITOR of the *Ledger*, (Calloway, Co., Kentucky) has taken this brave stand: "All contracts for whiskey advertisements in the *Ledger* have expired, and from this date no whiskey advertisements shall appear in these columns at any price. If saloon people desire to expatiate on the merits (?) of any peculiar brand of their damnation, they can look elsewhere for a medium through which to extol their virtues. The *Ledger* makes no claims to sanctification, but when a saloon keeper tells us that a \$6 advertisement in the *Ledger* has sold for him \$1,200 of whiskey, it makes us feel that we have been, in a small measure, responsible for the damage done, and we promise 'to sin no more.'" Secular editors, generally, should ponder a bit over those words.

HOW TO keep awake in church in hot weather is a topic which has been considered scientifically. The gist of the scientist's advice is: Take breakfast at least two hours before the morning service. Prepare for church in a leisurely manner, walk slowly, do not become overheated, and arrive in time. Take an active part in the service, sing every line of every hymn, rise when the people rise, kneel when they kneel, note the reading of the Scriptures, remember the chapter, specially regard the hymns, observing their meaning, and mentally deciding whether they would be suitable to commit to memory. Quietly change position whenever feeling sleepy; merely to take up the hymn-book and move it from one place to another is often sufficient to drive off the attack. It would be better to refer to the different passages of the Scriptures quoted by the preacher than to go to sleep, and far less disturbing to the minister.

THE KEEPING up of interest in the weekly prayer-meeting in summer is a difficulty. After the burden and heat of the day has been born, it is hard to exchange the cool porch for the close chapel or Sunday-school room, full of blazing gas or ordoriferous kerosene. And the meeting seems to drag itself through the hour amid the listless, or frantic waving of fans. The faithful are there, as they are when a blizzard is raging in winter. The semi-faithful—a class largely represented in every church—are decidedly conspicuous by their absence. It is a problem which requires wisdom and grace for its solution. Much lies with the pastor, and as much with the people, in order that the mid-week prayer-meeting of the church on hot summer evenings may be as "the shadow of a great rock in a weary land," and "like a cloud of dew in the heat of harvest." Only let each one go to the meeting with the prayerful desire of finding spiritual comfort even amid bodily discomfort.

SPEAKING OF the ubiquitous typographical error, a brand new Horace Greeley story is just starting merrily on its rounds. Horace had written that something having been done by "an informal committee." The printer struggled with it a long time, but the best he could make of it was "infernal committee." This struck the eye of the proofreader as wrong, and he marked the proof with his letters "s. c." on the margin, by which he meant for the compositor to see copy. The latter thought that s. c. meant small capitals, and the next morning some very respectable gentleman appeared as an "infernal committee" in very bold type, and the editor of the *Tribune* was the maddest man in New York. Another time Mr. Greeley quoted the well-known lines: "'Tis true, 'tis pity; pity 'tis, 'tis true." The unfortunate typo could make nothing of them, and after vainly trying and getting help from everybody about the office, he did the best he could, his rendition being: "'Tis two, 'tis fifty; fifty 'tis, 'tis two."

HARRIET BEECHER STOWE has passed away. She was born in 1812, the third daughter of Dr. Lyman Beecher. In her death one of the most noted women of the present century. It will be, of course, as the author of "Uncle Tom's Cabin" that she will always be remembered. No other book of this century has

been more widely read. Its influence cannot be measured. Some recollections of the early history of the book are interesting. It first appeared as a serial, in the *National Era* of Washington, from June, 1851, to April, 1853. It attracted very little attention, and Mrs. Stowe was despondent about it. At last, late in 1852, it was published in book form and during the next five years it met with an enormous sale. She wrote many other books, now little known. The next most important work of Mrs. Stowe's pen was the "Minister's Wooing," published in 1859, which has been classed by high authority with the "Vicar of Wakefield." Mrs. Stowe had lived in retirement for many years. She was buried at her old home, Andover, Mass.

A PASTOR sometimes finds it to be no easy matter to induce the members of his church to call on the newcomers. Even after they have joined the church, they are often not shown that degree of personal and social attention which is needful in order to make them feel at home. And it sometimes happens that when such a call is made, it is so perfunctorily performed as to rob it of its value. An earnest pastor thus describes an incident which came within his knowledge: "We recently heard of a lady, a member of one of the churches of this city, who called on another who had been attending her church as a stranger. She announced by way of apology for calling, that her pastor had urged her to do so, and then told how little she enjoyed calling, of how busy she was, how much work she had done that day, how tired she was, ending with a sigh, and that she 'must be going.' As she went toward the door she said: 'Now I've called on you, you must come to our church, and come to see me sometime.' Better for all had that woman stayed at home." It is not enough for the pastor to call upon strangers. His people should heartily second his efforts in that direction. They can render him material aid in this work, and by so doing they help to make their church more attractive. Strangers will feel that there are warm hearts in such a church.

AT A meeting of the General Committee of the local Merchants' Exchange Tornado Relief Fund, held last Saturday, it was decided to officially announce that there is urgent need for additional contributions for those who suffered so severely in the disastrous storm of May 27th. Dr. Boyd, Chairman of the Relief Committee, submitted a report of the money expended by the central office and the various district relief stations up to July 2. The total was \$193,356 94. After deducting \$1338 for uncollected subscriptions, he said that there was a balance of \$44,433.17 on hand. Of this balance, the sum of \$14,423 45 was ordered paid over to the Provident Association, the St. Vincent de Paul Society and the Souldard Station, leaving a net balance in the treasury of about \$30,000. The chairman was authorized to expend \$5000 in addition to warrants already drawn for the obligations of the central office, and the balance of the fund remaining was appropriated for the benefit of small householders, to be disturbed by a committee of five, consisting of Dr. S. J. Nicolls, Dr. Carl Daenzer, Dr. Emil Preetorius, Henry Studniczka and A. H. Fredericks. It was reported that the effort to organize an emergency loan association had not been successful, and on motion it was decided to appoint a new committee of five to again take up the matter. In these times of political excitement and business depression it is of course difficult to raise the large sum needed. But that is not the real trouble; it is the sad lack of public spirit on the part of the average St. Louis rich man. Yet, in this case, these careful capitalists are not asked to give,—only to loan, on real estate security, at 4 per cent interest. By so doing they would aid thousands of worthy wage-earners to rebuild their homes. What more practical plan of philanthropy? If such a fund is not raised, many a man will lose his home, through dealings with money-sharks for necessary advances; or, many parts of the south side will continue to be masses of timbers on scattered brick.

PRAYER.

This little poem was recently discovered by Rev. R. C. French in an old book of his mother's library, dated 1855.

Lord, what a change within,
 One short hour
 Spent in thy presence will avail to make.
 What heavy burdens from our bosoms take,
 What parched grounds refresh,
 As with a shower.
 We kneel, and all around us seems to lower;
 We rise, and all the distant and the near
 Stands out in sunny outline brave and clear;
 We kneel, how weak! We rise,
 How full of power!
 Why therefore should we do ourselves the wrong,
 Or others, that we are not always strong,
 That we are ever overborne with care;
 That we should ever weak or restless be,
 Anxious or troubled when with us is prayer;
 And joy, and strength, and courage are with Thee.
 When hearts are full of yearning tenderness
 For the loved absent whom we cannot reach
 By deed or taken, gesture or kind speech,
 The Spirit's true affection to express—
 When hearts are full of innermost distress
 And we are doomed to stand inactively,
 Watching the soul's or body's agony,
 Which human effort
 Helps not to make less;
 Then like a cup capacious to contain
 The overflowing of the heart is prayer,
 The longing of the soul is satisfied;
 The keenest darts of anguish blunted are;
 And though we have not ceased to yearn
 Or grieve, yet may learn
 In patience to abide.

THE NEW CHURCH.

BY JOHN D. PARKER.

To the ordinary observer, it would seem conclusive that there are enough churches already in the world, to satisfy the wants, and gratify the tastes of every class of worshipers. Although there is a vital unity in Protestant churches in fundamentals, still there are such phases of church polity and faith, in present organizations, that it would seem that there might be ample provision for all worshipers, united to every element of human character. Still there is a restlessness on the part of a multitude of worshipers who seem determined to establish another church which may be denominated, for lack of a better name the Eclectic church. It is not a distinct organization with formulated creed, manual, and ecclesiastical relations, but still it has an ideal existence, and has a multitude of adherents. Multitudes of men, many of them intelligent christians do not attach themselves to any particular, existing church organization, but worship wherever they find spiritual food suited to their wants. Sometimes they are found worshipping where, in view of their antecedent training and beliefs, one would scarcely be looking for them. Their present church attachment has been formed very largely in view of the personal characteristics of the pastor in charge at the time, modified perhaps to some extent by the fellowship extended to them by the local church, or by social relations with some of its members. When they fail to find in one church the intellectual and spiritual food demanded by their religious nature and suited to their tastes, they go to another church where these things are supplied. The movements of these religious eclectics are determined primarily by the personal characteristics of the preacher, his pulpit powers, his beliefs, his magnetic influence, the graces that find lodgment in his heart and shine forth in his life, and his ability to unfold the truths of the gospel and feed hungry men: The members of this new church are too numerous, intellectual and respectable to be denominated religious tramps; it would be wiser and more polite to call them Religious Eclectics. It cannot be denied that the Eclectic church has a large membership in this country, and among its members may be found some of the best people of our times. This church seems to be growing to such proportions that it cannot be passed by with indifference, or despised of with some uncomplimentary epithet, but it demands intelligent and serious treatment, for its very existence has been made possible by the probable defects of present church organizations.

Let us consider the alleged advantages and disadvantages of belonging to the Eclectic church, and then look at some of the remedies to be applied to existing organizations, so that all men may be able to find a church home among present organizations, when the Eclectic church will find no cause for existence, and probably disappear from the religious world.

Religious Eclectics claim that they secure more

religious liberty, the very essence of Christianity, when they hold themselves aloof from local organizations and are free to worship wherever they may be attracted temporarily.

Eclectics claim that they can secure the best preaching afforded in their locality, which is very desirable to the highest and best spiritual growth.

Eclectics claim that they can avoid church quarrels or any disagreeable matters, that may arise in the local church.

Let us look at some of the disadvantages necessarily incurred by becoming members of the Eclectic church.

There is a spiritual vitality and fellowship imparted by the local church, as a general rule, which cannot be secured in any other way. A tree may be transplanted repeatedly so that the conditions of growth may become progressively better at every removal, still the tree will be retarded in its growth more by the repeated transplantings, than it will gain by improving soil and more favorable conditions. At the end of a given time a companion tree, of the same age, in less favorable condition, will probably have secured a larger growth.

Eclectics never sustain the same relation to local church work as regular members of churches. Responsibilities are thrown upon regular members, in local evangelization, in building church edifices, and in many ways to enlarge the usefulness of the church that are truly valuable to church members who enter into these things with the right spirit. The true soldier loves to go to the front to have some part in the battle, and share in the victory.

Eclectics do not sustain the same vital relation to organized evangelization in foreign lands, or feel the same interest in the regeneration of the world, as regular members of evangelical churches.

The Eclectic church is an admonition to organized churches to conduct their work in harmony with the principles of Christ's kingdom, if they would secure the approbation and co-operation of Christians generally. The theology of the mediæval ages was good enough for those times, but human statements of divine truth need revision from age to age. Truth is eternal, but the symbols of truth may be modified to suit the progressive conceptions of truth by men. We have a new astronomy, a new botany, a new chemistry, and every science from generation to generation. The ten categories of Aristotle have fallen asleep somewhere in the lap of the ages. The stars are essentially the same as in the times of the Chaldeans, but there are various systems of astronomy. The moral truths of the Bible are immutable and eternal, but the interpretation of the Bible varies a little from age to age, as men understand it better, and more light is shed upon it from the universal realm of truth.

If there was more obedience to the divine will, and less of human authority exercised over some of our churches, there would be less friction, and more spiritual growth among the members. Christ says: "Neither be ye called masters; for one is your Master, even Christ."

If churches would give ministers a more liberal support, and more considerate treatment, better talent on the whole would be called into the sacred profession and more persons attracted by the regular preaching of the Gospel. Many young men of ability and spirit in their educational courses, when they see a multitude of godly men without parishes, are drawn sometimes reluctantly into other professions where they can be independent and gain a competency for old age.

SCIENCE, AND THE ST. LOUIS TORNADO.

[The well known *Scientific American*, in its June 27th issue, gives a scientist's view of the "Destroying Vacuum", which, it is held, was the indirect cause of the severe damage to our fair city, on the always-to-be-remembered May 27th. We re-produce it. John C. Burrows, M. A., is the writer.]

Few, if any, have yet begun to study the devastated districts to ascertain and analyze the meteorological phenomena of what most of them have heralded to the world as "a regular Western cyclone," and others including the local signal service officer, as "a straight blow of wind."

Does the storm's work fit either theory? The results are in many respects unusual, and I believe without recorded precedent. There are abundant indications that over an area half a mile wide and two miles long the destruction was not primarily and chiefly due to the force of a gale or hurricane. Nor does the fact that during the space of a few moments the direction of the wind changed to several and almost opposite points, as is testified to both by numerous eyewitness and by many unmistakable results thereof, appear to explain the most serious class of damage wrought to buildings.

I shall not attempt to give a new and scientific explanation of the meteorological phenomenon which appears to have visited the area from a block west of Jefferson Avenue to Main Street, and about a mile wide, but for lack of an existing term, and for the purpose of this brief paper, will call it a vacuum storm.

To indicate that the conclusion that this in some features was not an ordinary cyclone, and that it was not "a straight blow" that was reached by the orthodox Baconian method, and that the observations were not made to fit a previously conceived theory, it may be well to state that the first object to attract the attention of the writer as unusual was a small two story brick house, the four walls of which were piled outside of and on their four respective sides of the foundation, the light inside partitions still standing in place, the floors being in fairly good condition and most of the contents of the room intact. The roof, a flat one, had been shifted to one side a foot or two, but still covered what was left of the house. The natural question was: In what manner, and how could force be so applied as to blow out the four outside walls of a house, lift the roof off a little and then drop it back again, and scarcely disturb the contents of the house, even the silk lamp shade? The only answer seemed to be, the force was exerted from inside.

It then for the first time struck me as strange that most of the broken glass and even the window frames for blocks around were blown out and lying on the sidewalks or in the side yards.

A few hundred feet west stood a house with peaked roof and side walls in place, but with the gable end of the front wall thrown out, from the ceiling of the second story to point of roof, revealing a formerly tight attic. What had exploded in that attic to blow out that brick wall? The windows in lower stories were mostly broken and the glass lying on the outside. Near by was another similar house with gable end of wall intact, but with part of the roof off. Thinking these results might be due to my being in the center of the path of a twister, where a partial vacuum is always created, I went three blocks to one side at right angles to the path of the storm. It was still much the same, the force which had wrecked the buildings seemed to have come from within. A five story massive brick building used as a trunk factory, had almost its entire south wall piled on the ground beside it, exposing the floors and roof untouched; and, stranger than all, piles of light empty trunks stood on several floors near the missing wall. Only seven had fallen out, the proprietor said, and they fell just outside and did not blow away. Pressure from within had evidently forced out the enormous wall, but once that pressure was relieved, the lightest objects were left undisturbed. If it had been thrown out by wind entering windows from opposite side of building, the piles of trunks would all have been blown out.

Four or five blocks west, board sheds were standing untouched in a marble yard, while a little further southwest, on Jefferson Avenue near Chouteau Avenue, was a strong brick building used for a furniture storage warehouse whose walls from floor of second story up were all blown out and the roof gone. Here again were piles of light articles—even feather beds left entirely exposed, yet not blown away. Was it true, then, the more openings a building had, the less likely it was to have been destroyed? Observation with this question in mind showed that such was the case, except outside the area before described; there the opposite was true and the damage seemed to have been due to lateral pressure of a gale, the greater damage wrought by wind blowing from each side toward the afore mentioned strip, which for convenience we will term the vacuum territory.

It appears that many roofs were lifted and many windows, or, in their absence, walls forced outward by pressure from within suddenly exerted. Several houses were observed in which the lath and plaster on ceilings of upper floor were torn off in patches, there being no floor to attic, and roofs and walls in place and unbroken. Was this done by the pent-up air of attic forcing an escape? In the vacuum territory roofs without eaves or overhang seem to have fared no better than those which offered such a hold to the wind. In this district there are apparently about as many east walls down as west walls and as many north as south. Some walls fell in and not out, but many of these were forced in by other walls falling against them, others by trees or telegraph poles falling upon them. Some were blown in, it is true, but inquiry of occupants disclosed the fact that in some cases these walls were blown in after the roof had been lifted off and its lateral support removed, or after an adjoining wall had gone out, which being at right angles, had formerly braced it. A wall

left unsupported in this way would naturally fall an easy victim to the terribly severe winds which continued for some minutes. Roofs, too, dragged the upper part of some walls toward the inside of houses. But such cases are clearly the exception, not the rule; and, as before stated, the first in point of time, the primary and most potent energy responsible for the wonderful destruction of buildings in this district, would seem to have been exerted from within outward.

It would be interesting to note the condition of a self-registering barometer in this vacuum area—if such area there really was—but I have been able to find none. The local office of the weather bureau is a mile north. The destruction wrought in what has been termed the vacuum territory can be accounted for upon the theory that atmospheric pressure was here suddenly and violently reduced. The natural laws of pneumatics explain the details. But how could such a large partial void be created? Was there a huge whirlwind at work in the upper strata of the atmosphere which did not, as in the case of previous cyclones, extend downward to the earth? Or are we to look for its cause in the unprecedented splitting asunder and subsequent reuniting of a hurricane?

The path of the storm was widest at the place where the apparent results of a vacuum are noticeable. East of these the path narrows and the direct force of the wind in the direction of the storm's movement was vastly intensified, appearing to have reached its greatest fury about the time it struck East St. Louis. On the east approach of the Eads bridge a pine board was driven through a three-eighths inch iron plate and left sticking there, while equally incredible evidences of the terrific force of the wind in this locality are to be seen on every hand.

If this storm is without precedent let us hope it may remain without parallel. The possibilities for destruction of whole cities by sudden decrease of atmospheric pressure are too appalling to contemplate.

THE KINDERGARTEN SUNDAY-SCHOOL.

A paper on this topic was read at the recent Sunday-school institute at Omaha (of which a detailed account appeared last week). Requests have come in that this paper, presented by Miss Alice Drake, be reproduced. We gladly comply.

Early lessons gently taught,
Simple words with meaning fraught,
These forgotten for a time,
Will come back like a well known rhyme.

These early lessons are our part in the Sabbath-school. As sowers of the seeds of truth, life and love, we must oftentimes spend some of our strength in preparing these little heartfields for the seeds we sow therein. They do not come to our hand ready to receive at once the seeds of deep spiritual truths. There are the weeds of irreverence, the most dangerous weed of to-day, which must be carefully uprooted; there are the rocks of Sabbath-breaking, selfishness and ingratitude to be removed from these fields before we can sow our seed with an expectation of a bountiful harvest.

After we have these tiny fields ready for the seed-time, what shall we sow? The seeds of reverence, seeds of a love for God and a desire to be at one with Him; seeds of truth, honor, self-sacrifice, unselfishness and generosity. The habit seeds of attendance at a place of worship and of prompt and willing obedience to God and man.

How best to do all of this work has been a query ever since Christ died to save the world, and to-day we are studying for the best possible means to the highest possible ends in Sabbath-school work. The latest help has been the line of hints from our kindergartens.

In the kindergarten and all life we proceed from the known to the unknown; from the simple to the complex; so it must be in religion. The child must have some known object through which he can learn of the unknown. This known object we have in nature. As Frederica Beard says, 'As God works through nature to man, the child may work through nature to God.' God has put His truth, His love, yes, His spirit into concrete form. Place the child in the right relationship to nature and he learns the wonderful laws of God, sees the truths that are the foundation of all life, and finds the love that is manifested all about him.

FROM SEEN TO UNSEEN.

To place him in harmony with nature his inner consciousness must be awakened, his emotions aroused, that he may by loving his brother whom he has seen, be led to love God, whom he has not seen.

The kindergarten seeks to develop the child's three-fold relationship to nature, man and God, and surely this is the aim of the Sabbath-school. All the

methods used in the kindergarten to strengthen these relationships cannot be used in the Sunday-school, owing to the shortness of time, the place, and the fact that all Sabbath-school teachers are not kindergartners, so do not understand the right use of kindergarten materials. I would say, use all the kindergarten principles and not any of the materials. It would but confuse the child and divine truth be so materialistically presented that all the beauty of holiness would be lost sight of, to have in our Sunday-school classes the folding paper, blocks, sticks, tablets or sewing. Rather avoid these, but bring into our class the kindergarten spirit of love ye one another well, and the spirit of inter-dependence, man upon man, man upon nature and man upon God.

The music, which is so important in the kindergarten, can be used to great advantage in our Sunday's work. Little folks should have songs of their own, simple in language and melody, full of reverence suited to the lesson. Opening the class with a simple hymn, bowing our heads and closing our eyes as we do in the kindergarten, is very effective. The soft music, childlike words and reverential attitude influence the child to quiet, respectful behavior.

TELL SIMPLE STORIES.

Another part of the kindergarten adapted to our work is the story. Stories which contain some divine truth should be used extensively, for a story is to a child a mirror in which he sees himself. To teach him to see his best self we must choose stories in which are ideal types. Jesus, our teacher, was fond of telling stories, or parables, in which his followers could see themselves, and in which we can see ourselves to-day. A strong story, emphasizing some virtue, will always appeal to a child, and he can see the moral, he does not need to have it told or shown to him. In the story we have given to the child, and in close connection are the talks in which the child gives to us. All development moves in two directions, from without inward and from within outward. We might absorb all the maxims and wise teachings of the sages and yet be uneducated did we not give them out. Froebel realized this, and so gave us the talks in which the little child expresses to us the ideas received through the song, the story, or the object lesson, so in your Sunday-school work by questions and wise suggestions lead the children to give back to you in language of their own what you have already given to them. * * * * *

LET THE CHILDREN GIVE.

Another phase of doing is the weekly collection. In a recent work on the 'Kindergarten Sunday-school' it is advised that the primary money be used for some definite charitable purpose within the child's experience. One-half the children do not know why they bring pennies to the church. Last Sunday I asked my class of twenty-one for what their pennies were given. Only one ventured to answer, and she said, 'For God and the poor people.' We talked about what we would like to do with our pennies. We decided to buy some flowers for a poor, lame grandma, who is all alone, and has very little sunshine in her life. How their eyes brightened and how pleased they were to give. Next Sunday we shall use our collection to take some relish to a sick child in one of our hospitals. After trying such an experiment take a few moments each Sunday to tell how grandma liked her flowers, how she looked and what she said, and what she told you of the little children who once crowded around her knees to hear stories. If you cannot afford this plan for the whole year, try it for three months that the children may feel the joy that giving brings.

The year's work in the kindergarten centers largely around Thanksgiving, Christmas, Washington's birthday, Easter and Memorial day, and it seems wise that the primary Sunday-school class follow the same order. Spending all of November upon Thanksgiving day, asking your little ones to bring flowers, apples, a cake of honey, or what they may be able. You can always find some person who can be made happy by these. Let December be full of the beautiful story of the little Lord Jesus. Teach the children to talk more of giving some article to some person in place of some person giving to them. Try to put in the background the Christmas entertainment and the bags of candy. Easter time is the most beautiful to a child, for he sees in this new life a spirit skin to his own, the growing which appears to him so strongly. To Washington's birthday and Memorial day we would give the least notice, spending but one lesson upon each, and in these lessons teaching the child that as he is part of a family, so he is a part of the state.

TEACH POSITIVE VIRTUES.

Now, a word as to discipline. Present to the child

the positive virtues; lead him to love truth and he will not be untrue; inspire in him a love of harmony and he will avoid disorder. Tell him something definite which he can do. Do not simply say 'be good,' and expect the child to keep out of mischief. Rather tell him to carry in the wood, rock the baby, divide the apple, give up his chair to some smaller child. Dwell on the negatives as little as possible, let his knowledge be slight. Fill his mind so full of the positive do's that there will be little room for the negative don'ts.

Closely associated with a song, story, room or collection is the sower herself, whose attitude has so powerful an influence over her class. The teacher must be reverential and respectful or she will fail to teach her children to be so. She must be filled with the spirit more than the letter. Again, she cannot sit back in her chair and talk at the child, she must talk with him. It has been said 'God, in order to lift man to Himself, became man.' We in, order to lead these children, must become children. As has been so beautifully written.

Come, let us live with our children,
Earnestly, holily live,
Knowing ourselves the sweet lessons
That to the children we give.
Fresh from the kingdom of heaven
Into this earth-life they come,
Not to abide, we must lead them
Back to the heavenly home.

Come, let us live for our children,
Leading them tenderly on
Into the fields that God's love-light,
Ever shines brightly upon.
Then when our feet grow too weary
For the safe guidance of youth,
We shall be led like the children
To him who is goodness and truth.

THE DEMANDS ON A MINISTER.

BY REV. E. HERBRUCK D. D.

It is not every one who is acquainted with the work of a faithful minister in all its various details. There are people who hear him preach, and who think when that is accomplished his work for the week is done. But there are others who know that more than this is demanded of the minister. Even if that were all, it is not by any means a small task. Over one hundred sermons per year, not including his prayer-meeting talks, sermons and addresses demanded of him on special occasions. The average lawyer does not make half the number of addresses made by the minister. There sermons, too, are prepared for critical ears. A lawyer may jog and shuffle through his plea before the jury in a very slipshod manner, but let the minister do this, and the cover of the winds are at once opened, and the unfortunate pastor compelled to seek refuge in a more quiet harbor. The sermon of the faithful minister represents work, patient, painstaking labor, and not only this, they are also seasoned with prayer. The man of God feels that he has a message from his Father to the men and women who come to hear him, and his desire is to present that message so that it will set their souls on fire with a longing to attain better things.

But besides the sermon there are many other things demanding the time and attention of the pastor, if his congregation is large it will require of him an almost endless number of pastoral visits, if the congregation is small he will be expected to visit the oftener because of the supposition that he has nothing else to do. Then there are the sick to visit, the dead to bury, and a continual need of stirring the dry bones to waken them into life, to say nothing of the time he must spend in trying to reconcile the people who have the "pouts."

Think of these things, and be more considerate of pastor's time. Remember what is demanded of him. More addresses than a lawyer, more visits than an average physician, more worry than a congressman, and for all that he gets from eight to twelve hundred dollars a year. It would be a difficult matter to convince some people that their pastor is doing the work of two men, and many of them seem to think the more demands on him the better. Poor pastor buffeted on every hand, misjudged, misrepresented often discouraged, disheartened, is it any wonder that some of them reach the "dead line" so soon? Remember dear reader that your pastor is only a human being, and there is such a thing as demanding too much of 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.

Exaggeration is one of the most prevalent sins. It may not be the worst form of lying but it is a violation of the Ninth Commandment. Sometimes cupidity is the cause of it as when the salesman overstates the quality of his goods as compared with the scale of prices, or when the advantages of a community are exaggerated to make business for the real estate dealer. Sometimes people exaggerate thoughtlessly. Recently one said of a sermon which he had just heard and while the impression was fresh upon his mind that it was the best he had ever heard. As a matter of fact he was not in a position to properly compare it with the many good sermons he had heard before. Sometimes people exaggerate to flatter. A certain local newspaper is accustomed to pronounce each new sermon or oration the best ever delivered in the town. It is curious, if true, that all the preachers who have preached in a community for a quarter of a century should form a graded procession the last always being a little the best. Even the church is not free from this fault. How often a minister is advertised as the best preacher and most successful pastor a church has ever had, the public is regaled with a detailed description of his personal graces, virtues and powers usually inspired if not written by the individual himself. The effect of this self-seeking notoriety has been to deter the great body of toiling Christians from furnishing such church news as would interest and stimulate their fellow Christians and aid the Master's cause. But this ought not to be. The church wants and needs religious news. It depends upon the religious newspaper to keep it posted not only on the great religious movements of the day but also upon those details of Christian endeavor which reflect the spirit and condition of the church. The newspaper in turn must depend upon its readers for information and there should be no timidity or false modesty about furnishing the news even though it concern one's own work.

Some complaint has been made recently about Eastern Presbyteries ordaining young men who were to find fields of labor in our Western states. Presbyteries have been accustomed to ordain young men who were going to the foreign field chiefly because they were to be pioneers. Instead of finding an organized church, they were to be organizers themselves. But no such reason exists in the case of the young man who is to labor in one of the great states west of the Mississippi. The church here is thoroughly organized and on the ground of courtesy it would seem that a candidate ought to be ordained by the Presbytery in whose bounds he is to labor. But there is a better reason. The influence of an ordination service is of great moment especially in a new country. Twenty-five years ago nine young men were ordained at one time in the Second church Kansas City. They found their fields of labor in the surrounding country and some of them still live and labor in this territory. The influence of that ordination service has been powerful for good and has not yet ceased, because of this influence which the newer communities so much need, the candidate ought to be ordained on his field.

KANSAS ITEMS.

WASHINGTON.—Miami University has conferred the degree of D. D. upon the Rev. George Hageman. The MID-CONTINENT extends felicitations. The editor of this paper is a Miami man himself, and heartily agrees in the choice of the man to be honored.

WILSON.—Mr. A. A. Jellison died at his home in Wilson Kansas, June 22nd, 1896. Mr. Jellison had been a ruling elder for 30 years. He has served the Wilson church in this capacity ever since its organization. In his death the church and community sustain a heavy loss.—T. B.

OSBORNE.—In the fall of 1878, Rev. J. M. Batchelder D. D., came from Iowa to Osborne and organized the First Presbyterian church. He became its first and has been its only pastor. During all these years he has labored faithfully sometimes under difficulties occasioned by his ill health or the untoward conditions, incident to a new country, still in weakness and in strength, in adversity and in prosperity he has persevered and this long pastorate of 18 years in Western Kansas is a concrete example of the superiority of the Presbyterian system when it is properly worked. Dr. Batchelder was a Commissioner to the last General Assembly and after a brief vacation has returned to his field with renewed vigor and full of hope for the future.—T. B.

LARNED.—Rev. J. C. Haswell has closed a five year's pastorate of this church. The town has suffered from successive crop failures in the surrounding country and Mr. Haswell leaves because so many of his people have been compelled to leave. He has done good faithful work under trying circumstances. We congratulate any church which may secure his services in the future.—T. B.

A SILVER ANNIVERSARY AT PEABODY, KANS.

BY REV. E. D. WALKER, D. D.

Peabody, Kas., is one of the small towns in the central part of the State of which its citizens are very justly proud. Very early in building of the town and community the pioneer citizens took an active interest in helping to start and maintain those institutions that are a power in developing a noble, intellectual and Christian manhood and womanhood. In 1871, early in June, the Methodist and Presbyterians started their church organizations which have had a constant growth. About the same time the Peabody Public Library was started, which is furnished with an ample and convenient building, finely located and adapted for the purpose. The building now contains several thousand volumes of varied and choice books. It is free to all citizens of Peabody township. There is a small income annually from the property tax in the township. A librarian is maintained and a reading room is open each day except Sunday.

Twenty-five years ago the Presbyterian church was organized, and from June 9th, to the 11th, the silver anniversary of the organization was held. The attendance throughout was large and the exercises intensely interesting to those who took pains to attend.

The church has had four pastors. From 1871 to 1877, Rev. A. H. Lachey, D. D.; from 1877 to 1889, Rev. E. D. Walker, D. D.; from 1889 to 1892, Rev. Geo. S. Sweasey. Since 1892, Rev. W. C. Miles has served the church.

The exercises of the Anniversary programme included addresses and papers by a good list of the ministerial brethren and members of Emporia Presbytery. The church also furnished a good share of the talent that was brought out on this occasion. Hon. T. M. Potter, an efficient elder was down for the address of "Welcome," but being one of Kansas' candidates for Governor this year, duties in this relation compelled him to be absent. His place was ably filled by Hon. J. G. Johnson, a member of the church, who is a member also of the Democratic National Committee. These brethren are wide apart politically, but very close and intimate in their personal friendship and Christian fellowship.

The response was delivered by Rev. E. D. Walker, who served this church as pastor for just about one-half of its age as an organization.

One whose presence delighted all because of his spirit and past relation to the church was Rev. R. M. Overstreet of Emporia, who preached the first sermons and organized the church twenty-five years ago. His sermon on the first evening and short talks in the two days that followed were highly appreciated.

Rev. D. E. Potter, son of Hon. T. M. Potter, who was reared in this church and its Sunday-school, but is now filling a Presbyterian pulpit at Great Bend, Kas., spoke on Wednesday afternoon June 10th, of "Our young people's work." His testimony of the value of the local church and what it had been to him was touching.

Mrs. W. W. Waring gave an interesting

account of the organization and progress of the Woman's Missionary Society which has had such a phenomenal history.

Rev. J. C. Miller, D. D., of Newton passed over to our nourishing the strong but sweet meat of "Our Presbyterian system of doctrine." All felt strengthened by his paper. Beautiful and intensely interesting was Mrs. R. L. Cochran's paper "Our Ladies' work."

Pres. J. D. Hewett, D. D., of Emporia College, filled up his time in an inspiring and interesting manner on the subject "The Presbyterian Church and Education." Dr. Hewett's relation to the Presbyterian schools and churches of the State has been that of much hard head and heart work. He labors from very high and noble motives. He should have the hearty co-operation of all Kansas Presbyterians in his present educational endeavor.

"The church's history" was prepared and read by Mrs. D. D. Perry, one of the charter members and the only member who has been continuously with the organization from the beginning. Her paper will become more valuable each year for it was prepared by one whose close relation to the church wonderfully aided her in its preparation. The last day, June 11th, brought forth able papers and addresses. "Our Sabbath-school and its influence" was the subject of Mr. J. C. White's paper. It revealed the fact that the Peabody Sunday-school had done some genuine missionary work within a radius of several miles. Mrs. W. C. Miles, wife of the pastor held the close attention of a full to overflowing house as she talked of "Our Juniors." This was followed by two most able and helpful addresses, carefully prepared and earnestly delivered, "Historical Presbyterianism" by Rev. F. J. Sauerber of Emporia and "Some Characteristics of Presbyterianism" by Rev. A. F. Irwin of Hutchinson. A poem was written and read by Mr. R. L. Cochran. This successful and beautiful anniversary closed with a reception at the pastor's home on Thursday evening, June 11th. Out of this church nearly one half dozen young men have gone into the Presbyterian ministry or are in preparation. But without the aid of home missions and men with a home mission spirit no such a history and influence would have been possible. Let the "concrete argument" of such churches long remain in thousands of communities in the States of this Union.

Communicated.

THE UNITY PLAN TO HELP SYNODICAL EVANGELISM.

BY THE REV. EDGAR L. WILLIAMS.

In the Inter-Synod of June, Dr. T. D. Logan of Springfield, shows some advantages of the Unity Plan for Illinois, by presenting the statistical tables of the past six years. The difference in the amount to be raised in 1896, however, is not so great as his final table represents, for the Synod in four years of this time contributed \$1546 88 to home mission work under the plan of Synodical Evangelism, an average of nearly \$4,000 per year, which does not appear in the contributions as given in the reports of the Home Mission Board, from which his figures seem to be taken.

The former evangelistic plan was so much blessed of God that the Synod cannot well afford to cease to operate this line of work as her special field to make her home mission churches not only self-supporting, but what is of more importance in aggressive home mission work, also self-propagating. In the year 1891 the churches of Illinois exceeded \$4,000 in gifts to this part of the work, and the report given at the meeting of Synod in Joliet says, "It is worthy of note that this work has changed this Synod from one in which the number of churches was decreasing each year to one in which the number is increasing."

What so inspires weak churches to reach self-support as the evangelistic spirit does, with growth by numbers through evangelistic help from a great Synod, and what brings the noble spirit of independency with this self-support as the increase in the number of evangelistic christians.

The church should reach a stage of development where she reproduces herself; in converts, in ministers, and in other churches, lest she cease to exist altogether. A church self-supporting financially and not

evangelistic is pretty sure to become extinct. History of long periods shows this to be true of churches as well as of denominations. Some localities give forcible illustrations of it.

The Unity plan develops the individual church center, in connection with the Presbytery and Synod, and can greatly help synodical evangelism in making our weak churches aggressive. There is but one burning question and that is aggressive evangelism, organized, persistent, successful under God, having his seal. The denomination that is not this, will languish and ought to die to give place to something better.

The wealth and liberality of the great Presbyterian church of Illinois is such, that we can and must do better things, as Dr. Logan says, for our own field and at the same time give more to the regions beyond; provide pastors for our own churches and not wait for meetings in other churches to stir the community but reap our own harvests, by providing evangelistic help supported by our own Synod.

Dr. Kane has rendered great service to the church in bringing out the Unity plan and with our evangelistic work the Illinois Synod can lead the Synods of the country in aggressive evangelism.

HOW THE REPORTERS "COVER" A NATIONAL CONVENTION.

BY AN EX-REPORTER.

[This is a convention summer, religious and political. The *modus operandi* is about the same in all of the latter. These "expert" facts may be of interest, though they apply, exactly, to only one of the many great gatherings of the summer.]

I am sitting in the press gallery of the Republican National Convention at St. Louis.

Senator Teller has just finished his farewell speech. I will take a good look all around and then try to briefly show the MID-CONTINENT readers how the newspapers "cover" a convention.

On each side of the chairman's platform facing it, are hundreds of rows of unpainted pine tables, each bearing a number on it.

These are the working places of the "fourth estate." Every regular representative of a publication has a ticket and badge entitling him or her, to one of those tables and chairs.

Nearest the platform, on each side, are the spaces reserved for the Associated and United Press. In each of these spaces are "star" stenographers and special writers of these great news-hunting and editing associations. The stenographers among them take down everything, and their work is practically perfect. They work on and off, in sections—largely as do the stenographers in the press gallery of the English parliament; only better, I venture the assertion.

When the balloting is being done, there are expert figure men among them to do, exactly, that important work.

These news associations could furnish a satisfactory report to every paper in the land. But, of course, all would be alike. So the leading daily papers of the land use what they want of their "A. P." or "U. P." report, and supplement it with a great deal of special matter furnished by their own representatives. The New York Journal and World each sent a small staff to St. Louis. Among them were editorial writers, reporters whose specialty is acquaintance with politicians and artists.

Some far-away papers even brought their own newsboys to "holler" their paper on the streets of St. Louis. The New York Journal and Tribune also covered our billboards with posters.

Now to return to the work of the special correspondent. He must furnish news and personal matters concerning those of political prominence who come from his own city or section. Perhaps that is a chief part of his duty. He must also interview the national leaders in the party, if possible. He must haunt the headquarters of the different "booms," and wander about the hotel rotundas. In fact, there is little that he must not do. There were correspondents in St. Louis who were so busy all the time that they could not even take a street-car ride through the tornado devastated district.

It may interest many to know that the editor-in-chief, in Boston for instance, was practically in as close communication with

those of his staff away out in St. Louis, as if they were in the next room; and that too, while the convention was in session and his bright young men writing for dear life. That was brought about by the admirable arrangements of the telegraph and long-distance telephone companies. At the side of the "old man" in Boston was a telegraph messenger. Out at the convention hall another telegraph boy in the same uniform stood by, the representatives of that Boston gentleman. Two telegrams are written. The boys and the wires "do the rest." Or, to use another more expensive way, there's the long-distance telephone in a little private compartment, a few steps behind the platform of the St. Louis "Wigwam."

From now on, the long-distance 'phone will play a prominent part in all national political, and other, conventions.

What the papers want and how it is written has been briefly stated. Now for a glance at the marvelous telegraphic facilities furnished by the two telegraph companies. Millions of words were satisfactorily, quickly handled by their employees during the days of the convention. It is asserted by those who know that the telegraph service at the St. Louis Convention was the best up to this day.

There was a marked improvement in the rapidity and correctness of those transmitting the news, over previous years. The arrangement of all the details had been made a careful study since the wires were placed in working order after the St. Louis tornado. (That storm made work enough for the linesmen, without a great convention coming on its heels!) But so well was every contingency, except that of another tornado arranged for, that either company was prepared to handle satisfactorily fifty per cent. more news matter than they had to. Extra wires had been strung between St. Louis and other cities, and additional circuits had been completed. The wires all over the country had of late been put in thorough repair, and guards patrolled them from time to time. Everywhere linesmen were ready, as the "minute men" of old, to shoulder their tools and rush to repair a break.

Then came the collecting of the "stars" of each company; the operators who had won their spurs for speedy, accurate work under any trying circumstances—sometimes including those of lack of food and sleep for long hours at a stretch. Over these skilled men were the officers of the company, the chief operator, chief electrician and others.

A special wire connected Major McKinley's home at Canton with the room of his political manager at the St. Louis hotel. A young operator of marked ability was chosen to fill the delicate position of operator in that room. He gave such satisfaction that he was presented with a fine suit of clothes by Mr. Hanna.

A direct wire also led from the Wigwam to that Canton home, and over it flashed the news of the nomination to the man most interested a few seconds before the announcement was made to the great assemblage in St. Louis. It is needless to say that there was an expert at that key.

Some figures as to amount of matter handled may be interesting.

The largest day's record at this writing, for the Western Union was 752,000 words, all exclusively newspaper specials. But the record of the last day, not checked up at this writing, is stated at fully 1,000,000 words. The Postal company served both the Associated and United press, as well as about sixty morning and fifty evening papers.

Both companies did about 25 per cent. more telegraphing than at the Minneapolis convention, according to expert estimates.

A notable feature this year, and one which every operator hailed with delight, was the appearance of a good deal of type-written copy. Fancy how that must astonish old-timers! Type-written "stuff" at a national convention! But it was a fact. Many newspaper men are getting to think right over the machines, and surely their copy reads ever so much easier.

It is hardly necessary to add that every newspaper man is heartily glad that one convention is past. It's no fun for them, if they're working news-gatherers or news-preparers at the time.

St. Louis, Mo.

HINTS TO COLORADO TOURISTS.

BY W. W. DAVIS, A. M.

A little counsel, now and then, Is relished by the wisest men.

As the writer is spending a month in the Switzerland of America, perhaps a few suggestions to persons thinking of the same delightful trip may not be out of place.

When shall we go? June is, doubtless, as favorable a time as any. The air is soft and balmy, the heat and dust of later summer have not set in, and the tide of the season's travel has not begun. So far, we have found the weather ideal. Sun warm but not oppressive, and the nights perfect for refreshing sleep.

What shall we wear? Even a man may ask this question. Do not encumber yourself with luggage—it is a bother. No trunk, but a valize that you can carry in your hand. For a man, one suit is enough—woolen, light in weight, light in color, as dark colors soon show the dust. For ladies, a traveling dress, and a dress for evening. A change of underwear. Beyond these, only a few extras that your taste suggests. Soap and towels, and plenty of water, everywhere.

Where shall we go? This depends, of course, on the extent of your time and the length of your purse. But in order to have a proper idea of the glorious scenery of Colorado, there are some points you must not miss: Georgetown and the Loop, Maniton and Pike's Peak, Colorado Springs and Cheyenne Canon, Marshall Pass, Glenwood Springs, Leadville, Grand Canon of the Arkansas.

What is the cost? This varies. A good plan is to make Denver your headquarters. There are several moderate hotels. You can secure furnished rooms, by day or week, very cheap, and get your meals at a restaurant. From Denver as a center there are frequent excursions to all scenic points at half price or less for the round trip. Some of the railroads, like the Denver and Rio Grande, for instance, traverse the heart of the romantic regions, and furnish full tickets at the most reasonable rates.

Any extra expenses? Not many, if you are a good walker. Most people go up Pike's Peak by rail, as it is a tedious climb on foot. Burros or donkeys are at every point to carry you up the canons. Carriages in all the towns to show the stranger the sights. It is well at Maniton or Colorado Springs, for example, for a party to make a bargain with the driver to take them to certain points too distant for the pedestrian. But go with good, stout shoes, and you can see a great deal for yourself.

Lastly, take your religion with you. If you are in Denver over Sunday, you can take your choice of at least ten Presbyterian churches. The Central is a splendid edifice, 17th and Sherman, but the pastor, Dr. Freeman, is about to close his service there.

Denver.

A KANSAS CITY MISSIONARY GATHERING.

The regular June meeting of the Women's Missionary Society of the First Presbyterian church of Kansas City, Mo., was held at the elegant home of Mrs. A. H. Munger on the twenty-ninth and Forest Avenues, taking the form of an African Coffee. About 70 ladies were in attendance. Devotional services were conducted by Miss Louise Silver and followed by a programme of exceptional excellence, since this society includes in its membership a number of Kansas City's best writers and contributors. The first number was a piano solo by Miss Edith Frazier followed by a thoughtful paper by Mrs. Emma Magrath entitled "The March of Events;" being a retrospect of missionary progress. A recitation, "A little child shall lead them" was given by little Florence Elliott with the sweet simplicity of childhood. Miss Emma Whitehead rendered a vocal solo. The gem of the afternoon was a fine original character sketch entitled "A bit of Africa at home" by Mrs. Linnie Hawley Drake.

A dish of African nuts which had previously been emptied of the meat and filled with choice clippings of missionary intelligence were served and enjoyed by all.

A short poem was read by Mrs. T. Lee Adams, after which the collection was taken.

A delightful social hour followed conducted as an afternoon "At Home." A mandolin club, screened by decorative palms, entertained the guests while coffee and cake were served and two little girls dispensed Ambrosia.

Some one of Kansas City's homes is always thrown open for the June meeting of this society and it has become a regular feature of the yearly programme.

A LAW ENFORCEMENT.

BY REV. JOHN MORDY.

A good deal has been said in the papers about the wisdom or propriety of ministers interesting themselves in the enforcement of civil law.

An ounce of actual experience is worth a pound of theory, for no matter who prepares the recipe, the proof of the pudding is the eating of it.

Last winter it was found that the laws relating to public morals in and around New-kirk, Oklahoma, were utterly ignored.

The Presbyterian minister brought the matter before the Grand jury and three of the officials were indicted for habitual drunkenness and two men indicted for keeping gambling houses. He also complained against the City Marshall for drunkenness and kindred vices. Four other County officers were indicted for other offenses.

What was the result?

Owing to the weakness of the County Attorney only one of the parties indicted for habitual drunkenness was prosecuted. An effort was made to prevent any respectable man from sitting on the jury. One man challenged for no other reason than the fact that he neither chewed tobacco nor drank whiskey. After getting as many sympathizers as possible on the jury, the defense then raised the question "when is a man drunk?" and the unanimous agreement seemed to be expressed in the following verse:

"Not drunk is he who from the floor,
Can rise again and still drink more,
But is he drunk who prostrate lies,
Without the power to drink or rise?"

The official who was County Judge was proven to have been drunk even according to his definition, but he was not habitually drunk. Habitually was held to mean continuously and it was proven that while the official was frequently drunk, he was sometimes sober or partially sober and therefore, he was declared not guilty.

The indictment against one of the gamblers was secured by the evidence of boys taken out of the Public school. The gamblers fled to parts unknown and have not been heard of since.

In spite however, of the evasion of justice it is almost impossible to estimate properly the good accomplished by the agitation.

1st. Every official complained against has behaved himself like a gentleman ever since, so that the newspapers declare that the effect on them has been better than the Keely Cure.

2nd. The officials have been convinced that they must enforce the law and so gambling and Sabbath desecration has been stopped.

3rd. A demand for a higher class of officials has been created, so that all parties feel that if they are to have any chance of success they must put forth men with a clean reputation.

REACHING THE MASSES IN SUMMER.

BY L. F. B.

As a contribution to the solution of this perplexing and much debated question, let me give the following experience. The Pastor of the Presbyterian church of Poplar Bluff, Mo., secured the services of Mr. Chess Birch, the Musical Evangelist, during the month of June. On account of the heat and the crowds, a large, but cheap board Pavilion was erected in a favorable location, where services were held every evening.

The other churches joined in the work-crowds of people thronged the place and many decided for Christ. Such has been the decidedly favorable effect that the churches have decided to make use of the Pavilion during the summer for Union Sunday evening services.

The suggestion is made that other places might adopt such a plan, and thus reach the masses by a Union service during the heat, est term, when many will not be attracted to the churches where the heat is so great during the summer months. This could be done by a united effort of the churches, or even by a single church, and crowds would resort there and thus be brought under the power of the gospel. Plenty of ringing music and a great many prayers and testimonies will add much to the meeting in effecting good results. The expenses can readily be met by contributions in the meetings. We found no difficulty in getting people to give liberally.

World-Outlook.

At this writing the Democratic party is engaged in selecting their standard-bearer for the year at Chicago. Before this issue reaches our subscribers the selection will doubtless have been made.

Although the United States does not anticipate a foreign war, there is no intention of being unprepared if such an event should happen. The first step in the direction of safety is the mobilizing of a large fleet off the New York and New England coast. While the immediate collection of these ships is for the purpose of tactical training, it is well understood that they are intended as a useful object lesson to those European countries which believe that the United States Navy exists largely on paper and that its material strength is unimportant.

The first advices from the Geological Survey party sent to investigate the gold resources of the interior of Alaska have just reached Washington. The party reached Juneau, June 9, and before going on hastily inspected the mines there. Expert Spurr says these mines will be even more productive in the future than they now are. The party was anchored off Dyea, foot of Chilcat Pass, and was about to begin the ascent of the pass. They hope to so expedite passage across the Chilcat Pass to the field of work on the Upper Yukon that the work can be completed and they can return East in October or November. If the party remain later they will winter at Circle City, Upper Yukon.

The "new flag," with 45 stars, floated at Washington, July 4th. This indicates the admission of Utah to the sisterhood of States. General orders issued by the war and Navy departments have prepared the way for the change, and for several months past the flag-makers have been busy in placing a new star on the flags in stock. From economical considerations the old army flags will not be retired at once, but will be replaced only as they are worn out in service by the new ensigns. In the case of the naval flags the change was more easily made, for these flags are made at the New York and Mare Island Navy Yards, while those on hand on shipboard may be readily altered by the expert sailmakers.

Secretary Olney has received the report of the Alaskan boundary commission. This report does not fix the boundary line between the British possessions and Alaska, but merely furnishes all the evidence bearing upon the dispute. A new commission to fix the boundary line is yet to be appointed. Gen. Duffield, the chief of the coast and geodetic survey, will, we read, leave Washington on July 7, for San Francisco, and will take a Government steamer from that port for Alaska, the purpose of his trip being to thoroughly post himself on all the local information bearing upon the Alaskan controversy. Gen. Duffield makes this trip at the suggestion of Secretary Olney, who wishes him to be fully as well informed as Gen. King, the British representative engineer, when the new commission to determine the boundary meets.

Final touches are being given to the elaborate preparations for entertaining the fifteenth International Christian Endeavor Convention. Although the regular sessions do not begin until Wednesday, July 8, the advance guard of the great Christian host is beginning to arrive, and by the middle of next week the inrush of visitors will be like a mighty human tide. Within a few years this summer meeting of young Christians has dwarfed all other gatherings in point of numbers. The only other meetings that can compare with them are the big national political conventions, and everybody knows they occur only once every years. The onward march of this Christian convention to an attendance that will be beyond the ordinary mind to grasp, will keep up this year. The capital of the nation, which has seen the biggest gatherings of any city in the country in proportion to its size—the inauguration crowds—is already beginning to tremble at the thought of the army that is to spread its happy ever-smiling, ever-orderly squadron throughout the length of this umbrageous and smoothly paved city. The local committee is expecting fully sixty thousand visitors, and there may be 10,000 more.

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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CORRESPONDENCE WITH C. E. SOCIETIES: Miss Lillian Trusdell, 4219A Olive St.
CORRESPONDENCE WITH MISSIONARY CANDIDATES: Mrs. G. W. Weyer, 4020 Westminster Place.
CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.
TREASURER: Mrs. Wm. Bury, 1756 Missouri Ave.

Notice

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

TOPICS FOR JULY.

FOREIGN.—INDIANS, CHINESE AND JAPANESE IN AMERICA.

HOME—RESULTS OF THE YEAR'S WORK.

A "SOUTHWEST BOARD" MARRIAGE.

"Rev. Joseph Morrison Irwin, Miss Helen Gordon McIntosh, married Thursday, May 14th, 1896, Panhala, India. At home after June 15th, Ratnagiri, India."

A MESSAGE FOR KANSAS JUNIOR ENDEAVORERS.

As our Kansas Junior Christian Endeavor Society are supporting the Ashville Farm school I send you the latest report received from there: A. R. H.

Swannanaea, North Carolina.

Dear Friends:

I am glad to write you again concerning our life at the Farm school.

The work during the last few months has been encouraging in many respects. Many of the boys went to their homes for the Christmas vacation, but although they reported pleasant vacations, they seemed glad to come back to us again.

Our minister held meetings with the boys during the week of prayer, at which time many of them gave their hearts to Christ and decided to live Christian lives.

The people here are easily influenced by anything verging on the religious, and quickly become excited. But Mr. Polhemus tried to conduct the meetings in a quiet way, so that should be no excitement connected with them, and endeavored to help the boys to understand the step they were taking. As a result, at the first communion following five boys united with the church at Riceville. Others want to wait until they go home and united with their home church.

The Christian Endeavor Society has increased in numbers until the active list has reached thirty-two and nearly all the rest of our boys are associate members. In school also there has been marked improvement among the boys. Especially have the younger ones, with whom is done our most encouraging work, improved. One little boy just fourteen years old, living near us, was very anxious to enter our school. Rather against his father's wish, the little fellow came to make application a few weeks after the opening of school. We could not take him then nor tell him just when he could enter, but as he was not satisfied to wait, he came again and we then received him. He could scarcely write, or spell one word when he came. He now writes very plainly and spells as well as the older boys.

One of the last boys who entered is nineteen years old, and when he came could not write even his name, nor could he read at all. When questioned as to what he did know, he replied: "I just don't know any-

thing." But he is working hard to learn and is making good progress.

Other times there are discouragements, as when boys do not seem to appreciate what we do for them. But the encouragements are many, and so we ask you to pray for us that we may go forward in His strength.

Yours in the work,
 GRACE W. JEFFREY.

THE ARIZONA INDIANS.

I will tell you a little about our Indians as we found them and how they are to-day. In Arizona there are about thirty thousand Indians. We know very little about their early history. They lived in what we call the stone age. At that time they had stone axes, stone knives and mill stones for grinding their wheat. Their men seemed to do as they thought it was right in their own minds. As we read about the Hebrews of old that there was no peace with them, so was it with these people. From boyhood up they were carrying arms. They had a few plows made of a bent stick of wood. You often would find one or two women grinding together, as in the Bible times. Women going to the well to get water, bearing an earthen jar, as Rebecca did of old. You would often find them offering sacrifice, paying vows. They believed in sacrifice, in things clean and unclean, and that a man who had done wrong must remain outside of the camp for a month, after which he would go through a purification. They believed in the avenging of blood. If a brother or some relation was killed, it was the duty of the nearest relative to avenge the death. These people knew little or nothing of the kingdom of God, or of peace.

In those days it took from three to five regiments to keep the peace; a few missionaries and mission schools might have saved Uncle Sam many lives and millions of dollars.

I went among these Indians of Arizona in 1870. In 1882 we built our first chapel; we built our second chapel about eleven miles from the first one, the Indians doing nearly all the work. Then again, we have built our third chapel among these Indians. We have three strong Presbyterian centers where the Indians, to the number of six or seven hundred, come to listen to God's word. We have about 230 members, and have baptized nearly five hundred persons.

The school work among these Indians at Tucson, under the care of our Presbyterian women, is the pride of all our Indian schools out west. I wish I could tell you about some of our good workers there and of their influence and great work. This Indian school has given us two young men who are preaching the Gospel. We need some one who will take hold of our advanced young men and prepare them for evangelistic work. We need eight or ten Indian helpers who will go where white men could not go, and who will preach the Gospel to our Arizona Indians. If you civilize our Indians, they will be a great power for good. If you will put one dollar in the Lord's bank He will surely return ten into your pocket. The Lord is a good paymaster, and let us be diligent in his work. Pray for us, that the name of the Lord may be glorified among these Indians in Arizona and New Mexico.—H. M. Monthly.

THE LATE MRS. KATE M. IRWIN

Mrs. Kate Mathews Irwin, wife of the late Dr. Robt. Irwin, whose recent death brought sorrow to so many hearts, was a woman of fine endowments. She was active and helpful always as a pastor's wife, and while not physically strong for all work she was always a living example of true Christian womanhood. As a mother she was tender and true. Three sons and five daughters, all earnest Christian workers, rise up to call her "blessed." For thirteen years Dr. Irwin was President of Lindenwood College, and she was his able assistant in many ways. Here her influence was unlimited. By her firm yet gentle and sympathetic spirit she exerted a marvellous influence upon the young lady students, and many of them were uplifted to a higher Christian life. She was an ardent advocate of temperance and her influence in this work was far reaching. For many years she ably filled the position in the missionary work, as Presbyterian President of St. Louis Presbytery, and also President of the Synodical Society. Then for several months she faithfully filled the

position of President of the Southwest Board. She had the spirit of Christ which is always the true missionary spirit, and her interest in his work came from a heartfelt of genuine love for God and the souls of mankind.

As she became feeble in health the last few years of her life were spent quietly with her loved ones and she bore the cross of suffering cheerfully and patiently waited for the Master's call to come up higher.

At a meeting of the Board of the Southwest a committee was appointed to prepare the following resolutions:

WHEREAS, It has pleased God to call home yet another of our charter members and one who worked so nobly and so well to establish the Southwest Board and

WHEREAS, We know that this sorrow has not only touched our heart but the hearts of hundreds who have known and loved her—

Resolved, That we tender our deepest sympathy to her family and assure them that her influence will ever follow and stimulate us to more earnest work and that her memory will be one of the precious legacies to the Southwest Board;

Mrs. J. W. ALLEN,
 " J. A. ALLEN,
 " LUELLA KNIGHT, } Com.
 " E. E. WEBSTER, }

PRESBYTERIAN MISSIONARY COLLEGE AT CHAUTAUQUA.

Beautiful for situation is Chautauqua. Have you ever seen it? If not, then you cannot fully understand the modern "Veni, vidi, vincebar," for every one is conquered by its charms, who has ever spent a season there. I mean every thoughtful person, who is either an earnest student or an earnest worker; for Chautauqua is much more than a beautiful resort. Its capabilities for entertainment and instruction are kaleidoscopic. Its rich and varied program appeals to all tastes that are not vitiated.

The Presbyterian missionary cottage is strongly in evidence of the effect of the Chautauqua idea upon the great number of Presbyterians who are annually drawn to this American Athens. They have erected their own buildings in this modern academia, and they invite their Pauls and Lukes, and Lydias and Priscillas to come hither and rest and learn; and in turn, relate to interested listeners some new chapters in the acts of the modern apostles. Nearly forty home and foreign missionaries were entertained at the Presbyterian cottage during the summer of 1895.

Among the number were, Hawthorn of Japan; Rev. Mr. and Mrs. Dodd of Siam; Dr. and Mrs. Swan, Dr. and Mrs. Leyenberger and Mrs. White of China; Mrs. Caldwell of South America, Mr. Takami of Japan, and Edward Marsden of Alaska; Mrs. Sammons and Miss Dunham of Utah; Miss Zuyver, Miss Beekman, Miss Grey and Mrs. Calhoun from New Mexico.

Of our missionaries among the Freedmen, there were Dr. and Mrs. Satterfield, Mr. and Mrs. Green, Mrs. Fister, Miss Gray and Miss Taggart. We were glad to have with us also Miss Lucy Laney and Miss Jackson.

Free admission to the grounds has been granted by the authorities to all accredited missionaries. Any home and foreign missionary under the care of our Presbyterian Boards is welcome to the free use of room in the missionary cottage for two weeks, during July or August. A fine program of lectures and entertainments extends through these two months, though the best of the program last year was in July. The missionary institute usually occurs the last week in July. The dormitory of the Presbyterian headquarters has been completed, so that it will accommodate several gentlemen. Only missionaries or young men who come to Chautauqua to further fit themselves for missionary work which they are planning to pursue, are eligible to the use of these rooms in the dormitory.

For information concerning the date of occupancy of rooms and other matters, write to "Presbyterian House Committee," (care Miss Julia Berry), Chautauqua, N. Y.

Mrs. G. W. BARLOW,
 Sec. Chau. Pres. Lad. Aux.

GIVING—HOW DO YOU GIVE?

Among our duties the proper, scriptural standard of giving comes into front rank, and its corner-stone is found in a conception of our divine stewardship. Our possessions are in trust for God, and to be used as trustees. We have giving, but not of a goodly sort. There are at least ten ways of

Help

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

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When Hood's Sarsaparilla begins to enrich, purify and vitalize the blood, and sends it in a healing, nourishing, invigorating stream to the nerves, muscles and organs of the body. Hood's Sarsaparilla builds up the weak and broken down system, and cures all blood diseases, because

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contributing to benevolent purposes, some of which are a reproach and a shame.

1. The heedless way—giving something to any object presented, without inquiry into its claims, or merits, or needs, or proportionate demands as to other causes.

2. The impulsive way—giving as the caprice of the moment leads, as often or as much or little as feeling may prompt.

3. The lazy way—shirking all self-denial, and resorting to fairs, festivals and various panderings to the carnal nature to raise money "for the Lord's cause."

4. The calculating way—giving with reference to some expected returns in pecuniary prosperity or indirect self-emolument.

5. The selfish way—giving from desire and expectation of the reward from human praise and glory, or personal prominence and reputation as a giver.

6. The systematic way—laying aside as an offering to God a definite proportion of income, one tenth or more, as conscience dictates.

7. The intelligent way—giving to each object after a personal investigation into its comparative merits and claims, and without dependence on the happy appeal of its representative or agent.

8. The self-denying way—saving what luxurious taste or careless outlay would squander, and sacredly applying it to purposes of piety and charity.

9. The equal way—giving to the Lord's cause as much as is spent on self, balancing personal expenditures and benevolent outlays as a corrective to all extravagance.

10. The heroic way—limiting outlay to a certain sum, and giving away the entire remainder. This is stewardship in exercise. It was John Wesley's way who never exceeded his fixed sum of personal outlay. It is Hudson Taylor's way. It makes a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver. Adopted as a rule, it would turn God's people into a body of givers whose unceasing contributions would be a river of water of life to a dying world. Such giving would ensure praying, and be the handmaid of holy living. With such giving of money, giving of self would inevitably follow, if it did not precede; and with a rapidity now incredible a world's evangelization would move toward its consummation and the coronation of the coming King.—Missionary Review.

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Washington & Lee University.

We call attention to the advertisement in another column of Washington and Lee University, Lexington, Va. The Academic departments, as well as the professional schools of Law and Engineering, open Sept. 10th.

Church Prayer-Meeting.

The Mid-Continent Topics.

For July 15.

THE OFFICES OF CHRIST AS OUR REDEEMER.

Catechism 23.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

July 19.

What ought we to read, and how? Prov. 3:13-23.

Reading making a full man," provided it be the right sort of reading.

As has been well summed up in the Bible selections for the week, we are to read to remember; to understand; zealously; we are to destroy the bad books (what a bon fire they would make to-day!) we are to choose wise books; most of all we are to read and pour over, to verily become saturated with, the Book of books.

Plain and forceful are the directions in Proverbs: "Happy is the man that findeth wisdom, and the man that getteth understanding." We are to go after understanding. It can't be had by sitting still. It won't fall down upon one as an apple from a tree. We are to be diligent about it.

But after the striving, the study, comes the reward—"she is more precious than rubies." How true is that! Can the well-balanced, well-stored brain of a man or woman, with all its wealth of possibilities, be compared to "merchandise?"

Such a brain can do wonders for God and, -if so it be ordained,-can accomplish marked results on earth.

We are here to study the Bible and right books, to the fullest extent of the time at our disposal. That is a plain admonition. Says Carlyle:—"In the poorest cottage are books: is one Book, wherein for several thousands of years the spirit of man has found light, and nourishment, and are interpreting response to whatever is deepest in him."

Says another: "It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours."

REPORT OF THE GRAND WASHINGTON CONVENTION.

The United Society arranges for the annual international convention, which is held purely for fellowship. As in the meetings of local societies, youthful enthusiasm and vigor characterize these mighty gatherings. Their singing is a revelation of sweetness and volume. Four thousand persons constitute the chorus organized to lead the singing at the convention. The attendance at the New York convention in 1892 was 25,000. At Boston last year it was 50,000.

The convention will open on the evening of July 8, with twenty-two meetings in as many of the largest churches of the city. "Deepening the Spiritual Life" is announced as the subject for all these meetings.

On Thursday morning will be held the official opening of the convention in the three great tents which will be pitched on the White Lot. The presiding officers will be the Rev. F. E. Clark, D. D., and the Rev. Tennis S. Hamlin, D. D., of Washington, and the Rev. H. B. Grose, of Boston. At these meetings will be read Secretary Baer's annual report and President Clark's annual address.

Denominational rallies will be a feature of Thursday's proceedings, the principal meetings being in the three tents, which will be used each respectively by Presbyterians, Congregationalists and Baptists; but from twenty-five to thirty churches will be occupied for similar gatherings of other sects.

In the evening of the same day the general topic of "Christian Citizenship" will be discussed in mass-meetings held in the three tents and in five of the largest churches in Washington. The list of speakers includes, in addition to the names of leaders

in the organization, those of William L. Wilson, Postmaster-General of the United States, Booker T. Washington, of Tuskegee, Ala., colored instructor and philanthropic statesman; John Wanamaker and other distinguished men.

The topic for the next day (Friday) is "Saved to Serve." The morning meetings will be held in the three tents.

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 19, 1896.

Lesson III.

THE ARK BROUGHT TO JERUSALEM.

2 Sam. 6:1-12.

GOLDEN TEXT.

O Lord of hosts, blessed is the man that trusteth in thee.—Ps. 84:12.

Topic.—The Lord blesses those who honor Him.

SPECIAL WORD STUDIES.

Baale. Another name for Kirjath-jearim and for Kirjath-baal, the oldest name of this place, from which we infer it was a "city of Baal;" hence of Baal worship. Then it was called "Kirjath-jearim," "city of the woods." As Baal was worshipped in groves of trees, the change of name would be natural when it ceased to be prominent for Baal worship.

Sons. In Hebrew the word for sons was often used in a wider sense of grandson, or even nephew. The two men here named were possibly the grandsons of Eleazar, the son of Abinadab.

Played, v. 5, means to dance or rejoice, rather than to play on musical instruments, as the English reader would infer.

Fir wood. The Hebrew is, "with all cypress woods." Some suppose the right reading is in 1 Chron. 13:3, "with all their might, even with songs."

Harps . . . psalteries . . . timbrels . . . cornets . . . cymbals. The Hebrew *chinnar*, "harp," is perhaps a guitar; *nebel*, "psaltery," is a triangular harp. The Hebrew *tof*, "timbrel," is a kind of tambourine or small drum; the Hebrew *mena'na*, "cornet," was probably a bar on which were a number of metal rings which were shaken in time to music; or probably a castanet is intended, as in the Revised Version. "Cymbals" in the Hebrew signifies something shaken or struck.

Shook it; or rather "the oxen stumbled;" nothing is said of any danger to the ark.

LESSON EXPOSITION.

I. Bringing the Ark.—David gathered together all the chosen men, v. 1. David had twice defeated the Philistines. Now he again gathers the choicest of his army for a peaceful work. The ark was in obscurity, and the worship of Jehovah neglected. As a wise ruler David purposed to bring the ark to Jerusalem that the people might be encouraged to serve God.

From Baale of Judah, v. 2. He therefore proceeds with all his military escort to the city of Baale, also known as Kirjath-jearim, or "city of the wood," about eight or nine miles distant from Jerusalem, to bring up the "ark of God," the ark which is called by "the Name, even the name of the Lord of hosts [Hebrew, Jehovah of Sabaoth] that sitteth upon [or between] the cherubim" (v. 2, Revised reading). This important movement was not made without wide consultation, see 1 Chron. 13:1, yet the proper method of moving the ark seems to have been overlooked.

They set the ark of God upon a new cart, v. 3. The plain command of Jehovah required that the ark should be borne by the Levites, and that it should be veiled even from their eyes, Num. 4:15. The prophets in Samuel's schools, where David was taught, must have been somewhat familiar with the Mosaic books, though these directions in respect to the ark may have been forgotten.

Out of the house of Abinadab, v. 3. They brought the ark out of the house of Abinadab, that was in [or on] the hill, and his sons drove the new cart, v. 4. The ark had remained in this house apparently nearly seventy years, i. e., during the entire forty years of Saul's reign, and about twenty years preceding while Samuel was judge, and nearly ten years of David's reign since the death of Saul.

David . . . played before the Lord, v. 5. His music was in praise of Jehovah, as he marched before the ark. The Septuagint says that he and the Israelites did this with "all their might and with singing." (See Word Studies)

II. Divine Judgment upon Uzzah.—Uzzah put forth his hand, v. 6. The procession went on happily until it reached a threshing floor of Nachon, or Chidon, as the name appears in 1 Chron. 13:9. The name is not from the Hebrew root *nacha*, 'to smite,' as it were called the "threshing-floor of smiting," in consequence of this event; but it is probably from the Hebrew *koun*, to fix or to prepare, and hence a fixed or prepared threshing-floor, that is a permanent one. It was between Kirjath-jearim and Jerusalem, but the exact spot is unknown. At this floor "the oxen stumbled" (see Revised reading, where the margin reads "were restive," or "threw it down," taking the latter idea probably from the Septuagint version). This unsteadiness of movement led Uzzah, who was walking beside the cart, to put forth his hand to the ark of God, and he "took hold of it," v. 6. Uzzah was probably the grandson of Abinadab the Levite, and being of the Levitical family, he should have known that it was contrary to the command of God to touch the ark or handle it, except by its staves. His familiarity with it in the family home apparently had not awakened reverence for it, nor for the worship of Jehovah. He heedlessly treated it as he would a common secular object, or perchance as some charm or talisman. He and the nation required a sharp lesson of reverence in the worship of Jehovah.

God smote him there for his error, v. 7. Uzzah died suddenly, so suddenly and unexpectedly that David and the people saw in it a warning judgment from the Lord. He may have died from apoplexy, from heart disease, or by a stroke of lightning; whatever the immediate cause, the hand of God was recognized in his sudden death. Uzzah died for his "error," that is, his sin. If the punishment at first thought seems to us out of proportion to the offence, a little consideration will remove that surprise: 1. The Philistines might be excused for moving the ark, as they would move an image of their gods; but the Israelites could not be excused for imitating the heathen in this thing. 2. The ark was the visible symbol of Jehovah's presence. It had been neglected, and the proper worship of Jehovah also, during nearly half a century. "We sought not unto it in the days of Saul," 1 Chron. 13:3, revised reading. 3. God's judgments are needed sometimes to educate a people. The religious sense of the nation had become so dulled that it required some startling event to awaken it into spiritual life.

David was displeased, v. 8. The Hebrew word usually means rather more than "displeasure," it was perhaps anger or indignation. His first feeling might be, I am doing all this to please Jehovah, and this is what comes of it. This murmuring was quickly followed by another feeling of awe and fear. If Jehovah does this to Uzzah because he is too free with the ark, it may be unsafe to have it near my house. A sudden calamity might come upon my home, or even upon me. So his resentment and vexation were mingled with fear and reverence.

How shall the ark of the Lord come to me? v. 9. He might be as likely to receive God's judgments as Uzzah; he would not incur this risk; so he "carried it aside into the house of Obed-edom," v. 10. The Gittite appears to have received the ark willingly and in a devout spirit. This Gittite's house was apparently quite near, and he was probably a Levite, and later a door-keeper of the ark, 1 Chron. 15:17, 21, 25. He is called the Gittite because he belonged to Gath-rimmon, a Levitical city, Josh. 19:45. The further removal of the ark was suspended; David would wait for light and for counsel before completing his purpose to bring the ark to Zion.

III. The Removal of the Ark Completed.—The Lord blessed Obed-edom, v. 11. The ark remained in Obed-edom's house for three months. The sudden judgment upon Uzzah no doubt begot due reverence, and the ark was treated in a holy manner becoming the symbol of Jehovah's presence.

Brought up the ark . . . into the city, v. 12. David now prepared a suitable place for the ark, and made proper inquiry through the priests and Levites in regard to the right way for moving the ark, 1 Chron. 15:12-15. He learned that only the Levites "ought to carry the ark of God,"

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1 Chron. 15:2. This had been disregarded and the ark irreverently placed upon a cart and too familiarly handled, being the occasion for the judgment upon Uzzah.

Having learned this lesson of obedience and of reverence, he causes the priests and Levites to sanctify themselves, and bear the ark by its staves upon their shoulders. This would be an object lesson to all the multitude, tending to enkindle anew a love for the work of Jehovah. The changed attitude of David and of all the people toward Jehovah's worship brought peace and joy to their hearts. As they honored God, He in turn specially honored them.



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WEDNESDAY, JULY 8, 1896.

THIS FROM the *London Quarterly* may well be pondered: "The attempt made in our days in several quarters to predicate fallibility of Christ and the Scriptures in literary and historical matters, and to assert infallibility in the higher region of spiritual and divine truth, seems to us a most critical operation. It may succeed among scholars, but it must break down among ordinary Christians."

A PROMINENT clergyman once remarked that theological piety is the demand of the present age. In other words, Christians should be thoroughly instructed in the great truths of the Gospel in order to save them from the prevailing errors of our times. People who are well grounded in the Shorter Catechism are not liable to be swept off their feet by every wind of doctrine. Those who can scarcely answer a question in the catechism are usually the ones who are caught by the chaff of error.

THE VENERABLE Dr. Leroy J. Halsey, whose death we have announced, had a long life of marked usefulness in the Presbyterian ministry. Always frail and slight in physical appearance and of a delicate constitution, he lived to the advanced age of 84 years. In the latter period of his life his labors were diminished, yet he continued in more or less active service in his Seminary professorship, up to four years ago; while his mental life and his clear spiritual perceptions and deep tone of piety continued to the latest. For the greater part of his ministerial career he was identified in his work and his affections with McCormick Theological Seminary. He was one of the original four professors who formed its faculty in 1859, and thus has been associated with its history during the whole of its life in Chicago. The savor of his Christian character is remembered by all who were privileged to know him and his memory will remain blessed.

EVERY ONE by his daily life and character is shaping his eternal destiny. In this world he sows the seed, in the next world he reaps the harvest. Whether it is to be a harvest of shame or glory, of misery or joy, depends upon the character of the seed which is sowed in this life. The person who is living the life of the unbeliever is not sent to perdition by an arbitrary decree of the Almighty. The current into which he threw his life carried him into the gulf of despair. The drift of his life was away from God. And hence the Scriptures inform us regarding those who did not choose the fear of the Lord, that they "shall eat of the fruit of their own way, and be filled with their own devices." Is not this a just and equitable principle upon which to determine the question of immortal destiny? It imposes upon men the full measure of responsibility for their conduct in this life. Justice requires that men should be estimated and judged according to their real merits, that they should be treated according to what they really are, and not according to what they seem to be. If a person deliberately and persistently sows the seeds of sin in

this world, both natural and divine law say, Let him reap what he has sowed. His choice was the world instead of Christ, and thus by his own act he determines his everlasting destiny. The natural tendency of sin is to destruction. And the rivers run not more certainly into the sea, than his deep, black, broad, and surging stream of sin bears all who float upon its bosom into the gulf of eternal despair.

THE COUNTRY MINISTER.

A foreign exchange thus speaks of those ministers who labor in the country districts and in parishes remote from the tide of city life:

"We believe we are within the mark if we say these ministers are not only the salt of the earth, but they are the salt of the church, for if spiritual life and force were found only in the towns, what would become of the cause of religion in the widespread rural districts, the bulk of the country? These good country ministers toil on, week in and week out, with little sympathy or encouragement from man. No doubt they have what is far better, the approval of their own Master and their own conscience. They are also beloved by their own people and if not recompensed in a very large and liberal style, they probably do not expect to do much more than *live* by the Gospel. In that, as well as other respects, they have the true Apostolic succession."

These words of appreciation will apply to many a toiling servant of the Lord in this land too. In quiet country charges, or out on the frontiers or other distant and difficult fields, we have to-day on our ministerial rolls just such brethren. Far away from early associations and from college companions; cut off largely from ministerial fellowship and denominational esprit, as also from the scenes and conditions of a more stirring life, they faithfully keep their hand to the plough, toiling on in the name of Him who orders our lot and determines the bounds of our habitation.

We believe too, the country and village pastor has in many respects the better opportunity, though not the larger scope, of serving in the many-sided ways of the pastoral relation than has his brother in the city charge. He knows his people better. He visits them more frequently and with less constraint. He is their friend and confidential adviser. He comes more within their home circle, and closer to their hearts and their troubles. He is better acquainted, too, with the "outsiders" of his community and has the personal respect and friendliness of those even who do not go to church.

Intellectually, while his means may not permit him to buy many books, yet his quiet and leisure enable him to make good use of such as he may have, and his occasional acquisition of new ones shows his taste is for solid and profitable reading. On the great subjects of the church's belief, and the grave issues which now and then agitate it, the country minister generally shows more earnest enlistment than the average city pastor. It must not be forgotten either that the country churches have been largely the feeders of the city congregations. And thus many an obscure and unheralded pastor of the quiet village or rural life has the living seals of his training work to-day among the active membership of the churches of the city.

THE OFFICES OF CHRIST AS OUR REDEEMER.

(SHORTER CATECHISM, 23-26.)

The word *Office*, as denoting a religious work, is a Scripture term. Paul speaks of the office of a bishop, and the office of a deacon, and refers to his own apostleship as an office which he magnified. The word denotes a charge or trust which one bears in behalf of others. By Christ's offices, the Catechism has reference to the special functions or trusts assumed for us in the execution of his work as our Redeemer. The three offices or relations in which the Lord Jesus is presented to men, as Prophet, Priest and King, are exactly suited to our conditions of need. We are ignorant and need an all-wise prophet to instruct us; we are guilty and need a divine priest to make atonement and intercession; and we are weak and need an almighty King to reign over us and protect us.

Christ as Prophet. By this office is meant his work as teacher. A prophet in the Bible sense is one who speaks for God; whether the things spoken be a prediction or any communication whatsoever, declared by him as an authorized messenger or revealer. Hence Christ is our prophet in that He was the illustrious spokesman of God the Father, revealing to us the divine mind and will, saying, "The word which I speak

s not mine but his that sent Me;" and "all things which I have heard of my Father, I have made known unto you." "God has spoken to us by his Son." He is therefore called the "Counsellor" the "Morning Star" (or light-bringer), "the faithful and true Witness." "In Him are all the treasures of wisdom and knowledge." He was emphatically, as Nicodemus testified, "A teacher come from God."

The method by which Christ reveals the will of God for our salvation is "by his word and Spirit." When on earth He maintained a personal ministry speaking in sermons, parables and expositions. But his personal teachings during his three years ministry do not exhaust all that is meant by "his word." He is the supreme Prophet of God to men, and all the evangelists and apostles were under his guidance and wrote in his name so that their teachings are also his teachings, and to receive them is to receive Him and rejecting them is also a rejection of Him. That which Jesus "began to teach until the day He was taken up" (Acts 1:1) He continued to teach through his apostles. But Christ as Prophet also reveals to us by his Spirit. Thus indeed only does He impart the effectual enlightenment. We may catch the revelation as made by the word of Christ, but if not brought to us also by his Spirit it has no sealing or quickening influence. "The natural man receiveth not the things of God," for these things are spiritually discerned. By his Spirit Christ opens our minds that we may understand the Scriptures. "The Holy Spirit whom the Father will send in my name He shall teach you all things."

Christ as Priest. More serious than man's ignorance is the fact of his guilt. There must appear one before God in his behalf with "gifts and sacrifices for sin." Hence the idea of priesthood, offering, atoning blood, ransom price. And thus, as suited to another aspect of our need, Christ is not only a prophet or teacher, but is also presented throughout the Scriptures as a priest; a Priest who offers himself at the altar, victim to bear the sins of many, the saint of God to take away by virtue of his sacrificial blood the sin of the world, whose very soul was poured out unto death as an atoning offering. Exalt and admire as we ever must our Lord's office as Teacher, yet must we remember that without his priestly work, that is without the shedding of his blood, there could be no remission of sins; and that it was specifically by his offering of himself unto death in the place of sinners that He expects salvation.

But there is another part to his work of priesthood. Christ executes the office of a priest not only in once offering himself a sacrifice to satisfy divine justice and reconcile us to God, but also in that now on high he ever liveth to make intercession for us. A great High Priest that is passed through the heavens Jesus has taken with Him his body forever to connect himself with us and his wounds forever to speak for us. He appears even in his celestial glories, as the slain Lamb. He bears his people on his breast, as did the Jewish high priest the stones of the tribes, and presents them before his Father as the trophies and the objects of his redeeming love. Though in his estate of exaltation He is not ashamed to call us brethren, and ever appears in the presence of God for us a merciful and faithful High Priest touched with the feeling of our infirmities, remembering our frame and knowing that we are but dust.

Christ as King. Besides being Teacher, and atoning and interceding Priest, He is also established as King on God's holy hill of Zion. As included under that conception of Him Christ stands before us as also Judge, Commander, Shepherd, Leader, Master, Captain of our salvation and great Head of the church. As a king He subdues us unto himself translating us as willing, joyful subjects into his own kingdom. He then becomes the Lord of our whole life; and the Christian is to yield to his Master the subjection of his reason and his heart and will, and to render unto Him, as the glorious and blessed potentate, supreme reverence and obedience, and ever to acquit himself as a good soldier of Jesus Christ fighting under his Lord's banner and promoting the triumphs of his kingdom.

And as King and Master, Christ not only rules over us but protects and defends us. And greater is He that is for us than all the things that can be against us. And we are encouraged as we remember that our spiritual enemies are also the Lord's enemies as well as ours—hateful to his soul as well as dangerous to ourselves; and thus the more ready may we suppose the divine power to crush the head of that persistent foe who with all his venom had once bruised the Redeemer's heel. And the Christian soul can exult in the words of the Psalmist: "The Lord is my light and my salvation, whom shall I fear; the Lord is the strength of my life, of whom shall I be afraid?"

A NEW BISHOP FOR KANSAS CITY.

The Catholic church in Kansas city has been having a high time over its new made Bishop; consecrating, celebrating and banqueting. Large numbers of dignitaries gathered from near and far. The display made was something gorgeous and spectacular; well calculated to make an impression on an ignorant and unthinking multitude.

Bishop Hogan in his address says: "The golden crosier, the sardaled feet, the imposing ceremony—it is our mother church who knows how to elevate the mind." It was indeed an "imposing ceremony," with so many of the various orders of the hierarchy, its processions, the varied, gorgeous enrobment of the different orders; the many ceremonies and genuflections; the old bishop and the archbishop seated on thrones and the candidate prostrated at full length on the floor before them. Yes, an "imposing ceremony." The catholic church is characterized by such ceremonies, by its "high dignitaries, its "princes of the church" and the worshipful reverence paid them by the laity, specially in countries least intelligent and most superstitious.

The life of the Catholic church runs largely to "imposing ceremonies" and there is reason to fear that there are a large part of its religion. Bishop Hogan says that these imposing ceremonies "elevate the mind". But do they elevate the mind in any other way than by exciting the imagination and producing a superstitious, if not idolatrous, reverence for the "princes of the church" gorgeously attired and seated on their thrones? Instead of imposing ceremonies, the protestant churches depend on the truths of revelation revealed to the understanding by the Spirit to elevate the mind.

Says Bishop Hogan again in his address: "We are come here to-day, some to take part in, others to witness the commission of apostolic power and office." By the imposing ceremonies the new bishop has been made a successor of the apostles. The apostolic office and apostolic power have been conferred upon Mr. Glennon. He is now to discharge the duties assigned by Christ to the twelve apostles. It is a little difficult to see how he is going to testify that he has seen Jesus after the resurrection. Was the risen Christ revealed to him in the imposing ceremonies of his consecration as to Paul on the way to Damascus?

It is hardly possible to conceive of a greater contrast than exists between the simple, informal, unostentatious method by which Christ ordained the twelve and the "imposing ceremonies" by which the Catholic church ordains its successors to the apostles. Contrast again the splendid attire and symbols of royalty, in which these late apostles array themselves, and the plain, every day dress of the common people, of Christ and the twelve.

Contrast again the deep humility of the twelve with the proud positions claimed by these late apostles. The original apostles were not allowed to be called rabbi or master, or to wear any insignia of worldly distinction. But these modern apostles are "high dignitaries and princes of the church."

In the hierarchy there is a long line and an ascending grade of titles and distinctions to excite the ambition of its ministers, each demanding a deeper and more worshipful reverence from the people; until in the Pope it verges close on idolatry.

After the consecration to apostolic office and power, come to banquets, one day at one of the chief hotels and the next day at the other. Perhaps it would be more true than reverent to call them jollifications. Bishop Glennon was \$2,000, the gainer by one of them. And one enthusiastic speaker intimated to him that a cardinal's hat, and even the papal chair might be in waiting for him.

The following telegram from Keene, the "tragedian," was received and read at one of the banquets: "The church and the stage, factors of good; without them darkness and ignorance; with them light and elevation: Progression and enlightenment are the bonds that unite them in their upward and onward good works". Will the successors of the apostles admit that their church and the theatre are united? Will they admit that the Catholic church and the theatre are doing the same work?

We have recently been told a little story which will account for the tragedian's admiration for the good bishop of Kansas City. It runs thus. On a recent occasion in which Mr. Keene was to act a part before the foot-lights in which it was necessary that he be attired in bishop robes. His baggage went astray. Being unable to appear except in the paraphernalia of a bishop he went at the last moment to the good bishop of Kansas City, and he kindly loaned "the tragedian" his robes! So Actor Keene has a little ground for claiming that the church and theatre are united in the "progressive enlightenment" of the people. When we remember the extreme sanctity of these robes, the bishop must have an exalted idea of the theatre as a co-adjutor of the church.

There is another incident connected with one of these banquets which it were better to conceal with the veil of silence if it were not already too late for concealment. An eye witness reports that the path from the lobby to the bar room was kept hot by the priests without any attempt at concealment, and that a good many of them, to draw it mildly, were decidedly "mellow", or, as the witness said, *drunk*. This is, to say the least, a peculiar finale for the "imposing ceremonies which elevate the mind" and confer on one the office and power of an apostle. The Catholic church is a most astonishing mixture of good and evil.

H. T. F.

We do not expect to receive any one, of whatever color, who only seeks occasion to cause disturbance and destroy the peace of the church. But the fact that a Christian man has a dark skin is no disqualification for entering the ministry, if we are convinced that he has been called by the Holy Ghost.—*Southern Presbyterian*.

ENFORCED TESTIMONY TO THE BIBLE.

Balak, king of Moab, was afraid of the Israelites, and sought to put them under a spell of a curse pronounced by Balaam a famous prophet. The monarch, therefore, sent messengers to entreat the prophet to come to his assistance with the promise of riches and honors for his incantations. Balaam, "Who loved the wages of unrighteousness," wished to accept the invitation, but God said unto Balaam, "Thou shalt not go with them." Finding his heart set upon the enterprise, and determining to glorify Himself, to vindicate His word, and to bless His people, the Lord at length permitted him to depart, but with a strange mark of His sore displeasure.

The ass upon which Balaam rode saw the Angel of the Lord standing in the way, and recoiled; but the prophet, more stupid than the irrational beast, could not see, because blinded by his greed. Then Balaam's anger was kindled, and he smote the poor creature forcing her to obey. "And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee that thou hast smitten me these three times?" Even the Higher Critics must admit that here we have clear case of verbal inspiration, and it will not do for them to dodge the truth of the narrative by claiming that this a "legend" or "myth," since the Holy Ghost by an apostle mentions it as an undoubted fact: "The dumb ass, speaking with man's voice, forbade the madness of the prophet," 2 Pet. 2. 16. After all it was no stranger than when an infidel, professing to be a Christian, opens his mouth, and speaks like an ass.

Balaam went on his way to Balak, but said unto him immediately, "Lo, I am come unto thee; have I any power at all to say anything? The word that God putteth in my mouth that shall I speak." Accordingly "the Lord put a word into Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak." The result was a blessing instead of a curse, and he explained to Balak: "Must I not take heed to speak that which the Lord put into my mouth?" A second time the Lord met Balaam, and put a word in his mouth, and said, "Go again unto Balak, and say thus." A still richer blessing was pronounced, and when Balak complained Balaam answered, "Told not I thee, saying, All that the Lord speaketh, that I must do?" Then the king begged the prophet neither to bless nor curse, but Balaam replied, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do neither good or bad of mine own mind; but what the Lord saith, that will I speak."

Here was a man who did not wish to utter the words that fell from his lips, but was constrained by a supernatural and irresistible power to proclaim truths directly contrary to his own desire and will. Nay, he was compelled to announce his personal doom at a time then far distant: "I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite through the princes, and destroy all the sons of tumult. . . Alas! who shall live when God doeth this?" Num. 22-23.

Saul, chosen a king not after God's heart, but after Israel's heart, disobedient, unruly, wilful from the beginning, when he turned his back to go from Samuel, "Behold a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them." 1 Sam. 10, 10. Whether he was a prophet in the wider sense of speaking for God, or in the narrower sense of predicting future events, is of little moment, because in either case he was subject to a control beyond his ability of resistance. At a later date he sent messengers to seize David, and "the Spirit of God was upon the messengers, and they also prophesied." He sent other messengers, "and they prophesied likewise. And Saul sent messengers the third time and they prophesied also." Then he himself went; "and the Spirit of God was upon him also, and he went on, and prophesied," 1 Sam. 19, 20-23. There is no way of accounting for this, except by the fact that the supernatural power ruled these men and their utterances against their wishes.

A still more remarkable illustration, were it possible, of the entire subjection of men to the authority of God, causing them to utter His own words, is found when idol worship was formally established in Israel by royal enactment. Jeroboam, the first king of the ten tribes, had set up an altar in Bethel, in contemptuous disregard of the divine command. A prophet had been sent forth from Judah to denounce the wrath of Jehovah against the shameful idolatry. He cried, "Behold the altar shall be rent, and the ashes that are upon it shall be poured out." The king attempted to seize him, but his hand was dried up, and restored only in answer to the intercession of the prophet.

Jeroboam, deeply humbled, entreated the man of God to go home with him, and be refreshed; but the man of God said unto the king, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place; for it was so charged me by the word of the Lord, saying, Eat not bread, nor drink water, nor turn again by the same way that thou comest." But an old prophet lived in Bethel, whose sons told him of the scene witnessed at the altar, and going after the man of God he invited him home to eat with him. To the old prophet the same reply was given that he had been made to the king; and "he said unto him, I am a prophet also as thou art: and an angel spake unto me by the word of the Lord, Bring him back with thee into thine house, that they may eat bread and drink water. But he lied unto him."

While sitting at the table the host suddenly exclaimed, "Thus saith the Lord, forasmuch, as thou hast disobeyed the mouth of the Lord, and has not kept the commandment which the Lord thy God commanded thee, but camest back and hast eaten bread, and drunk water in the place of which the Lord did say to thee, Eat no bread, and drink no water: thy carcass shall not come unto the sepulchre of thy

fathers." The condemned and saddened man started on his journey; "and a lion met him by the way, and slew him; and his carcass was cast in the way, and the ass stood by it; the lion also stood by the carcass." Well might the old prophet mourn over him, saying, "Alas, my brother," 1 Kings 13.

Most impressive is the lesson which the narrative teaches of the absolute necessity and infinite importance of giving heed to the word of God, reminding us of the apostle's testimony, "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preached any other gospel unto you than that ye have received, let him be accursed," Gal. 1, 8, 9. Eloquence and learning, although they are equal to an angel's gifts, amount to nothing unless they are in thorough subjection to the authority of the sacred Scriptures; and the only safety for a Christian in reading these inspired writings is to be fully persuaded in his own mind and heart that "God spake all these words."—*Dr. J. H. Brookes, in "God Spake All These Words."*

A LETTER FROM GEN. BEAVER.

We had an opportunity to see a most interesting letter from Gen. James A. Beaver of Pennsylvania, to Prof. W. D. Butler, of St. Louis. For the benefit of all transplanted western Pennsylvanians in general and "Washington" or "Jeff." men in particular, we requested permission to reprint selections from it.

"I have just returned from our class reunion. Whilst at Canonsburg, I received your letter, with its enclosures. We were very sorry indeed that you were not able to be present. Nine of us were there, namely, [initials and titles ours.—Ed.] Gen. James A. Beaver, Rev. W. J. Burchinall, Milton Campbell, Esq., Rev. G. W. Chalfant, D. D., Rev. J. S. Gilmore, Rev. W. G. Keady, Prof. J. E. Morrow, Jr., Hon. W. N. Paxton and Judge W. G. Wyley who, as you remember, took the Scientific course for which no degree was then granted. He is a most admirable representative of the class however, and is always ready to respond to any demand. Cummins, I am inclined to think died, before our last reunion; at least in the necrological report Wilson mentioned but five who had died since we met together as a class previously, namely Gillam, Howey, McKee, Pierce and Jack Young. All the others have been heard from in one way or another, so that we now have them located, and for the first time we have had letters from Matthews, Murray and Riggs. I am very sorry that you were not there at the presentation of the portraits. It marks an era in the history of the college and will I think produce results, of which we may be proud:

"On my way home I arranged for a portrait of Gen. Fraser which will be presented by members of his regiment and have written Dr. Moffat saying that the Jefferson side is getting so far ahead of Washington that it will be necessary for the Washington people to pull up or they will be distanced. I have also suggested that possibly the families of Blaine and Briston, who have lately died, might be willing to present portraits of them. In this way we could begin such a collection as they have in the Memorial hall at Harvard, confined not merely to presidents, professors, trustees, etc., but including Alumni who have done something in the world. A movement was started for a library building; and if this materializes, I will endeavor in the Board to secure, when the building is planned for a Memorial hall for gathering the history of the college in the way above suggested.

"It was generally understood that we would hold our next reunion in 1902 at the Centennial of the college instead of 1901, which would be five years from this year. Keady's reminiscences were interesting and amusing. You would have enjoyed them. They will be printed, as will also the proceedings, so far as we were concerned at Washington, when the portrait of Dr. Brown was presented, as well as Wilson's Necrological report."

WHAT OTHERS SAY.

Religion is not a house of correction work, but a life actually devoted to doing good; it is not a life spent in doing penance for past sins, but a life of effort for the good of humanity—a life devoted to deeds of righteousness and philanthropy springing out of a grateful recognition of what the Lord has done for us.—*Religious Telescope*.

We recently learned of a lady who reverses the tithing law. She gives nine tenths of her income to benevolences, and reserves but one-tenth for her own use. Her charities are not confined to her own church, but, as would be expected of such a person, she gives to worthy causes without respect to church lines. Such a liberal giver is not often found. Of course, it would not be possible or desirable, perhaps, for this rule to be adopted by many, yet there is inspiration in such an example.—*Methodist Recorder*.

Facts are said to be stubborn things. And yet so many are foolishly engaged in fighting facts, with no hope whatever of overcoming. No heart, and still less gain, is developed in such contests. Adverse feeling should first ascertain the fact and then wisely deal with it accordingly. The inevitable may be acknowledged, not as fate, but as that which we can not change. Whosoever shall fall upon this stone shall be broken, but on whom it shall fall it shall grind him into very small particles. Stand from under the falling facts of everyday life. It is a losing contest, to fight facts.—*Reformed Church Messenger*.

The Family Circle.

SOME TIME.

Last night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
Then, bending down, I kissed your brow—
For, oh! I love you so—
You are too young to know it now,
But some time you shall know.

Some time, when in a darkened place,
When others come to weep,
Your eyes shall see a weary face
Calm in eternal sleep,
The speechless lips, the wrinkled brow,
The patient smile may show.
You are too young to know it now,
But some time you shall know.

Look backward, then into the years,
And see me here to-night—
See, O my darling! how my tears
Are falling as I write;
And feel once more upon your brow
This kiss of long ago—
You are too young to know it now,
But some time you shall know.

—Field.

AN INDIAN LEGEND.

Rowland E. Robinson, in a delightful sketch of old New England contributed to the *Atlantic*, relates an Indian legend concerning the first discovery and production of maple-sugar. He says:

The true story of the discovery of maple-sugar making is in the legend of Woksis, the mighty hunter. Going forth one morning to the chase, he bade Moqua, the squaw of his bosom, have a choice cut of moose meat boiled for him when he should return; and that she might be reminded of the time he stuck a stake in the snow, and made a straight mark out from it in the place where its shadow would fall. She promised strict compliance, and as he departed she hewed off the desired tidbit with her sharpest stone knife, and filling her best kokh with clean snow for melting, hung it over the fire. Then she sat down on a bearskin and began embroidering a pair of moccasins with variously dyed porcupine quills. This was a labor of love, for the moccasins, of the finest deerskin, were for her lord. She became so absorbed in the work that the kokh was forgotten, till the bark cord that suspended it was burned off, and it spilled its contents on the fire with a startling, quenching, scattering explosion that filled the wigwam with steam and smoke. She lifted the overturned vessel from the embers and ashes by a stick thrust into its four-cornered mouth; and when it was cool enough to handle, she repaired it with a new bail of bark, and the kokh was ready for service again. But the shadow of the state had swung so far toward the mark that she knew there was not time to melt snow to boil the dinner.

Happily, she bethought her of the great maple behind the wigwam, tapped merely for the provision of a pleasant drink, but the sweet water might serve a better purpose now. So she filled the kettle with sap, and hung it over the mended fire. In spite of impatient watching it presently began to boil, whereupon she popped the ample ration of moose meat into it, and set a cake of pounded corn to bake on a tilted slab before the fire. Then she resumed her embroidery, in which the sharp point of each thread supplied its own needle.

The work grew more and more interesting. The central figure, her husband's totem of the bear, was becoming so lifelike that it could easily be distinguished from the wolves, eagles and turtles of the other tribal clans. In imagination she already beheld the moccasins on the feet of her noble Woksis, now standing in awful silence along the warpath; now on the neck of the fallen

foe; now returning jubilant with triumph, or fleeing homeward from defeat, to ease the shame of failure by kicking her, in which case she felt herself bearing, as ever, her useful part. So she dreamed and worked stitch by stitch, while the hours passed unheeded, the shadow crept past the mark, the kokh boiled low, and the cake gave forth a smell of burning. Becoming aware of this obvious odor, she sprang to the fire. Alas, the cake was a blackened crisp, and lo, the once juicy piece of meat was a shriveled morsel in the midst of a gummy dark brown substance!

She snatched kokh and cake from the fire, and then, hearing her husband coming, she ran and hid herself in the nearest thicket of evergreens; for she knew that when he found not wherewith to appease the rage of hunger he would be seized with a more terrible one against her. Listening awhile with a quaking heart, and catching no alarming sound, but aware instead of an unaccountable silence, she ventured forth and peeped into the wigwam. Woksis sat by the fire eating with his fingers from the kokh, while his face shone with an expression of supreme content and enjoyment. With wonder she watched him devour the last morsel, but her wonder was greater when she saw him deliberately break the earthen pot and lick the last vestige of spoiled cookery from the shards. She could not restrain a surprised cry, and discovering her he addressed her:

"O woman of women! didst thou conceive this marvel of cookery, or has Klose-kur-Beh been thy instructor?"

Being a woman, she had the wit to withhold the exact truth, but permitted him to believe whatever he would.

"Let me embrace thee!" he cried, and upon his lips she tasted the first maple sugar.

The discovery was made public, and kokhs of sap were presently boiling in every wigwam.

IN THE ST. LOUIS TORNADO.

When the crash came and the roof fell, burying them beneath its heavy and suffocating weight, Meg sought to throw herself across the little cradle where Johnny was lying asleep. She only succeeded in reaching it with her fingers, however, and although she nerved herself with a strong effort to believe the little thing was not hurt, the sudden gasp which came from the heap struck a chill to her heart. Meg herself was badly injured, but she never thought of anything but the baby. She raised herself, crouching on all fours as she was, and sought to lift a part of the heavy beam which seemed to be slowly deadening all her faculties. After a time she noticed that the cradle had formed a sort of nook next the wall, and for an hour she wrestled to crawl the two feet which intervened between her and the clear space. As she at last dragged her body from beneath the beam she must have fainted for a moment. She came to in a moment, however, and immediately groped with both her bleeding hands over and over the cradle. Where was the baby? Soon in the darkness a vivid flash of lightning illumined the place and she saw that Johnny was right next to her, where he had been tumbled when the cradle turned under the cruel weight of the timbers. Meg tenderly lifted the little form. She knew quite well that the baby was dead. She did not caress it with any vain hope of bringing it to life again. She only held its face close to her face and crouched in the corner there, saying many inarticulate words to it. She murmured the vague and intangible nothings to her child that all women possess within their hearts for children. Meg sat there in the darkness; she found she could sit quite com-

fortably by leaning her head forward over the baby. She had forgotten the pain in her legs, and it was too dark to notice her bleeding hands. The jagged lightning came at intervals and lighted up the desolate scene, showing the west wall open to the air, the roof open to the sky and the little picture of Johnny in his embroidered dress when he was christened and the wreath of paper roses still hanging around it. The bureau, with the top drawer open and one of Johnny's little socks hanging over the edge, attracted Meg's eyes during one of the long flashes of the blue light. She remembered she was just about to take the little sock and mend it when the storm came. The night grew colder and Meg became aware that her garments were soaked through to the skin. Involuntarily she sought to cover the baby with her arms and apron. The baby would never need to be covered again. Meg felt this, but it did not seem to ease her the agony of grief she had always thought she would feel when her child died. She communed with herself as to the strangeness of her feelings; she perfectly realized that he was dead, she knew that the storm had ruined her poor home, she could hear the hoarse shouts of the men below in the saloon on the corner; she even realized that she herself was dangerously wounded. She nevertheless sat there, and presently she began to croon gently to the baby in her lap. She sang "Go tell Aunt Rhody," over and over; it seemed to rest her. She had sung the song to Johnny ever since he was born, it seemed to her. He was born a year ago come Friday. A year ago. Meg looked back at the event through a maze of almost impersonal uncertainty. Was it a year? Then it must have been in September that she was married to John. It seemed to stretch back into the limbo of another life that September. Meg still sat hugging the baby, and soon her legs began to send sharp darting pains through her entire body. The agony of the first sharp pain brought her to a sudden swift sense of her position. She winced as in increasing volume the pain ran from her knees up to her thighs. Suddenly she screamed, a mad agonizing scream that rent the dizzled air like the cry of a wounded bird. Meg had not screamed because she was frightened and feared to die there with her child's dead body in her arms and her child's dead face pressed to her bosom; she only cried, poor woman, because her legs, being broken and held as in a vise by the beams of the roof, had been wrenched when she had moved to ease her head. Meg remained shuddering violently. Her broken legs held by the beam, her back bent double in the corner, her wounded arms gathering the baby to her bosom. When John returned home that evening from the factory where he too, had been injured by falling timbers and flying masonry, he shuddered as he looked up at the two windows on the second floor. He saw the corner saloon crowded with wild-eyed men. The place was lighted with smoky lamps and many tallow candles. A woman reeled out and lurched against him. The smell of her person and the hot odors from the saloon sickened him strangely. He looked up at the darkened windows, he saw them all broken, he knew the roof was off, he felt that a last great weight and horror had fallen upon his life. He stood there, and in his ears and on his sinking heart Meg's cry resounded. As he climbed up the narrow side staircase he remembered afterwards how trifling the wound on his arm seemed to him. He reached the second floor and in the darkness he listened shivering and trembling. "Meg!" he cried, "Meg!" and from the corner where she was imprisoned he heard the faint whisper of a woman's

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—DR.

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voice. It was only a dim whisper he heard, but it guided him to the place. When he had raised the beam and taken her and the baby up in his arms, Meg said softly, "You're not hurt, are you John?" She attempted to cover the baby's face before he could see it, but her hands refused to obey her will. John had no need to look in the child's face; what he saw in his wife's had sufficed. He bent double under the unaccustomed weight as he made his way down the stairs. He touched his lips to Meg's in the darkness. It was one of those acts which God has allowed to take the place of words. Saturday the roof and wall were repaired and Sunday morning a little wisp of white muslin and ribbons was seen fluttering from the second story window.—*Claude Victor DuPriest, in St. Louis Life.*

THINGS TO KNOW.

That you can make your own hand grenades, to be used in case of fire, by filling old quart bottles with the following: Chloride of lime, crude, twenty parts; common salt, five parts; water, seventy-five parts. Those who have convenient hand-pumps may keep this solution handy and throw it with the pump.

That you can clean your brass kettle with a solution of oxalic acid in water. Apply with flannel, wash off, and polish with chamois skin.

That, if you drop acid on your clothes, immediate application of ammonia will destroy the effect.

That you can keep butter and milk fresh a long time in warm weather without ice, wrapping a large porous pot in a wet cloth and inverting it over the butter or milk. The external evaporation cools the interior.

That you can make your own white wine vinegar by adding five gallons of rain water to ten pounds of mashed raisins and letting it stand in a warm place for a month.

That a water-bottle, the interior of which has become coated with carbonate of lime from hard water, may be cleaned by washing in water in which a teaspoonful of spirits of salts has been dissolved. Rinse well before using.

If the hair is falling out or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

The World's Fair Tests
showed no baking powder
so pure or so great in leavening power as the Royal.

Do You Know

That the Vandalia line has resumed its through Buffet Sleeping car service to Michigan? Sleepers leave St. Louis daily except Sunday on "Number Twenty" 8.10 a. m. arriving at Meckinaw at 7 o'clock next morning. Write or call upon Curtice, City Passenger Agent, 100 N. 4th street, corner of Chestnut, St. Louis, for full particulars.

Our Young People.

HOW BILLY TOOK HIMSELF TO THE COUNTRY.

BY ELEANOR HUNTER.

The first group of children who had been sent to the country last season by the *Tribune* Fresh Air Fund had returned to their homes in the city.

Billy had actively assisted at their departure. He had personally inspected their ears, had gratuitously blackened three pairs of their shoes, and had brushed "smudges" from four pairs of trousers with his own private whisk-broom before they started. Then, after they were gone, with that "consciousness of duty performed," which Dr. Hale affirms is "a rainbow to the soul," he had returned to his customary employment, which was blacking shoes.

Billy was just fourteen. Upon the children's return he took a deep interest in their accounts of the marvels which they had seen, and the unaccustomed luxuries and pleasures which had been bestowed upon them. Seeing how charmed he was, one of his comrades suggested,

"Why don't you get yourself took by the Fresh Air next time, Billy?"

I realize that it would not be wise to keep too closely to Billy's vernacular during the course of this narrative but I think that just this one time I will set down exactly what he said.

"Fresh Air be blowed!" he answered loftily. "I ain't no kid; when I go to the country I'll take myself."

"The county," to a child of the New York streets, always means "up the river," and thither Billy meant to go; so one breathless August morning he might have been seen haunting the freight trains of the New York Central Road, waiting for a chance to get himself abroad. He had no superfluous luggage to bother about and his one toilet article consisted of a dilapidated pocket comb, but he had in a paper bag a good lunch of buns and bologna sausages and he had two dollars in small change in his pocket. Thus re-enforced he was ready to face the world with a light heart. He watched his chance and crept on to the truck of the rear car just as a long train pulled out of the station. To ride on the truck of a freight car is not the pleasantest mode of travel in the world. The dust, the heat, the cinders, and the cramped position of the body makes it almost unendurable, but Billy bore it like a stoic until he reached the village of Catskill. There he dropped on the track. "I guess," said he to himself, "that this is far enough. It will have to do, anyhow." He was covered with dust and grime, a cinder was in his eye and he ached all over. No wonder his brave heart faltered a little and he wondered if the country was really worth such an effort.

"But I ain't a-goin' to flunk now," he said to himself, as he walked slowly up the street; and he set himself to find a night's lodging with his accustomed shrewdness. Ten cent lodging houses are not common in Catskill villages, but at last he persuaded a good-natured Irish woman to take him in and in the morning he consulted her as to the route he should take.

"I want the real country, mind you, I don't want no place like Jersey, where the men goes to business in New York every morning and gets home every night."

The woman directed him as well as she could over the hills into a pretty valley, which she thought would be "country" enough for him and after a hearty breakfast he started up the road.

"I've got what I wanted," he said to himself in great content. "I've got

what I wanted, only—and his brown eyes grew wistful—"only, I wish Kit was here. She'd like this."

Over the hills back of Catskill lies a green and tranquil valley and in that valley is a farm; and a mountain creek comes flashing by one side of it, its banks all fringed with ferns and shaded with alders and white birches. The old farm-house sits comfortably down in its little door-yard, as if quite ready for a gossip with a friendly passer by. At the back of the lot there is a barn and a wagon shed. Altogether it is a most enticing old place and it was here, quite late one evening after the lights were out and everybody was in bed, that Billy paused, feeling that he could wander no farther without rest, so he ventured to creep softly into the wagon shed and curl up on a bundle of straw and go to sleep. He slept soundly until about five o'clock in the morning, when he was awakened by the joyous barking of a dog. Sitting up, he saw coming down the path toward him, a lady with slender figure and bright eyes and gray hair. The skirt of her gown was thrown over her arm and a basket filled with yellow grains of corn was in her hand. She was laughing aloud.

"Down, Pistol, down!" she was saying, as the great mastiff leaped at her shoulder, threatening to throw her over with every jump. Just then the dog caught sight of the boy. He stopped his play instantly, the hair on his shoulders rose, and he gave a low angry growl.

"What's the matter, Pistol?" said the lady, gripping his collar.

"Nothing. It's only me?" said Billy supposing she spoke to him.

"You!" repeated the lady, surprised in her turn.

"Yes'um. Don't be afraid, I ain't no tramp. I would 'a' asked fur leave to sleep here, but your lights was out. I'll pay far my bed."

"Oh, you're quite welcome!"

"Down, Pistol! Charge, sir. That boy is all right." Then she turned to Billy smiling. "I hope you were comfortable. Won't you stay to breakfast?"—as if he were a favorite guest.

"I don't—look—fit," answered Billy hesitatingly.

"I'll show you where you can have a little wash, presently, when I have fed my chickens and then you will be all right."

Billy had never seen such a lady and his eyes followed her with a bewildered stare. She opened the door of the chicken house and the whole flock came clamoring out, while she scattered corn with a liberal hand.

"Such manners!" said she, glancing at Billy with that smile again. Then she opened the barn door. "Don't you want to come in?" said she.

Billy was enchanted. There was a dewy-nosed Alderney in that barn, and two sleek horses and they each had a little treat and a kind pat from the hand of their mistress.

"And now," said she, "we will go to the house."

She took Billy to the woodshed and showed him a basin of fresh water, some soap and a towel.

"Now you can take that little wash," she suggested and he heard her say as she stepped into the kitchen, "Mother, we've got company to breakfast."

It was such a good breakfast and they all ate together out on the side porch. He found out his lady's name during the meal, at least part of it. It was Miss Mary, and there were in the family her father and her mother and Mehitabel Pascoe the "help" in the kitchen and Obed the hired man.

After breakfast Miss Mary sat down upon the old-fashioned wooden lounge beside Billy and he told her all about his journey and his longing to see the "real country."

"Well, Billy," said she when he had

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SO MANY PEOPLE HAVE PRAISED painting done with Pure White Lead that we scarcely need to; but the fact remains that Pure White Lead and Pure Linseed Oil make the best—the most permanent and satisfactory—paint. To secure this make sure that the brand of

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is genuine (see list). For colors, the NATIONAL LEAD Co.'s Tinting Colors are especially prepared for tinting Pure White Lead to any shade required.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
1 Broadway, New York.

finished, "suppose you spend the rest of your time here with us; this is a very pretty country about here, plenty of hill to climb and the creek to fish in and we can spare you a room as well as not."

Billy was prepared for country hospitality, but his wildest dreams had never equaled this.

"You're joking," he gasped.

"Oh, no! I quite mean it."

So Billy stayed, and the wonderful time he had is beyond me to describe.

The farm life was delightful to Billy. He established friendly relations with every creature upon it even the pig. Indeed, the big Chester White, whose name was Charles and who would come at call to the side of the pen to have his back scratched, was regarded by Billy with peculiar favor. The chickens, too—who would ever dream that chickens could be so knowing.

As the time drew on when Billy must return to the city he haunted Miss Mary like her shadow. The day came all too soon. Billy was not going back in the same way he came; he had his railway ticket in his pocket and he had a good sized box and a shawl-strap for luggage, for he was neatly fitted out with new garments both outside and in.

"Now, Billy," said Miss Mary, as she was busy with final preparations, tucking in good things for Aunt Sarah and Kit wherever it was possible; "now Billy, I want you to write me just as soon as you get home to let me know you have reached there safely. And remember, I am coming to the city in November and then you must come to see me and bring Kit with you, and next year you know, you shall both come to the farm and we will have a good time together."

Billy answered not a word, he seemed to be looking out of the window.

"And, Billy, don't forget to use your new tooth-brush, morning and night as I told you."

"No, ma'am," answered Billy thickly.

The last string was tied, and the last strap buckled. Miss Mary left the bundles and went over to the boy and laid her two hands on his shoulders and the gray eyes looked straight into the brown ones.

"I've put a new Bible into the shawl-strap for you, Billy," said she, "and I want you to read the places I've marked in it, will you?"

Billy nodded.

"And, Billy, I don't want you to do anything you know I won't like from now till I see you in November."

"I won't said Billy, "Not never." Then something happened to Billy which never had happened before in all his life. Miss Mary kissed him.

* * * * *

Billy did write Miss Mary a letter as soon as he reached home, and I only

wish I had time to show it to you; and Miss Mary did go to New York in November—but that does not belong in this story.—*Sel.*

Do Not Experiment in so important a matter as your health. Purify, enrich and vitalize your blood with Hood's Sarsaparilla and thus keep yourself strong and healthy.

Hood's Pills are the best after-dinner pill; assist digestion, cure headache. 25 cents.

To and From Gunnison.

The management of the South Park Line, has, as promised, restored passenger train service on the Gunnison Division, and is now running through trains regularly between Denver and Gunnison via Como and Buena Vista.

Aside from the opportunities offered tourists and sportsmen, this action brings a large section of country once more in close touch with the business world. Visitors to the Cottonwood Springs at Buena Vista and the Hot Springs at Mount Princeton Station are afforded comfort and quick transit.

Chalk Creek Canon is one of the most entrancing in the state of Colorado, and the Alpine Tunnel, where this enterprising road crosses the continental divide, is the highest railroad point in North America.

It is a wonderful day's ride indeed from Denver, through picturesque Platte Canon, over the Kenosha Pass, across and then the full length of South Park, down Trout Creek to the Arkansas Valley, up charming Chalk Creek Canon, through the tunnel and past the Palisades, where one of the most thrilling views on earth is to be had; then down Quartz Creek and through the gold fields to the city of Gunnison.

Shall we tell you more about it? Send two cent stamp for copy of "South Park and the Alpine Pass."

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B. L. WINCHELL,
General Passenger Agt.
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D. & C. Summer Service to Mackinac.

Their new steel passenger steamers are all in commission, making four trips per week between Toledo, Detroit, Mackinac, Soo, Petoskey, Duluth. If you are contemplating a summer outing, send 2c. stamp for illustrated pamphlet. Address A. A. Shantz G. P. A., Detroit.

Summer Tourist rates now in effect via the Missouri Pacific Railway to the following local resorts: Pertle Springs (near Warrensburg, Mo.); Sweet Springs, (near Sweet Springs State) and McAllister Springs, (near Houstonia, Mo.), and via the Iron Mountain Route to Mt. Nebo (near Dardanelle, Ark.) Searcy Springs and Armstrong Springs, (near Searcy, Ark.) and Ravenden Springs, (near Ravenden, Ark.) In addition to the health giving water, these Resorts are cool, picturesque and attractive.

Low Rate Excursions South.

On the first and third Tuesday of each month till October about half rates for round trip will be made to points in the South by the Louisville & Nashville railroad. Ask your ticket agent about it, and if he cannot sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. B. Horner, D. P. A., St. Louis, Mo.

The U. S. Gov't Reports
show Royal Baking Powder
superior to all others.

Ministers and Churches

ST. LOUIS AND VICINITY.

The union evening services of the Washington and Compton and Central churches began last Sunday evening.

It is requested that the announcement of a meeting of St. Louis Presbytery for Monday morning, July 13, be made.

Outwardly, the Second church's new chapel in the West end, seems all in readiness. It is a most attractive edifice in itself.

Rev. Mr. Eddy and S. S. Superintendent Edwards have both been recent victims of the prevalent tonsillitis "craze." Mr. Eddy was able to preach Sunday, after a week of considerable indisposition.

Pastor Temple, of the East St. Louis church, states that he estimates the loss to his congregation by the late tornado to be from \$50,000 to \$75,000. The work in this church goes steadily onward.

Dr. Brookes goes to Niagara-on-the-Lake this week to address the well-known annual conference there. He has removed from Galbraith Springs, Tenn., to Blackwell's Springs, near Asheville, N. C.

The ladies' missionary society of the Carondelet church will give a tea at the home of Mrs. J. H. Gauss, on Thursday afternoon. An interesting song service was held on last Sunday evening.

THE JEWISH MISSION.—The union meeting of those interested in the mission for the Jews of St. Louis was held at the Cumberland Presbyterian church, last Wednesday. It was well attended; \$1000 was raised, one half of the whole sum needed. Many are taking hold of this important idea. All the New York society asks for is \$2000 to start the work for one year. That will be a sufficient object lesson, they assert. Their plan is to rent a suitable house in the Jewish district, which will be an all day and every evening place for reading, preaching and answering questions (the latter being a most important place of this work among the Jews). Suitable leaders will be sent from New York. It should be recalled by St. Louis Presbyterians that Dr. John Hall and Dr. Burrell are at the head of this movement. While all who have seen and heard their representative who has just closed his work here, are convinced of his zeal and practical ability. The Rev. Messrs Eddy Mack or Fullerton will doubtless be glad to see there who desire further information or bring contributions. Remember that half the necessary fund was raised, by last Wednesday. Surely \$1000 more will be forthcoming, even in these sad times of business depression. God will make it good.

MISSOURI.

HOME MISSIONS MOTTO, 1896,

FOR SYNOD OF MISSOURI.

One Dollar at least, per member, from the churches.

E. D. WALKER, S. M.

FORDLAND.—Mr. Wm. Westwood, the student supply this church for the summer has already planned some special services of which he expects the aid of Rev. George H. Williamson of West Plains for a few days. This young organization seems to be doing remarkably well under Mr. Westwood's leadership.—E. D. W.

LOUISIANA.—This church has had an occasional supply for its pulpit only since Rev. Mr. Fisher gave up the work in response to a call in the east. Our visit on June 21st proved a cordial greeting on the part of Louisiana Presbyterians and the services seemed to be enjoyed by all. We thought we could detect an unusual keenness in the gospel appetite which aided somewhat in having the services pass off pleasantly. The church will now have some stated services under the leadership of a young brother from Chicago who has been invited to fill the pulpit for a time.—E. D. W.

NEBRASKA.

BEAVER CITY.—Our church at this place has been called to pass through a special trial in the damage inflicted upon their church building. During the storm of the 29th of June, the spire was struck by lightning, and entirely demolished, while the main part of the building was also impaired so that some expense will be necessary to restore it to its former attractive and comfortable condition. The congregation will have the sympathy of the church throughout the state.

LINCOLN.—The First church of this city is still without a settled pastor, and at a recent meeting of the congregation a committee was appointed to seek out a suitable minister, who will be recommended to the people. The Rev. Henry N. Dunning of Pawnee City has accepted the call to the Second church and will enter upon the work as soon as the needful action of the Presbytery can be secured. The outlook for aggressive work in this city is hopeful.

FAIRMONT.—Our church at this place is now supplied by Mr. William Eadie, one of the students of the Seminary at Omaha, who is rendering efficient service. At the recent communion service, thirteen new members were welcomed to church fellowship, five of whom united on confession of their faith in Christ. Three of these were baptized. On the afternoon of the same day communion services were also held at Sawyer, which is united with Fairmont in the support of Mr. Eadie. There is an excellent field here for work, and the interest is on the advance. Mr. Eadie has the confidence of the people.

IOWA.

SHENANDOAH.—Rev. J. T. Wyllis, closed his pastoral services the 21st, and Rev. J. B. Little, formerly of Davenport, commenced his the 23rd inst. That is commendable work.

ESSEX.—At a *pro-re-nata* meeting of the Corning Presbytery, Rev. E. A. Enders, was released from his pastorate at Conway and Sharps, that he might accept a call from Essex and Bethany. He begins his new work July 1.

LENOX.—The pastor, Rev. J. F. Hink house, is off on a two months vacation for rest and health. Rev. A. B. De Long supplies for him during his absence.

ARDALE.—At this delightful country point in Butler County eight miles north of Bristowe, a beautiful chapel was dedicated on Sabbath June 23rd. It has been the result of very vigorous and faithful effort on the part of people of the community. It is quite largely the outgrowth of our Sunday-school work and the work of Rev. John Gourley who has lived and preached in the community for many years in school-houses and any place where he could get a congregation together. It is really a mission chapel of the Bristowe church. The day was auspicious. Rev. T. S. Bailey D. D. synodical missionary had charge of the service and preached both a. m. and p. m. The house seats comfortably about one hundred and fifty people, is of wood and cost finished and furnished a thousand dollars. There were nearly three hundred people gathered. After the sermon a very interesting letter was read from Mr. Geo. A. Reaugh who was the Sunday-school missionary of Waterloo Pres. when the building enterprise was started, but who is now in charge of the mission work among the Indians at Tama city. Bro. Reaugh's letter was addressed to the Ardale Sunday-school and was full of good things. In the p. m. a very delightful communion season was held and a husband and wife were received on profession of faith, and baptized, and Bro. Gourley was invited to preach for them every Sabbath p. m. till the fall meeting of Presbytery. Bro. Gourley also supplies the Bristowe church once in two weeks and is doing this almost without compensation on account of the hardness of the times and the strain upon the people to build. There is now a very hopeful outlook for good work in this community.—T. S. Bailey.

CASCADE.—On Tuesday evening June 20th Rev. L. O. Satherland was installed pastor of this church under very favorable circumstances. Rev. W. O. Ruston, D. D. of Dubuque presided. Rev. D. C. McIntosh of Hopkinton preached the sermon. Rev. Hugh Robinson, Pres. of Lenox College delivered the charge to the pastor and Rev. T. S. Bailey D. D. of Cedar Rapids delivered the charge to the people. **CLARKSVILLE AND UNITY.**—Rev. J. T. Wyllis entered upon his work in these churches Sabbath June 23rd, under very encouraging circumstances.—T. S. Bailey.

NEW YORK.

MT. MORRIS.—The 40th anniversary of Dr. Parson's pastorate of the Mt. Morris church was held here, June 25th. It was a most interesting and delightful service in every way and was largely attended. Particular interest clustered around the addresses of Rev. Frank G. Weeks and J. M. Hastings, Esq., who were children of the church, were baptized by Dr. Parsons and have known no other pastor. All the addresses were worthy of the occasion and honored the good Doctor, but these two were particularly touching and affectionate and a beautiful illustration of the Scripture teaching, that the children should rise up and call the parents blessed.—N. J. Conklin.

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 doctors 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,

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OKLAHOMA.

NEWKIRK.—During the past three weeks five young persons in the Presbyterian church of Newkirk have recited correctly the answers to all the questions in the Shorter Catechism. Three have received the prize Bible given by the Sunday-school Board of our church and the other two are expecting it. The Bible is a very fine one and like the knowledge secured by memorizing the Catechism is a substantial thing which will benefit the worthy receivers during the remainder of their mortal lives. The Sunday-school is in a prosperous condition and expects to see many more Bible presentations for mastering the catechism. The young people of this church have also the proud distinction of having the best Junior Endeavor Society in the Territory. About one year ago the Territorial Christian Endeavor Union decided to present a banner to the local society which made the best record on the following points: 1. Largest amount raised for missions in proportion to membership. 2. Largest average attendance for one year in proportion to membership. 3. Promptness and regularity in reports. 4. Largest number of Junior papers taken in proportion to membership. 5. Largest number of active members joined and were regular attendants. After examining the records of the various societies in the Territory the banner was awarded to Newkirk. It may be interesting to state that the church is now vacant and that the elders would be glad to correspond with some energetic minister who would like to work in one of the best mission fields in the west. Any person desiring such a field will please write to G. C. Brewer, Newkirk, Oklahoma.—John Morley.

OHIO.

LEBANON.—Rev. J. P. Scott, D. D., pastor of the Presbyterian church at Lebanon, O., at a late meeting of the presbytery of Cincinnati asked for the dissolution of the pastorate, that he might accept the unanimous call back to the Monticello church, New York, that he left fourteen years ago. This is pleasant both for the pastor elect and the people who have called him. He leaves the church at Lebanon united and prosperous. They consented to the dissolution reluctantly under the peculiar circumstances. Dr. Scott has been an able and faithful presbyter. The love and best wishes of the brethren, go with him for his future success. This does not seem like a new undertaking for pastor and people, but rather a happy renewal of united Christian effort.—S. S. P.

SOUTH DAKOTA.

EUREKA.—The 14th inst., was a red-letter day in the history of this church. On that day they dedicated their house of worship, a very neat, tasty and really attractive building, the home of the only English-speaking congregation in this town of nearly a thousand people. The Rev. C. C. Todd, pastor of the Aberdeen church, preached the sermon and assisted the minister, the Rev. A. Streimer, in the services of the day, which were well attended and highly appreciated. The building was dedicated free from debt. It was formerly the home of the Farris church, thirty miles away. But vicissitudes led to the scattering and disbanding of Farris congregation, and the Board of Church Erection gave the building to the Eureka church if they would move and utilize it. This they gladly did. And now the outlook is more promising for their usefulness. Eureka is the present terminus of a branch of the C. M. & St. P. railway, and the center and distributing point of a very wide region of country. More grain is marketed here than at any other point in all South Dakota.

S. S. MISSIONS.—The Sunday-school missionaries of South Dakota are three at present: the synodical, E. H. Grant at Huron; the Rev. M. E. Chapin at Aberdeen, and George Perry in Black Hills, all pushing aggressive and untiring workers. Recently, in three successive days, in three different counties, Mr. Grant held as many successful Sabbath-school rallies, arousing and deepening the interest in the work in all that region. A Sabbath or so since Mr. Chapin conducted during the day and hour Sabbath-school in each of four school houses, from five to ten miles distant from Aberdeen. Mr. Perry makes long drives, and so faithfully cultivates the work in outlying communities, that in two of them recently presbytery thought best to organize the work into two more churches. In due time he will see them also housed, as he has already seen two other church organizations that grew from Sabbath-school organizations. These Sabbath-school missionaries might have more of such privilege, if only the Board of Home Missions had the means effectively to follow up the work.

MINNESOTA.

ST. JAMES.—Rev. J. S. Pinney is just closing his second year as pastor of this church. During that period the membership has more than doubled. The church edifice and manse have been put in fine condition, and greater activity is manifest along all lines of church work.

PIPESTON.—Rev. J. T. Henderson is in Chicago taking his annual rest after another year of earnest service. His four years with this church have been abundantly blessed.

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Marriages.

HART—BURT.—By Rev. John H. Anghey in Herron, Oklahoma, June 21st, 1896. Edmund F. Hart of Guthrie, Oklahoma and Miss Eva A. Burt of Herron.

STEPHENSON—SMITH.—Married at the residence of the officiating minister, the Rev. J. R. Armstrong, near Kirkwood, St. Louis County, on Wednesday afternoon June 17th John W. Stephenson to Miss Anna M. L. Smith, both of Webster Groves.

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Obituaries.

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

OWSLEY.—At Bennington, Kans., June 20, 1896, Harriette, only child of Prof. and Mrs. Leroy Owsley. Aged 8 months, 17 days.

ANDERSON.—At Bennington, Kans., June 20, 1896, Charles Edward, oldest son of Mr. and Mrs. Andrew Anderson, aged 13 years, 1 month and 9 days.

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BOOKS.

THE MANIFOLD MINISTRY OF THE HOLY SPIRIT. By Rev. A. W. Pitzer, D. D., Mustin, 25 cts.

The ministry of the Spirit is here presented in the following relations. 1. Creation, in Providence, to the Mediator, to the Writers of the Scriptures, to Believers as Individuals to the Church, and to the World. In regard to the Spirit in his relation to the Scriptures it is a firm and assured assertion the writer makes of the genuineness and authenticity of the books of the Bible.

NEW TESTAMENT CONVERSIONS—THEIR MANIFOLDNESS. By Rev. Wm. Charles Roberts, D. D., Presbyterian Board of Publication, Philadelphia. Price 75 cts.

From the reception of these discourses by the public and in the press, the author was led to believe that there is a widespread need of more light on the subject; hence they have been put into permanent form. The conversions recorded in the New Testament are the only ones selected as the themes of these chapters. They are arranged in classes according to the peculiarities common to each. It will be remembered that Dr. Roberts, the author, the well-known Home Board Secretary, used to be a pastor and a fruitful sermonizer. These sermons have a chain of unity inasmuch as they all go to illustrate a very important truth, the forgetting of which often causes needless anxiety and misgiving to inquiring souls and to troubled Christians, namely, that the methods in the awakening of the soul and the phases and aspects of dawning Christian experience are not alike in all cases. These discourses present the varying work of grace as seen in eleven typical cases of conversion recorded in the New Testament.

MAGAZINES AND PAMPHLETS.

The Harper's for July is full of interesting matter. Another one of Julian Ralph's Chinese tales appears.

In the July Scribner's "Sentimental Tommie" continues to charm his many friends. There are many other good things in the issue, as always.

The Chautauquan always has an interesting table of contents. Many of the articles will be read with eagerness. Among recent papers are, Civilizing the American Indian, The air we breathe, Labor legislation in the United States, Water as food and drink, and The life of an Italian officer."

A new scheme for arctic exploration is in Appleton's Popular Science Monthly for July, by Robert Stein, of the United States Geological Survey. The chief features of the plan, which has been commended by many experienced explorers, are that the work shall be continuous, and that it shall have a base of supplies reached every year by the whalers. Mr. Stein accompanies his statement with an interesting map of the arctic regions, showing what has been done by recent expeditions, and how much remains unexplored. It is proposed to initiate the new undertaking in 1897. Under the title The Banking Problem, the evils resulting from incautious discounting of notes are explained by Logan G. McPherson, who gives some suggestions for remedying them.

Probably the most important article in the July number of The Forum is by M. Paul Leroy-Beaulieu, the distinguished French political economist. He frankly discusses the political situation in the United States, as it presents itself to Europeans. Mr. George Walton Green dispassionately reviews "Mr. Cleveland's Second Administration," closing his paper with a brief estimate

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Editor MID-CONTINENT:

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T. A. SLOCUM, M.C.,
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We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. When writing, please state you read his letter in THE MID-CONTINENT.

of President Cleveland's place in history. President Charles W. Eliot, of Harvard University, in a brief but vigorous paper, sets forth many cogent "Reasons for an Immediate Arbitration Treaty with England." The Hon. Oscar S. Straus writes an appreciative study of the late Baron de Hirsch, whose friendship and confidence he enjoyed for many years. Prof. W. P. Trent, in a brilliant paper, discusses "Theodore Roosevelt as an Historian." The Venerable Dr. C. C. Tiffany, Archdeacon of the Diocese of New York, contributes, apropos of the lately published and much criticised "Life of Cardinal Manning, Anglican and Roman,"

The opening article in the July number of The Century is by Marion Crawford, the third of his papers on Rome. It is devoted to "St. Peter's" and is fully illustrated by Castaigne. The contents of the number also include a number of topics prominent in the public mind. There is the third and concluding paper by Mr. James Bryce, giving his impressions of South Africa from a recent visit. This takes up the relations between the Boers and the Uitlanders that led to the Jameson raid. A glimpse of the disputed territory of Venezuela, with an account of the Guiana natives, the white settlers and the gold workings, is given by W. Nephew King. It is accompanied by many illustrations. Apropos of the alleged identification of Marshal Ney with a North Carolina school teacher, there is printed a hitherto unpublished family record of the marriage and execution of Ney by Mme. Campan, who wrote the memoirs of Marie Antoinette, accompanied by an introduction by a relative of Mme. Ney, George Clinton Genet of Greenbush, N. Y. "An Arctic Studio," an illustrated article by Frank Wilbert Stokes, is a description of the northernmost studio of the world, established during the Peary expedition.

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Moralities.

SOME FIGURES.

Somebody has issued the following advice to the drinker: "One gallon of whisky costs about three dollars, and contains, on the average, sixty-five ten-cent drinks. Now, if you must drink whisky, buy a gallon and make your wife the bar-keeper; then when you are dry, give her ten cents for a drink. When the whisky is gone, she will have, after paying for it, \$3.50 left, and every gallon thereafter will yield the same profit. This money she should put away in the savings bank, so that when you have become an inebriate, unable to support yourself, and shunned and despised by every respectable person, your wife may have money enough to keep you until your time comes to fill a drunkard's grave."

THE GENTEEL DOOR TO HELL.

The great majority of those who are enslaved by strong drink did not begin their career of self-destruction in the dram shop. While the lower classes of drunkards are victims of saloons, the most respectable sort began with the social glass. It was at the social party, or in the billiard room, or the club, or at the wedding that the fatal habit was formed. Not many begin to drink alone, or from sheer appetite for stimulants. The glass was offered to them by somebody, and from want of moral courage or from a desire to appear "gentlemanly," they consented to drink. I was once at a wedding in a "genteel" circle of society where the popping of champagne corks was like the rattle of musketry. Within a few years I met the oldest son in that family a confirmed drunkard. His parents had tempted other people's sons and had ruined their own! The man who sets a decanter on his table sets a trap for his boys that may land them into perdition. The young lady who offers any intoxicant to her young gentlemen friends deserves to become that wretched object, a drunkard's wife. The drinking usages are sadly on the increase in this country—in social life, at restaurants, at clubs, and even in the fashionable shopping resorts for ladies! While the chief discussion is about prohibiting saloons, Satan is stealing a march on us by tempting young men to be tipplers. The only safeguard for any young man—even though he be a professing Christian, is entire abstinence. He never knows what latent appetite he may have within until the spark touches the gunpowder. A young man of my acquaintance, a church member—found, before he was aware, that he was becoming a slave to the bottle. He said to me: "My young associates invite me to drink with them and they are ruining me. After this when they ask me to drink I shall knock them down!" He was terribly in earnest, and no wonder, he had been playing with vipers at the mouth of hell! For two reasons every conscientious young man ought to pledge himself to total abstinence. First, for his own sake, for he doesn't know how soon he may become a tippler. Secondly, for the sake of others whom he may tempt to ruin by his example. Let Dr. Keeley or any other man who is making money by "cures for drunkenness" say what they will, the reform of inebriates is difficult and rare. The one time to stop drinking treacherous intoxicants is to stop before you begin.—Rev. Theo. L. Cuyler, D. D.

Low Rate Excursions.

The Missouri Pacific railway and Iron Mountain Route will sell excursion tickets July 7th and 21st to points in the West and Southwest at half rates (plus \$2) for the round trip. Land pamphlets, time and map folders, and full particulars furnished on application to Company's agents.



When a man gets his blood and nerves in perfect order, he shuts the door against disease and death. Germs have no effect on a perfectly healthy body. It is when the body is weak and the blood impure that disease germs lodge and develop. A man may get well

and keep well by using Dr. Pierce's Golden Medical Discovery. It is the one reliable cure for all pulmonary complaints. Its effect upon throat, lungs and bronchial tubes is immediate and pronounced. It is a wonderful blood purifier. It works upon the blood first. It stimulates the action of all the digestive organs, promotes assimilation and makes nutrition perfect. It contains elements that work directly on the nerves, giving them steadiness and strength. It is for this reason highly recommended to those suffering from brain fag, overwork and loss of sleep. Thousands of people have testified to the wonderful benefits received from this great medicine. Among them, Mrs. Ella Howell, of Derby, Perry Co., Ind., who writes:

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