

THE MID-CONTINENT

VOL. XXII.—NO. 30

ST. LOUIS, JULY 22, 1896.

\$2 A YEAR.

St. Louis churches find the plan of union evening services to be better and better, each summer. Pastors and people commend it.

EVERY NOW and then St. Louis Presbyterians wonder whether they, or the daily papers, are conducting the affairs of their churches. There was a case in point last week.

THE MID-CONTINENT has many music-lovers and music-makers among its readers. Let them turn to the "National Anthem" on page 9, noting the statement beneath the last verse.

THE CITIES of our country furnish about 90 per cent of the criminals and 75 per cent of the paupers. City government is, therefore, one of the most important problems of the present time.

THE OLDEST love letter known of in the world is in the British Museum. It is a proposal of marriage for the hand of an Egyptian princess, and it was made over 3,500 years ago. The ardent wooer used an inscribed brick.

BEFORE THE christian era it was the custom to treat strangers and foreigners as enemies. Under the christian regime the doctrine of the brotherhood of man has come to take the place of that hostile and cruel principle.

THE THERMOMETER in St. Louis on July 15th, at 7 a. m. registered 66. And yet hundreds of our citizens think they must rush away and pay \$20 dollars a week for a small room and canned tomatoes at some "charming resort!" Poor things!

"THE PRESBYTERIAN Ministerial Bureau" of the *Presbyterian Journal*, is receiving a number of warm endorsements from various Stated Clerks of Presbyteries. The letters of some of them recently appeared in an issue of that paper.

THERE IS a report that the diamond product of the world is to be cornered, and the prices are to be forced up. But it isn't that which bothers the average Presbyterian editor. Alas, coal is going up, and winter draweth nigher and nigher.

REV. GEORGE T. EDDY made a striking point in his sermon at the Washington and Compton avenue church, St. Louis, last Sunday: "Too many people look upon the church as a hotel. They register their names, and expect everything to be done for their comfort. They try to do nothing for others."

IN CONNECTICUT under "the habitual criminal law", one who has been convicted of a crime three times shall, at the expiration of his third sentence, be deemed incorrigible, and may be detained in prison for twenty-five years. The first application of the law has just been made.

THE BRITISH poets have thus been "concentrated", so to speak: Chaucer describes men and things as they are; Shakespeare as they would be under the supposed circumstances; Spenser as we would wish them to be; Milton as they ought to be; Byron as they are not, and Shelley as they never can be.

THOSE WHO have sons or daughters to educate should read the many school, college and seminary advertisements on page 13. The presence of those advertisements of so many representative institutions, north, south, east and west, is a striking illustration of the standing of the MID-CONTINENT in the United States.

THE TRAMP problem is handled wisely in a Kansas town, it is noted. Beggars there are given meal tickets which have been issued by the city authorities, but each ticket calls for pay in work under the direction of the city marshal, at the rate of 12½ cents

an hour, as well as for food. Consequently very few are used.

IF IT be true, as an eminent historian says, that religion is the strongest and most important element which goes to constitute nationality, this fact will show the importance of the church and the ministry to the continuance and welfare of our national life. But it is by building up religion, not by preaching economics or politics, that the Church strengthens the State.

WE HAVE heard of an English woman, who while was visiting in Maine recently, indulged in a hasty generalization concerning Americans which is amusing the people. She saw a party of Indian women arrayed in all the colors of the rainbow, and thereupon remarked to her companion: "Well, I think the English ladies dress with much better taste than the Americans."

MISS FANNY Crosby, the hymn writer, is now more than seventy years of age. Although she has been blind almost from birth, she is always happy and cheerful. For thirty-two years she has been in the employ of a firm in New York city. Among the hymns which she has written are "Safe in the Arms of Jesus," "Rescue the Perishing," "Jesus, Keep Me Near the Cross," "Come to the Savior" and "Keep Thou My Way, O Lord." Her songs will always be sung. Let us remember her who wrote them for us.

ONE OFTEN reads of the strong sense of duty and faithfulness in some good old horse. A pathetic incident took place in Portland, Maine, the other day. An old street-car horse stood by the curbing in one of the streets. He was blind in both eyes, but his memory was undimmed. A trolley car passing, stopped. When the old horse heard the signal to stop he picked up his ears, and when two bells were rung he recognized it as a call to duty, and responded. He did not stop until he had trust neck and shoulders through a fine plate-glass window on the opposite corner.

IN BOSTON there are 606 saloons. An average of about 37 persons visit each saloon each day in the year. They spend, on the average, about one dollar at each visit. This would account for the poverty of a good many people; also for the immorality and crime a large number. These saloons are said to take in over the bar \$6,802,500 in the course of a year—more than the total cost of all the public schools, the fire department, the police department and the park system combined. The case in Boston is probably not as bad as in many other places, because Boston has more substitutes for saloons than most cities. The saloon must go!

MR. X. AND Mr. Y. are rival candidates for honors at the hands of a southern State. Mr. X. was baptized, very recently. Mr. Y. says that baptism "eliminates one of the issues of the campaign", and claims the credit of it. Thereby hangs a tale. Mr. X. wanted the large Baptist vote and proclaimed from every stump that he was a Baptist. His opponent asserted that the statement was not correct, and proved it from the lips of prominent members of the denomination in question; he dubbed his would-be Baptist friend a "dry land Baptist", who was "running on a Baptist platform with the baptism left out." To continue to quote the same Mr. Y.: "The result was that he got baptized, but not until I literally shoved him into the water. I had a great many Baptist friends and supporters already, but now I think they all ought to vote for me."

WE HAVN'T been saying much about our famous Bagster premium Bible of late; but we're still sending them to our friends. Kindly read the following, "one from many":

Dear MID-CONTINENT: I received the nice Bible last Friday, in good shape. 'Tis nicer than I expected, and I am much obliged. Your well-wisher and subscriber, Mrs. A. B. Y.—
Plymouth, Ill., July 13, '96.

We offer to our subscribers who renew and add \$1 25 this grand Bagster Bible. It absolutely cannot be

bought at retail for less than \$2.00. By special arrangement we can offer the paper one year and the Bible (prepaid) for only \$3 25 cash. We have delighted hundreds of our subscribers with this grand Bible. We also offer it as a reward to any subscriber who gets us one new cash subscriber (\$2.00) and adds 25 cents for express or mail (\$2.25 in all). That's a grand way to get a splendid Bagster Bible for nothing. What do you think?

AS HAS been fully told in our publication of the Assembly proceeding, the action of the Synod of California in the Los Angeles Presbytery case was reversed and the original action of the Presbytery in the matter of the session and pastor, Rev. Burt Estes Howard, of the Westminster church, was sustained. It was hoped that these brethren would submit to this final action on the question which has passed through three courts of the church, and a kindly letter to that effect was sent them by the Presbytery. A communication was returned however by Mr. Howard in which he renounced the jurisdiction of Presbytery. His pastoral relation was thereupon dissolved, and his name erased from the roll. Steps were taken for a pastoral letter to the people of the church. What the church may decide to do we have not yet heard. We trust it will not be led to follow the fortunes of the renouncing pastor. Such a step, we believe, will neither be good for the people; nor, beyond a temporary gratification of spirit, for the pastor.

THE POSITION of Rev. Dr. A. T. Pierson just now is decidedly peculiar. It might be somewhat amusing, if it did not concern so serious a matter. He has embraced the faith of the Baptist church on the fundamental matter which separates that body of christians from other denominations, and yet he is not willing to identify himself with that church, and be known as a Baptist. He has renounced one of the fundamental tenets of the Presbyterian church. In his preaching and writing he must condemn, and his utmost to overthrow it as unscriptural and false. Yet he desires to remain a minister of the Presbyterian church. Dr. Pierson's mind is of the poetic order and decidedly weak in logical faculty, or he would discover the grotesque absurdity of such a position. It is a little singular that he should make it necessary for his Presbytery to point this out to him. The time, place and circumstances connected with his immersion have also awakened in the public mind a suspicion that there was just a little coquetry on his part toward Mr. Spurgeon's Tabernacle. Dr. Pierson should try to find out where he belongs; then arrange his ecclesiastical relations accordingly. We believe he was once a Congregationalist and in connection with that body. Perhaps he aims to be a leader in practical church unity.

WHEN a large corporation is zealous in the interest of its employees' souls, attention is attracted. It is a startling innovation. A friend has brought us facts concerning two large manufacturing plants at Corinth, Miss., which are of a most readable nature. As a good work following the labors of a layman evangelist, 15 minute morning prayer-meetings were instituted at these mills, by the proprietors and workmen. These meetings begin the day's work, and are largely attended. A short time ago the anniversary of the beginning of this movement was held. It was a most enjoyable occasion. Ample preparations were made. There were plenty of seats, a full orchestra, a well-trained choir; and "two of the largest assemblages ever gathered in the history of Corinth." Short addresses were made by all the city ministers. It is a pleasure to quote these words from the *Memphis Commercial Appeal* commenting on the event: "It certainly marks an epoch in the history of manufacturing interests in this country when the employes, led by the proprietors, come together to ask God's blessing on the work of the day." The firms are well-known as large and most successful ones. That they have the good will and respect of their workmen is a matter of course. Let students of the vexed labor problem think on *this* plan; so simple, and yet so mighty.

OUR NATION'S NEED.

BY THE REV. W. B. PHILLIPS.

II.

Good men and women in different parts of the land are waking up to the fact that there are perils that threaten the life of the Republic: and they are calling for a halt. They are beginning to learn the true causes of the wrongs that exist in society and to feel that the remedy must begin in the heart rather than in the head.

It is a hopeful sign that there is a growing demand for the introduction of some system of moral training in our public schools. There is no good reason why a manual of morals, drawn from the Word of God, should not be used daily in our public schools. This Book is not a "sectarian book" by any means, and there is every reason why the State, as a means of self-protection, should put it into the hands of the children. There are multitudes of children coming from irreligious homes who need to be taught the first principles of duty in their relations to God and their fellowmen in order to become good and loyal citizens. It is an everywhere observed fact that the principles contained in this "Book of books" are the very best principles anywhere to be found for making the truest and most loyal citizens.

The dangerous classes in society are not the persons who have been taught to love the teachings of the Bible. O no! They have either come to us from the European hot-beds of ignorance, superstition and vice, or they have been brought up in the deadly surroundings of false religion, or of irreligion, or of no-religion!

They disturb society because of their bad principles and bad practices. We may not be able to transform their lives to any very great extent; but we may be able to reach their children and help them to become better citizens than those who have given them birth. For this reason, if for no other, we need these Bible-teachings in the school-room.

But there are not the only classes who need this kind of training to help in the direction of good and valuable citizenship. In the rush of business and in the hurry of household duties moral and religious instruction is well-nigh banished from many of our Christian homes. In too many instances the Sabbath-school is expected to do the work of the Christian home in this matter of teaching the principles of religion and morals to the children. And one of the saddest features about it all is that in some instances the parents in these homes do not concern themselves enough about the matter even to lend a helping hand. They neither know, nor seem to care, whether the children look at the lessons assigned, or not. Let us hope that such homes are few, and that the church of Christ has very many faithful helpers in the Christian homes which she claims as parts of herself.

The church has a great work to do and a great responsibility to meet in the way of helping to prepare the young of her own households for good citizenship. She has a work and a responsibility also in the matter of helping the young of other households and seeking to reach and to lift up the masses, and thus to make society better by making men and women better. This work and responsibility rest (with all the weight of a religious obligation) upon the individuals composing the church. As an external organization the church is made up of individuals; and, humanly speaking, it is, both in character and efficiency, just what those individuals make it. It is imperfect and weak because they are imperfect and weak. It can be brought to a higher degree of perfection and strength only as they are advanced along these lines. They ought, therefore, to come up, as individuals, to a higher degree of perfectness themselves: They ought to make their own lives better and purer and more useful in order to enable the church to do its work and to meet its responsibility as an uplifting and saving power in the world.

The church has done and is doing a grand work for this country and for the world: but its efficiency and usefulness might be increased far beyond the present measure were every member to rise to a true sense of personal responsibility in the matter of living and working for Christ. What is greatly needed to-day is a genuine work of grace among church members. There are so many upon whom the feeling of responsibility rests,—O so lightly! They bear no burdens; They excuse themselves from all work and are satisfied with a mere "form of godliness." Is it not "a wonder of wonders" that the church has succeeded in accomplishing any work for Christ in the blessing and saving the men?

There must be a hearty returning to God on the

part of the people of God before the church can do its whole duty in the uplifting of society and the saving of this great nation.

What is greatly needed to-day for this country and for the world is that every professing Christian shall stand true to his colors and keep near to the divine leader. At the battle of the Alma, a brave officer of the English Army, at a critical moment, rushed with the colors of his regiment to a place of vital importance but of great exposure. As his comrades shouted to him to bring down the colors to the regiment, he sent back the courageous answer, "bring up the regiment to the colors!" They did so, and victory was theirs. Here is a noble example for every Christian. In the great life-battle there should be no hesitation, no faltering, no falling out of the ranks of duty and of work. Let each Christian soldier stand true to the colors of his profession, no matter how great the danger or how hard the duty; Let him ever keep near to his great leader and, by the help of divine grace, bring all that he has into the service of his divine Master.

Such a spirit of devotion on the part of God's people is greatly needed to-day to enable the church of Christ to bring out her full strength in the work of saving this great nation which God has so wonderfully led and blessed.

The evils that are upon us are great and threatening. They are of such a nature as to require a remedy that is more than human. We need often to give emphasis to the important thought that the *Gospel of Christ* preached and *lived* is the hope of this land and of the world.

If we would leave "this good land," which God has given to us, "as an inheritance to our children" we must as a nation return to God; we must as a people be true and loyal, "keeping and seeking for all the commandments of the Lord our God." By so doing we ourselves shall "possess this good land," and, *possessing* it, shall be the better prepared to hand down to those who shall come after us the blessings that have been received from those who have gone before.

CONCERNING VACATIONS.

II.

BY D. A. W.

As I reason further about exchanges of country and city ministers, I fancied that I heard some one say, suggestively, of course: "Would your country pastor be acceptable to city hearers?" Now I was born and bred in the country, and I may be biased in my judgment. It would be a wonder if I weren't. Ah! that dear old country home; how the scenes of my boyhood come before me: The big white house (old-fashioned of course), sacred with the memories of four generations; the flowing spring, shaded by umbrageous sycamores, the well in the "green," where the linen was bleached, graced with a huge weeping willow, the hickory tree at the gate, bearing nuts by the bushel; the gardens, front and rear, rich in fruits, berries, currants, grapes, plums, peaches and pears; vegetables early and late, asparagus, lettuce, peas, beans, beets, and closing the season with parsnips; and the front one beautified with shrubs and flowers. I recall the box-wood of wondrous roundness, the growth of many decades; the sweet-scented shrub, the complex passion-flower; and roses; lilac, altheas, tulips, pinks, holly-hocks, dahlias and pioneer of every variety, and the orchards, old and young, bearing in profusion all kinds of fruits, from the Mayduke cherry, to the big winter pear, and oh! so luscious to my palate. How can I help but love the country? Ah! yes; for other sweeter memories cluster round that early home. Then a stately, hoary-headed grandfather patriot, revolutionary soldier, bearing a captain's commission, plume and sword; an elder for 50 and more years in the "Hill" church; one of nature's noblemen, brave as Cæsar, gentle as a woman, and one of God's saints, true as steel to pastor and to church. This venerable man, so reverent of spirit, so tender of heart, spared to his 95th year, and well supplying to me the place of father and mother, both lost in infancy, guides my steps with loving hand. With truth I can say with the exiles in Babylon, longing for and lamenting their lost Jerusalem. "Let my tongue cleave to the roof of my mouth, let my right hand forget her cunning, if I forget thee," my country boyhood's home.

But what an episode! Pardon it, kind reader, for thinking of home, be like the Shulamitit or ever I was aware, my soul made me like the chariots of Ammi-Nadib.

Yes, I confess myself biased in favor of the country. And yet I think that reason and fact will sustain my contention that, as a rule, the country preacher is not distressingly inferior. Why should

he? Both have been educated at the same colleges. Both in our theological seminaries have sat at the feet of the same Gamaliels. The country minister may not possess urban polish in so high degree. Contact with polite, that is, polished society, has smoothed the rough points and rounded into curve the sharp angles of nature. But after all polish, we know is altogether superficial. Beneath the glittering surface of the lance, is the sturdy steel; under the shining shaft is the pave granite.

Polish, like "rank is but the guinea stamp. The man's the go'd for a that."

There is not so much difference as many think. When Queen Caroline inquired of the archbishop of York if Mr. Butler was dead, he replied, "Not dead. Madam, but *buried*." As profound a thinker was the author of the immortal "Analogy," when living in obscurity, as when prebend of Rochester, or Bishop of Durham.

Pray let us remember whence came for the most part, our city pastors (are not two out of every three of them from rural parishes?) Some years since, there was but one prominent minister in New York who was a native of the city. How many are there now then, or in any of our large cities? And the same is true of the churches and of business men. They, and all the branches of industry and commerce, one kept up by constant importations from the country and villages, and towns. Especially is this the case now, when machinery has lessened the labor of the farm and factories, placed in the commercial center, require many hands.

How many bishops of the Methodists began their ministry as "circuit riders," their horse, their study, their libraries, their saddle-bags. Dr. Archibald Alexander and his accomplished son, Dr. J. W., both preachers to small churches in the mountains and valleys of Virginia, before they were the eloquent city pastors, or able professors at Princeton. Do not be afraid, ye who are left at home. Most of the fastidious ones are gone. The exchange will be good for all concerned.

THE HIGHER MATHEMATICS IN MISSIONS.

BY MRS. E. M. E. LOUGHRIDGE.

The relation of money to religion has assumed an importance, a position, and instance that combine to make it a great factor in church work. As Dr. Strong reminds us, "For Christians to apprehend their true relations to money, and the relation of money to the kingdom of Christ and its progress in this world, is to find the key to many of the great problems now pressing for solution."

There was once a German nobleman—it was in Luther's day—who was urged to accept the message of the Gospel. "But your Gospel bears no interest," was the reply.

In the old fable the swine is placed at the lion's feast with the most tempting dainties before him and he says, "Have you no grains?" Offer a cow a nutmeg and she rejects it for old hay. Offer the worldling a spiritual feast of fat things well refined and he will ask "but what good is it?" "Does it pay?" There is a realm of thought where the sun is not estimated by the gaslight it saves, nor is Niagara judged by the mill power it might provide. In that realm the measure of success is the amount contributed to the moral energy, the intellectual happiness and above all the spiritual hope and consolation of mankind.

Real value must be weighed in scales more delicate than those of the Board of Trade. On a map of the world you may cover Judea with your thumb and Athens with a finger tip but they still lord it in the thought and action of every man.

Wealth, however, is a good thing—"The great fertilizer of the civilization" as Lowell puts it. Wealth means power, leisure, liberty. But wealth divorced from culture, judgement, religion, is disaster; is as cheerless as a serpent guarding buried treasure; as doomful as a diamond mine to a man starving for bread. Wealth is the modern miracle worker. It transforms a poor sewing woman into a missionary and multiplies her sixfold. It exchanges the shoemaker's last of a Carey into the missionary's printing press with its gift of tongues; it commands, and schools, churches, and literature abound.

What has been accomplished by the few in each of our churches, whose hearts, filled with faith, love and the Holy Ghost, have been prompted to do and give, is but the beginning of what is to be achieved by the many. Only the preface of the volume; the dawn—promising, to be sure, but only the dawn of the glorious day.

As we sow, however, in missionary work, so must we reap. Sow hastily prepared programmes and reap uninteresting meetings and diminished attendance thereafter. Sow a fair weather interest, and reap re-

sults varying with the size of the clouds. Sow brains time, strength, and see if the Lord will not give you such a harvest that there will not be room enough to receive it.

But our need lies deeper than this. We need—O, the shame of it! We need more love to Christ. It is not to be conceived that if we realized the exceeding loveliness of our Jesus that we could withhold aught from Him. Shall we count it loss to be allowed to give to Him who hath freely given us all things? Shall we count it a hardship to go or to endure for Him who spared not His own? What hast thou? What wilt thou ever have that thou didst not receive? Contrast the pleasure with which we hoard, contrive, and deny with never the thought of so cold a word as duty or so painful a word as sacrifice when Christmas is coming with all its gladness; when the crowning joy of the day is permitted to pour out our gifts upon those so dear to us. Lavishly, sometimes extravagantly, but always lovingly, we give that which has demanded time, thought, skill, strength and money, and we count these drains upon us as nothing if so be we have added to the pleasure and comfort of those we love. Then look at the other picture—"I was an hungered". We thank God that we had to create needs in order to give to our dear ones. But "I was an hungered and ye gave me no meat" not even the necessities. "I was a stranger and ye took me not in" in all the length and breadth of this land of homes. "Sick and in prison and ye visited me not"—not even our sympathy.

Perhaps we do not begin aright. Perhaps the tribute is exacted before the allegiance is given, the service demanded before the acknowledgement of the Master to whom it is given. It was after the Lord had brought Israel out of Egypt with a mighty hand and an outstretched arm—after He had shown them His loving kindness in the daily miracle of the manna—after He had given the commandments and had made the covenant that marked Israel a peculiar people prepared for the Lord, after they had realized that they were no longer bond, but free,—then every man's heart was stirred and with willing spirit they poured out their treasures. God was an intense reality to the Israelites. In His loving favor there was life—the life that now is as well as that to come.

We are the elect of the present age. To-day he is free whom Christ makes free. The love of our Redeemer as manifest, and the covenant mercies of our God—new every morning and fresh every evening—are as sure as they were in the days of Moses.

"What think ye of Christ?" Is the test
To try both your state and your scheme;
You cannot think right of the rest
Unless ye think rightly of Him.

From the precise adjustment and logical sequence of finite quantities we have passed to those far-reaching in their conclusions. Higher Mathematics reveals the reserve forces, the latent power, in intelligent whole-hearted service. "One shall chase a thousand and two put ten thousand to flight."

Higher Mathematics deals with the infinite; deals not with time alone but with Eternity. "Now, therefore, what doth it profit? What shall be the exchange for the soul?"

Higher Mathematics asks not "How much will you give of gold?" but "What is your capital?" Our Lord demands the whole—not a tenth—the man—not only his possessions. Bemoan not the empty contribution box. The Lord will have His own. "The silver and the gold are Mine."

Mrs. Browning tells us—

"Though we fall indeed
You, I, a score of such weak workers—He
Falls, never. If He cannot work by us
He will work over us."

We are thankful that it is only faith as the grain of mustard seed that is sufficient for salvation. That the strength of but the new-born babe is accepted and blessed. It is life with all its possibilities, and life necessarily includes growth, growth full, vigorous, strong, brings enthusiasm.

What the sweetness is to the rose, what music is to the musician, what oil is to machinery, what success is it to the mathematician, that enthusiasm is to life. It has been quaintly said "Of all the lights you carry in your face, joy will reach farthest out to sea." "The joy of the Lord is your strength." Put the enthusiasm into Missions that made Edison a success in science, and Paderewski in music; an enthusiasm that gave Clement of Rome "that insatiable desire for doing good" and we would act as if we rightly estimated the danger of procrastination and indifference. We would give because giving is God-like—we would live and make our lives sublime.

History tells us that Napoleon once stood before his guards and asked for a hundred men to lead a forlorn hope. He explained that every man would doubtless be killed the moment the enemy opened fire. "Now who will die for the Emperor"—a hun-

dred men forward! and not one hundred but a whole regiment rang their muskets at his feet. And behold! a greater than Napoleon is here. The Captain of our Salvation summons us not to death but to life—not to a forlorn hope, but to certain victory.

Peoria, Ill.

ROUGHING IT ABROAD.

BY JOSEPH E. MCAFEE.

Two of us who have been doing post-graduate work in Princeton during the past year, considering that a glimpse of foreign parts would be eminently fit to close our student life, determined to organize a select tourist party which should include only ourselves. It was imperative that it should be made a cheap trip; that consideration more than any other prompted to our exclusiveness. So here we are in London, mounted on good American-made bicycles, (mentally at least) prepared to do all Europe and Asia. The editor of the MID-CONTINENT has intimated that some notes of our journeyings might be found interesting to MID-CONTINENT readers.

Although studying in Princeton the whole party belongs in the MID-CONTINENT'S parish. Half of us is Nebraskan and half Missourian. It is like writing a letter home therefore—these notes, and we are glad of the chance.

ON BOARD A CATTLE SHIP.

To introduce ourselves to a rough trip and to convince our friends that we really mean to "rough it," we took passage on a cattle ship. I spoke of my intention to a New York friend. "Oh," he said, "that is all the go during this pleasant weather." The poor, dear man, if he only knew how different it is above and below deck on a cattle steamer. There were 80 or more saloon passengers aboard our steamer who seemed to consider it quite a "go," but we found no one below deck luxuriating in one. It was no doubt as popular to be sea-sick among us as it was in the saloon, perhaps more so, but the ship company had neglected to have any one appointed to wait on us with lemons or boiled milk, or any other of the thousand and one prescriptions for one afflicted with the fad. When we were sick, we excused ourselves abruptly from the company of our fellow cattlemen and communed with the cattle in their stanchions, and we communed till we were over our sea sickness, or till we had no strength to commune further. Then, as we threw ourselves down on the baled hay, we wondered if they would take the trouble to weight our feet when they threw our bodies overboard or leave us to float for the sharks. No, I suppose traveling as cattlemen on a cattle ship will never become any very great "go." We were instructed to be ready to go aboard at 4 a. m. of the day we sailed, May 23rd. Our first business was to "bed" for the cattle. We scattered straw over most of two decks, leaving a little room for the precious saloon passengers on the upper deck. Then we looked on or yelled "hay" while the yard men loaded 600 splendid bullocks from the "tender" boat which came alongside of us. Most of Saturday was spent in getting the animals tied up, and after that it was one continuous round of watering and feeding hay; at 5 a. m., hoisting hay and corn from the hold of the ship—from the bottom of the sea, it seemed as we pulled on the rope at 7, feeding corn at 11, and watering and feeding hay again at 3. There were some 15 of us "tramps" besides a foreman or head boss and five or six "straw" bosses. We were separated into squads of two or three men each, each squad with its boss caring for about 120 cattle. The work was light and on the whole a pleasant diversion to us students, except when the sea sickness was on and the ship was capering up and down the sides of what seemed to us mountainous waves.

Of the lodgings and fare, some very uncomplimentary things might be said, or those repeated that were said while it was being endured. Of course our party did not indulge in these uncomplimentary remarks. It was the other men who had taken such trips before and knew it was not necessary for the ship company to treat men as we were treated. We were out to "rough it" and taking what came, was part of our business. Our bunks were in the very prow of the ship, and the ship was loaded heavy forward, which made her heave till a land lubber's stomach was in his mouth most of the time. And the stench in the hole where our bunks were located, was something to be smelled to be appreciated. There were but four, two Germans and two Frenchmen of us "tramps" who had the hardihood to stay with the odor and sleep there regularly. The olfactories of our party cannot bring the awful charge against us that we remained in the place one single night. We repaired to the privacy of an open hatchway usually, and made a bed on the baled hay, the cattle on all sides of us and the heavens above us. When the sea was high and the port holes were closed, the steaming cattle made the air anything but the sweetest, and sometimes it was cold and raining, but any place was a paradise outside of our quarters in the prow.

And our food and the manner in which it was served we shall always remember. It was strong coffee or tea at 5 a. m.; the tea had been grown in a clover field, bread and a sort of sloppy hash, "souse"

we called it, at 7:30; soup, potatoes and roast meat at noon, no bread—tea and bread at 5 p. m. The bread was baked in the shape of rolls, "cobbs" we called them, and was good if the tramps were always given the burnt pan. The potatoes were on their second trip across the sea, the scullion told us, and we got those that were left after the supply for the saloon had been picked out. We were not surprised that the cook did not undertake to peel a good many of them before he cooked them. The manner in which the rations were dealt out was quite agreeable to the character of the food. The first day we were given an insufficient supply of tin plates, tin spoons, tin cups, rusty knives and a very few forks matching the knives. The food was dumped into a large dish-pan from which each man got what he could. Each man was of course to care for his individual utensils and some one of us went through the form of cleaning the general pan. The first two or three days, while sea sickness was general, the food went begging, but after that it was a fight for the survival of the fittest. And it continued so to some degree to the end of the voyage, although toward the end when some of the unfit began to languish we appointed one of our number, arming him with a knife to keep the ravenous beasts away, to serve the food equitably. Our party was evidently destined of providence to be among the fittest and I dare say we got our share of the food. I never enjoyed or perhaps better suffered with so large an appetite, but the supply of food was often painfully inadequate.

FALLEN AMONG THIEVES.

Thieving commenced almost the moment we stepped aboard. The bosses warned us of it, but later in the first day one of them conspired against us and removed the guard that had been set in our quarters. Almost at once the valise of a young fellow from St. Louis disappeared. He fortunately saved the clothes on his back. The Nebraskan's box containing mainly dainty eatables, which Princeton friends had kindly prepared, went the first night. A German lost his valise, passport and even his shoes. A young fellow from Ohio lost all of his money and his bank book. He was compelled to return to the States at once upon reaching here. The next morning my coat was stolen almost off my back, and I recovered it greased and torn only the day before we went ashore. I luxuriated in a sweater that had once been white in the mean time. There was one coal stoker aboard who seemed to consider that he had been foreordained to appropriate everything that was not too firmly nailed down. He was remarkably faithful to his mission: stole everything he could lay hands on, from a piece of hemp rope, to a gold collar button. And it was not until he began cutting the ends off the cattle ropes that the officers took him in charge and pretended to treat him as the maniac that he was. He was only one of the many thieves and I was perhaps the only person who profited by his arrest. The officers were allowing him to sing in an insane manner before the saloon passengers, when he appeared charmingly arrayed in my coat, I recognized it and the officer invited him to "peel." He peeled and I went off in triumph to air the coat for 24 hours.

That is a little of our introduction to "roughing it." It was a rough experience, rougher than I have described, but one which we greatly enjoyed as a whole. We shall certainly never be sorry that we roughed it in that manner. Besides it was a patriotic thing to do, caring for American beef in transportation. The bullocks were well cared for and we helped to care for them. We helped to make it unreasonable for the British Government to legislate against American beef as other European governments have done. We had to fight only hunger and fleas and other small but mighty foes, but we have nevertheless fought our country's battles and that is something to be proud of.

We lay on the lower Thames one day waiting for the tide to carry us up as far as Deptford, the foreign cattle market. We started up at last, but as we came opposite Greenwich, the great ship stopped short. The crew said that she stuck in the mud, but we were perilously near the place where they manufacture meridians and parallels. There is no telling but what the screw got tangled in a meridian. The English are very careless in leaving their meridians lying around any way. They are probably overstocked with the supply that they meant France should take.

IN LONDON TOWN.

But finally we disembarked after two weeks, lacking a few hours aboard. It was late in the evening and we were dressed in clothing grown utterly loathsome to us and to everybody else. But we did finally find a hotel that would take us in and managed to live through the morning of the next day till we had purchased our bicycle suits, gotten a bath and a shave and were fit for the sun to shine upon us in "the great city of London." This necessity of having to parade the streets in our cattlemen's clothing, we count among the experiences about the roughest of the rough. The Nebraskan had inadvertently allowed a bullock to sleep on his hat over night. Such treatment is somewhat debilitating to a Derby hat. It was not strange that the small boys of London were heard warbling that sometime popular air, "Where did you get that hat," etc., as we passed along. Both of us looked as though we might be accompanying a wild man of Borneo show. I imagined the barber used only the point of his scissors in cutting my hair, being careful to keep as far away as possible.

We have already seen considerable of London and its parks, although we have ridden but 120 miles on our wheels. Of course one must do a great deal of walking to see London's inside. We are just leaving the city, Monday, June 15th, for a run through the country. We shall return again and see more here. England is in her glory at this season of the year. What we have seen of the land outside of the city is one great garden, and the city is in holiday attire as the royalty is in town, parliament in session, and the tourist most ubiquitous. But more anon.

Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

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

NOTES BY THE WAY.

BY T. B.

The great importance of our Sabbath-school mission work is becoming better understood. On the frontier the missionaries of our Board furnish almost all the gospel privileges the people have. In several Kansas counties there is no resident pastor of any denomination. Our missionary makes frequent trips through these counties, and is well known in all of them. He organizes Sunday-schools and holds gospel services. He is always a welcome visitor in the home. In time of sickness and bereavement he brings to the afflicted the comforting truths of God's word and in a variety of ways conserves the interests not only of our own church, but of the kingdom of Christ at large. One of our missionaries in Oklahoma has made a careful canvass of his territory, and kept a record which shows the name and location of every family, together with their church connection or preferences. When the home missionary arrived, this information was put into his hands and aided materially in organizing his field. The Sunday-school missionary is a true pioneer. This department of our denominational work deserves the sympathy and hearty support of the church at large.

Some recent events have called attention to the fact that people frequently fail to discriminate between reputation and character. One boasts not because he is right because his fellows *think* he is right. The Pharisee probably had a good reputation. Men formed their judgment from what they were able to see. Their judgment was wrong because they could not see the inner man which was back of his outward acts. So it is sometimes thought that disgrace is not in the commission of a wrong, but in being punished for the crime. Parents have spent all their living to keep their sons out of prison, supposing that they were thereby keeping a family name untarnished. But this is a great mistake, the prisoner's chain has often been a badge of honor. Some have been imprisoned and even put to death because "the world was not worthy" of them. Men need to be taught that disgrace is in the sin, the crime, and not in the punishment alone, and to take more pride in character, what they really are; and less pride in reputation which is only the judgment of their fellows made up from what they appear to be.

KANSAS ITEMS.

WICHITA.—A fine congregation assembled in the large audience room of the First Presbyterian church of Wichita, on the evening of July 5th to celebrate, in a religious way, the 20th anniversary of the laying of the corner-stone of the present church edifice, which has however been considerably enlarged in that time. The pastor elect, Rev. Charles Edwin Bradt has been on the field now just a month. Two weeks after his arrival the Lord's Supper was observed and ten new members received. A class for Bible study, under the instruction of the pastor; has just been organized with a membership of about 100. An effort is being made to double the membership of the Sabbath-school.

RANKIN.—We are pained to hear of the illness of Rev. John N. Rankin of Solomon, Kas. His voice has failed so that he has been prohibited from preaching by his physician. Mr. Rankin is one of the pioneers; he came to Kansas in the 60's, fresh from the seminary and has been in the harness ever since. He has faithfully and successfully served several churches as pastor. His friends will pray and hope for his speedy recovery.—T. B.

Communicated.

IN THE MOUNTAINS OF MEXICO.

BY REV. WM. WALLACE.

March 12th, I left the family in Mexico City and made a trip of 26 days through Guerrero. What most encouraged was the school work. I visited the day school for boys in Moherera, started in August of last year. In this little ranch there has never been a school with one exception, five years ago, and that lasted only six months. On this visit I found lads, who nine months ago did not know a letter, reading in what corresponds to our Third Readers, and "spouting" declamations in vigorous Indian style.

In Xochipala we have a school started only two months ago. One of the bright Normal graduates of whom Mr. Grant wrote in "Women's Work" is in charge and she uses the most modern methods. The children are enthusiastic, coming a half hour before school opening to study (you know what that means for a Mexican) and some of them are in division of simple quantities. The people have fitted up a neat little school house, put in a teacher's desk and a full assortment of desks and benches contributing \$25.00 for the purpose. A handsome \$15.00 map of Mexico, up to date, hangs on the wall. Mistress Luisa putting \$10.00 of her small earnings into the purchase.

In Chilpancingo, Clara Alarcon, another capable Mexico City graduate, has a day school begun in January of this year. She has 43 scholars enrolled. They are an unruly, mischievous set, but she is getting them under control. During the week I stayed in the State Capital we had daily matin and vesper services of an informal character, which were delightful and helpful. At five p. m. Clara brought over her little troop who recited "promises", commandments etc. as planned from day to day and sang some beautiful hymns, one of them copied out and sent to them by Mrs. Wallace. When our day teachers are full of love for Christ and enthusiasm for the cause these day schools especially in an isolated State like Guerrero are an immense help to the Sabbath-school and training of the young. What I have seen in these schools has done more to encourage me for the future of the work than anything else.

At Tuxpan, a village of 800 people on the edge of the only little lake I have ever seen in Guerrero, we held our five days' "Worker's Convention." About 25 were in attendance, including nine paid workers. In these meetings we are all drawn very close to each other. There is a good deal of the soldier's life in the campaign Gospel work in this State. The delegates all come on foot or horseback, some four days riding. The horses, sixteen of them, are turned loose in the corral, and form their little friendships. The saddles and accoutrements are hung in a long row by ropes from the thatched roof of the corridor. We all eat at the same table, the mosos and humbler country folks preferring to squat around near the kitchen fire place and eat with the *tortilla*, which serves as table, napkin, bread, and fork and spoon at one time.

At night the fifty cent portable beds, consisting of two low saw horses and a mat of reeds with its rush mattress, are ranged under the corridor and temporary booth, back of the house.

The weather is intensely hot. We have a 7 a. m. service at the church after a plunge in the lake and before our light breakfast. From 9 a. m. to 7 p. m., we "coach" for our annual examination at Presbytery, a requirement imposed on all who wish to have their temporary license renewed. Joshua, Judges, Catechism, Fisher's History of the Reformation and black-board studies in Sacred Geography are the daily menu.

In the hot afternoon we study under the shade of trees, talk over our work or write. At night we have service. We meet in the new, cool, adobe church, just erected at a cost of \$150 (not counting work contributed gratis) all raised by the five or six families of "Pinto" Indians composing the congregation.

The success of this Convention has suggested the possibility of establishing a sort of Mexican Chautauqua here. Here in the shade of wide branching *amets* (regular Bible sycamores) and among the *mango anona*, and plum trees with a plot of ground on the lake side where every kind of vege-

tables can be raised and where ducks and water fowls abound. I do not consider it a visionary scheme.

We had baptisms, and treasurer's report of building fund, and dedication service, and Lord's supper, Sabbath night, so it was 11:30 p. m. before we retired for the night. At 2 30 a. m. the following morning we were up, saddling, etc. and by 4 a. m. a caravan of sixteen horsemen were seen gliding through the thorn bush on the side of the huge mountain whose bulk was reflected by the Passover Moon in the waters of the quiet lake of Tuxpan.

As we came up to Mexico City and civilization we saw the engineers and 800 employees tracing and grading the railroad, which within two years is to make Chipancingo a railroad terminus.

THE "BIG HEAD" MALADY.

BY REV. N. J. CONKLING.

This disease has always been in the world, but never until of late has it appeared very much in the ranks of the orthodox church. But now we must say, that it is far too prevalent. It is engendered by contact with German rationalism, is fostered and petted by the fashionable, and like the waxed mustache, is very much admired as seen in the glass.

The neglect of the warning of the good Book, "Be not wise in your own conceit," has allowed this disease to take root; and it has grown and spread until it is causing much confusion and shame. Yea, verily, and so it has come to pass that every here and there throughout our church we are forced to witness the spectacle of a minister of the Gospel setting himself up as the wisdom of the world—a great somebody, and setting at naught his covenant vows, the faith of the church and the "Word of the Lord." His authoritative references are "I think" or this is "my opinion," instead of as heretofore, "we have been taught," "we have learned" or "thus saith the Scriptures"; and hence the consensus of opinion, "the faith once delivered to the dainty," the enactments of assemblies and the "written word" as the end of all controversy, must be decried as belonging to a past age, must be controverted, discounted and marred against if not denied, and swept away as unworthy of a *thinking age*, just as if men never thought until to-day.

Now we have sought and found out three small pellets as specifics for this disease. They are to be taken one at a time or all three at one time as the case may require.

Pellet 1. It is a fundamental principle that an ambassador is to give only such utterances as are in accord with, or are authorized by his commission. We believe therefore, that an avowed servant of the church is to teach and preach the doctrines of the church; for why should he have the authority and the laying on of hands of the Presbytery to propagate his own native? We also reason from this same postulate, that any minister should have more than hypothetical or presumptive evidence upon a subject, not only, but the consent of the church, before he places himself in opposition and sets out upon a career of teaching contra the standards he has covenanted to maintain.

Pellet 2. Copied from the London *Free Thinker*, "The difference between the bold criticism of Tom Paine and the more modern critics of the Bible, consists not so much in its nature as in the fact that much of it at the present time comes from *avowed Christians*. The Age of Reason, as a vigorous attack upon Bible idolatry, will probably never be surpassed, and the positions Paine took up therein against the dogma of Bible infallibility have never been refuted. The 'Higher Criticism' may be regarded as a refined and scholarly confirmation of the trenchant work of Paine. Of course we welcome the new style because it is up to date, not only, but it adds to the successful results of free-thought propaganda." This proves the wisdom of Moody's remark to some of our *free lance* clergy when he last visited our city. He said: "You who are creating doubts as to the infallibility of the Scriptures had better get out of the pulpits; you are doing the devil's work better than he can do it himself."

Pellet 3. As to human authorities, opinions, etc., what does or can a man of himself know, or what of the opinions of men anyway? Men differ upon almost any and every subject. Hence, is there no standard

apart from what men think, the argument is endless and settlement is hopeless. Upon these matters of faith, what is one man's opinion more or better than another's? It may be, it is true, that one is better, but how determine, is there no ultimate standard or law? If we are to have a Scripture doctrine, we must have what the Scriptures wholly teach upon that subject, and that alone. The Bible, "the Word of the Lord," is the only infallible rule of faith and practice, and the end of the law for controversy. "Let God be true, though every man be made a liar."

God's Word is the light, and whoso thinketh himself wiser than is written, let him remember that "The great God who made all things, both remaneth the fool and the transgressor."

Rochester, N. Y.

VACATION SABBATHS.

BY MRS. MARGARET E. BANGSTER.

(For Woman's National Sabbath Alliance.)

As I write the title of this little leaflet, memory calls into being before my eyes the beautiful face and graceful figure of a dear lady, no longer here. Reverses of fortune, sweeping and sudden, obliged her to open her spacious home, long the center of an elegant hospitality, to the stranger and the summer boarder. She expressed her surprise, naively, at one aspect of the case, as it unfolded to her inexperience.

"People write and inquire about everything. Is there shade, is there a well, is there a playground, are there mosquitoes, is there malaria, may they drive, or row, or sail, or ride, can they have rooms with the morning sunshine, is the piano in tune, in fact there is not a detail left to the imagination. They solicit fullest knowledge, and properly, but nobody asks about church privileges."

The omission was significant. In arranging for the summer holiday, church privileges do not occupy a large space in the mind of the ordinary tourist, and country pastors do not always discover that visiting Christians are a source of strength and help to their congregations. When the best day of the week is used, not as a day of sacred rest, but as a secular recreation, by people who when at home neither ride nor row nor in any other way invade the religious order of the Sabbath, the example is not to the profit of younger or older observers. Why should there be a license in the mountains, or by the sea, which is not desired nor accepted in the home life of the city?

To the Christian, away from his own pew and his own pastor, particularly if attendance on the sanctuary has been regular, there comes the temptation to simply drift with the mass when on a vacation. Perhaps the question of church privileges did "slip his mind." Perhaps he does not feel that Dr. — can have a rival in an unknown minister. Perhaps the woods and trees and streams invite, and a book, it may be of sermons, or a religious paper, holds out an attraction superior to that of the house of God.

Nevertheless, if a Sabbath well spent means a week of content anywhere, it means it as fully away from home as in the home's dear precincts. The restful thoughts, the spiritual elevation, the opportunity for communion, are given in large measure when one is doing quiet duty without ostentation and in simplicity.

The responsibility of the whole church for the keeping of the American Sabbath intact is the responsibility of every individual church member.

It may not seem much to you or to me, temporarily domiciled in a hotel, or at a friend's house, or keeping house in a summer cottage, to pay the same reverence to the Lord's Day that we do when at home, but certainly change of place does not lessen obligation. If Sabbath-keeping is a duty in one, it is a duty in another environment. If Sabbath-breaking is a sin in one, it is a sin in another environment. Release is never ours from the obligation to obey the Divine injunction, "Remember the Sabbath day to keep it holy."

I spent a summer Sabbath last year in a little out-of-the-way hamlet on Long Island. How sweet it was! How tranquil! No bicycle glided with clanging bell down the white road. No sail put out on the bay. Nobody drove for pleasure. The soft air was thrilled by notes of praise from homes and from the white-spired church and at set

of sun we felt that we had spent a season with the Lord of the Sabbath.

Dear friends, let us meet the issue which confronts us. It is required of every American Christian, man and woman, that each in his or her own lot, as custodians of God's holy day, all of us shall be found faithful.

"Be thou faithful unto death, and I will give thee a crown of life."

THE PRESBYTERIAN HOUSE.

A stranger in the city of New York, asks with wonder and enthusiasm: "What splendid structure is that, with all its indications of wealth, culture and power?" He learns that it is the famous Presbyterian building, 47 paces north and south on 5th Ave., and 92 paces east and west on 20th street. Then begins a survey from the basement with its magnificent plant for heating and lighting up through twelve stories, to the mansard and observatory, from which he sees the statue of Liberty on East River and many other imposing objects, a memorable panoramic view.

To his surprise he finds two-thirds of this great building well utilized, the Presbyterian Boards of Home and Foreign Mission, Church Erection, Ministerial Relief, etc., etc., finely accommodated, plenty of room, air and light which thus lacked in the "Lenox Block," also the papers *Evangelist* and *Observer* not forgetful of primitive times, now in delightful and imposing apartments; over 250 offices; with 850 busy occupants, make him forget "hard times," the surroundings strip business of its drudgery and brighten the darkest hours. The fine stores on the first floor are not yet rented, still the income is at the rate of \$65,000 per annum. From story to story, he meets only those intelligent, courteous, vigilant of both sexes and all ages. All seem to know what to do and to be determined to do it. Things are on a grand metropolitan scale, embracing the latest improvements, yet nothing gaudy or superfluous. The establishment seems wise in its plan, and may be glorious in its outcome. Such a project could not be commended these stringent times, *de novo*, but having it in our hands and control, as loyal Presbyterians we cannot look with any resignation, upon the idea of surrendering the property. It is a grand well-equipped workshop for a grand, well-to-do people, about 1,000,000 strong, well able to pay every dollar legally and equitable against it, well built, fire-proof, artistic, ornamental, it is a credit to the city, the country, the church. Let the "Committee" at once arrange all claims and settle the question of our ownership, beyond a peradventure. Every loyal Presbyterian will yet fall into line and many hands make easy quick work.

Suppose we do need \$1,000,000? Let the large subscriptions be at once applied to the extent of \$500,000 and the remaining \$500,000 stand, if need be, at 4 per cent for 3 to 5 years, to be paid by smaller subscriptions, even to the widow's mite. Providentially called to this responsibility, let every loyal Presbyterian emulate the enthusiasm of those who contributed to the "Tabernacle" and "Temple" willingly, and beyond all requirements. What ought to be done, can be done. Where is our faith? In an hour of despondency the eyes of Arago fell upon two words, "Hold on." Said he, "that is a message to me." He did hold on in his researches and became the leading philosopher of his day. "Hold on!" "Hold on!" Who can be indifferent to the acquisition of such a property? The question is not of building *de novo* but of clearing what is already built, where large sums are already invested and where the premises grandly meet the growing needs of our Zion. For the honor of religion, let the Presbyterian Building be made ours beyond any peradventure.

MEAD HOLMES.

Rockford, Ills.

"FROM THE CHURCHES."

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

In the plea for prayerful consideration in making an offering to the cause of Home Missions this Assembly year, we desire to see the church organization recognized and honored in a marked degree.

In pressing the motto, "One dollar at least per member" our arithmetic does not stand related particularly with the "Ladies' Missionary Society," the "Sunday-school," or the "Young people's organization." All

these organizations have been making increasing contributions to the cause of Home Missions, but are enabled to do so only because of the greater and older organization of the church. Therefore we have said, let us see to it in the Synod of Missouri that our offerings this year for Home Missions shall be "One dollar at least per member, from the churches."

This is the old-time honored relation and channel in the exercise of benevolence on the part of Christ's followers, and in our denomination and form of government we have every needed machinery for thoughtful and liberal offerings. No one's opportunity is greater and influence is more needed than that of the pastor in securing a contribution to this cause.

The object is not so difficult to understand, but what the young members of the church can be interested and made to feel some obligation to the cause, even to that of becoming real helpers in the way of making a contribution.

Knowledge of Home Missions is, of course, a necessity before any are going to make much of a contribution. It is the pastor's business to help spread this knowledge and he is neglecting a very important duty, as we profess to attend to the Master's kingdom in our time, who does not take a down-right, earnest interest in what the Board of Home Missions is organized to accomplish.

Sessions of churches have a great opportunity to secure liberal gifts for this cause. Their own zeal would certainly spread and they are in a position to give much information. They can at least see to it that the opportunity is given to all to make an offering. It is our conviction that it is not so much a lack of ability on the part of the membership of our churches to make the aggregate sum of dollars commensurate with the membership as it is a lack of prayerful consideration and some previous planning to make a contribution to this object.

Is it not often the case, more careful thought and time is taken to fix up a lunch for a tramp that calls for something to eat than that given to making an offering to this great and noble cause of the church?

Too often, in the past, a hasty thrust into the pocket and the certain grasp of a small coin has satisfied the conscience in an offering to national Home Missions.

But, in giving as a church, ample provision can be made to collect such benevolent sums only after weeks or even months of time have been taken in getting ready for it.

This is our plea therefore, that pastors, sessions and members begin now to get ready for their gifts to this most worthy and very needy cause of Home Missions, Ere the snow flies it may be an opportunity will certainly be given, as churches, to make an offering to the Board of Home Missions.

MEDITATIONS.

BY REV. J. MALCOLM SMITH.

God must know why He takes so many of earth's travelling ages to work out his purposes of grace for mankind. Such a being as he could choose no course without determination to choose it, or without good reason for that determination. And we may rest assured that if we knew his reason for leaving our race so long in spiritual darkness and the degradation that always works in spiritual darkness, we would see it as loving as his reason for giving his only begotten Son to die to give everlasting life to all who should believe in Him. Our ignorance of his reason in any case is no reason for doubting his love in it.

God has the good will of infinite love for every creature in his universe. And He does. He must do the best forever creature in his universe that the good will of infinite love find it can do. That such good will finds insuperable barriers in the way of the bestowment of well-being on every creature is unmistakably taught in the one Revelation we have of God's existence and love. We may wonder, and we may grieve, that omnipotence does not remove all the barriers; but when we are told by the one Revealer of all we know about God that it does not, we must believe the good will of infinite love can let them stand, and yet be such good will.

If we really believe God is better than we are, we believe He is doing better for men

than we would if they were in our hands as they are in his, and we had his power; and we bless Him for his goodness to them even when we cannot see there is goodness in his way with them. We will not let ourselves think we would prevent or alleviate sufferings He neither prevents nor alleviates, though these be the woes of the damned, unless we think our tender mercies are greater than his. When anything God does, or says He will do, tries our faith in his "eternal goodness," we are not having faith in his "eternal goodness," but are simply mistaking our blind sympathies for something better.

LOYAL PRESBYTERIAN CHRISTIAN ENDEAVOR SOCIETIES.

At the 15th National Convention of Christian Endeavor recently held in Washington, the following action was taken:

We, Presbyterians assembled in denominational rally at the Fifteenth National Convention of Christian Endeavor, desire to pledge to our beloved church anew our loyalty and our love.

We would urge upon each of the Presbyterian societies of Christian Endeavor the importance of missionary work among the children and youth of our land, the needs of all the Boards of our church and bespeak for them systematic contributions from each Society.

As our Home Mission Board is in great distress because of a debt of \$300,000, we urge that each Presbyterian Christian Endeavor Society of our country make a special thank-offering of at least 25 cents per member for the liquidation of the debt of this Board—

Such offering to be made, if possible, the first week in November and forwarded to Treasurer of Home Board in New York City.

As all the Boards of our church have just claims to our loyal support, we trust that this will in no way interfere with regular and increased contributions to them.

But the greatness of the burden of the Home Board impels us in session at the national Capital to take this action.

Further be Resolved, that a General Committee of three be appointed to have charge of securing this special thank offering, with power to appoint State Committees to carry this movement to a successful issue, and we confidently appeal to all Presbyterian Christian Endeavorers to manifest their loyalty to our beloved church by responding to this call and need.

Washington, D. C., July 9th, 1896.

Rev. R. J. Service, D. D., and Rev. J. M. Patterson of Detroit, and Mr. Chas. Holt of Chicago were appointed as General Committee. As Mr. Holt cannot serve, Mr. Wm McKay is substituted. One Synodical superintendent in each Synod, and one Presbyterian superintendent in each Presbytery will be appointed. It is hoped that by November we shall have a large response from each Presbyterian Christian Endeavor Society, both Junior and Senior, in the country.

This action gives a fine opportunity for our Societies to emphasize their loyalty to our church, and aid our great suffering Home Mission cause. The last General Assembly showed her faith in Presbyterian Christian Endeavor. Now we are sure Presbyterian Christian Endeavor will not fail to push forward this great cause of Home Missions of our own church. Many needy home missionaries are dependent on the response to this call. Twenty-five cents per member by November 1st, for the cause of Home Missions from 400,000 Presbyterian Christian Endeavorers. Send all money to O. D. Eaton, Treas., 156 5th Ave., New York City, marked "Christian Endeavor Thank-offering." The first gift to this fund was \$1 from a lady foreign missionary of Shanghai, China.

R. J. SERVICE.

Charity is a kind of asbestos, which, when once kindled in a stove of fire, cannot be extinguished. No wind can blow out its flame, no water can quench its heat, no storm can put out its fire.—*Isidore.*

World-Outlook.

There are panicky times in Crete. Dispatches state that a panic occurred at Canea in the Planiza quarter, owing to a fire, which was mistaken as a signal for carnage. The houses were forthwith barricaded. The British Capt. Drury landed boats, carrying armed sailors. Austrian and Russian ships also landed men in Canea and Haleppa. The shops were closed, and nobody dares stay in the street. A correspondent says that, as he passed through the town, the dead and wounded were lying about, and the panic still continued.

Reports show that yellow fever of great virulence continues in that district, both among the Cubans and the Spaniards, owing to the marshy character of the ground. It prevails along the line of the trocha, and Maj. Hidalgo, Pedro and Baron are among those attacked. Guanajay appeals for 200 beds for the sick left by the columns of Cols. Escario and Fuentee. It is also raging at Villa Clara, and the epidemic makes no discrimination in favor of native Cubans, nineteen of whom were attacked to-day, and are seriously ill. The disease has attacked Maj. Garcia Benitez and Col. Pico, who are both seriously ill. Maj. Fuentes, one Lieutenant and five soldiers died to-day. Gen. Aldave and the civil governor of Havana are taking vigorous steps to lessen the contagious disease, which is prevailing in the city.

All the civilized world is eagerly watching the outcome of the arbitration negotiations between the United States and England. Last Friday Salisbury laid before the house of Lords papers on the subject of arbitration. "His lordship" said that the negotiations between the United States and Great Britain were not completed, but were advancing amicably. On the smaller question of Venezuela, regarding which the United States has assumed an attitude of friendly protection, the difficulties arose out of the fact that the Venezuela claim placed two-thirds of the colony of British Guiana subject to arbitration. The first thing necessary was to ascertain the real facts in regard to the controversy from the history of Venezuela. When that had been fully ascertained by a committee in which both countries had confidence, he felt that the diplomatic questions which would follow would not be very difficult of adjustment, but, even if they should be, those difficulties would be overcome by arbitration. It had been impossible to move faster, owing to the absence of a full knowledge of the facts in the case. The labor involved had been enormous.

In regard to a general system of arbitration between the United States and Great Britain, Lord Salisbury said there would be difficulty in dealing with cases so large as to contain issues of a vital character. After much discussion with the United States upon that point, he thought that the tendency of the United States was to desire the rapid and summary decision of a question. The British government thought that the principle of obligatory arbitration was attended with hazard. Proper machinery must be first provided. In recent years the United States had evinced a disposition to take up the causes of many South American republics, but this government had not quarreled with that disposition.

Great Britain, his lordship added, had similar interests in disputes regarding the frontiers of Sweden, Holland and Portugal. In studying the welfare of neighboring peoples, it is necessary to remember that the claims of such people may possibly become matters of arbitration, and that it is necessary to guard against an obligatory system of arbitration. For these reasons, his lordship said, he had approached the question with considerable caution. He felt that in a matter of such supreme importance it was necessary to be careful of every step that he was taking.

Lord Salisbury concluded by saying that he had pursued, with the consent of the United States, an unusual course in laying these papers on the table while negotiations were still proceeding. This had been done in order that the best intellects on both sides should apply themselves to a matter affecting the welfare of the whole human race in a singular degree, and especially the good relations with the United States with which it was the desire of the government to be on the friendliest terms.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

Meetings of the Board held at the Presbyterian Reams, 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 Reams, 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, 3968 West Bell Place, St. Louis.
1ST VICE-PRES.: Mrs. Geo. E. Martin, 4045 Westminster Place, St. Louis.
REC. SEC.: Mrs. C. R. Hopkins, 4033 McPherson Ave.
CORRESPONDENCE WITH MISSIONARIES: Mrs. M. C. Williams, 3945 Delmar Ave.
CORRESPONDENCE WITH MISSOURI AND IND. TER.: Mrs. Innes Hopkins, 2823 Russell Ave.
CORRESPONDENCE WITH KANSAS AND TEXAS: Mrs. J. A. Allen, 3727 Westminster Place.
CORRESPONDENCE WITH MISSIONARY SPEAKERS: Mrs. L. Knight, 939 Alantus St.
CORRESPONDENCE WITH YOUNG PEOPLES' SOCIETIES and BANDS: Mrs. A. J. Neimeyer, 3968 West Bell Place.
CORRESPONDENCE WITH C. E. SOCIETIES: Miss Lillian Trusdell, 4219A Olive St.
CORRESPONDENCE WITH MISSIONARY CANDIDATES: Mrs. G. W. Weyer, 4020 Westminster Place.
CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.
TREASURER: Mrs. Wm. 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.

NEW LEAFLETS.

Permadini, 2 cts., 20 cts. per doz.; Is it Worth While? 2 cts., 20 cts. per doz.; God My Exceeding Joy, 1 ct., 10 cts. per doz.; Fishers of Boys, 2 cts., 20 cts. per doz.; This leaflet is for leaders of boys' classes and Junior Christian Endeavor Societies. Allen Gardinee; A Hero, 1 ct., 10 cts. per doz.; Blue Banner Drill, 1 ct., 10 cts. per doz. A short exercise. Address, Woman's Board of Foreign Missions, 1516 Locust St., St. Louis.

A MISSIONARY BOX, AND WHAT CAME OF IT.

The venerable Cyrus Hamlin, speaking of his boyhood days before the Interdenominational Missionary Union, at Clifton Springs, told the following amusing and suggestive bit of personal experience:

In those days, all were agreed the greatest event of the season was the fall training, or militia muster. To participate in the affair was the greatest military glory that we could have any conception of. There was the Colonel on his magnificent horse, the fifers and drummers, the militia men. It elevated our souls just to behold the glory of the militia muster. There used often to be Indians there, and about twenty or twenty-five old Revolutionary soldiers, who were always getting up Indian fights. Every boy who went to muster had his money to buy gingerbread and other confections on that great day.

Now I remember almost as well as though it were yesterday a bright September morning when I started for the muster. My mother gave me seven cents to buy gingerbread for my enjoyment during the day; and a cent then would buy a pretty large piece of gingerbread. I was rich; my mother was generous.

I was thinking how I could spend all that money in one day, when my mother said, "Perhaps, Cyrus, you will put a cent or two into Mrs. Farris' contribution-box as you go by." Mrs. Farris used to take the box home with her, and persons not at the meeting might stop at her house during the week and drop in a few cents.

As I went along I kept thinking, my mother said "a cent or two." I wished she had told me to put in one cent or two cents, but there it was: "Perhaps, Cyrus, you will put in a cent or two."

As I turned it over in my mind during the first mile of my walk, I thought, "Well, I will put in two cents." Then I began to reason with myself: "How would that look? Two cents for the heathen, and five cents for gingerbread." It didn't satisfy my ideas

very well, because we always read the missionary news in the Puritan Recorder every week, and then the Missionary Herald came every month, so we kept full of all the missionary news there was, and my conscience was a little tender on that subject. Two cents didn't look right, and after awhile I began to think that I would put three cents into the missionary box.

I went along a spell with a good deal of comfort after I had come to this decision. But by and by the old reasoning and comparison came back to me. "Four cents for gingerbread, and three cents for the souls of the heathen." How was I to get rid of that? I thought I would change it to four for the heathen and three for gingerbread. Nobody could complain of that.

Then I thought of the other boys, who would be sure to ask, "How many cents have you got to spend?" and I should be ashamed if I had only three cents. "Confound it all!" I said. "I wish mother had given me six cents, or eight cents; then it would be easy to decide; but now I don't know what to do."

I got to Mrs. Farris' house, and went in. I remember just how I felt, to this day. I got hold of my seven cents and thought, "I might as well drop them all in, and then there will be no trouble;" and so I did.

After that, I went off immensely well satisfied with what I had done. I was quite puffed up, and enjoyed it hugely till about noon, when I began to get hungry. I played shy of the gingerbread stand—didn't want to go there—went off around where the soldiers were having their dinner, and wished somebody would throw me a bone.

Well, I stood it without a mouthful till about 4 o'clock, and then I started for home. I can remember just how I felt when I got in sight of my home. It seemed as if my knees would fail me—they felt worse than they do now—I could hardly drag myself along. But as soon as I reached the house I cried: "Mother give me something to eat; I'm as hungry as a bear; I haven't eaten a mouthful all day."

"Why, Cyrus! where is the money I gave you this morning?"

"Mother, you didn't give it to me right. If you had given me six cents, or eight cents, I could have divided it, but I couldn't divide seven cents, and so I put it all into the missionary box."

She said, "You poor boy!" and she went right off and brought me a big bowl of bread and milk; and I don't think I ever ate such bread and milk before. There were tears in my mother's eyes, and I said, "Pshaw, mother, I would go without eating all day to have bread and milk taste as good as this."

But that wasn't what she was thinking of—no mother here would interpret it that way. It was the thought, "This little boy, my youngest, can deny himself for the sake of Jesus," that brought the tears to those loving eyes.

Now if there are any mothers here who don't want their children to go into missionary work, don't go fooling round with missionary boxes. But if you do want them to go as missionaries, that is the way to train them for missionaries.

When I grew to be a young man, I told my mother, "I have decided to give my life to missionary work;" and she wept heartily over it, but said, "I have always expected this, Cyrus;" and she never said another word about it.

I have often thought, in looking back over my boyhood, that out of that one missionary box came six missionaries, who have done long and good work. We never thought of it then, but that is my interpretation of it now. One of the missionaries is the man who saved the Telugu Mission when the Baptist Board thought of giving it up. They told him they wouldn't send him back, and he said, "You needn't send me back, but I shall go back. As I have lived, so shall I die, among the Telugus." They couldn't do anything with such an obstinate man, so they said: "When you die we don't want the heathen to pitch you in a hole and cover you up, we want you to have a Christian burial, and this young man shall go back with you." I think in five years after their arrival they baptized five thousand converts. That was the Rev. Dr. Jewett, of the Telugu Mission. When we were boys, we used to attend the same church, and look at each other through the loopholes in the high pews. I have always felt as if he came out of that missionary box. I am sure I did, but I did not know it at the time.

Home Missions.

SOME RESULTS OF OUR SCHOOL WORK.

AT SITKA.

As some of our Christian Endeavor Societies are to help support our Training School at Sitka this year, the following letter will interest them, for it shows the good being done with their gifts.

Sitka, Alaska.

Dear Fellow Endeavorers:

Your hospital, I am happy to tell you, is steadily growing more popular and our work is increasing rapidly. During the last three months we have made 1022 prescriptions and performed operations. This is much more than we had ever before done in the same length of time. The surgical work, especially, has grown, but we can only do a limited amount, for the hands are so few, and surgical work so exacting. Three times the operation of trephining has been successfully performed this fall and winter and many other operations have been carried to successful conclusions. God has blessed us greatly—only those dying who were incurable chronics; there have been but three or four deaths since I last wrote you. Better still has been the spiritual healing that the Father has permitted us to see in our wards. Some cases, coming to us for physical treatment were desperate cases spiritually, but they have felt the call of the Saviour and have turned to Him. Nor has this been for the time only, but they have shown that they were sincere by the lives they have since lived. Passing through the wards at almost any time, one may see some patients reading the Bible, or hear the singing of hymns. What a contrast to the homes in the Indian village.

We meet some terrible cases here—those who, through long neglect have so allowed disease to spread through their systems that they are simply beyond description. Such cases we are forced to refuse as inpatients as they would be a constant menace to the other people in the building. One such we did accept, however, and it nearly killed Miss Gibson in looking after him. But though we could do little for the body, the good nurse, with almost infinite tenderness, was used by God to lead the spirit to its Maker.

I wish you could go with me from the hospital wards, with their clean, white beds, well-swept floors, and bright pictures to some of the hovels in the native village. I have one of them in mind now, as I was there to-day. Such utter wretchedness I never have imagined. An old blind man, his wife who is nearly blind, two small boys and a married daughter live in the tiny shanty. The daughter's husband has petitioned off a room on one side, a room so small that I can not stand straight in it, while it is scarce six feet square. This girl is sick, incurable, and slowly dying. It is one of those cases that we can not admit to the hospital and there in all the filth, poverty and hopelessness, her life is drawing to its close. Her parents are not kind, and at best they can do but little. Can you conceive of such misery? The awful, utter hopelessness, pain and suffering of that life casts a shadow over me every time I see it. These people are Russo-Greeks, and like most of that church have a religion that goes but little farther than their pictures of the Madonna on the wall.

You see that there is great need of work among these people, and I congratulate you that God is enabling you to do so much here. Craving your prayers for both Miss Gibson and myself in the medical work at Sitka, I remain

Yours "For Christ and the Church",
B. K. WILBUR, M. D.

AMONG THE MOUNTAIN PEOPLE.

Kansas Endeavorers have been so long interested in the work amongst the Mountain People of the South that they will rejoice in the results given in the letter from Miss Stephenson of the Asheville, N. C. school:

"It was our privilege last Sabbath to celebrate the Lord's Supper, and it was indeed a time of spiritual refreshment. Our only regret was that Dr. Lawrence could not be with us. This was his first absence on such an occasion since the organization of our church. Six girls from this school and two from the Normal were received on profession of faith. None of them had been baptized in infancy. Unless a person has lived

Scrofula

Makes life misery to thousands of people. It manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated by Hood's Sarsaparilla, the

One True Blood Purifier.

Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly and permanently cured by

Hood's Sarsaparilla

Prepared only by C. I. Hood & Co., Lowell, Mass.
Be sure to get Hood's and only Hood's.

Hood's Pills are the best after-dinner pills, aid digestion. 25c.

in a section where infant baptism has been, to a great extent, practically eliminated from Methodist and from Presbyterian practice as well as by the Baptist church, and unless he has studied the family life of such a section, he cannot realize how much the blessed ordinance which brings infants into the fold of the church has to do with good family government, and with the development of symmetrical Christian character.

For the good of future generations it is well to have the doctrine of Infant Baptism taught not only in our Catechism classes, but we also preached from our pulpits. There is an especial need of it in this section, where so little is known of this doctrine and its benign influence upon both parents and children."

Another teacher in this school writes.

"A few days ago a man from the Laurel Fork district called here to see his daughter. When asked if their Sunday-school had been running this winter, he said they had always, heretofore, closed up during the cold weather, but they "just had to keep it going this winter, for if the men didn't do it they knew them two ladies you Presbyterians sent down here would do it, and without a doubt could do it better than the men could, only the men 'lowed it would not look right, so they have kept it up regular."

Besides the Sabbath-school, which is held Sunday morning, the "two Presbyterian ladies" have a meeting for children in the afternoon which is attended by parents and all."

Surely we must rejoice in work that rescues the young, and through them reaches the parents also;—Work that is elevating the homes, and lifting into new life many perishing, helpless, discouraged, darkened lives.

A. R. H.

COULDN'T ESCAPE.

A minister was soliciting aid for Foreign Missions, and applied to a gentleman who refused him with the reply: "I don't believe in Foreign Missions. I want what I give to benefit my neighbor."

"Well," replied he, "whom do you regard as your neighbor?"

"Why, those around me."

"Do you mean those whose lands join yours?" inquired the minister.

"Yes."

"Well," said the minister, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why I never thought of it before; but I suppose I own about half way through."

"Exactly," said the clergyman. "I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours on the bottom."

For Debilitated Men, Horsford's Acid Phosphate.

Dr. J. B. Alexander, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for debilitated men."

THE MID-CONTINENT

PUBLISHED WEEKLY BY THE
PRESBYTERIAN NEWSPAPER CO.,

1516 Locust Street, St. Louis, Mo.

MEADE C. WILLIAMS, D. D., Editor.
DAVID R. WILLIAMS,
Managing Editor.

THE REV. H. T. FORD,
Special Contributor Kansas City, Mo.

THE REV. S. T. MCCLURE,
General Agent and Special Correspondent.
Address, 1268 Taylor St., Topeka, Kan.

Postage to foreign countries \$1.00 extra.
The yellow tag shows date to which subscription is paid.
Active canvassers liberally remunerated.
When the address of a paper is to be changed, the old as well as the new address must be given.
This paper is not responsible for the views expressed by its contributors.
Unused manuscript returned only when sufficient postage is forwarded with the request.
Papers returned through the mails are no notice of discontinuance, as we cannot tell from whom they come.
Address all communications and make all drafts, money orders and express orders payable to THE MID-CONTINENT, and not to any individual connected with the paper.
No manuscript paid for except by previous contract.
No paper discontinued without express orders in writing any payment of all arrearsages. Such notice of discontinuance at the expiration of a subscription, will receive prompt attention.
Terms:—\$2.00 a year in advance. Ministers \$1.50 in advance.
Entered at the St. Louis P. O. as second-class matter.

WEDNESDAY, JULY 22, 1896.

THERE IS some warrant in Scripture for the "experienced meetings" of our Methodist brethren. When we have received some new light on important truth with the increased light, comes increased faith and help in our spiritual life; in our conflict with sin and el God designs that we shall use our new experience and strength in helping others. When any truth has been quickened into life in our own consciousness then we are to make use of it. "Who comforteth us in all our affliction?" Why? What special object had God in giving Paul such wonderful comfort in all his overwhelming trials? "That we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." He could go and sit down by one whom had been overwhelmed and crushed by a great sorrow and communicate to him the consolation and joy in his own soul, as he lay amid the ruin of all earthly hopes looking not at the things which are seen temporal, but at those which are not seen and eternal.

A christian mother who has lost a child, the idol of her heart and has had every tear wiped away by the new light and new experiences and consolations of religion is the one to go with comfort to another who sits beside an empty crib with broken heart. It is quite impossible for a pastor who has never been through such an affliction to speak the fitting words or carry the sympathy and comfort which may be conveyed by one who has had the experience of both sorrow and joy. The tears must flow before they can be wiped away. God designs that every peculiar religious experience shall be used for the benefit of others. "Come and hear all ye that fear God and I will declare what he hath done for my soul."

THE SUPPORT OF THE CHURCH.

One of the most serious difficulties which the officers of our churches experience is in inducing all the members of the church to do their duty in the matter of church support. There are people in all our churches who do almost literally nothing toward the maintenance of the gospel and the payment of the current and necessary obligations of the church. They talk as if they were exempt from all responsibility in this matter—as if no obligation, human or divine, was binding upon them to give according as the Lord has prospered them. They attend services with more or less regularity; they expect the pastor to visit them in sickness and in health, and if he fails to do so, they are the very persons who are most likely to criticise him with severity; and they are exacting in the way of social attentions and consideration from their fellow church members. If they did their duty, if their contributions bore anything like an adequate and respectable relation to their means or income, the financial condition of the church would be much more satisfactory.

The deacons or trustees cannot make brick without straw. The few cannot bear all the burdens of the

church. Many are the pretexts, which are made to do service as reasons, which these people offer for not doing their duty in the way of church support. Space will not permit us to notice them all, but this will serve as a sample:

One man when the subscription list is presented to him by a church solicitor, refuses to put down his name for any amount, alleging that he will contribute when he is at church. This is certainly the flimsiest, shallowest excuse which any one ever gave. Suppose that all the members of the church were to treat the matter in this fashion, how long would the church be able to keep open its doors? How long could it retain a pastor and pay the sexton and other necessary obligations? Every church must have a certain income in order to enable it to meet its obligations as they accrue with promptness and fidelity.

But where more or less of the members treat this important duty with indifference, how is the church to know what its income is? How will it know what plans to form which may involve the use of money? What would a merchant say to a customer who in buying a bill of goods should tell him: "Don't put down my name on your books, I don't wish to be held answerable for any definite amount. When I come along your way I will hand you something." Would not the merchant scorn the suggestion? Of course he would. And yet that merchant will turn around and make a precisely similar suggestion to the church solicitor. Such a suggestion is conceived in the sin of selfishness and brought forth in the iniquity of stinginess. It does dishonor to the Saviour who gave Himself—His all—for our redemption. It is deeply injurious to Christian character, for no Christian can grow who does not die unto self. It discredits Christianity in the eyes of the world, because it reveals an intensely worldly spirit. It is in every respect a pernicious spirit.

Such treatment of a solemn obligation is one of the formidable practical difficulties in view of the furtherance of Christianity. It cripples the church and hinders her from putting forth her best exertions. The financial straits of every local church effect more or less the efficiency of the church in general. If proper military discipline is not maintained in every company, the regiment is bound to suffer in character and reputation. The church in general will reflect the character of the local churches composing it. This holds true, also, in regard to the membership of each particular church. A few people failing to do their duty can make themselves stumbling-blocks in the way of its progress. Hence the obligation rests upon every one to do his full and honest duty, to stand by his church, to make her interests his own, to make his contributions so large as to involve the element of self-denial. If the church members to whom we have alluded will do this, they will materially contribute to make their church vigorous, prosperous and useful. They will feel the reflex influence of such conduct in the broadening and strengthening of their own Christian lives, for "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

THE CHURCH UNITY BUSINESS.

Certain miscarrying scheme in reference to Church Unity have afforded us some reflections recently. In negotiations between our Presbyterian Committee and the bench of Episcopal bishops, we were given distinctly to understand as preliminary, and a postulate to be assumed at the outset, that Presbyterians, as not being in the "historic Episcopate", have no ministry that can be formally, or even courteously, recognized. But then what develops? Why, some of the Episcopal lights of the church of England, from whence has come the consecrating digital touch which has preserved the true Episcopate for our American bishops, sound the Pope of Rome on the matter of recognition of the "orders" in the interest of Church Unity. But now the Pope speaks in an "Encyclical" the purport of which is that all priestly and Episcopal orders which are not in line from Peter alone (such as the Anglican and American Episcopate) are invalid. The medicine our Episcopal brethren administered to us is put to their own mouths, and they find themselves classed as no more "historic" nor truly "Episcopate," Rome being judge, than are the rest of us but are simply one of the unauthorized "sects" and with only "uncovenanted mercies" in which to trust. Very speedily has come the application of the word, "what measure ye mete it shall be measured to you again."

But yet further in this chain of Ecclesiastical judgments. The Vatican itself has in turn experienced something of that same kind of treatment which it has long so arrogantly measured out to others. For the Pope, too, dreams of Church Unity—the unity which consists in all churches submitting themselves

to his sway and acknowledging the occupant of the papal chair as the true successor of St. Peter and the one ruler of Christendom. But these sentiments embodied in his encyclical letter, the Greek church has replied to in the person of its Patriarch at Constantinople. And his letter denies the lordly claims of Rome, refuses to make any conciliatory or compromising statements, and declares that the Pope must first return to the Eastern church if he wants union.

Perhaps it is not just the thing in such connection to recall the old saying about "the biter being himself bitten," or the proverb that "they who live in glass houses should not throw stones;" but it is well to realize the fact that they who see a mote in their neighbor's eyes may yet, in the estimation of some other parties, be carrying a beam in their own.

HUMAN HELP IN THE STUDY OF THE BIBLE.

That is a very instructive episode which Luke relates for us in the Acts—the interview on the desert highway between the evangelist Philip and the Eunuch in his chariot. Philip observes the Eunuch engaged in reading the Scriptures and accosts him with the important question, "Understandest thou what thou readest?" The question is equally important for us. To read without understanding what is read comes far short of the Saviour's injunction to "search the Scriptures," and far short of realizing that the entrance of God's word giveth life. There is such a thing as "hearing the word of the kingdom and understanding it not." We recall likewise, what was said of the Pharisees on one occasion: "This parable spake Jesus unto them, but they understood not what things they were which He spake unto them." The Bible is more than a mere symbol of faith, and is not given us merely for our reverential handling, or for a place of honor on the parlor table, or for encomiums of speech on Bible Society anniversary occasions. "The Scriptures were written aforetime for our learning."

We all have need of assistance and guidance in our study of the word of God. "Searching the Scriptures" implies resolute application, a spirit of inquiry and a judicious use of all those human instrumentalities which go under the general name of Bible "Helps." Sometimes we meet those who in a spirit of self-sufficiency, but which in reality betokens their narrowness of view, profess to discard Commentaries and every class of Notes and Expositions of Scripture and all the writing which Bible scholars have published and which have been designed not in any sense as substitutes but as aids to sacred study. Very blame-worthy is that Christian who though he may handle his Bible and "read his chapters" after a fashion, yet never takes the trouble to look into a Bible dictionary or a concordance, or examine a map of Palestine, or consult a commentary or ask questions, or in any way seek from a pastor, or any other Christian Scholar, the light and aid which might be afforded him in understanding the Scriptures. On the return of the Israelites from their captivity in Babylon they gathered together to hear Ezra the Scribe read to them the book of the law of Moses, and the Levites, we are told, "caused the people to understand the law", and they "gave the sense, so that they understood the reading." The object and aim of the whole system of commentary and exposition ever since has been the same. The extensiveness of this method of human guidance and help in understanding the Scriptures may be indicated in the fact that during the age of book-making there have been catalogued about seventy thousand different works written on the Epistle to the Romans alone.

We are not forgetting that there is much of Scripture—all the essential, the most useful and most attractive portions—which carry their meaning on the very face and man's help is not needed for its unfolding. Especially is all that is directly connected with the way of Salvation beautifully plain and written as with a sunbeam. "God so loved the world that He gave his son"; "The blood of Jesus Christ cleanses from all sin"; "Believe on the Lord Jesus Christ and thou shalt be saved." These, and an abundance of other such teachings, throughout the wide domain of Scripture, are like the city revealed to John in his vision of Heaven—they have no need of the sun, neither of the moon, to shine upon them. But at the same time it must be remembered that the Bible is a book of wide range and scope, written in a remote past and in languages other than our own, that it is the revelation of the Divine mind and pertains to subjects exalted and often mysterious, and it is therefore not strange if there should be those things in it which, as Peter said of some of Paul's writings, are "hard to be understood." It is only fitting therefore, that we should diligently seek from all sources aid and guidance to a better knowledge of the word of God.

AMERICAN NATIONAL ANTHEM.

Composed and copyrighted by B. B. Ussher, Peoria, Ill.

I.

Men of this mighty nation, up, sing to the Lord your praise
For freedom's liberation in the nation's darkest days!
Give greeting to our flag of stars so proudly here unfurled;
The stripes of white and crimson, that glorify our world.
Bid Liberty with blazing torch shed forth her beams of
light

And turn to-day all darkness that would minister to-night.
Let every soul that treads upon this free Columbian sod
Join as a grateful people should, in gratitude to God.

Chorus.—Columbia, my country, mighty and free,
Best of all nations and dearest to me;
I will protect thee, never reject thee,
Die, if I must, my Columbia for thee.

II.

Of flags that catch the sunshine, this has the clearest story;
For men yet strangers to our land know all about "Old
Glory."

We read its meaning when it floats beneath our fleecy
skies,

To match it as a beauteous flag, it all the world defies.
Let hostile monarchs touch a thread to mar it if they dare—
They'll find it always flutters as the monarch of the air.
It floats above the school house and the gallant ship at sea
And when it floats the wide world notes the flag of victory.

III.

We see our holy banner spreading out upon the air,
The hope of slave and prisoner in a measureless despair.
And when the night seems darkest, those stars on duty
shine

With a light God's love has kindled, a holy light, divine.
In village and in city where abide the nation's men
A million wait to follow when it leads them forth again.
The women of our country will be loyal, brave and true.
They'll send their sons to battle for though old red, white
and blue.

IV.

May our ensign wave o'er plenty in the fields of golden
grain;
The soil yield its abundance from the hillside and the
plain.

May the toilers of our nation, as men of brains and health,
Live contented 'neath thy shadow, thou fosterer of wealth.
May the gold of rich Nevada, the silver in our hills,
Fill up the nation's coffers as the rivers fill by rills.
And the hearts of patriots drumming to the tread of
marching feet

Making the glory of our nation be its happiness complete.

V.

If in some future conflict we unfurl the stripes and stars,
We pray the God of battles that we conquer in our wars.
In the name of human freedom we raise our holy flag
Till it floats from fort and ship-mast, deep vale and moun-
tain crag.

We bid Atlantic's breezes bear it on Pacific's breast,
While North and South lock fingers with a happy East
and West.

May the virtues of our nation find a daily large increase,
And Columbia's starry emblem float o'er universal peace.

The first, second and fifth verse will be set to music.
Twenty-five dollars is offered as a prize for the best and
most suitable music, to be sent to the author on or before
September 1st. A competent committee in New York
City will award the prize.

MODERATION IN ALL THINGS.

One of the hardest lessons to learn in life is that of mod-
eration. There is a continual temptation to go to ex-
tremes. In our daily business and pleasures, in our
national games and amusements the tendency is to overdo.
As a nation no other equals this one as an example of
ceaseless activity, constantly opening new fields of re-
search. The restless energy of the old Northmen still
lingers in the blood, and this combined with the newer
conditions of life which require extreme effort tend to
force living to such a high pressure as to make it well nigh
impossible to live moderately or even think moderately.
The temptation to move forward, to keep in the front rank
is, with some, irresistible, and the old Viking spirit which
prompted men to brave stormy seas still urges men on to
seek new and unseen goals.

The Latins had a proverb that the one who would go
safest must choose the middle path, and the truth of this
is illustrated and emphasized in a thousand ways. The
few who succeed in reaching great heights do it at their
peril, for they are apt to grow dizzy and fall, while those
who choose a lower path oftentimes allow their pleasures
or their vices to carry them so far that in time they find
the lowest depths of life. The prudent one who seeks
safety must seek quiet middle paths, where there is little
to excite envy or blame.

But few, indeed, are content to travel even this middle
path with any degree of moderation. Because a few set
the pace others follow heedless of the consequences. Take
for instance, the zeal men exhibit in money-making. The
quieter method of a few decades ago have entirely passed
away, and to succeed now a man must be always on the
alert to seize every business opportunity or speculation

that presents itself, toil early and late with hand and brain
and all with the noble aim of money-getting. For this
every consideration of health, pleasure and comfort is sac-
rificed, and an energy is called into action which no other
incentive can produce. For the sake of wealth men will
brave every danger and bear every hardship. For many
years the missions of our church in Alaska have languished
for lack of missionaries willing to endure the rigor of that
severe climate, and yet when gold was discovered in those
inhospitable northern regions, hundreds flocked there,
sacrificing even life in their endeavors to find treasure.
This frantic haste for wealth is as short-sighted as burning
a candle at both ends. When the end is reached and one
has time to sit down and enjoy his possessions the ability
to take pleasure in them is often gone, for health has van-
ished and life is trembling to its close.

The same lack of moderation has crept into even the lan-
guage. Very few say exactly what they mean, but use the
most intense adjectives to express the most commonplace
sentiments, and the result is that the purity of the lan-
guage is in danger of being impaired. Speech, above all
things, needs to be moderate, for the consequences are so
far-reaching. The one who in the heat of excitement
takes his neighbor's name upon his lips and says what he
would not say in a calmer moment does not realize what
results may follow his immoderate words. In an hour of
anger one writes, it may be a letter, the results of which
he forever deplures.

In social and even religious life the case is the same.
The calls of society, the unending round of engagements
have brought many a life to an untimely close. There are
many who carry the same principle into their church
work, they rush madly from one church meeting to an-
other, sometimes attending half a dozen on Sabbath, for-
getting that there may be dissipation in religious things as
well as in temporal affairs.

Surely the safest plan is to be moderate in all things, to
choose the middle path that lies between extremes. Some-
times it is true the hour comes when men must throw
moderation to the winds and take a stand on some extreme
or other, and the one who is brave enough to stand on
unpopular ground may have to meet a world's scorn, yet
in time he may find a world's admiration. But in general
it is safe as well as wise to choose moderation for a compan-
ion, weigh well each step and go through life at that mod-
erate pace which in time gains the race as effectually as
the mad gallop at which many start off only to fall in the
end.—Banner.

OUR PHILADELPHIA LETTER.

Independence Day has been celebrated with more than
usual fervor. There is no difficulty in interesting citizens
in demanding their rights rather than the performance of
their duties. Therefore the Declaration of Independence
is more popular than the Farewell Address of the Father of
our Country, though sentiments of the latter are a nec-
essary guard of the former. Especially timely are its coun-
sels as to the importance of natural religion, isolation from
foreign complications, and unbridled partisanship. Could
the Christians of our land be rallied to these planks' of a
platform—political zeal would have its proper curb.

PRESBYTERIAN ALLIANCE AND GENERAL ALLIANCE.

The meetings of these two bodies—the former at Glas-
gow—the latter in London are of essential interest, though
the meagre attention they get in the columns of news-
papers leaves the public without much information. The
election of Rev. Wm. H. Roberts, D. D., to the chairman-
ship is not only a tribute to the American Presbyterian,
but also to his personal ability in the management of large
representation bodies. His skill and suavity as Stated
Clerk of the General Assembly makes us look forward to a
life tenure of the office with satisfaction—while the same
qualities have lifted him to his present eminence among
the Presbyterians of the world. Among the delegates of the
General Alliance at London we note the Rev. Jas. I. Good,
D. D., of Reading, in this state. His scholarship and
position in the German Reformed church make him a fair
representation of the Presbyterian church as well as his
own.

THE Y. P. S. C. E. CONVENTION.

The number and enthusiasm of the 50,000 delegates of
this body survives even the heat of Washington in July.
Two special trains started from the Reading Terminal on
Wednesday, July 8th, filled with delegates from this city.
Among them were Rev. J. Wilbur Chapman, D. D., Rev.
Henry P. McCook, D. D., Rev. J. A. Worden, D. D., and
Hon. Jno. Wanamaker, all of whom were among the ap-
pointed speakers. The rapid growth of the body shows no
diminution, and it is to be hoped that nothing will ever
divert the young from the simple and sufficient aims which
characterize the organization. The Statement of Relations
so unanimously adopted at the last General Assembly may
be seen as a guide to the Presbyterians, and guard them
against attempts to divert their activity.

THE AMERICAN SUNDAY-SCHOOL UNION.

The Seventy-Second Anniversary of this venerable body
was held in New Haven, May 10, 1896. Philadelphia is the
headquarters of this national organization and Rev. James
M. Connell, D. D., Secretary of its Missions. Those who
have rejoined in the rapid growth of our own denomina-
tional Sabbath-school work will be interested in some of
the statistics of the older general society. The address of
the Secretary informs us that during the last year 2222
Sunday-schools have been founded or organized during the
last year with 65,598 scholars and teachers. The society
has employed 135 missionaries during the year. In one of
the addresses that were made there is the following with
reference to one of its supporters lately deceased. Hirom

Camp Esq., deceased, began to give in 1875—at first \$500.00,
then \$1200.00 per annum. The five missionaries supported
by him at various times, organized 535 Sunday-schools
with 17,000 scholars—from whom were reported 2500 con-
versions, and they established 36 new churches. It is
hoped that such figures as these will help others to rise up
and take the place of the departed.

THE PRESBYTERIAN HOUSE.

The passer-by notices at 12th and Sansom an immensed
excavation—at some places 32 ft. deep, from which walls
and iron beams begin to show themselves, and mark the
progress of the Presbyterian House. When its twelve
stories shall have been reared, the Board will have greatly
enlarged accommodation. Indeed, so grand will be the en-
largement, that some have thought that the next General
Assembly should be united to meet him in 1893 to celebrate
its rise. The Baptists have roofed in a like tall building on
South Street for the use of their Publication Board.

THE PRESBYTERY OF PHILADELPHIA.

Final Action was taken in the case of Rev. Arthur T.
Pierson, D. D. The Presbytery adopted the following
paper: "To whom it may concern:

"The Rev. Arthur T. Pierson, D. D., who has been for
thirty-six years an acceptable minister in the Presbyterian
church in the United States of America, has withdrawn
from us on account of a change of view in regard to the
subject and mode of baptism, this name has been removed
from the roll. In accordance with this request we hereby
cordially testify to our continued confidence in the Chris-
tian character of Dr. Pierson, to our belief in his general
doctrinal soundness, except as same indicated, and our
appreciation of his eminent gifts, Catholic spirit and con-
secration to the work of the gospel ministry."

Hope church effected the rescission of the action of Pres-
bytery in allowing Bethany church to locate a mission at
28th and Morris streets, on the ground that it interfered
with their proper work and support.

The New South Broad Street church was enrolled, and it
was reported that the congregation had called Rev. C. W.
Nevin as its pastor. Presbytery made arrangements for
his installation on Tuesday, July 14th.

THE PENNSYLVANIA CHAUTAUQUA.

In the South Mountain, in Lebanon County, this off-
shoot of the well-known New York Assembly is in session.
With good railroad facilities in many directions—the
grounds are situated in the midst of mountain forest—with
pure springs and pure air. The programme of exercises
fills a month, with amusement instruction and rest. Five
years have developed it into a worthy state summer school,
under the direction of Rev. W. B. Stewart, D. D., of Harris-
burg President, and Rev. T. S. Schmauk, as Chancellor.
It is to this resort your correspondent will go for a vaca-
tion, while the editor of the Mid-Continent is in Mackinac.
Perhaps my next letter to you will be dated from Chautau-
qua, Mt. Gretna, Penn. MURRAY.

A REFORM NEEDED.

[A practical matter, practically discussed by a represen-
tative Baptist paper. It applies equally well to Presbyterians
everywhere.]

Two of the daily papers in Cincinnati have been consoli-
dated. The consolidation recalls the fact that one of these
newspapers was started as a protest against the other for
the shameful course of the latter in regard to religion and
morality. For a time the company managing the paper
was successful, but at last it was surrendered. Unless we
are mistaken, the daily world demoralizer of New York,
which is said to cause, on an average, one suicide a week,
was started as a religious daily. Other attempts have been
made to publish and sustain daily newspapers of a pre-
dominantly religious character. Almost all of these at-
tempts, however, have ended in failure. The reason is, in
part, that Christian people do not give them the fullest
support, while still patronizing newspapers without rep-
utation. The only wonder is that the religious press has
been able to survive and has grown in worth from year to
year. Look over the columns of the Baptist newspapers
and see how comparatively few of the advertisers are
Baptists. Advertisements of concerns whose principals
are Baptists will be seen in the daily newspapers, but these
concerns too often boycott the religious press. As a
matter of fact the religious press provides an almost un-
equaled advertising medium, but if it were not preminent
it would appear as if Baptist ought, at least, to give their
own papers a trial.

Is the time coming when the Baptist newspapers will be
appreciated as an important factor in religious progress,
and not given that niggardly support which is now doled
out to them? This inquiry is not made in a spirit of petu-
lance, but the number of subscribers to our Baptist news-
papers, it seems to us, is far below the number which
ought to be found in a denomination so large, so intelli-
gent and so characterized by missionary spirit as our own.
That advance in missionary giving, that kindly spirit of
co-operation, that unity of purpose, which is evidently so
much needed, will never be realized until the Baptist
people more generally support and read their denomina-
tional papers. The Standard has not the reason to com-
plain that many papers have, but reference to its mailing
list will show that names of at least 20,000 Baptists within
its field who ought regularly to read its columns are not
there to be found. The time is coming, however, when the
far-sighted of the denomination will discover that advance
which is really progress and not mere moving with the
world, will be realized only when Baptists grow in spirit-
uality and education as well as numbers. In order to
spirituality there must be knowledge of the mind of God;
in order to education there must be knowledge of what
men are doing and how God rules and directs.—Standard.

The Family Circle.

DAYS GONE BY.

Oh, the days gone by! Oh, the days gone by!
The apple in the orchard and the pathway
through the rye;
The chirrup of the robin, and the whistle of
the quail,
As he piped across the meadows, sweet as
any nightin-gale;
When the bloom was on the clover and the
blue was in the sky,
And my happy heart brimed over in the
days gone by.

In the days gone by, when my naked feet
were tripped
By the honeysuckle's tangles, where the
water lilies dipped;
And the ripple of the river lipped the moss
along the brink,
Where the placid-eyed and lazy-footed cattle
came to drink;
And the tilling snipe stood, fearless of the
truant's wayward cry,
And the splashing of the swimmer in the
days gone by.

Oh, the days gone by! The days gone by!
The music of the laughing lip, the luster of
the eye;
The childish faith in fairies and Alladin's
magic ring;
The simple, soul-reposing, glad relief in
everything,
When life was like a story, holding neither
sob nor sigh,
In the olden, golden glory of the days
gone by.

—James Whitcomb Riley.

WOMEN NEW AND OLD.

Jezebel, the Queen of Ahab, according to one of the rabbis, had "black eyes that were set on fire by hell."

Lady O'Hagan, widow of the late Lord Chancellor of Ireland, has cast off her allegiance to the papacy and adopted the tenets of the Plymouth Brethren.

Queen Sophia, of Sweden is one of the richest women in the world. She is a Princess of Nassau, and her brothers, from whom she inherited her money, owned the gambling tables at Wiesbaden.

Mlle. Adele Hugo, the insane daughter of the poet is now about sixty years old. French papers say she is now several times a millionaire. She is confined in a private asylum, her only pleasure being to visit the theatre.

The new woman has risen in China. At Shuntun, the daughter of a magistrate acts as his treasurer, and the district is startled at the fact that he has made 500,000 taels since she has begun to "finance" his affairs, six months ago.

Mrs. Alice E. Cram, a Boston contractor, has secured the contract for supplying 40,000 tons of stone to be used in elevating the tracks of the New York, New Haven and Hartford Railroad in Boston. There were dozens of other bidders.

The Duchess of Marlborough has a young Nubian as a personal attendant, a souvenir of the recent visit of the Duke and Duchess to Egypt. The Nubian sleeps outside the bedroom of the Duchess at night. He attracts considerable attention even in Paris, where colored attendants are not rare.

Mrs. Sarah Simpson, of Rollings, Ky., has died aged ninety-six, probably the oldest person on the pension rolls in Kentucky, having been born the first day of the week, the first day of the month, and the first day of the year this century. For eighty-three years she had been a member of the Methodist church.

The English papers say that although Mrs. Humphrey Ward is suffering from ill-health, she is busily engaged in finishing her new book. She has the double labor of writing and controlling the affairs of University hall, which has

now taken the name of Passmore Edward's Hall and has been shifted to a new abode.

The late Lady Burton was credited with saying that a man frequently had many characters—one for his wife, another for his family, a third for his men friends, a fourth for boon companions and another for the public—but that "the wife, if they are happy and love each other, gets the pearl out of the various oyster-shells."

The Princess of Wales, to the great discomfort of whoever may be acting as the maid-in-waiting, never puts herself at ease in traveling. Hour after hour she retains a bolt upright position and never thinks of removing her bonnet or lying down. She attributes the habit to her rigid bringing up, and in speaking of it recently said to a friend: "We were never allowed to lie down during the daytime when we were children for fear of making ourselves untidy, and I am so accustomed to the habit now that I should never dream of removing my bonnet while on a journey."

—Sel.

BORROWERS.

And independent, self-respecting person does not indulge in the pernicious habit of borrowing. Although circumstances may sometimes force such a one to seek temporary assistance, yet mindful of David's characterization of him who borroweth and payeth not again, there is always a commendable promptness in discharging even the smallest pecuniary obligation. Books borrowed by these conscientious people are treated with the respect due to them, carefully used, and returned unblemished to their owners. To such friends how readily, almost eagerly, do we lend the most precious volumes in our library! But with what trepidation do we hear the careless, inveterate borrower asking for a book! If it ever be returned it will be in a soiled or tattered condition, and there will be a glib, plausible apology, or perhaps none at all. Sometimes our book goes through a course of lendings, the first borrower assuming the rights of ownership, but not the responsibility of the wear and tear of the circulated volume.

Ah, King Solomon, your dictum needs revising! Lenders must submit to losses to petty drains, to see valuable sets of books with dreary gaps in their ranks, or to be branded as hateful or disagreeable if they have moral courage to withstand the borrower's tyranny.—*Harper's Bazar*.

THE VALUE OF BATHING.

On awaking in the morning the body is covered with moisture, and the quickest way to remove it is in a sponge or plunge or sponge bath. Mere contact with the water is stimulation for the entire system. The warm bath before dinner is to clean the body, quiet the nerves and prepare the system for the meal of the day. A burning thirst may be quenched in this bath, a headache cured, tired feet rested, the temper sweetened, and a bad feeling generally dispelled. In a fresh toilet of the simplest character the individual will feel better and look it. A bath before dinner is not debilitating, although the assertion is commonly made. A bath at any time may make a person ill who is unaccustomed to bathing. Hot baths comes in the line of medical treatment and should be so regarded. Only shadow-pated women get in a stew. No common sense individual—miners, mill-hands and cigarette-makers excepted—should stay in a tub over five minutes.

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

A WINSOME HOME.

The interior, much more than the exterior, of a dwelling mirrors more or less clearly the minds of its inmates. The judgement that, upon crossing a threshold, we are tempted to form from a few hasty glances, often proves to be correct. Taste, refinement, love of order, peaceableness, cheerfulness and other traits may be at once suggested, and you may feel that you do not need to be told what sort of people inhabit the place. "Appearances," runs the proverb, "are deceitful;" but the story told by the interior of a home is likely, in general outline at least, to be true. And if the hour you have entered be winsome, the thought will be quite sure to come that its quiet ministry cannot be over estimated. It re-acts upon those whose inner life expresses, so that what they have given forth they receive again with generous interest.

And the friends and neighbors who visit such a home? They, too, even though they may not realize it, are potently affected. The place has a charm for them. They go out for a walk and almost before they know it, they find themselves at the familiar door. Then, of course, they must ring and go in, though it only be to exchange greetings.

And the guests? Happy are they who are privileged to pass a night or two beneath that hospitable roof! Luxury may be a stranger there; plain living may be compulsory; but if there be plain living, there is also high thinking, and not only that, but warm hearts and loyal souls. The faces of the inmates, the few well selected pictures, the books on the tables, the arrangement of the furniture and the food that is served—everything in that home helps in some way to make it more attractive; and when the guest retires for the night, though the room that he occupies be as simple as it well could be, he feels more at peace than he would were he domiciled in a palace, with half a dozen lackeys at command. A home like this cannot be made to order; all the wealth and art in the world could not create it. Before it can exist, you must have well-balanced natures—minds that think, hearts that love, and service without price.

MODERN VULGARITY.

Thirty years ago the privacy of a family life was looked upon in the southern States as something exceedingly sacred. It was the common creed, from which none dissented, that the outside world had no right to thrust its prying nose into what went on in the home. This creed was at bottom thoroughly sound. The growth of a distinct and homogeneous family life is not possible without a certain isolation from all foreign and extraneous influences. We do not mean to say that families ought to wall themselves off from one another, and attempt the policy of maintaining an independent existence. Any effort to secure an impenetrable seclusion would of course, be futile. But we do mean that every family ought to be able to throw around itself such a shield as will protect its secrets from becoming the property of the whole community. Houses are not built without doors. But it is bad policy to leave the doors always open.

Of late these things seem to be forgotten. Publicity is as much sought after as it once was avoided. The old Tennessean who threatened to horse-whip an editor for publishing the fact that his daughter had gone to another town to visit some friends would find himself in a new world if he could rise from his grave. Nowadays when a man that has grown suddenly rich builds a new house, he sends for the photographer, and has a picture of it taken for the daily press. Then he slips a fee

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

into the hand of a reporter, and gets a full description of it to accompany the cut. When his wife invites friends to tea, she follows his example, and furnishes the entire city with an account of her table linen, china, and menu. When the daughter marries the affair is advertised with a vulgarity that passes belief—her personal appearance, her accomplishments, some hints of the courtship, the presents she is to receive, and—shame on it!—her wedding trousseau. What are we coming to? Have we lost all self-respect? O! for a return of the times of modesty, propriety, and good breeding.—*Christian Advocate*.

PLEASANT PEOPLE.

It is a pleasure to meet people who are pleasant, affable and kind; who do not seek to extinguish you with disdain or humiliate you with indifference. People can be over pleasant, as well as overbearing, but the former is infinitely preferable. Habit has something to do with a man's behavior, although disposition is the stronger element. Certainly when men have contracted habits of pride, and insolence, that are almost brutal. Money enters into the life of some men, and makes them haughty and overbearing who, lacking it, would have been kind and considerate. Jesus inveighed most strongly against pride and haughtiness, and said the publican was rather justified, than the proud pharisee, for all the lengthy prayers of the latter. There is an old saying that "more flies are caught with molasses than vinegar," and it often comes true. In view of the shortness of life, and its many unavoidable cares, and troubles, we think it a wise thing to cultivate a pleasant manner toward all. "Oh, why should the spirit of a mortal be proud?" must be an inscrutable puzzle from any true and just point of view. "Pride goeth before destruction, and a haughty spirit before a fall" is as true to-day as in the long ago when it was written. Pope calls pride "the never-failing vice of fools," and wisely, too. There is in pride and hauteur, a disenobling of men beyond computation. If pride is not a vice, it can lay no little claim to virtue. Why then be proud and haughty? Rich or poor, high or low, should shun its narrowing spirit, and learn to practice a pleasant manner, a courteous spirit of kindness toward all whom we may meet in this transitory world.—*Alexander Macaulay*.

Feed the Nerves upon pure, rich blood and you will not be nervous. Pure blood comes by taking Hood's Sarsaparilla which is thus the greatest and best nerve tonic.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

Do You Know

That the Vandalia line has resumed its through Buffet Sleeping car service to Michigan? Sleepers leave St. Louis daily except Sunday on "Number Twenty" 8 10 a. m. arriving at Mackinaw at 7 o'clock next morning. Write or call upon Curtice, City Passenger Agent, 100 N. 4th street, corner of Chestnut, St. Louis, for full particulars.

Our Young People.

THE UNFINISHED PRAYER.

"Now I lay"—say it darling,
 "Lay me," lisped the tiny lips
 Of my daughter, kneeling, bending,
 O'er her folded finger tips.
 "Down to sleep"—"To sleep," she murmur-
 ed,
 And the curly head dropped low,
 "I pray the Lord"—I gently added,
 "You can say it all, I know."
 "Pray the Lord"—the words came faintly,
 Fainter still—"My soul to keep;"
 Then the tired head fairly nodded,
 And the child was fast asleep.
 But the dewy eyes halfopened,
 When I clasped her to my breast,
 And the dear voice softly whispered,
 "Mamma, God knows all the rest."
 O, the trusting, sweet confiding
 Of the child heart! Would that I
 Thus might trust my Heavenly Father,
 He who hears my feeblest cry.

WHAT TO READ AND HOW.

A young man found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard one say: "That boy is a great reader; does he read anything that is worth reading?"
 "No," was the reply. "His mind will run out, if he keeps on reading after his present fashion." He used to be a sensible boy till he took to reading nonsense and nothing."
 The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who said that his mind would run out and asked him if he would lend him a good book to read.
 "Will you read a good book, if I will let you have one?"
 "Yes, sir."
 "It will be hard work for you."
 "I will do it."
 "Well, come home with me and I will lend you a good book." He went with him and received a volume of Franklin's works.
 "There," said the man, "read that and come and tell me what you have read."
 The lad kept his promise. He found it hard work to read the simple and wise sentences of the philosopher, but he persevered. The more he read and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books, in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he had ever derived from reading poor ones. Besides, his mind began to grow. He began to be spoken of as an intelligent, promising young man.—*Exchange.*

A LESSON WELL LEARNED.

A poor man on the way home from his day's work; was walking along just ahead of me, with a sack of flour on his shoulder. His little boy was trudging by his side with a beetle swung over his shoulder.
 It was a heavy thing to carry and I heard the little boy say very wearily:
 "O father, how glad I am that we left the wedges till to-morrow night. This beetle is just all I can carry."
 "Do the best you can my son," said the father. "I know you are tired, and the beetle is heavy, but be patient."
 For some time after these words of encouragement the little fellow was very patient, but the farther he went the heavier the beetle seemed to grow.
 At last he stopped, and lowering it to the ground, said:

"Father, I cannot carry it any farther."
 "You need not carry it any farther my boy," was the father's reply. "You have done well. Some little boys would have complained in a very short time, but you have done nothing of the kind. You have been patient, and you have nobly strengthened your own power of endurance by what you have done. Now, my darling, I will carry the beetle the rest of the way for you."

How easy and how pleasant the remainder of that walk was to the little boy whose father was carrying the burden for him.

I saw the two—father and child—as they entered the little yard in which their low, vine-covered cottage stood.

Two lessons were learned during the evening walk.

The little boy learned that when he really needed help, the father would help him. He would not shirk. He carried the heavy beetle as far as a little boy ought to carry it, and then he learned the grand lesson of his life: that his father could be depended upon to help him.

I also learned a lesson. I learned that if I bear life's burdens patiently, my heavenly Father, all unseen, will, when the proper time comes, take them and bear them for me.—*The Messenger.*

THE LITTLE HOME IN THE MEADOW.

John Burroughs, the great naturalist, says: "If I were a bird, in building my nest I should follow the example of the bobolink, placing it in the midst of a broad meadow, where there was no spear of grass, or flower, or growth, unlike another to mark its site." There the bobolink builds her little home amid the daisies, the timothy heads, and the pretty red clover blossoms. You may chance to see the mother bird rise in the air, and think you can go right to the very spot where her nest is, but try it once. You will have a hard and long hunt, and the probabilities are you will not come upon it.

Mr. Burroughs says: "One day I saw a mother bird fly off from her nest, and my friend and I spent a half hour stooping over the daisies and buttercups to look for it, and then we gave it up and hid ourselves to watch the return of the bird. After some delay she came back and dropped into the grass near a meadow-lily. That was our guide, and then we found the nest full of little birds, who were such a compact mass and the same color, too, of the ground, that it was very hard to distinguish them from the meadow bottom."

The mowing machine and the sharp scythe often bring death to the little homes in the meadow, but if the ground birds can hatch their young and get away with them before the hay-makers begin their work, they are safe. The vesper, or field sparrow, builds upon the ground, and so do some other birds. The bird-loving farmers look out for these nests, and when they find one they leave a fortress of grass uncut about it, so the little family may not be disturbed in their beautiful home.

We have often heard children say, "I wish I were a bird." They think a bird's life is free and happy, but let me tell you, my dear children, that birds' lives have many sad tragedies in them. Many a mother goes to get food for her little ones, and is shot down by a cruel hand and can never return again to her home. Severe storms come and overturn the nests, and the little ones are found dead on the ground. The bird-hunting cat is ever on the alert to trap the poor birds. A writer tells of birds that have been caught in the strings of horse hairs they have brought to build their nests of, and have been unable to extricate themselves, and have died. And worse than all, cruel boys are

abroad in the fields and woods—who take the little ones out of the sweet home nest and destroy them, just for sport. But the "Humane Society for the Prevention of Cruelty to Animals," has done a great work for the protection of birds, and many who might have been cruel to the little feathered tribe have become interested and have been made their loyal and loving friends.

During this vacation time you will find very much to interest you in the reading of some naturalist's book on birds. It will surprise you to learn of their habits, and the different ways they build their nests and rear their young.—*Sel.*

HOW A LITTLE BOY LEARNED A LESSON.

It was a very hot day, and the little boy was lying on his stomach under the big linden tree, reading the "Scottish Chiefs."

"My little boy," said his mother, "will you go out in the garden and bring me a nice head of lettuce?"

"Oh, I can't!" said the little boy. "I'm too hot!"

The little boy's father happened to be close by weeding the geranium bed, and when he heard this, he lifted the little boy gently by the shoulders and dipped him in the great tub of water that stood all ready for watering the plants.

"There, my son!" said the father. "Now you are cool enough to go and get the lettuce, but remember next time that it will be easier to go at once when you are told, as then you will not have to change your clothes."

The little boy went drip, dripping out into the garden and brought the lettuce. Then he went drip, drip, dripping into the house and changed his clothes, but he never said a word, for he knew there was nothing to say.

That is the way they do things where the little boy lives. Would you like to live there? Perhaps not. Yet he is a very happy boy, and he is learning the truth of the old saying:

"Come when you're called, do as you're bid,
 Shut the door after you and you'll never be chid."

—*Youth's Companion.*

SHE KNEW A TRUE WAY—A TRUE INCIDENT.

The sun had not quite climbed up the shoulder of Humpback Mountain, but he was on the way. The sky knew it, and brightened at the thought. The birds knew it, and twittered and cheeped, and tuned their voices up and down the scale to be ready for their part in the chorus.

In the small, sunburnt cottage, half-way up the mountain, a little curly-headed child stirred and cheeped, too. She had gone to bed in the early twilight, and now she was tired of sleep, and ready for the new day.

"Mammy," said the little mountain maid, "kin I git up?"

"Yes, child, git up, and welcome," answered the mother. "I reckon I must be stirring my old bones, too."

With nimble fingers the child fastened the few scanty garments belonging to her, and ran out on bare brown feet to wash at the little stream below the spring. The intense cold of the water made her cheeks glow and her breath come quickly.

"Now," she said to herself, "I will gather the eggs for mammy and s'prise her. I won't go for no basket, I kin jest git 'em in my dress."

Away she sped to the chicken house. It was a low roofed affair, flat on the ground, with so small an opening that nobody bigger than Jess herself could have gotten in and out. The child crept fearlessly in, but hardly had she put the first egg in her gathered-up lap when she saw a large, mottled rattlesnake

stretch himself across the little opening by which she had entered.

The snake did not seem angry, was not looking at her, in fact, and even Jess's terrified scream did not rouse him. Fortunately she did not even move, and in a moment her father ran to her help.

Peering in through a crack in the roof, the man saw not only the snake lying in front of the child, but a second one, its mate, stretched out behind her! It was impossible to kill them both at once; if he struck either, the other one would certainly bite the little prisoner. What a moment of horror!

"Jess," he said, hoarsely, "keep as still as the dead, and listen to me. I've got to take off the roof, and lift you out of this here coop. But if you move, you're gone. Can you hold still?"

The little face was white with terror, and at first no sound would come to her lips. Then she said faintly:

"All right, dad; I've thought of a way to keep still."

The man and his wife quickly unroofed the slight building, making as little as possible, and then, climbing out on the chestnut limb that overhung it, Jess's father let down a rope, and drew her up, like Jeremiah out of his dungeon, by the arm-pits.

The snakes were promptly killed, and the child sat white and trembling on her mother's lap in the cabin's doorway.

"You're a fust-rate soldyer, Jess,—that's what you be," said her father proudly. "How ever did you manage to keep still?"

"I jest shet my eyes," said the child, "and made out that God was holding my feet."

"Holding your feet!" exclaimed the man, somewhat startled.

"They're teaching me some Bible verses at the chapel Sunday-school," she said, "and one of them says, 'He will not suffer thy foot to be moved.' That's what made me think of it."

The next Sunday, Jess found to her delight, that her father was going with her down the mountain to Zion Chapel.

"Are you 'fraid I'll meet up with more snakes, dad?" she asked.

"Not so much that, though you mought," he answered. "I'm goin' to learn the rest of them verses 'bout God not lettin' your foot be moved."

And when he heard the very first verse of that beautiful psalm—"I will lift up mine eyes unto the hills, from whence cometh my help,"—the mountaineer nodded:

"Ezzactly," he said, "that's just the one for me."

But he has gone farther on now, and is learning the deeper, sweeter lesson of the next verse, "My help cometh from the Lord, which made heaven and earth."
 —*Elizabeth P. Allen.*

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

ARE YOU KIND TO YOUR MOTHER?

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful, and put the cooling draught to your parched lips? Who taught you how to pray and gently helped you how to read? Who has borne with your faults and has been kind and patient in your childish ways? Who loves you still and who contrives and works and prays for you every day you live? Is it not your mother—your own dear mother? Now let me ask you, "Are you kind to your mother?"—*Ex.*

When the hair begins to fall out or turn gray, the scalp needs doctoring, and we know of no better specific than Hall's Vegetable Sicilian Hair Renewer.

Ministers and Churches

ST. LOUIS AND VICINITY.

Dr. Niccolis has departed for his summer rest in the Adirondacks. Rev. C. B. McAfee will occupy his pulpit during his absence.

The congregation and Sunday-school of the New Tyler Place Presbyterian church will picnic at Compton Hill Reservoir Park Saturday afternoon.

A lawn party was given last Thursday evening at the residence of Mrs. H. Startmann, Pleasant and Carter avenues, by the Christian Endeavor Society of the Second German Presbyterian church.

The Cote Brillante Sunday-school held its picnic at Forest Park last Thursday. Rev. Mr. Gallagher of Clifton Heights, preached in the morning and Dr. Ferguson in the evening. Mr. Plevy addressed the C. E. meeting.

The local Christian Endeavor Union will hold a convention echo meeting Tuesday evening, July 28, in a church to be named later. On August 4 the Social Committee of the Christian Endeavor Union will give a social.

The misfortunes of our Lafayette Park church have reached the ears of the brethren across the sea. In a Presbyterian paper of Belfast, Ireland, we find the following: "An earnest appeal is made on behalf of Lafayette Park church, St. Louis, which was nearly destroyed by the terrible cyclone."

A musical and literary entertainment was given by the reorganized congregation of Grace Presbyterian church in Hart's Hall, last Thursday evening. Addresses were made by Rev. H. Magill and the supply pastor, Mr. Smallhorst. Miss M. Weir and Miss A. Kirkpatrick of Edwardsville, Ill., gave respectively a recitation and a solo. A number of vocal and instrumental selections were rendered and a tableau, "Miniature Wedding," was conducted by Mrs. Green and Miss Gilmore. The proceeds will be used to pay the cost of the suit in court to recover the church property.

The Endeavorers of the Second church have arranged with Dr. C. B. McAfee for a series of Sabbath evening services in the church auditorium for the following six weeks. They are to be popular meetings, with a short talk each evening on some subject pertinent to the times. The music will be conducted by the young people. These are the themes: 26th July—Christianity and the Political Situation; 2d Aug.—Christianity and Social Problems; 9th Aug.—Christianity and the Business Office; 16th Aug.—Christianity and other Religions; 30th Aug.—The summer is ended. Each is a word about applied Christianity.

MISSOURI.

HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

One Dollar at least, per member, from all the churches.—E. D. Walker, S. M.

KANSAS CITY.—Rev. J. A. P. McGaw will spend the month of August at Collinsville, Ohio.

ALBANY.—Our Presbyterian church building here has undergone a marked change in external appearance within the last few weeks under the skill of the painter. The interior was already in good repair, so the property now is in elegant shape. Their pastor was urged to take a rest for the benefit of his eyes, so, for a few Sabbaths during the heated term they are having no stated preaching. We had the privilege of meeting a congregation on Tuesday evening, July 14.—E. D. W.

AKRON.—A journey of more than 400 miles found us hard by the Iowa line and in the midst of a country congregation which has had the excellent service of Rev. Jas. A. McKay for a good number of years. Rev. Mr. McKay lives near the church and so is enabled to follow up the work on this field in detail. His gifts as a preacher draw out many praises in his behalf. He divides his time between this church and that of Davis City, over the line in Iowa. His staying qualities are very much after the pattern of his father-in-law, Rev. Duncan McRuer who was the only Presbyterian minister in the midst of a great scope of country in Northwest Missouri, for very many years. Rev. Mr. McRuer has left a deep impression upon a generation now fast ripening for the grave. His positive characteristics come out in many ways. It is related that on one of his long drives to make an appointment to preach he overtook a brother of another denomination on his way to preach also at a certain church. He was invited by

the Presbyterian divine to get in his buggy and ride. He did so. After a little time they came near an orchard of excellent eating apples and the brother who had accepted the invitation to ride proposed stopping and getting over the fence and getting some fruit. The query was raised at once by the Presbyterian McRuer, "Do you own the orchard?" "Oh, no," was the reply "but then nothing is thought of taking a few apples; stop and let me out." "Well, I'll let you out," said McRuer, "but I'll drive on, I'll not carry a thief." It is said that Rev. McRuer's companion kept his seat in the buggy. And each found their congregations whom they were to address. The Akron church had the favor of listening to many a strong sermon from this able man. A good congregation welcomed us on Sunday morning, July 12th in our visit to this field. A previous arrangement opened the way for addressing a congregation on Iowa soil at Davis City, in the evening of this same day. Rev. Mr. McKay has the work well in hand at this place and it is almost certain a good strong church can be built up here after the Presbyterians shall have erected a house of worship.—E. D. W.

NEW HAMPTON.—This church is grouped with Martineville, seven miles in the country. The present supply of the pulpit is Mr. Salisbury, a late graduate of Park College who will soon enter the Theological Seminary. He is one of our own Synod's young men who promises to make an able minister in accord with a previous arrangement we had the privilege of speaking to some of the members in this church on Monday eve, July 13.—E. D. W.

ILLINOIS.

RANKIN.—The work here under the recently installed Rev. W. R. McCaslin is happily progressing. That the new pastorate begins under auspicious circumstances is shown by recent results. At his first communion, we read, Sunday, June 28, the newly installed pastor received into the church three by letter, and one, a man of sixty years, on profession of faith. It was a service not soon to be forgotten. A handsome parsonage, to cost \$1,500, is in progress of erection, which the pastor and his estimable wife expect soon to occupy. With all parties thus united and zealous in the Master's service, rich blessings are fully anticipated for the church.

PRESBYTERY OF CHICAGO.—The Presbytery of Chicago will hold a stated meeting at 215 Wabash Ave., Monday, August 3, 10:30 a. m.—James Frothingham, S. C.

ROCK RIVER ASSEMBLY.—June 16 was Sunday-school day at the Rock River Assembly and all Sunday-school children who came with proper credentials were admitted free. At 10:30 this morning Dr. E. L. Eaton delivered the second of his lectures on astronomy, entitled "The Solar System." Rev. R. F. Y. Pierce, who was to have given a talk in the Tabernacle, is sick at Milwaukee and did not come. Prof. Claude B. Davies and Miss Emma C. Lindberg gave impersonations and Prof. A. J. Phillips of Chicago sang a solo. This evening the Dixon Mandolin Club gave their first selection of torchlight music in the Tabernacle and were loudly applauded. At 8 o'clock the Rev. C. W. Heisler gave an illustration lecture on Colorado and California.

IOWA.

KEOKUK.—Sabbath, July 12th, the Second Presbyterian church located in West Keokuk, dedicated a delightful house of worship, which has been built at an expense of a little over \$1500, but it is a testimony of great zeal and earnestness on the part of the pastor, Rev. W. S. Shields, and his band of co-laborers, numbering about 60. The church was organized about three years ago, and is among a class of people that depend largely upon their labor for support, and during these hard times, to have built a church is a compliment to their interest in the cause. Their pastor has been looking forward to this day with a good deal of interest. The dedication sermon was preached in the morning by the Rev. J. K. Alexander, of Morning Sun. The dedication prayer was made by Rev. T. S. Bailey, D.D., of Cedar Rapids, who had charge of the dedication services proper, and preached in the evening. In the afternoon a very interesting meeting was held in the church, attended by the ministers of the city, representing the United Presbyterian, Methodist and Congregationalist, beside the Westminister church of our own denomination. Those brethren gave fraternal greetings and very happy speeches, and on the whole it was a propitious day. Brother Shields is doing a great work in this needy part of the city, and now that he is equipped with a suitable place to invite the people, the future looks quite bright.

ODEBOLT.—Rev. E. E. Hastings, recently installed pastor of this church, held his first

communion with his people on Sabbath, July 12th, at which time six new members were welcomed, four by letter and two by profession of faith. His work seems to be opening up quite encouragingly.

SIDNEY.—This church has recently extended a call to Rev. E. Dickinson, recently of Audubon, and it is understood that brother Dickinson will accept and begin his work about the 1st of August.—T. S. Bailey

FONDA.—The Presbyterian church of Fonda, Iowa, of which Rev. R. E. Flickinger has been the pastor since its organization ten years ago, was the happy recipient of a legacy on the 4th inst., from the estate of the late Alexander Fullerton Hubbell, who died at Cedar Falls, Iowa, December 7, 1894.

ARMSTRONG.—Rev. C. E. Bixler has been released from the pastorate of the church at Armstrong, Iowa, that he might accept an appointment under the Board of Foreign Missions to the work in Brazil.

NEBRASKA.

OMAHA.—The following interesting note about Dr. Harsha, now abroad, is given in the *Belfast Witness*: Rev. Dr. Harsha, Professor of Systematic Theology in the Presbyterian Seminary of Omaha, U. S. A., who has been a delegate to the Pan-Presbyterian Council at Glasgow, occupied the pulpit of Ballybay Presbyterian church on Sabbath last and preached an eloquent sermon from Heb. 2:3. He introduced himself by reading a letter written by his great grandfather, James Harsha, to a cousin in 1764. Dr. Harsha explained that his ancestor had been an elder in Ballybay Presbyterian church—the minister then being Rev. Dr. Clarke, and that owing to persecution in some form Dr. Clarke with the above James Harsha and a colony of about 300 Presbyterians, went out to America in 1764. His grandfather only lived about a year after going out and the letter he read was his dying farewell to his cousin, who was also an elder in Ballybay Presbyterian church. He, Dr. Harsha, said it had been his earnest desire for years to see Ballybay, to visit the scenes of his ancestors' nativity and to view the church wherein he had learned the lessons of the Gospel, which had so moulded his own life and that of his descendants; for from this godly man has sprung at least ten Presbyterian ministers, Dr. Harsha and his two sons being of the number.

SOUTH DAKOTA.

MILLER.—Three new members were welcomed by this church at their mid-summer communion, two of them by profession. The prospects for more growth are good under the lead of their new minister, Rev. L. T. Jobs, who with his family occupy the manse and divide their time between this congregation and St. Lawrence, two miles distant.

SCOTLAND.—This church observed communion 12th inst., when three members were welcomed by profession, two of whom had not been previously baptized. One infant also was baptized and thus an entire family was received into the church. Rev. C. H. French is pastor and has just returned from attending the General Assembly as a commissioner and in that connection taking a brief vacation in New York, Illinois, etc.

KIMBALL.—The synodical missionary spent the 12th inst., with this church preaching to a full house and to an evidently gospel hungry audience. He found them as a church, though pastorless, keeping up Sabbath-school and prayer-meeting and Christian Endeavor work faithfully and efficiently, reporting several persons who recently have expressed for the first time a desire to join the church and others, recently moved in who have letters to present.

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, F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75c.


WASHINGTON.

TACOMA.—Forty-one members were received into the First church on Sabbath, July 6th. This ingathering was largely the result of Union Evangelistic meetings conducted under the leadership of Evangelist John H. Elliott, Brother Elliott's presentations of the gospel were earnest, simple and peaceful, and were attended by great blessing to the churches.

OKLAHOMA.

CIMARRON PRESBYTERY.—At El Reno, July 7, in *pro re nata* meeting, the Presbytery of Cimarron ordained Mr. W. E. Graham to the gospel ministry. Mr. Graham comes from Auburn Theological Seminary, and takes charge of the El Reno church with a united people and very favorable prospects.—S. C.

STILLWATER.—Stillwater is a town about



BRIGHT'S DISEASE

can be cured by using

Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM

The Peerless Remedy

For Sale at Druggists. Price, \$1.00 Per Bottle

THE DR. J. H. McLEAN MEDICINE CO. ST. LOUIS, MO.

20 miles east of Perry, with a population of about 1500.

The Presbyterian church here has had service pretty steadily for about six years with the exception of the last eight months. There are only 23 members and but a few adherents. The Sabbath-school is also in a very discouraging condition, so that the question of discontinuing it altogether for the summer was seriously discussed, but the perseverance of the saints prevailed, and it still lives.

Had the comity arrangement been faithfully carried out, this field would have been abandoned by us, but as the Congregationalists decided that they could not keep the agreement, we are left to consider whether we will sustain the work here or abandon it without regard to the Congregational church. It is true that we have not so much to show for the work done and money expended as we would like; but the country (here especially) has been in an unsettled condition. New countries near it have been opening to settlement and taking many of the citizens away, and we must remember that the kingdom of God cometh not by observation. It is very hard to tabulate the results of any man's work. Bro. Townsend who was pastor of this church had the respect and admiration of the town. He ministered to many who have left here and went to strengthen weak churches in other places. There is now in Stillwater a very good church entirely free from debt and 23 church members, above the average in the territory in intelligence and everything that contributes to the strength of a church.

Stillwater is the County Seat of Payne Co., and the center of a good agricultural county. It has also the advantage of having the State Agricultural College whose students will increase from year to year. Mr. Morrow who is Superintendent of the institution is a prominent Presbyterian. There are two country churches Hopewell and Yates which are connected with this field and cannot be supplied from any other point. All things considered it is impossible to over-estimate the importance of manning this field. No earnest christian minister could desire a finer field for sowing the good seed which cannot fail to result in a glorious harvest. Should any minister desiring a change think that he would like to visit this interesting field he might drop a letter to Mr. Frank Willhouse, Stillwater, Okla.—John Mordy.

A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the MID-CONTINENT. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

Buffet Sleeper to Michigan.

Leaves St. Louis daily except Sunday at 8:10 A. M. via Vandalia line, arriving at Mackinaw at 7 o'clock next morning. The only through car line. Secure your tickets and sleeping car reservation at city ticket office, 100 N. Fourth Street, or at Union Station, St. Louis.

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.

INSURE! YOUR LIFE IN THE Connecticut Mutual Life Insurance Co.

- | | |
|--------------------------|-------------------------------|
| (1) Lowest Cost. | (3) Largest Paid-Up Policies. |
| (2) Largest Cash Values. | (4) Absolute Non-Forfeiture. |

For Rates, Specimen Policies, Etc., Call on or write **CHAS. J. CORE, Gen'l Agent.**

712, 713 and 714 Wainwright Building.

Marriages.

HAMILTON—LOCKIE.—At Pomeroy Iowa, July 9th, 1896, by the Rev. R. E. Flickinger of Fonda. Mr. Arthur Hamilton of Fonda and Miss Kate M. Lockie of Pomeroy.

EDUCATIONAL.

Blair Presbyterial Academy.

John I. Blair Foundation. A well-endowed Preparatory School of high grade under religious control. 49th year. Both sexes. Low rates. Catalogue free.

W. S. Eversole, Ph. D., Principal, Blairstown, N. J.

WARD SEMINARY.

For young ladies. Presbyterian. Opens Sept. 10th. Delightfully located. Excellent appointments and health record. Best advantages. Music, Art, Literature, Elocution, Dress-making, etc. Pupils enjoy best lectures, concerts. City advantages and Tennessee Centennial Exposition. For illustrated catalogue address:

J. D. BLANTON, PRES., NASHVILLE, TENN.

OXFORD COLLEGE PRESBYTERIAN BOARDING SCHOOL FOR WOMEN.

Three full collegiate courses. Also College of Music, College of Art and School of Oratory. Home care. Social culture. Passenger elevator. Steam Heat. Electric lights. \$280 per year, including laundry.

REV. FAYE WALKER, D. D., President.

Indiana, Crawfordsville, WABASH COLLEGE.

Sixty-fourth year. Classical, Philosophical and Scientific courses. Eighteen in Faculty. Wide range of elective studies. Fully equipped laboratories. Library contains 35,000 volumes. Expenses low. Scholarship aid. For catalogue ad. Registrar. GEORGE STOCKTON BURROUGHS LL. D., President.

NEW ENGLAND



CONSERVATORY

Founded in 1853 by EBEN TOURJÉE.

Music. Elocution. Modern Languages.

Expert instruction from elementary grades to highest artistic requirements. Oldest, largest, best. Prospectus and calendar free.

Franklin Square, Boston, Mass.

ROANOKE COLLEGE, SALEM, VA.

Course for Degrees, with Electives: high standard. Also Com'l and Prep' Courses. Library 20,000 volumes; working laboratory; good morals and discipline; six Churches; no bar-rooms; Special terms to candidates for ministry and sons of ministers. Increasing patronage from many States and several foreign countries. Healthful mountain location. Very moderate expenses. 44th year begins Sept. 16th. Catalogue, with views, free. JULIUS D. DREHER, Pres.

FOREST PARK UNIVERSITY FOR WOMEN.

Thorough college and preparatory courses. Board and tuition \$260 to 275. College of music, E. R. Kroeger, director; Evaline Watson, voice; Parisi, violin; Pipe organ, elocution, art. Blue car Lindell electric, passes the door. Tuition half price of central city schools, \$25 to \$40; half year. Greek, Latin, French, German, Phys. Cult. Chorus, etc. At home, Mon. Sat. P.M. Add for catalogue.

MRS. ANNA SNEED CAIRNS, Pres't., St. Louis

Perkins & Herpels

MERCANTILE COLLEGE

Cor. 4th Street and Washington Ave., ST. LOUIS, MO. INDIVIDUAL INSTRUCTION

Even to Bookkeeping, Penmanship, Short-hand, Typewriting, Grammar, Arithmetic, Etc.

CALL OR WRITE FOR CATALOGUE. (Respect this paper.)

NIGHT SCHOOL NOW OPEN. PHONE 1207

Organized 1830. Chartered 1854

LINDENWOOD COLLEGE, FOR YOUNG LADIES.

ST. CHARLES, MO., near ST. LOUIS. Synodical control. Course full and thorough Government that of a Christian family. Location beautiful and healthful. ART and MUSIC specialties. For catalogue etc., address,

REV. W. S. KNIGHT, D. D., President.

EDUCATIONAL.

LAW SCHOOL WASHINGTON AND LEE UNIVERSITY

WASHINGTON AND LEE UNIVERSITY, LEXINGTON, VIRGINIA. Opens Sept. 10. For catalogue, address JOHN RANDOLPH TUCKER, Dean.

OXFORD, OHIO, **The Western**, A College and Seminary for Women. MISS LELLA S. MCKEE, Ph. D., President. Forty-second year opens Sept. 9, 1896. Superior advantages for thorough Christian culture. Terms, \$250 per year.

FRANKLIN COLLEGE, NEW ATHENS, O. 72d year. Board, tuition, fur, room and books, \$2.50 to \$3 a wk; total cost, \$140 a year; 8 courses; no saloons. Thero, safe. Catalog free, with plan to earn fund. W. A. WILLIAMS, D. D., Prest.

BELLEVUE COLLEGE.

BEAUTIFUL for situation in a suburb of Omaha. Coeducational. Special, modern home for girls. Up to the times: careful, healthful, economic, best grade best teachers, best results. Full preparatory and College courses of study, special shorter courses. Good Library and apparatus. Music instruction by Omaha Conservatory.

BELLEVUE COLLEGE, Bellevue, Neb. Department of the University of Omaha, controlled by the Synod of Nebraska.

Central College, FOR YOUNG LADIES. LEXINGTON, MO.

A progressive school for girls and young women. Modern methods, modern appointments. Courses of study on GROUP PLAN. Elegant GYMNASIUM. Music and Art under masters. Address President,

ARCHIBALD A. JONES, Box 900.

1896 1897 PARSON'S COLLEGE, FAIRFIELD, IOWA.

Offers exceptional advantages to students of both sexes. Three departments: Collegiate, Preparatory, Musical. Two Courses, Classical and Scientific. Expenses moderate. Location healthful. Superior moral and religious influence. Fall term open Tuesday, Sept. 15th, 1896. For catalogue address the Clerk of Faculty:

COLLEGE OF MUSIC AND ART. JACKSONVILLE, ILL.

Competent instructors in every department. Well equipped modern building. A Christian home for young ladies. Most cultured surroundings. Write for prospectus. Dr. JOS. E. HARKER, Pres.

Highland University, HIGHLAND, KANSAS.

A co-educational Presbyterian School, under care of the Synod. Picturesque, healthful location, Collegiate, Academic, Normal and Musical Departments. For catalogue and terms write to, REV. WILLIAM BOYLE, President.

Brookfield College, BROOKFIELD, MO.

Under the control of the Presbytery of Palmyra. Co-educational. Competent faculty. Thorough instruction. Laboratory work in science. Modern methods in English. Physical culture. Special attention to the student's health: Full college courses. Four years' Normal course. One year Commercial course. Wholesome religious influences. Room for a limited number of ladies in the home of the President. Co-educational dining hall. Board and room rent low. Half general tuition to children of ministers. HARRY C. MYERS, A. M., Pres.

FEMALE ACADEMY 67th YEAR

High grade English and Classical School. Literary, Music, Art courses. Certificate admits to Wellesly, Smith, Vassar, Mt. Holyoke. E. F. BULLARD, Prin., Jacksonville, Ill.

HANOVER COLLEGE.

Sixty-fifth year begins Wednesday, September 16th. Four Departments, viz: Classical and Scientific in College proper. Preparatory, Music. Open to both sexes. Expenses very low. Tuition Free to all students in College proper and in Preparatory. New Gymnasium. New Science Hall. No Saloons. On the Ohio near Madison; For Catalogue address PRESIDENT FISHER, Hanover, Jefferson, Co., Ind.

EDUCATIONAL.

HARDIN LADIES' COLLEGE.

Endowed by Ex-Gov. Hardin, Unexcelled in the U.S. for the Higher Education of Women. Most prosperous Ladies' College in the West. Patrons in 23 States.



New Buildings, modern improvements, make room for 50 more students. 24 Professors. Alumni of 12 Colleges and Universities. Specialties in all Departments.

GERMAN CONSERVATORY OF MUSIC.



American Branch of Scharwenka's Berlin Conservatory. Scharwenka, "Court Pianist to the Emperor," Director General. 10 Professors from the Royal Conservatories, Leipzig, Berlin, Stuttgart, etc. Several of the faculty were Professors in these Conservatories. Diplomas signed by Scharwenka equal to those from Berlin. A \$1,000 Prize Piano at May Festival and Scharwenka Medals. Endowment makes low rates. Address,



A. K. YANCEY, Mexico, Mo.

MIAMI UNIVERSITY.

Seventy-third year opens Wednesday, September 16th. Free tuition. 14,000 volumes in the Library. Well-equipped Laboratories. New Gymnasium. Three courses of study. Superior advantages. Expenses as low as at any first-class college. Send for a catalogue to

President W. O. THOMPSON, Oxford, Ohio.

WESTMINSTER SEMINARY FOR YOUNG LADIES. Fort Wayne, Indiana.

Recommended by the Synod of Indiana for its home-like attractiveness, as well as for its thorough work. Terms moderate. Unusual advantages in

MUSIC, ART and ELOCUTION.

Send for Catalogue to Miss C. B. SHARP, Mrs. D. B. WELLS, } Principals

Beethoven Conservatory of Music.

ST. LOUIS, MO.

Established in 1871; celebrates this year its 25th anniversary.

Equal to any Musical Institute either in Europe or America. Faculty consists only of First Class teachers.

—Terms Moderate.—

Write for Catalogue to Waldauer & Epstein,

N. W. Cor. Locust & 23d St., St. Louis, Mo.

Oswego College for Young Ladies.

Under care of Synod of Kansas. Classical, Literary, Seminary and Business Courses.

MUSIC, ART and ELOCUTION.

A full corps of competent teachers. Terms low. For catalogue address, M. H. REASER, Ph. D., Pres. Oswego, Kas

FULTON, MO.,—PRESBYTERIAN COLLEGES.

Synodical College and Conservatory Of Music.

For Young Ladies. Elegant location; Faculty specialists; steam heat, electric light. For catalogue, address Rev. T. P. WALTON, President, Fulton, Mo.

Westminster College

For Young Men. Ten departments; elective courses for degrees; able faculty; unsurpassed social, moral and religious influence. Moderate cost. Address E. H. PARQUESS, Secretary, Fulton, Mo.

THE UNIVERSITY OF WOOSTER.

Ohio Presbyterian Synodical College. Offers instruction in three courses Classical, Philosophical and Literary. First class Musical and Post Graduate Departments. Elegant Cottage Home on campus for young ladies. Best Chemical and Biological laboratories in the State. Fall term opens Sept. 16th. For Catalogues and information address

Treas. JESSE McCLELLAN, or Prest. S. F. SCOVEL, Wooster, Ohio.

MONTICELLO Opens the 50th year Sept. 24th. Full and Superior Faculty. Departments for English, Latin, Greek, German, French, Science, Music, Art. Add. Miss H. N. Haskell, Prin., Godfrey, Ill.

LASELL SEMINARY

FOR YOUNG WOMEN, AUBURNDALE, MASS., (ten miles from Boston.) Boston standard of scholarship and conduct of life, with advantages of healthful and beautiful suburban residence, the best Musical and Literary entertainments in Boston, and convenient access to places of historic interest. Rowing and skating on Charles River; Out-door games; Gymnasium and swimming tank under careful hygienic supervision. Lectures on topics adapted to the ideal administration of Home. Illustrated Catalogue free. Address C. C. BRADON, Principal.

RANDOLPH-MACON WOMAN'S COLLEGE Lynchburg, Va., compares in courses, facilities, buildings and resources with our best colleges for men. It is so well ENDOWED already that one-half the cost of tuition is paid from endowment income, and patrons get THE BEST EDUCATION AT ONE-HALF COST. This is the only endowed college for women in Va., and the strongest in the South. Is it not worth a postal to know more about it? Address for catalogue, Prest. WM. W. SMITH, A. M., LL.D.

WASHINGTON & LEE, UNIVERSITY, Lexington, Virginia, Academic; Law; Engineering. Opens Sept. 10. For catalogue, address G. W. C. LEE, President.



There's no Danger to be feared, even if you do use too much Pearline in the washing. If there's any danger of damage at all, it's when you use too little. In that case, you'll have to begin that dreadful rubbing—and car-loads of Pearline couldn't do as much damage to your clothes as that will. Follow the directions on the package—that's the best way of all. But remember, too much won't hurt anything. It's only a waste of good Pearline.

Beware of Imitations. 439 JAMES PYLE, N. Y.

Current Literature.

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

BOOKS.

SCHOOL HISTORY OF THE UNITED STATES. By Rev. J. W. Jones, D.D. Baltimore: R. H. Woodward Co.

This is a history, written by a Southern man, intended to give especial attention to the Southern side of Colonial, Revolutionary and Civil history. The author has been for twelve years secretary of the Southern Historical Society. It is well arranged and handsomely printed.

NEW SERIES OF BOOKLETS. Containing Poems of Comfort and Consolation. Printed in two colors. Price 20 cents each. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

These daintily printed booklets, in red and black, are just what one wants now and again for presentation to friend when occasions arise. They make charming little tokens for cultivated minds; are suitable for comfort in cases of bereavement or sore trials, while conveying beautiful lessons of faith, hope and love. The following famous poems are included in the series: "Not Changed but Glorified," "Not Knowing," by Mrs. Brainard, "Resignation," by Longfellow, "Compensation," by Miss Havergal and "Crossing the Bar," by Tennyson, with "The Pilot," by Henry Alford, the two last named being printed together.

KNOWLEDGE UP TO DATE. A small work of uncommon interest and value is The Living Topics Cyclopaedia, which now costs complete to date, the small sum of \$1.00

It is a unique publication, and its free specimen pages are worth sending for. Its latest issue gives the most important facts, "up to date," concerning, among hundreds of other important subjects, such titles as Cuba, Currency (a "living topic" indeed), Debts, national and foreign, East Africa, Egypt, Electricity, England, Engineering, France, German Empire, Gold, Greece, also concerning the States Delaware, Florida and Georgia. In general, the object of the work is to answer the questions you would seek to solve by consulting your cyclopaedia, were it "up to date," which no cyclopaedia is or possibly can be, because of its magnitude and cost. The Living Topics, being a small work, and treating only of "living" topics, is continually in process of revision, a new edition being published every month. After you have paid for one edition you are allowed to purchase later ones, within a year there after, at about one-third price, and thus keep your knowledge "up to date" at trifling cost. John B.

Alden, publisher, 10 and 12 Vandewater St., New York.

MEMOIRS OF THE HON. WALTER LOWRIE. Edited by his son. The Baker & Taylor Co., New York.

The son who edits this memoir is John C. Lowrie, D. D., the venerable Secretary-Emeritus of our Presbyterian Board of Foreign Missions. Dr. Lowrie, after first serving as a foreign missionary in India, has been connected with the work of the Board in New York, for a period of almost sixty years. His father, the subject of these Memoirs, while a layman, was for a long period the Secretary of the Foreign Board. He was born in Edinburgh, Scotland, but came to this country, on his parents removal here, when he was but eight years old, and grew up in western Pennsylvania. He attained distinction in the ranks of civil life and served in the Legislature of this State and also in the United States Senate. He was a man of marked character and abilities. In his education he showed remarkable linguistic talents and attained great proficiency in the Latin, Greek and Hebrew languages. His first choice of a calling in life was that of the ministry, but the way did not open for the realization of his wish.

But while he remained in a layman's vocation he was ever eminent in his religious life and devoted to the work of the Presbyterian church. He voluntarily withdrew from an honorable and lucrative position in the United States Senate and gave the rest of his life for a period of thirty-two years as Secretary of the Board of Missions. It is meet that a record and tribute should be made of such consecrated service, and we are glad that the venerated, son in the labor of his love, has given to the church this work of his pen.

Cure Consumption and lung troubles

New York, July 20, 1896.

Editor MID-CONTINENT:

Please inform your readers that I have an absolute remedy for Consumption and all Throat, Chest and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE, TWO BOTTLES, to readers of your paper who will write me giving their Express and Postoffice address.

Sincerely,
T. A. SLOCUM, M. C.,
183 Pearl St., New York.

We take the liberty of publishing the Doctor's communication in full for the benefit of our readers. When writing, please state you read his letter in THE MID-CONTINENT.



Solid Through Trains

FROM ST. LOUIS TO KANSAS CITY,

With Dining Cars, Vestibuled Drawing Room, Sleeping Cars, Reclining Chair Cars (Free).

St. Joseph, Denver, Omaha, St. Paul and Minneapolis.

Only One Change of Cars to the Pacific Coast

The best Line for Nebraska and the Black Hills,

Quickest time to Denver and Colorado Points.

TICKET OFFICE

S. W. Cor. Broadway & Olive,
St. Louis, Mo.



Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Cop- per and Tin Church Bells & Chimes.
Highest Award at World's Fair, Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free

- ARMSTRONG & McKELVY } Pittsburgh.
- BEYMER-BAUMAN } Pittsburgh.
- DAVIS-CHAMBERS } Pittsburgh.
- FAHNESTOCK } Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN } Cincinnati.
- ATLANTIC } New York.
- BRADLEY } New York.
- BROOKLYN } New York.
- JEWETT } New York.
- ULSTER } New York.
- UNION } New York.
- SOUTHERN } Chicago.
- SHIPMAN } Chicago.
- COLLIER } St. Louis.
- MISSOURI } St. Louis.
- RED SEAL } St. Louis.
- SOUTHERN } St. Louis.
- JOHN T. LEWIS & BROS. CO } Philadelphia.
- MORLEY } Cleveland.
- SALEM } Salem, Mass.
- CORNELL } Buffalo.
- KENTUCKY } Louisville.

"LET WELL-ENOUGH ALONE"
is a safe maxim to follow in painting—as in everything else. Pure White Lead and Pure Linseed Oil are and always have been the best and standard paint. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). For colors tint White Lead with the NATIONAL LEAD Co.'s Pure White Lead Tinting Colors. They are the best and most permanent.

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

NATIONAL LEAD CO.,
1 Broadway, New York.

GOING TO BUILD A HOME?

GET OUR BEAUTIFUL BOOK OF DESIGNS AND PLANS.

One hundred Illustrations of Houses costing from \$600 to \$10,000.—Price 50c. Address,

THE MID-CONTINENT, St. LOUIS.

THE AMERICAN GUARANTY FUND MUTUAL FIRE INSURANCE CO., OF ST. LOUIS, MO

Conservative. Economical.

The ONLY Fire Insurance Company doing business in Missouri which has a guaranty fund of \$50,000 deposited with the Insurance Commissioners for the protection of its policy holders.

WERTH'S INSURANCE AGENCY,

Office 18 N. 3rd Street, ST. LOUIS, MO.

ESTABLISHED 1866

ADJOINING "REPUBLIC" BUILDING.

We take pleasure in recommending the above Company to our friends and patrons either for a Mutual or Stock policy.

J. E. WERTH & BRO.

We are prepared to write large lines on all classes of approved risks—also Tornado, Plate Glass, Bond and Accident Insurance.



THE CHARMING LAKES AND SUMMER RESORTS OF WISCONSIN AND MICHIGAN

THE NORTH-WESTERN LINE

FOR ILLUSTRATED PAMPHLETS AND FULL INFORMATION CONCERNING EXCURSION TICKETS AT REDUCED RATES

APPLY AT CHICAGO CITY TICKET OFFICE 208 CLARK ST. OR ADDRESS W. B. KNISKERN, G.P. & T.A. CHICAGO & NORTH-WESTERN RY. CHICAGO, ILLINOIS.



Perfection in PIANOS and ORGANIS found in those bearing the name of "ESTEY." Be sure that the one you decide to buy is of this make and you will have the best. Over 300,000 in actual use. Catalogues mailed free to any address.

ESTEY & CAMP, 916 OLIVE ST. St. Louis

Your Chance At Last \$50 to \$150 a month to steady workers. Success guaranteed. KETRING BROS., PUBLISHING CO. 1414 Locust Street, St. Louis, Mo

Dr. W. S. Barker,

DENTIST.

2602 Locust St., ST. LOUIS.

Corner Jefferson Ave.

BUSCHART BROS. Printers,

Of anything from a visiting card to a 500 page book. Your orders respectfully solicited.

1516 Locust St.



The dreamer finds himself at the edge of a cliff. He stumbles, falls, and grasps frantically at a rope, which breaks uselessly, letting him fall straight down the precipice. He awakes with a start and a struggle. If he has a little spot of superstition in him,

he tries to figure out the meaning of the dream. If he is not superstitious, he looks for the cause, finds it in indigestion and nervousness, and then heeds the real meaning. It is a good thing to believe in dreams, but to believe in them in the right way. A bad dream is a warning. It is a sign that all is not right in the dreamer's body. It means that his digestion is out of order; and that means that his blood is not receiving sufficient nourishment; and that has its effect on the nerves; and the nerves, on the brain. Imperfect digestion means imperfect nutrition. It means that the strength and food that ought to go into the blood from the digestive organs—that should go to build the tissues that waste every day—is being perverted and is doing no good. It means that there will be loss of solid, strengthful flesh; that the nerves will be uncovered just that much; that debility will ensue; and that the man's body is ready for the reception of disease-germs. That is the real meaning of the man's dreams, and such dreams should always be taken to mean that the use of Dr. Pierce's Golden Medical Discovery is urgent and imperative, if health would be preserved. The "Discovery" is a certain cure for indigestion, dyspepsia and liver complaint.

When constipation is present, it is frequently necessary to supplement the "Discovery" by the use of Dr. Pierce's Pleasant Pellets. One little "Pellet" is a gentle laxative, and two a mild cathartic. They greatly facilitate the action of the "Golden Medical Discovery," by ridding the system of poisonous, effete matter, increasing the activity of the lower bowels so that the impure matter forced out of the blood by the "Golden Medical Discovery" may find quick egress. Both the "Golden Medical Discovery" and the "Pellets" may be obtained at any drug store. Complete information concerning them may be had by addressing the World's Dispensary Medical Association, Buffalo, N. Y.

practicable. It was so carefully and wisely drawn that practical prohibition, where the people sustain it, is possible. It is the best law enacted since 1855, and has caused consternation among dealers. To defeat it the entire liquor interest of the State was organized and a large amount of money collected to be used for its overthrow. Seven carefully prepared cases were started in different parts of the State, in which every possible legal objection could be raised, and these cases were carried to the Supreme Court.

In the decision handed down recently the court has added honors to its previous record. It deals with principles and speaks with authority upon the moral aspects of the case. It sustains the entire law upon the questions raised which were, failing to provide for the sale of intoxicants in a room wholly separate and apart from any other business the defendant having sold groceries in connection with his saloon without permission from the county commissioners; keeping devices for amusements, such as billiard tables, and permitting persons to play in the saloon, keeping up the blinds and screens, so as to exclude the view from the street; permitting persons other than the saloon-keeper's family to enter the saloon during hours prohibited by law; questioning the right of remonstrators to withdraw their names within three days of the time, for the commissioners to pass upon the application and whether the remonstrance is directed against a particular applicant or generally against the granting of license to any one.

In reviewing the evils which led to the

passage of the law, the decision says and this is the unanimous opinion of the court: "The unrestricted sale of intoxicating liquors has been found by sad experience to be fraught with great evil, and to result in most demoralizing influence upon private morals and the peace and safety of the public; hence the solicitude of the people in general upon the subject and a demand of late on their part that restrictive legislation shall be extended beyond the former limits."—*Herald and Presbyterian*.



FREE!

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

Medicines for Three Months' Treatment Free
To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free. Address, J. H. MOORE, M. D., Cincinnati, O.

Drunkenness is a Disease.

Will send free book for particulars. How to cure "Drunkenness or the Liquor Habit" with or without the knowledge of the patient. Address Dr. J. W. Haines, 187 Race St., Cincinnati, O.

Michigan's Great Summer Resorts.

If you have ever visited Northern Michigan you are going again this year and want to know about train service, etc.; if you have never been there a description of this Summer-land will interest you. In either case send for the G. R. & I. Red Book for '96, containing maps, descriptive and views, list of hotels, rates and through car arrangements. Through sleeping cars from St. Louis, Chicago, Cincinnati, Louisville, Indianapolis and Detroit will be run on fast trains to Petosky, Bay View, Harbor Springs and Mackinaw via Grand Rapids & Indiana R. R. For further information address

C. L. LOCKWOOD,
G. P. & T. A.,
Grand Rapids, Mich.

Moralities.

TOBACCO.

Idiotic and mute children are nearly always the children of tobacco using parents.

The tobacco taste is hereditary, the children of tobacco using parents nearly all use the weed.

Color-blindness among railroad and sea-going men is said to be the result of the use of tobacco.

The Salvation Army will not take a man or woman into the work unless they are free from the use of tobacco.

Cigarette smoking brings on catarrh and consumption, especially when the smoke is taken into the lungs and blown out through the nose.

The use of tobacco will make the user nervous; and when it is mentioned to them they get impatient and claim the right of personal liberty.

Tobacco is cancerous, rheumatic and paralytic in its tendency. Most men that have cancer have it about the throat, eyes, ears and mouth. Most, if not all, of them that have cancer are tobacco smokers.

Tobacco is more poisonous than rum, for the health of women and children are much oftener ruined by contact with and inhaling the fumes from the saliva of the chewer and the smoke of the smoker than drinkers.—*Sel.*

THE INDIANA NICHOLSON LAW.

The history of temperance legislation and enforcement in Indiana shows a continuous conflict for one hundred years. Those who have engaged in the traffic, from the beginning, have been factors in the disorder of society and have contested every step in the progress of temperance reform, using every influence and weapon that could be secured by fair or foul means. * * Such progress, however, has been made that the Nicholson law was possible and

PHOTOGRAPHIC VIEWS of the ST. LOUIS TORNADO

Offered for sale by the Mid-Continent, (AT ONLY 25 cts. POSTPAID.)

Photographed by STRAUSS, of St. Louis, (of National fame; World's Fair Prize-Winner)

Reproduced in permanent book form, 44 pictures, 7 x 5 1/2 inches, showing the wind's work. Securely bound. Brilliant, accurate history of storm attached.

Absolutely the best on the market. To meet a great demand we have arranged to sell these books to out-of-town friends at Twenty-five cents, postpaid, a book. Satisfaction guaranteed. Price was 50 cents each.

Also offered as Premiums.

- (a) For one new name (with \$2.00) three sets of views will be sent post-paid (one for the new subscriber, (if you see fit) two left for the voluntary "agent." - This means You.)
- (b) Any subscriber who simply pays arrears to date and at least six months in advance, (and adds 15 cents, covering cost to us of handling) will receive one set.
- (c) If you are not a subscriber, write us for terms of a subscription in connection with these views. It will pay you. Address all letters to

THE MID-CONTINENT,
1516 Locust Street, ST. LOUIS, MO.



A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.
ROYAL BAKING POWDER CO., New York.

FACT AND FICTION.

ONE SUMMER.

Little Johnny Northrop
Ate two raw cucumbers,
'Neath the nodding daisies
Little Johnny slumbers.

—Cleveland Leader.

AS IN BY-GONE YEARS.

Though problems come in grim array
To fret us more and more,
The leading question of the day
Is, "Mister, what's the score?"

—Washington Star.

AND WE SAW HER.

Out from the forces of sweetness and light,
Out from the ranks of the good and the true
Came the maiden in garments of white,
Bearing an essay with ribbons of blue.

—Plain Dealer.

A Kingman county woman out in Kansas fled recently into a cyclone cave. Presently her husband joined her: "Is it coming, John?" "No," he answered; "there is no cyclone. It was a mistake." "Goodness!" exclaimed the woman, "what a fright I must be. Is my hat on straight?"

The mendicant stood before the wayfarer with outstretched hands. "Please, sir," he said, "I have seen better days." "Well, that's no affair of mine," said the wayfarer. "Make your complaint to the clerk of the weather if you don't like this kind of a day."

Buyer (confidentially): "Say boy, are you sure this horse won't scare at a locomotive?" Stable boy: "Scare? Not much! Why sir, three different men have been killed because that there horse balked in the middle of the track jest to enjoy seein' the bul'gine comin'."

Just before the last general election in England a candidate for Parliament, in the course of a speech, referred to the flogging of children. "Some folks nowadays," he said, "object to beating youngsters at all, but I agree with the truth conveyed in that saying of the wise man, 'Spare the rod and spoil the child.' I suppose I was no worse than other boys," he went on to say, "but I know I had some flogging myself, and I believe it did me good. Now, on one occasion, I was flogged for telling the truth." "It cured you, sir," said a voice at the back.

A millionaire railway king has a brother who is hard of hearing, while he himself is remarkable as having a very prominent nose. Once the railway king dined at a friend's house, when he sat between two ladies, who talked to him very loudly, rather to his annoyance, but he said nothing. Finally one of them shouted a commonplace remark, and then said in an ordinary tone to the other: "Did you ever see such a nose in your life?" "Pardon me ladies," said the millionaire: "it's

my brother who is deaf." Imagine the horror of the lady.

A Swedish woman in Chicago has started the somersault cure for women who desire to improve their figure. "Sometimes," she says, "it takes logic and patience to persuade a stout, dignified lady to turn a somersault, and in the preliminary trials a difficult object has to be helped over. At forty-five, you know, such an action seems an awful and awkward enterprise, but once you learn how to turn somersaults, even at fifty, the exhilaration of it grows on you, and its effects on one's girdle measure are simply astonishing. The somersault does more for a clumsy, fat woman than anything I can recommend."

He opened the door cautiously, and poking his head in, in a suggestive sort of way, as if there were more to follow, inquired: "Is this the editorial rinktum?" "The what, my friend?" "Is this the rinktum, sinktum, sanctum, or some such place, where the editors live?" "This is the editorial room. Yes, sir. Come in." "No, I guess I won't come in. I wanted to see what a rinktum was like, that's all. Looks like our garret, only wuss. Good day." —Ex.

A "GREATEST DAILY" OF CHICAGO.

It was the hottest hour of yesterday morning. Huge drops of perspiration rolled down the tubes of the thermometers. Across Park row, from the Post-office, staggered the Sun's thinnest boy, his arms clasping a huge mass of newspapers. Bets were freely made that he'd drop before he reached the office, but he kept on, and finally dropped his bundle inside the door. Relays of office boys conveyed the mass of printed stuff upstairs, where it was collected in a huge pile.

"The Chicago Inter-Ocean has arrived," announced the thin office boy.

In the great excitement the staff crowded about the paper. One of the editors counted the pages. There were 168 of them. Surely this must be the greatest achievement of modern journalism; the crowning glory of Chicago's hustling method! Here should be poetry, philosophy, art, literature, science, music; the whole record of what this sphere is doing at present. Swiftly the sheets were apportioned among the eager staff, and the reading began. The men who drew the top sheet got twelve pages of news matter. All the others drew only column after column of figures, stretching from page to page for 152 vast pages. It was not literature, or science, or art, or poetry, or music, or philosophy; it was finance. Those 152 pages formed the delinquent tax list of Cook County for the year just past.—N. Y. Sun.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

\$200 IN GOLD GIVEN.

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.

5,000 MORE BOOK AGENTS WANTED
Any man or woman can earn \$100 a month with
LIVES OF MCKINLEY & HOBART
By Hon. HENRY B. RUSSELL, their chosen biographer.
550 pages, elegantly illustrated. Price only \$1.00. The best and cheapest, and outsells all others by tens of thousands.
50 percent. to Agents and Freight Paid. Books now ready.
Write for particulars and specimen engravings. Save time by sending 50 cents in stamps for an outfit once. Address,
A. D. WORTHINGTON & CO., Hartford, Conn.

BAILEY'S REFLECTORS.
compound, light-spreading, Silver-plated Corrugated Glass reflectors. The most perfect light ever made for CHURCHES, Halls, etc.
Handsome designs for electric light, gas and oil. Catalogue and price list free.
BAILEY REFLECTOR CO., Pittsburg, Pa.

Obituaries.

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

TORRENCE.—Rev. Hugh W. Torrence, a member of the Presbytery of Parkersburg, died in New York City, July 4, being fifty-four years of age. A native of Western Pennsylvania, he graduated from Washington College in 1863, and from Princeton Seminary in 1866; was called to the Sixth United Presbyterian church of Philadelphia, and installed in 1867. In 1871 he came to Ovid, N. Y., and there remained sixteen years, and was subsequently nine years at Charleston, W. Va. He entered our branch of the Presbyterian church in 1871, and never returned to the U. P. connection. He was a fine scholar, an able preacher, and a kindly, sympathetic pastor, devoted to the interests of the church, and regular in attendance upon ecclesiastical meetings. Four times he was a commissioner to the General Assembly. In all his public and private duties he was true to his calling, and was much beloved by all who knew him. When he recognized the inroads consumption was making on his frame he removed to New York, and prepared for his disease. He was patient, and his only regret was over the fact that he must leave his wife and six children without a father's loving care. But his faith was perfectly clear, and the God who had befriended him for forty years did not desert him during the last hours. According to his expressed wish, his remains were borne to Ovid, where he had labored longest for the Master, and funeral services were conducted by his longtime friends, Rev. J. W. Jacks, of Romulus, assisted by Rev. N. J. Conklin, of Rochester, and Rev. H. A. Porter, of Ovid.

A Handsome Book for a Two Cent Stamp.
New Publication by the D. & C. Line.

To those who contemplate taking a summer outing, we will mail for 2c. postage our illustrated pamphlet, which contains a large number of fine engravings of every summer resort between Cleveland, Toledo, Detroit and Picturesque Mackinac. It has many artistic half-tones of points of interest of the Upper Lake region. Information regarding both short and extended tours, costs of transportation and hotel fare, etc.
Address A. A. SCHANTZ, G. P. A.,
Detroit, Mich.

Do You Know

That the Vandalia line has resumed its through Buffet Sleeping car service to Michigan? Sleepers leave St. Louis daily except Sunday on "Number Twenty" 8 10 a. m. arriving at Mackinaw at 7 o'clock next morning. Write or call upon Curtice, City Passenger Agent, 100 N. 4th street, corner o Chestnut, St. Louis, for full particulars.

OUR WESTERN COLLEGES.

For the money invested, probably no agencies are doing so much to evangelize the West and foster the struggling churches of that region as our Western Colleges. It may be doubted if even the home missionaries are doing a more self-denying work than the professors in the institutions. They are often men of fine education, yet it is with the greatest difficulty that they eke out a living. Their salaries are not only very low, but often very irregularly paid. We have known cases where the professors in these institutions have waited for years before they received even the pittance promised them. Yet full of love for Christ, earnestly devoted to the welfare of their institutions, they have patiently labored on though "unknown, unhonored and unsung." Through their efforts and influence these colleges are sending into our ministry annually a large number of well-disciplined, consecrated young men.

We cannot but wonder often that men of wealth, interested in Christian education, do not see in these struggling, starving institutions of the West most profitable places in which to invest money for the kingdom of heaven's sake. Doubtless the colleges and universities of the East can put to good use all the vast sums given to them. But do they need hundreds of thousands or millions more than the colleges of the West need thousands? Is it not better

to endow the Chair of Mathematics in the Western college than the chair of X to the Nth power in an Eastern one? Is it not better to supply a Western college with bread than an Eastern one with angel's food and chocolate creams? Shall I invest my money in a professorship in the West or a boat-house in the East? Is the garment there of less importance than the fringe here? So it often seems.

There are those, however, such as Dr. D. K. Pearsons, Mrs. Thaw, and others, who have thought that the necessary things in Western education are more important than the ornamental in Eastern. They will have their reward. Millions yet unborn will rise up and call them blessed. Wou'd that there were more like them both West and East!—*The Evangelist.*

To and From Gunnison.

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

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

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

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

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

Address,
B. L. WINCHELL,
General Passenger Agt.
Denver, Colo.

1/2 RATES TO THE GARDEN SPOTS of the SOUTH
ONE WAY TICKETS ARE SOLD
At 1 1/2 Cents a Mile
FROM THE NORTH OVER THE
E & N
LOUISVILLE & NASHVILLE R. R.
To individuals on the First Tuesday, and to parties of seven or more on the Third Tuesday of each month, to nearly all points in the South; and on special dates Excursion Tickets are sold at a little more than One Fare for the round trip.
For full information write to
GEO. B. HORNER, Div. Pass. Agt., St. Louis, Mo.
C. P. ATMORE, Gen'l Pass. Agt., Louisville, Ky.
SENT FREE.
Write for County Map of the South to either of the above named gentlemen, or to P. SID JONES, Pass. Agent, in charge of Immigration, Birmingham, Ala.