

# THE MID-CONTINENT

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\$2 A YEAR.

OUR WELL-known contributor, Miss Frances Handley, takes us all on a personally-conducted tour to "Drumtochty," the "Bonnie Brier Bush" country. Turn over the page.

A CLERGYMAN of the church of England who gave his fortune of \$100,000 to charity, has just died in the Market Bosworth work-house. He had once been curate of the parish. A fine parish that must be!

IT TOOK a woman's keen brain to start a model "rural improvement society" up in Vermont. This society furnishes lawn mowers to its members, and sees to it that they are pushed with neatness and dispatch.

THIS IS the time of all times of the year to be patient and take things as easy as possibly. Let us all emulate the Irishman who uttered that sentiment which will never die: "If you can't be aisy, be as aisy as you can."

THE ARCHBISHOP of London estimates the contributions of churchmen to religious objects during the last twenty-five years as amounting to about \$100,000,000. Over \$105,000,000 have been spent in elementary education.

THE PHRASE "Blood is thicker than water" has become a part of the language of the world. Germany's war lord appropriated it the other day, when he welcomed the naval architects of Great Britain to Berlin. It was an American commodore who originated the now-famous saying, when he went to the assistance of some British sailors in trouble in China.

DR. W. C. YOUNG, of old Centre College, has been in impaired health for some time. It is a pleasure to know that he was able to be on the platform at the last commencement, and to read of the "burst of applause which greeted his entrance." The graduating class will prize their "sheep-skins" the more because he was able to present them in person.

WE HEAR a good deal about American droughts, but they don't compare with the British article. The long-continued dry spell has been so severe in South Devon, England, that many birds have been unable to find food, owing to the ground being like iron. The crows, even, have been starving and can be seen searching the roads for food, just as after a bad frost.

THE FASHIONABLE resort, Narragansett Pier, is announced to have an innovation this year. A well-known "pugilist" has opened a boxing-school (or "scrap" college). He is there to act as tutor for rich young idlers. As he pilots them through the mysteries of the "manly art," not many will complain if he accidentally pounds his charges a little too hard.

"DELEGATES to St. Louis now know a thing or two about the great inland summer resort."—MID-CONTINENT.

The store windows are teaching the rest of us the same things. It was a bad shake-up. St. Louis is a splendid place to resort from in summer.—*North and West.*

Our resort season begins June 1st, not May 27th.

WHAT IS "the Besetting Sin of Presbyterians?" The bright and active *Michigan Presbyterian* believes it to be—not heresy, not worldliness, not niggardliness, not lack of progressiveness—but coldness. It is to be feared that in too many churches, the charge could be proven. Now if there is room for still another organization in our beloved church, THE MID-CONTINENT respectfully suggests the PRESBYTERIAN LEAGUE OF MUTUAL HEART AND HAND WARMERS. Are you "with us"?

THE NEW Shah of Persia is introducing a type of civil service reform into his realm, that is likely to paralyze the whole Orient with astonishment. His edict is nothing less than that henceforth public posts,

dignities and military titles, as well as decorations, will be granted solely on the merits of the candidates, that no money consideration will be allowed weight in the matter, and that he himself will decline all pecuniary presents.

IT IS noted that the Rev. F. W. Overbiser, formerly pastor of the Baptist church at Cold Spring, N. Y., is now a machinist in the Hall Signal Company's works, at Garwood, N. J. He says he prefers working at his old trade rather than be a burden on his relatives while waiting for a church to call him. He is making three times as much as he did when he was a pastor. He is an expert machinist, and is designing a new signal for the company.

MARK TWAIN has been telling the South African newspapermen some yarns and cracking some jokes at his own expense. One of the latter is related by a Johannesburg paper. Mark was talking about South Africa's numerous recent afflictions. "Yes," he said, "you have had a fearful time here lately—what with wars, resolutions, rinderpest, locusts, drought—and me. I guess you can go no further with plagues. Now that I've come, you must take a change for the better."

GOOD, OLD-fashioned Presbyterians will relish these words of J. M. Barrie in his tale, "Sentimental Tommy", now appearing in *Scribner's Magazine*: "Elspeth often carried in her pocket a little Testament, presented to her by the Rev. Mr. Dishart for learning by heart one of the noblest of books, the Shorter Catechism, as Scotch children do or did; not understanding it at the time, but its meaning comes long afterward and suddenly, when you have most need of it."

THE TOTAL receipts of the Home Mission Board in June were \$42,503.18; a loss of \$5,343.14 as compared with June '95. The churches fell off in giving to the amount of \$1,199; Woman's Executive Committee reported \$4,197.31 less than a year ago; legacies decreased \$13,505.78. But there is a most encouraging gain in gifts from individuals, etc.—\$14,559.64, more than in June, '95. And there is a total gain for the three months ending June 30th, of \$3,923.56. So, as compared with the same quarter last year, the Board has gained ground.

GREAT IS politics. This is a description of how the chairman of a recent local convention in a far western city was "chaired": "He was dragged around the hall, his vest torn off, his coat made into shreds, his shirt in strings, he was battered in face and body, and wounded in limb, his suspenders were broken and one of them torn off, but he 'stayed with the boys,' acted as chairman of his side of the house, and when his convention adjourned was carried in triumph through the streets on the table upon which he stood, or lay while acting as chairman."

DR. MUTCHMORE saw Dr. Francis Monfort's son graduate the other day. The young man's speech pleased him greatly. Among other happy words, the *Presbyterian's* honored editor wrote these, which must have interested the whole *Herald and Presbyterian* connection: "This was a good occasion to us, as it gave us an opportunity to say words of cheer to him and of hope to his parents, such as his grandfather had said to us about an address given at commencement when about his grandson's age, and when the writer was going out into the unknown responsibilities of a perplexing future, with only few friends and with nothing to sustain him but hope."

THE FOLLOWING is a rather startling selection from from an advertisement in a Southwestern Methodist paper. Yet all will admire the aged servant's enterprise: "I am an old Methodist preacher. I have been an itinerant preacher 40 years. I am now an old superannuated preacher of Little Rock Conference M. E. Church, South. In my old age I am trying to make a living by selling fine pigs. Should God prosper me in this honest business, then every year so long as I may live on earth I would give 10 per cent. of my income to the cause of God. Now, let the good people aid this old preacher by buying his fine pigs at less than one-half price." May his rooters thrive!

AN EASTERN writer has collected a number of bon mots on the subject of over-long sermons and speeches. Here are two of the best:

"John Corning, when superintendent of the Central Pacific Railway, on the occasion of a visit to his brother, Erastus, in Albany, was taken to church, and heard a sermon remarkable for its length. 'What do you think of our preacher?' asked Erastus, as they left the church. 'He is very fine, but has poor terminal facilities,' answered the practical railroad man." "Henry Ward Beecher was once the subject of a cane presentation, and stood while the spokesman of the donors made a speech that ran into an elaborate oration. 'He didn't want me to have the cane until I really needed it,' said the preacher to an intimate friend, who commented on the length of the speech."

THE ANCIENT and Honorable Artillery company of Massachusetts followed the stars and stripes right into the throne-room of Queen Victoria the other day. No other foreign flag has ever been there. This military company is on a tour abroad, and is seeing all the sights. At first, the red coats refused to allow our flag to enter the portals of the throne-room. But, a few moments later, acting evidently on the authority of some high personage, all precedent was cast aside, and our sacred emblem was held erect in the very sanctuary of the British Kingdom. The officers were banqueted, later, by the Prince of Wales and others high in the land. All did them marked honor. Verily, the late Venezuelan "unpleasantness" has at last thoroughly awoken our kin across sea to a realization of what "nice folks" we are. Their princes now tire themselves out entertaining one of our militia companies.

IN THE Pan-Presbyterian Council at Glasgow the old question of singing the Psalms and a juring instrumental music in the devotional exercises of the meeting came up. Dr. John Hall of New York in some remarks in behalf of using hymns hoped that his beloved brethren who had not yet accepted instrumental music would be good enough to make a little concession to the majority of brethren; and facetiously added that in the selection of Psalms there was one verse which he thought they should hardly be expected to sing if they denounced instruments—"With harp and voice of Psalms unto Jehovah sing; with trumpets, cornets, gladly sound before the Lord and King." (Loud and prolonged laughter.) Thereupon, with equal felicitousness, Rev. Mr. M'Caskey, a representative of the anti-instrument side responded that if Dr. Hall went in for a literal application of the words of the Psalms, then they would require to have a space cleared on the platform and dance while they sing—having reference to Psalm 150:4. There had been however, at the formation of the Alliance an agreement made in brotherly courtesy with some of the churches having scruples of conscience in the matter; and the singing was confined to the Psalms.

NAPERVILLE, a wide-awake town of Illinois, has introduced the curfew bell. It rings at nine o'clock at night, just as of yore; and youngsters are then expected to cease from playing, loafing or promenading the streets. Of course this has produced a lot of alleged newspaper wit. But there is no ground for such would-be brilliancy. Commenting on this Naperville law, the *Chicago Journal* truly says: "There is no doubt that a large percentage of the degradation, disgrace, ruin, and crime among the young springs from the habit of night prowling, corner loafing and kindred doings on the part of the young of both sexes in city, town and hamlet all over this broad country. Any person who keeps his or her eyes and ears open, knows this. Hundreds of thousands of boys and girls are out of nights, and any one with sense knows that the influences for evil surround them continually. A curfew restriction may be derided as old-fashioned and puritanical, but the fact remains that if there was less of the night prowling in this fair land of ours, there would be less sin, less crime, less sorrow. It is a fast moving age, it is true, but the devil can move as fast as any of the rest of us." We are glad to see this in a secular paper. The more curfew laws, the better for this country.



## THE WORLD.

The world is good in its own poor way,  
There is rest by night and high spirits by day,  
Yet the world is not happy, as the world might be—  
Why is it? Why is it? O, answer me!

The Cross shines fair, and the church-bell rings,  
And the earth is peopled with holy things;  
Yet the world is not happy, as the world might be—  
Why is it? Why is it? O, answer me!

What lackest thou, world? for God made thee of old:  
Why—thy faith hath gone out, and thy love grown cold,  
Thou art not happy, as thou mightest be,  
For want of Christ's simplicity.

It is love that thou lackest, thou poor old world!  
Who shall make thy love hot for thee, frozen old world?  
Thou art not happy as thou mightest be,  
For the love of dear Jesus is little in thee.

Poor world! if thou cravest a better day,  
Remember that Christ must have His own way.  
I mourn thou art not as thou mightest be,  
But the love of God would do all for thee.

—Frederick William Faber.

## A VISIT TO DRUMTOCHTY.

BY FRANCES HANDLEY.

There is some curious fascination in all that relates to Scotland. We speak of it in a universal spirit of romance and neither the Dr. Johnsons nor X rays have exposed and laid the ghost of Banquo—the weird sisters watch the "blasted heath," and auld Alloway Kirk is still the haunt of warlock and witches. No highland exodus can ever depopulate those hills and braes and glens to our imagination.

For us the last minstrel yet wanders through the Dowie dens, the flower of Yarrow still blooms by lone St. Mary's lock, the courtly figure of the "gracious Duncan" descends from the mists of the north, "Jess" watches the brae from that window in Thrums, Marget Howe, with her scholar son, sit in the "sunny corner." Beside the Bonnie Brier Bush, and Dr. Maclure the beloved physician, fares back and forth on his lonely journeys through the glen.

Drumtochty, though not marked upon the map, is a distinct province in the literary partition of Scotland. The background of Maclaren stories is a real place a few miles northwest of Perth, known locally as Logiealmond.

It was formerly the hereditary estate of the Lairds of Logie, but has been acquired during the present generation by the rich English Earl of Mansfield, who also owns the palace of Scone, the seat of the most ancient and historic royal demesne in Britain. "Drumtochty Glen" is about eight miles long and four wide, and lies along the base of the Grampian Hills, with the river Almond pouring its clear amber-colored waters through a torturous channel on the southern boundary of the valley. Logie Almond is of Celtic derivation and signifies the "valley of the water." According to tradition, the old Celtic poet Ossian is buried in the vicinity and many of the picturesque exploits of Scotland's patriot hero Wallace, are associated with this part of the country. But Drumshengh, the cynic Jamie, Burnbrae, Marget and Dr. Maclure are far more real and important to the interest we feel in this bit of Perthshire. A drive from Perth through these scenes makes us feel the subtle affinity between the stories and their setting, and it is only the general characteristic and impressions of this dear Utopia that I hope to convey.

Our road at first climbed gradually upward from the "city of the Fair Maid," between long, shady avenues of beaches overhanging the dry-stone dykes that bounded the highway.

As we come to the more open country, there gave place to hedgerows, overgrown with sweet brier and bramble. This was the road over which the farmers of the glen drove their sheep and cattle to Muirtown on market days.

Our driver was a "donce 'sponsible sort o' body" with the native enthusiasm for his bonnie country, and at every turn of the road drew up his horses to point out the historic landmarks and natural beauties of the succession of views. It was an ideal breezy morning in August, with generously spread sunlight, and a sky between the white, quick moving clouds that quite justified Black's poetic phrase of "deep, speed-well blue."

We passed stately manors, standing amid venerable trees, gray old castles set down in noble parks, substantial farmsteads, old red-tiled posting inns, with small diamond paned windows and sun-faded signs creaking on rusty hinges, where milk and lemonade have replaced the "mountain dew" of yore. Then our road descends into a cool, narrow glen,

where the air is fragrant with wild honeysuckle, and we follow the course of a deeply channelled "burn" which rushes tumultuously over steep falls, or rests in quiet pools under the hawthorne bushes or silver-stemmed "birks." We cross an old arched bridge and begin to ascend the brae and after a stiff half hour's climb, the air all the time growing fresher and bracier, "with the salt o' the sea and the caller air o' the hills, and the smell o' heathes, and the bloom o' many a flower in't," we emerge upon a wide moor where the road runs away through long stretches of crimson heathes. Northward rise the peaks of the Grampians through the purple mists. Gradually the heather-sweet moorland sinks into meadows and gently-swelling fields, where at every turn we see some crofter's cot in the midst of a turnip croft, some wheat field ripe to the "hairst," for it is the time of year when "the children lay yellow corn on the dominies' desk to remind him that now they are needed in the fields." We pass the bands of harvesters, reaping and binding and singing a rhythmic sort of accompaniment to the measured swing of old-fashioned scythes. One rosy-cheeked lass somewhat in advance of her companions, reminds us of Wordsworth's *Reaper* and the exquisite lines,

Perhaps the p'aintive numbers flow  
For old, unhappy, far off things,  
And battles long ago.

Then we come again into tree-shaded lanes, with strips of turf at the side picked out with pink-tipped daisies and blue bells, and met great wagons of wheat drawn by huge, shaggy-footed horses, with quaint blinkers and high collars, pass cozy farm houses, perhaps a Burnbraes', or Margets' covered from ground to roof with the scarlet bloom of the Ideean vine, and gardens where mingle "the scent of honeysuckle and moss roses, and thyme and carnations." In the background rise the bee-hive ricks of golden straw and the cattle byres, and the ear is greeted with all the cheerful homely farm-yard sounds. A trim wayside schoolhouse in the best "Scoto-Grecian style" reminds us by contrast of Domesie, with his "unerring scent for 'pairs' in his laddies." But the old schule house standing in the cleaving of tall Scotch firs, has passed with the old-fashioned Dominie, who was, according to Drumshengh, "feenished by the prospect o' the Schule Board and its weary bit rules." Now and then we catch a glimpse of a steeped Kirk, perhaps the "frees," perhaps the "auld," rising in the midst of moss-grown memorial stones under which sleep the loyal, kindly, honest folk of the glen.

"For there they won a rest,  
The lownest and the best."

This, then is Maclaren's country and though etched in barest outline may convey an idea of the early influences and surroundings that developed and inspired the tenderest and most charming of modern Scotch writers, for pen artists, as well as those of the brush demonstrate, the principle laid down by Ruskin; "that no man ever painted or ever will paint well, anything but what he has early and long seen, early and long felt, and early and long loved." The atmosphere of this grave, quiet, toiling community, where in almost every family "one child is set apart for the church as doggedly as the shilling a week for rent," breathes through all our author's stories, and their best lesson is the ennobling dignity and charm that surrounds the humblest life when touched by the divine spirit. "The best of all our words were kept for spiritual things and the description of a godly man. . . . Religion there was very lowly and modest—an inward walk with God. . . . So we imagined an outer court of the religious life where most of us made our home, and a secret place where only God's nearest friends could enter, and it was said of Burnbrae . . . after a generation of buying and selling, ploughing and reaping, going out, and in the common ways of a farmer's life, 'but there's a thing ye may be sure o', Burnbrae is far ben.'"

Parkville, Mo.

## CONCERNING VACATIONS.

BY A. D. W.

In the cool and cozy quiet of my study, I find, in looking over my church papers, the sober, staunch *Presbyterian*, the frisky and aggressive *Interior*, and the sound and verile *MID-CONTINENT*, that in these hot days of July, many, if not most of our city clergy are hieing them away for cooler quarters. It is well, for what with the exhausting labors of ten busy months, and the accumulated heat of these long summer days, I can well believe that both body and mind stand in sore need of rest and recuperation. Herein lies the advantage of the country pastor.

Neither is he so pressed by an exacting audience, nor burdened with so many pastoral cares; nor yet the general work of the church incident to a city pastorate. Add to this, that he is not wilted, nor his twist untwined by the sweltering heat, and ozoneless air of our commercial centres. The rural pastor can breathe the pure oxygen, and fan himself with balmy breezes, bringing health to his body and vigor to his brain. Then, too, his less outside work allows him leisure to read the best books, (if he has them, or can get them,) and plenish himself with bounteous stores of knowledge.

Still more, in the summer evenings, when, even in the country, lamps give rather much heat, he can do delightful pastoral or social visiting, without for a moment envying his city brother's electric lights, and still more, if not quite as good, the thought of the vegetables fresh from his own garden, luscious roasting ears, for instance; the fruits picked from his own bushes and trees, and the pure milk, if not from his own, from a neighbor's cow, I fear will make my city brother's mouth water, I trust without moving envy in his heart.

In my musings on these things, I sometimes think how the vacations of our city brother might be utilized to the great advantage of the churches, and the Church. Take almost any of our Presbyteries, and how many are their pastorless churches. Week day services, it is true, are not the thing for the country in the long days of July and August, farmers and their families rise early, and wisely, seldom retire late. But we still have something of a Sabbath in Missouri, albeit not super-abundant. While city folks are apt to avail themselves of excursions, if only to the beer-garden, farmers, if they and their horses are not too tired, or the visit to a neighbor, (not always near) has not been delayed too long, will, generally, go to church, and gladly, if a city minister is to expound. How edifying and encouraging to such churches to have this palpable proof that they are in the heart of their more favored brethren! And how many less blanks there would be in our Assembly minutes—when contribution to the boards are tabulated.

In truth, I believe the treasures of our Boards would not be so low if these churches had only two or three services a summer; for sorry I am to say that they seldom, if ever, when vacant, contribute to the benevolences of the church. Little to the Boards, and nothing for a pastor, how can they prosper? The grace of giving must needs be shriveled, and with it every Christian virtue dwarfed.

When musing thus, I have also fancied what pleasant and profitable exchanges might be made between city and country pastors. Grateful as are the latter's labors and surroundings, a little "let up" in his preparation of sermons would also be grateful. Variety is spice. We all love change in more senses than one. The new acquaintances and friendships thus formed would widen sympathies and warm brotherhood. A more intimate knowledge of each other's cases, trials and successes, would make us more content with our own, and render us envyleless of our brothers. If only our city cousins, lay and clerical, could by personal inspection and trial learn the lot of some of our home missionaries, they would be objects of pity, if their hearts did not ache, and the contrast in their outlays bring the blush. Not long since, I saw one of them sawing for kindling a thick, hard board, with a hand saw; and five weeks he had been getting drift wood half a mile away, hauling it on a wheelbarrow, because his purse was empty and his parishioners were too busy, or too neglectful, to bring him wood. But he said it gave him good exercise.

Many more musings I have had on "vacation," but for the present, my readers will think these quite enough.

## OUR NATION'S NEED.

BY THE REV. W. B. PHELPS.

Various answers will be given to the question,—  
"What is the cause of the hard times through which we as a nation are passing?"

Some will point to mistakes in government, some to the party in power, some to strife between capital and labor, some to questions about the tariff, or the currency, and some to this thing and to that.

One writer has been courageous enough to attribute the prolonged stringency to the "bike" craze. Everybody wants a wheel, and everybody for the past few years has been saving and cramping and economizing in order to buy a wheel. All industries, except the bicycle industry, have suffered through this mad and well-nigh universal craze for a "bike." There may be more than a "modicum" of truth in this explanation.

We are living in an age of "fads," and this desire



to "possess a wheel" is one of the popular "fads" of to-day. And yet, this is not the prime cause of the present distress; nor is there any other cause assigned the prime cause. Our depression is due to a combination of causes; and those causes may all be summed up in a single sentence—"forgetfulness of God."

If sacred history may be relied on, national prosperity depends upon the loyalty of the people to the divine requirements. Adherence to the commandments of God means national elevation! Forgetfulness of God means national depression.

The history of Israel, in the wilderness during the period of the Judges, and in the time of the established kingdom, stands as a solemn witness to the verity of this principle.

This same principle has been at work among the nations ever since. There is that "which exalteth a nation." There is that "which is a reproach to any people." And it is just as true to-day as ever that the "nation which will not serve God shall perish."

With all the progress made in religion and in morals, in science and in art; in material and social attainment, there has been, through a series of years, a tendency to forget God on the part of this great nation.

Our very greatness, as a nation, has led to a self-consciousness that has forgotten God.

The moral and religious forces in this country are strong enough, if properly employed, to put a stop and to stamp out many of the giant evils, not only exist but are so powerful to-day. The saloon, widespread Sabbath desecration, sanctioned by large and influential corporation and associations; the Sunday newspaper, patronized so largely by our Christian people; corruption in our political parties; legislatures bought and sold; a subsidised press and a perverted ballot are sad ministers of the fact that we as a nation, may justly be charged with the sin of forgetting God!

We are told that "this is a great nation." And it is a great nation when we look at it from the physical and the material and the social standpoint. A wide domain, a numerous population, vast resources, these certainly are some of the elements that enter into the constitution of national greatness; but they alone do not make a nation truly great. True national greatness is to be found in moral qualities, in the uprightness and integrity of the people, in just and equitable laws faithfully and honestly administered, in the purity and unselfish patriotism of those to whom public trusts have been committed; in a word, true national greatness lies in loyalty to God, and as the outcome of such loyalty, fidelity to man.

Respect for the divine law invariably produces respect for the human law. It is an easy thing for men, on the other hand, to disregard and to violate the human law when they have once renounced and laid aside the divine law.

What men in this country, and the world over need to-day, is to learn loyalty to human government by learning loyalty to divine government.

Much has been said and written of late about the importance of awakening and strengthening in the minds of the people, and especially in the minds of the young, the spirit of devotion to our country and to our country's flag.

It is well to celebrate our nation's birthday and to place the emblem of liberty over our school-houses and to teach the people and the children to reverence the dear old flag; but after all, this is not enough. The truest patriotism must come along the lines of true manhood and noble womanhood. When we succeed in getting a nation of true men and true women, we shall have a nation of true patriots. We may educate, but, if we fail to educate on moral and religious lines, if we fail to teach men to have a true regard for the commandments of God in their relations to one another and in their relations to Him, we shall educate in vain.

I am not a pessimist, but I believe that unless this nation returns to God with confession of sin and a disposition to correct the enormous wrongs that exist in government, in business walks and in social circles, the times will not only be hard, but full of perils that will surely lead to the overthrow of our great republic.

#### JOSEPH PARKER TO YOUNG MINISTERS.

When you enter upon your sphere of service, let me advise you to confine as far as possible the energies of your first years to that sphere. You are to be a pastor, a shepherd, a man who loves men, and desires their salvation and Christian instruction and refinement. It must be a poor sphere which is not large enough to exhaust all the energies of a young

minister. Let me implore you to work for your own church as if it were all the world to you. I know there is a supposed magnanimity which looks beyond details, localities, and individual claims, and luxuriates in large ideas and boundless enterprises. Without saying one word against this, I venture to appeal to you on every ground that you consider sacred to keep diligently the vineyard to which you have been appointed in the providence of God. I am afraid that some of us will have occasion to say at last, "other vineyards have I kept, but my own vineyard have I not kept." When in the fear of God you can truthfully say you have exhausted the sphere to which you were appointed, when you have taxed every power, when you have carried light into every home that is accessible, when you have taught every child who is willing to be instructed, when you have carried the inspiration of Christian conviction and stimulus into every household belonging to your church, then it will be time enough for you to consider whether you can not do something beyond the limits of your particular appointment. You will consider that I am warning you against public work, and I do not hesitate to say that my advice is intended to operate to a large extent in that direction. You will tell me that you are a patriot as well as a Christian; that you are a citizen as well as a minister, and therefore you have rights of this kind or of that kind, which are not distinctly ministerial. I know, my dear sir, all that can be said upon this point. I am not speaking to you as to a man who has had twenty year's experience in the ministry, but to a youth who is just putting on the ministerial harness; and I say again and again, with most urgent importunity, let me entreat you to devote the first of your years and the best of your powers to the interests of your own church and congregation. After you have been seven years with your people, and become accustomed to the work which is expected at your hands, I do not say that you will not feel yourself at liberty to help in services which lie somewhat remote from your ministerial and pastoral engagements. You may be able to serve your day and generation by authorship; you may have a useful word to say on the passing topics of the time; you may be able to teach on the platform, and stimulate useful courses of thinking; you may increase your influence by several kinds of collateral engagements; but let the strength of your life, the richest power of your nature, be still be devoted to the exposition and enforcement of the Divine truth. You are a minister, not an author; you are a minister, not a lecturer; you are a minister, as was Paul; be as devoted as he was to the Cross and the kingdom of Jesus Christ. How noble and glowing was the enthusiasm which said, "God forbid that I should glory save in the cross of our Lord Jesus Christ;" how resolute was the will which declared, "I determined to know nothing among men but Jesus Christ, and Him crucified." Believe me, there is scope enough in the Christian ministry to exhaust the fullest resources of any man; no man who gives himself entirely to the work of the ministry has occasion to complain of having too little to do. Let us then, giving our days to study and our nights to prayer, endeavor to show ourselves "able ministers of the New Testament."

#### MIDSUMMER RELIGION.

Most of my readers may be familiar with the venerable jest that religion—like oysters—is out of season in those months which have no R in them. This shot is aimed at the churches of the large towns which are closed during the midsummer and at pastors who go away for some recuperation. A great many foolish and ill-natured things are written, about these days, in regard to both these sensible practices.

It is a very wise step to close up a large number of edifices in such cities, for example, as New York and Brooklyn, during July and August, even if some of them did not require cleaning or repairs. Some congregations go out of town so generally that not more than one-fifth or one-sixth of them are in the city on any given Sabbath. Dr. John Hall's congregation flew away in such numbers that there are only enough left to half fill the lecture room; but those are provided for by employing some excellent minister to preach there. There is many a good preacher in the interior who is glad to pay his expenses for a cooling off at the seaside with the generous fee which he receives for preaching to the little audience in the lecture room. The "honorarium" which many a minister receives for supplying city pulpits during the summer comes very handy when a new book or perhaps a new coat is to be purchased.

All our churches are not closed by any means; probably not a single one that ought to be kept open. It is an increasing custom for two or three or four neighboring congregations to combine their service in some

one of their edifices. By this plan a fair audience is secured, and a fraternal feeling is promoted among sister denominations. An opportunity is given to hear some eminent preacher from Chicago, or St. Louis, or some distant locality.

If the visiting minister is wise enough to bring some arousing and practical sermon (and not an elaborate essay that has had all the unction fried out of it) then the warm Sunday's work may yield precious results. More than one soul has been converted by these "stray arrows" from the quiver of faithful ambassadors of Christ.

As for ministers, there is no class that need recreation and recuperation in midsummer more than they do. A laborious pastor has but little time to unbend or recreate; the "day of rest" is his day of labor, and the strain on him is perpetual. An outing for three or four weeks often makes a new man of him, and he comes back with a fresh vigor in his limbs and many a fresh thought for his people, also.

It is a "penny wise" policy for any church to begrudge their pastor a vacation. Better hold praise and prayer services, or have a good sermon read to them—if they can secure no ordained minister—than to require their wearied pastor to remain in his own pulpit. It is work, when a man or horse is tired, that hurts. A certain church in one of our cities refused to grant their zealous pastor a summer vacation. He very unwisely surrendered to their cruel demands, and soon died from nervous prostration. At his funeral the unreasonable flock were very plainly told that they had killed their pastor.

Ought ministers to preach when they are away on their summer vacation? For the great majority of them it is a privilege to do this—especially where they find themselves where they can assist a brother minister, or supply a pulpit that would be vacant. My own rule has been *always* to preach on summer Sabbaths wherever I may happen to be. The real rest that a minister wants is a change of scene, and relief from study and the care of his parish. The mere effort of delivering a sermon costs no wear and tear; preaching is a joy to the man who loves his Master and His blessed message. If all the ministers would do some preaching on the Lord's day there would be but few congregations left unsupplied with the Word of Life during the summer.

What shall church members do on their vacation Sabbaths, in the mountains, or by the seaside or at the various health resorts? Shall they lounge about a farmhouse, or stroll in the fields or forests? Shall they sit on the piazzas of hotels and boarding houses and gorge themselves with the miscellaneous garbage of the huge Sunday newspapers? I am sorry to say that that is what some of them do—to the scandal of their Christian profession and the damage of their personal religion. The Master is sorely wounded in the house of His friends by such inconsistent professors. More mischief is wrought by the unworthy conduct of church members when in the presence of observing people of the world than they dream of. "Ye are My witnesses," says the Master; inconsistent conduct is a betrayal of our Lord.

The happy converse of this picture is seen in the cases of those who go away from home, and are careful to carry their Christ with them. Such warm hearted servants of Christ rejoice to make their summer outings a recuperation of the soul as well as of the body. They cheer the heart of the rural pastor by their attendance upon his Sabbath service and at his devotional meetings during the week. I know of some Calebs, and Aquilas and Priscillas and Phebes who lay hold of the Sunday-school work in the places where they are sojourning, or take part in the weekly meetings. Their own souls are refreshed. They "buy the opportunity," as the apostle says, to scatter good seed that they may yield precious fruit. What an enormous amount of spiritual good might be wrought this summer if all the hundreds of thousands of Christians would only *let their light shine* in the various places in which they are spending their vacation? All that is needed is the heart to do it. Such light-bearers would return to their own churches as much stronger in spirit as in body; they would not find that they had been losing spiritual force by absence from their own church, but rather had gained in strength and growth in grace.

Satan is never busier than in the summer. Times of relaxation are often times of danger. Changes of place and circumstances—especially at summer resorts—are fraught with many temptations. Christians need not go to Northfield, or Ocean Grove, or similar scenes of religious service in order to be quickened or spiritually improved. Let them carry Jesus Christ with them to their summer quarters, and they may enjoy a season of refreshing to *other people* as well as to their own souls. It is not what we take in, but what we give out that makes a Christian shine.—*Rev. Theodore L. Cwyler, D.D.*



## Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

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

### NOTES BY THE WAY.

BY T. B.

It is frequently charged that the average pastorate in the Presbyterian church is shorter than the average pastorate in some itinerant churches. While the facts would not warrant such a charge, it is too true that the short pastorate is very common and many of our churches seriously suffer thereby. In many quarters the pastor is still spoken of as a hireling, and the severing of the pastoral relation causes no more serious thought than the discharging of one's servant. Sometimes a change is demanded for the most frivolous reasons. The interests of the pastor are not considered. The severing of the tender ties of friendship or the inconvenience and expense of removals are things for which he must always be prepared. In some cases we have heard no other reason than that the people wanted a change. Sometimes children imagine that the homes of their playmates are more pleasant and comfortable than their own, and think they would like to exchange homes. So churches sometimes imagine that other churches have better preaching, or are in some way more prosperous than their own and they would cure all ills by a change of pastor. A lady once asked: "Why cannot we have a new pastor?" and when pressed for a reason, said, "All the other churches in the town have young men and I think we ought to have a young man too." A fruitful cause is the financial one. Poverty is pleaded as an excuse for closing church doors. Economy is made to begin at the place of worship. The church door is closed and the pastor is sent away because the people think they are too poor to sustain God's worship. And yet poverty is seldom the real reason. More often it is the lack of a proper conception of what the Lord requires of his stewards. Instead of paying systematically into the Lord's treasury, some definite proportion of income, too many give according to impulse or convenience. Instead of giving a little time to the proper management of church finances the most slipshod methods are permitted to prevail. One church habitually allows itself to become delinquent to its pastor, and after a year or two dispenses with his services until they get out of debt. It is not poverty for this church is not poor. It is a lack of systematic effort. One frontier church has always paid its pastor promptly. In benevolence it has led all the churches in its presbytery. During the year just closed it is the only church in the presbytery which contributed to every board. "It owes no man anything" so far as pecuniary obligation is concerned. Its record and condition is largely due to one man, who at some personal sacrifice, gives time and labor to keeping up the finances. As a rule, the most successful pastorate is the long pastorate and the most permanent pastorate is usually with the church which meets its financial obligation with scrupulous exactness.

### KANSAS ITEMS.

BAILEYVILLE.—Sunday evening, July 5th, three new members were received into this church. That was a happy evening for Pastor Smith.

MILTONVALE.—Rev. W. H. Course has just completed his first year of service on this field. He found the church weak, discouraged and almost ready to be dissolved. But with the regular preaching of God's word once more established the church has taken on new life. There has been an encouraging increase of membership. The Sunday-school has been re-organized and now has a membership of about 60. The outlook is promising.—T. B.

GLASCO.—This church has been without regular preaching for nearly two years. Recently it has been grouped with Miltonvale and is to be supplied by Mr. Course. The church is in a populous and prosperous

community. It has a good, live Sunday-school of which A. Ott is the efficient superintendent.—T. B.

MINNEAPOLIS.—Rev. T. N. Buchanan of Ida Grove, Iowa, has been invited to take charge of this church. It is not known whether he will accept the invitation or not. The right man will find here a wide field for usefulness and will leave the co-operation of a loyal and united people.—T. B.

OSKALOOSA.—The young people of the Presbyterian church have contributed funds to send their pastor, A. M. Reynolds as delegate to the International Christian Endeavor Convention at Washington, D. C. This shows their deep and active interest in the Endeavor movement.—M.

SALINA.—Dr. Bishop, of this city, has been the recipient of the following resolutions. His friends desire that they be printed. Contrary to our usual custom, they are given in full. The trustees of Oswego College have passed the following resolutions:

WHEREAS, the change in the government and control of Oswego College necessitates an entire change in the personnel of the college, therefore

Resolved, That as trustees of this institution we record with great satisfaction the harmony, energy and efficiency which have characterized the teachers; and especially would we commend the work of Dr. Bishop, who came promptly to our aid, at a time of great trial, and by his superior ability as a teacher and skill in management, conducted the work of the school to a most successful close.

At a meeting of the Presbyterian church of Oswego, Kans., June 17, 1896, the following action was taken:

WHEREAS, Rev. William Bishop, D. D., has most faithfully served this church with the preaching of the Gospel during the last five months, therefore,

Resolved, That we take great pleasure in testifying to Dr. Bishop's genial spirit, high character, thorough equipment for his work, and superior ability in expounding the word.

## Communicated.

### THE JESUITS IN THE UNITED STATES.

[A subscriber calls attention to the following letter in a recent issue of the Boston American Citizen. It should be read and pondered on. THE MID-CONTINENT'S Managing Editor was for a number of years employed on the staffs of large daily papers. He can testify from personal experience to the eager desire the Romish church has for influential "jobs" on the daily press of the United States; and to the servile fear the average American newspaper publisher has of that political-religious body.]

\* \* "For years past everything has been admitted into the Associated press that is calculated to aid said Roman hierarchy in its schemes of power-seeking against our country. Intentional black treason could not have done a more effectual work.

"Our people have been kept in ignorance of the danger ahead. They have had no opportunity to see it. For years past, scarcely a sentence could be found in the Associated press that could displease the secret plotter. The Jesuit—that disturber of the nations, that curse of our world, has reigned supreme over the Associated Press of these United States. The rattlesnake is the prince of honor in comparison with him; for the snake warns before he strikes, while the Jesuit skulks in secret till he can strike his victim. He or his fogleman is by the side of almost every press in our country, concealing whatever might arouse a true American to a sense of danger. As a consequence, hundreds of thousands of bright business men are not aware of what the Jesuits have done, in shipping over here the surplus population of Roman Catholic countries, and colonizing them in our cities until they outnumber the American population; and voting under the direction of a foreign priesthood, fill all the offices by foreigners, gain control of finances, and rob at pleasure and without remorse. Business Americans are boycotted, American laborers thrown out of employ by city officials, and foreigners put in their places; their leaders all this time preparing to attack institutions which are at the foundation of our national life.

"All this is and has been known to those who control our press, but they aided said foreigners in intrenching themselves in positions to do us still greater mischief. It were cowardly and a crime to mince a sub-

ject of this kind. The Roman Catholic church so called, is at the bottom of all this. For centuries she has been the disturber of the nations, and to-day is at war with the quiet of Prussia, England and United States—the three great Protestant nations of our world.

"The men of our press have known all this, and yet have encouraged Rome and shielded her against those who would have reduced her power for mischief. They have drivelled out columns of adulation of her, and have been as mute as clams over everything that would offend a Roman Catholic priest. And this, for years, has been the case through the length and breadth of our whole country. Why all this?

"Politicians, who think more of party and of office than of country, have favored the above policy for votes. \* \*

"Five years ago a young papist, studying for the Jesuit priesthood, said to the writer: 'For years past the Jesuits have given nearly their whole attention to the press and to the schools of this country.' Their work with the press could be done secretly, but when their work with the schools came to be seen, it made a noise. The extent of their success with our press is astounding. If success in devilry could reach the sublime, they have reached it in the extent of their success in gagging the Associated Press of such a country as this. This shows what a class of men thoroughly trained and drilled through a series of years, in the practice of secret devilry, can do. They have every advantage of the outside world. Jesuit colleges have been training pupils for positions upon our newspapers—as editors, compositors, book-keepers, reporters, or some other thing. A newspaper that has none of them is a rarity. This is only showing arts by which control of our papers is gained; but amounts to no excuse for allowing such arts to succeed. Fidelity to our country forbids it. In the case of the watchman on the wall, who saw danger approaching and gave no warning, it was treason, and the blood of the unwarned was required at the watchman's hand (Ezek. 18:8).

J. HARTWELL."

Binghamton, N. Y.

### MISSIONARY CONGRESS AT THE WINONA ASSEMBLY.

One of the most important sections of the program at the Winona Assembly this summer will be the Missionary Congress which is set for Aug. 4th to 9th. It is intended that this shall be a sort of open parliament in which various phases and methods of work in the home and foreign mission field shall be passed in review and discussed. Hindrances to the work such as missionaries meet in polygamous fields. The possibility of more uniform and concerted work among Synodical Foreign Mission Committees, Synodical representation in the composition of the Boards. How shall the Boards avoid debt, city evangelization, and kindred topics will occupy the time and attention of the conference. Synodical superintendents and evangelists, foreign missionaries now in this country, and all persons interested in these forms of aggressive work are urged to be present and take part.

Rev. Dr. Thos. Marshall of the foreign Board, Dr. D. J. McMillan of the home Board, Dr. W. P. Kane of Illinois, Rev. J. A. Eakine of the Syrian mission; Prof. Graham Taylor so successful in his work among the "submerged tenth" in Chicago, Miss Mary McComb, also a successful rescue worker, Mrs. Rhea, formerly of the Persian mission, Mrs. D. B. Wells of Fort Wayne, Ind., Miss F. F. McCrea of Indianapolis, Thos. Kane of Chicago, Drs. S. C. Dickey, C. H. Little, R. V. Hunter of Indiana, are among the number of those who will address the conference.

Every effort will be put forth to make it a profitable and helpful meeting, and a large attendance is solicited.

E. S. SCOTT.

Eagle Lake, July 11, 1896.

### "ONE DOLLAR, AT LEAST, PER MEMBER."

BY E. D. WALKER, D. D., S. M.

We have proposed a motto in relation to Home Missions for the prayerful and thoughtful consideration of the people belonging to the churches in our Synod. It

is practical and possible. Each year for a good number of years our knowledge has been growing as to the Presbyterian churches and families throughout this great State of Missouri. Our confidence is strong in the ability of the people to give what would be, in the aggregate, an average at least of one dollar per member for the great and worthy cause of Home Missions. Had it not been for just such agencies as this, no such feelings of pride would cause our breasts to heave as in these patriotic and political times. But the ideal implied by this motto can not and will not be met under the old system and long-practiced method in some of our churches of taking collections for the Boards of our church.

Pastors, Sessions, heads of families and the young members of the flock will have to begin early and labor earnestly and with definiteness that the one dollar per capita shall not fail this Assembly year. The offerings made under a mere impulse will not meet the end. There is plenty of time yet this year for plan, purpose and action in relation to this cause. The pastor's influence and labors in relation to such benevolence are often not fully appreciated by himself. There is plenty of scope for down-right soul earnestness in pleading for and presenting the cause of Home Missions. It is worthy of his best head work in getting a contribution from all his people and getting them to give all they can. The people look to him for information and some zeal in calling out their liberal spirit for so worthy a cause. The people, however good or well-to-do, are not going to give to one object of which they know little or nothing. Home Missions in this country will bear investigation.

Hence, the pastor must look upon the subject as a task that demands some of his best time and attention. He should have it upon his mind in the study and not wait in his attention to the subject until he reads the notice from the pulpit. Many citizens, at such a time as we are now passing through, do not stop to subscribe ten, twenty, fifty or an hundred dollars for some political purpose. This may be done while yet there is a bare hope only of party success. On the other hand the most satisfactory information is possible for those who will stop long enough to remember, in a benevolent way, the great cause of Home Missions. As in our mind, it is as far-reaching as the broadest, national issue now being considered by the political parties of the country. The end to be gained is incomparable.

What a mere pittance, for even those of us who are poor, is a dollar, when there is some mere temporal desire to be met. We think little of spending a dollar for this thing and that thing that is gone with the hour or day of gratification. It is not therefore a question whether we can, through the church, give a dollar to the cause of Home Missions but whether we will do so or not. Those in our churches blest with many comforts, of whom they are not just a few in our bounds, would lay in store for themselves very precious blessings by remembering this cause very liberally. The ideal of our "motto" is for the poorest of the poor of our membership to strive to attain. Those blest with enough and to spare should individually exceed this sum in their church offering for Home Missions. The aggregate will then be certain of "One Dollar at least per member."

### NOTES FROM THE INTERNATIONAL BOSTON S. S. CONVENTION.

[The following notes supplement the page 9 account of the same gathering.]

The International S. S. Convention recently held at Boston was an interesting and instructive one. It is interesting to observe so many men of intellectual power, and intellectual furniture, and at the same time with such fervent piety and concentration, devoted to the work of the Sabbath-school. It lends dignity to the work to see so many men with "gray hairs here and there," giving their time, and the results of their ripened experience to the shaping of Sabbath-school study for the millions who gather from Sabbath to Sabbath to learn from God's holy word in the Sabbath-school class.

It was interesting to notice the intense loyalty to the Word of God, and the honor bestowed upon the Holy Spirit. Mr. Moody was given considerable time, and used it to enforce the necessity of the study of the word of God, and the great import-



ance of being filled with the Holy Spirit that the power of God may rest upon work done in the name of Christ.

The Home department of the Sabbath-school was presented in such way as ought to lead to an enlargement of this form of Bible study. The Primary department, which seems now to be awaking new attention, received much thought, and the ten hundred and sixty delegates would be untrue to their mission and trust if they did not return to their fields determined to look more carefully after the little ones of the flock, determined, with the help of God, to take possession of the virgin soil, before Satan has time to overspread it with tares.

One important work of the convention was the selecting of a committee to prepare Scripture lessons for another six years. They have two years yet in which to do their work. The committee consists of fifteen. Three denominations, Baptists, Methodists and Presbyterians, are represented each, by the three members, others by one.

Denominational co-operation was dwelt upon in a Christian way. Dr. Worden believed in denominationalism; but when agnosticism, infidelity, etc., were arraying their powers against some one denomination, the other denominations should fly across the field to its defense.

The work of the Convention was an earnest, serious, godly presentation of the fundamental principles of the Sabbath-school cause in its efforts to lead souls to Christ, and to build them up in Christ. We cannot help believing that, under God, its results will be a benediction to the cause of Christ. For this end let us pray.

T. E. SPILMAN.

THE CHRISTIAN ENDEAVOR CONVENTION.

Washington has been captured by the great Endeavor Army. From North, South, East and West they have come, and all found a hospitable welcome.

As we get ready to go to press on Monday we can give only an account of what took place through Sunday last.

Sunday was a day of religious activity, and devoted especially to denominational rallies. In Tent Endeavor, where the Presbyterians held their rally, Rev. C. L. Work of Cincinnati presided and made an address. He was followed by the Rev. Dr. Wallace Radcliffe of this city, Miss Catherinn Jones of New York City and Rev. B. Fay Mills of Fort Edward, N. Y.

The attendance at the numerous services was, we read, very gratifying. Rarely has the capital city been the Mecca of so many distinguished divines and Christian workers in other fields as on the present occasion, and the people have not been slow to take advantage of their presence in order to hear the gospel as preached by them. About 80 of the pulpits of the city were filled that day by the visiting clergymen at the 11 o'clock services. The day began, as indeed, have all since the convention formally opened on Thursday with early morning prayer meetings in over 30 of the churches presided over by the presidents of the local Christian Endeavor societies in the respective churches. The topic assigned for discussion at these gatherings was prayer and Bible study. "I will make it the rule of my life to pray and read the Bible every day."

These were followed by the Sunday-school sessions at half past 9 o'clock and later by the regular church services at 11 o'clock.

The missionary spirit was the key-note of the services held for an hour during the afternoon. Not less than 28 distinct denomination rallies were held in both the colored and white churches and tents. The largest gatherings were in the mammoth tents on the White lot, where the people met in large audiences.

The Baptists probably had the largest reunion in Tent Washington, where the Rev. C. A. Barbour of Rochester, N. Y., was the presiding officer. Remarks were made by Rev. H. C. Mabie of Boston, Rev. W. F. Thomas of Burmah, both of the Foreign Missionary Society; the Rev. W. H. Sloan of the city of Mexico, Rev. R. G. Seymour of Philadelphia and Rev. Boston W. Smith of Philadelphia. Supplementary to this an evangelistic meeting for citizens was held in the same tent. Rev. B. Fay Mills of Ft. Edward, N. Y., presided and E. O. Excell of Chicago was musical director.

Rev. W. E. Barton of Boston presided at

the Congregational missionary rally at Tent Williston, Rev. J. W. Fitfield of Chicago offered prayer and the following addressed the gathering: Rev. Charles C. Creegan of Brookline, Mass., Margaret W. Leitch of Ceylon, Rev. Warren Goff of Tennessee, Rev. A. F. McGregor of Montreal, Rev. Cyrus Clark, missionary to Japan; Dr. Todd, missionary to Caesarea, and Rev. W. G. Buddefoot.

Other rallies were held by the following denominations: African Methodist Episcopal, several branches of the Presbyterians and the Methodists, the Friends, the German societies, the Lutherans, the Menonites, Moravians, various reformed churches, United Brethren, United Evangelical and Welsh. The Methodist Episcopal, M. E. South, and Methodists in Canada had a joint rally at the Mount Vernon church, where the principal address was made by Bishop Thoburn of India.

A Sabbath observance meeting at the Central hall, over which Rev. Theodore L. Cuyler of Brooklyn, N. Y., presided, attracted many people. Here addresses were made by Mrs. Henry T. McEwen, New York City; Rev. Alexander Allison, New York City; Rev. W. F. Crafts of Washington and Rev. J. B. Davison of Milwaukee, Wis. The latter took for his subject, "The Sabbath, God's bridge over the chasm between Christ and Christless wage earners."

In the early evening many of the visitors attended the local union and local endeavor meetings. The day closed with the regular church services, many of the pulpits being filled as in the morning by the visiting clergy.

It was indeed "a Sunday well spent."

Selections from Rev. F. E. Clark's annual address are here given:

Fellow Christian Endeavorers:—

This is a good year to build platforms. Several have been constructed already. From the great metropolis of the West we can almost hear the resounding blows of hammer and chisel as, in another platform-plank is fitted to plank.

Our Christian Endeavor platform was built for us at the beginning by Providence. Its strength has been revealed by our history.

My task is an easy one, for I only need write in words what I believe God has written in deeds.

If I do not state our platform correctly, I do not ask you to stand upon it.

But if I can read our history aright, these are its chief planks:—

First. Our Covenant Prayer-meeting pledge,—the Magna Charta of Christian Endeavor.

Second. Our Consecration Meeting,—guaranteeing the spiritual character of the Society.

Third. Our Committees,—giving to each active member some specific and definite work "for Christ and the church."

Fourth. Our Interdenominational and International Fellowship, based upon our denominational and national loyalty.

Fifth. Our individual Independence and Self-government, free from control of United Society, State or local union, convention or committee; all of which exist for fellowship and inspiration, not for legislation.

Sixth. Our individual Subordination as societies to our own churches, of which we claim to be an integral, organic, inseparable, part.

Seventh. Our Christian Citizenship plank,—Our country for Christ, but, as a Society, no entangling political alliances. Our missionary plank,—Christ for the world.

Eighth. Our ultimate Purpose,—to deepen the spiritual life and raise the religious standards of young people the world over.

For fifteen years Christian Endeavor has built upon this platform. The history of the Society which has wrought out in practice these principles may be briefly summarized, so far as words and figures can summarize a movement, as follows:—

Forty-six thousand societies have been formed.

Five millions of Endeavorers have been enrolled, of whom more than two millions seven hundred thousands are to-day members.

Two millions of others, Endeavorers in all but name, have probably been enrolled in purely denominational societies.

Ten million Endeavor meetings have been held.

Five million copies of the constitution have undoubtedly been printed, in forty different languages, and at least fifteen million copies of the pledge.

Over one million of our associate members have come into the evangelical churches connected with fifty denominations, influenced in part, at least, by the Christian Endeavor Society; and it is certain that over two millions of dollars have been given in benevolence through denominational and church channels.

"The past at least is secure," we say, But ahl is it? Not unless we secure the future by learning the lessons of the past. The future stretches before us,—ten times fifteen years of Christian Endeavor, please God, and ten times that. We stand yet at the beginnings, fellow Endeavorers. The stream is yet near its source. Our concern should be not to deflect it into any channels of our own choosing. Let God choose its way and direct its course, as he has done these fifteen years, and then the future, too, is secure. "We have but one lamp by which our feet are guided, and that is the lamp of experience." By the past what does God teach us for the future?

Let me try, as best I may, to draw out the lessons. Christian Endeavor, as our platform shows, is a practical paradox, a reconciler of irreconcilables. It has married opposites. It has brought into an harmonious family, ideas which have been thought to be mutually exclusive. I am tempted to consider this the most important work of Christian Endeavor, in the future as in the past.

ADDITIONAL WINONA ASSEMBLY NOTES.

This could almost be called Temperance Week at Winona, although only the 9th was exclusively devoted to that subject. On the night of the 8th, the Rev. S. V. Leech, D. D., of Crawfordville, delivered a lecture on Edgar A. Poe. This proved to be somewhat of a temperance lecture, and a very powerful one.

On the 9th, Francis Murphy was present and took charge of the exercises of the day. He had with him a corps of helpers which included such noted reformers as "Buck" Stanley, the reformed drunkard, Capt. Albert Palmer, the reformed saloon-keeper, and others. Several very powerful meetings were conducted during the day. On the evening of the 10th, the Rev. H. A. Tucker, D. D., of Terre Haute, delivered a very fine temperance lecture, entered "Down Stream."

The Winona band and orchestra have been rendering some concerts of exceptional merit. The grand concert on the evening of the 11th was particularly fine.

L. B. C.

Notes and Queries.

DR. HERRON'S TEACHINGS.

In the MID-CONTINENT of June 24, there is an article re-printed from the New York Observer headed "Herronism Rebuked," in which Dr. Herron is made to appear as an enemy of the church. The article does injustice to Dr. Herron and discredit to the writer. Prof. Herron is an earnest Christian man who is seeking to arouse the church to its duties and opportunities toward the unchurched masses of the common people who heard Christ gladly, but who don't gladly hear many of the preachers of to-day who profess to represent Him.

We are in the midst of a great social evolution—it might prove a revolution if resisted, and much of the business of life that has heretofore been settled by individual competition seems likely in the future to be effected by some form of social co-operation. The form and scope of christian work will be modified also. We may not agree with all of brother Herron's proposed social remedies, but it is at least refreshing to find a christian man so thoroughly aroused to see the need of doing something more than to sit down in complacent acquiescence with what we are now doing. Dr. Herron's burning words are well calculated to make those who are at ease in Zion feel very uncomfortable. That appears to have been what happened with the writer of the article. The church of Christ in the world is a perennial source of heavenly power and heavenly blessing to men, but it is so just because, whenever needful God sends in it heaven-anointed prophets like brother Herron to arouse the church from its self-complacent indolence and to lead it forward and upward to a more faithful performance of its work and a better realization of the Master's purposes. It would be wiser for our ministers to read and ponder what Dr. Herron says rather than to denounce him.

MAXWELL PHILLIPS,

Riley, Kans.

World- Outlook.

Advices from Havana state that a panic prevails in the Spanish army in consequence of the terrible increase of yellow fever in the last few days. It is estimated that fully 40 per cent of the cases prove fatal. In Santiago de Cuba there are 4500 soldiers in the hospitals.

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Dr. Dumiller, who was sent to Crete by Emperor William to make a report on the condition of affairs has arrived at Athens or his return from the island. He says: "Civilized people can hardly credit the outrages which the Turks have perpetrated on Christian women and children. Europe has but a faint idea of the horrors which have taken place. The Powers must absolutely intervene to prevent a renewal of such scenes. There is but one course to pursue, that is to turn the Turks out of Europe."

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Returns to the Statistician of the department of Agriculture make the following averages of condition: Corn, 92.4 per cent; winter wheat, 75.6; spring whert, 93.3; combined spring and winter wheat, 83.4; oats, 96.3; winter rye, 83.8, spring rye, 98.6; barley, 88.1, tobacco, 91.5; potatoes, 99; rice, 82.9; apples, 64.6; peaches, 51.8 The acreage of potatoes, compared with 1895, is 93.7 per cent, and of tobacco 93.8. The report of the acreage of corn, which is preliminary, shows 98.7 per cent as compared with that of 1895, a decrease of 1.3 points. This makes in rough figures \$81,000,000 acres, against 82,000,000 planted last year.

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Senor Moret, the Spanish Liberal chief and former Minister, delivered a brilliant speech in the Cortes on the Cuban question. The ranks of the insurgents were awelled, he said, owing to the tardiness of the Government in establishing reforms and be cause the insurgent leaders proclaimed and practiced a reign of terror, hanging Spanish rural guards and destroying crops and property, which the Spanish troops were impotent to protect. He advised the Government to establish the amplest reforms immediately, irrespective of crushing the rebellion by force of arms, and he offered the Government the cordial support of the Liberal party to preserve Cuba to Spain at all cost, as Spain must hold Cuba or perish. He confessed he thought that the Americans wanted to get Cuba, but they would never succeed, as Spain and Europe would oppose any action by the United States to take the island by force. Finally, he expressed great confidence in the honest sentiment and religious principles of the American people, as evidenced by their greatest statesman, for their were the recommendation of George Washington to observe good faith and honesty toward all nations, and to cultivate peace and harmony with all.

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It is learned from Washington that the Army Ordnance Office is prepared to make contracts for a large amount of material, aggregating in cost \$2,714,538. The most important item upon which bids are invited is that for disappearing gun carriages. These structures are desired in the coast defenses, and are mammoth and costly affairs of superior steel and intricate mechanism. The Government will expend \$1,114,000 for these carriages. Another costly article is that of mortars, of which sixty will be manufactured for the Government. These mortars will be of 12-inch caliber, and also used in the fortifications. They are estimated to cost \$310,000. For the support of these mortars, the Ordnance office has asked bids for fifty-six spring return carriages to cost \$378,000. A large quantity of shot and shell will also be purchased. Most of this material is of interest to the Pennsylvania steel foundries, and the bulk of the contracts will go to the Midvale and the Bethlehem companies. The Ordnance office will also buy, under a public call for bids, \$150,000 worth of rapid-fire guns, mounts and ammunition. It is very likely the American company. There has always been a disposition, however, in the War and Navy departments, in buying war material to patronize products, and so far as possible, to encourage American invention. It is to be hoped so!



## 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."

#### OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 3963 West Bell Place, St. Louis.

1ST VICE-PRES.: Mrs. Geo. E. Martin, 4045 Westminster Place, St. Louis.

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CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.

TREASURER: Mrs. Wm. Burg, 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.

### TREASURER'S REPORT OF THE W. P. B. F. M. OF THE SOUTHWEST, JUNE 24, 1896.

INDIAN TERRITORY.	
Cimarron .....	\$ 2 50
Sequoyah .....	5 03
	\$ 7 53
KANSAS.	
Topeka .....	31 89
TEXAS.	
North Texas .....	11 65
MISCELLANEOUS.	
Harper, Kans., through Miss Cort .....	2 75
A lady of Hutchinson, Kans., through Miss Cort .....	5 00
Mrs. Chas. McKee .....	10 00
	\$ 17 75
Total for month .....	68 81
Total to date .....	143 83
MRS. WM. BURG, Treas., 1756 Missouri Ave.	

St. Louis.

### JULY MONTHLY MEETING.

Mrs. McKnight was leader of the devotional hour. "Sweet Hour of Prayer"—was the opening Hymn; and Love—the theme. Paul knew well what he was saying when he wrote, "Tho' I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." He might by his eloquence charm the Corinthians who loved beautiful words, but if love was not back of it all, the very life and soul of truth were wanting; there might be the sounding and tinkling of musical instruments, but the music itself was not there.

A Christian without love—there can be none—for he that loveth not knoweth not God. Love is the key to the law; love is the fulfilling of the law—running thro' it, as a thread of gold thro' some beautiful fabric; it is the chain which binds God's universe to God's throne, nay, it is itself the reason for the universe.

Then how we should long for more love, and pray for it—that it may be the main spring of our lives. There is no power given of God to equal it co-existent with God, since God is love, lying at the root of all created thing, it is the only power that can bring creation back to its source. And yet the new commandment, the commandment which makes possible the fulfillment of all the rest, is but impartially comprehended by the world. Men's hearts fail them at the woeful condition of their fellows: books are written to tell how it can all be ameliorated or removed; how certain laws framed, and certain theories upheld will bring order, and peace, and prosperity about, but there is a confusion of arguments, a conflict of methods, because one thing is overlooked—"love one another as I have loved you." "As I have loved you."

Let us bring that test light into our hearts and carry it along with us in our dealings with all with whom we come in contact: at the fireside, yes, begin there, in the busy out-door life, where the noise and racket tend to stifle better sounds, and selfishness struggles for the uppermost; in the church, carry it right along into the pew with us, turn it on strong when we are casting into the Lord's treasury. Let it be in the Missionary Society in all its plans. There is nothing love will not unlock. The new commandment awaits fulfillment; the world awaits redemption.

An interesting letter was from Miss Hattie Ghormley in Cheung Mai. She reports good health at the mission, although she has suffered from a sprained ankle. She is overcoming the language gradually, and expects to make more rapid progress under a better teacher in vacation. She speaks of her enjoyment of the weekly prayer-meeting, the only service held in her own tongue, and of her great desire to talk to the women and children in a language they will understand.

A society in Kansas, the Seymour Woman's Missionary Society was received. The Library Committee reported magazines secured of other denominations and \$7 cash.

#### RECORDING SEC'Y.

### IN MEMORIAM.

Again we are called upon to announce the death of a loved and honored member of our Board of the Southwest. Mrs. Frederick Sholes, after many months of intense suffering was called to her heavenly home, Sunday, June 21st.

Mrs. Sholes was a woman of unassuming, modest manners and yet with many decided characteristics. She possessed fine executive ability and as President of the Board of the Southwest she won the love and admiration of all who worked with her, by her kind deferential manner and strong good sense. Clear headed and quick to observe and to make practical use of her observation she discovered talents in others and at once drew them out. Thus during the year she was President of the Board many timid ones encouraged by her kind approval, came forward in the work feeling they were needed and could be helpful. While not a public speaker she could always say a few words at the right time that had a telling effect.

Her home life was full of tender devotion and ministries of love to her dear ones. Her christian life, truly consistent, developed wonderfully during her illness. In the fires of affliction her gentleness, patient submission and love for Christ was an object lesson to all who visited her. She trusted implicitly in the precious promise "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

She went to sleep so peacefully at last that her loved ones could not realize it was death. It was not death to her, only a blessed release, and a triumphant entrance into joy, rest, peace and life eternal.

MRS. J. W. ALLEN,  
MRS. H. W. PRENTISS.

### Home Missions.

#### RESULTS OF THE YEAR'S WORK.

As I write the topic for the month the thought comes "Who can give all of the results of the past year's work?" They are known to but one only, the great Head of the Church. We cannot know what the work of the past year has wrought in lives redeemed, in other lives reconsecrated and now aiding in giving fresh impetus to the great work being carried on throughout our land and into the regions beyond, all this we cannot know until it is revealed to us by the search-light of eternity.

Then as we look back over the pathway, seeing what was wrought with our "littles," and realizing what might have been wrought, had we but used aright that committed to our keeping, shall not regrets shadow the rejoicing, regrets that we did not do more to bring wandering souls to the Redeemer? Will anyone regret then having done too much—if it were possible even to do too much—for the Master?

#### FINANCES AND FAVORABLE FACTS.

A review of the year's work shows the total receipts of the Woman's Executive

Committee to be \$315,944 of this \$43,315 was designated for Freedmen work. The receipts were not equal to the expenditures, and further retrenchment has been planned for. Of the amount given our Y. P. Societies gave over \$15,000.

The work has been so thoroughly systematized that hereafter one Secretary Miss E. M. Wishard, will conduct this work for the Board and the Woman's Executive Committee, all contributors from the Y. P. Societies being equally divided each month by the Treasurers at headquarters. Among the hopeful statements we learn that *The Home Mission Monthly* has not only borne all its expenses but has contributed \$600 to the Treasury to assist in meeting other expenses in our work.

Our admirable corresponding Secretary, Mrs. F. A. Pierson reports 500 new organizations added the past year to the 4,000 already existing. These additions to our forces give us courage to hope that ere long we shall have a large proportion of the 400,000 uninterested women in our churches, enlisted in our ranks and marching with us as we try to take "Our Land for Christ." What a wonderful work could be done if our members and gifts were thus quadrupled!

Then we could support more than 118 schools, then we could employ more than 378 teachers, and could enroll many more than 9,326 pupils. Yet with all the closing of schools, and sending back to their homes so many who needed the evangelistic training given in our schools, we rejoice in the wonderful increase in conversions—50 per cent larger than ever before—698 converted in our schools last year, and if those in the Freedmen schools were added, it would make the number over 1100.

In several places the people are now carrying on the work we have been compelled to relinquish. In other fields the collections are largely increased.

#### THE OUTLOOK.

The outlook for the new year is hopeful; tho' retrenchment is necessary all along the lines, unless we as societies and individuals come up to the full measure of our responsibility, and not only give systematically, proportionally and promptly ourselves, but endeavor to get a regular contribution from every non-contributing woman in our churches. Will you not do this in your auxiliary? If our synodical, presbyterial and local officers will push this matter now and keep pushing it this year we shall wipe out our old debt, we shall double our receipts and be enabled to give a Christian education to many neglected ones in our fair land.

The motto for the new year is "Uplift Christ." "And I, if I be lifted up will draw all men unto me." Lift Him above self, above the gratification of any mere earthly desire, lift Him higher, until perishing Christless millions shall see Him and live, and He shall be glorified thus, May not the withholding of blessing in many places today, be as it was centuries ago: "The Holy Ghost was not yet given, because that Jesus was not yet glorified." A. R. H.

### MORE ABOUT THE ASHVILLE SCHOOL.

As many of our Juniors would like to know more of this school I'll give you another letter from Mrs. Jeffrey, written a few months ago, in which a good glimpse of the work is given.

A. R. H.

"I want you to know something about the boys in western North Carolina, so I am going to tell you of the boys of the Asheville Farm School, situated a few miles out of Asheville. These boys come to us from their poor homes among the mountains: such homes as perhaps you in your clean, comfortable ones have never seen. One can hardly see the cabins until close up to them, they are so small and hidden by many trees. We have now in school thirty-six boys, and are expecting two or three more in a few days. There have been over two hundred applications, but as most of the boys are unable to pay their own tuition, we can enter them only as scholarships are provided for them. None of the boys are under fourteen years of age, and they are bright, strong and active. But you will be surprised to learn how far behind you they are; you would think yourselves very ignorant indeed, and so you would be, if at the age of fourteen you read in the first reader and could not write at all. Yet this is the state of the last boy who entered, and he is not alone,

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for a number have come to us who could do no better. Some have attended school a little before entering here, but the schools have been managed by such poor teachers that they perhaps, might better never have been in them. But we feel encouraged to see with what eagerness they pursue their studies and to note the progress they are making. They are growing interested also in the Bible studies which are given them, and we often come upon a boy in an unexpected place studying his Bible or catechism.

"A. C. E. Society has been organized with one of the boys as president, and there are about twelve active members. Several of them have been converted since coming here. Last Sunday we had the happiness of seeing three of our boys received into the church. Two of them were brothers whose father taught them a very different religion from the Christian. He had founded a church of this religion with a number of followers; but when the boys came under Christian influences they were quick to learn the difference between mere form and true worship.

"Outside of their school work they are learning to do the work about the building and on the farm. It was entirely new work for them to make beds and dust, and now they don't seem to understand the necessity of dusting. At one time seeing that there was much dust on the furniture after a boy had swept, I asked him about it, and he said oh, he had dusted. I said "When?" "Why," he said "just before I swept." I wish you might go through their rooms now and see with what neatness they are kept. The beds look as well as if girls had made them.

"We were sorry to lose one of our best boys recently; but he felt it his duty to go home, as his father is helplessly paralyzed, his mother sick, and younger children to be cared for, and he the only one to depend upon now; but we hope that some way may be provided for him to come back, as he feels the need of an education so much.

"There are many more interesting things that perhaps you will like to hear about some other time. I hope you will not forget us in your prayers, but earnestly pray that all of our boys may accept Christ as their personal Saviour, and that at last we may be all gathered together to praise Him with not one left out."

#### Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

#### 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.



**Church Prayer-Meeting.**

*The Mid-Continent Topics.*

For July 12.

HEARING AND HEEDING.

Heb. 2:1; Acts 8:6.

[See Prayer-Meeting Editorial, page 8.]

**Young People's Meeting.**

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

July 22.

Precious Promises. Is. 40:25-31.

The twenty-third Psalm, the fourteenth chapter of John's Gospel, with the twenty-first of the Lord forever. The same beloved disciple make the comfort of many a pilgrim of the night.

Let us see how beautifully they dovetail into each other making a bridge of hope, formed of God's own precious promises.

In the Shepherd Psalm we have the confident assurance of David, "I shall not want." He goes on to tell us what this gentle and great Shepherd has done for his soul, summing up the whole matter in the last verse "I shall dwell in the house of the Lord forever." Now go with these words of the Psalmist to the fourteenth chapter of John. Here the Shepherd of Israel says "I will not leave you comfortless," and goes on to say that He is going away to prepare a house for them. This very house which David by the eagle eye of faith saw among the shadows of the Judean hills.

This house was to be among the mansions the resting, abiding places in sharp and glorious contrast to the not-continuing city of Abraham and all his descendants to this day, and, if by faith we are Abraham's seed, we seek a city to come, this very abiding place which our good shepherd laid down his life to secure.

Now turn to the Revelation of John. The city—the mansions, the abiding places all prepared and adorned, are now ready for us, and we by the blood are washed, are made white, have overcome, have the white stone, are elected, are made citizens of the new Jerusalem.

It standeth, it is built, the glory of it, the preparation for it, the light thereof—the joy of it, all centers in the blood of the Lamb, the good Shepherd who gave his life for the sheep. "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." Such are some exceeding great and precious promises which the tender Shepherd has left for those who follow him whither soever he goes.

WASHINGTON C. E. NOTES.

The hosts who are attending the Christian Endeavor convention, found Washington ready to receive them. Along Pennsylvania avenue, from the capitol to the treasury, there were few buildings that are not bedecked with banners and gay and varicolored streamers, while in almost every available cornice was fastened a little blue Christian Endeavor flag.

Around the white lot on which are pitched the three great tents in which services are to be held there are signs of life and activity on every hand. Arrangements are being made to have a great bicycle parade Saturday night to entertain the visitors.

Although the President is away, the White House is to be thrown open to the Endeavorers, and they will be allowed the full privileges of the first floor. This includes the East Room and the Red, Blue and Green Parlors, being those portions of the mansions that are used at all public receptions.

On account of the floods in Ohio, trains from the West and South were in some instances from three to four hours late. Among the earliest arrivals were the delegations from Johnstown, Pa., and from Ohio; also a big delegation from Boston. Others are here from New York and various New England States, and some from distant Texas. Two distinguished Endeavorers from England have also arrived. They are Rev. William B. Towers of Manchester and Rev. Joseph Brown Morgan of

Chester. The former is president of the Manchester District Christian Endeavor Union and the latter is president of the English National Council of Christian Endeavor Societies. A party of four delegates from the maritime provinces also came.

**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 26, 1896.

Lesson IV.

GOD'S PROMISES TO DAVID.

2 Sam. 7:4-16. Commit vs. 12, 13.

GOLDEN TEXT.

In thee, O Lord, do I put my trust.—Ps. 71:1.

Topic.—God's promise extends to all generations.

SPECIAL WORD STUDIES.

*Servant.* This was a title of honor, not of menial service only. God called Moses his servant. The trusted servant of a great Oriental prince was himself a great man in the eyes of the people; how much greater was the man whom Jehovah honored as his servant!

*Tent.* This is the same word that is rendered "tabernacle" in 2 Sam. 6:17, and naturally should be understood to refer to the tent David set up in Jerusalem to protect the ark.

*Tabernacle.* The Hebrew word *Mishkan* is not the same that is rendered "tabernacle" in 1 Sam. 6:17, and the context would lead to the inference that it referred to the house or "dwelling-place," see Ex. 26:1, now at Gibeon, where sacrifices were offered, and where Solomon went to consult the will of Jehovah. See 1 Kings 3:4 ff.

*Sheepcote,* or "sheepfold." The Hebrew word means the finding-place" or "pasture" for flocks, and not the place where they are kept at night.

*Rod of men.* This probably means the rod which parents used to chastise their children. Thus God's promise implied that Solomon would be corrected, but not forsaken as Saul had been.

LESSON EXPOSITION.

*I. David's Purpose.*—The word of the Lord came unto Nathan, v. 4. David had spoken to Nathan of building a permanent house or sanctuary for the worship of God, and Nathan heartily approved of the plan. Though Nathan was recognized as a prophet and a spiritual adviser of the king, yet this advice was evidently given without any authority from Jehovah. Nathan thought it good, and supposed it would be acceptable to God, so he encouraged David in his purpose.

But that night the Lord sent a message to Nathan for David, changing the king's purpose, and giving a reason for not wanting David to build the sanctuary. Yet God accepted the *motive*, and promised to build a house for David. The chief reason for not permitting David to build the sanctuary is given in 1 Chron. 22:8, "Thou hast shed blood abundantly, and hast made great wars."

*I have not dwelt in any house,* v. 6. The sanctuary had been in a transient tent or in a temporary building, the tabernacle, from the days of Moses to David. In the wilderness, at Gilgal and at Shiloh the "sanctuary" for sacrifices and the place of the ark had been within the tabernacle covered with a tent. The ark had been captured by the Philistines, then returned to the house of a Levite until David moved it into a tent on Zion in Jerusalem. Meanwhile, after the ark was captured, the place of sacrifice was moved to Gibeon, some miles north of Jerusalem, and that place became a sanctuary and centre of worship.

*Have walked in a tent and in a tabernacle.* There is a wider meaning in the phrase than simply a reference to one structure, whether tent or tabernacle. It is usually explained that the "tent" describes the outer covering of skins, and "tabernacle" the inner structure of boards. The entire tabernacle was thus apparently built in the wilderness. That building is, however, only one of those intended by the phrase. At the time the message came to David from the Lord through Nathan, there were two centres of worship; the tent in Jerusalem in which David had placed the ark, and the high place at Gibeon, where sacrifices were

offered and where the tabernacle then was. *Spake I a word?* v. 7. Jehovah had not commanded or requested the people to build him a permanent house, a house of cedar. This is put in the form of a question, which makes it a more emphatic affirmation. Is there a hint that David was setting an example that would lead to extravagance by building himself a cedar house? The next verse surely reminds David of his humble origin in a way that implied that he was in danger of pride.

*I took thee,* v. 8. David owed the position of king to the Lord; it was the divine call and appointment. He had been taken from looking after sheep to be a king.

*II. God's Plans for David.*—*I was with thee . . . and have made thee a great name,* v. 9. Or, "will make thee a great name." Here are several things Jehovah purposed for David: 1, took him from the sheep pasture; 2, appointed him king; 3, had been with him in all his wanderings; 4, Jehovah would cut off his enemies; 5, make David a great name; 6, establish the people as a nation; 7, give David a son who would build a sanctuary.

*Dwell in a place of their own,* v. 10. During much of the time since Israel entered Canaan the people had been harassed by enemies, subject to strong tribes that forced them to pay tribute, so that they could not be said to dwell in their own place. They were rather at the mercy of their enemies. The period of the judges had been of this character, when they had no end of troubles.

*I will establish his kingdom,* v. 12. After David a son would be king, whose kingdom would be firm and strong. There is a double reference, no doubt, to Solomon, and to the spiritual kingdom of "David's greater Son."

*He shall build a house,* v. 13. This was understood by David to refer to Solomon, who was charged to build the temple, as the chronicler more fully records in 1 Chron. 28:2-10. And David had the plan of the sanctuary prepared, and gave it to Solomon, with all the gathered treasures to build it.

*I will chasten him,* v. 14. This may mean, as most commentators think, that Solomon would be punished for his sin, as men punish those who do wickedly; or, it may mean that God would by his providence cause Solomon to be chastened by men in various ways. The latter seems the better interpretation.

*My mercy shall not depart,* v. 15. Not only

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was Saul personally rejected, but his sons also; not one of his household maintained the rule over Israel. That was transferred to the house of David. Jehovah promised that if David's son should sin, yet David's house would not be rejected as Saul's had been.

*Thy throne shall be established,* v. 16. This had its largest fulfillment in Christ. No earthly kingdom has endured or could endure forever, in a literal sense; but a kingdom that is spiritual, having a divine person for its head as Messiah, who came through David, lives on forever.

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You will find it less easy to uproot faults than to choke them by gaining virtue. Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honour that; rejoice in it, and, as you can, try to imitate it; and your faults will drop off like dead leaves when their time comes.

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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.

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.

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**The Best.  
The Rest.  
The Test.**

There are two kinds of sarsaparilla: **The best—and the rest.**

The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root,—the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards—culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best—shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.



# THE MID-CONTINENT

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WEDNESDAY, JULY 15, 1896.

DON'T NEGLECT the prayer meeting. Every member of the church should regard it as both a privilege and a duty to attend it. A large prayer meeting is helpful and encouraging.

IT IS seldom that a church member is so situated that he cannot attend at least one service on the Sabbath. If we can give six days of the week to business we should not rob God of at least a part of what is due him on the Sabbath.

THE BIBLE should be made the "man of our counsel." We should not go to it prepossessed in favor of certain notions or courses of action, but with the simple, single aim to learn the mind and will of God. He who thus studies the Bible will advance in divine knowledge and will be guided aright.

A CHURCH listening to a candidate resembles a committee before which the contestants for a prize in oratory appear. Particular note is made of manner, voice, enunciation, gesture, etc. To a large degree the people do not seem to go to church to hear the gospel from the lips of the candidate and to be nourished and built up by it, but to hear how he preaches it. They are in a critical mood from the time he enters the pulpit until the benediction closes the performance. The candidating business is, indeed, not altogether in keeping with a worshipful spirit. If churches were mere solicitous for goodness than for brightness, there be would less of candidating with its baneful efforts upon church as well as ministerial life.

THE JULY number of the *Presbyterian and Reformed Review* comes well laden with its characteristically good contents. Prof. Minton of San Francisco discusses the "Theological Implications of the Synthetic Philosophy," with special reference to the teachings of Herbert Spencer. In opposition to the vague and jejune idea that religious dogma must be tabooed and that we need nothing but the facts of revelation and christianity as a life, Dr. Warfield ably presented "The Right of Systematic Theology." Somewhat connected with the same thought is the article "Current and Reformed Theology Compared," by J. A. DeBaun. We wish we could oftener have in our religious Reviews and Magazines contributions of the sort which Dr. Samuel T. Lowrie furnishes in this number: "Exegesis of the third chapter of 2 Corinthians." Prof. Hunt of Princeton College writes "A Study of Mrs. Browning." Very fittingly is "The Jubilee of Prof. William Henry Green" presented; following which is a "Bibliography of the writings of Prof. Green," prepared by Joseph H. Dulles, the librarian of Princeton Seminary. The extent of Dr. Green's writings, covering a period of forty-six years and with but few exception all bearing directly on Biblical topics, is amazing. Including articles for Reviews and church newspapers (among which are three given as prepared for THE MID-CONTINENT) as well as his numerous books, the whole list requires twelve pages of the Review merely to mention the titles and

the date of their appearance. Among the Book Notices is quite an elaborate and very keen criticism of "Dr. Moore on Judges," written by Prof. Wm. M. McPheeters of Columbia Seminary.

## AWARDING JUSTICE.

The insinuations that have been made at times during the past three or four years against that able and most valuable Presbyterian Elder, Thos. McDougall of Cincinnati, we had been disposed to think were either not seriously meant or else were uttered in a momentary and partisan heat; and we felt sure all along that they were justly discounted by all readers, and that no harm would be done him in the end. We are glad to see the *Interior* thus speaking of him:

"He is the soul of generosity to his church and to his friends. The expense to the Assembly Fund of the Committee on Seminaries amounted to thousands of dollars. Mr. McDougall took large time from his profession, which is highly lucrative, and freely expended money in that enterprise, but took not a penny from the Assembly's treasury. The sincerity of his convictions and of his purpose no one doubts."

We hope the *North and West* and also Dr. Rollin Sawyer of New York will yet see fit to withdraw the charge or intimation that each has made to the effect that Mr. McDougall was elected and elder for the purpose of prosecuting Prof. Henry P. Smith in the Presbytery of Cincinnati. The *Herald and Presbyterian* being challenged on this point by Dr. Sawyer, and even charged by him with wickedness and folly in "denying such a notorious fact in the history of that trial" thus calmly and with unruffled spirit states the case.

The election of Mr. McDougall as elder occurred on January 25, 1893. The first step in the Smith case was taken in December, 1891, when a committee was appointed to consider his utterances. The formal hearing by Presbytery began November 14 and the decision was given December 12, 1892. Mr. McDougall was not an elder at that time, and had no more to do with the case than did Dr. Sawyer. After his election when the case had been appealed to the higher court, there was a vacancy in the prosecuting committee, but he was not appointed to fill it. He never was a member of the committee. The Smith case had nothing to do with his election. We trust that Dr. Sawyer and others who have ignorantly circulated reports that it had, will make due correction.

We may add that years before the Smith case was thought of, Mr. McDougall was recognized by two churches in which he had membership at different times as fitted for the eldership, but declined to accept. Those who talk of his election as simply in order that he might be a prosecutor are not only blind to the facts, but equally blind to the character of the man and of the church which has called him to a high office.

## WHAT IS INTERESTING PREACHING?

No one is more keenly alive to the strong and even imperative demand for interesting preaching than the preacher. He knows full well that he cannot benefit people who do not come to hear him. He knows that but few will come to hear him if they are not interested. He knows that every vacant pulpit is seeking a man "who will draw." And he knows the sermon which draws has got to be a very interesting one.

He knows that he must draw and keep drawing, or his congregation will dwindle. Then the officers may send him in his resignation. Not much pew rent comes from empty seats. No one dreads them more than the preacher. His success in the ministry depends on his being able to preach interesting sermons. He feels that he must first awaken an interest in the hearers' mind before he can commend the truths of religion to his faith.

But to prepare two interesting sermons every week, which will draw a house full of people, is a great task for any one except a great genius. The able and learned Rev. Dr. Bullion, author of a standard Greek Grammar that has terrorized the youth of many of us, did not dare take charge of a church, because he could not prepare two interesting sermons every week. It took him a month to write one sermon. In two or three months of hard work a man may prepare one lecture which will be interesting when aided by all that is new and novel in the man, the subject and the occasion. But two a week for twenty-five years is "another story."

The attempt to meet the demand for interesting sermons has led to a great many devices legitimate and illegitimate; to a great deal of sensational preaching in which the true idea of interesting preaching has been sadly missed. The most entertaining preaching may be a good way from the most interesting preaching.

Professor Seeley, author of "Ecce Homo," closes a series of lectures on history, of very exceptional interest and value, in the following manner: "I am often

told by those who, like myself, study the question how history should be taught, oh, you must before all things make it interesting! I agree with them in a certain sense, but I give a different sense to the word interesting, a sense which after all is the original and proper one. By interesting they mean romantic, poetical, surprising.

"I do not try to make history interesting in this sense, because I have found that it cannot be done without adulterating history and mixing it with falsehood. But the word interesting does not properly mean romantic. That is interesting in the proper sense which affects our interests, which closely concerns us and is deeply important to us. I have tried to show you that the history of modern England from the beginning of the eighteenth century is interesting in this sense because it is pregnant with great results which will affect the lives of ourselves and our children and the future greatness of our country.

"Make history interesting indeed! I cannot make history more interesting than it is, except by falsifying it. And therefore when I meet a person who does not find history interesting, it does not occur to me to alter history—I try to alter *him*."

Could there be a better method invented for making sermons and the truths of religion interesting than this suggested by Prof. Seeley for making history interesting? Instead of trying to make them "poetic, romantic, surprising;" instead of "adulterating them and falsifying them" with modern, new-fangled, sceptical theology and higher criticism; instead of omitting the most serious and fundamental truths; instead of sugar-coating them, or altering them so as to suit the sinful heart and the sceptical philosophy of the hearer, would it not be better to alter *him*?

It is not difficult to interest one in the gospel scheme who has looked into a perfect moral law and discovered his guilt. It is not difficult to feed one who is hungry, nor to preach to one who hungers and thirsts after righteousness. It is not the truths of religion which require changing, but the sinful heart of the hearer. "It does not occur to me to alter history," says Prof. Seeley, "I try to alter *him*."

## HEARING AND HEEDING.

It is a great gain secured if the gospel can even be heard. "Faith cometh by hearing" and "how shall they believe in Him of whom they have not heard?" The first condition of spiritual good is thus experienced if we come at least to know what we are to "believe concerning God and what duty God requires of man." But while faith cometh by hearing, hearing is not the same as accepting and obeying. The exhortation therefore is always in order, "Give the more earnest heed to the things which we have heard lest at any time we should let them slip."

The church labors to build sanctuaries, to establish missions, to support pastors and to put the Bible in the hands of every man, woman and child. We rejoice when such enterprises are reported and rightly term them "the spreading of the gospel." Yet in reality this is nothing more than a provision that the gospel may be heard; and hearing, alas, may be far removed from heeding, and may never issue into heeding. The apostle speaking of the Israelites says "they did not all hearken to the good tidings"—that is, they did not give it a reception and submissive hearing. By his messengers had the Lord "all day long spread out his hands unto a disobedient and gain-saying people." All the day long—rising early and sending—line upon line—precept upon precept—watchmen upon the walls of Jerusalem never holding their peace—how do all these representatives of the hearing privileges of God's Old Testament people suggest the abundance of teaching which falls upon the ears of this generation. And how vast the disproportion between the hearing and understanding of the word of truth, and the embrace of the heart and the obedience of the life.

There is danger in this abundance of our hearing that we come to think of the truth as we do of a sunset or other beautiful object of sight, either of nature or of human art—as some object, entirely aloof and extraneous to ourselves, to be admired and intellectually analysed, but which has no relation to our life as "dwelling richly within us in all wisdom," and its moral power over us entirely frustrated.

The Scripture itself appeals to men for another kind of reception, "If you know these things happy are you if you do them"; and "Be ye doers of the word and not hearers only." A certain thoughtful political orator once remarked in a speech that if American citizens would only act according to what they knew was duty and right in the sphere of their civic relations, he would never despair of the Republic. Likewise, if in the religious realm, men would only give heed to the things which are familiar to their ears and imbedded in their understanding, how great would be the tide of Zion's prosperity.



INCREASE OF MURDER.

BY THE REV. H. T. FORD.

Is murder increasing in our country? Does it simply keep pace with the increase of population, or does it outrun the growth of population? Is it more frequent in our country than in other civilized countries? Is the estimate of the value of human life cheapening? Is public sentiment weakening at this point? Is the government less efficient in preventing murder and protecting life than formerly. These are serious questions, demanding public attention. It is too serious a matter to sleep over.

In all our large cities murders are so frequent as hardly to awaken attention when announced in the morning papers. Certain cells in our jails have come to be known as murders row, and are seldom without occupants. In all our large cities there are certain sections where the life of a respectable person is never safe except under the protection of policemen. There are certain hours of the night when we hardly feel safe in any part of a city. Many people are kept in their homes at night because it is not safe to be abroad.

But this highest of all crimes is not confined to cities. It is frequent in the country and especially in frontier settlements in connection with train robberies and cow boy life and organized hands of bandits. People are having to arm themselves and keep a pistol under their pillow, and employ private watchmen. The habit of shooting and stabbing on every occasion and with the slightest provocation is certainly increasing and that rapidly.

Judge Parker of the United States court of Arkansas has for many years been giving large attention to this subject and collecting statistics and his investigation show just what we might expect from our own observations. He states in the *North American Review* that during the last six years there have been 43,907 homicides in the United States, an average of 7,317 per year, and that in 1890 there were less than half as many as in 1895. Surely that is a sufficiently rapid increase, and a matter of sufficient importance to awaken public attention. Judge Parker says that "we can easily recognize that the greatest evil of any civilized age is confronting us."

What is the cause of such an amazing increase in the greatest of all crimes at this time and in what we like to believe the most civilized of all ages and countries? There are doubtless many causes. The large immigration of undesirable classes from the old world. Statistics seem to show that murder is most frequent among these people. Liquor saloons, brothels and gambling houses are responsible for a very large part of the murders which take place. Children who grow up in the streets, specially in the worst sections of our cities breathe in the very atmosphere of crime. They see and know little else. They are fed on blood and thunder novels and police gazettes and their imaginations are inflamed by the flaming and highly colored illustrations of great criminals on all the fences and bulletin boards of the theatres. Their heroes and ideals are the cow boy, the train robber, the bandit, the prize fighter. They think it heroic to use the knife and the pistol.

Another and unfortunath cause of the rapid increase of murder is the failure of the government to execute the laws against this class of criminals. For 43,902 homicides Judge Parker says only 723 have been executed. Fear of punishment cannot be very great when criminals know that only one out of five or six suffers the penalty of his crime. Our most eminent jurists most deeply lament the failure of our courts in the administration of criminal laws.

Judge Anthony, President of the Illinois State Bar Association is quoted as saying "There is dissatisfaction everywhere throughout the country in regard to the methods adapted and the course pursued by our courts in dealing with the violators of law and it is but little wonder that the people in some of the oldest portions of the Republic have at times become exasperated at the trifling and juggling which are allowed, and have wreaked summary vengeance on things and assassing, to the disgrace of civilization and the age in which we live. Our methods of criminal procedure are vicious and our criminal practice still worse. The rights of the defendant are regarded as supreme while these of the public are almost entirely disregarded and ignored. It (the criminal law) ought to be administered with intelligence and enlightenment, but it is not. The great effort seems to be to involve every investigation of crime in a net work of subtleties, artificial distinctions and downright quibbles, sbut out all incriminating evidence possible, then decide the case on some technicality. Between the living and the dead there is no equality whatever."

David Dudley Field is quoted as saying, "We are a boastful people, we make no end of saying what great things we have done and are doing; and yet behind these brilliant shows there stands a spectre of halting justice, such as has been seen in no other part of christendom. So far as I am aware there is no other country calling itself civilized when it is so difficult to convict and punish a criminal." "The condition," says Judge Parker "is serious and is growing more so all the time." Surely the opinions of such men on such a subject should command public attention.

We fear that there is another cause for the increase of murder lying back of, and more fundamental than any other. There is reason to fear that our moral standards are being lowered; that a healthy and essential respect for justice is changing to a weak sentimentalism which forgets the new made grave of the innocent victim while it carries bouquets and candies to the cell of the murderer. The moral law as the embodiment of justice, carrying with it infinite and eternal sanctions, is not very much taught in these days. We are becoming too tender hearted and too

polite to teach such stern truths as justice, moral law, and penalty as the inevitable consequence of just desert of sin. Public sentiment has greatly changed. The knowledge of the moral law is not what it has at times been in the public mind. Its fundamental and essential nature are not much regarded. New science and new philosophy and new theology and new politics and new economies are causing the old fashioned notions of moral law and life to fade out of view and the immediate result is an increase of crime of all kinds, a lowering of the value put upon human life and a great increase of murder the chief of all crimes.

Civil law and Courts are feeling the weakening effects of a lowering of our moral standards, and government fails to protect the innocent and to furnish the guilty. We fear that the church must bear a heavy part of the responsibility for the increase of murder on account of its failure to teach the moral law and hold up the moral standards. Who shall do this if the church does not?

FEATURES OF THE LATE INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

The 8th convention since the organization of the International Sunday-school work, at Baltimore in 1875, has passed into history. A resume of some of the leading events at the Boston gathering will be of interest.

FACTS AND FIGURES.

The total gain in the United States during the past three years has been 9,466 schools and 1,262,229 scholars, making a total membership of 11,286,600. In Canada and Newfoundland there has been a gain in schools of 1,205 and in membership of 78,638. The percentage of gain for the United States has been 11.4. In the past three years there has been an average of nine new schools for every week-day and eleven for every Sabbath.

The work of the convention was divided into two departments, under the direction and control of two committees, elected to serve six and three years respectively. These committees were first, the Lesson Committee, which meets annually and selects the international Sunday-school lessons, and second, the Executive Committee, which is composed of one member from each State and Territory in the United States and each Province in Canada. The duty of the latter committee is to look after the increase and improvements in Sunday-school work in the United States and Canada. Their work is conducted through a system of conventions and institutes in states, provinces, districts, counties and townships, and besides a general field superintendent, Mr. Wm. Reynolds, of Peoria, Ill., Prof. H. M. Hamill is employed as superintendent of the work in the South, Mr. Hugh Cork, in the Northwest, and Rev. L. B. Maxwell a colored preacher from Georgia, to superintend and promote the work among the colored people. The convention authorized the Executive Committee to employ additional field workers, and to try to reach not only every Sunday-school and every teacher in the land, but to largely increase the number of schools and of pupils. The ingathering is proposed to be done by house-to-house visitation, and the upbuilding by normal classes or teachers' training classes. Mr. B. F. Jacobs, of Chicago was re-elected chairman of the Executive Committee, a position which he has held from the beginning of this movement, and Mr. R. M. Scruggs, of St. Louis, was elected general vice-president for the West.

THE NEW LESSON COMMITTEE.

From the *St. Louis Advocate* are gleaned facts of interest concerning this committee.

The most important action of the convention was the selection of a new Lesson Committee for 1899-1905. This is the fifth Lesson Committee which has been chosen, the first having been appointed at the Fifth National Sunday-school Convention, which met at Indianapolis, Ind., in 1872, when the uniform Bible lessons, now known as the International System, were adopted. Each committee serves for six years and since the work was begun, twenty-one clergymen and ten laymen have served. They are chosen from various denominations, the number from each denomination being usually in proportion to the numerical strength of that particular church. There are fifteen members of the committee, and each member represents over 1,100,000 church members. Bishop John H. Vincent and Dr. John Hall, of New York, both of whom have been members of the committee since the beginning, were left off the new committee at their own request. Our church is represented on the new committee by Mr. John R. Pepper, Memphis, Tenn., an admirable choice and one that will be generally approved throughout our connection, as there is no more efficient or earnest Sunday-school worker than Bro. Pepper. The following constitute the new Lesson Committee:

- Rhode Island—Warren Randolph, D. D., Baptist.
- Illinois—B. F. Jacobs, Baptist.
- New York—A. F. Schaufler, D. D., Presbyterian.
- Massachusetts—A. E. Dunning, D. D., Congregationalist.
- Maryland—Bishop E. B. Kephart, D. D., United Brethren.
- Tennessee—John R. Pepper, Methodist Episcopal South.
- Kentucky—Prof. John R. Sampay, D. D., Baptist.
- Missouri—Moshiem Rhodes, D. D., Lutheran.
- Province of Ontario—John Potts, D. D., Methodist.
- Pennsylvania—J. S. Stahr, D. D., Reformed.
- Tennessee—Prof. J. I. D. Hinds, Ph.D., Presbyterian.
- New York—B. B. Tyler, D. D., Christian.
- Colorado—Bishop H. W. Warren, D. D. Methodist Episcopal.
- Virginia—Prof. W. W. Moore, D. D., Presbyterian.
- Province of Quebec—Principal E. I. Rexford, B. A., Protestant Episcopal.

Seven of these are new members, only eight of the old members having been reappointed. Three of them are Methodist, three are Baptist and three Presbyterian. There are seven corresponding members in England.

PERSONAL ITEMS.

Among the speakers at the convention were Dr. George C. Lovimer, pastor of Tremont Temple, who delivered the welcoming address; Hon. John Wanamaker, Philadelphia; Hon. John R. Pepper, Memphis; Mr. W. J. Semelroth, St. Louis, Rev. Dr. J. A. Worden, Philadelphia; and Rev. A. J. Diaz, of Cuba. Dr. Diaz gave a graphic account of his incarceration and the causes leading up to it, and created great enthusiasm when after showing the flag of the Cuban insurgents, he unfurled the "stars and stripes" and pointed to a vacant spot where the star for Cuba could be placed.

The devotional exercises were conducted every morning by Mr. D. L. Moody, and, in addition, the great evangelist held an hour's service every day at noon at Park Street Congregational church, less than a block from the temple. It goes without saying that these services were inspiring and helpful, and added no little to the interest. The singing was also an important feature, and as the large choir led the great audience, the temple was flooded with a volume of melody.

RENEWED SUFFERING IN ARMENIA.

[This letter explains itself and will move many.]

Editor of The MID-CONTINENT,

Dear Sir:—Our missionaries in Armenia write most pitifully of the agony of mind and heart they endure because funds have ceased to come and the people are starving. Dr. Gates of Harpoot, writes, "For God and humanity's sake America must send us some money. Quick!"

We have complied the accompanying sheet and are sending it solely to religious papers of all denominations for use in their issues of next week. Will you not help in your paper by printing this communication and by editorial comment? Truly yours,

E. E. STROG, Ed. Sec.

The American Board has recently received communications from its agents in Asiatic Turkey, portions of which at least, should be given to the Christian public of America Under date of June 16 Mr. Peet, the Russian Agent of the Board at Constantinople, who is also prominent upon the Relief Committee at that city writes:—

"I have just received information from the region of Diarbekir through Dr. Harris, of England, who is now looking about in that part of the country, to the effect that the situation at Diarbekir is worse than that at Ourfa. I had hoped that the coming of warm weather would bring relief, and evidently it has in many parts of the field, but there are still some sections where even the coming of warm weather has not met the hunger of the people. The amount on it is we must hold our lists open and press upon the people the need for continued assistance and yet must be prepared to face the fact that with the coming of cold weather we shall have to redouble our efforts. We are appalled at the magnitude of the work before us. The situation is simply dreadful and is becoming more and more serious day by day. Every Christian and humanitarian sentiment demands that we press on for the largest subscriptions we can get for these unhappy and persecuted people."

That the case may be better understood, Mr. Peet encloses some extracts from letters received from the interior, showing the desperate condition of multitudes in the towns and villages who have now nothing to support them and little hope for the future. One or two of the extracts may be given as fairly representing them all. A missionary in Harpoot writes:—

"Our relief so far has been simply to keep the people alive; and how near the brink of starvation they have come you can judge from a village I visited to-day. It was formerly a village of about 150 houses. Perhaps 15 remain; the rest are completely destroyed. Only the walls remain to show how fine a village it once was. The people were clad in rags, there were no beds in their houses, save in some 12 houses. All winter they have slept on the floor with no covering. The tops of all the trees about the village were cut off, and only the bare trunks remained. During the winter the villagers have cut the branches and carried them to the city to sell them for food. Now the bare, mutilated stumps remain standing all around the village, so many witnesses to the desolation wrought here. There are no lambs playing on the grass, no cattle in the fields, and only one or two dogs left. In the houses I found no grain or food. In some houses there was a little bread, in all there were little bundles of grass which is now their principal food. The faces of the women and children were emaciated and yellow. I asked one little boy if he had eaten bread that day; and he replied, 'No'—he had eaten only grass. Other children said they had eaten a piece of bread as large as my hand. When we sat down on the ground, surrounded by most of the villagers, some of the children were all the time pulling up grass and eating it, roots and all. So far as I can judge there are only a few days between the people and starvation. I hope to be able to help them before they reach that point. I am buying grain to take there and distribute. But what appalls me is the outlook. You tell us that contributions are falling off. That seems to indicate that there is nothing back the people but lingering death. I am holding back relief here in the face of a constantly increasing pressure. I am preparing a list of villages to be aided no more, during the summer at least, and I am refusing to give beds and clothing, sorely as they are needed, but our money will come to an end before long and then what?"

Contributions forwarded to F. H. Wiggin, Assistant Treasurer of the American Board, 1 Somerset Street, Boston will be at once sent to the needy districts.



## The Family Circle.

### HOW NANNIE CHANGED HER MIND.

A HOME MISSIONARY SKETCH.

"I wouldn't be the wife of a missionary, no, not I."

"Why Nannie, what's the matter? Anything wonderful or horrible in that letter? Come let's "Yes, read it, do," chorused the ladies there assembled.

"I cannot read this, for it is private, but I shall pass around the letter which was intended for you, and then I'll proceed to tell you a little story,"

This seemed to suit all, so Nannie said, "You know, of course, that we are going to send this box to the Rev. Mr. Knox, but you do not know that his wife was a school-mate of mine." There were many exclamations at this, and cries of "Hurry, Nan and tell the story."

"Yes, I remember Fannie very well; she was the only child of wealthy parents; was bright and studious, and bade fair to shine in society. Her father was very proud of his talented daughter and gave her every advantage. She was not my companion, for I was in the first year's class, while she was in the graduating class; yet I saw a great deal of her, for she made it a point to become acquainted with everyone, and always spoke pleasantly to us younger ones whenever she saw us. After she graduated I lost sight of her entirely. When the Home Board gave us the name of Mr. Knox it became my duty, as your secretary, to write him; I did so, and his wife, in his temporary absence, answered.

"You want to know how I found she was my old school-mate? I am coming to that.

"When she thanked us for our kindness and accepted the box in the same spirit in which it was offered, she signed her full name, Fannie Dunning Knox.

"When I replied to the letter I do not know what prompted me to ask if she had attended school in Staunton and, if so, if she remembered me.

"She at once replied that she was the girl I remembered.

"She met Mr. Knox just after he graduated from Princeton, and married him amid the brightest prospects. Soon after their marriage the needs of the west were brought before him in such a way that he felt constrained to go and do missionary work. They were comfortably fixed and the meagre salary was augmented every Christmas by substantial gifts from Fannie's father till three years ago he died, and then it was found that through bad management, and endorsing notes for friends, there was barely enough to pay the funeral expenses. The mother went to live with Fannie but the shock had so completely shattered her health that she lived only a few months.

"Fannie says that in their five years of Western life they have been remembered only twice by the church—once with a box for themselves, and once with a box of second-hand clothing which they duly distributed among the destitute.

"She does not dwell upon their condition, but I think it is a shame they have not been remembered oftener.

"And now, friends, let's make this a grand Christmas box, fill it only with the best, and then we shall feel that we have done what we could."

Need I tell of the reception of that box, where each article breathed the love which went in with every stitch? Surely a blessing came to those who so lovingly and faithfully worked day after day till everything was completed and the last article was in its place. It is not necessary for me to tell you just what was in the box, for have not all of you helped to fill just such boxes, and

has not a blessing come to you because of such help? Aye surely, for we know it is blessed to give, the Master said so and we have proved it.

The next summer Nannie thought she would take a trip a little farther from home than usual. She would not tell her friends where she was going. Her mother was the only one in the secret. In due time everything was arranged, and Nannie on her way. Judge of the amazement of her friends when they learned she had gone to see Mrs. Knox.

Nannie wrote her mother that she had a delightful trip. The last day of the journey she asked the conductor if the train would arrive at Waco on time. A gentleman sitting just back of her excused himself and asked if she knew the Rev. Mr. Knox in Waco, and how far he lived from the station. He was going there and had not told the gentleman when to expect him. He would telegraph if there were any likelihood of the message being delivered. He seemed pleased when Nannie told him that was her destination also. He told her he was going there to consult with Mr. Knox in regard to organizing Sabbath-schools in outlying districts where there was no preaching.

He introduced himself as Archibald Vallen, a lawyer, who felt constrained to preach, so he was at Princeton preparing for the ministry and during vacation was doing what hundreds of others were doing—organizing Sabbath-schools on the plains. In due time the town of Waco was reached and the travelers were met by Mr. Knox.

Nannie and the minister were warmly welcomed at the house and then Nannie was shown her room; it was to be her's for some time, as she had engaged board with Mrs. Knox for six weeks. Mrs. Knox did not want it so, but Nannie was firm and would not have come otherwise. Mr. Vallen staid a few days to get acquainted and find out about the work, then left to be gone two Sabbaths. He was so genial while there that all missed him, even Baby Helen. Mr. Knox said, one day, when speaking of Mr. Vallen: "It was so odd that you should have come on the same train for Vallen had expected to start every day for two weeks before he really got off, but was detained on account of some business affair which he was trying to wind up so as to be unhampered."

Mrs. Knox said, "It was just lovely their coming together, for we love them both so much we are glad to be the means of their getting acquainted."

The days flew by and Mr. Vallen came, reported his work, rested a few days and then was off for a longer trip. Nannie was enjoying herself to the full; she went with Mr. Knox to the school-houses where he preached Sabbath afternoons. This western life was a revelation to her. How a man could work as did Mr. Knox and not break down she could not understand unless as must be the case, he were divinely strengthened.

On Sunday it was Sabbath-school in the morning, where, if he did not teach, he must "talk" to the school. After preaching he must hurry home to dinner, then jump in his buggy, ride, sometimes five miles, sometimes ten, to a school-house (in winter if he were the first one there, as often happened, he made the fire). At three o'clock he preached to those who would not otherwise have heard the word. Many lived too far from the church, many could not go because of not having suitable clothing, others had no teams and others, still, were too feeble or sick to stand the journey. The ride over the smooth, springy prairie was invigorating. Hot days Nannie would think she would stay at home, but there seemed to be a fascination about those

prairie rides and when time came to start Nannie would be ready.

All too soon the time came when she must leave these dear friends and go home. She said she had enjoyed every moment of her stay. At last the "good-byes" were said and Nannie was fairly on her way home. Oh, the stores of hints she had for that mission band! wouldn't their fingers fly this fall? She knew she had enough to tell to fill up the afternoon of each meeting.

One Sabbath the superintendent of the Sabbath-school announced that instead of reading the usual letter from a Sabbath-school organizer of the Board of Home Missions, he would have a real, live organizer, just from the field, address them. Judge of Nannie's astonishment when Mr. Vallen was introduced. He held his hearers attention as long as he addressed them, and they seemed sorry when he sat down. The needs of the Home Board were brought before all as never before. The needs also of the great West as regards evangelizing were shown them in a clear light, and surely many went away determined to consecrate their means to this great field, so much of which was lying fallow.

After Sabbath-school Nannie spoke to Mr. Vallen, who was as much surprised to see her as she had been to see him; she invited him to dine with her, but he told her that he had accepted the Superintendent's invitation for dinner, but would be pleased to take tea with her. He stayed in the city several days and it is certain he seemed to think a great deal of Nannie's mother, judging by the many times he was seen to go there. It was learned from him that he was going to take up missionary work in Nebraska just as soon as he was through Princeton, which would be the next spring.

Nannie's friends teased her the next time they met and they told her they would send her two boxes if she took up mission work—one as their Christmas present to her and the other for her parishioners. All of which she took goodnaturedly, telling them to expend their energies upon the box in hand and let the future take care of itself.

At Christmas the Sabbath-school was again addressed by Mr. Vallen, who was spending his vacation in the town.

Spring has come and gone. The summer also has come and gone; the early autumn, with its glory of rich-hued leaves, is here. Mr. Vallen went, as he said, to Nebraska. There was often a letter from him read before the Sabbath-school in regard to his work. He was thoroughly in earnest and devoted to his work.

Soon after this Nannie sent in her resignation as Secretary of the Missionary Society. At the bottom of the note was this line:

"There's a Providence that shapes our ends."

Other personal missives soon followed this and each member got one. In a short time we find Nannie the wife of a home missionary, and living on the Western frontier, notwithstanding the assertion with which this sketch opens.—*Presbyterian Journal.*

### DAINTY HOT WEATHER DISHES.

If there is anything which completely justifies vegetarians in their belief it is a temperature of 88° combined with "general humidity" of an appalling thickness. Roast beef falls at such a time, soups are a plague, and even cold salads in whose composition meat enters are to be tabooed. Yet the atmosphere and climatic conditions which make food distasteful are just the ones which render the system weak and thereby demands strengthening as well as refreshing repasts. There is a

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problem for the conscientious housewife on the horns of a domestic dilemma.

In the first place, the woman who undertakes to solve this problem should remember that the strengthening properties of food are not to be gauged by its bulk or by the amount of steam it gives off as it is brought to the table. Beef in the form of cold consomme that is almost jelly-like is as nourishing as steaming red "slabs" of the roasted variety. Lamb, cold, incased in a sort of jelly made of its own essences, garnished with refreshing bits of green, is as admirable as food as lamb hot and giving out odors of boiling mint sauce. White slices of chicken which has been chilled into a reasonable temperature by a season in the ice chest is preferable to chicken hot and redolent of just-baked sage dressing.

Besides serving meats cold, there are varieties of fish which may also be eaten with comfort when May becomes emulative of July in the matter of temperature. Salmon may be served cold with cold dressing. So may the humbler halibut and the plebeian cod, which are not to be despised when they are treated with sauce tartar or with mayonnaise.

There are numerous vegetables which are delicious when cold. Rice, which is the most nourishing of them all, is an admirable cold dish. It may be served with butter, pepper and salt, or with milk and sugar, although the Southerners, who alone understand the art of cooking it, despise this latter method. In either case it must, of course, be boiled until every flake stands out apart from the others, flaky and distinct. Asparagus cold and treated to a delicious mayonnaise or tartar dressing is also worthy of a place on the well-regulated summer dinner table. Potato lovers who cannot make even a few hot-weather meals without their favorite tubers may have them in the form of potato salad without doing violence to their desire for comfort. As for tomatoes, lettuce, cresses, cucumbers, dandelion, and the like, they are undoubtedly better uncooked than cooked.

The same is true of all varieties of fruit. Most of it can be chilled into an icy condition, which is truly delicious by being served with cracked ice. Grape fruit and oranges, carefully divided and with the pulp extracted and then replaced in the skin, with cracked ice, are dishes to make one utterly indifferent to the temperature. Strawberries, washed carefully and served in dishes with plenty of cracked ice and powdered sugar, are equally tempting. Berries served with ice cream are also improvements upon the usual dessert.

Iced tea and coffee, instead of hot tea and coffee, and cold lemonade for ordinary drinking purposes should be the accepted summer beverages. It is wise always to serve a cold acid fruit for the first course at breakfast. It begins the day properly and the acid helps correct the stomach troubles which follow in the wake of hot weather.

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



**Our Young People.**

**STEPHEN DRAKE, THE COWARDLY HERO.**

People said Stephen Drake was a coward, and even his own mother never thought of contradicting the report. When a wee toddler he would run from his own shadow, and as he grew older the same spirit was manifest in all kinds of danger, real or imaginary, until in sheer despair his father declared that he must learn some feminine trade, for it was quite evident that he would never make a success of the more exposed employments of his brothers.

The boys in school made him the butt of all their sport, and, because he shrank from their cruel jokes, dubbed him Sarey Ann, a name by which he was soon known all over the settlement. He would have resented this new insult if it had been in his power, for what boy likes to be nicknamed a girl, but having been considered a coward so long, and aware that the charge could not be contradicted, he submitted to this fresh indignity just as he had done to every other injustice since babyhood.

The summer he was thirteen great preparations were made for a good old-fashioned jubilee on the Fourth of July. The day was to be spent in parading, speech-making, etc., and in the night exercises by the children, followed by a grand display of fireworks.

Stephen had a part in one of the dialogues, and that they might have a little extra sport, the boys arranged that a certain place where he was to cry "Fire! Fire!" they would throw out on the stage, right before him, one of the fancy pieces of fireworks, resembling a man's head. It was not explosive, being simply illuminated by a light inside, and, as they argued, could do no possible harm, except to frighten him right in the midst of his boasted heroism. Most of the children on the stage were taken into the secret so as to avoid a possible panic, and long before his time to speak arrived the boys, his own brothers among them, were laughing in anticipation of the ridiculous figure he would cut when the ginning face dropped from above at his feet.

At last the important moment arrived and down came the grinning dummy as if in answer to the brave's cry of "fire." Stephen jumped and screamed as the boys had expected, but something else that they did not expect happened, too. The string from which the big head suspended broke, and the dummy fell with such force as to burst it open, setting fire to the inflammables entering into its composition. The children on the platform began to scream and a panic seemed inevitable. The boys hallooed "fire" in earnest now and broke from the stage. Stephen joined in the fierce scramble for a few moments, and then, with a heroism born with the danger, he stopped, turned round and the next moment he had the burning mass in his hands and was making for the open window at the back of the stage.

"Throw it down, Sarey Anna, throw it down!" shouted one of the boys. "Your sleeves are on fire and you will be burnt up."

Several other voices yelled above the cries of the children to drop the burning dummy, but despite the crowd and his suffering, Coward Stephen held on to the firebrand until he reached the window, and then, stretching out his hands as far as possible, he dropped it down on the damp grass outside and the danger was over.

Thus quieted, the children returned to their seats, and some of the older people rushing up on the platform smothered the fire that had communicated itself to Stephen's clothes.

The crisis past, Stephen's courage for

took him, and before he realized how severely he was burned he grew faint and when he came to he was lying on his back on the platform, and his mother and other friends were standing anxiously by, afraid that he would never again open his eyes.

"He's coming round now," said the doctor, with his finger still on the boy's wrist. "He'll soon be all right again, but if those boys ever attempt such another trick I'll not be answerable for the consequences."

But the doctor was wrong about Stephen being all right. His burns were very painful and long in healing, but it was the nervous shock he had received that made his case so critical. At last, however, after the harvest was gathered into the barns, and the autumn work well under way, he was seen again, hobbling about the yard, leaning heavily on a staff, a mere ghost of his former self. Very slowly he came back to health and strength again, so that by the time the first snows began to drift across the prairie he was able to be in his place at the district school and to take up his work where he had laid it down so many months before.

I do not know that he was any more courageous after this one deed of heroism than he was before; but of one thing I am certain—the boys never called him "Sarey Ann" again, and that was the very last time his brothers ever attempted to perpetuate such a dangerous joke. Stephen's presence of mind and real heroism in a time when nothing else could quell a panic proved that that he was brave at heart, brave when the greatest danger threatened, brave to do and suffer to save others, and the very boys who had played the trick were the first ones to congratulate him on his heroism. And it was through these self same boys that the gold medal conferred by the citizens upon Stephen came to be his.

This is the inscription engraved upon it:

"Presented to Stephen Drake by the citizens of Rocky Point, for his heroic action in preventing a panic on the night of July 4th, 1892."—*Belle V. Chisholm.*

**A BIRD-HOUSE.**

On the top of one of the high mountains near the Pacific coast, says *The Outlook*, is a tall, slender pine-tree. It stands alone, all the trees about it having been cut down. The pine-tree is now dead. High up on the top of the trunk a bird-house is fastened. It is weather-stained, showing that it has been in the tree a long time. The tree is so slender that no man could ever have climbed to its top. Now it has been decided that many years ago a strong, tall tree must have stood beside it, and some lover of birds, who knew men, thought that the strong big tree was so valuable it would be cut down, but that the slender tree would not pay for cutting down. He made the bird-house, and climbed up the strong tree and then fastened the bird-house in the top of the slender tree, knowing that it would shelter many families of birds in the years to come. So it has proved. For every year, on the top of the mountain, on the top of the tall pine-tree, little birds are rocked to sleep, and mother birds live in peace and quiet, for no cruel, bad boys or wicked hunters ever come near the birds' house.

**WINNING SOULS.**

"Mr. Tracy," I said one Sabbath morning, "I wish you would speak to Lottie Cameron about coming to Christ. I think she is anxious about her soul."

"You are mistaken. I gave her an opportunity at the Sunday-school Excursion to talk to me, and if she had been interested in religious things, she

would have said so. We stood along side of each for some time on the beach at Atlantic City, but Lottie never asked me a single question. You see I am right, you are entirely mistaken."

I said no more, but I had to bite my lips to keep back the words. I thought how hard it would have been for the poor ignorant mill girl, who was naturally shy and easily embarrassed to have commenced a conversation about her religious feelings with a cultured wealthy gentleman like Lawyer Tracy, even if he was her Sunday-school teacher. As I turned away, almost unconsciously, I murmured: "He that winneth souls is wise."

I cannot tell you all my efforts to gain Lottie Cameron's confidence, but I succeeded at last, and one Saturday afternoon she said to me:

"O, Miss, I so often wished I was good, but no one seemed to care what I did, and now I want so bad to turn round, and I do not know how to go about it."

Sitting down by her side, I read to her about the early disciples, and then took her to Jesus in prayer, for so it seemed literally to Lottie, for as she rose from her knees she said to me:

"O, Miss, the Lord made me hear him a-calling, 'Follow Me,' all the time you was a-praying; so I jest said, 'Yes, I will right now.'"

This was Lottie Cameron's conversion. Years have passed since that Saturday afternoon, but Lottie Cameron, though still poor, is a true and faithful follower of Jesus Christ, and a consistent member of the church of God. Think you that Christ would have left one of his little lambs perish, because they did not know how to find him?—*From a Worker's Note Book.*

**PUTTING HEART IN IT.**

The customer was a prudent matron from the country, careful in her shopping.

"It is a very pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop girls behind the counter bowed indifferently and turned away. The other said eagerly; "Are you going to another part of the store, madam? For it is my lunch hour, and I will take a sample to the basement and wash and dry it for you before you come back."

The color of the fabric proved to be fast, and the customer bought it, and asked the name of the obliging shop girl.

A year afterwards she was again in the same store, and on inquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York once said:

"I have always kept a close watch on my employes, and availed myself of any hint which would show me which of them possessed the qualities for success for themselves and usefulness to me."

"One day, when I was passing the window of the counting room, I observed that the moment the clock struck six all the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"Pettit," said one, 'has waited to finish his paper, as usual.'

"Yes, I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work."

"The more fool he! I would not work for a company as for myself."

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after

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hours on my business, 'because he would have done it on his own,' and he is now my junior partner."

The success of a young man or woman, in any work or profession, depends largely on the spirit which he or she puts into it. Many good workmen, who are faithful to the letter of their contract with their employers, remain salesmen or book-keepers until they are gray-headed, while others pass over them and become heads of establishments of their own. To the first class their employment is only so much work for so much wages; they "have no heart in it;" to the second, according to the old significant phrase, it is an outlet for all their own energy and ambition.

An engine, perfectly finished and competent for its work, and no fire in it, is a type for the first class; the same engine with its steam up, rushing along the track of the second.

Be sure, boys, that you are able for your work and on the right track; then don't spare the steam.—*Youth's Companion.*

**SUCCESSFUL OFFICE BOYS.**

An editor of a great city daily was speaking a few days ago about the service of his office boy. "I don't believe there is a person in the building who has anything against the boy," said he. "Arthur is always on time, always ready and quiet, and thoroughly reliable."

Some one who stood by took the occasion to ask a question: "Is it really true that a boy who is responsible and willing is always noticed?"

"O, yes," said the editor; "noticed almost at once, and all over the office."

"But what are his chances about being promoted? In a large office I should think there would be really little chance, yet one continually sees it stated that reliable boys are sure to be promoted."

The editor answered with decision: "The chances are almost certain. I should say they are certain. A boy who is reliable and willing to work, and who shows a disposition to do his best, is sure to be promoted as fast as he deserves to be. Of course, in our office we have all sorts of boys—boys who are shiftless and have no interest in their work, who stay a short time and drift away. That sort of a boy doesn't count. But now Arthur has been with us two years. In all that time he has been keen and business-like, ready to do any thing, always pleasant and prompt and capable. The boy before Arthur was much the same sort of a boy. He grew interested in the typewriter. He stayed after hours and practiced on it till he became thoroughly skillful with it. That boy is now the business manager's stenographer. The two boys before him are clerks in the counting-room. Still others are at work in the building in good places. It is entirely true that a boy who means to make the most of himself can do it. We're looking for just those boys."—*Ex.*

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## Ministers and Churches

### ST. LOUIS AND VICINITY.

Dr. Terhune is filling, most acceptably, the pulpit of the First church in the absence of Dr. Martin.

A "Midsummer Social" is to be given at the church of the Covenant on Thursday evening of this week.

The editor-in-chief had the pleasure of pointing out the sights of Mackinac Island to Dr. and Mrs. G. E. Martin, last week.

Rev. W. H. McMinn preached at the Home of the Friendless on Sunday afternoon. In the evening he addressed Rev. H. Magill's congregation.

A congregational meeting of the Washington and Compton avenue church is called for this (Wednesday) evening, in the lecture room. It is a very important occasion.

**HYMN BOOKS WANTED.**—Any church or Christian Endeavor Society having unused copies on hand will confer a favor by addressing Rev. Cyril Ross, Oak Hill church, City.

Dr. Allen preached at the Cote Brillante church last Sunday. Pastor Campbell is on his vacation. The young people's literary society met Monday evening. The church work progresses steadily.

The Grand Avenue Presbyterian, the Cumberland Presbyterian and the First Congregationalist churches are uniting in Sunday evening services for the summer. The arrangement is proving most satisfactory.

At the meeting of Presbytery, last Monday morning, a number of matters were attended to. The call of Westminster church to Rev. Mr. Knox, of Indianapolis was found in order and placed in his hands; likewise the call of the Webster Groves church to Dr. Bates.

Rev. C. B. Allen is taking a vacation. He is attending the Christian Endeavor Convention in Washington, D. C., and visiting his parents in Findley, O. He will be absent three weeks. The Leonard Avenue Mission Sunday-school held a picnic at Carondelet Park, Friday, July 3rd. All enjoyed it greatly.

An interesting song service was held at the Carondelet church last Sunday evening. The attendance of the prayer-meeting, last week, was 80, "mighty good" for hot weather. The W. C. T. U., district dime social and 12th. anniversary of the Carondelet Union will be held at Mrs. Marple's, 6627 Virginia ave., Thursday, 3 to 5 p. m. All are invited.

Rev. S. I. Lindsay returned, last week, from a trip East. He has visited Boston, New York and Philadelphia in the interest of his church, the McCausland Avenue Presbyterian, which was destroyed by the tornado, and he has received generous subscriptions. The church will be remodeled and made larger, at an outlay of about \$3000. It will be completed in about two months, and in the meantime the congregation has rented Benton Hall and will hold all its regular services there.

Westminster Presbyterian church received fourteen new members at their communion service last Sunday evening and had an audience that filled the house, and most interesting services. The work opens full of encouragement. There will be no services next Sabbath on account of the church being in course of repairs. Walls are to be cleaned, carpets put in good shape and the lighting and heating apparatus are to be put in better shape, which, it is expected, will take about two weeks.

Dr. Brookes is attending the 20th annual conference for Bible study at Niagara-on-the-Lake, in which he takes an active part. The programme of the daily studies will include, as heretofore, topics and portions of Scripture pertaining to the Word of God itself to the Holy Spirit; to the holy life and service of believers in Christ; to the offices of Christ, and to the divine purpose concerning the Jews, the Gentiles and the Church of God. There will also be included portions of the Pentateuch, certain Messianic psalms, the Book of Joel and sundry parts of Isaiah; and in the New Testament an analysis of Matthew, the prayer in Ephesians, the Pastoral Epistles, Jude, and sections of the Apocalypse. A devotional meeting, followed by a study on the Holy Spirit, always begins each day of teaching. A number of hours will be given to the study of certain Scriptures by the conference, organized as a Bible class.

### MISSOURI

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### KANSAS CITY NOTES.

**THE SECOND CHURCH.**—This church received thirty-eight members at their communion on the first Sabbath of July. This makes a total of one hundred and thirty-eight received since the Rev. Dr. Jenkins began his pastorate in November.

**THE FIRST CHURCH.**—The Rev. Dr. Stanton pastor, has adopted the system of free pews.

**PERSONAL.**—The Rev. J. B. Welty, late pastor of the Fourth church, having been called to the First church, Joplin, was dismissed by Kansas City Presbytery at a recent meeting to the Presbytery of Ozark. At the same meeting the pastoral relation between the Rev. W. Frank Price and the Broadway church, Sedalia, was dissolved.

**HILL MEMORIAL.**—The Rev. E. W. McClusky, of Geneseo, Ill., began work in this church on the first Sabbath of July. The people were all pleased, and will take measures to have him regularly installed as their pastor.

**GAYNOR CITY.**—The last Sabbath in June was a red letter day for this vigorous young church. Organized less than two years ago with a little more than a score of members, it has more than doubled its membership, and on the above date dedicated its new house of worship. The building is frame, 26x40 feet surmounted by a pointed spire, which can be seen for miles in all directions. Its pulpit and pews are of oak, its aisles and platform carpeted, and the room furnished with Rochester lamps. The total cost of the building and furniture, including the lot, was \$1,500, all of which was paid before the day of dedication, and the usually distracting service of providing for a debt before setting the building apart was dispensed with. Gaynor City is a country village of only a few houses, located in the midst of a beautiful agricultural country occupied by intelligent and prosperous farmers. The church is destined to become a strong one. Dedication day was delightful, and the people of the community showed their appreciation of such an occasion by turning out *en masse* to the service. It is estimated that fully one thousand persons were present. The sermon was preached and the dedication service was conducted by Rev. Sam'l. L. McAfee of Park College. The music for the day was under the direction of Rev. A. D. Seelig, pastor of the church, who with his cornet and the combined choirs of Hopkins and Gaynor, furnished appropriate and inspiring anthems and song. Prof. McAfee also preached in the evening to a full house. Rev. A. D. Seelig came from Danville Seminary to this field a little more than one year ago; he has labored hard and has greatly endeared himself to the people of his charge, comprising Hopkin and Gaynor churches. The work is well organized and the outlook is hopeful.—L.

### ILLINOIS.

**EDGINGTON.**—The Presbyterian church of Edginton, Ill., is in a flourishing condition and the new building is progressing rapidly; the framework is all up and it is hoped the house will be ready for dedication by October 1st. The pastorate of Rev. T. R. Johnson has been a long and prosperous one. For thirty-one years he has labored in this field and his labors have been crowned with great success. He is greatly beloved by all members of the congregation and by the community at large. His eldest son, Rev. W. W. Johnson, is pastor of the 1st Presbyterian church of Tipton, Iowa, to which field he was called two years ago, and where he has labored with remarkable success. Though only a young man, he is already a preacher of no inconsiderable note, and is rapidly coming into prominence in the work of the church. He has been very successful in getting the church of Tipton well united and on a good working basis. They are now remodeling their house of worship, adding a great deal to the room, and modernizing the structure in general.

### MINNESOTA.

The Presbytery of St. Paul at an adjourned meeting in the Bethlehem German church, St. Paul, on the evening of July 2, 1896. Solemnly ordained to the gospel ministry and installed as pastor of that church, Mr. William C. Laube. The pastoral relation between Rev. M. L. P. Hill, D. D., and the Westminster church of St. Paul, was dissolved.—J. C. Robinson, S. C.

### NEBRASKA.

**WAHOO.**—Wahoo church, of Wahoo, Neb., has been greatly blessed and revived through the instrumentality of the outpouring of the holy Spirit upon a short series of meetings conducted by the pastor, Rev. J. K. Sawyer, assisted by Rev. Edwin Aston of Colon, Neb., on Sabbath, June 28; two new members were received into the church. Messrs. J. M. Gondon and Joseph Ford were installed as elders, two children were baptized and communion service held. The church is greatly encouraged at the progressive work in all lines since the coming of our present pastor.

**N. PLATTE.**—Our church here having become vacant by the continued illness of the Rev. John C. Irwin, has recently extended a formal call to the Rev. Andrew W. Vermer of Apple Creek, Ohio. His decision as to its acceptance has not been announced. He will find here a wide field for active exertion.

**ST. PAUL.**—The pastor of this church, the Rev. George A. Ray, D. D., continues to carry forward the work with much acceptance to the congregation. He has recently received the well deserved compliment from Franklin College, located at New Athens, Ohio, of Doctor of Divinity. He

will bear this honor with becoming modesty.

**LEXINGTON.**—The pastor of this church, Rev. J. W. Hill, had the pleasure of receiving six new members at the recent communion. He is now the chairman of the Home Mission Committee of Kearney Presbytery, and is much interested in the new plans adopted by the Board under the direction of the General Assembly.

**STAMFORD.**—For many years this place has been the home of the Rev. David Waggoner, who was widely known in Western Pennsylvania. On the last Sabbath of June, his mortal remains were carried to the grave. He was born in 1807, and had been in the ministry since 1838, when he was ordained by the Presbytery of Erie. He was very highly esteemed by all who knew him, and his absence will be deeply felt in the courts of the church, where he delighted to meet his brethren.

**HOPEWELL.**—Our church is being supplied during the summer vacation by a student of Theology, Mr. Howard Galt, a brother of one of the elders. The communion services were held recently by the synodical missionary, who preached both morning and evening.

**BLUE HILL.**—This church is now supplied by Mr. W. E. Kuniz, who has completed his course of study in Hastings College. He will enter the seminary next September.

**BELLEVUE COLLEGE.**—Prof. F. N. Notestein, brother of Prof. Notestein of Wooster University has accepted the Professorship of Mathematics and Science in Bellevue College, and Prof. Charles A. Mitchell has accepted the professorship of Greek. Both of these men are specialists and most successful teachers. Miss Mary L. Lawrence with her marvelous power as a Christian woman and a teacher of English and Literature will continue in the position she has occupied for five years. Rev. Ernest A. Bell, a missionary returned from India, will supply the Bellevue church, and assist President Kerr in the Department of Philosophy. Miss Camor and Mrs. Kerr will continue in their professorships.

### TEXAS.

**TAYLOR.**—The following letter is self-explanatory: "I have just sent \$2070 in cash and notes to the Treasurer of the Texas Presbyterian University for the Endowment Fund. These subscriptions come from Austin, San Angelo, Georgetown, Taylor, Temple, Moore, El Paso, Palestine, Corsicana, Forney, Corpus Christi and San Antonio. Will you kindly acknowledge the same for the information of your Texas Subscribers. This morning's mail brought several hundred dollars more."—W. H. Claggett, President Board of Trustees.—The MID-CONTINENT has been requested to print the following notice: "Being Dead She Yet Speaketh." To the Pupils and Friends of Mrs. Laurie Richards Claggett: With this we send you the account of the organization of "The Laurie Richards-Claggett Memorial Circle." As the first step in carrying out the objects of the association it was decided to ask all her pupils, and friends who would join with us, to make a subscription to the Memorial Endowment. To enable each to give as largely as possible,—for we know that ability, not desire, will be the only measure of your gifts,—it was decided to take the subscriptions payable in five installments, the first any time between now and Nov. 1, 1896, and the others in one, two, three and four years thereafter. As a beginning, over nine hundred dollars was subscribed by the few who met in Taylor. Some agreed to give \$20.00 a year for the five years, others \$10.00, others \$5.00 and a few, smaller sums. Many others are able to duplicate these amounts. Let those who can, give \$20.00 or more each year, and those who cannot, smaller amounts. It is requested that if at all possible, each give as much as \$5.00 a year, but, if this cannot be done, it is earnestly requested that no one will withhold making some offering, however small it may be, knowing full well that to her, whose memory we seek to perpetuate, no gift will give more pleasure than these smaller ones where love is behind them. What a satisfaction it will be if there is not a pupil unrepresented. As this endowment is to be kept separate and distinct from the other funds of the University, all money and notes should be sent to Miss Hettie Shaw, Secretary, Taylor, Tex., who will receipt for the same and after recording, remit them at once to the treasurer of the University.—Executive Committee, Laurie Richards Claggett Memorial Circle. Miss Hettie Shaw, Secretary.

**AMONG THE CHURCHES.**—The Cibolo church, Pastor Day, reports 3 additions with others expected, while Dilley has attendants, coming 2, 4 and 8 miles. But for

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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the drought these churches would be full of promise. For several years this section has been very dry.—Exposition church, Dallas, received 11 members June 21, on the 23-29 baptized, 12 on profession, 6 by letter. Children's Day was observed, offering \$10.—Denison made an offering of \$7.12, in Children's Day; the Lord's Supper was celebrated July 6, 2 members were received, 1 on profession.—Wichita Falls and Henrietta are now being supplied by Rev. E. R. Hudson, and Seymour with Throckmorton, by Rev. J. F. Walton; these Brethren are lately from the Theological Seminary at Danville, Ky. They have been very favorably received.—Madison Square church, San Antonio, received June 7, 4 on profession. Children's Day was observed on the 14 Congregations are unusually good for Summer.—The Second church, Dallas, had a very attractive programme on Children's Day, with an offering of \$25.77. One of the Teachers, H. H. Grathouse, gave \$1,000 to the Sinking Fund of the church; also offerings by the Christian Endeavor Society, the past month, to the Poor, to Foreign Missions and to Mary Allen Seminary. The programme for the Christian Endeavor Society, was exceedingly fine. The Central Dallas churches unite in a Teacher's Meeting for a few weeks, at the Second church. On Children's Day a member of the School made profession of religion, and 100 pot plants were distributed among the children, to be cared for and returned next year, on Children's Day.—All praise to the Leonard church! It gave \$52.25 to the million dollar fund. Pastor Dodson has been rendering efficient help in protracted services at Bethany, Dallas.—On May 3, A. G. Foster and T. S. Morris were ordained and installed Elders at El Paso; Elder S. W. Millichamp, with his family, has moved from El Paso to San Diego, Cal.—Personal.—Rev. S. W. Patterson is to spend his vacation at Glen Rose, a beautiful resort. Rev. W. B. Riggs is to spend the month of August in Ohio and New York. Rev. L. H. Morey, spent Sunday 14, at Galveston and preached at the First church, Dr. Scott's, at night. Rev. J. G. Smith, will be ready for Evangelistic Work after October 1st, State your date, for two weeks, and address Canadian, Hemphill Co., Texas. Rev. A. F. Bishop, has returned to Denison, with his family, Rev. W. L. Stewart, has been constrained, by the state of his health, to give up his work at Gainesville. He was held in high esteem by his people. One person was received on confession, July 5.—Our Synod.

### INDIAN TERRITORY.

**HENRY KENDALL COLLEGE.**—The Rev. W. R. King, Synodical Missionary of the Synod of Indian Territory has been appointed by the Board of Home Missions to the presidency of Henry Kendall College, made vacant by the recent resignation of its president. The institution was established by the Ladies Executive Committee of the Board of Home Missions in the fall of '94 at Muskogee, I. T., to meet the growing need of a higher education in the Indian Territory; and from the beginning it had met with signal success. From beginning Mr. King has taken a deep personal interest in the college, but when the Board first tendered him its presidency he declined it, preferring to remain in the work of Synodical missionary. The Board however felt he was the man for the work and so urged him so strenuously that he finally reconsidered his decision and accepted it. For two years and a half Mr. King has filled the office of Synodical Missionary with worked ability and it will be difficult to get another who can take up the work and carry it forward as successfully as he has done. All will regret to lose his service in that capacity. Still no one who understands the importance of higher education in the Indian Territory will for a moment think he has made a mistake in the step he has taken. The new president will enter immediately into his new duties but will also attend so far as possible to the work of Synodical Missionary until the next meeting of Synod. The patrons and well-wishes of the college any where extend hearty congratulations to President King as he enters his new work of strengthening and developing this young institution of Christian learning.—S. E. H

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COLORADO.

S. BROADWAY, DENVER.—The South Broadway Presbyterian church received new encouragement at the July communion when the pastor, Dr. Crissman, welcomed 19 new members. A vigorous growth has marked the history of this organization and in possession of a house of worship free of debt and a growing congregation. The outlook is encouraging.

Marriages.

HAYNES—FRAZEE.—On Wednesday, June 17, 1896, at the residence of Mr. Henry Sheldon, Bridgeport, Conn., Mr. Garrison Haynes of the same city, and Mrs. E. M. Frazee of Union, Franklin County, Mo.

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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 3 words) is made; money to be sent with the obituary manuscript.]

LAMSON.—Thursday evening, July, 24, 1896, at 11 o'clock, Celia Lamson, daughter of the late Morgan Lamson of Chillicothe Mo., and sister of Mrs. Wm. A. Baker of the city, aged 51 years and 4 months.

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#### BOOKS.

AS QUEER AS SHE COULD BE. By Jessie E. Wright. Presbyterian Board of Publication, Philadelphia. Price \$1.25.

This is a tale of the wholesome kind issued by the Presbyterian Board and very suitable for Sunday-school libraries and church families. Its object is stated as that of setting forth the possibilities within the reach of all of finding profitable enjoyment in serving others. The book also aims to show the ennobling power of tenderness and love.

SELECTIONS FROM THE PSALTER. For use in the services of the churches. Arranged by Rev. Elijah R. Craven, D. D., L. L. D., and Rev. Louis F. Benson, Presbyterian Board of Publication, Philadelphia. Price in cloth, 30 cts.; in full morocco, 65 cts.

These Selections are arranged for reading verse by verse, rather than by the structural divisions within the verse, inasmuch as all readers have become familiar with the Psalms by verses rather than by antipathous; and because the verse forms, now marks the natural and familiar breaks in the rhythm of the Psalm, not only in the English Bible but in the memory and the heart.

BIBLICAL EPOCHS. By Rev. Burdett Hart, D. D. Presbyterian Board of Publication Philadelphia. Price \$1.00.

This book follows of course Scriptural history, dividing it into nine great epochs; the Paradisian, the Antediluvian, the Patriarchal, the Mosaic, the Prophetic, the Messianic, the Apostolic, that of the Holy Spirit, and the Millennial. The aim of the author is to show how a divine hand moves the scenes of the world's drama and a divine mind controls all the strange occurrences in the progress of the race towards the crowning of the divine purpose.

LAWS RELATING TO RELIGIOUS CORPORATIONS: Being a collection of the General Statutes of the several States and Territories for the incorporation and management of churches, religious societies, presbyteries, Synods, etc., with references to special legislation pertaining to denominational churches. By Wm. Henry Roberts, D. D., L. L. D. Presbyterian Board of Publication, Philadelphia.

This volume has been prepared under the auspices of a Committee of the General Assembly. It is a work done with remarkable care and accuracy. It contains an index syllabus, a list of collections of statutes, and a most valuable introduction discussing briefly some of the legal aspects of the various State laws bearing on church temporalities, together constituting a standard book of reference for our judicatories and churches more and more as the years of our church life go on, and Ecclesiastical complexities increase is the question of church and State relations in the province of the temporalities felt to be of great importance and delicacy. There is much misapprehension on the subject and confusion often arises. We believe this book will prove itself of great value. The marked qualifications of Dr. Roberts for such investigation and the systematic presentation of the same is well illustrated in this work.

#### MAGAZINES AND PAMPHLETS.

The Eclectic is at hand full of choice gleanings from the foreign periodical press.

The Atlantic for July is fully up to the always high standard of that magazine.

The handsome catalogue of the well-known, fully equipped Randolph-Macon system of colleges and academies has been received. The woman's college is at Lynchburg, Va.

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MODERATE INDULGENCE.

The word temperance, in these days, is coming to signify abstention from intoxicating drinks—a special, rather than its broader and more general and accurate meaning. It is in this more limited sense, that we use it.

There are in the world all shades of thought on the subject, and perhaps it would be entirely accurate to say that no two persons hold precisely the same opinions about it. Not long since a very eminent divine went before the young men of one of our leading institutions of learning and advocated the use of wine and beer in moderation. He denounced as fanatics those who advocate the entire exclusion of these articles from use; but it was notable that he condemned alcoholic or distilled liquors in very strong terms.

He said there was a vast difference between the two, and probably no one who advocates prohibition or total abstinence would dispute him on this point. But the difference is only in degree.

Beer and wine derive their pleasurable and enticing qualities from precisely the same sources—the alcoholic, stimulating qualities, and the so-called social surroundings and developments which have been connected with each.

These are verily the beginnings of evil. Without these "inoffensive," fashionable, genteel practices of moderate indulgence there would be and could be done of the horrors of drunkenness, degradation and misery. Without the seed there would be no tree. It is the moderate drinker solely who makes drinking in any way endurable. It is the countenance which he gives to his weaker brother which causes that brother to go down the way which leads to countless woe. And even he should take heed to himself even in his vaunted strength lest he fall, for many as strong and proud have suddenly wakened from the dream of security and found themselves in the snare of the fowler.

The Master said: "Straight is the gate and narrow is the way." If we seem to be walking just beside the "way," we are as entirely off the right road as though we were out of sight of it. There is only the one "way."

Paul reached the true solution of the matter when he wrote to the Corinthians concerning the eating of meat, which had been offered to idols, and about which there had been much feeling. "Neither if we eat are we the better, neither if we eat not are we the worse;" and after further consideration declared that: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." To this there is no reply except that so often heard, which, translated, always means, "I have nothing to do with him," an answer derived from the questioning response of Cain: "Am I my brother's keeper?" We are our brother's keepers, for "none liveth or dieth to himself," and there is not an individual without an influence on those around him; and to just the extent and nature of that influence is he responsible.—*Boston Budget.*

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The International News and Book Co., of Baltimore, Md., offer \$200 to any agent who will sell in three months 225 copies of their book, "Campaign and Issues of '96." A full, graphic and complete account of the Campaign—all sides given. Beautifully illustrated. Biographies of the leading men in each party. The book of all others to sell now. Freight paid and credit given. Complete outfit 15 cents. Write them immediately. A gold watch given in addition to commission for selling 70 copies in thirty days. Agents wanted also for other books and Bibles.



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Dull, sullen, sighing in the sodden grasses,  
The flying wrack is blown across the plain,  
Where o'er the dank, cimmerican crevasses,  
The night bird's cry is like a soul's in pain,  
Drear desolation on the turbid river—  
A haunting horror brooding over all,  
The wailing wind has set the reeds a-shiver  
By the black pool where wraith like shadows fall.  
And here this "pome" might just as well be ended—  
I've no idea—have you—of what it means?  
But that don't matter since it is intended  
For one of our great modern magazines.  
—Puck.

A Retrospect.—First Tramp: Wuz you ever married? Second Tramp: Well, I just wish I had all the alimony I owe.—Puck.

"You didn't stay long at the hotel which advertised a fine trout stream in the vicinity?" "No; the hotel man explained that it was a fine trout stream, but he couldn't help it if the trout hadn't sense enough to find it out."—Chicago Record.

"I hardly know how to begin, sir," said the would-be son-in-law, as a starter. "Permit me to help you out," said the old man. The words were polite enough, but the young man thought he saw a glare and got out unassisted.—Indianapolis Journal.

"What I object to about the 'new woman,'" said the apprehensive man: "is that she pushes ahead too fast." "Oh, I don't know," replied the man in bicycle clothes; "you get a tandem and ride up a hill with one of them and you'll find out your mistake."—Washington Star.

The whole world is full of miracles, but our eyes must be pure, lest, because they are so common to us, they become dim.—Luther.

A STORY WITH A MORAL.

Chapter I.

She was a woman whose age might safely be pronounced "uncertain" and, as she stood at the counter fingering a half dozen pieces of dress goods by turn, it was evident that she was in the throes of uncertainty concerning some question of becomingness or what not. "Is it for yourself or a young lady?" asked Roggs, the clerk, desiring to facilitate the sale.

The lady's hands dropped to her side, and as, in a moment, she walked away with a curt "sorry to have troubled you". Roggs was left to ruminate on the un-stableness of the feminine mind as he waited for another customer.

Chapter II.

Once more there was a woman of uncertain antiquity at a dress goods coun-

ter. It was a virtual repetition of the scene in the last chapter, except that this time the brisk and nattily dressed Toggs was the salesman.

"Is the dress for yourself or an old lady?" asked Mr. Toggs with innocent urbanity, and directly the young man might have been seen dexterously handling the yard measure.

Chapter III.

Our two heroes are now middle-aged. Toggs is a partner in the great firm in which he once held a humble clerkship. He dines on terrapin and quail on toast, while Roggs, in a shiny-backed coat and shabby shoes, walks the streets, wondering why he never had any luck.—N. Y. Sun

Readers of THE MID-CONTINENT will note the advertisement of the Central Female College, of Lexington, Mo., which has grown to be one of the most important factors in educational lines, for the residents of the Western part of this State.

He is commonly the wisest and is always the happiest, who receives simply and without envious question, whatever good is offered him with thanks to the immediate giver.—Ruskin.

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