

THE MID-CONTINENT

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\$2 A YEAR.

THE BOSTON & Maine railroad is, we read, having an "annual clearance" of employes who visit drinking shops. Out in the West, some railroads wisely "fire" such men at once.

ONE OF the signs of hot weather is the annual appearance of the joke about the people who pack every thing except their religion into their summer resort trunks. Somehow, that joke seems to live. Perhaps there is reason.

VERY BEAUTIFUL and full of comforting truth is the quaint remark of an old English preacher: "Good prayers never come weeping home. If God does not always answer according to our will, He yet answers according to our well."

IT IS characteristic of the righteous man that "he taketh not up a reproach against his neighbor." This feature of Christian character is one that cannot be safely neglected. The faith that saves is the faith "which worketh by love."

THEODORE PARKER was not a warm friend to missions, but he was heard to say that if in developing the missionary idea one such man as Adoniram Judson could be produced, it was worth all the money and the labor that had been expended upon the cause.

SAYS THE *United Presbyterian*: "The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read and the work of the church often talked about." Every experienced pastor will say "Amen" to that.

HOW ABOUT a first-class, *guaranteed*, solid gold and best Para rubber fountain-pen? These pens have been tested for months by us before we offered them as premiums. They fully carried out their makers' high claims. We heartily commend them. Now, don't you want one for nothing? If so, all you have to do is to send the name of one new reader with his or her good old \$2 00, and the pen (price everywhere \$1 50) is yours, with our compliments. There are other easy ways of getting it, also. See page 16, for all particulars. Just the thing for the minister, the doctor, the lawyer, the business man or the student.

THE SYNODICAL Missionary, Dr. E. D. Walker, after having spent a good many days, early in July visiting in Northwest Missouri, making an earnest appeal for the Home Mission cause and preaching, has been spending a week on the top of the "Ozarks" preaching every night, some evangelistic sermons to the new organization of Fordland, Mo., in Webster County. Many have recently immigrated to this part of the State. This is a fine "strategic move" on the part of Dr. Walker. There is much good material for Presbyterian churches moving into that section of grand "old Missouri."

THE PLEASANT ladies of the great Southwest Board SAW fit to cheer along the MID-CONTINENT "folks" thus, in the Board's latest annual report:

THE MID-CONTINENT is no unimportant part of our literature. The sixth page is our very own, and even if our material runs over that page, the editors manage to find some space for that which we deem essential. But not only for its sixth page do we like it; our Christian Endeavor Societies always find in the Young People's column, good reading, suggestive, spiritual and sound. Our Sunday-school teachers and advanced pupils find the lesson exposition, helpful. The church notes keep the different parts of the territory informed as to general doing and progress, and the editorials always ring clear and true to the Gospel sound.

OLD LONDON *Punch* has just discovered that it has recently bought and printed one of its own jokes; one that it published a quarter of a century ago. *A propos* of old jokes, we see that a New York comic weekly has had on its pay-roll for years an old man whose sole duty it is to see that no old jokes are accepted. He has a remarkable memory and nearly every week he "kills" something that has been accepted by the younger editors. "He knows the files of his papers thoroughly, and not infrequently when a stolen

sketch or an old joke is submitted he can name the month and year in which it was first printed. Long years of mirth killing have left their mark in the deep furrows that line his face. It has made him suspicious of every one, and particularly of writers of jokes and comic artists." He said to a friend not long ago that old jokes haunted his sleep and made life a burden: but it is his boast that none of them has ever worked its way into his paper.

A RECENT contributor in the *Messenger*, of Pittsburgh, tells that he has heard of a Presbyterian elder who advocated "cutting down the salary" of his pastor because of said pastor's "liberal learnings" in theology, and he waxes hot over such an instance of "malicious art." We take no exception to the criticism. That is always an unmanly way of treating a dissatisfying pastor. But we can not help querying whether the same hearty indignation was expressed by this contributor to the *Messenger* when, two or three years ago, it was advocated, not in a private remark, but publicly in the columns of some of our church papers, that because of the action of the Assembly, which certain ones of "liberal learnings" seemed to consider discouraging, that the contributions to the Assembly's benevolent causes be "cut down"; or as it was inelegantly but forcibly given forth at the time, as advice to those sympathetically disposed, "cut off their feed." That was an offense which might well have awakened the indignation of this sensitive critic. We wonder if it did.

THE AMERICAN idea of "vacation" is very amusing to foreigners. Bankers and brokers collect on summer hotel porches, with the Wall street "ticker" only a few yards away, and discuss what they had been discussing for the last nine or ten months at home. At the other end of the porch, perhaps, are a number of city ministers. They too, talk of nothing but "shop," so to speak. A few miles away is a great summer university. There the college professors and teachers, present and to come, spend most of their time, in great numbers. Generally speaking, all that is not as it should be. When Mr. J. Bull goes off for his summer outing he gets it. He hies him up to Scotland to yacht, or to Norway to fish; or if he only runs down to Bournemouth, for two weeks, at a little lodging house, he systematically sets about getting all the sea breeze possible into his system. He leaves his parish, his clients, or his business, severely behind him. When he goes back to them his heart has been made to rejoice, and his face to peel, by the kindly sun and air. The great fault with the American idea of a vacation is the lack of complete change of mental environments. The preacher carries his church with him to the top of Pike's Peak. The lawyer is arguing; the doctor is diagnosing. Their occupations cling to each like the Old man of the Sea did to Sinbad. There is another, antipodal, defect in the Great American Vacation. A doctor tells of his patient, broken down from unremitting office work, to "go and take a rest." And that very resting is overdone. For a short time, it is well for that patient to do nothing but eat and sleep and "sit around." But unless he soon goes to fishing or sailing or botanizing, his enforced rest will become a source of disastrous *ennui*. To a healthy, normal mind and body long-continued "loafing" is vastly harder work than the long continued sawing of wood.

THIS IS "Fresh Air-tide." From every large city in the United States, train-loads and boat-loads of white-faced children of the submerged tenths are being taken out for a breathing spell in God's blessed green country. For a day, or for two weeks, or for all summer, they are to be in Paradise. The foul oaths and odors of their homes in the slums will be forgotten the while, totally forgotten. And into some little minds and hearts will surely be planted the overwhelming desire, "some day," and some way to get away from all those noisome city sights and sounds forever and forever. The writer will never forget the time he went on a fresh air fund trip, though but an

interested watcher and chronicler. The children whooped and swooped down upon the train. They more than filled the space reserved for them and the over-flow rushed into the next car. "Will you give up your seats to these fresh air 'kids'?" was asked. Instantly every seat was given or shared. The train was *theirs*, conductor, brakeman, commercial tourists and reporters thrown in. Some of the little ones were made almost ill through the mistaken kindness of their friends, and the zeal of the news agent with destructive edibles for sale. When the children reached their various destinations, they were received with smiles and open arms. Everywhere there was the milk of human kindness—and other milk—in vast quantities for them. The whole journey partook of the nature of a grand ovation. A writer has collected some of the quaint sayings of these city children who almost go mad from delight in the country. They are gems. Here is one: "'Wot de country is like is dis,' says a small, red headed Irish boy, spreading his arms wide, while the look of one who wishes to give an accurate and careful impression comes into his sunburned and freckled-face 'dere's de whole worl,' an' its green, an' dey ain't no houses, an' you can hear a mile w'en you holler, 'cause it's so still. An' all the streets is dirt an' soft, and de bird sings, an' dere's cherries on de trees.'" The originator of the Fresh Air plan is not known to us. But he or she should have a monument.

THE SPIRIT of covetousness is the inspiration and basis of the liquor traffic. It is hard to believe that men go into that business for the purpose of making drunkards, breaking up families and sowing the seeds of sorrow, degradation and crime. These are the legitimate and inevitable effects of this nefarious traffic. But the moving impulse which leads the mass or men to embark in this business is the fact that it brings larger and more rapid returns in proportion to the money invested in it than any other line of business. He goes into the business and he usually stays in it, because it pays. The result is that the liquor interest in this country aggregates millions of dollars. It is a power of colossal financial proportions. Its influence upon the legislation of the country is prodigious. The politicians realize its power and in its presence they walk with slow and measured tread. It will be no easy task to throttle this gigantic power and prostrate it in the dust. It is mighty in strength, adroit in tactics, versatile in resources, indefatigable and unscrupulous in the prosecution of its purposes. It is the embodiment of cupidity, a vast system whose every pulsation throbs with the direct and most scandalous selfishness. All other lines of business are directly or indirectly associated with the common welfare; this business militates against it at every point. Schools are built for the education of children and youth; but the saloon robs us of many of the choicest spirits and finest intellects that our educational institutions send out into life. Sabbath-schools and churches are organized that the young and the old may be trained for a noble destiny and drawn to a better life; but the saloon in manifold ways presents its allurements and skillfully decoys them from the paths of sobriety and virtue. The picture is a dark one. In a measure we may become familiar with it, but the more we look upon it its whole aspect grows darker and more forbidding. Bleared faces, dismantled intellects, broken hearts, devastated homes, ruined characters, bankrupt estates; the sun going down at noon and a night darker than Erebus settling down with a heavy pall upon a once promising career, and in the still darker background a soul, without a shred of hope, going into an eternity of everlasting misery and despair. This traffic from first to last is based upon the most relentless and soulless greed. Its whole inspiration is covetous. It is obviously incompatible with free institutions, for it strikes at their very vitals, the virtue and intelligence of the people; it is the foster mother of infidelity, lawlessness and anarchy; it is the arch-enemy of the Bible and of Christianity. It must be battled with at every point.

IN THE LANE.

I met her in the lane to-day,
And who she was I did not know;
I think perhaps the thrushes knew,
For when she came their notes grew low.

The sky hung softly over her,
The trees bent down to watch her pass,
The little breezes held their breath
To hear her footfall on the grass.

I saw her gown's white sweep and fold,
I saw the clovers in her hand;
Her dainty presence seemed to bring
A spring-time glory through the land.

Here is the beech-tree where she stopped
And pulled a bough of wavering green.
With lingering and soft caress,
I saw the leaves about her lean.

Oh, laughing little leaves, be still,
And do not mock me over-much.
Oh, be contented, little leaves,
Made ever happy by her touch.

Sweet maiden face, to me unknown,
In all unbroken dreaming rest.
One link I hold which binds us now—
A beech-leaf that your hand has blessed.

—Susan Creighton Williams in Harper's Bazar.

REST.

BY REV. E. E. STRINGFIELD.

In the Dore collection of paintings on exhibition in the art gallery of Chicago is a picture that has for its inspiration the words of the Master: "Come unto me all ye that labor and are heavy-laden, and I will give you rest." The sympathizing Jesus stands on an eminence. Care-worn faces innumerable are turned toward Him. Longing eyes light up with hope; all ages, all climes, all conditions are represented. The Prince and the Peasant, the throned monarch and the captive in chains, the gorgeously apparelled, and the beggars in rags are there. You note the classic brow of the ancient Greek and the painted visage of the red man. The sturdy Roman and the ubiquitous Jew are there. Nor does it seem incongruous to place the Englishman, the German, the Indian in a group that surrounded the Saviour. The "Ancient of Days" is he that was dead and liveth again and is alive forever more. And his words are perpetually rejuvenated, perpetually applicable.

You look at the care-worn throng marching in ceaseless procession and you realize that a burden and a sign bind all ages and all tongues together. You turn to the benign countenance and beaming look of the sympathizing Saviour and instinctively you repeat his words: "Come unto me all ye that labor and are heavy-laden, and I will give you rest."

The artist was right when he painted a care-worn expression on the faces of men in all conditions of life. Men in factory and field, in shop and store need rest. The devotee of pleasure and the child of luxury are burdened with ennui. And the cry of fallen humanity is: How shall a man be just with his Maker? That burden has sent men from shrine to shrine; from holy city to holy city. It has caused flagellations and lacerations of the flesh, and penance, and pilgrimage and vows of poverty and asceticism. It made Luther's pillow sleepless till he learned "the just shall live by faith. This is a tired world. Men need rest, physical, intellectual—soul rest. The anxieties of the mind, the fruitless search for that which satisfies, the longing of the soul, and the burden of sin are making the world heavy-laden.

One of the provisions God has made for this needed rest is the Sabbath. Since the Sabbath is a divine institution, it will not do to explain it by pre-conceived notions or by inclinations and prejudices. We should seek an inspired definition. Moses (Gen. 2:2, 3) declares 1. It is a day of rest. 2. A blessed day. 3. A sanctified day. By way of limitations Isaiah teaches, Isa. 58:13, 14. 1. It is not a day for commercial gain. 2. It is not a day for pleasure. Jesus says: "The Sabbath was made for man"—for man not for the Jew; for man, not for a class of men, for man, the human race.

When one hears of the tired business man needing a Sunday outing with his family, or of the necessity of through freights, or Sunday postal service, or Sunday street cars, newspapers, etc., he is inclined to wonder if men imagine the 19th century has taught the Lord God omniscient something he did not know. In the simplicity of my mind I had always thought that when God instituted universal laws, He knew all about the exigencies and the commercial complications of the 19th century. I had imagined too, that from Moses to Christ there were business men,

that they had families, that they worked six days in the week, and that they needed (?) a Sunday outing with their families because they were with them so little at other times. But God said, they needed rest.

The declaration of the Saviour: "The Sabbath was made for man" and the golden rule are wedded in thought and in eternal affinities. If the Sabbath was made for man, it was made for the street car driver and the postal clerk as well as for me. If I would not want them to do anything to deprive me of my Sabbath rest and worship, I as a Christian with the golden rule as a principle of my life must not encourage that which will deprive them of these privileges. And if we are told these things will be carried on any way we are reminded of the reply of John G. Woolly to the taunt "men will drink any way." "But not from my bottle." Another divine provision for rest is the exercise of spiritual gifts and graces.

Many a toil-worn Christian might prolong his life by constant attendance upon the prayer-meeting. Burdened with the toils and anxieties of daily life, this sweet hour of prayer, thrust into the midst of busy hours—oft times a spiritual Sahara; this sweet hour of prayer is as refreshing as an oasis in the desert. I speak from experience rather than theory. The writer made a similar statement from the pulpit of a neighboring minister and at the conclusion of the service learned from the testimony of others that his experience was not unique. Sometimes we wonder how some of God's children, especially some of his daughters, are able to do so much work. They work at home, they work in the church. Isaiah 40:31, gives the explanation. Again we wonder why some people are forever given out, and the preceding verse explains the mystery. The flower of manhood out of Christ is brought in striking contrast with those that "wait upon the Lord."

But the Saviour's language is not explained, at least not exhausted. "Come unto me . . . and I will give you rest." The rest we all need is consequent upon two things. Approaching the Saviour on our part, a free gift on his part. First. "Come unto me all ye that labor and are heavy-laden." Weary toiler for bread, that means you; afflicted, tempest-tossed soul that means you; chastened child of God that means you; sinner burdened with sin you are invited. To come is to express our need, give up the delusive hope of "other refuge" and experience divine fellowship. The blessed consequent of coming is his gift—Rest.

And this is a present gift. We are accustomed to sing:

"When faint and weary toiling, the sweat drops on my brow

I long to rest from labor, to drop the burden now—
Then comes the gentle chiding to quell each mournful sigh,
Work while the day is shining, there's resting bye and bye.

Or again:

"Oh troubled heart there is a home

Beyond the reach of toil and care

A home where changes never come:

Who would not fain be resting there.

Oh wait, meekly wait, meekly wait and murmur not

Oh wait, meekly wait, wait meekly, wait and murmur not."

Far be it from me to rob any of this glorious hope. There remains therefore a rest for the people of God. Only remember the Saviour gives his rest now. When He said, "Come unto me and I will give you rest. He did not mean that all the rest He gives is to be received in the land beyond the river. A present salvation supplies a present need. And a weary soul wants immediate rest.

Springfield, Mo.

THE DEAD-LINE IN THE MINISTRY.

Several years ago a grim specter—from certain latitudes down East—made its appearance, bearing on its brassy brow the inscription, "The ministerial dead-line of fifty"! It set some feeble knees to shaking, and it raised a panic among the supply committees of vacant pulpits and pastorless flocks. As this ill-favored creature is still roaming abroad, like its paternal ancestor "seeking whom it may devour," it may be well to challenge it with one or two pertinent questions.

First of all, why that word "ministerial"? We do not remember to have heard of a legal, medical, or political or commercial dead-line. These secular callings seem to have escaped the affliction entirely, or have it so mildly as not to awaken any commiseration. In all these pursuits long experience and wide observation are a positive advantage. Where there is a baffling case of disease, people are very apt to send for the old doctor who is familiar with about every disease that flesh is heir to. In an important

law suit, the clients must needs call in some veteran who carries in his head the decisions of a hundred courts. When France invaded Germany twenty-five years ago, three old heads were put together—Emperor William, Bismarck and Von Moltke—and the invaders were swept like chaff on a threshing floor. The most extraordinary statesmen now living performed nearly all his most marvelous feats in Parliament and on the hustings; after he had passed the line of threescore. John Quincy Adams became the terror of all his foes on the floor of Congress after he began to be known as "the old man eloquent." In regard to the legal, medical, literary, political or mercantile pursuits, no one seems to have ever discovered this ghost of a "dead-line" lurking behind the fiftieth milestone on the journey of life.

The one profession that is invaded by this specter is the Christian ministry. If you inquire of the believers in this new fangled theory, they will probably tell you that the nervous system of minister is apt to show some signs of exhaustion at the age of fifty or thereabouts. According to this miserable materialistic view, the real power of an ambassador of Jesus Christ does not lie in biblical knowledge or a sanctified heart and holy character, or the indwelling of the Divine Spirit; his power lies chiefly in the nerves and in the cells of the brain. The theory is that these physical (or animal) forces reach their maximum at about fifty, and then their unhappy possessor strikes the "dead-line." He has reached his meridian, and henceforth his sun is on the decline. Churches inoculated with this pestilent idea conclude that it is "extra hazardous" to call any minister to their pulpit if his family record shows that he has been in this world as long as most men have when they are elected to the Governor's chair of a commonwealth, or to the Presidency of the United States. Jockeys examine the teeth of a horse before making a purchase; and the ministry of the Lord Jesus Christ are often subjected to a similar process. A Christian minister is to be estimated like a horse, by the fire in his nerves, and the amount of "go" in his physical temperament. If he cannot "thrill" his auditors as he once did, if he is not equal to making new departures to "suit the times," if he cannot attract auditors by fresh novelties, then according to these theologico-physiologists he has passed the dead-line, and like a basket of unmarketable eggs, he has survived his usefulness. What chance would "Paul the aged" stand with some modern supply committees, or with deputations who go out foraging for candidates?

If the ministry is the one profession to be subjected to this new statute of limitations, why put the mark at the age of fifty? As a simple matter of fact, this idea is perfectly preposterous, as numberless cases will certify. We need not go back to such illustrious examples as Thomas Chalmers leading the exodus of the Free Church of Scotland at sixty-three, and John Wesley still holding the helm of Methodism at eighty-seven. Let us only look around to see the men who are at the front to-day. By common consent there is no clergyman on this continent who by the combination of varied scholarship, lefty character and brilliant oratory is quite the peer of Dr. Richard S. Storrs yet all his finest achievements of pulpit, platform or press have been wrought between the ages of fifty and seventy-five! The prince of British preachers, Dr. Alexander McLaren, has lately passed his seventieth birthday; and my beloved old friend, Dr. Newman Hall, at fourscore, has just completed one of the most fruitful years of his heaven blessed labors. We need not waste time or space by calling the roll of men who are shepherding the largest flocks, or producing the richest discourses, or carrying the greatest weight in all ecclesiastical assemblies, they are chiefly the men whose mental and spiritual fiber has been compacted by at least half a century of experience in the conflicts of life.

The obstacles which a faithful and truly evangelical ministry have to encounter in these days of increasing materialism are becoming more and more formidable. If, in addition to those obstacles, there is to be an arbitrary statute of limitations which demands that as soon as a minister has been enriched and ripened by experience and practice he shall be regarded as ineligible to a call to a vacant pulpit, then no man of common sense or self-respect will enter the ministry. What a cruel injustice it is to the man, and what a dishonor it is to his Divine Master, when a capable and godly minded minister is practically shelved by this preposterous time limit! We could give many a pathetic example of most excellent preachers and pastors whose names have been "black-balled" by pastorless churches simply because some gray hairs were visible on their honored heads. These same churches which rejected ripe experience were quite ready to entrust to their momentous spiritual interests to some raw youth just out of a theological

seminary! The supply of earnest, devoted, Holy Spirit-endowed preachers does not keep pace with the demand in our vast country. And in the name of the Master let his churches stamp out this abominable idea that any vigorous and consecrated winner of souls shall be "taboed" on account of his age. There is enough famine of genuine gospel now to make angels weep; and the brightest young men ought to have every possible encouragement to enter upon a work that any archangel might covet.

All that we have been saying in this article against an arbitrary time limit is solemn truth; and yet we admit that there is a melancholy "dead-line in the ministry" which does not depend upon the nerves or on chronological tables. It is often reached before fifty. It is reached when a minister ceases to study and to think—when the curse of indolence makes his sermons as barren as the east wind. Manifest are the pitiful devices resorted to in order to hide the rage of his poverty. Sometimes old sermons—that were born old—are concealed under new texts sometimes sensational topics are eagerly sought and presented with more reliance on the newspapers than on God's Word or the "power from on high." It would be a mercy if such a sluggard would demit the sacred office entirely.

The dead-line is also reached when a minister's faith in the divine inspiration and absolute infallibility of his Bible is shaken—when he is hamstrung with doubts, and his vision is so dazed that he loses sight even of the great headlands of Sinai and Calvary. He may be alive as an essayist—perhaps a brilliant essayist—but as a soul awakening, soul converting, soul edifying preacher he is a Samson shorn of his locks. It is a joyful and a glorious thing to be a *live* ambassador of Jesus Christ. But it is the most pitiable of all earthly conditions when a minister becomes dry-rotted at the heart, and his inner life is no longer hid with Christ in God. "Gray hairs are upon him; yet he knoweth it not." He has swung over the dead-line; and nothing but timely repentance and the restoring grace of God and a new baptism of the Holy Spirit can ever deliver him from the body of that death.—*Dr. T. L. Cuyler.*

ROUGHING IT ABROAD.

BY JOSEPH EARNEST MCAFEE.

II

BICYCLING THROUGH THE BRITISH ISLES.

Beautiful, beautiful England!—and Wales!—and Ireland! We have seen portions of each, in the main the portions that the steam-car tourist does not see. And they are all garden-like at this season of the year where the country is level enough to be converted into a garden, and in the rough and mountainous portions nature has still, unaided by man's exertions, richly beautified the land. To be sure poor southern Ireland shows the lack of man's care where care is to be expected but for all that Ireland is beautiful.

I said little last time of our experience in London, but not many of them were unique. We probably saw the environs and the outside of the city more fully than does the ordinary tourist, certainly more satisfactorily than does one who remains but one week. And doubtless we saw the inside as satisfactorily as is usual. The distinctive features of our mode of travel appeared when we left London for a run about the Islands. On Monday June 15th, we set out from London at 1 p. m. Our bicycles had felt 120 miles of English roads and London streets and they were eager for more. Of course they had been well cleaned for the occasion and were loaded only with small packs containing absolute necessities for the journey, besides our own more or less weighty selves. After two weeks they found themselves here in Londonderry a little scared by the combat with some good and some bad roads but even more ready for the fray. The pack of necessities is no larger or smaller than it was at the start. Ourselves are less weighty, however, as might have been expected. We are rapidly dispensing with all useless adipose and may be considered to be in fighting trim by this time. The 825 now registered by my cyclometer and the running comments in my diary on the character of the roads—often not very complimentary—will indicate what has robbed us of our superfluous flesh. Our landlady here, in commenting on our appearance last evening, said she had noticed that Americans were usually thin. And they did not appear to have been born thin either. We did not retort as we might have done by laying our emaciation to the charge of the "beastly" Irish roads. We do not remember to have been born thin and if we are so now Ireland's roads have taken a large share in making us so. But emaciated as we may appear we stand in no particular fear of complete disintegration so long as we greedily clean each dish that is set before

us and find a strong exertion of will necessary to carry us past each baker shop along the road.

A CRICKET MATCH AT ETON.

This two weeks run has been made through the south of England, South Wales and eastern and northern Ireland. The roads within 50 miles of London were splendid. Although we did not leave London till one o'clock, we slept Monday night in Wokingham, a quaint old town which appeared to be quite out of the pale of the Metropolis' influence, and my cyclometer had already run up to 173. We passed through Eton and Windsor. A hundred or more young fellows were out on the green at Eton playing cricket. After watching for a time the game which to our American taste seemed extremely insipid, we concluded that physical exercise must be compulsory at Eton. I have seen more enthusiasm over one scrub game of base ball than by any amount of pressure could be squeezed out of all of the score or more of cricket matches that were being played on the Eton green. The grounds there are perfectly arranged and almost unlimited space allowed the boys for sports. Eton is a grand old institution and is said to be the most aristocratic of England's preparatory schools. We were privileged to see much of England's aristocracy of the next generation, if we have not seen much of the present.

Speaking of cricket—the season for the game is on now all over the kingdom. We are in the midst of the sporting season. A team of Australian cricketers is in England now and has created a great sensation by their winning play. The Derby and Oaks races were run about the time we reached London, the Ascot has come off since, and the events of the Henley Regatta are still to come. The Yale rowing crew which will appear at Henley is now in England attracting its share of attention. The whole kingdom appears to go in for the sports when the season comes round. All along our way we have found interest in local and more general events at its height. The aristocracy and royalty show a marked interest in the great events. We were told that the place to see the flower of the British aristocracy was at Henley and on the occasion of the great races.

Windsor is but half a mile from Eton. The Queen had come down from London a few days before we reached the castle—although we had not officially apprised her of our intended visit. We did not call on her as it was after six when we arrived and we have neglected to bring along our evening dress suits. We saw a great deal of the outside of the castle nevertheless. I do not know how pleasant a residence her majesty finds the place but she certainly need not feel cramped for room or be troubled by any feeling of insecurity. It is a tremendous pile and one may find portions of it of any age or styly suited to his taste. The town of Windsor appears to live and move and find all its sources of being in the castle. Everybody does something for or is something to "her majesty." I saw a filthy, lumbering, beer cart on the street displaying an inscription which informed the public that the owner was special brewer to her majesty. I suppose every baker, in town enjoyed the distinction of being baker extraordinary to her majesty.

We intended to go to Southampton and bent our course accordingly for the first day and a half. But on arriving at Basingstoke, Wales and Ireland seemed far enough away for us to hurry along toward them, Southampton for those who have business down there. We accordingly pushed westward through Andover, Devizes, Bath and Bristol towards Wales. Our troubles began early. We encountered a west wind the second day and west winds were the popular thing till we turned northward, when north winds at once became popular. A wheelman dislikes a hilly, rough road but a wind in the face is worse. We had both. The wind blew 10 of the 12 days we were out and only one day did it help us along. As we neared Bath it rained. Of course we could not object to that there but we might have been more suitably attired for our ablution.

AT ANCIENT BATH.

In spite of the rain we saw much of interest in Bath. The Romans as early as the first century in our era are said to have recognized the healing power of the hot springs. Many Roman relics are on display in the Pump House which is itself very old. During recent excavations many old Roman coins, fragments of armor, bits of pottery, etc., have been brought to light. During the winter the city is filled with rheumatic and other sick folk. There appears to be a great abundance of the water, steaming hot. An old chairman who showed by his gait that he had used the water with no alarming profit, took great pains to impress us that kings and queens had been in the plunge bath which was supplied directly from the Spring. It was gratifying to an irreverent American to note that the water was being constantly

changed in spite of that fact. The Abbey church in Bath is only less interesting than the baths. The exterior shows all the wear of time and weather since the 16th century while the interior is evenbright and fresh-looking in its finish of white. Like all such places in England it is used as a mausoleum as well as a church. Remains of the walls and gates of the old city of Bath are still to be seen. Bristol is a place of great commercial importance. It does not appear to inconvenience shippers much that two or three tides 12 hours apart must be availed of to get the larger vessels in and out of the port. We considered for a time taking ship from Bristol to Ireland but the thought of getting out of the harbor in the remarkable time of 36 hours was a little to heating for our blood so we moved on across Wales as we had before planned.

Perhaps the greatest pleasure of our touring is meeting the people as we find them along our way. It would be putting it mildly to say that we were pleased with those we saw of the English. They were invariably kind and pleasant before they learned we were Americans and more kind and pleasant after we were introduced. We came expecting to find officials mercenary and even the ordinary citizens ready to show attention and give information only for a consideration. Gratuities are expected often in the cities but the town, village and country folk have been slandered by the guide books, if those books referred to them with the others in their condemnation of the gratuity system. The persons we approached—and we were most unscrupulous in our demands—almost without exception, gave us all the information they held and were as hearty with their "Not at all" when we said "much obliged" as if it were the pleasure of their lives to render the service.

WELSH MANNERS.

But much as we were pleased by the English manners the Welsh even more favorably impressed us. We spent two days in Wales riding from Bristol through the new passage tunnel under the Severn—7 miles, our only ride on the steam cars—and through Newport and Cardiff to Swansea the first day and continuing our journey to New Milford the next. Of course we had no "lingual" difficulties. There was no one with whom we were compelled to have dealings who could not speak English, though we saw many persons in the country and villages who spoke only Welsh. The Welsh in the country are many of them very plain and even very ignorant but their manners are above reproach. I did indeed hear one muscular woman severely rating her meek and long-suffering husband, but the language was unintelligible so that that case cannot be brought into court. In Wales our appearance and American-made machines began to make a real sensation. But it was a pleasure to be the center of a crowd of Welsh men and even of Welsh small boys and answer the multitudes of questions which they put. We soon learned on the contrary, to move on when a crowd in the south of Ireland began to gather. The small boy there is the most pestiferous animal it has been our fate to encounter. In some town almost the moment we stopped a dozen hands were on our machines. The Irish boy is inquisitive if he is not industrious. Our cyclometers are objects of interest everywhere, which interest manifested itself in leading many Irish boys to attempt to wrench them from the machines. One little rascal put his foot upon mine preparatory to leaping into the saddle. An Irishman had the grace to admit that I had a good lubricator on the fore wheel of my machine and surprise was often expressed that the Nebraskan should carry his watch—his cyclometer somewhat resembles a watch—in such a place. And all this before we reached countries where we are supposed to be curiosities.

Cardiff and Swansea impressed us as exceptionally clean, busy places. Swansea cannot make such pretensions to cleanliness as Cardiff but it is a city of great commercial importance. Our second day's run in Wales was perhaps robbed of some of its pleasures by the necessity of breasting a stiff breeze on an uphill grade but it was a day to be remembered. We were being constantly reminded of our own Colorado scenery, and the not accurately definable odor of the air was the same as Colorado. Of course the little Welsh mountains cannot compare with our magnificent Rockies, but what the scenery lost in grandeur and height of crag it perhaps gained by displaying glimpses of the sea on the left. For miles we rode a well-built, gently-sloping road with mountain scenery and mountain air all about us, while at short intervals the Carmarthen Bay appeared to the south, stretching itself out before us like the open sea, and all during the day we were under the influence of the sea breeze. We were making wheeling records during those two days so that we were hard at work, but no two days of our run will be more pleasantly remembered.

And now when it is time to quit I have only reached Ireland, and in Ireland we had most of our experiences, it would appear in looking back. We saw life and were impressed with differences in manners of living that it will be profitable to mention another time. Ireland had done enough for our own land, good and bad, to deserve particular attention.

Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

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

NOTES BY THE WAY.

BY T. B.

A few days have been spent recently in Rawlins County in the extreme northwestern part of the State. Years ago there were several Presbyterian churches in the county and there are now quite a number of Presbyterian families. Yet there is no minister of our denomination resident in the county, and in fact it has been several years since there had been a sermon preached by a Presbyterian minister. We visited the county in company with Mr. Lincoln J. Allen, Sunday-school missionary for the Presbytery of Osborne.

Sabbath morning, July 19th, we held a preaching service in a country school house where Mr. Allen had organized a Sunday-school a few weeks prior to our visit. The surroundings were anything but attractive. The walls of the school house were of sod. The roof was made of pine boards covered with sod.

The floor was literally a ground floor. A severe storm had broken many of the window sash so that one said there was no need to raise the windows for ventilation. The furniture consisted of home made desks which very much resembled the ordinary desk of a third of a century ago. The room was twenty feet long and twelve feet wide. Into this small room fifty-one people were packed for the Sunday-school and preaching services. Every thing was of the simplest character. There were none of the modern aids to worship. There was reverent study of God's word and the preacher had the prayerful attention characteristic of those who hunger for the "Bread of life."

It was certainly a great pleasure to preach to these people who are so destitute of gospel privileges.

KANSAS ITEMS.

WESTMINSTER.—This is a small country church in the Presbytery of Emporia and is supplied by Rev. Victor M. King. In a few days Mr. and Mrs. King will celebrate the 45th anniversary of their marriage, God has abundantly blessed them in their work. They have been in Kansas almost thirty years. Their has never been a death in their family either of children or children's children. "E'en down to old age" they are proving God's Sovereign Eternal unchangeable love.—T. B.

OK STREET CHURCH, WICHITA.—Sabbath morning, July 12, was Communion Day with us. The Holy Spirit was manifestly present, and blest us richly. There were an unusually large number of communicants present. Evidences of a genuine revival are multiplying among the membership. Nine new members were received and welcomed into the fold; Two members on profession of faith, and seven by certificate. The Boys' Brigade will hold a celebration the 23, of the anniversary of their organization. They contemplate starting a savings bank. The pastor has organized a class of 35 or more in the study of the Shorter Catechism; and at the close of the lesson, gives a 30 minute lecture on Shorthand. Both classes free, and both very popular with the young people, who find it a good way to spend their vacation advantageously. Rev. John H. Fazel is the successful pastor.—T. B.

SYNOD OF KANSAS.—We are informed by Dr. McCabe, Stated clerk of the Synod of Kansas, that the Synod will meet at Topeka on Thursday, October 1, at 7:30 p. m., in the First Presbyterian church. Those attending the meeting of the Synod will receive entertainment, meals and lodging, to cost not more than \$1.00 a day. It is understood that the delegates attending the Woman's Synodical Society, held in Topeka, Sept. 30, to Oct. 3rd, will receive free entertainment by the ladies of the congregation.

Communicated.

OUR WASHINGTON LETTER.

The hosts of Christian Endeavorers must have left a blessing behind them, in some form, and one is the lesson taught by their cheerfulness in all kinds of weather. During the first days of the convention there was rain, after which the hot weather for which Washington is noted came upon them in full power.

Since convention the all absorbing topic in Grand Army circles is the annual encampment in St. Paul. By many it is hoped that the official route will be the Chesapeake and Ohio, as that road has so many sacred memories clustering about its entire line through Virginia, and is a mecca to which so many veterans turn, when they come from the north.

Already some of the members of the Woman's Relief Corps, who had fathers or brothers whose blood was spilled on Manassas or Bull Run battle fields, have decided to go by the C. and O. and visit those historic places.

The house in which Francis Scott Key once lived is still standing, in old Georgetown, and its owner Dr. L. W. Richie is going to convert it into a hotel. The form of the old building will not be changed however, as it is in a good state of preservation and is a commodious structure. Wings will be added and a mansard roof. The building opposite is the new Union Depot, and is not far from Prospect cottage, the home of Mrs. E. D. E. N. Southworth, which has shared the honors with the Key mansion for many years.

The National League of colored women, closed a very interesting and edifying session last week. It was held in this city, which is the ideal convention city. Able papers were presented by representative women of the race. Following closely upon the convention of the League, comes that of the National Federation, Mrs. Booker T. Washington is the able president, and favors the union of the two organizations. The meeting was called at this time, so that there might be a conference of committees from both organizations with this end in view.

CHURCH NOTES.

Rev. G. B. Patch is summering in the mountains of the North, and is rapidly recovering from the stroke of paralysis suffered in the spring.

A church society at Eckington will be organized in the early fall.

Rev. T. DeWitt Talmage will spend the heated term with his daughter at the seashore.

Rev. Joseph T. Kelly will shortly go to Maine with his family, for a vacation.

Among the churches which have dispensed with evening services for the summer are the Metropolitan, Gunton Temple and West Street. M. M. NORTH.

CONCERNING VACATIONS.

BY D. A. W.

III.

Still musing on "vacation," it is obvious to remark that in recent years a very common way of spending them is by an outing in Europe. Pondering the matter, many *pros* and *cons* suggest themselves. I must confess that I hesitate to canvass them in these papers, chiefly from the fact that many whom they most closely concern are now far away enjoying them. My cogitation, therefore, will stand a poor chance of ever being seen by them, or, if they should, most likely be little heeded. Nevertheless I draw my bow at a venture.

First of all, a prime condition is health. The busy city pastor and the country parson as well, needs recreation. The wheels of thought move slowly, when their physical congeries is worn and weakened. Even the emotional nature is affected, sometimes to preternatural, not to say unnatural activity, when the nerves vibrate at a sound, and "nature's sweet restorer, balmy sleep," is hard to woo, and more hardly won. Dr. R. S. Storrs, in his admirable title book, "Preaching without Notes," lays down as

the first requisite of success in that method, "physical vigor, kept at its highest attainable point." Now, what is more restful and invigorating than a sea voyage? A ship is not a prison, although the "great moralist," Dr. Johnson, affirms it in his positive way. Having crossed the Atlantic six times, I know by experience something of its benefits; yes, and something of its discomforts, too. To drink in the pure salt sea-air, stiffened into a breeze; what more exhilarating? It leaves your steam boat or "wheel" quite out of sight. It equals the topping of a gay steed in mountain air. How have I lain in my berth, when all sails were set and the good ship running before the breeze, (not aft, but on the quarter, when fore, middle, aft and "studding sails," too, all were filled), mounting the waves as a "hunter" leaps a hedge-row and adapting myself to the tetering motion as deftly as the skilled rider to the motions of his horse. My, but it is joyous, almost rhapsodic!

But to lie for days in the "doldrums", "rocked in the cradle of the deep," the sails limp and lazy, the gunwales dipping into the brine, now larboard, and now starboard, wallowing slowly from side to side, ah! save me from the experience! In such a calm, once I tried to write—keeping up my journal—when the ship rolling more rapidly than usual, ink, paper, desk, and me too, slid down the slanting floor into the corner of the cabin, a chagrining discomfiture to me truly, but an occasion of merriment to the on-lookers.

No such discomforts have our tourists. They travel by steam. Well, sailing vessels have their compensation. What more unsightly than yon black ocean steamer? What more beautiful than a ship, all sails, even to top-gallant set, and bowing full and gracefully before the wind! And, then, if health and rest are sought, no short passage of six or seven days is all you get; forty, fifty, sixty days you may enjoy sea-life, if you reach the other side near the "line," say Liberia. And then—sweet, consoling thought—calms do not last forever.

But to return from this "wandering," as your good Teuton would say. "Whether fitting from city to city, and from country to country—perhaps from Dan to Beersheba—is really restful I cannot say. Climbing the Alps, no doubt, is very recreative. It improves the appetite, and, if you do not weary of it too soon, induces soothing slumber. Since, however, all we have worth possessing, is the reward of work, not to say labor, the price may not be too dear.

But foreign travel brings more than health. How it broadens one to know the world! A home-body, is, worthy, a narrow soul. We may read of nature; wonders, and we are more than regaled; but there is wanting the transport of sight. We may revel in the descriptions given us in books of the architecture, and sculpture and paintings of the old masters. And it is uplifting. But the ecstasy of vision is not. Then, to see the palaces of the rich, the cottages of the yeomandry, and the hovels and styes of the poor; and still more to visit them and not only see, but in a measure feel their conditions; this I deem indeed to be humanizing beyond all that mere hear-say can possibly confer.

More elevating and refining still is it to stand upon historic ground, where deeds of noble daring have been done and to meditate amid scenes where rest the consecrated ashes of the dead. Who can walk the streets and closes of Edinbro', or enter the walls of old St. Giles, and if he is a Presbyterian, not feel the spirit of John Knox stir within him? Why scarce a spot in Scotland is without its sad or joyful reminiscence. Scott and Burns have glorified its burns and braes, its hills and crags, and still Ian Maclaren can paint her scenery and depict her people with a most witchful pencil. And so whether you go to Derry or to Dublin, to London or to Liverpool, to Paris or St. Petersburg, to Geneva or to Brussels, to Dresden, Venice, Naples, Rome, Athens or Constantinople, wherever you go, you will encounter much to enrich the mind, wing the imagination, and swell the heart. How many more vivid memories of epochal points in history and their actors may as choicest treasures be brought away. How much poor, dear Oliver Goldsmith gleaned by his travels on the Continent, to give charm to his "Traveler," and John Milton to grace the "Paradise Lost."

And though the age of great poets seems to have past, there are still great preachers and writers, who, if supplied with proper letters, the tourist may see and hear; and possibly number with acquaintances and

friends. So, from all these varied sources of information, of actual sight, and living communion, the preacher may return to his parish and his people with a plentiful store of old facts refreshed and new ones found to make his message plain and pointed, and to profit his hearers with "acceptable words."

The *per contra* side of the question will, with your permission, be presented in another squib.

RESPONSIBILITY OF WEALTH.

BY THE REV. S. S. POTTER.

We may view it from several standpoints.

1. It is a providential gift. However much care, skill and toil we may give to obtain it, still if we have it, it is the result of God's blessing on the means we have used. "It is He that giveth thee power to get wealth." Deut. 8:18. "She did not know that I gave her corn, and wine, and oil and multiplied her silver and gold." Hosea 2:8. "Every good and perfect gift is from above, and cometh down from the Father of lights." Jas. 1:17. "What hast thou that thou didst not receive." 1 Cor. 4:7. We can claim wealth as our own only relatively, God's right is absolute to every thing we possess. Too often it may be we arrogate to ourselves that it is by our wisdom and forecast we obtain it, forgetting that we have nothing but what we receive, and who it is that makes us to differ.

2. Wealth is given for a purpose, it is a talent not to be hidden in a napkin nor buried in the earth; but to be used and improved, and in due time to be accounted for. The faithful servant will receive the welcome plaudit "Well done, enter thou into the joy of thy Lord." "Freely ye have received, freely give." Riches are not given to lie idle on deposit, but to be utilized. "For unto whomsoever much is given, of him shall much be required." Luke 12:48. This is a divine principle and justly applies to human and benevolent transactions. It would seem certain that we are bound by God's revealed will to be liberal commensurate with our means.

It is not wrong to be rich if wealth is obtained righteously, and used for God's glory and human good. Abraham, the "friend of God and the father of the faithful" was rich in gold and silver and possessions, and he paid tithes of all he had. Jacob said "of all that thou givest me I will surely give the tenth unto thee." Both of them recognized the divine right to a portion of their treasures. Too often it may be, we overlook the purpose for which providential gifts are lent or bestowed. They enable us to increase our usefulness, which is all we can get out of this life, but they bring with them a responsibility in proportion to their value.

3. Wealth can be made a great blessing if used wisely and lovingly as God has prospered us. If we are put in possession of this world's goods, they are to be held by us as executors or administrators of a will of an estate, to distribute by law to rightful heirs; or as almoners in trust to hand over means designed for others.

We are admonished not to trust in uncertain riches, and if they increase not to set our heart upon them. So much inclined are we to be worldly, that the Saviour said, "How hardly shall they that trust in riches enter the kingdom of heaven.

"It is inconvenient to be poor," yet it is far preferable than to have talents and mis-improve them, and then be held responsible as "slothful servants." What a blessing it is to have the ability to relieve the wants of poor and suffering ones, so many of whom are all around us. The claims on wealth too are clearly seen now that there are so many open doors to the spread of the gospel both at home and abroad. Many of us can remember when no missionary could enter Japan or China. Now the whole world is an open door for the heralds of the cross, and this fact increases our obligation to give to send the gospel.

It is encouraging to note that the number is increasing of those who realize that they cannot take their gold and silver with them when they die, and so they are distributing it, and making themselves their own executives. Munificent gifts from single individuals are well, but we want donations from the rank and file of Christian membership, and the poor widow should not be deprived of the privilege of giving her two mites. It does look as though the number of liberal givers is increasing, and of those who are beginning the better way of living and giv-

ing. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor yet hath great riches." Prov. 13:7. "There is that scattereth and yet increaseth and there is that withholdeth more than is meet, but it is tendeth to poverty." It has not yet been proved that wise and timely giving ever tends to poverty. It is a great privilege to have wealth, since we can do so much good with it, but the responsibility is in proportion to the amount committed to our trust. We are not at liberty to do with our own just as we choose, but to use it in subserviency to God's claims,

Note. 1. If a due feeling of responsibility were felt to give as God has prospered us, there would be no lack of funds to meet the wants of all the great benevolent associations designed to bless and save this sinful world.

2. Who would not want to share in the blessed work and joy of helping in so grand an undertaking as to give this world to Christ.

3. It should not be wondered that some may fear to die rich, leaving so much to be done that they might have helped to do with their tithes.

HERE AND THERE IN MISSOURI.

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

KING CITY.—Upon the regular week night for prayer-meeting with this church we were able to meet those who came out to the service. A storm of some severity kept quite a number away but the faithful were present and listened attentively to the discourse. Rev. Mr. Herr is temporarily laid aside on account of an affliction of the eyes, but an early recovery is thought probable when he will resume work in this church and of Albany again. Rev. Willis Weaver is preaching for the King City church in Rev. Mr. Herr's absence. This was a charge of his some years ago and many a precious seed was then sown which has since germinated and brought forth fruit. As many another town in Northwest Missouri, this one has beauty of location surrounded by a fertile country. The soil rarely fails to yield a harvest.

FAIRFAX.—But few churches of the same strength have made the same progress this church has done the past three or four years. The property interests have been increased lately by the erection of a convenient manse located on an adjoining lot to the church. The congregation has called and had a pastor installed in Rev. Mr. Gilkerson late of De Moines Presbytery. All the varied work for the training of the young in Bible knowledge and developing of the missionary spirit is organized and in active operation here. A week night service was lately held in which we took occasion to lay the cause of Home Missions upon the mind and heart of this people. The motto, "One dollar, per member, at least from the churches" will have no discouraging effect upon the Fairfax church.

UNION STAR.—The determination of the early settlers here of different denominations to have a place of worship resulted in the building of an house of fair proportion which still has to accommodate some three or four organizations. It would seem that the community had about outgrown the Union church operation of officers. This confession is evinced by the possession of a large lot by the Presbyterians, in the purchase of which the ladies "aid" was largely instrumental. Rev. Jas. Reed is in charge here, dividing his time with two other churches. Removals of families by death or to secure larger temporal possessions have had to be met in his work here as with many another pastor. But the work goes healthfully forward with some hope of enlargement. There are many miles of driving to do the work of a single year on this field.

ST. JOSEPH.—At the end of a very full week's circulating around among the churches of Northwest Missouri our previously arranged date brought us to St. Joseph to spend the Sabbath, July 19th. Genuine hospitality had her hand out here as in all the other places visited. Here our hosts were the pastors of the mission churches: Revs. Roberts and Symonds. The long time watchman upon the walls here, in our church, Dr. Ballard, had gone on his vacation so neither he or any of his family were in the city. We had the privilege of meeting face to face the congregation, ministered to by Rev. E. W. Symonds, in the morning

service. Of course we did not dismiss them without refreshing their mind of the great cause of Home Missions. A pleasant incident in relation to this cause took place at the Sunday-school hour. The pastor had some time before, when the lesson was on "The Pounds," given out about one hundred and fifty pennies to as many members of the school with the instruction to see what they could make out of them. The report was made at this time and the aggregate amounted to more than eight dollars. All for Home Missions. For efficiency and enthusiasm in a Sunday-school Superintendent this Hope church has him in Elder W. K. Adams. Those only who have been on the ground can appreciate the progress Hope church has made the past few years. The Third Street Presbyterian church of St. Joseph has been favored with the earnest labors of Rev. T. D. Roberts for the last two or three years. The congregation has an ample and quite modern brick edifice in which to worship. The people for the most part are persons of moderate means but the number is quite large and there is much to inspire and encourage an earnest pastor. The Sunday-school is large and the future outlook is bright. The Presbyterian churches are well distributed over this city. No one crowds upon another. Any persons of our denomination moving in to any part can find an accessible church of their choice. Excellent attention was given to the services in Brother Roberts church on the evening of July 19th by a good congregation.

MEDITATIONS.

Alcibiades, a man of letters, was absent-minded. Sometimes when his head grew warm through intellectual work, he would take off his skull cap and lay it down mechanically in unusual places, so that he lost time in looking for it. His wife would remind him, that if he would only be careful to lay his cap in some particular place, he could always find it. Mrs. Alcibiades, a literary woman, was also absent-minded. When a bright thought struck her, she would muse upon it and when the inner eyes began to open, she would close her outer eyes, and becoming oblivious to the outer world remove her spectacles, as not aiding the mental vision, and lay the glasses down mechanically in places where she could not readily find them. At last she bought a second pair of spectacles to help her find the first pair when they were lost. One day in overmusing she lost both pairs, and came to her husband distressed, asking if he could tell her where she could find her spectacles. "My dear," said the man of letters slowly, "I think you will find both pairs of spectacles in my skull cap which I lost yesterday."

After his resurrection, Jesus met the eleven disciples in a certain mountain in Galilee, and gave the solemn charge to them to preach the Gospel to all mankind, promising to be with them always, or as it is in the original *pasas tas hemeras*, all the days. An aged minister said these definite words including every day had often comforted him in discouragement. When he prayed for divine help, it would occur to him that according to the promise, this was the very day when Christ promised to be with him, and the promise was sure to be verified.

When a man pushes his way through a thorny hedge, it is not wise to strike at every thorn that wounds the flesh. So when Christians pass through this thorny world, they cannot expect to secure perfect justice for all wrongs inflicted on them. They should always remember the admonition of the great apostle: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay, saith the Lord."

Tourists should remember three things to make their summer outings profitable. On their trips their powers of observation should be active to learn all they can of nature, and of the world around them. They should not leave any of their best nature behind them and become less polite, manly or religious, because they are among strangers and think they are unobserved. All the garnering of the tour should be brought back and freely given to those who remain at home to make them wiser, better and happier.

When the Christian hungers for spiritual things, the 84th psalm expresses his longings for God and his temple service. He can then say with the Psalmist: "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Nothing earthly can satisfy the cravings of the soul for God and divine things. To him that overcometh Christ will give the hidden manna. Spiritually this is the "angel's food" and "corn of heaven" spoken of by the Psalmist. Christ says: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

It matters not how many hills must be climbed, or how many valleys must be gone through, if a man continues his course day by day he will at last be at the end of his journey. If a man always keeps his face towards heaven, and goes onward in spite of discouragements, he will at last hear the welcome applaudit, "Well done, good and faithful servant, enter then into the joy of thy Lord." "He that endures to the end shall be saved."

JOHN D. PARKER.

Y. M. C. A. CONVENTION IN INDIA.

The fourth convention of the Young Men's Christian Association for North Ceylon which convened at Batticotta was a memorable occasion.

The results of the Conference can hardly be tabulated, yet no report would be complete without mentioning at least some impressions made. When one remembers that from three to five hundred were present at every session of the Conference, he can get some idea of the amount of possible good that might arise from the coming together of so many young men with one aim before them, i. e., of learning more of how and when to do work for the Lord Jesus Christ. There were three sessions each day, besides the morning prayer meeting at 7 o'clock, and each session averaged nearly two hours in length.

The audience was composed largely of young men, but there were others also of riper years scattered throughout the assembly. All of the missionaries from the three Missions, with but two or three exceptions, were there at one or more of the sessions, some remaining from the beginning to the end of the Conference. About twenty native pastors from the three Missions, and a large number of catechists and teachers, were also in attendance part or all of the time. Eight College Students' Associations were represented, and nine town and country Associations. The Principals of the different Colleges, the Head Masters and other teachers were also present at most of the sessions.

Such a gathering of our young men could not be productive of other than good. The Christians were stirred up and quickened, and we are greatly mistaken if a deeper spiritual life does not follow in all of our churches as one result. It may be premature to speak of immediate conversions, and yet we firmly believe that a number gave themselves to Christ and accepted Him as their Saviour. After Friday morning's session when Mr. Mott asked that all who wished to see Mr. Wilder and himself about their spiritual condition, should come together for a short meeting, a member responded. About 18 or 20 of these confessed that they had wandered far from God and wished to live nearer Him in future. Eleven accepted Christ for the first time then and there. We do not know who these young men are, but we rejoice at the step they have taken, and pray that the Holy Spirit may perfect the work in their hearts that he has commenced.

A very significant fact was that at least ten Christian young men during the days of the Conference were led to decide that they would enter the Christian ministry provided the way opened for their doing so.

A second fact was that 148 persons young and old gave in their names, pledging themselves to observe at least half an hour each morning in the private study of God's Word and prayer. This was not done on the impulse of the moment. Time was given for deliberation and prayer, and only near the very close of the Convention were the names called for. We doubt not that there were many others who resolved with God's help to be more faithful in Bible study and prayer, and yet who did not for one reason or another care to send in their names.

The meeting held for all young men who hoped to enter some form of Christian work either as catechists or teachers, was a very interesting and profitable occasion.

World- Outlook.

At this writing the Populist and National Silver conventions are under way in our fair city. The sessions are of a very interesting nature.

In the trial of Dr. L. S. Jameson, et al. In the Queen's Bench Division of the High Court of Justice, the prosecution closed its case. The defendants are accused of violation of the foreign enlistment act in the matter of the invasion of the territory of the South African Republic, in December last.

News has been received that the Indian savages are threatening the colony at Perene, Peru, where many Americans and English have been settled. The telegraph offices there have been abandoned and detailed news of the outbreak is anxiously awaited. Forces have been dispatched to the assistance of the colonists.

Mr. A. J. Balfour, First Lord of the Treasury and Government leader in the House of Commons, replying to a question in the House, said that the time had not yet arrived to consider the matter of advising the Queen to pardon the Irish prisoners convicted of treason, the suggestion having been made that her Majesty grant a pardon to such convicts upon the sixtieth anniversary of her reign.

A dispatch from Constantinople says that the latest accounts received are to the effect that forty prosperous villages around Van have been destroyed, and every male over 8 years of age killed. The total killed are placed at 12,800. The Rev. Mr. Baird has been furnished with a passport to Bitlis, whither he goes as successor to the American missionary, the Rev. Geo. P. Knapp, who was expelled, having been accused by the Porte of encouraging seditious movements among the Armenians.

The recent cloud-burst in Colorado was one of the greatest physical disasters which has come upon that section of the land for many years. The terrible effects of the cloud-burst, are still coming to light. Four more bodies have just found among the debris several miles below Golden. They are of two old men and two young women, none of whom has been identified. These are in addition to many others. Colonel H. C. Merriam, commandant of the United States troops at Fort Logan, has detailed 100 of his men to assist in searching the wreckage for bodies.

It is announced from Constantinople that the Porte has decided to maintain a defensive attitude in Crete, leaving to the Powers the task of inducing the insurgent Cretans to accept the concessions already promised to them by the Turkish Government. According to news received from Canaa in the Island of Crete, two vessels have landed arms and ammunition at Canaa, near the center of the north coast, for the insurgents, showing that the rebellion is extending towards the eastern portion of the Island, which has hitherto remained tranquil.

The Mussulman Deputies in Crete have presented a note to the foreign Consuls in the island, declining to agree to any of the demands made by the Christian Deputies.

Greece has now spoken on the Cretan question through the mouths of her most eminent statesmen. Nothing more could be added to make the Hellenic sentiment definitely and thoroughly known. Greece, writes a correspondent, wishes the union of Crete to herself. It is her most cherished hope. She sees in it the only means by which peace can be assured in the future and the Greek people are prepared for endless sacrifices toward that (to it), sacred, just and patriotic end. Cretan members of the Revolutionary Committee. "If the Powers would only let us alone we would settle the whole matter easily." All Greece echoes: "If it had not been for the Powers we would have sent our ships to Canaa, and the Cretan question would have been settled and become a question of the past long ago;" while Turkey very rightly cries: "A pest upon the Powers."

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

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Notice

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

TOPICS FOR JULY.

FOREIGN.—INDIANS, CHINESE AND JAPANESE IN AMERICA.

HOME.—RESULTS OF THE YEAR'S WORK.

EXTRACTS FROM A LETTER FROM MRS. GIFFORD.

Am all alone. Mr. Gifford went to the country last week to be gone a month. He has, perhaps, half a dozen towns from twenty-five to fifty miles from Seoul which he visits in the spring and autumn, spending a few days at each place. While he is absent I am entirely alone except for a man servant who sleeps in an outside house. Miss Doty's house is in an adjoining yard.

I think I have not written you since we moved to this part of the city. Our old home was in the foreign settlement. Last November we moved to the Eastern part of the city a little more than two miles from our old home. Miss Doty is in charge of the girls' school, I of Women's work, and Mr. Gifford of general evangelistic work. There are now twenty-five girls in the school. **

I have the Year Book. It helps me to keep in touch with the workers in other fields. I have the bookmark also. I want to assure you that we missionaries on the field attribute much of the success of mission work to the prayers of the Christians at home. And when we ourselves feel that we have received some special spiritual blessing we feel that you have been uniting your prayers to ours for great consecration on the part of the workers.

We are just now needing so badly here in Seoul two lady workers, one for the school and one for women's work. We have dared to ask for only the one for the school, as they are needed so much in the other stations, and on other fields. They have asked for one each for Pyeng Yang in the north of Korea, for Fusan in the south and for Gensan in the east. The Board are looking for a lady for the school, but have not been able to find one yet. Two ladies are needed in the school constantly. Miss Doty has to be careful what girls she admits just because she has no one to help her and feels that since she cannot take all in, she must choose only the most promising. Her vacation is due this autumn, but unless I give up all my own work to take the school, she cannot go home, though she is needing the rest very much. **

On Sabbath I meet the women in the "Women's House," a building only a few rods from our house, at ten o'clock. We have a service attended by the school girls also, consisting of singing, prayer and a Bible lesson followed by another prayer after which the school girls are dismissed to attend their Sabbath-school. I remain with the women explaining to them more fully the subject studied, and giving them a chance to ask all the questions they wish, and to say what they think about, the

subject. One of the Christian women is a great help to me. She knows just how they look at a question from their own standpoint, and what doubts and suggestions present themselves to the heathen women. She is a good Bible student considering her facilities for becoming such and is very apt in meeting their objections. After we have thus talked informally awhile with them I take those who have expressed a desire to become Christians in a room by themselves where we have a quiet time for prayer and instruction. This last class now members nineteen. A number of these women seem to be deeply in earnest, but others, I am afraid do not yet have much comprehension of sin. The seven baptized members of the women's congregation at this place were received into the church in "Chung Dong" where we formerly lived, and where the first church was organized. As yet we have no house where the women and men can meet together at this place. Mr. Gifford holds services for the men on Sabbath and Wednesday in another building. In all our church services in Korea we sit on the floor as the people are accustomed to do in their own homes. I have two lessons a week, on Tuesdays and Fridays, with the large girls in the school and a few of the women, in the Old Testament. As yet the Gospels and Acts are the only portions of Scripture translated. Wednesday night I have a class of women, together with the larger school girls. We are now taking the life of Christ. ** Mr. Gifford has a "street chapel"; a house on one of the principal thoroughfares of the city where he preaches almost every afternoon to the crowd which he attracts by singing.

April 19th, yesterday, I returned from a short trip. Dr. Whiting and I went to visit some towns where we have some Christians not more than four miles from the city. Spending one night and a day at these villages which are near together, we went on about six miles further, to a neighborhood which had been visited only once by a missionary. Here we spent two nights. We found two women who profess to have accepted Christ. They really seemed quite earnest. At all the villages we had attentive listeners. Dr. Whiting saw a number of sick people. It was her first work outside of the city. Her presence was a constant inspiration.

I would like to spend more time in the village work, but the work in the city keeps me from being out more than a few days at a time. There are a score of villages within a radius of ten miles from the city in which no work has been done.

It would have done you so much good to have seen how happy some of those Christian women were whom we visited, they had only recently professed faith in Christ. One woman said it was the cholera scourge last summer that drove her to Christ. Her husband also professes faith. Their neighbor and his wife were baptized a few weeks ago. They say they seem to be even now living in heavenly places. But these new converts need fervent prayer in their behalf. Satan will not let them go so easily. Trials are doubtless awaiting them. **

I have been thinking about your society. There may be some one in it that will decide it, sooner or later, to be her privilege and duty to work on some foreign field. I think I have not presented the urgency of the work as I should, nor the need of more workers. In our mission we have the two ladies in the hospital, and Miss Strong who gives her time, exclusive of four hours kindergarten a week in school, to woman's work in the Southern and Western part of the city. Mrs. Underwood in the Western part of the city has three classes a week beside her Sabbath services. Her strength is quite limited and she works up to the last limit. A great deal of my time has to be spent in visiting in the homes. You see this leaves the many villages in the eastern part of Korea untouched, except those we are able to reach on short trips from the capital, unless we leave our work here.

May the one cry of the church at home and abroad be "Thy kingdom come!" If coming from the heart it will be followed by consecration of money and men. Lovingly,
 (Mrs. D. L.) MARY GIFFORD.

Seoul, Korea.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.

Home Missions.

RESULTS IN THE FREEDMEN'S WORK.

To this evangelistic educational work among the Freedmen our auxiliaries last year sent to the Treasurer of the Woman's Executive Committee \$43,314.87; 175 societies more contributing than the previous year.

Boxes to the value of \$17,382.57 were reported. Our societies aided in supporting 21 schools and 37 teachers under the Freedmen's Board, and in these schools over 400 conversions are reported.

One of our best schools is Haines' Normal and Industrial Institute at Augusta, Ga., where nearly 400 colored children are being taught, not only Latin, Greek and higher studies, but also to sew, print, make shoes, and are given training for practical living, thus preparing them for useful, energetic, self-supporting citizenship. Then the little ones in the kindergarten are taught singing; weaving; those a little older, reading and writing. At the head of this successful school is Miss Lucy Laney, the daughter of the first negro Presbyterian minister in Georgia. When but a little girl she decided to have a school, in which she intended to do just what was right for the poor, ignorant people about her.

This large four-story brick building, with other necessary buildings is the outgrowth of that resolve, and has been a blessing to many of her people.

From the last annual report given by Mrs. Coulter, secretary of the Freedmen's department of the Woman's Executive Committee, we quote the following:—

"While profoundly grateful for what we have been permitted to do, our greatest cause for thankfulness is the blessing that has rested upon our work. The visible results are such as to fill our hearts with joy. In Biddle University at Charlotte, N. C., 23 young men have this year professed their faith in Christ—four-fifths of the students are Christians. At Scotia Seminary, Concord, N. C., there have been 40 conversions during the year. Only 23 out of a school of 290 pupils are out of the fold; 201 are Presbyterians. There were 23 conversions in Mary Allen Seminary, Crockett, Texas. The pupils at Ingleside Seminary, Burkville, Va., come largely from our parochial schools. When the term opened it was found there were only 7 who were not professed Christians. These have since come out on the Lord's side and we have a school of 100 scholars, all of whom are professing Christians. There were 31 conversions at Harbison Institute, Beaufort, S. C., this school year. All but 19 who are over ten years of age are professed followers of Christ. Brainerd Institute, at Chester, S. C., reports much religious interest and although but 2 made open profession, many already professing Christians were quickened into new life. The teachers feel there has been a constant growth in the religious life of the students. In Swift Memorial, at Rogersville, Tenn., two-thirds of the scholars are Christians, 5 were added to the church from the boarding department. Richard Allen Institute at Pine Bluff, Ark., reports a spiritual awakening and a number of conversions; 8 united with our church. During the week of prayer a very earnest and active religious spirit was exhibited in Immanuel school at Aiken, S. C., and 7 united with our church. One half the pupils over ten years of age are Christians. Ferguson Academy at Abbeville, S. C., had two weeks of special service and 8 students confessed Christ. Seventy-five per cent. of the boarding scholars are Christians. In Mary Potter Memorial School at Oxford, N. C., they have had much religious interest, 11 conversions and one-half the school are professing Christians. In Haines Normal and Industrial School at Augusta, Ga., there has been much religious interest and more than 50 have professed conversion. From our school at Oak Hill, Indian Territory, 15 have united with our church. Cotton Plant Academy at Cotton Plant, Ark., reports marked religious interest and 10 conversions during the year; of the whole number of pupils, 204, about sixty five per cent. are Christians; only three in the higher classes are not Christians.

"The same good work is going on in our parochial schools. At the Good Will School, near Mayesville, S. C., 40 scholars were added to the church during the year. At Blacksburg, S. C., 27 pupils professed conversion. The school numbers 127, of

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these 63 are church members. At Manning, S. C., with a total enrollment of 143, seventy-two are church members, 7 scholars united with our church the present term. Time will not permit the mention of others. ** Our teachers number 27 less than last year, and over 1000 scholars have been deprived of the advantages of a Christian education. Then, too, there are the unreached masses among whom there is so much ignorance and so little morality.

'We would be discouraged did we not realize that it is the Lord's work. To reach these millions we feel the need of more parochial schools. Schools that leave out religious training are of very doubtful benefit. Where there are intelligent Christian homes the case may be different. But at this critical time in the history of the negro, he stands in special need of a Christian education. ** The Duke of Wellington very tersely said: 'Educate men without religion and you make them but clever devils.'"
 A. R. H.

A LESSON FROM AFRICA.

Sometimes valuable information about ourselves comes from unexpected sources. Here is something interesting about American baking powders all the way from Africa.

Rev. Bishop William Taylor, for several years Methodist Bishop of Africa, says that the red label of the Royal Baking Powder, so familiar to every housekeeper in America, is quite as well known and the powder as highly prized in every part of that continent to which civilization has extended. The Royal Baking Powder was taken to South Africa a great many years ago by Mrs. Robinson, a missionary. But its use soon spread beyond the Missions, and it came to be regarded as a necessity by all classes. It was found particularly valuable in the mines and upon the ranches, and frequently sold at interior stations for a dollar a pound. Especially has it conduced to the comfort and health of the missionaries, who would find bread-making a sorry business without it.

Another interesting fact is that no other baking powder will stand service in that country. Rev. Ross Taylor, the agent for African Missions, says: "During the past ten years we have shipped Royal Baking Powder regularly to our African Missions, and for the last four years to the exclusion of all other brands, because of the testimony of our missionaries that it maintains its strength, freshness, and purity in the tropical climate, which others do not. For instance, the superintendent of our mission in Angola, a work that is financially maintained on commercial lines, reported that he could not hold his trade with anything else but the Royal. We are using it in forty mission stations in Africa."

Here is a suggestive fact of value to American housekeepers. Though the presence of this keeping quality in the Royal and the lack of it in other powders is developed more conspicuously in the hot, moist climate of Africa; it exists in the Royal and is deficient in the others as they are sold in this country in exactly the same ratio. This natural test demonstrates more forcibly than a chemical analysis could the wide difference that exists between the different baking powders in their combination and actual practical value. The maintenance of its strength and freshness under all climatic conditions is evidence that the Royal Powder is more accurately made and composed of purer and better ingredients. Such a powder only will give uniform results in perfect foods and prove of the greatest economy in the saving of flour, butter and other articles used in their production.—N. Y. Christian Advocate.

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Aug. 9.

The conquest of temptation. Eph. 6:10-18
(A Temperance Topic.)

Life is full of peril to all, because all are liable to temptation. There is that within us to which temptation can appeal. It is said of Christ that the tempter found *nothing in Him*, no point of vantage. But this cannot be said of any of the children of men. Satan is no superstitious myth, but an actual foe "going about like a roaring lion seeking whom he may devour." He is ever active, making use of weakness within and a multitude of things without, to lure us from goodness and God.

It is wisdom to be always on guard against all enticements to evil. Men always seek to protect themselves against physical harm. The fear of danger is one of the things planted deep in our nature. Every town has its fire apparatus for protection against fire; every railroad has an elaborate system of protection against accidents; every vessel that leaves the wharf carries a full complement of life preservers as protection against drowning. But there is something more to be dreaded than harm by accident, or fire, or water. There is the danger of spiritual disaster; and our safety hinges upon the conquest of temptation. The Bible opens with the story of victorious temptation and consequent woe. Through its pages there is held up continually the red sign of danger. We think of Peter, secure as he thought himself, succumbing to the tempter's snare, and of the unhappy traitor who was swept to destruction before his terrible power. We think of the vast multitude of victims of strong drink who, in our own day, are being swept down the sullen stream of misery and despair, on towards a hopeless future. No one can look out upon human life as it is without being impressed with the awful malignity and persistency of the adversary of souls. Truly said Thomas a Kempis: "The devil sleepeth not, neither is the flesh as yet dead; therefore cease not to prepare thyself to the battle; for on thy right hand and on thy left are enemies who never rest."

Against the wiles of the devil we are exhorted to put on the whole armor of God. Thus clad the weakest may be more than a match for the foe. This is our defence. Clothed in this armor many a glorious victory has been won. Upon these the Master himself depended in his hour of trial. He did not depend upon weapons that are out of reach. He did not make use of powers that are not available for us in vanquishing the foe. It was by use of the very same means that are offered to us that He put to flight the tempter and drove him from the field: the girdle of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, and these accompanied by watching and prayer. It is upon these that our safety also depends. We need to become accustomed to their use, and in the hour of temptation to strive valiantly, knowing that in such struggles we are not alone.

"Tempted and tried!
There is One at thy side,
And never in vain shall his children confide!
He shall save and defend,
For He loves to the end,
Adorable Master and glorious friend."

SCRIPTURE REFERENCES.

Lead us not into temptation, Matt. 6:13. A way of escape, 1 Cor. 10:13. Time of temptation, Luke 8:13. Divers temptations, Jas. 1:2. Blessedness of endurance, Jas. 1:12. God not the tempter, Jas. 1:13, 14. Lest thou also, Gal. 6:1. Deliverance, 2 Peter 2:9. I will keep thee, Rev. 3:10. Satan's desire, Luke 22:31-34.

HINTS TO THE LEADER.

It would be well for the leader to introduce the topic and then call on individuals, who had made previous preparation, to speak on different parts of the Christian armor in its relation to temptation. One may take, "The girdle of truth"; another, "the breastplate of righteousness"; another, "the gospel shoes of peace," "the shield of faith," "the helmet of salvation," and "the sword of the spirit." The others should also be chosen to speak on the duties of "watchfulness" and "prayer" in relation to temptation. It must not be forgotten that

this is a temperance meeting, and in dealing with these topics special importance should be given to the temptations of strong drink.—*Endeavor Herald*.

C. E. CONVENTION ECHOES.

"Scatter sunshine over your shoes?" cried and enterprising bootblack.

One young colored brother wore six badges, and was proud as the Czar.

Everywhere along Washington's residence streets were to be seen bright Convention decorations.

Rev. William P. Landers, of Salem, Mass., press committee fame, was active in the Convention.

The Maine headquarters were especially beautiful, with their abundance of pine cones from the northern woods.

"Nearer, my God, too thee," was most fittingly sung as the delegates climbed the Washington Monument.

Dr. Marshall, the eloquent Presbyterian missionary secretary so prominent in missionary extension courses, was one of the Convention inspirations.

"Uncle" Boston Smith referred gratefully to our honored trustee, Rev. Wayland Hoyt, the originator of the chapel-car idea, who was on the platform.

President Bomberger did some figuring on his Ohio delegation, and found that, if it had been one man, the miles of travel accomplished would have required two years.

The California, '97, poster, with its silhouette of an old Spanish fort, its reflected cross, its spray of poppies, and its sunshine, is a real work of art. And it was seen everywhere.

"He see all you do, hears all you say,
My Lord writing all de time."
That song by the Hampton eight was especially effective.

Hon. Neal Dow's letter to the Convention urged ever more vigorous combat with the saloon, and fired us all with the declaration that the saloon really exists through permission of the sloth of the Christian church.

The New York paper that obtained articles from Christian Endeavor leaders, and then published them in its Sunday issue against their protest, should be vigorously and practically condemned by all Endeavorers.

The committee in charge of the splendid effort that Presbyterian Endeavorers are now making for raising the debt on their home mission board by a special contribution of at least twenty-five cents a member, consists of Rev. Robert J. Service, D. D., and Rev. James M. Patterson, D. D., of Detroit, and Mr. Charles Holt of Dr. McPherson's church of Chicago.—*Golden Rule*.

Sunday-School.

[By special arrangement with the *Sunday-School World*, the Exposition of the lesson, as prepared by Dr. Edwin Wilbur Rice, is given to the readers of the MID-CONTINENT.]

Third Quarter. Aug. 9, 1896.

Lesson VI.

DAVID'S VICTORIES.

Sam. 10:8-19. Commit vs. 11, 12.

GOLDEN TEXT.

The Lord is my light and my salvation; whom shall I fear?—Ps. 27:1.

Topic.—The Lord gives victory to his people.

SPECIAL WORD STUDIES.

Put (the battle) in array. "Put in array" is from a Hebrew word meaning "to arrange," "to fix in order." It was not originally a military word, but was applied probably to anything that required to be set in order in civil or domestic life.

Front. Joab was face to face with the battle. The Ammonites were one side and the Syrians upon the other, both in that sense confronting him. His plan was to prevent the two opposing forces from combining against him.

Play the men. The Hebrew reads literally "be strong, and show ourselves strong." Joab had brute force and human bravery; his trust in God does not seem to have been very clear.

Hadarezer, or probably Hadadezer, 2 Sam 8:3, that is, "Hadad's help." He was twice defeated by David; once 20,000 were slain and 1000 chariots taken; now from 40,000 to

50,000 were slain and 700 chariots were taken. See 1 Chron. 19:16-19.

LESSON EXPOSITION.

I. Battle with Ammon.—At the entering in of the gate, v. 8. The Syrians assembled at Medeba on a plain, see 1 Chron. 19:7 and Josh. 13:16. It is about twenty miles from Rabbah, and eight miles southeast of Heshbon. They were marching northward to join the Ammonites. The army of the Ammonites were encamped or arrayed for battle outside the gate of the walled city of Rabbah waiting for their Syrian allies, and expecting David's hosts to attack them. Joab was in time to prevent the Syrians from joining the Ammonites, and boldly resolved to risk a battle with the former, hoping to beat his enemies in detail. He succeeded. This plan has been followed by many great generals in modern times.

He chose all the choice men of Israel, v. 9. It was a bold military stroke of Joab, and his success would depend more upon the discipline and bravery of a few than upon great numbers. He must break up the Syrians by the suddenness and force of his first attack; so he picked his men.

The rest he delivered into the hand of Abishai, v. 10. After picking the best men Joab left the rest, the bulk of the forces as we infer, to withstand the battle with the Ammonites. Some think that Joab took the bulk of the army, as well as the picked men, with him, leaving only a small detachment with his brother to watch the Ammonites, in the belief that the Ammonites would not risk an attack unless they saw that the Syrians were driving Joab. This is plausible, but the language seems naturally to lead to the other view. Nor is it likely that the Ammonites would wait, but rather would attack Abishai if he had only a small force, for thus they could have had an easy victory.

I will come and help thee, v. 11. The plan of battle by Joab showed his strategic skill, and proved that he was an able general. If the Syrians proved too strong for him with the forces he had chosen, then Abishai was to come to his help; if the warriors of Ammon appeared too strong for Abishai's forces, then Joab would come to his aid. Thus the whole force of Israel were to be hurled against the divided forces of the enemy in case of necessity.

Be of good courage, v. 12. This seems like the echo of a common battle-cry. The Philistines used it in Samuel's time, 1 Sam. 4:9. "Be strong, and quit yourselves like men, O ye Philistines," they cried to their warriors. The same word was said to Joshua when he succeeded to the command of Israel. "Be strong and of good courage," said Jehovah, Josh. 1:6.

They fled before him, v. 13. The Israelites were fighting for honor and justice, see vs. 2-4, so that Joab could appeal to God with the hope that the battle might be won. It was won, for the Syrians fled. And the army of the Ammonites were infected with a panic when they saw the Syrians flee, so they fled also.

II. Battle with Syrians.—*The Syrians . . . gathered,* v. 15. They were fighting Israel for the Ammonites, but were beaten, and this was a disgrace to their prowess, which they felt it necessary to wipe out on their own account. So they declared war on Israel themselves, gathering all their hosts. No such place as Helam is known, and many Biblical scholars do not regard it as a proper name, but render the clause in v. 16, "and brought their host"; that is, of the Syrians beyond the river. And in v. 17, "David . . . passed over Jordan, and came upon them," the host.

David . . . gathered all Israel, v. 17. The Syrians massed all their warrior for a terrible conflict. David was prompt in massing all the warriors of Israel for defence. It was not a war of conquest like Alexander's; it was a war for the liberty and life of Israel. It resulted in new territory for Israel, but the war was not begun from lust of power.

The Syrians fled, v. 18. The defeat of the Syrians was again complete. Here the record says David slew the men or charioteers of "seven hundred chariots." In the parallel account the Chronicles says "seven thousand," 1 Chron. 19:18. The general explanation of the variation in numbers here and in other places in the historical books of the Old Testament is that the difference arises from the practice of expressing numerals by Hebrew letters with one or more dots or dashes to indicate hundreds, thousands and the like. Thus the resemblance between the Hebrew letter *ain*, denoting 70,

and the letter *nun* with a dot over it, denoting 50,000, is such that a scribe might mistake one for the other. This may explain the reading 50,000 for 70 in 1 Sam. 6:19. There were three classes of armed warriors, charioteers, horsemen and footmen, see 2 Sam. 8:4. Here in v. 18 it mentions "forty thousand horsemen;" but in 1 Chron. 19:18 it speaks of "forty thousand footmen." Canon Cook suggests that the true reading may be "four thousand horsemen," the footmen being omitted. These varied notes might have been made on the margin, and in time been inserted in the text.

Made peace with Israel, v. 19. David gained what he was seeking—freedom from attack. The first clause of the verse shows what power the king of Syria possessed, since kings were his servants. It also shows how great was the victory won by David. The Latin version speaks of 38,000 Syrians fleeing before Israel; but this is not found in Hebrew nor in any other version. The result of this battle was to deter Syria from joining Ammon against Israel, and to open the way for peace to Israel.

For Results of Excesses

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Dr. R. H. Pepper, Huntington, W. Va., says: "In nervous prostration from excesses, I find it par excellence."

HOW ONE CHURCH DID IT.

It had been stated many times from the pulpit that the home missionary collection ought to be doubled. The pastor had prayed and preached about it; but his congregation of farming people always said: "We have so little money we cannot give more." At last a happy thought came to that pastor, and he said one Sunday: "Brethren, let us make an offering of 'first fruits' for Home Missions. Bring to the church next Tuesday anything you have, that you are willing to give to the home missionary cause. All kinds of fruits, grains, and vegetables, chickens, turkeys, pigs, calves, sheep; and anything else, either animal or vegetable, will be received. The ladies have arranged to give 'a family tea' on Tuesday evening; so bring all the members of your family, and after tea we will dispose of the gifts in some way." The scheme worked like a charm.

But very soon the articles presented began to be in demand. Said Farmer Jones, "Who owns these onions? Mine didn't do well; I want to buy a sack." "All right," said the man in charge; "you can have the onions for one dollar." The money was paid. Another wanted some cabbages; another some squash; another some beans, and so on. And what was the result? One of the grandest "social times" the church had ever enjoyed, and more than one hundred dollars for the home missionary treasury—three times as much as the best "collection" had ever reached! Hundreds of churches can by this plan put a great amount of money into the depleted treasury and never feel one cent the poorer. Try it.—*Sel.*

From U.S. Journal of Medicine.
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We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

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THE MID-CONTINENT

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WEDNESDAY, JULY 29, 1896.

OUR BAGSTER BIBLE PREMIUM.

We again call attention to our well-known Bagster Bible, the most popular and satisfactory Bible premium we ever had. It can be obtained in various ways. Please see page 14.

A NEW PREMIUM.

A GUARANTEED, \$1.50 FOUNTAIN PEN.

After careful consideration and a thorough test, we offer the most excellent "Windsor" Fountain Pen to our readers. It can be obtained in three ways:

(1) Send one new name, with \$2.00, and the pen will be sent you as a reward.

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(3) For sale to any one for \$1.50.

N. B.: See particulars on page 16. These pens have been tested for months by us. They were found to be absolutely satisfactory. We think this offer will "take." It certainly should.

STRANGE MISTAKES are made sometimes in reading the signatures of ministers as well as bank presidents. Read Rev. W. B. Phelps, for W. B. Phillips, in the able paper on "Our Nation's Need," completed last week. The error is greatly regretted.

CHRISTIAN COURAGE.

Courage is defined as "that quality of mind which enables one to encounter danger and difficulties, with firmness, or without fear or depression." Christian courage is this quality of mind applied to the discharge of duties, or the performance of works that are Christlike, or commanded by him. Courage, Christ had, and every Christian needs. In fact without courage Christ could not have performed his works, or fulfilled all righteousness as a sacrifice for sin. Courage is a virtue of which every Christian ought always to be possessed. Not having it, it can be acquired just as other virtues are acquired. It must be possessed by every Christian before he or she has come to the stature of the fullness of Christ. Christians above all others ought to be full of courage. Has not Christ said that all power in heaven and in earth is given unto him, and that he is with his disciples always, imparting this power, until the end of the world? Did not the Apostle Paul find that he could do all things through Christ, who strengthened him?

Does Christ not say to his disciples, that they are the branches, while He is the vine? Did He not say to the disciples, "Greater things than these shall ye do because I go to the Father?" Should not His every disciple then be without fear, willing to encounter danger, and prompt to attack difficulties.

Once we read of a man in Chicago, who showed the real Christian courage. Passing along Halstead street one night, he saw two young girls enter apartments kept by a Chinaman. Suspecting something wrong he went to the place. Being refused admission he promptly knocked the door down, took a revolver out of the hands of the proprietor, and found the girls in a little back room smoking opium. They confessed to being frequenters of the den and implicated many of their companions. They were sent home and warned not to come there again. Even those who think he might have secured a like result in some other way, must admit that he did good, that he had the right to do as he did and that he displayed Christian courage in the doing of it. Is it not time for Christians to learn that the wicked fear only those who do not fear them. We must resist the devil before he will flee from us. We are not told how or when to resist. God has left that to our common sense and tact. The reason that so many evils flourish, without even the cover of darkness, is simply because they have not been courageously resisted by Christian people. They employ some of their fellow citizens to make good laws and others to enforce them. But when these fail to do so, should they rest satisfied with the failure of their substitutes? Remember the axiom, "When you want a thing well done, do it yourself." Social, political and municipal evils exist to an alarming extent largely because Christians have put forth no effort, spent no time, given no consideration, and shown no courage in trying to suppress them.

Let all the servants of God be of good courage. Let no cowardly behavior ever mark their conduct. The Almighty fights with them and for them. When the Lord is with them they are greater than all those that oppose them. Because of this the apostle says: "Be strong in the Lord and in the power of His might." In him strength or power is to be sought and found. Faith alone brings us in contact with that power and allows it to work through us just as the carbon does the electric current. The manifestation of the power thus imparted to the believer is to be in this earthly life. It is to be exercised in conquering the evil that arises within, or comes from without. It is to be used for the deliverance of others as well as of the possessor. There is to be no selfish use of courage any more than of money. Do others need us to show our courage in fighting their battles? Let us give it promptly, freely and constantly, that evil may be overthrown.

EDITORIAL CORRESPONDENCE.

TO MACKINAC ISLAND.

One of the pleasant things in the Island outing this season was the delightful method of getting here. Desiring as much as possible of the water-way in the journey we made first for the southernmost border of Lake Erie. That point is Toledo, Ohio, which we reached from St. Louis in a most convenient, comfortable and expeditious railroad trip over the line popularly known as the Clover Leaf. From Toledo to the Island in the straits, the distance of four hundred miles, we sailed or steamed, passing across Lake Erie, through the Detroit river, Lake St. Clair and then the river of the same name opening out into the mighty Lake Huron, which we traversed in its entire length. When in addition to clear sky, balmy air and the smoothness and fascinating immensity of the great water expanse, we have means of transportation such as the Detroit and Cleveland Steam Navigation Company affords, nothing is lacking to make complete the enjoyment of travel. Two round trips are made each week by these boats between Toledo and the Island of Mackinac. The vessels are newly patterned, of the well-steadied side wheel kind, capable of great speed, and under the best officers; while in respect to state rooms and dining tables the traveler's wants are gratifyingly met. Not the least satisfactory thing about the latter is the moral principle and moral boldness seen in the announcement on the dinner menu, "no wines or liquors furnished on this boat."

ON LAND.

It is with a deep and tender sentiment of regret that the Island visitor notes this year the changes about the historic old Fort. It is no longer a military post. The last of the garrison took its departure at the close of the last summer season, and now the dignified majors and captains, the pacing sentry on the old parapet, the morning and evening gun, the bug-

ler's notes, the drill and guard-mount are only things of memory. The old-fashioned fort, perched on its steep, overhanging cliff, with its white walls and its quaint and ancient building, remains—but as a reminiscence only.

This fort was built by the British in 1780, passed under the American flag in 1795, reverted to the English as a capture and trophy in the war of 1812, and then ceded back to the United States after peace was declared. While the present fort was located on the Island as far back as one hundred and sixteen years ago, that was not the beginning of military power here. This was but a renewal from a former site, seven miles across on the southern main-land, and that fort, again, being the successor or continuation of a still earlier one, a few miles opposite on the northern peninsula, founded by the French in the 17th century. The Straits of Mackinac thus for two centuries have been the seat of military occupation, under three different flags—French, English and American. It was probably the oldest military post of continuous occupation in the United States, if not on the whole continent. For sentimental reasons alone, even if there were no other reasons, there is a universal sadness and protest that the War department at Washington should have abandoned this most interesting and historic post—and not only that the fort should have been abandoned, but that Congress should have given it away, and let it pass out of the nation's hands. It, with the National Park of a thousand acres which adjoins the grounds, has been given to the State of Michigan. If it had to be given up by the Government, it was very appropriate it should fall into the hands of this State. That was every way better than that it should become the possession of a ruthless syndicate of speculators. It is now controlled by commissioners appointed by the Governor, and is under the care of a resident superintendent, Capt. Thayer, late of Lansing, Mich. These gentlemen we all believe will fully and wisely appreciate the Island's past as an historic site and its present as a charming summer resort, and will do the best that is possible under the changed circumstances to preserve the interest and attractiveness of this old spot.

Whatever possible changes may be made in the administration of affairs, the charm of the Island as to its scenery, its pure and delicious air, its healthfulness, its desirability as a refuge from the summer heats must ever remain. I have been interested in reading one of the books of Henry R. Schoolcraft, a scientist in his day and an eminent authority in Indian ethnology. Mr. Schoolcraft once resided here, about sixty years ago, as a government agent and noted down much that is of pleasing interest to those who love the Island. He described the climate as generally dry and with no causes of disease in it; that the air was restorative to invalids and never failed to provoke appetite and health. He says that at that time it was a resort for persons out of health and predicted that it would be greatly appreciated in the future as a "resorting" place for the summer months. The Island in those early times was often visited by European travelers in this country, and Mr. Schoolcraft at the "Old Agency," the name by which the government house in which he lived afterwards became so well known, entertained many of them. He quotes the enthusiastic description of the Island as given by Miss Martineau of England: "the wildest and tenderest piece of beauty that she had yet seen on God's earth."

OLD MISSION CHURCH.

The "old Mission church," of which I wrote so fully last year, re-opened its doors recently. I had the privilege of preaching to the company of strangers gathered from their different parts of the country. How quickly an old familiar hymn, or some sentiment from Scripture or sermon makes them all one. Without organization of any kind save a board of trustees to hold the property and keep it in repair, with only a six or seven weeks' occupancy, it is simply a Union chapel where the Island resorters, seeing the posted notices in the hotels, can assemble, if so disposed, for Sabbath worship. Visiting clergymen, of one denomination or another, as the case may be, are laid hold on and impressed into preaching work. The ancient weather-beaten appearance of the building (nearly 70 years old), its severe simplicity of style, its old-time "high up" pulpit, its quaint gallery or "loft," its high-backed pews each with its swinging door—all these antiquarian features, together with its sacred association with early Indian mission work, serve to give the old church an unceasing interest in the eyes of all, and not only on Sundays but on week days also it is a favorite object of interest to the visitors on the Island.

M. C. W.

Mackinac Island.

AN "IMPRESSIONIST" PICTURE OF THE WASHINGTON ENDEAVOR CONVENTION.

An "impressionist" is one who, by a few bold strokes and sweeps with a brush, draws in bold, rough outline the features of his sketch. His work is not to be studied carefully and at close quarters, but to be viewed from a distance and with a rapid glance. He depends upon the first impression rather than upon study, for the effect. If this effect upon the beholder is pleasing and he grasps the idea of the artist immediately, the work is well done. It is an art that many evince wonderful talent, or cover up many sins of omission, and short comings.

To describe the Endeavor Convention just adjourned, would be an impossibility. It was too vast, too multitudinous, to be described. It can be only an impressionist picture,—it may be only a very poor one at that.

The first and most conspicuous impression which the convention gave one was

MAGNITUDE.

It was so vast as to remind one of the plains, or the sea, which sweep away from the eye to the uttermost parts of the earth. Think of over thirty thousand Christian people, modern crusades, rallying at the call of peace, the blowing of the silver trumpet and camping together for five days with scarcely a ripple of dissent, or division of sentiment. Three tents, each holding from 8,000 to 10,000 people, and fifteen of the largest churches in the city were filled by them. Their badges of red and blue, with the C. E. monogram on a white star, hanging to a gold plate on which was stamped Washington, D. C., 1896; from which hung an oval button on which were the pictures of the monument to Washington, the dome of the Capitol, and the White House, were seen everywhere and were the "open sesame" to all places in the city. Filling the cars in the streets, walking in crowds together, they sang their way everywhere.

But it was not its vastness of members that impressed one most. It was rather the wide sweep which this organization has made, reaching into every land when Christianity has gone. Africa sent her representations and her representatives and her greetings. Asia, the great continent of cultured heathenism, vied with Christian Europe, in swelling the numbers and the enthusiasm of the great convention.

Sierra Leone, Liberia, the Congo Free State and Egypt, met Ceylon and India, and Persia, and Armenia, and Syria, and Japan, and China on the platform of the convention.

The various subjects of Queen Victoria, of William, the Emperor of Germany, of the republics and kingdoms of the new world and of the old met each, under the banner of his country, but all "for Christ and the Church."

It was not a World's Congress of Religions, but what is far better, it was a World's Religious Congress, under our King, even Christ.

Christian people of nearly all creeds came. So many of the various denominations of Christians were represented that one had to think hard before he could remember who were not there. It was inter-racial, inter-national and inter-denominational in the fullest sense.

Think of its magnitude and extent, 46,125 societies, 7,057 of them Presbyterian, with an aggregate active membership of 2,750,000 reaching around the world, and representing more than forty of the leading denominations. Truly a little one has become a thousand, and a small one a strong nation, almost in a day.

EARNESTNESS.

Christianity half asleep and sluggish, is a mighty power. Let it awake and put on its strength, and it is clothed with omnipotence. There is dynamic force in the church to move the world, if it could be generated and directed. The Endeavor movement is the church awakening, and stretching itself, as a mighty, and unshorn Samson. It is Christianity in earnest. Here met the ardor and enthusiasm of thirty thousand young Christians, with the wisdom and experience of many sages. Men who have exhibited mighty power in sermon and in song, are here inspired with the tens of thousands of youthful faces upturned to them, which responded to every appeal with laughter, or with tears, willing to venture all for the Master, if He shall but command them.

What would not Luther, that hooded monk who shook the world, have given for such an army as this? Or John Knox, whose voice made the throne to totter and fall, and the ardor of whose soul calls forth the martyr spirit of old Scotland?

Here were young men and women on fire with love for Christ and with zeal for His service, an army thirty thousand strong, and invincible. In the midst of a beautiful city filled with national buildings and institutions, with all places freely open to them, they kept to their tents with admirable fidelity, for their hearts were there. Sight-seeing and pleasure had second place, not first.

The tone of all the meetings was sincere but deep, quickly responding to good humor in address or conduct, but keeping the great end of their coming in view. No General Assembly or Conference, even, commanded the attention of its members more successfully than the managers kept the delegates to the work of the convention. This could not have been done, if the heart had not been wholly absorbed in the one object which had brought them together.

There was a mighty influence at work to draw tens of thousands together for eight or nine hours each day, with the temperature distressingly high, and the enticing distractions of a wonderfully beautiful city around them. The power that held them together was not that of the leaders for they could no more have controlled that multitude than

they could stay the tides; but the power was that of a living faith in a divine Saviour and hearts which yielded to the power of the Holy Ghost. This energy and zeal, this piety and service was not manufactured by the crowd and the occasion, but was the concentration of power from ten thousand local societies, manifesting itself. Although no torch is brighter by being joined to torch, yet thirty thousand of them in line, are inspiring and grand.

THE POWER AND WORLD WIDE ADAPTATION OF CHRISTIANITY.

The language of Canaan is one, if men are not seeking for shibboleths. The things which Christians hold in common are far greater in number and in importance, than their differences. The C. E. convention shows the common ground upon which the church stands. Besides, here are the fruits of Christianity gathered from all lands. A former Prussian officer, rescued from the gutter in New York, an African from the dark continent, a converted Mohammedan a Jewess, and a Brahman, a Christian from Japan and one from China, all testified of the power of Jesus to save, and related each in his own way, the story of his conversion. As one day differs from another day, so they all differed, yet each was the story of rescue from darkness to light and from the power of Satan unto God.

Never except in a representative body like this, can one understand what it means to say, "I believe in the Holy Catholic Church." The gospel bears but one kind of fruit, whether planted in a heathen heart or in cultivated soil, it is God's power unto salvation, everywhere and forever. The fruit of the spirit is the same in all lands, the joy of the redeemed is one.

The hosts of Jesus met, saluted one another in the Lord, bore testimony to the saving power of the blood, sang and rejoiced together, covenanted to live in fellowship with one another, consecrated themselves anew to serve Christ and the church, and went their ways scattering sunshine all the way. God bless them every one.

Clarinda, Ia.

T. C. SMITH.

STRAY SHOTS FROM KANSAS CITY.

THE MISSOURI MORMONS.

The revelator tells us that there was war in heaven. If he meant the Mormon heaven, which they tell us is Jackson County, Mo., his prophesy has been fulfilled. The two sects into which the Mormon church has split have had a pretty sharp battle over the site of the old temple in Independence with the result that Joe Smith, Jr., *et al.* hold the fort. And now the Utah Mormons have sent a missionary down to Kansas City to convert us all to Mormonism.

With Kansas City as headquarters, Elder Roberts has put 100 missionaries into the field and ordered an advance all along the line. This, however, is only one division—we are told that the Utah sect have 1,200 missionaries in the field. We are not told how many the Joe Smith, Jr., sect have sent out, nor whether the war begun in the Jackson County heaven, is to be continued on earth. So far as we are informed, the chief difference between the two sects is, that the Smith sect has given up polygamy and the Utah sect has not.

In one of Elder Robert's meetings the question concerning the right to polygamy was asked and the answer given that a man has a right to as many wives as he wants. Even with this tempting offer of as many wives as you like, we do not hear of any converts yet. It may be that the Jackson County ladies are in the way of Elder Roberts' Mormon revival. They do not seem to be hankering after that sort of a heaven.

VARIOUS MATTERS.

It is announced that Rev. Mr. Roberts, pastor of the Unitarian church (or more properly society) of Kansas City, has gone, by invitation, to spend his summer vacation with Col. Robert Ingersoll, which only proves again the old adage that birds of a feather flock together.

Rev. Dr. Mendenhall, of the First Presbyterian church, Kansas City, Kans., recently preached a sermon in which he took occasion to warn Christian people against the growing sectional agitation of the present political canvass; the west against the east. A real danger is arising which cannot be laughed out of court and cannot safely be ignored.

He reminded his hearers of the results of a similar sectional agitation forty years ago, and what came of it. He pointed out the links which bind the east and west together, and the dependence of one section upon the other and specially what the east is doing for the religion and civilization of the west.

No minister or patriot can wisely ignore the danger of the sectional agitation which is so rapidly developing in the present campaign. In these exciting times politicians do not scruple to use any argument, no matter how dangerous, if they think it will help their party. The cause of religion, as well as the safety of our Union may well lead those who remember our past experience to lift up a warning voice against the dangerous sectional agitation now rising.

The following is quoted as an excerpt from a recent letter of Elizabeth Cady Stanton: "To emancipate woman from all belief in Bibles and in priests is the first step to her emancipation. To attack Bible, priest and church would increase the agitation four-fold, and would ultimately help the suffrage movement. . . . I have said all along, attack the church, the religion and the Bible."

Mrs. Stanton does not seem to have discovered that this method of raising an agitation and excitement on which to float some new ism is played out. When Christ was first

crucified it created some excitement. But Christ and his church have been so often attacked by those who wished to raise a controversy and so bring themselves and their new ism into public notice that it is now little better than burned powder.

Mrs. Stanton would gladly have the world give up Christ and christianity if she could secure female suffrage in their place. She would quickly find that this "first step in her emancipation" would prove the last step in her degradation.

* * *

The writer has taken special pride in the fact that he is a citizen of the young giant of the west, the city at the mouth of the Kaw, feeling that it is a leader in modern civilization and has easily distanced all others in its zeal for liberty. Several times recently a single court has issued fifteen to twenty decrees of divorce in a single day and set the captives free.

But the conceit has all been taken out of us and we are completely wilted by the statement just published that a Boston judge passed on fifty divorce cases in a single day. We throw up the sponge and modestly take our place in the rear of sleepy conservative old Boston, confessing that the cradle of liberty remains with her.

* * *

Rev. Dr. Jenkins of the Second church, on a recent Sabbath evening gave his people a most interesting and instructive discourse on Jerusalem of old, very finely illustrated by crayon drawings, his own work. If the Dr. had not become distinguished as a minister, he doubtless would have become distinguished as an artist.

H. T. F.

BETTER KEEP THE PASTOR YOU HAVE.

It is only to the thoughtless that the newest things are always "nicest."

It is only the inconsiderate church member that the passing preacher, whose best sermon has just been heard, is far more desirable than the present pastor.

Congregational unrest and discontent are creatures, generally, of tongues that tattle without the guidance of good judgment and good heart. To criticise the pastor is about the only work some people do in the church; and they do this because to criticise is the easiest work in the world.

Then there is something in our poor human nature—a something which had much to do with the forbidden fruit incident in Eden—that clamors for change, a thing different from what we have, even though it be nothing better. Couple carping critics with change-lovers in a church, and it is distressingly difficult for any pastor to stand against the tremendous twain. The Cumberland Presbyterian church sorely needs a revival of pastoral support and pastoral permanency.

Certain it is that some congregations have acquired the unenviable reputation that they cannot or will not keep a pastor more than one or two years. Just as this column was being prepared, a friend came in and told a story of a certain ruling elder in a certain congregation, the ruling elder aforesaid being in truth a rule-or-ruin elder. There are some such in several congregations, and the members of the rule-or-ruin family are not all elders, nor, indeed, are they all masculine. Some of them, unhappily, are women.—Cumberland Presbyterian.

WHAT OTHERS SAY.

There is one professorship which we would like to see established in every theological seminary—a professorship of Common Sense. But, alas! that is a thing that cannot be taught. A man has to have it by birth, or go without it altogether, though he may add somewhat to his original gift. The success of a minister depends quite as much upon his possession of this gift as upon some other things which are highly prized.—Watchman.

In an article in a recent issue of the *Churchman*, Bishop Thompson (Episcopal), of Mississippi, says that he has much sympathy with the poor fellow who steals a loaf to keep his wife and babies from hunger. "But," he adds, "the preposterous individual, with a reputation for learning, piety and honesty, 'admired' by a great congregation, 'kotooed' to by the pious ladies, who goes on a false reputation and steals other men's brain work to keep up his humbug, is so detestable an animal that there is no known punishment adequate to his case. The ordinary pickpocket is a saint in comparison!"

The *Christian Intelligencer* well remarks: "Archæology continues to answer the speculative assertions and unwarranted assumptions of the higher criticism. Its inferences of the late date of the earlier books of the Bible are one after another overthrown by the testimony of unearthed records. Among other proofs that the Pentateuch and Joshua were written by contemporaries, John Urhart, in the admirable series of articles in the *New York Observer* on 'Modern Discovery and the Bible,' calls attention to the complete refutation of the argument built upon the occurrence of the word 'jasper' in the enumeration of the precious stones in the breast-plate of Aaron. It was argued that the word was Greek and could not have been known to Moses. It is now proved by its occurrences in almost the identical form with the Hebrew on the Tel-el-Amarna tablets, that the Greeks borrowed it as so much else from the East, and that the stone and its name were in use long before the Exodus. Thus one by one the inferences of the critics are shown to be groundless."

The Family Circle.

ABIDE IN ME.

That mystic word of Thine, O sovereign Lord,

Is all too pure, too high, too deep for me
Weary with striving and with longing faint,
I breathe it back again in prayer to Thee.

Abide in me, I pray, and I in Thee;
From this good hour, O leave me never
more;

Then shall the discord cease, the wound be
healed,
The lifelong bleeding of the soul be o'er.

Abide in me; o'ershadow with Thy love
Each half-formed purpose and dark
thought of sin;

Quench, ere it rise, each selfish, low desire,
And keep my soul, as Thine, calm and di-
vine.

As some rare perfume, in a vase of clay,
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around
it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that hand
divine;

Dwell Thou within me; tune and touch the
chords,
Till every note and string shall answer
Thine.

Abide in me; there have been moments
pure
When I have seen Thy face and felt Thy
power;

Then evil lost its grasp, and passion, hush-
ed,
Owned the divine enchantments of the
hour.

These were but seasons beautiful and rare,
Abide in me, and they shall ever be,
I pray Thee now fulfill my earnest prayer,
Come and abide in me, and I in Thee.

—*Harriet Beecher Stowe.*

OUR FRIENDS IN HEAVEN.

Summer is coming to us once more, with its flowers and its grass and its waving tress, and naturally in our gladness our hearts turn to our friends, scattered, driven hither and thither over life's prairie. How few can we draw to our side! How few surround us in our walks and gather in our home circle! Yet we think of them in our dispersion, and we send them letter or token, and receive from them from afar greeting and token in reply. But we have friends to whom we can send no word, no token. We are certain that we still have these friends. We call them ours and though the places that once knew them now know them no more, though their name is effaced from the roll of living names, yet we call them still our own. Amid our summer wreaths and joyous garlands, let there be one to our friends in heaven.

Are we not richer for their being there? Are we not made nearer to heaven by thinking of them there? They have known us so intimately; they have known our history, our individualities, our soul wants, our aspirations, our trials. We have wandered with them hand in hand through the tangled wood of life. We have lost our way together. We have hungered and thirsted together and looked out with weary and perplexed stargazing, now trying this path and now that; and we have rejoiced together when our way has been made plain before us. We have seen them wrestle and strive with life, as we still must. We have seen their heart fail and their hand fall slack, as ours full oft may do. We may have seen them bear the wrench and strain, the cruel agony which life forces inexorably upon all, in one or other of its phases; and last of all, we have seen them at the river of death. We have seen the heaven opening and the angels descending and they have been borne from our sight and as they

rose they were transfigured and became as the sons of God.

It is strange what a change is wrought in one hour by death. The moment our friend is gone from us forever, what sacredness invests him! Everything he ever said or did seems to return to us clothed in new significance. A thousand yearnings rise of things we would fain say to him—of questions unanswered and now unanswerable. All he wore or touched or looked upon familiarly become sacred as relics. Yesterday these were homely articles, to be tossed to and fro, handled lightly, given away thoughtlessly; to-day we touch them softly, our tears drop on them; death has laid his hand on them, and they have become holy in our eyes.

Those are sad hours when one has passed from our doors never to return, and we go back to set the place in order. There the room so familiar, the homely belongings of their daily life; each one seems to say to us, in its turn, "Neither shall their place know them any more."

"Ah! Why does this bring a secret pang with it, when we know that they are where none shall any more say, 'I am sick!'" Could only one flutter of their immortal garments be visible in such moments, could their face, glorious with the light of heaven once smile on the deserted room, it might be better. One needs to lose friends to understand one's self truly. The death of a friend teaches things within that we never knew before. We may have expected it, prepared for it; it may have been hourly expected for weeks, yet when it comes, it falls on us suddenly and reveals in us emotions we could not dream. The opening of those heavenly gates for them startles and flutters our souls with strange, mysterious thrills unfelt before. The glimpse of glories, the sweep of voices all startle and dazzle us, and the soul for many a day aches and longs with untold longings.

We divide among ourselves the possessions of our lost ones. Each well-known thing comes to us with an almost supernatural power. The book we once read with them, the old Bible, the familiar hymn; then, perhaps, little pet articles of fancy, made dear to them by some peculiar taste—the picture, the vase—how costly are they now in our eyes! We value them not for their beauty or worth, but for the frequency with which we have seen them touched or used by them; and our eye runs over the collection, and perhaps lights most lovingly on the homeliest thing which may have been oftenest touched or worn by them.

But there are invisible relics of our lost ones more precious than the book, the picture, or the vase. Let us treasure them in our hearts. Let us bind to our hearts the patience which they will never need again, the fortitude in suffering which belonged only to this suffering state. Let us take from their dying hand that submission under affliction which they shall need no more in a world where affliction is unknown. Let us collect in our thoughts all those cheerful and hopeful sayings which they threw out from time to time as they walked with us, and string them as a rosary to be daily counted over. Let us test our own daily life by what must be their now perfected estimate; and as they once walked with us on earth, let us walk with them in heaven.

We may learn at the grave of our lost ones how to live with the living. It is a fearful thing to live so carelessly as we often do with those dearest to us, who may at any moment be gone forever. The life we are living, the words we are now saying will all be lived over in memory over some future grave. If we would know how to measure our words to living friends, let us see how we feel toward the dead. Let us walk

softly, let us forbear and love. None ever repented of too much love to a departed friend; none ever regretted too much tenderness and indulgence; but many a tear has been shed for too much hardness and severity. Let our friends in heaven then, teach us how to treat our friends on earth; thus, by no vain, fruitless sorrow, but by a deeper self-knowledge, a tenderer and more sacred estimate of life, may our heavenly friends prove to us ministering spirits.

The apostle Paul says to the Christian, "All things are yours, life and death." Let us not lose either; let us make death our own, in a richer, deeper, and more solemn earnestness of life. So those souls which have gone from our ark, and seemed lost over the gloomy ocean of the unknown, shall return to us bearing the olive leaves of paradise!—*Mrs. Harriet Beecher Stowe.*

A SUMMER GIRL.

A flutter of pink muslin, a gleam of floating pink ribbons, of a summer hat wreathed with roses and a charming, earnest girl face looking out from under it, and all the piazza people at the great hotel said, "That must be Rosamund Ellis, the college girl whose coming has been talked of so long."

And every one in the house soon knew by the cordial greetings extended by old friends and the admiring glances of those who met her for the first time, that to Rosamund Ellis fairly belonged the fame of belle of the Mountain House.

The great, fashionable hotel crowned a height in the center of a New England village, lately found out and occupied as a summer resort by a somewhat unique circle of city people. At the head of the little company was a cultured, highly intellectual man, whose fame as orator and writer has gone the world over. With him came a college professor or two, a poet and a novelist, each attracting a little coterie, and all exulting in the rare beauty and healthfulness of the hills. The real denizens of the town, whose ancestors had transformed the wilderness into a habitable place, were, in the main, intelligent, God-fearing farmers, in whose eyes the pretty white church, with its slender spire pointing heavenward from the village green, represented the true meaning of all life, material as well as spiritual.

The new city comers, however, secretly despised the plain little church and its plain service, and often used the words "narrow" and "bigoted" in speaking of its worshipers. And quite naturally the village people who were outside the church, and especially those whose gains were increased in the service of the new comers—all those whom the church longed to win to Christ—were dazzled by the glitter of the gay city people and readily adopted their sentiments.

Sweet Rosamund Ellis had found nothing in her home life to help her onward in spiritual ways, but at college her pure nature yielded to religious influences, and she had, early in the course, given her heart and soul loyally and earnestly to the service of her Saviour. From being a day to be spent in idleness and social pleasure, the Sabbath had become to her a day to be joyously given to spiritual things. The hours for communion, for reading the Word and meditation, for helping others on in the upward way, seemed all too short. She not only revered and carefully observed the day; she loved it.

So it happened that when the young girl came down to breakfast the first Sabbath morning after her arrival at the hotel, looking as fair as a spring blossom in her fresh, white gown, and with her face shining with the joy of early Sabbath morning thoughts, the

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chatter of the hotel company jarred painfully on her heart.

"We are off for a horseback ride to Whitecap," said a jolly young fellow, "with dinner at the new Mountain House, and a ride home by moonlight. What do you think of that?"

It was not an easy matter for the girl to assert her position in the face of their careless talk. She particularly despised cant and self-righteousness. The young men and maidens clustered around her, laughing and planning. Some of them knew her ideas about Sabbath-keeping, and looked on with eager curiosity to see what she would do.

"But what about the morning service, if we all go horseback riding?" she said at length lightly, but with a little quiver, as she faced an audience so thoroughly out of sympathy with her manner of keeping the day.

A volley of answers, just such as she expected, met her little venture. "It was too warm to go to church; the pastor didn't know how to preach; the choir didn't know how to sing; it was vacation time; let church-going have a rest with other duties of the year;" and some one breathed that ancient, sophistical platitude about "worshiping God in nature."

But Rosamund quietly held her way. "When I was in the mountains last year," she said, "I heard some one say to the old pastor of the town, 'What a fine thing for your church and the place, to have this brilliant company of men and women come here for the summer; it gives new life to the old town, and must be a great incentive to the young people.'"

"I shall never forget the old man's answer:

"Better, a thousand times better, if the brilliant men and women had never seen our little town. They openly despise the worship of God's house and all that goes with it. They draw away from its service the boys and men who must care for their horses, and drive them about on their Sunday excursions; they teach them the use of wine and tobacco; they profane every Lord's day all through the summer, and the fact that they are cultured, intelligent and highly esteemed in the world outside, adds terrible weight to their bad example. The Lord's day was a quiet, sacred, happy time until they came. Now all the preaching of the year cannot wipe away the effect of their evil deeds. The church feels the influence most keenly. And when, at the close of the season, all the gay guests unite in an entertainment for our benefit, they think they are doing an act of charity. Far greater charity," said the

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old man, "if they would remain away; or better, if they would show at least outward respect to the day which we honor, and which we are trying to teach our children to honor. Some of the visitors are members of Christian churches at home, I am told. How can they answer to their God for the long summer violation of his command to reverence the Sabbath? They excuse themselves by saying that I cannot preach as well as their city pastors; that I do not deny. But surely God's word is powerful, however feebly it is set forth, and there must be some thought in any homesly-prepared sermon which should reach and help a true christian, however lacking in eloquence the preacher may be. I do my best," said the old man humbly.

"Now," said Rosamund, still lightly, "if any of you feel like adding to the burdens of that good old man, I am not one of you. Every Sunday this summer I shall go to church morning and evening, God willing, and not once shall I go riding or take part in an excursion of any sort. And I shall count as my particular friends those who do the same. It is the Lord's day, not ours, you know; and I truly believe," she added softly, "that we can make the Sabbaths among these hills beautiful memories for all our lives."

The little company gradually dissolved away from Rosamund's side and formed in groups on the piazza, in the parlors and in quiet corners, to talk over the situation. In a half hour, the horses were brought gaily up to the front door, and a party, much smaller than the original one, galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor noted their coming and wondered much what had brought them.

By degrees Rosamund won the day. She talked to the fishing young men so effectually that they gave up Sunday sport; and the small boys who usually attended them on their excursions had a chance to go to Sunday-school. She interviewed all sorts of Sabbath-breaking people and won many to her way of thinking. She added her fresh, well-trained voice to the choir, and sang solos to attract the music-lover. She induced a city musician to preside at the little organ. She made friends with the old pastor and his wife and warmed their hearts by her earnestness and christian sympathy.

And when the Lord of the vineyard cometh and reckoneth in that little village, then, but not till then, will be known all that Rosamund, the prettiest summer girl in the mountains, wrought for his kingdom.—*Helen Marshall North for Woman's National Sabbath Alliance*

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Our Young People.

A FITTING PRAYER.

The Rev. H. S. Harrison was in the habit from his boyhood till the day of his death of repeating the following morning prayer:

"Be with us, Lord, at early morn,
And let our thoughts to Thee be drawn.

"Be with us, Lord, throughout the day,
In all we do and all we say.

"And then, O Lord, at time of eve
May we thy presence still perceive.

"And leave us not throughout the night,
For then we need Thee for our light.

"For the Lord God is a sun and shield;
The Lord will give grace and glory;

No good thing will He withhold from them
that walk uprightly;
O Lord of hosts, blessed is the man that
trusteth in Thee."

OUR NATIONAL BIRD.

This is rather a fierce-looking bird, yet it seems bent on a tender errand. The one soft spot in the eagle's nature is its love for the eaglets, guarding them with jealous care. Even then, it is said, if the mother-bird finds that one of her little ones is feeble, she will not allow it to live. Perhaps that is pride of race. Can it be she knows the eagle is king of birds? The strongest, the most courageous, flying highest, allowing no rivals, living a solitary life—"monarch of all he surveys."

Each boy and girl recognizes the eagles as the national bird of the United States. When any orator is especially enthusiastic over his country, we call it "spreading the American eagle." There are about seventy kinds of eagles.

The golden eagle is a magnificent bird. His home is in Europe. The flight of this bird is peculiarly beautiful, but its gait when on land is very awkward; for its long taloons are right in the way.

The one which adorns our money is the bald or white-headed eagle.

A TRUTH-LOVING GIRL.

In Lossing's history of the life of Martha Washington we find this incident regarding Nellie Custis' love of truth:

"She was young and romantic and was fond of wandering alone in the woods of Mount Vernon by moonlight. Her grandmamma thought it wrong and unsafe, and scolded and coaxed her into a promise that she would not wander into the woods again unaccompanied. But the young lady was missing one evening, and was finally brought home from the interdicted woods to the drawing-room, where the General was walking up and down with his hands behind him, according to his wont. Mrs. Washington, seated in her great arm chair, opened a severe reproof. Poor Miss Nellie was reminded of her promise, and taxed with her delinquency. She admitted her fault, but essayed no excuse, and when there was a slight pause, moved to retire from the room. She was just shutting the door, when she overheard the General attempting, in a low voice, to intercede in her behalf. 'My dear,' he was remarking, 'I would say no more. Perhaps she was not alone.' His intercession stopped Miss Nellie in her retreat. She reopened the door and advanced to the General with a firm step. 'Sir,' said she, 'you brought me up to tell the truth, and when I told grandmamma I was alone, I hope you believe I was alone. The General made one of his most courtly bows. 'My child,' he replied, 'I beg your pardon.'"

KATIE'S BUTTERFLIES.

When Katie saw Ben's rare collection of insects, she wanted to have some of her own, says an exchange.

"There's lots of butterflies in our garden," she said. "Great yellow ones, with spotted wings; golden-brown ones, with scarlet stripes; and pretty white ones, which shine like silver."

The next day Katie ran into mamma's room, her little fingers tightly closed over the brown head of a splendid specimen. Her blue eyes were full of horror.

"O h-h-h! I can never do it, mamma, I never can. See it squirm and kick. It don't want to die, dear little thing. God gave it its life, same's He gave me mine. I don't want any frame of insects—never!" she cried, sobbing in mamma's arms. That was the first and last butterfly that our Katie caught, and she thinks that only cruel folks can kill them.

What do you think about it?—*Ex.*

LAYING THE TABLE-CLOTH.

Most Amer'can girls and many of their brothers have had to "set the table" when they would have better enjoyed doing something else, but the task offered no serious difficulties. If they had had to follow the French fashion of several centuries ago they might well have felt some dismay. Probably no little French girls of the period from the twelfth to the seventeenth centuries could have arranged a fashionable table cloth without considerable assistance.

In the twelfth century the table-cloths were very large, and were always laid on the table double; for a long time they were called "doubliers" for that reason. The cloth was first placed so as to touch the floor on the side of the table at which the guests sat; then all the cloth that remained was folded so that it just covered the table.

Charles V. had sixty-seven table-cloths, which were from fifteen to twenty yards long and two yards wide. He had one cloth which was thirty-two yards long, and had the arms of France embroidered on it in silk. All of these were fringed.

In the sixteenth century "doubliers," or double cloths, were replaced by two table-cloths, one of which was small and was laid just as we lay ours to-day.

The other, which was put on over it, was large and of beautifully-figured linen. It was skillfully folded in such a way that, as a book of that time says, "It resembled a winding river, gently ruffled by a little breeze, for among very many little folds were here and there great bubbles."

It must have required much art and care to make dishes, plates, salt-cellars, sauce-dishes and glasses stand steadily in the midst of this undulating sea, and among those "bubbles" and puffy folds.

However, the fashion had only a short existence, as is apt to be the case with unpractical fashions, and toward the latter part of the century a single cloth laid flat, and touching the floor on all sides of the table, came into general use.—*Youth's Companion.*

Do You Know

That the Vandal's 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, cor. Chestnut, St. Louis, for full particulars.



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Ministers and Churches

ST. LOUIS AND VICINITY.

"The Lord's Prayer" in its various sentences, has been an especially interesting and instructive topic for the prayer-meetings at the Washington and Compton Ave. church for some weeks past.

Dr. Terhune who is occupying Dr. Martin's pulpit, has been somewhat under the weather of late and Mrs. Terhune came out for a short visit. She ("Marion Harland") left him in much better health on her return, but he has not yet entirely recovered.

Rev. G. H. Williamson of West Plains, occupied the pulpit of the Cote Brillante church last Sunday. A social is to be held this week. The Ashland mission Sunday-school connected with this church, will hold its annual picnic Thursday at O'Fallon Park.

Arrangements have been completed for the State Sunday-school Convention at Jefferson City August 25, 26 and 27. The railroads have made a very low rate, and free entertainment will be furnished the delegates. All the Sunday-schools of the city are invited to send delegates.

The Westminster Presbyterian church which has been closed for needed repairs and improvements was re-opened last Sunday. There was special music and exercises at the morning service. The Sunday-school was largely in evidence and received prizes for their year's endeavor. The pastor delivered an appropriate address on the occasion. A special opening sermon was preached in the evening by the Rev. Knox the pastor.

The following from the Pittsburg Banner will interest many of our St. Louis friends: "We are glad to learn that nearly \$5,000 have been given already for the restoration of the Lafayette Park Presbyterian church, St. Louis, destroyed by the terrible cyclone with which that city was lately visited, by people of this city, Allegheny and the vicinity, and that contributions are still coming in. Mr. Robert Wardrop, cashier of the Tradesmen's National bank of this city, Fourth avenue and Wood street, is the treasurer of this fund and would be pleased to receive additional gifts."

The "Robert Y's" of the Carondelet church gave a Croquet and Boating Party at Carondelet Park Monday evening. Music, refreshments and plenty of light. A called meeting of ladies aid was announced for Monday 3 p. m. at the church to consider tapestry and carpets of new building. The Willing Workers meet at Miss Michel's 6823 Virginia Ave., Friday 4 p. m. Subjects: Haman, and Chinese and Japanese in America; also results of the year. The Y. P. S. C. E. missionary meeting and tea, Friday evening at the residence of Mrs. Le-Jasches, 6718 S. 6th st. Mrs. Magill, Pres. of the Presbyterial Missionary Society expected to be present.

The local Christian Endeavor Union held a "Washington Convention Echo" Tuesday evening at the Compton Hill Congregational church. Instead of having the entire evening devoted to one address the following delegates were announced to give "snap shots" of the best impressions: Mrs. Lucy K. Walker, W. H. McClain, Miss Kate Wangler, P. M. Hanson, Miss Lulu Collins, Geo. W. Lubke, Jr., Miss Addie Steinfeldt, R. L. Gurney, Miss Lida Collins and others. The points brought out in these talks will be gathered up by Prof. C. B. McAfee under the subject, "After the convention—what?" The devotional exercises were in charge of Mr. C. H. Gibson and president C. A. Forse presided.

The Sunday-school Union held an echo meeting at the Boston International Sunday-school Convention at the Second Baptist church on Monday evening, August 3. The following delegates, who represented St. Louis, were on the program, to speak on the different phases of the work: Mrs. Mary A. Andrews, Robert Rutledge, Rev. T. B. Carleton, Wm. Randolph, Mr. and Mrs. W. J. Semelroth, Rev. I. S. Lindsay, Rev. F. E. Taylor, R. L. Gurney and D. R. Wolfe. The Grace Presbyterian church has elected the following officers for the Christian Endeavor Society: Miss Belle Greene, president; Miss Gilmore, vice president; Miss Millian, recording secretary, Mrs. W. L. Dickson, corresponding secretary; Miss Kavanaugh treasurer.

Summer Rest Home for Business Women.

[We gladly give publicity to this very practical, pointed statement of a very helpful institution.] Do you know, you tired woman that there is a nice place just fifty miles from St. Louis where you may spend your vacation without spending too much of your hard-earned money? I mean that summer rest home at Nashville, Ill. The new, commodious and beautiful Carls-

bad hotel has been rented by the manager of the Woman's Christian Home for the express purpose of securing a place where business women of this city may rest and recreate. It is a new enterprise, the success of which depends entirely on the women for whose benefit it was undertaken. Now to be practical and to the point. *Where is this Rest Home?* At Nashville, Ill., fifty miles from St. Louis.

How do I get there? Take train at Union Station either at 7:50 a. m. or 5 b. m. Where do I get my ticket? At Woman's Christian Home, 1814 Washington avenue, where you get all information about the rest home. Suppose I like it over there, may I stay on another week or two? Yes! at \$3 per week. Have many people gone over? About fifty-four so far, and a dozen more are booked for this week. Do they like it? The managers have received an enthusiastic testimonial signed by a number of guests this week, heartily endorsing the Rest Home. Try it for yourself; then tell your friends if you like it. Wait a minute; you say the first weeks' board and transportation both ways is \$5; each succeeding week \$3. Does that include washing? No, it doesn't. Is there a piano? Not yet, but there's a good organ. The piano may be hoped for later if the summer rest flourishes. About that lake; how big is it? It is not as large as Lake Superior, but there's water enough in it to float a boat. Any fishes? Yes, small ones; no bass or trout; no whales. Oh yes, and those vapor baths, are they free? No, they are not. Guests of the home pay 25 cents for a steam bath. I think you said electric lights. Yes, and electric buttons, but you needn't press those buttons, there are no bell boys to answer them. *Do I have a room to myself?* Not at \$3 per week. Is there a maid to take care of the room? No; each one is her own maid. Ah, yes. Well, is there any head over these, anybody to take charge? Yes, there's a good head over there. The lady in charge is Mrs. C. R. Springer, she is not a stranger in St. Louis. She will make you heartily welcome. The atmosphere of the Rest Home is friendly; the water is health-giving, the food is wholesome, the house is clean and cool. The people over there are nice. If you can think of any questions that you would like to ask, just call at 1814 Washington avenue. —Information Bureau.

MISSOURI.

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

MINNESOTA.

DULUTH.—On a recent Sabbath Glen Avon church held its quarterly communion service and received eight new members, all adults. The attendance at services continues good and the pastor, Rev. Wilson Aull feels encouraged.

IOWA.

MANCHESTER.—At an adjourned meeting of the Presbytery of Dubuque, held here June 18. Licentiate Charles R. Hamilton was received from the Presbytery of Louisville. A call from the First church of Manchester was accepted by him. He pleased the examiners, and arrangements were made for his ordination and installation that evening. In these services Rev. Elliott W. Brown, Moderator of the Presbytery, presided, and preached the sermon. Rev. D. W. Cassat offered the ordaining prayer and gave the charge to the pastor, and Rev. D. W. Fabs delivered the charge to the congregation. At the same meeting of Presbytery Rev. L. O. Sutherland was received from the Presbytery of Pittsburg, and arrangements completed for his installation as pastor of the church of Cascade, Ia.

MASSACHUSETTS.

NORTHFIELD BIBLE CONFERENCE.—The annual Conference for Bible Study, conducted at Northfield, Mass., by Mr. Moody, will be held this year, is from July 30 to August 16. Mr. Moody has arranged for the presence of Rev. F. B. Meyer, of London. Other speakers will be Rev. R. A. Torrey, Chicago, Rev. C. I. Scofield, Rev. George C. Needham, Rev. H. C. Mabie and Major C. W. Whittle, Northfield, Mass.; Rev. Sydney A. Selwyn, Bournemouth, England; Rev. W. J. Erdman, Philadelphia, Pa.; Rev. Egerton R. Young, Toronto, Canada, Rev. Henry T. Turner, McAll Mission in France, President Henry G. Weston, Chester, Pa., and Rev. James M. Gray, Boston. The music will be in charge of Messrs. Ira D. Sankey and George C. Stebbins. The usual arrangements for board have been made. Particulars may be learned by addressing Mr. A. G. Moody, East Northfield, Mass. These meetings have been for the quickening of spiritual life in preceding years, and similar results are hoped for in the future.

NEW YORK.

UTICA.—Rev. Dr. Robert L. Bachman, for sixteen years pastor of the First church of Utica has resigned his charge that he may accept a call to the Second church of Knoxville, Tenn.

ROCHESTER.—At the last communion the Brick church of Rochester, Presbytery of Rochester, received 55 new members, making 157 during the past year. The whole membership is 2,002, the Sabbath-school numbers 1,803, and the entire church contributions amounted last year to nearly \$31,000.

PENNSYLVANIA.

NOTES.—Merle H. Anderson, a son of Rev. T. B. Anderson, of Rochester, Pa., will be ordained and installed at a special meeting of the Presbytery of Blairsville as pastor of the church of Edensburg, on August 6.—The Derry church, Presby-

tery of Blairsville, at the last communion, June 29th, received ten new members. The new parsonage this church is erecting will be a very handsome and commodious house; it will be ready for occupancy by the first of September. The pastor will take his annual vacation in August, spending the greater part of the time on a wheeling tour through the northern part of the State.—Glade Run church, Presbytery of Kittanning, has just passed through a year of great success; there have been 39 additions to the church during the year, making the total membership 250. The pastor, Rev. G. W. McIntyre, came to this church June 9, 1895, was installed as pastor June 27, 1895, and is a successful pastor, never tiring in his work among his people.—Rev. J. M. Waddell, recently pastor of the Amity church, at Dravosburg, on last Sabbath entered upon his duties as pastor of the church at Clearfield, Presbytery of Huntingdon.—Banner.

INDIANA.

ALBANY.—In the center of the "gas region" of this state is this progressive town situated. Many factories are there. A Presbyterian church has recently been started. On Sabbath, July 5, 1896, a Presbyterian Sabbath-school was organized by Rev. T. D. Fyfe, the synodical Sabbath-school missionary. On the first day there were forty-one in attendance, and on the second seventy-nine. In just one week from this a congregation of thirty-five members was formed and placed under the care of a neighboring Presbyterian church until Muncie Presbytery meet. They occupy the Opera-house at present. Rev. Frank M. Baldwin will preach for them every two weeks.

MONTPELIER.—Sabbath, July 12, was of more than ordinary interest for this church, the Rev. F. W. Willman pastor. At the communion service eleven new members were received, six on their confession and five by letter. It is not two years since this church was organized with a membership of thirty-eight. Additions during the past year bring the membership up to ninety-two. Both pastor and people have great cause to be thankful and are encouraged to make new efforts.

CRAWFORDSVILLE.—Evangelist W. A. Bodell, of this city has been engaged to assist in the evangelistic campaign in Philadelphia, under the leadership of J. Wilbur Chapman, D.D., during the months of November and December.

EVANSVILLE.—The Rev. T. S. Scott, D.D., formerly pastor of the church of Vincennes, has been dismissed to the Presbytery of Chicago.

SOUTH DAKOTA.

ALEXANDRIA.—This congregation have realized such help and encouragement during the past year under the leadership of Rev. E. S. Chaffee, that they have with glad unanimity secured his services just to continue with them. Hope Chapel church, nine miles in the country, and grouped with Alexandria, share his labors and very heartily join in the arrangements for his continuing with them. All departments of each congregation have taken on new life and hope and power for good. This is his first charge, he having come to them direct from his graduation from McCormick seminary. He has specially developed the work of Christian Endeavor among the young people.

HURLEY.—The Harmony church here, and Norway church eight miles in the country, are under the very efficient and acceptable care of Rev. C. E. Sharp. These are home mission churches, and manifest their appreciation both of their minister and the board of home missions by making this year an advance toward self-support. The latter church was organized during the past year, having been formerly a mission under the care of Rev. T. P. Boughton and the Parker church. The synodical missionary spent 19th inst., on this field and found all departments of church work well organized and enthusiastic in the appreciation of their pastor, who has just entered on the second year of his work with them, having come to them fresh from McCormick seminary. The work among the young people seems remarkably successful and promising.

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.

OBITUARY.

PUMPHREY.—Clyde Gibson son of Rev. Wm. H. and Letta M. Pumphrey, born Washburn, Ill., January 20, 1881 after a short but painful illness, died at the Manse, Fox Chase, Philadelphia, July 18, 1896. Clyde was a bright, promising, vivacious youth. Just budding into young manhood. The first born of the home. In him centred

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many fond hopes and bright expectations. All of an earthly nature to be ruthlessly cut off by the hand of death. This the dark side, has some brighter lines. Taken possibly from the evil to come. Taken surely to the better, the glory to come. Taken ill on 11th, on the 18th he was evidently sinking, and it became necessary for a painful and delicate operation. The danger of which he realized. Submitting cheerfully, bade his parents good-bye, with expressions of hope of the future life, he never recovered; but quietly passed away to be forever with the Lord. W. H. H.

NEW JERSEY.

PRINCETON.—Rev. Maitland Alexander, for four years past the pastor of the church at Long Branch, N. J., has received a call to the Second church of Princeton, N. J. It is expected that he will accept the call.

Sickness Among Children,

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

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EDUCATIONAL NOTES.

B. N. Farren, a former resident of Philadelphia, and widely known as the contractor who completed the Hoosier tunnel, has made a gift of \$10,000 to the Archæological Museum of the University of Pennsylvania.

Dr. Lyman Abbott, in his baccalaureate sermon before the last graduating class at Harvard, speaking of the province of the newspaper, said: "The journalist is the historian. It is more important to know what is going on to-day than what occurred in ancient Greece. We hear the cry murders, divorces and all crimes should be kept from the press. No! We want a press that shall tell us the vices of mankind as well as the virtues. The press is a looking-glass. We look in it every morning and we see ourselves very dirty. But we do not want to find fault with the glass. We want to wash ourselves." The *Presbyterian Banner* well says that it does not believe that throwing before the public the doings of disorderly houses and other evil places, has any better effect upon the morals of the community than the opening of filthy sewers has upon the physical health.

The following story is vouched for by a college professor: Several years ago a young colored student was admitted into the freshman class at Yale. He was assigned in the class rooms a seat next to the son of a prominent New York business man, whom we may call for convenience Smith. Now, young Smith did not relish the idea of sitting by a "nigger," as he put it, so he wrote to his father, complaining of the indignity. Mr. Smith, the elder, taking the same view, at once wrote an angry epistle to the faculty demanding that his son be relieved immediately from such close association with one of an inferior race. The professors were puzzled, but one of them, with long experience in class work, undertook to answer the letter satisfactorily. He informed Mr. Smith, most politely, that no present interference was possible, but that in a few weeks, when the classes were rearranged and graded, he could assure him that the desired change would certainly be made. Mr. Smith was satisfied with this assurance, young Smith was appeased, and the far-seeing professor had no difficulty whatever in keeping his word, for, by the time the class was graded, the young negro had proved himself so superior a student that he was among the leaders of the first section, while Smith was an insignificant unit in the third. The joke was too good to keep and the whole college laughed over it—except Smith who, naturally, did not see much fun in the situation. But his father wrote no more letters to the faculty, at any rate.—*Sel.*

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Obituaries.

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STEELE.—Died at Lawrence, Kansas, July 15, 1896, Louisa A. B. Steele, wife of L. S. Steele and daughter of Rev. A. Blakely, a Home Missionary of the New School Presbyterian church, of Lawrence, who died in 1864.

DODGE.—Rev. Henry A. Dodge, of Evansville, Ind., died very suddenly at his home on Tuesday, July 14, in the forty-eighth year of his age. He had lived a useful life, full of quiet faithfulness. He was the only son of Rev. J. V. Dodge, now in advanced years and had lived at the paternal home a great part of his life. He graduated at Hanover College and at the Western Seminary, at Alleghany. For several years he had charge of the church of Red Wood Falls, Minn., and for a time preached at Bradentown, Fla. For some time he was in charge of the church of Mt. Vernon. During the time he had spent in Evansville he had been busily and happily engaged in mission and Sabbath-school work and has been for the past two years Stated Clerk and Treasurer of Vincennes Presbytery. He attended the recent Sabbath-school Convention at Boston, and contracted an illness which led to his very sudden death.

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MATTHEW, 6.

The heavenly treasure.

said,^a Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love^b your enemies, bless them that curse you, do good to them that hate you, and pray^c for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise^d on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect,^e even as your Father which is in heaven is perfect.

CHAPTER 6.

TAKE heed that ye do not your β alms before men, to be seen of them: otherwise ye have no reward γ of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward^h thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.ⁱ

6 But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret,^j shall reward thee openly.

7 But when ye pray, use not vain repetitions,^k as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth^l what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our^m Fatherⁿ which art in^o heaven, Hallowed be^p thy name.

10 Thy kingdom^q come. Thy will be done in earth,^r as it is in heaven.

11 Give us this day our^s daily bread:

12 And forgive us our debts,^t as we forgive our debtors.

13 And lead us not into^u temptation, but deliver us^v from evil: For thine^w is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.^x

16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men^y to fast. Verily I say unto you, They have their reward.^z

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in

A. D. 31.

^aLe. 19. 18.

^bRo. 12. 14, 20.

^cPr. 23. 4.

^dLu. 18. 24, 25.

^eHe. 13. 5.

^fLu. 23. 34.

^gAc. 7. 60.

^hIs. 33. 6.

ⁱLu. 12. 33, 34.

^j1 Ti. 6. 19.

^kJob 25. 3.

^lLu. 11. 34, 36.

^mGe. 17. 1.

ⁿDe. 18. 13.

^oLu. 6. 36, 40.

^pCol. 1. 28.

^qLu. 16. 13.

^rGa. 1. 10.

^s2 Ti. 4. 10.

^tJa. 4. 4.

^uFor, righteousness.

^vPs. 112. 9.

^wFor, with.

^xFor, cause

^ynot a trumpet to be

^zsounded.

¹1 Co. 7. 32.

²Phi. 4. 6.

³Job 33. 41.

⁴Lu. 12. 24, &c.

⁵Lu. 8. 17.

⁶14. 14.

⁷Pr. 16. 5.

⁸Ja. 4. 6.

⁹Ps. 34. 15.

¹⁰Is. 65. 24.

¹¹Ps. 37. 3.

¹²55. 22.

¹³1 Pe. 5. 7.

¹⁴Ec. 5. 2.

¹⁵1 Ki. 18. 26.

¹⁶&c.

¹⁷Lu. 12. 30.

¹⁸Jno. 16. 23, 27.

¹⁹1 Ti. 4. 8.

²⁰Lu. 11. 2, &c.

²¹Ro. 8. 15.

²²Ps. 115. 3.

²³Lu. 25. 20, 21.

²⁴1 Ki. 3. 13.

²⁵Ps. 37. 25.

²⁶Mar. 10. 30.

²⁷Ps. 111. 9.

²⁸139. 20.

²⁹ch. 16. 28.

³⁰Re. 11. 15.

³¹Ps. 103. 20, 21.

³²De. 33. 25.

³³He. 13. 5, 6.

³⁴Pr. 30. 8.

³⁵Is. 33. 16.

³⁶ch. 18. 21, 35.

³⁷Lu. 7. 40, 43.

³⁸Lu. 6. 37.

³⁹Ro. 2. 1.

⁴⁰1 Co. 4. 5.

⁴¹ch. 26. 41.

⁴²Lu. 22. 40, 46.

⁴³John 17. 15.

⁴⁴Re. 5. 12, 13.

⁴⁵Ju. 1. 7.

⁴⁶Ep. 4. 31.

⁴⁷Ja. 2. 13.

⁴⁸Ga. 6. 1.

⁴⁹Is. 58. 3, 5.

⁵⁰Pr. 9. 7, 8.

⁵¹23. 9.

⁵²Is. 55. 6.

⁵³Lu. 18. 1.

secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon^a earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves^b treasures in^c heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye:^d if therefore thine eye be single, thy whole body shall be full of light:

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters:^e for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot^f serve God and mammon.

25 Therefore I say unto you, Take no thought^g for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father^h feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much moreⁱ clothe you, O ye of little faith?

31 Therefore take no thought,^j saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first^k the kingdom of God, and his righteousness; and all these things shall be added^l unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.^m Sufficient unto the day is the evil thereof.

CHAPTER 7.

JUDGEⁿ not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete,^o it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam^p out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither^q cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you;^r seek,

To whom it may concern:—

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Moralities.

CIGARETTES.

"Does cigarette smoking injure the lungs?" asked some one of a leading New York physician. For his answer, the doctor lighted a cigarette, and, inhaling a mouthful of the smoke, blew it through the corner of his handkerchief, which he held tightly over his mouth. A dark brown stain was distinctly visible. "Just such a stain," said the doctor, "is left upon the lungs." If you ever smoke another cigarette, think of the stain you are making.

There is a disease called the cigarette eye, which is regarded as dangerous. A film comes over the eye, appearing and disappearing at intervals. And did you know that boys have been made blind by smoking cigarettes? How would you like to part with your sight and never again behold the light of day or the faces of your friends?

Shall I give you two or three pictures? A writer greatly interested in young people (Josiah Leeds) described a pitiful spectacle which he saw—a pale, woe-begone boy, seemingly less than ten years old, standing at the entrance of an alley, without a hat, his dilapidated trousers very ragged at the knees, his hands in his pockets, shivering with cold, yet whiffing away at a cigarette.

Dr. Hammond says: "I saw in Washington a wretched-looking child, scarcely five years old, smoking a cigarette and blowing the smoke from his nostrils. His pale, pinched face was twitching convulsively, his little shoulders were bent and his whole appearance was that of an old man."—*Christian Work.*

THE DEVIL'S BIBLE.

Have you marveled that your girl was so wayward, that your boy was so wild? You who have preached the gospel and superintended the Bible school and taught a class for years? Possibly you need look no farther than the fact that you permit the Devil's Bible to enter your home every Lord's day morning. We never read but one Sunday paper. That was long ago. We hoped to find it not so bad as represented. But it proved far worse. It contained first a two-column "Sermon on Cigars," with a woman's face as a recommendation for one brand, written by one who gathered the "facts and fancies while the smoke wreathed upward from a cigar." Then followed as "Special Correspondence" two columns of description of a vile play full of vice and blood-shed, illustrated with undesirable sketches. There was "Beauty upon Wheels," "The Prize Ring," "Who will next face Sullivan?" "Footlight Flashes," etc., etc., etc. There was a single unobjectionable bit of twenty-eight lines about a proposed military school, but not a sermon, not a sweet, helpful poem, not a tender moral essay, not a religious article of any kind. Nothing but fun and nonsense, slang and society, crime and questionable amusements. And such papers as this are in your home. And many a time the world's bible—the daily newspaper—is not much better. No wonder your children are not converted. No wonder they have lost all relish for sacred things. No wonder they make your heart ache. Put away the Devil's bible and its train of attendants and the tide may yet turn in your home and God have a chance to graciously save.—*S. S. Illustrator.*

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FACT AND FICTION.

'Tis here once more, the torrid wave,
And all the air is still,
As people watch the asphalt pave
Flow gently down the hill.
—*Washington Star.*

He—My dear, the bank in which my money is deposited has failed. She—What a mercy you've got your check book at home, love!

The name wheat is derived from a Saxon word, "Hwaete," signifying white, because the flour from this grain is lighter in color than that from any other.

"What is the complexion of the Jersey coast?" asked the English geologist of Professor Rox, of New York. "Sandy," said Professor Rox.—*Harper's Bazar.*

The Siamese have such a superstitious dislike of odd numbers that they studiously strive to have in their houses an even number of windows, doors, rooms, closets, etc.

Powers—I'm sorry you lost your lawsuit. Bowers—Well I ought to have known that my attorney was no good. Powers—Why? Bowers—The very first time the case was called he told the Judge he was ready to go on with it.—*Puck.*

It took just two hours and a half to cut down three trees, chop them up, make them into pulp, and then into paper, completely printed, and turn them out as newspapers, at the Elfve-thal wood-pulp factories in Sweden recently.

Tommy—Say, Mollie, I wish I had 10 cents to get some candy with. Mollie—Go and ask father who Socrates was, and what is meant by the differential calculus. He's got company, and I shouldn't wonder if he gave you a quarter.—*Boston Transcript.*

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IN DAYS TO COME.

The minister adjusted his glasses and read from the notices as follows:

"The regular Wednesday evening Wheelman's Church Guild will meet in the chapel at eight o'clock. All are cordially invited to attend.

On Thursday next, at half-past four o'clock, there will be held, in the bike pavilion adjoining the church, an experience meeting. All who have punctured their tires during the past week or broken down in any way and are able to be present, are earnestly desired not to neglect this important meeting.

The Young Ladies' Bloomer Sewing Circle will meet at the house of Mrs. A. B. Scorchler at two o'clock on Friday afternoon.

There has been a noticeable falling off in attendance at the young people's century-run class, and I most earnestly hope that the coming season will show more activity than in the past. With the present good roads, there is no reason why the greatest enthusiasm should not prevail.

Those of the congregation who desire, will remain after the service and view the chainless wheel that has been left in my study by the agent during the past week.

We will now unite in singing the 189th hymn; Hymn 189.—*N. Y. Life.*

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