

# THE MID-CONTINENT

VOL. XXII.—NO. 32

ST. LOUIS, AUGUST 5, 1896.

\$2 A YEAR.

WE DON'T think that very many religious editors will "hoard gold"—not this summer.

THE "GREAT inland summer resort" will soon be itself again. Everything has an "off week" now and then.

ON PAGE 9 will be found the report of the most important meeting of the Assembly's Committee of eleven.

OUR EDITORIAL thermometer was a trifle too ambitious, last week. We don't mind 90°, but 98° is overdoing the thing.

YOU SHOULD have one of our "Windsor" fountain pens. There is an easy way to get one for nothing. See announcement.

THAT DESCRIPTION, on page 9, of actual life to-day, in a Roman Catholic convent school, makes mighty interesting reading.

WE HEARTILY congratulate the Independence, Mo., church on the extinction of their debts. They had the burden to carry through their old church building coming back on their hands, after they sold it for a good round sum—promised.

IN THESE "higher critical" times the fact should not be overlooked that two hundred and forty-nine times is the Pentateuch quoted in the New Testament, and a considerable proportion of these quotations were made by the lips of Christ himself. He generally prefaced the quotation by ascribing the authorship to Moses. The German critics, and their obsequious followers in this country, assume to know more than Christ himself.

SUCH ACCIDENTS as that near Atlantic City, last week, are simply criminal. There was no night's darkness—no fog, to cause excuse. It looked like a struggle for the right to cross the track first. It was a mad race with death. And death won. Notwithstanding the many boasted advances in railway appliances, every little while some accident from pure carelessness occurs, which plunges scores of homes into bitterest grief. Such "accidents" are crimes, and nothing else.

THE FOLLOWING obituary notice will be read with tearful, and at the same time we trust with profitable interest: "DIED.—In Laodicea, the Prayer Meeting aged three years and one month. The health of this little meeting was poor most of last year, during which its life was often despaired of. A few anxious friends kept it alive, and at times it would revive as to encourage them. Discouragement at last prevailed and the Meeting died from neglect. Over forty Christians were living within a quarter of a mile, and not one was there. Had two been there its life might have been saved, for 'where two or three are gathered together in my name,' etc. Two-thirds of the forty might have been there, had they been so disposed, but they were not, and the Prayer Meeting died." Now this is an old notice, but how many prayer-meetings of the present day does it describe?

ON A recent hot afternoon we saw three little boys hurrying to a swimming school, or "natatorium" as the proprietor calls it. And we pitied them. How glad we were that our boyhood was not spent where it cost a quarter to "go swimmen," and only in a big tank at that. Think of it, you fortunate country lads, with the cool "ole swimmen hole" near by you. We hope you know that you have got a good thing. How the "Bend" and the "High Banks",—as our two favorite swimming places in "the crick" near a certain Illinois county-seat were dubbed,—come before us in memory. Little boys went to "the bend" to learn to swim. Then they ventured to tremendous "over-your-head" depths of the "high banks." There was no quarters nor bathing suits required

there. Not much. And oh! the delicious coolness of the first mad plunge. But really, this must stop. It will demoralize the managing editor's regular stamping ground, page one.

"IN NEARLY every church" says Dr. Cuyler, "there may be some members who—like old 'receiving ships' in navy yards, are dry-rotted with love of the world. They lie moored at the dock of formalism, and present an orthodox appearance. If sent to sea, and struck by a gale, they smash into utter wreck. There is a certain sense in which every Christian should love the people of the world as Christ did when He died to save them, or as Paul did when he consecrated himself to bring the world to Christ. But in trying to draw the world up toward God we must beware lest it drag us down into sinful conformities with its habits, its pursuits, and its practices. It is not love for sinners' souls, but love for sins that endangers a christian's character. Christians were put into the atmosphere of this world to purify it, and not to be poisoned by it. 'Ye are the salt of the earth,' says Jesus to his followers. But if Christians do not salt the world, then the world will rot them through and through."

"THE MID-CONTINENT thinks ruling elders should always stand by their pastors. 'It not infrequently happens,' it says, 'when criticism of the pastor becomes rife in the congregation that the elders take a sort of negative position: instead of attempting to vindicate the pastor, or quieting the minds of the people, they do nothing, and thus permit the work of sacrificing a worthy minister to go on.' Such advice simply makes the ruling elder a pastoral adjunct. The simple truth is when the elder thinks the pastor right he should stand by him; when not, then not. The office of the eldership doesn't change human nature or deprive one of the right to his own opinion. At the same time matters of small moment should not be too seriously treated. The position that the elder must be in subordination to the pastor and 'stand by' him is as obviously untenable as that a pastor must 'stand by' an elder perverse, obstreperous, and who can give a mule lessons in the art of kicking. All such matters must be decided on their own merits."—*Christian Work*.

"All such matters must be decided on their own merits." Certainly. That is exactly our point. It was the unfortunate "negative position", the *laissez faire* attitude, that was contended against. Read the paragraph through, most excellent *Christian Work*.

MANY COMPLAINTS have been made by members of the Washington and Compton avenue church, St. Louis, against the alleged "report" of the last congregational meeting, which appeared in just one of the local morning papers. So general have these complaints been, that some members, unofficially, expressed a wish that they be quoted in the MID-CONTINENT as *utterly repudiating* the miserable mass of inaccuracies and mis-statements in question. Yet the unfortunate fact remains that this hodge-podge of some illiterate, \$10-a-week reporter has caused suffering. Such treatment of a St. Louis church by a St. Louis paper is outrageous. But the article deserves no attention. The paper in question is able editorially, and spends money freely for telegrams. But its city department has a reputation for general looseness and all 'round badness that is National among newspaper workers. (The writer of this was for a number of years a reporter. He knows what he is affirming). The good Washington and Compton avenue people should pay about as much attention to that "report" as they would to the fluttering of the ivy-leaves on their handsome edifice.

"BEHOLD HOW great a matter a little fire kindleth," is an apostolic statement which often has an illustration in a church. Once a minister, of another denomination, preached a very pointed sermon which he closed by asking his people if they proposed to treat their next pastor as they had treated him. This sermon was the culmination of an old trouble between the minister and some of his people. Sometime ago the pastor's wife was ill. One of the ladies in the church called upon her and intimated quite pointedly

that she had better get well soon and look after the young women who were flirting with her husband. The minister and his wife did not take kindly to the suggestion. Their particular friends sympathized with their view of the matter, and consequently the trouble grew in size and strength. Obviously the proper course for this minister to have taken was to pay no attention to the offensive remark and go on in the pursuit of his work. It is not worth the while of the minister to suffer these little things to disturb his mind and permit them to exercise any influence upon his ministry. Life is too short and the work of the ministry too important to give heed to those persons who are found in many of our congregations, who seem to delight in officious intermeddling.

THE EPISCOPAL bishop, Dr. Coxe, whose sudden demise startled his section of the religious globe, was the son of a Presbyterian pastor. His mother had been an Episcopalian. Many amusing stories used to be told of Coxe, father and son. On one occasion it is stated, the young rector asked his father to come and hear him preach. The old Presbyterian consented. "But," said the son, "I cannot ask you to sit elsewhere than in the pew. You cannot stand by me, beside the altar. *Hands have never been laid on you*"—referring to the bishop's sacred fingers. The old minister's eyes flashed as he said pointedly: "Would I had 'laid hands on' you myself to better effect!" Elsewhere we see these two tales: On one occasion Dr. Samuel Hanson Coxe, the bishop's father, was visiting a friend at Nassau, New Providence, one of the Bahamas. Opening a letter from his son at the breakfast table he read the concluding sentence aloud, in this wise: "And now, my dear honored father, hoping I may some day receive you in the bosom of the one true apostolic mother church of God, I am your affectionate son Arthur." Upon which Dr. Coxe *pere* exclaimed—"The little whipper-snapper!—to address his old father in that way, he who was rocked in a Presbyterian cradle and took in Presbyterianism with his mother's milk; what an impertinent youngster!" Nevertheless, it is said, "the doctor was proud of his son and frequently spoke of him as 'the bishop.'"

ON THE subject of the "minister's wife" much has been written and spoken. There is too often a lack of common sense in the treatment of this subject. The simple fact seems to be overlooked in some congregations that when a minister marries a woman he does so as a man and not as an official. This is his private affair with which an outsider has no business to intermeddle. A number of years ago a prominent clergyman of our church who was on the eve of marrying his second wife, was waited upon by his elders and informed of their objections to the choice he had made. He heard what they had to say, and then virtually told them to mind their own business. He married the woman of his choice and she made him a most excellent wife. We admire the "spunk" this gentleman showed. The individual known as "the minister's wife" has her place and sphere. So far as church work is concerned no more responsibility rightfully belongs to her than to the wife of an elder or private member. The notion that she must be "a woman of all work" in the church and community is both cruel and preposterous. The wife of more than one minister would be in good health to-day were it not for yielding to a demand of this character. The late Dr. Bethune smote this nonsensical notion in a vital part when the qualifications of his wife for supposed official duty were being looked into, he asked the brethren, "Do you intend to pay her a salary?" A large amount of unnecessary, and often very irksome labor is imposed upon the wife of a minister in the way of calling. Their is neither propriety nor necessity in her doing any more in this line of work than any other lady member of the church. Her divinely ordained sphere is in her home. There she belongs, and it is there that she finds obligations and duties which have a paramount claim upon her attention and time.

## DOST THOU BELIEVE?

BY REV. J. M. SMITH.

Thou dost believe the Son of God  
Took human life to Him, and trod  
The needy pathways of the poor:  
Dost thou believe in grace divine  
To make his needy pathways thine,  
To help the poor their need endure?

Thou dost believe He sorrowed more  
For men that sinned that pain He bore  
On tree of death they nailed Him to;  
Dost thou believe thou canst forgive  
Neglect that lets thee praiseless live,  
And pray God keep thy living true?

Thou dost believe his heart so kind  
He sought with tears the lost to find,  
And bore himself their chastening rod:  
Dost thou believe thou canst forego  
The pleasures heedless worldlings know  
To bring a dying soul to God?

Thou dost believe in service meet  
Thy Lord the bread of God did eat,  
And strong by zeal for God was made:  
Dost thou believe 'twould satisfy  
If all thy life did ratify  
The servant bonds upon thee laid?

Thou dost believe, to Godhead bound,  
His manhood was deific crowned,  
And scepters worlds above, below:  
Dost thou believe in Him to reign  
O'er sins by Him, the champion, slain,  
And holy peace with Him to know?

## CONCERNING VACATION.

BY D. A. W.

IV.

If my readers have listened to a debate, whether in country school-house, on the hustings, or in the Halls of Congress, they have seen some strong traits of human nature exhibited. Who wants to be beaten? Seeking the truth is not always the dominant desire. How much dust is often thrown to blind the eyes of the judges. I heard at Indianapolis in 1859, the great debate between Dr. N. L. Rice and Dr. E. D. McMaster, on the removal of the now M'Cormick Seminary from New Albany to Chicago. Dr. McMaster read his, and, if "thirdly didn't fly out of the window," some of the leaves got displaced, and greatly interrupted the flow of his eloquence. Dr. Rice was as cool as a cucumber; but, great and good man as he was, I thought he could throw dust like an expert.

When a man debates with himself, other principles rule; at least he can only get the better of himself. He looks at both sides; weighs carefully and candidly considerations for and against any given question, and tries to arrive at a just decision.

So would I deal with the question of "Vacation" spent in Europe. Tourists—some of them—no doubt, could marshal a much stronger array of argument to justify themselves, than was attempted in a previous paper. And yet I venture to assert that foreign travel in a majority of cases if not a fad, is yet a fashion; and one more honored by the minister of the gospel in its breach than its observance. When one desires to write a word like Edward Robinson's "Palestine", Malanthon W. Jacobus' Commentaries on the Old, or the New Testament, he has the best of reasons for a visit to the Holy Land. If one would write only a monograph being upon ecclesiastical, or secular history, he does well to search the libraries, or archives of Europe, where only the original data can be found. If in former days a student wished to pursue a thorough course in law, medicine, or biblical science, he did well to repair to the ancient and removed seats of learning, and hear from the lips of great scholars. In some branches he might with profit do so yet. If a city, or a rural preacher is worn down by continued hard work, a run across the ocean, such as Dr. Addison Alexander, and Dr. Schaff, sometimes took—more for the benefit of sea air, and seclusion than of sight-seeing,—a fully justifying cause could be pleaded at the bar of conscience and of reason.

But do such considerations weigh with many of our tourists? With "Society" folk, and without classing city ministers with such a worthless and sometimes vulgar herd, I submit that for all the purposes of rest and invigoration our own country supplies retreats better than there most frequented abroad. Is not our Mountain Scenery grand as the Alps? Can the rivers, the lakes, the bays of Germany, or Switzerland or Italy, quicken the pulse-beat of patriotism better than our own? Are we not holding in light, too light, esteem the gifts of Providence so munificently bestowed on our own good land; when others

are preferred for travel? It is all God's world; but we are not ubiquitous, nor are we winged like angels.

It is right to feel that all the world is Kin. Far from us be the miranthropy of Byron venting his spleen on the amiable Coleridge for his lines to "A young Ass, near its tethered Mother."

"The subject suited well his noble mind,  
For fellow feeling makes us wondrous kind."

But first comes our own household, then our church, our neighborhood, our country. Loving these, we shall also love and labor for lands other than our own. But who of our tourists go abroad just to preach! If they journeyed as Christ and his apostles, preaching as they went, they would be following a good example, and magnifying their office. Brethren, there is a better way of spending our vacation. When the Master needed one he took a short one on the Mountain. God holds us responsible for what his providence has allotted us. We cannot preach in Europe and New York, or Missouri at the same time. Rest may be found without climbing the Alps, and recreation had in preaching to a country church.

Dr. Moses Hoge said in his centennial address at Philadelphia, that he found preaching to "the masses" Sabbath afternoon to that mission church of his "positively refreshing." Illustrations drawn from home scenes, like our Lord's, will be more effective, because they are more familiar, and because they will interpret to the hearers what themselves have felt but lacked the power to express. So facts gathered in actual touch with the people in their homes, will suggest and give point and pathos that will reach their hearts.

Do I hear one say, "Yes, that is all well enough. But are you so jejune, or senile as to think that we could enjoy visits in country churches?" It is true, brothers that some of them hav'n't silver forks; finger-bowls are rare, and sometimes even napkins are wanting. There, to be sure, are very congenial to refined human nature. But the world wagged on a long time without them, and the church prospered when they were all unknown. What soldier refuses duty to his country, because they are wanting in the camp, or on the march? I remember when I was stopped on my way to the commissary wagons far in the rear, I asked to see the general. When I informed him that our mess, (the chief of it afterward governor of Missouri) had nothing to eat but parched corn, he replied: "Well, that is all I have." I had no more to say. Let us not try to hide from ourselves that there is too much "Ease in Zion" to meet the demands of duty to Christ, and perishing souls. We are ready to denounce the luxury of Anglican and Romish Bishops. We visit with indignation the pomp of cardinals, and "the pride which apes humility" in the self-styled "vicar of Christ," so repugnant to the simplicity of our Lord. But

"Could we but see ourselves as others see us  
It would frae many a blunder free us,  
And foolish notion."

Here I lay down my pen, with the humble hope that these musings on "vacation", may not be wholly vain words.

## THE DECAY OF CONSCIENCE.

BY J. M. BATCHELDER, D. D.

"Follow peace with all men, and holiness without which no man shall see the Lord" (Heb. 12:14) is a coin of God's truth that will be just as current at the day of Judgement as to-day. Yet with thousands of God's professing people, it has practically no currency. The precept defines the temper of mind and habit of thought, which should mark the christian. He is to follow peace and discourage angry strife. The christian has to live in a world of warring elements, often in the midst of social conflict and clashing. Sin is the great divisive element in God's universe. It separates men from God and from each other. It is Satan's harvest work to stir up strife and enmity by working on the passions and prejudices of men. The child of God is not, needlessly, to be drawn into these clashing elements. That "holiness without which no man shall see the Lord" is rectitude of character—that character which results from the law of God being hid in the heart, and shown in life. The law of God is the only standard of holy character we have. There is no other. That is the standard by which all moral conduct will be judged at the last.

Now if we take that law and apply it to the customs and usages of the present day, what shall we find? Get the angel of God to go with you through all the churches, and take an inventory of the christian life, as exhibited by a great mass of those who bear the christian name: What will that inventory show? Will it show a heart-love to all the precepts of the law of God? A scrupulous devotion to the interest of his kingdom? Will it? On the other hand will it not

show a great number of professing christians following the customs of the world, in its open desecration of the Sabbath? The facts are to apparent to admit of denial, that the standard of moral conduct which prevails with the masses of professing christians at the present day, is not the law of God, but a very much lower standard which allows them to pursue their journey with pleasure, without scruple or compunction of conscience. There is no question but that the moral standard, which prevails in social and civil life, at the present day, is very far below the standard of God's law. Why is it that the worst of crimes by Court statistics are increasing beyond all precedent? Why is it that the worst criminals, who deserve nothing but detestation, from all the good and true, are sometimes receiving public favor and sympathy—having bouquets and candies sent to them in their prison cells? Why is it that only one in five, of the more than three thousand yearly murderers pass the penalty of his crime? Why is it—as reliable statistics show—that there is in this country, less regard for civil law and more flagrant outrageous crimes than in any other christian land? Why is it? The reason is that there is no public conscience. There is no deep toned moral sentiment in the community. There is a palpable and alarming decay of conscience in the church and in the state. The public conscience, in any community, will be just what the church—christian ministers and christian members—make it. There is nothing else to make conscience anywhere, except as the spirit of God makes it in the hearts of his people. If there is no public conscience no controlling moral sentiment in the community, at large, it is because there is a decay of conscience in the church—among the people of God. It is because the moral sanctions of the law of God have been too much left out of the preaching of late years. And as a result, there is no public conscience—no deep moral conviction in heart or life, of the church going masses.

The mistake of many has been, a desire to reap a harvest without sowing the seed—to be attractive rather than to be instructive—secure evangelistic results without breaking up the fallow ground—to dwell upon the love of God, to the exclusion of the law of God. A Judge of the Supreme Court of the United States said to an eminent minister in Washington, D. C., a few years ago. "Ministers are making a great mistake in giving such prominence to love of God while the sanctions of his law are left out of view." His testimony was to the effect that the law of God must be insisted on by the Ministry, if the right moral convictions, and due regard for human law, are to be conserved in the community. Who that is able to think along these line, can deny the grave truth of that position? President Finney, who labored in the early part of this century and who ministry was greatly honored of God in the conversion of souls, declared that there was a decay of conscience, and that where there was no conscience there could be little or no connection of sin. Another man of God, whom all the churches love to honor, has said, "There is no conviction of sin in these days." If the statements of President Finney was true fifty years ago, it is tenfold more true to-day. There is no manifestation of a public conscience, in social or civil life. There is no reference to it in any current secular literature. I have not seen the word mentioned in any secular paper for many years.

Many years ago I read an elaborate argument, by one of the statesmen then living, pointing out the danger to our civil institutions, growing out of the demoralizing effect of our quadrennial elections. The argument was, that in the scramble for power and office—in the zeal for party—reason and conscience were dethroned. Characters were maligned, animosities were enkindled. Calumny, falsehood and vituperation were stock arguments in partisan papers. And the whole community was thrown into a frenzy of intense excitement, by the electioneering campaign. If there was danger from that source then, there is far greater danger now. The reason for saying this: that then, there was no pitting class against class. It was pitting party against party, platform, principle against principle, candidate against candidate. But these later years have seen evolved an entirely new element in the politics of our highly favored land. Of all the mischievous elements now working in the body politic, I do not think there is one more fraught with danger, than this of pitting class against class, capitol against labor, poor against the rich, farmers and mechanics against merchants and professional men. And this strife between the classes is fed by sweeping and unfounded charges of oppression and fraud, appealing to passion and prejudice to accomplish that end. It is from this source of pitting class against class, by false accusations, that danger threatens our institutions.

The welfare of any community or nation (an obj.

ous truism) depends on the supremacy of law, and on the right adjustment and harmonious working of all the different industries or factors which constitute a nation's life. If there is friction or injustice in any part, the true remedy is to be sought, though channels of law and legislation, and not by combines and strikes and mob violence. If there is any one feature in our present day politics, that should fill the christian and the patriot with alarm, it this of pitting class against class. It is a false and dangerous element. It runs directly in the face of Bible Counsel. It is not only hostile to christianity, but hostile to every principle of true patriotism. It tends to the disintegration of all society, and down at the bottom, it is anarchy.

#### MY SOUL AND I.

BY REV. L. C. LITTLE.

There is a quiet place deep in my heart,  
That all the tumults of tempest'ous life,  
So over-full, and with ambitious rife,  
Where all this restlessness can have no part.

Its eye, however keen, can never dart.  
No guest is welcome in this sacred place;  
No stranger's thoughts unproved, its walls deface,  
Though from Castal'a fresh, and skilled in art.

As rests a weary bird soft in its nest,  
The light shut out by branches bending low,  
So safe from cruel eye of lurking foe,  
So here, within this place, my soul can rest;

And here our Father too, is very nigh—  
We love this holy spot, my soul and I.

#### CASTING ALL CARE ON A CARE-TAKING GOD.

No promise more emphatically and tenderly combines care with comfort than the exhortation and assurance—"Casting all your care (R. V., anxiety), on Him, for he careth for you." (1 Peter v, 7.) Peter was exhorting believers to cultivate humility, to be girded with it, to humble themselves under the mighty hand of God, not to fret or murmur at chastisements, absolutely to surrender their own will to his, to place themselves in his hands; sure that in due time, the best time, his time, he will lift them up out of their distresses, and they will see what now they are to believe, that all their woes have been working their welfare. In this spirit of humility they are to cast all their anxieties upon him, for why be troubled with care when their heavenly Father undertakes their welfare? He not only has promised to protect and bless them in the midst and by means of trials, but he does this with loving thoughtfulness, with watchful carefulness, with fatherly sympathy. Therefore they should habitually be "casting all their care on him, because he careth for them."

Wonderful assurance! The great God cares for little me! Let us not suppose that the methods by which he works take his place as the Universal Worker. Natural laws are not the God of nature. Any rational conception of Deity must include in it infinite intelligence and power. He cannot uphold and rule the whole unless he can watch over the several parts. We are finite beings, and the much hinders our care for the little. But he is infinite, and to him in our sense of the terms, there is nothing great and nothing small. He would not be god-like if he did not see all, control all, care for all. There would be no adequate God of the universe if his wise power did not reach every particle of it. There would be no God for mankind if his beneficent thought did not embrace every individual of it. There would be no God for me, weak and ignorant, exposed to danger, sorrow and temptation, if the universal God were incapable of caring for me, needing as I do a God to help me, and for me to trust in, I might say, "There is no God."

But we are taught to cast our care on him because he cares for us. The Almighty God, whose word created and upholds the universal frame of nature, cares for each individual, especially for those whom he has taught to trust in him. He cares, not as some rich men who send large bounties to the poor, but feasts in his own mansion without going personally to witness the distress he relieves, but as the true philanthropist who enters their hovels, sits by their sick bed, holds their trembling hand, mingles his own tears with theirs as he listens to their sad tales, with his own voice counsels and consoles, and makes their cares his own. And still more—he cares even "as a father pitieth his children," knowing the peculiarities, infirmities and griefs of each, and yearning over them with all a father's compassion. Even so, and more: with a still greater tenderness and gentler pity; for he says: "As one whom his mother comforteth, so will I comfort you."

Thus Old Testament saints believed in God. He cared for Abel, accepted his sacrifice, and said to Cain: "The voice of thy brother's blood crieth to me from the ground." He "remembered Noah." He sent his angel to rescue Lot. He "heard the voice of the lad" of thirst with Hagar. "The Lord was with Joseph" in person. The Israelites "sighed by reason of their bondage," and "their cry came up unto God." In Psalm cvii the general belief is depicted in the cases of fainting travelers, of captives, of the sick, of storm-tossed sailors, crying to the Lord in their trouble, "and he delivered them out of their distresses." So we are taught that God "giveth his angels charge concerning his people"; that he "will be with them in trouble"; that their "steps are ordered by the Lord," and so they are to "cast their burden on the Lord for he will sustain them. In harmony with such facts and promises was the experience of believers, "I am poor and needy, but the Lord thinketh upon me. Look upon my affliction and my pain, and forgive all my sins. My times are in thy hand, Jehovah is my refuge, a very present help in trouble."

This lesson is rendered easier to us by the revelation of the unseen God in the person of his Son. Christ is "the image of the invisible God," and said: "He that hath seen me hath seen the father." He was "in the bosom of the Father," and has assured us of what was in the Father's heart.

He said that "not one sparrow falls to the ground without our Father; ye are of more value than many sparrows. The very hairs of your head are numbered. Therefore take no anxious care for the morrow. Your Father knoweth that ye have need of all these things." In his actions our Lord exhibited his loving care of God. Peter, who wrote: "He careth for you," had personally witnessed many examples of it. When crowds had come together to hear his words "He had compassion on the multitudes, for many had come from far," and he wrought a miracle to feed them, "lest they should faint by the way." He cared for his disciples when tossed in the tempest and walked to them across the waves, saying: "It is I; be not afraid." He cared for the bereaved widow of Nain, and, unsolicited, raised her son and "delivered him to his mother." He cared for blind Bartimeus, halted in his march, and directed that he should be guided to him through the crowd. He cared for the weeping sisters of Bethany, and on the cross, for the agonized mother, and committed her to the care of the beloved disciple. What Jesus did, the Father did; his tenderness was that of God, and Jesus Christ is "the same yesterday, to-day and forever." The ascended Saviour still cared for his church, sending "another Comforter," and often interposing to succor his friends, who ever recognized the presence, and trusted in the care of Him who had promised: "I am with you always." And so He cares for us. The Lord of Glory, the King of kings, is not merely able and willing to assist but actually *cares* for us. He is not so absorbed in his universal sovereignty, not so preoccupied with the praises of angels and the redeemed, not so satisfied with the approval of the Father who has "highly exalted Him," as to be unheeding of the cares of the poorest, weakest, least worthy of his friends on earth.

He careth for me! Oh! for such an honor we might imagine angels, who never knew care, might wish to descend to earth and share it with us, considering that if men are a "little lower than the angels" because they suffer care, men are much higher than the angels because they have Jesus to care with them and for them in a sense impossible to those who never bore a burden or shed a tear. He cared for us so much as to "bear our sins," surely he will care for us in our lesser griefs. We do cast on him our burden of guilt, shall we not cast on him the burden of our lighter anxieties? "Casting all care, for if a care it is not a trifle to thee, and will not be so esteemed by him. Cast on him your care for every comfort canceled, every blessing blasted, every treasure taken, every enjoyment threatened; cares of health, business household, friendship; spiritual cares, doubts, conflicts, difficulties, depression; cast all your care on him, for he careth for you. Hesitate not. He invites thy confidence. He loves it. You do not treat him as a friend if you would withhold it. You underrate him if you deem your affairs to trivial for his notice. His mind, embracing infinity, is ever "at leisure with itself to soothe and sympathize" with the humblest of his friends in the smallest of their cares. He who so cared as to give his life for us, will give all needful grace to secure that salvation. If he gave *himself* will he not give his *thoughts*? If he careth for us now in preparing mansions for us will he not care for us on our journey? If we are so precious to him that he gives us his spirit and by various influences it fitting us to dwell with him, will he leave us in our troubles uncared for? Does a mother care less for the child

that is too young or feeble or sickly to be of any use except to love? Because we need Jesus the more, he cares for us the more—for the poor as for the rich, for the child as for the man, for the dwellers in the garret as in a palace, for the sufferer of small anxieties which no one else regards, as for the ruler on whom press the cares of empire. He cares for you isolated and alone; for you bereaved of your dearest; for you with some secret gnawing care concealed from every one else; for you for whom no one else cares, whom no one else thinks deserving a care, who esteem yourself not worth caring for, he careth for you.

"There are who sigh that no fond heart is theirs;  
None loves them best, O vain and selfish sigh!  
Out of the bosom of his love he spares,  
The Father spares the Son for thee to die!  
For thee he died, for thee he lives again,  
O'er thee he watches in his boundless reign.

Thou art as much his care as it beside  
Nor man nor angel lived in Heaven or earth;  
Thus sunbeams pour alike their glorious tide  
To light up worlds, or wake an insect's mirth,  
They shine and shine with unexhausted store,  
Thou art thy Saviour's darling—seek no more!"  
NEWMAN HALL.

#### PULPIT FIRE AND POWER.

What is eloquence but truth in earnest? It is the mind's best words spoken in the mind's best moments. When God's truth gets full possession of a minister's soul, when all his sensibilities are aroused and his sympathies are in full play, when his soul becomes luminous until the interior glow blazes through every loop and crevice, when the whole man becomes the beaming impersonation of heaven-sent truth, then he is honestly and irresistibly eloquent: To this a great head is not always essential; a great heart is essential, and ever must be.

Where should we look for the most genuine realizations of eloquence but in the pulpit? Where is there less excuse for tameness, for heartlessness, for dull stupidity? Where can the strongest intellect find fuller sweep? Even a man of modern intellect ought to kindle when the Holy Spirit offers to furnish the fire. The ambassador of Jesus Christ has not only the loftiest of themes and the most powerful of motives, even the salvation of immortal souls, but his text-book is the most perfect of models. In it may be found everything that is most sublime in imagery, most melting in pathos, and irresistible in argument.

He may be always nurturing his soul amid those pages where John Milton fed before those eyes which "had failed with long watching for liberty and law" beheld the gorgeous visions of paradise. He may even be amid the scenes which inspired Bunyan to his matchless dream and taught Jeremy Taylor his hearselike melodies. Paul is ever at his elbow to teach him trenchant argument, John to teach him sweet persuasion; and a heart of steel must be he who is not moved to pathos in the chamber of heart-broken David or under the olive trees of Gethsemane. The Bible sweeps the whole circuit of human life, reaching up to the loftiest and down to the lowliest affairs of existence. The same divine pencil that portrayed the flashing splendors of the Apocalypse condescends to etch for us a Hebrew mother bending over her cradle of rushes, a village maiden bringing home the gleanings of the barley field, and a penitent woman weeping on her Saviour's feet. What honest, earnest minister of God will hesitate to introduce into the pulpit a homely scene or a homespun character, a fireside incident or a death-bed experience, or the familiar episodes of the field, the shop, the school-room, and the nursery? If ever a man should cast off all manacles and speak with a holy boldness, it is the man who stands up in the name of Jehovah to utter the messages which the Holy Spirit puts into his lips.

Every true minister of Christ, whether addressing a cultured city assembly or a company of frontier men in a mining camp, ought to feel that he is surrounded by an unseen "cloud of witnesses." The light of eternity is playing about him, and right before him the judgment day with its separation to the right hand or the left hand of the righteous Judge. His own hearers are to be in the innumerable multitude before the great tribunal. Perhaps their position there—either saved or lost—depends in some degree on the fidelity with which he shall present to them the only Gospel that can save them. In view of such "witnesses" and such tremendous issues, how can any minister be listless or cold or careless or criminally indifferent? John Bunyan says that he went before his people always "carrying that first in his own conscience which he persuaded them to beware of." He was burning to save them from "everlasting burnings," and so ought every man to be who is set to be a watchman for souls. John Welsh, of Scotland, used to rise in the night and wrap himself in his plaid and pray earnestly for his flock. When his wife sometimes remonstrated with him he would reply, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them." The preachers who enter the pulpit with that spirit will never lack power, and theirs will be the unfading crown which shall shine as the stars forever and ever. Happy is that minister who, as he lays down this brief article, can honestly say, "I am resolved that with the help of God my pulpit shall glow with that fire and be clothed with that power from on high."—T. L. Cuyler, D. D.

## Kansas Department.

SAMUEL B. FLEMING, D.D.,  
Special Correspondent, Wichita, Kan.

### NOTES BY THE WAY.

BY S. B. F.

[We welcome you back, Doctor. "The top of the morning to you."—MANAGING ED.]

"Breathes there a man with soul so dead  
"Who never to himself hath said  
"This is my own, my native land?"

The wonderings for a few weeks in a "foreign strand" has rendered doubly dear, "my native land," and made the "stars and stripes" of "old glory" brighter and holier than ever before. May God save our land from the folly of an unwise political agitation, in these trying days.

The thanks of the MID-CONTINENT readers in the Kansas Department are due and are hereby rendered to Rev. Theodore Bracken, for the able and interesting service he has rendered this department for the last two months.

It is with sad heart we record the death of two men who have rendered valient service in the churches of Kansas. One was Elder J. W. Ross of the church of Caldwell, a man among ten thousand. "Father Ross" was a man of commanding influence, of noble character and unsullied integrity. He was kind and gentle in disposition, generous in nature, always doing good, but without display. He lived to a ripe old age, a true Christian gentleman, and died with a victor's crown upon his head." He had been for years an elder in our church at Caldwell, Kans., and largely due to his service and generosity is the existence of the strong, united and helpful Presbyterian church of Caldwell to day.

The other was the Rev. W. H. Robinson, who came from Princeton Seminary to the Burton car works, Wichita, and labored there faithfully until he was called to take charge of our work in Paola, Kans. He served this church ably and acceptably until he was laid aside by the affliction which eventually caused his early demise. "The cause of his long illness was a tumor in the fourth ventricle of the brain. Its location was favorable to the patient's life. Had it been in almost any other portion of the brain, it would doubtless have affected his mental powers, but being where it was, just between the cerebrum and cerebellum, it affected only that portion of his brain which had to do with equilibrium, hence his unsteady step while walking." This tumor, about an inch in diameter, was undoubtedly the cause of his three year's illness. The immediate cause of his death was doubtless due to the formation of a sack of water about the size of a tea-cup near the tumor. Mr. Robinson was a noble and lovely character. It was the writer's privilege to spend a night and day with him in his home in Cambridge, N. Y., the 1st of June. Seldom has it been the writer's privilege to witness a grander example of patient suffering and trustful confidence in the Lord's dealing with him than Mr. Robinson displayed. His word of farewell was almost pathetic as he assured me he should "see me no more on earth." There, in the prime of early manhood it has pleased the Lord to call this pure and noble spirit to himself.

I am sure that all our Kansas readers will join with me in earnest petitions that God's sustaining grace may be doubly vouchsafed to both of the surviving families of these dear and noble men whom to know was to love, and whose demise has filled many hearts with sorrow and yet with hope.

A plain, matter of fact business proposition comes from the Board of Home Missions, looking to a uniform reduction of expenses all along the line in our mission work and in such a way as to secure the very best possible results from this necessary entrenchment. Due to whatever cause it may be, the fact is that the church at large has so withheld her contributions, that no other course is possible on the part of the Board. This means great hardship to our already overburdened and tried missionaries. It means great sacrifices on the part of our already weak and struggling

churches and it remains to be seen how much of brave, noble, self-enduring sacrifice our missionaries and churches are willing to undergo that the cause of the Redeemer may be maintained. When we remember what the Son of Man endured for his church and for us sinners, it would seem that any hardness we are called upon to endure, were utterly insignificant, and that we ought to count it a great joy to be able to test our bravery and courage by heroic sacrifices for the cause of righteousness and truth. The night is dark before us, the waves and billows toss with unusual vehemence, but our Christ is at the helm and we will outride the storm. How our hearts long to hear the cheering words, "Peace be still," but if it is "his will" we are willing to endure a little longer, willing to "toss in this choppy sea" "if only by our faith and endurance He may be crowned more surely and the sun shine more brightly when we come to "our desired haven." Soldiers of Christ, on the mission field, be strong, be patient, be faithful, be self-sacrificing, and the reward will be great, the victory sure.

### KANSAS ITEMS.

WICHITA 1st.—Ten persons were received into this church Sabbath, July 26th, eight by letter and two by profession of faith. This makes some twenty in all received into this church since Rev. Chas. Bradt became pastor.—S. B. F.

WELLINGTON.—Rev. Dr. J. D. Hewitt, President of Emporia College, and Chairman of Home Mission Committee of Emporia Presbytery, preached in this church, Sabbath, July 26th, and took some steps looking toward the permanent supply of this church.—S. B. F.

HUTCHINSON.—The pastor of this church is now enjoying a well earned vacation "in the Rockies" with his family. All our readers will be rejoiced to know that Mrs. Irwin is recovering from her serious illness. S. B. F.

CALDWELL.—This church has been deeply afflicted in the death of Elder J. W. Ross who had been for years a most helpful and wise counsellor in all matters pertaining to the welfare of the church.—S. B. F.

ROSEVILLE.—At our recent communion, three were received into the church on profession of faith and two children were baptized. Our services are largely attended notwithstanding the hot weather.

ANNOUNCEMENT.—The Synodical Missionary has just returned from a few weeks absence, seeking a much needed rest and in attending the "Alliance of the Reformed churches of the World" in Glasgow, Scotland. He now earnestly requests the brethren of the Synod to favor him with items of their work during the last two months. This will be a great favor and will facilitate the matter of getting interesting items in regard to our work.—S. B. F.

[Brethren of Kansas:—

The MID-CONTINENT warmly seconds that motion. We want to have this department even surpass the fine record it has already made under Dr. Fleming, and his able substitute for the summer. Remember please, "bricks cannot be made without straw" nor "items" without facts made known.]

## Communicated.

### CALIFORNIA CLIPPINGS.

BY REV. W. PORTEUS.

Thomas Moran's "Vision of the Golden Country" has doubtless made a deep and lasting impression on every one who has looked at it, or analyzed it. Like all the products of Moran's pencil and brush, the grouping is grand; the lights and shadows linger on the canvas in such a wierd and wonderful way, that they give a natural and living reality to the whole scene, earth and air, sea and sky, mountain and meadow, brake and fen, plant and flower, shrub and tree, all look as if they had just come fresh from the hand of the Creator; they seem so free from the taint of sin, and selfishness; blight and barrenness, that he not only holds your attention, but commands your respect. He grapples with the grand in nature and that is why I love him.

Nobody but a Poet Painter would have caught the idea of grouping a great state on

one piece of canvas; but Moran has dared, and did it with marked affect in his vision of this "Coast Country," his success waives all apology from the hypercritical public, should captious minds carp for a precedent he has only to point to the four blocks of marble carved by MacIese, Foley, Steed and Bell, that represent the four quarters of the globe, and serve as abatements to Prince Albert's monument in Hyde Park, London, the fairest monument on which an English sun shines to-day.

To return to the product of Moran's easel (for it has a fascination for the writer.) In the far ground you have piles of fruit of mammoth proportions, and flowers of fairest form and finest fragrance. You have insects on the wing, and eagles on widest pinions far up in the ether sea, you have cliffs of fathomless depths, and trees of formidable proportions. In the background you have the snow-clad peaks of the Sierras where the tempests dwell and beat strongest, and the storm-king rules unrivaled.

This is a great country, its gulches glitter with gold, its mountains rock with the monarch forests of the world, its broad and billowy plains waive with ripening cereals, its interminable orchards bloom and ripen with luscious fruits. In traveling over it I oft-times find the language welling up and seeking vent.

"This earth is full of beauty,  
Like other worlds above;  
And if we did our duty,  
It would be full of love."

I am confident that a sad accident befel it away back in the misty past, and the shadows rest on it still, but I have little patience with people who malign and asperse it. God is watching over it, and good men are helping to lead it back to the companionship of worlds who kept their first estate, and it will be a bright day when God welcomes the prodigal home and says of it as he did in the beginning, "It is very good." I never looked upon any portion of the world where God's bounty is more freely bestowed than in some portion of this sun-lighted fruit-laden, flower-wreathed, forest-crowned state. It looks as if the wand of the magician had evoked it from the desert on one side, and the ocean on the other, or rather as if the Creator was more bounteous in the display of flower, fruit and forest here than in some other portions of the world. The progress of the State is unparalleled in the history of nations. Just think, fifty years ago, California was a herding ground for a mongrel, half savage, Spanish-speaking tribe of ranchera's who were but a remove from the horses they rode, or the dogs that came at their call. It is to-day a center of culture and commerce of trade and thrift. Its golden gate is the highway of the nations; its salubrious retreats are resting places for aching heads and weary limbs. Its elms or places of palms are strewed thick on every hand. So fruitful is the soil that it could support a population of 20,000,000 or nearly one-third the population of the United States.

It has 40,000,000 acres of arable land and fabulous wealth hidden away in its secret mines upon which the sun has not shone for countless ages. The population of the State is constantly increasing; during the last decade it increased forty per cent. while the population of the entire country increased but twenty-five per cent.

In 1853 California produced \$65,000,000 of gold. During the four years of the civil war it sent \$200,000,000 eastward to sustain the credit of the nation when it was trembling in the balance, and tottering as if in the throes of dissolution. Up to the present year this virgin State has added to the world's supply of gold, to the world's wealth over a billion and a quarter of dollars, which is more than one-half the total supply of the available gold of the world. The total value of its vineyards and orchards is over \$30,000,000, which is much more than the present output of gold. Men have come to the conclusion that a better living can be made in the sunshine and fresh air, than in the deep shaft and the dark mine; and that it is healthier to inhale peach blossoms and prune-bloom, than the stifled air of the tunnel, hence wide attention is being given to fruit-growing on a very extensive scale. The fertility of the soil and the flexibility of the climate is such that you can grow any kind of tree or shrub, fruit or flower, that is found anywhere upon the green globe, familiar as I am with nearly all lands, having the heavens and earth of almost every country seen, yet this sun-lighted clime, this perfumed

land is one of surprises to me. I have here inhaled the fragrance of every kind of flower, from a century plant in full bloom to a calumbine, from a delicate passion-flower to a pink. I have seen century plants in more sumptuous bloom in an untilled civilian's garden here, as those I looked at with wandering eyes in Cæsar's garden in Rome. Then you have every kind of fruit, from an apricot to an apple, from a date-palm to a plum, from a peach to a prune, from a pomegranate to a pear. If some modern Solomon was here he could deliver a descant on the hyssop on the wall, and then widen out to the cedars of Lebanon, or rather of the coast range, from the boxwood at his foot, to the monarch of the woods, the Sequoia's of Mariposa, Calaveras or Santa Cruz. Then you have the climates of all the zones of earth, and hence the products of all climes where grass grows and water runs. It is an epitome of all the habitable parts of the world. In most portions of the State, living is a luxury, and conscious existence a delight. I am captivated with the coast range of mountains, the air is so pure and balmy, the temperature so even and steady, that you can make the closest calculations on the kind, color and weight of your clothing.

Its a poor country for a weather prophet. The tongue of a Wiggins would grow weary wagging before any one would heed his crude guesses; the rudest rustic can tell the changes of the seasons as well as he.

California has but two seasons, summer and winter, and both are delightful, you can pick a bunch of roses in the open air any month in the year; you can wear the same weight of clothing the year round.

In July a light overcoat is comfortable in the shade or out driving, while the same garments are equally suitable in January. Of course there is a very perceptible difference between the air of the higher Sierras and San Bernardino, but the equability of the temperature is unequaled on the continent.

### MEDITATIONS.

Christians should always live at their best. What would we think of a traveler who should fall into sluggish moods, and wonder sometimes from the well beaten road into lowlands, where he would be befogged and lose his way amidst morasses? The best living requires a constant fixed purpose to do the will of God, a prayerful attitude, and the daily study of God's words. Thomas was absent one time from the company of the Apostles, and missed that spiritual feast when the risen Lord appeared to his disciples. The Christian soldier needs to have his armor on at all times, for he does not know when Apollyn will fall upon him. Christ says "watch and pray that ye enter not into temptation."

When a traveler has a long and perilous journey before him, every day's travel affords him satisfaction, because it brings him nearer the end, where he can rest and recuperate his powers. Every day's study brings the true student satisfaction, because he has learned something that makes him rich in knowledge. The financier looks upon the gains of each day with satisfaction, as it adds something to the fortune which he hopes to secure. The Christian should make some progress every day in the divine life, and rejoice at night fall that he is a "day's march nearer home." When the Christian lays his head upon his pillow at night, and commits his life and his all to God, as he passes into the unconscious world of slumber, what joy must fill his soul to know that as a pilgrim on the earth, he has made some progress during the day as he "looks for a city which has foundations, whose maker and builder is God."

One of the greatest evils of our times is the lowering of the standard of scholarship in the learned professions, and of training in handicraft. Every profession and employment is full of men and women who only have a smattering of their business. It is very different in European countries.

A plain-spoken farmer in the west, whose righteous soul was vexed, as Lot's soul was by the conversation at Sodom, by the isms of western towns, gave the following homely definition of three leading isms of the present day. "A Christian scientist has a fool head; a theosophist is fool to the waist, and a spiritualist is a fool all over."

As the Christian becomes ripe in his experiences, and comes nearer his heavenly home, he meditates more and more upon divine things. The Psalmist says "blessed is the man that delights in the law of the Lord, and in his law does he meditate day and night." When the epicure has a feast of good things, he spends much time in eating, indulging his appetite in the luxuries of the table. So the Christian has a feast of spiritual things, and he spends much time in meditating on the realities of the heavenly world. Meditation on divine things is a feast of the soul.

Paul says he will come to visions, for he knew a man who was caught up to the third, or true heaven, and heard words that it is not lawful for a man to utter. Men in a spiritual frame of mind ever have visions, and hear voices from another world. In a lower sense inventors have visions of possible improvements in the arts and sciences, and navigators have visions of unknown lands, and astronomers have visions of unknown worlds. Joseph dreamed dreams, and his dreams were disbelieved by his brethren and rebuked by his father, but they came to pass, and Jacob and his sons bowed down to Joseph submissively in the land of Egypt. In one sense it is a good thing to be a dreamer, to dream of higher and better conditions of being, for realization is generally the fulfillment of a dream. We see the coming glory from afar, and hear voices of the unseen world, before we reach the heavenly shore, even as travelers approaching the ocean have many evidences of its nearness, before the billows break upon the vision.

JOHN D. PARKER.

### A "HARD TIMES" LESSON.

BY C. H. WETHEREBE.

Paul wrote, "I have learned in whatsoever state I am, therewith to be content." Did he not find this a hard lesson to learn? We are much mistaken if we suppose that it was an easy lesson. Paul was an ambitious, restless and resolute man. He was brim full of tremendous power and rushing energy, and it is very hard work for such a man to be confined. Hence, when he was put in prison, as he often was, it must have been such a trial as we can scarcely conceive of. Cage the eagle and then see how discontented he is! How he chafes under such a restraint! How he flutters to get free from his uncongenial confinement! Now, Paul was like the confined eagle when he was behind prison bars. Did he learn to be contented there? Yes, for he wrote, even while he was in prison, that "in whatsoever" state he was he learned to be content. We cannot tell how much it cost him to learn this great lesson. We may well believe that it cost him many a mighty struggle, many agonizing prayers that he might have the grace of submission to God's will, and many a disappointment in the plans which he had made. How sorely he must have been tempted, at times to murmur at his lot! Talk about "hard times"! Did not Paul have them? And yet he finally learned the lesson of contentment so well that his hard times became good times. He had a good time while his feet were fast in the stocks of the Philippian prison, for there he sang praises to God. There he sang the song of blessed contentment. Let us, too, learn to be contented in whatsoever state, in the providence of God, we may be placed. It is the most profitable state that we can be in. It tends to preserve our faith in God, to keep us sweet spirited and much more useful than we can be if we be murmuring and mourning. But remember that contentment with our lot does not mean idleness, nor indifference; it means calm resignation to God's will and an effort to fulfill all of His will in such work as our state will allow. The lesson, though hard, it pays richly to learn.

### A LONDON LETTER.

FOURTH OF JULY IN ENGLAND.

MID-CONTINENT readers will be glad to know that the American Colony's periodic celebration of the "Glorious Fourth" is becoming in the "old country" more and more of a recognized institution.

The day must always be venerated by those who can boast of having been born in the land of the "stars and stripes"; but

when the "Yankee," so-called, is abroad, this is peculiarly the case, more especially if he happens to be sojourning in the British Isles. As if claiming a dual nationality, the American here finds himself in a peculiar sense at home, albeit his business and other belongings may be thousands of miles away. And there is something in the very atmosphere of England—or Britain, as our Scotch friends prefer to speak—which enables us Americans, while over here, to observe the red-letter days of the States with all the fervor and enthusiasm of intense patriots.

First and foremost come the "At Home", at Doughty House, Richmond, Surrey, the princely seat of Sir Francis and Lady Cook (nee Tennessee Claffin). Here on the eve of the Fourth assembled from fifteen to eighteen hundred guests, including princes, princesses and other members of the nobility; between two and three hundred members of the Society for the Encouragement of Fine Arts, and most of the leading representatives of Science and Literature, together with numerous noted musicians, vocal and instrumental, and countless journalists, all attracted to the function by the name and fame of the charming hostess, whose goodness, ability, wealth and popularity have long given her the first place among her country-women in England. Lady Cook, whom to know personally is to love, is a writer, and therefore a thinker of great repute, and it is not too much to say that her splendid works in this direction will survive for many, many years.

While other titled dames are absorbed in matters of fashion, Lady Cook—all of whose books on "The Evils of Society and their Remedies" are affectionately dedicated to her husband—is busy with the problems of life. Even the "At Home" to which we have been referring was utilized by this talented lady as a means of contributing to the welfare of artistes of all descriptions, while the art galleries of Doughty House—which contain perhaps the finest private collection of paintings, gold and silver curios, statuary, etc., in the United Kingdom—were practically thrown open to the public.

#### AMONG THE "LONDON AMERICANS."

The reception given by Mr. Bayard at the American Embassy was very largely attended, among those who put in an appearance or left cards being the Duchess of Marlborough, Sir Francis and Lady Cook, and others well known.

Later in the evening there was a dinner of the American Society in London, held at the Criterion Restaurant. Mr. Bayard presided, and the others present included Right Hon. Sir Richard Webster, Q. C., M. P., Right Hon. Mr. James Bryce, M. P., Hon. Hy. White, Rev. M. D. Hoge (Virginia), R. D. H. Greer, D. D., Hon. J. R. Roosevelt (Sec. American Embassy), Lieut. Com. W. S. Cowles (Naval Attache, Paris), Hon. P. A. Collins (American Consul Gen.), and Dr. D. M. D. Conway. The decorations of the spacious room were in keeping with the occasion. In fact throughout all parts of London during the day, American flags, side by side with the English, were in evidence nearly everywhere.

Sir R. Webster, proposing "the President of the United States," said: "Living as we did, under a monarchy which we honored and revered, and which we hoped would last as long as the United States, we could still appreciate that for a new people, new institutions and Republican institutions, the mode of election of a President of the United States was as near perfection as human wisdom and forethought could make it." (Cheers.)

Mr. Bayard (chairman), in proposing "the day we celebrate" remarked that it was the 120th anniversary of that day. It was a momentous day 120 years ago, when it was given to the people of the English colonies on the other side of the Atlantic to emancipate themselves from the control of the mother-country and to face the great question whether it was safe to place the fate of the people in their own hands. It was a momentous question, and he believed that they could now and before now, have appealed to the intelligent sense of mankind as to how that question had been answered. There had come a verdict which he believed the heart of the people had echoed, that a free people was the safest form of human government. (Cheers.) Liberty was strength, and there was no government so strong, so safe, as that which was anchored in the affections of the people over whom it ruled.

Mrs. John Biddulph Martin (nee Victoria

Chaffin Woodhull) gave a charming reception at her town house, 17, Hyde Park Gate, later in the evening, when about 500 guests put in an appearance, and were pleasantly entertained from ten till three. The garden, lawn, and sides of the spacious mansion were very prettily illuminated in Chinese fashion, with tiny vari-coloured lamps, while two of the best string bands in the city provided music. Among the company were countless notables, including scores of the aristocracy and many distinguished foreigners and Americans. Such a large and brilliant gathering on the Fourth of July could not but remind one of the very close union which now exists between the United States and Great Britain—a union destined to remain, and to become a blessing to the whole earth.

On the same night a meeting was held in the Robert Browning Hall, York St., Walworth, as a "demonstration of desire for the unity of the English speaking world." Mr. W. T. Stead, editor, presided, and the speakers were Sir Walter Besant, the famous novelist, Dr. Gilbert, of Chicago; Dr. Bentley, of California, the Hon. W. P. Reeves, Agent General of New Zealand; Dr. J. T. Duncan, of Toronto, and the Bishop of Rockhampton, Queensland. "We wish" said Mr. Stead, "to annex the whole American Republic." In this fashion was voiced the rapidly growing desire for the still closer union of England and the States. We of course sympathise with that desire, and if we can, we will help to secure its realization. Further celebrations are to take place this week, when the Hon. Artillery Company of London will entertain in regal style their confreres of the Ancient and Hon. Artillery Company of Massachusetts, who are to enter London as an armed body. The authorities have specially sanctioned this novel proceeding, and during their visit which is to extend over a week, the Company will be inspected by the Queen at Windsor Castle.

T. W. HAYES.

### "A SUMMER SCHOOL."

On the New Mexican field the pupils are often compelled to leave school to go to work soon after spring opens. Hence, our teachers sometimes open a school for a few months at some other place where the people desire instruction and could not otherwise be supplied at all. Miss Zavier gives an interesting account of such a school:

I closed school in Penasco, March 25, with an enrollment of about twenty pupils for that month. Opened school in Rio Pueblo, April 6. The week intervening was spent in house cleaning, packing and arranging for the Rio Pueblo school. The change in places for the school has proven very satisfactory, with the exception of a cold, dark, and unpleasant school room.

We have twenty-five pupils enrolled in Rio Pueblo, eighteen girls and seven boys. As we have only four desks, the scholars brought boxes and a few chairs, and seated themselves as happy and contented, and more eager to learn than in some of the schools in the East. I, for my platform, have a board about six feet long and a foot wide, laid on the mud floor to protect my feet.

The children have made very marked progress, especially reading. The first Sabbath in Sabbath-school, only two pupils could read the lesson; now about half of the school can read the lesson quite well. Some of the pupils can read quite well in both the English and Spanish languages. This month we have made a more thorough study in the Testament, assigning short lessons for the pupils to study, and after preparing the lesson, have it read in the class. When read in Spanish, I require the smaller pupils to listen. I find many grown people who have no idea of the Scriptures, and hope that the children may be able to help them understand.—*H. M. Monthly.*

Sorrows may take from life its delight, but, thank God! they can never take its duties. At the lowest ebbs of dejection, we still have much to do.—*Maurice.*

We can never lift ourselves up by pulling another down, but by lifting the other up we can bring ourselves nearer the throne of God.

It is very difficult for two people to live agreeably together when one is determined to have his way about everything. We must learn to deny ourselves.

## World Outlook.

It is reported from Havana that various Americans who were landed by the "Three Friends" expedition, were recently captured by the Spaniards, tied in rows and shot. This, if so, means more trouble for Spain.

\* \* \*

The accident at Atlantic City, N. J., was one of the most awful of railway wrecks of recent years. It would seem high time that some legislation be enacted to prevent "racing" of trains to obtain the first right to a crossing. It is simply criminal.

\* \* \*

There has been a "palace revolution" in St. Petersburg. Prince Lobanoff has been shown of much of his power as Foreign Minister, through the influence of the Czar's mother. She is a Dane to the backbone and hates all things German. Lobanoff has been most intimate with Emperor William. That is the cause of the "shake up."

\* \* \*

The last was a week of winds and storms and a shocking railway disaster. The windstorm at Pittsburg recalled the terrible St. Louis tornado to some extent. The after effects throughout the whole Monongahela valley are very serious. The State Board of Health will be asked to disinfect the valley, which is a complete wreck from Pittsburg to the headwaters of the Monongahela river. All kinds of crops have been swept away, fences and outbuildings destroyed and scores of cattle and stock drowned. Fruit trees were blown bare and thousands of acres of oats, corn, etc., destroyed. To make the matter worse, the contents of vaults have been swept over the lowlands and will breed disease if not soon removed.

\* \* \*

That balloon of Prof. Andree is reported to be already to start on its perilous journey to the Arctic regions. The latest report from Spitzbergen was that it had been filled and was ready to start on July 27. The Virgo, with Prof. Andree, his two companions and his apparatus on board sailed from Tromsø on June 15. Since June 22 the expedition had been established in Pike's House, in the northern half of West Spitzbergen, opposite Dane's Island. The stores and equipment had already been disembarked and the position was considered very favorable. As the explorer had planned that his preparations would all be completed and his balloon filled by the first week in July, it seems probable that some unexpected obstacle has been met with in completing the preparations.

\* \* \*

The interview with Mark Twain, on the Transvaal opportunities, cabled from England makes good reading and dresses up current African history in an attractive form. He has gone far and seen much in the Sandwich Islands, Australia, India and South Africa, but it was especially of affairs in the Transvaal, where his stay was coincident with the excitement over the trial of the reform prisoners, that he was ready to talk. He expressed himself as feeling charmed with what he had seen of South Africa. "I consider the Transvaal the country of the future," said Mr. Clemens. "It has a delightful climate and boundless natural wealth. I had presented to me in Johannesburg a little nugget, with figures on it showing the enormous increase in the gold output. The bulk of the trade there is in the hands of the English and Germans, but Americans should be able to command the lion's share of the trade in machinery, the largest portion of the machinery in the Transvaal being American. Mr. Hammond the reform leader convicted of treason, and whose sentence of death was commuted, intends to bring back from the States with him \$200,000. The majority of the Americans in the Transvaal are engaged in mining and engineering. I think there is a great opening there for a young man acquainted with this branch of mechanics. The American element is comparatively small, but the mass of the Boers make no distinction between Americans and English. Indeed, all foreigners, with the exception of Germans, are referred to as English. The excitement over the Jameson raid and the subsequent trial of the reformers has subsided, but all the reformers I met agreed that the cause of political reform had been retarded a decade by the Jameson fiasco."

## Missionary Department.

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

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

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

#### OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 3965 West Bell Place, St. Louis.  
1ST VICE-PRES.: Mrs. Geo. E. Martin, 4045 Westminster Place, St. Louis.  
REC. SEC.: Mrs. C. R. Hopkins, 4033 McPherson Ave.  
CORRESPONDENCE WITH MISSIONARIES: Mrs. M. C. Williams, 3945 Delmar Ave.  
CORRESPONDENCE WITH MISSOURI AND IND. TER.: Mrs. Indis Hopkins, 2823 Russell Ave.  
CORRESPONDENCE WITH KANSAS AND TEXAS: Mrs. J. A. Allen, 3727 Westminster Place.  
CORRESPONDENCE WITH MISSIONARY SPEAKERS: Mrs. L. Knight, 939 Ailanthus St.  
CORRESPONDENCE WITH YOUNG PEOPLES' SOCIETIES AND BANDS: Mrs. A. J. Neimeyer, 3965 West Bell Place.  
CORRESPONDENCE WITH C. E. SOCIETIES: Miss Lillian Trussell, 4219A Olive St.  
CORRESPONDENCE WITH MISSIONARY CANDIDATES: Mrs. G. W. Weyer, 4020 Westminster Place.  
CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.  
TREASURER: Mrs. Wm. Burg, 1756 Missouri Ave

#### Notice

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

### TOPICS FOR AUGUST.

FOREIGN.—KOREA.

HOME.—ROMANISTS AND FOREIGNERS.

### LETTER FROM MR. WARD.

Dear Mid Continent:

Perhaps my many friends of the Southwest may be glad to hear about some of the trials (?) that beset the missionary on his way to his field. At least as Russia is not a very well known country to most Americans, that part of my trip which deals with Russia may not be without interest.

Getting into Russia is worse if possible than getting into the United States, for the customs are fully as strict and the passport formulation are additional; but when you are once in, it is not so hard to travel, even without the language, as one would think.

Often our mute travelers and residents who speak English, and French, and German, help at certain places, but the language of signs serves all purposes in most cases.

#### RUSSIAN RAILROADS.

They have introduced the zoun system for railway travel and this makes the fare almost ridiculously cheap. I bought my ticket from Warsaw to the Caspian Sea at Perotsk for 40 roubles (or say \$20), a distance of 1,731 miles, first class. The price for second class would be about 23 roubles, and third class 17 roubles. The cars are a compromise between the American and English systems like what the English call "corridor cars," and are most comfortable in both first and second class, the only real advantage of first class being that it is less crowded and a foreigner is better looked after.

The rate of travel is not high, as people are very much less in a hurry than in the United States. The average of my journey being a little less than 20 miles per hour. Much of this time however, is spent in stops as the Russians are great in eating and drinking, and some half dozen stops of over ten minutes are made each day and even small stations get from 2 to 5 minutes, each of the train's time. The roads are in beautiful condition, as labor is cheap and the stone ballast on top the dirt is fixed up tidily with a sort of lane between the stones within the rails, and the edge of the elevation when the ties comes white-washed in a line that falls just under the edge of the car. On either side the stones come down to a line making you think of a boy's hair behind when freshly cut.

The telegraph posts are in some cases fastened up on rails like stilts, two or three rails going into the ground and then bound to the side posts with wire.

The great care put on all the details of the working of the trains is remarkable. At every switch as you enter the yard of each station is found a man with a flag standing

by it. As you enter the station, the police are at hand to keep people from being run over. No one going from the train until it has stopped, nor enters when it is ready, until the station bell rings. At the close of the journey the police examines every car to see that nothing has been left.

At every station posters are ready to carry your hand baggage and he is very attentive to your wants, calling a carriage or seeing you to another train, buying your ticket and registering your baggage, then thanking you for a gift of ten cents or more.

The baggage carried by a Russian traveler is remarkable and suggests in many cases the origin of our word for such things. Bags of all sizes and kinds, trunks, lunch baskets and always a bundle of pillows and bedding to make one comfortable through the night on cars or at a hotel. Extra kettles, extra pots, etc., are often seen tied to some bundle and to one of them and the kindness of a fellow traveler I owe my cup of tea this morning. This was not owing to the lack of tea at the stations, but to my having missed my morning tea by a mistake.

The food at the eating houses is well cooked and served in a more appetizing way than at our railway stations; and the variety is very great, with reasonable prices.

There is a class of men in Russia of whom we often hear and whom it is unpleasant to meet, but on this journey I have met with nothing but kind, wise and courtesy from officials and fellow travelers, while several have put themselves out of the way to serve me.

The worst part of Russia is the continual and ubiquitous smoking. One can scarce get away from the smell of tobacco smoke from our end of the country to the other.

#### NATIONAL FEATURES.

In America when we approach a town and see our grand building, we know it is the school house; Russia, the one grand building is the church. Even amidst the straw-thatched houses of the Don Cossack villages this Muscovite architecture looms up above all, the rest often a mass of glaring green or blue, sometimes with a gilt dome or two.

Yet with all their churches, they seem to have no Sabbath at all, not even the quiet Sunday morn of Germany, and religion consists of bowing and crossing before each shrine.

In crossing from Germany to the Caspian our seas seem very barren-looking, sandy pine lands and some very carefully cultivated and fertile lands. The steppes around the Don make me think of the Illinois prairie as it was thirty years ago. The look of the cities is that of a person badly dressed for want of taste and care, and always makes me feel lonesome. The signs of the shops are largely illustrated, showing that there is a considerable illiterate population and suggesting that it must take off quite a large percentage of profit in many cases to keep them up to style, this thought came to me as I saw the dress-makers' signs were "up to date."

The last 36 hours we have been drawn by engines burning petroleum, and we often think the lamp is smoking. Last night as we passed the city of Vladikavkas I had a most beautiful view of Mt. Kasbek. The clouds had shut out "the frosty Caucasus" most of the day, but after the sun had set, for us they came out with one-third, the lower, in twilight the, midst swathed in clouds and the top looking but a couple of miles away in their sharpness of definition; while above all shone out the white head of Kasbek blushing in spite of her age at the glances of the sun. How roseate hues soon faded and he turned white and gray and at last looked but the ghost of a mountain above the dark clouds. The train went round a curve, and to quote Bunyan, "I saw her no more."

S. LAURENCE WARD.

### A PHASE OF FOREIGN MEDICAL MISSION WORK.

Medical missionaries are divided as to the wisdom of attempting to make the medical missionary work self-supporting, some contending that the example of Christ and the purely unselfish character of the work should preclude the acceptance of any remuneration or requiring in any way payment for medical help, others contending that it is as desirable to make the medical

work self-supporting as the evangelistic, and that the effects of gratuitous medical help in communities where the medical missionaries are known are as deleterious as the effects of other beneficence which is detached from any service or sacrifice on the part of the beneficiaries. Dr. Wachter, of Siam, in stating his position, probably expresses the view of the majority of the medical missionaries. He says:

Any case of emergency brought to me is treated and the question of pay is not brought up by me until the patient is about ready to leave. Then he may pay me the sum I ask or may not pay at all, or pay more; all this has happened. Children and old people as a rule receive treatment at half rates or without any charge. I have never yet charged any patient as much as a native doctor would charge. And I am convinced that the people are more able to pay the medical missionary's bill than the people at home are able to pay their doctor's bills. This fact is important in its bearing on the self-support of our churches. If medicines and treatment are free, how can we expect the Christians to pay for the preaching they get? The amount of money wasted in gambling and drinking is astonishing. A man who lives from hand to mouth may lose 10 to 15 ticals in one evening. But it costs them so little to live that they don't mind it.—Church at Home and Abroad.

## Home Missions.

### THE PERILS FROM IMMIGRATION.

BY A. B. H.

There came into the United States last year 258,536 immigrants—the smallest number for many years past. Of those over sixteen years old, one-fifth were unable to read or write their own language. The per cent of illiterate Italians was 44. The more desirable immigrants from Germany, Scandinavia and Great Britain constituted 52 per cent of the whole; Austrians, Russians and Italians 41 per cent.

All true patriots will applaud the action of Congress in passing the bill restricting immigration by means of an educational test. It is now necessary for every foreigner over 14 years of age to prove his ability to read or write the English or some other language before he can be admitted to our shores.

The hosts of illiterates have crowded in upon us were beyond the nation's power to assimilate. The greatest menace to our American institutions and to our vaunted liberty has been the increasing ignorance of our foreign population—resulting necessarily in increased lawlessness and godlessness. It is a well-known fact that for the past 20 years our foreign population has been larger in quantity and power in quality. The majority now are either Roman Catholics or destitute of all religion.

#### ITALIAN IMMIGRANTS.

Italians have been classed with the undesirable immigrants. Recently out of one shipment of 953 Italians it was found that their average wealth was but 43 cents. There is an abnormal immigration from Italy this year to our land, that is accounted for by the Italian financial crisis and was.

The Italian-Swiss Company of California states that Italians are among the most successful foreign population, having monopolized the fruit and fish industry of San Francisco, and are successful in rural pursuits. The pastor of the Italian Presbyterian church in Newark, N. J., says there are about one million Italians in our land. One-third are settled in the principal cities. Half of these are laborers, and 50 per cent are illiterate. He claims that they are hard workers, saving, and anxious to improve.

Italians dislike begging, and they claim that few of their numbers are helped by charitable institutions. They work for small wages. To-day in most of our cities the fruit stands seem to be run by Italians mainly. Most of them are born Catholics, but a large per cent do not attend that church. The true religion of Christ has been kept from them. The Bible has been a chained book to them. For their sakes and for the sake of our country let us see

## Rich Red

Blood is absolutely essential to health. It is secured easily and naturally by taking Hood's Sarsaparilla, but is impossible to get it from so-called "nerve tonics," and opiate compounds, absurdly advertised as "blood purifiers." They have temporary, sleeping effect, but do not CURE. To have pure

## Blood

And good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. Its success in curing Scrofula, Salt Rheum, Rheumatism, Catarrh, Dyspepsia, Nervous Prostration and That Tired Feeling, have made

## Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1.

Hood's Pills are purely vegetable, reliable and beneficial. 25c.

that here they learn of the Christ, and learn to read and love the Bible.

#### FOREIGNERS IN OUR CITIES.

Any one who studies the appended table will readily understand why New York City is such a moral storm center:

Germans.....	403,781
Irish.....	399,348
Unclassified.....	173,120
Russians and Poles.....	80,285
Italians.....	51,324
French.....	16,239
Hungarians.....	15,555
Bohemians.....	12,287

Total foreign population.....1,154,902  
American born, including negroes.....360,296

The Christian Advocate figures the nationality of the persons engaged in the retail liquor trade in Philadelphia as follows: Chinaman, 2; Jews, 2; Italians, 18; Spaniards, 140; negroes, 265; Welsh, 160; French, 185; Scotch, 497; English, 563; Germans, 2851; Irish, 3041; Americans, 205. Total 8034. Of this number 7,638 are Roman Catholics. Of the saloon-keepers 3,696 are women, all foreigners but 1, and all Roman Catholics.

It is said that three-fourths of the brewers and saloon-keepers of New York City are foreigners. As the liquor trade boasts that it controls over 40,000 votes in that city is it not evident that the foreign vote of New York often plays an important part in our national affairs? The 40,000 votes controlled by the liquor trade frequently carries the city; that city's vote decides the vote of the state, and the vote of New York state has often decided our national affairs. Can you ignore the welfare of the foreigners in our land and not suffer for it?

#### ANOTHER GOOD MOVE.

The Illinois Central Adds a New Fast Day Train to its St. Louis-Chicago Service, the Diamond Special Continuing as Before.

Beginning August 1, the Illinois Central will add a new fast solid vestibule day train to its St. Louis-Chicago service. It will be known as the "Daylight Special" and will leave St. Louis at 8:30 a. m., arriving at Chicago at 5 p. m. It will carry a free reclining chair car and an elegant Pullman combination parlor and buffet car. This in addition to the regular night train, the "Diamond Special," with its free reclining chair car, its elegant Pullman full combination sleeping car containing buffet, state rooms and open sections, which will continue to leave St. Louis at 9:10 p. m., arriving at Chicago at 7:35 a. m.

These trains will, in every sense, be solid through trains of the Illinois Central railroad for the entire distance between St. Louis and Chicago, but they will both run via a new route from St. Louis to Pana, i. e., over the tracks of the Big Four route, the line between Pana and Chicago being over the Illinois Central via Clinton—the regular route of the Diamond Special. For the accommodation of patrons wishing to visit in the Kenwood and Hyde park districts of Chicago, this train will stop on the Chicago terminal at 63rd street, Hyde Park, 39th street and 22d street stations.

Tickets at Union Passenger Station and at Illinois Central City ticket office, 217 North 4th street.

**W. S. WELLS' PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
**CONSUMPTION**

Church Prayer-Meeting.

The Mid-Continent Topics.

For Aug. 12.

NOT AS THE WORLD GIVES.

John 14:27.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Aug. 16.

Seeing God in nature. Ps. 19:116; 24:1-10.

Nothing impresses us more in reading such portions of Scripture as those assigned for the daily readings and the topic, than the fact that the works of nature found an important place in the devout meditations of Christ and the Old Testament worthies. To them all things in nature revealed the activities of God—the stars, the sea, the mountains, the rain, the process of the seasons. In these things the presence of God was revealed no less than in the burning bush at Horeb, or in the cloud-wrapt summit of Sinai. It must be confessed that upon not a few devout people of our own day much of the beauty and goodness of the visible creation seems to be thrown away. The saintly Fletcher, in the diary of his travels on the continent, laments the delight that he took in the beauty of the Rhine as an evidence of his worldliness. There are a multitude of others who, while they do not belong to the same class, yet seem to have forgotten that the outward world is full of God's thoughts. Instead of closing our eyes to the beauties of the universe, true religion ought to clarify our spiritual vision so that we should see the Creator and Father everywhere.

In viewing the processes of nature, we too frequently speak of "law," and "force," and "science," forgetting that in these we see the workings of the living God. We say that the sun shines and the rain falls, but He who came out from God saw behind these things, and said that his father made the sun to shine and the rain to fall. To the Christian nature should speak incessantly of God—"Seed time and harvest, and cold and heat, and summer and winter, and day and night." The earth is full of the glory of the Lord, and the devout soul should learn to see Him in the daily dawn, the wonders of the midnight sky, the loveliness of summer, the rolling sea, the mountains in their sublime silence, and in all the never-ceasing activities and wonders of the world.

Speaking of God, as manifested in nature, to the people of Lystra, Paul said: "He left not himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Science in these days talks of "Nature red in tooth and claw," and we are not required to ignore the severity of her discipline, but it is best to allow our minds to dwell most frequently on the many traces of pity and beneficence which are everywhere displayed. Mungo Park, the great traveler, was on one occasion lost on the desert. He wandered until he became utterly exhausted with fatigue and thirst. Weary and hopeless, he cast himself upon the sands to die. In falling his eye fell upon a tiny desert flower, and with the sight there came to him with great vividness the thought of God's presence in that wilderness and of his tender care. The thought brought help and strength to his soul and he made one more effort and reached a place of safety. We read in the life of Luther that when he was making his sublime struggle for the emancipation of Germany, he was often in great darkness and despondency. On one such occasion he looked out of his window into the night and wrote afterwards, "At this time I saw a sign in the heavens," which cheered and sustained him wonderfully. The "sign" which he beheld was the starry firmament. With the vision came the thought of God's faithfulness and infinite care, and he breathed in strength and courage, and hope, because like the Psalmist he recognized that "the heavens are telling the glory of God." So may we, if we have eyes to see, often read in nature's open page the profound truth that, "God is good and his tender mercies are over all his works."

"The Lord is in his holy place, In all things near and far; Shekinah of the snowflake He, And glory of the star, The secret of the April land That stirs the field to flowers, Whose little tabernacles rise To hold Him through the hours."

SCRIPTURE REFERENCES.

Nature's witnesses, Acts 14:17. God's faithfulness, Gen. 5:22. His power, Isa. 40:26. His godhead, Rom. 1:20. His mercy, Ps. 145:9. His manifold operations, Ps. 104:24. His wisdom, Prov. 8:22. Christ as creator, John 1:1, 2. The beauty of creation, Eccl. 3:11.

HINTS TO THE LEADER.

This meeting comes appropriately at a time when much time is spent in the open air, and when there is most contact with nature. If carefully planned it should be a delightful meeting. Nearly every one will be able to recall scenes in which some thought of God's power or majesty, or beauty, or goodness was impressed upon the soul. The members should be encouraged to relate such experiences. There are many beautiful poems which breathe the spirit of the topic, and these should be brought under tribute. There are also in Christian literature passages which would help to illustrate the subject. Seek to impress on every heart the fact that God is in the world, and that every one should cultivate a sense of God's presence in all his works.—Endeavor Herald.

Sunday-School.

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

Third Quarter. Aug. 16, 1896.

Lesson VII.

DAVID'S CONFESSION AND FORGIVENESS.

Ps. 32:1-11.

GOLDEN TEXT.

Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51:10.

Topic.—Confession opens the way to forgiveness.

SPECIAL WORD STUDIES.

Maschil, found at the head of this Psalm, is found at the head of thirteen Psalms (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142). Ewald thinks it refers to the artistic manner in which the Psalm is to be recited. De Wette thinks it describes the peculiar character of the composition, and it is generally understood to mean a "didactic poem" or song for special instruction.

Selah. This word occurs seventy-four times in the Psalms and three times in the song-prayer of Habakkuk. It appears three times in this Psalm. It is of great antiquity, and was in the Hebrew text before the Christian era, for the Greek version translates it by a word which seems to mark a rest or pause in the song. Some suppose it was originally placed in the margin, to mark a pause or change in the chanting of the Psalm, and from thence very early was inserted in the text by some copyist; for in the passages where it occurs it can be omitted without apparently affecting the sense.

Guile. The Hebrew word is usually taken to mean "self-deception."

Guide thee. Strictly this might be rendered, "I will counsel thee, with mine eye upon thee." The thought given in our versions is ambiguous, if not obscure. The idea of the Hebrew seems to be that counsel will be given, and then the person will be watched to see that the counsel is followed.

LESSON EXPOSITION.

I. Confession and Pardon.—Blessed . . . transgression . . . forgiven, v. 1. The Psalm opens with a joyful exclamation. "Oh, the blessednesses of transgression forgiven, of sin covered," would represent the abrupt and sententious form of the Hebrew, as the English reader may see by omitting the words in italics, which he understands are put in italics because they have no equivalent words in the Hebrew. The first word is plural, "blessedness," as if the joy was heaped up in bundles, by a sense of sins forgiven, or "lifted," as the Hebrew word strictly means. The man's transgression has been an awful weight on him,

crushing him; but suddenly it is "lifted," the burden is gone, the soul is free! Taking another figure, his sin was open, exposing him to shame, disgrace, fearful condemnation, destructive of his character, seen by every one to his utter confusion; but now it is covered, hidden, mercifully blotted out to appear no more!

Whom the Lord imputeth not iniquity, v. 2. The thought is pursued to its deeper sense. A man may stand clear before the eyes of men, but Jehovah, the omniscient one, may see sins of the deepest character, which the man also may in some degree realize. He has no peace, no blessedness, so long as Jehovah "imputeth" or "reckons" sins against him. When Jehovah clears him, then his spirit may be free of "guile," or strictly of "self-deception." This is the height of spiritual comfort.

When I kept silence, v. 3. When the man refuses to confess his sin to God, but is striving to silence the stings of his conscience, excuse his sin or mitigate his wrong, he has a hard time of it. The "bones," the solid framework of his physical strength, grow old; his vitality wastes away with his "roaring" or "moaning," not in penitence, but in remorse for the burden that is upon him, and the fear of greater punishment that may overtake him.

Thy hand was heavy upon me, v. 4. The consciousness of the man that God knew of his sin, though no man knew of it, made him feel as if the heavy hand of Jehovah was upon him day and night. It changed him "as with the drought of summer," R. V.; it threw him into a burning fever, as mental anxiety and agony is apt to do.

I acknowledged my sin, v. 5. This finally brought him to frank confession of sin. But no sooner did he sincerely confess his sin to God than a sense of forgiveness came; his "moaning" was gone, peaceful prayer and thanksgiving take its place.

For this shall every one . . . pray, v. 6. In time of distress because of sin every one devout person may pray to Jehovah, is one free rendering of this verse. When the great floods of sins sweep over the soul that has not made confession, they will not reach the one who has acknowledged his transgressions to God.

Thou art my hiding place, v. 7. The reason is here given; God is a hiding place, or, as some render the word, "a covert," "a refuge," to preserve from trouble, and in place of the pangs of sorrow to give songs of deliverance. Some find the last clause of this verse obscure, and think the Hebrew text is defective and read it interrogatively: "with songs of deliverance dost thou compass me?" This may be the true rendering, for the next section is surely a response to the confession, and not properly the words of the repentant sinner. Hence we may call it.

II. Jehovah's Answer.—I will instruct thee, v. 8. The misguided sinner looks for wise and safe direction, so that he may not hereafter fall into sins. Jehovah is represented as answering and promising him this. These words are wholly inappropriate for the former speaker to utter. His proper speech was, "I acknowledged my sin unto thee." Now Jehovah responds, "I will teach thee in the way thou shalt go," and literally, "I will give thee counsel, mine eye shall be upon thee," to aid you in following the counsel.

Be ye not as the horse or mule, v. 8. Those that have no understanding, "no sense" as we say, as the horse and mule, must be held in with bit and bridle, or they will not come near you. The men of wisdom are not to shear off and avoid God, as the horse or the mule avoids man unless he holds them in sharply by the bit and bridle. An added reason is given in the next verse.

Many sorrows . . . to the wicked: but he that trusteth in the Lord, v. 10. Since mercy or loving kindness shall surround those that trust in Jehovah, they need not fear to approach him. The wicked may, for they have many sorrows. This is one of those beautiful antithetic expressions so frequent and so forceful in Hebrew poetry.

Be glad . . . rejoice . . . shout for joy, v. 11. The Psalm closes in a joyful strain, as it began. Whether these are intended to represent the thought of the divine speaker, as in verses 8 to 10, or are intended as a full chorus of praise, is not certain. In either case the idea is in harmony with the divine answer. Cheyne spiritedly renders it, "Be joyful in Jehovah, and exult, ye righteous; and ring out your gladness, all ye upright in heart."



If the headman's block of medieval times were in use to-day many a woman would go and lay her head upon it, willingly giving up her life for the sake of having relief from the torturing pains of weakness and disease peculiar to her sex. If women could only be made to understand that there is a positive, safe and speedy cure for all these ills the world would be infinitely brighter than it is to-day. For thirty years Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., has made a specialty of the diseases of women. He is a regularly graduated, experienced and successful physician and his "Favorite Prescription" has cured more women than all the doctors. The story of the "Favorite Prescription" is told in thousands of testimonials similar to the one of J. F. Beverly, Esq., of Goliad, Goliad Co., Texas, who writes:

"My wife suffered from cold feet and fainting spells, heaviness and soreness in the lower part of the stomach, also heart trouble, loss of appetite, tired feelings, rest broken—could not sleep. I tried five doctors in one county and two in another. None of them gave her relief. She suffered five years. She was helpless—could not walk from the bed to the fire-place. The last doctor pronounced the complaint inflammation of the uterus; and after five visits claimed that it was a peculiar case, and said that if I desired, I could consult some other physician. So I wrote to Dr. R. V. Pierce, and after receiving an answer from Dr. Pierce I did as he directed. My wife used two bottles of Dr. Pierce's Favorite Prescription, one bottle of Dr. Pierce's Pellets, and used the local home-treatment he advised. Before my wife had used the first bottle of the medicine she felt the good effect and said one bottle would be enough. I insisted on her using two bottles, and she did so. Now she is sound and well, and I can praise your medicine to the extreme."

BILIOUSNESS is a sign of a serious condition of the digestive organs. It is caused by constipation, from which springs nine-tenths of all human illnesses. Constipation can be permanently and positively cured by only one thing, and that is Dr. Pierce's Pleasant Pellets. They assist Nature. They are easy and pleasant in their action. They cause no unpleasantness, no griping. You do not become a slave to their use. One "Pellet" is a gentle laxative, and two a mild cathartic. If the druggist tries to sell you something else, leave his store and don't go there again—he is not a safe man to trade with.

REDUCED RATES SALT LAKE

Last Low Rate Excursion of the Season. August 6th and 7th, Union Pacific will sell round trip tickets from St. Louis to Salt Lake and return for \$39.50. Address Jas. F. Aglar, Gen'l. Agent, St. Louis.

\$200 IN GOLD GIVEN.

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

Do You Know

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

Christ at His death left to each of us a like a mansion in the heavenly kingdom; all we have to do is to prove our claim to it and then may we enter into our eternal resting-place.

Low Rate Excursions South.

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

THE "TWIN COMET" and "LITTLE GIANT" Lawn Sprinklers BEST MADE. Unique, Efficient, Labor Saving. Will sprinkle 4 times greater area than any others. Highest award at the Chicago Exposition. E. Stebbins Mfg. Co. Sole Manufacturers. SPRINGFIELD, MASS. Can be seen in operation at residences of the Editor and Publisher.

# THE MID-CONTINENT

PUBLISHED WEEKLY BY THE  
PRESBYTERIAN NEWSPAPER CO.,

1516 Locust Street, St. Louis, Mo.

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

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

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

Postage to foreign countries \$1.00 extra.

The yellow tag shows date to which subscription is paid.

Active canvassers liberally remunerated.

When the address of a paper is to be changed, the old as well as the new address must be given.

This paper is not responsible for the views expressed by its contributors.

Unused manuscript returned only when sufficient postage is forwarded with the request.

Papers returned through the mails are no notice of discontinuance, as we cannot tell from whom they come.

Address all communications and make all drafts, money orders and express orders payable to THE MID-CONTINENT, and not to any individual connected with the paper.

No manuscript paid for except by previous contract.

No paper discontinued without express orders in writing and payment of all arrearages. Such notice of discontinuance at the expiration of a subscription, will receive prompt attention.

TERMS:—\$2.00 a year in advance. Ministers \$1.50 in advance. Entered at the St. Louis P. O. as second-class matter.

WEDNESDAY, AUGUST 5, 1896.

RECEIVED FOR Armenian Relief, \$5 from Ladies' Aid Society, Godfrey, Ill.

No aim short of the highest spiritual excellence should satisfy the Christian's ambition.

PRAYER IS "the Christian's vital breath;" he can no more live without prayer than the physical man can exist without breathing.

It is the distinguishing privilege of a home missionary to rejoice that it has fallen to his lot to share in the foundation of Christian institution in a new land.

YOUNG MEN all know that the ladder must be climbed round by round to reach the wide elbow-room at the top which is the grand desideratum of the male sex. But too many start well, reach the third or fourth round, and then gradually succumb to an attack of mental strabismus by which the ladder appears to be turned upside down.

## ON BATTLING WITH DISCOURAGEMENTS.

Who at some time or other, has not been discouraged? Our Lord himself was not an entire stranger to such an experience. The sources of this common ailment are various. Sometimes it comes of disappointment, sometimes it is the result of loss, sometimes it is produced by spiritual or physical waste. It belongs to life and afflicts the bad as well as the good. In the one discouragement is a mercy, in the other it may be a hurt and a hindrance whatever be the cause. Discouragement among God's people is sometimes unavoidable and justifiable. The evil is not so much that we are now and again discouraged, but that we are so prone to abuse it. The Hebrews became discouraged, and though going in the right direction, they proposed to turn about and go back.

Men everywhere find it difficult to advance against the adverse, and yet, what has ever been accomplished in any worthy sphere, that has not been a triumph more or less, over disheartening hindrance? Discouragement yielded to, enfeebles and diverts from the right way, but grappled with and overcome, it becomes an impulse to victory. Many a foolish student has failed to reach the possible in scholarship, not because he was discouraged for that is inevitable as things are, but because he yielded to it. So, too, many a Christian has been led to surrender shamefully to the adversary, and to the world, and afterwards to weep bitter tears over his pitiable weakness, or else to harden and waste under the lash of merciless despair, by giving up to the spell of an experience, out of which he should have rescued strength for the sharper assault on the way.

Many men because fortune and place have departed from them, have yielded to this snare and have easily forgotten the God of their life. Our religion is a very diluted affair when it yields to the assault of discouragement. Cannot God work in the shadows as well

as in the sunlight? Are his promises all for the sunny days? Is faith not a flower as well adapted to the evening as to the morning? Are we striving to serve God in his kingdom and shall we give up because the lions are in the way? Is it thus the mother does when her child is sick or wayward? Is it thus men do when they are chasing ambitious bubbles, or lashing the steeds in the world's chariot? Was it thus our Lord did, when amidst cruelty, treachery, weariness and death, He went in pursuit of our salvation? Is He not our example here as elsewhere? Has He not overcome for us?

But how shall we meet the evil? With indifference? No! How then! Manfully and in the strength of God. We speak to faithful but often disheartened Christians. How discouraged you often are. Do you remember what great speech fell from the Master's lips, when He stood out radiant with resurrection glory? It seems that there must have been the shout of a new song in heaven when he said: "All power is given unto me in heaven and in earth—Lo! I am with you always, even unto the end of the world." And that mighty burst of utterance is all for you, discouraged soul! We cannot say that resting in such truth will lift you above all discouragement. In the world ye shall have tribulation. The royal path of life leads up hill, not down. We may have to climb to reach the top, or even to sit with comfort midway. Temples of life are not built down in the marsh where poisonous vapors brood, but on the hill top. Monuments are reared where they can be seen, and he who would read only the inscription must go up. The city of God is above the white-fleeced clouds. No, we shall not be rid of the things that discourage as long as we are in this world, but put them all into one great mass, and they can be no match for either sentence of God's word quoted above. We should catch up the damp dew of discouragement and use it to brighten our graces, as a warrior would polish his sword with his breath. This, rather than allow our discouragement to whip the manhood or womanhood out of us, and then plunge us aside to be taunted and mocked by our weakness. Strange that we are often too dull to see God's meaning in permitting discouragement to overtake us. Nothing worse could happen to some of us, than to sail always with the wind. We need to be set back betimes. Many a failure in a good cause proves a savory virtue. Our wings often need clipping. Flying is not our business just yet. When we have lost a day, when our great plan is overturned, when great difficulties spring up suddenly, and it seems we can go no farther, how we are humbled, made more thoughtful and reverent, and with larger wisdom as well as a devouter and mightier faith we resume our task.

## NOT AS THE WORLD GIVES.

The world has its good for the children of men—its proper and legitimate satisfactions. We would not deny or obscure this fact. Abraham in the other world recalled to the rich man that on earth he had had his "good things". We might draw a comparison as to the relative value and worth of the world's good and that higher blessedness what Jesus Christ gives. But at this time we direct attention not so much to the difference in nature or character of the things given, as to the manner of giving. The world gives and Christ gives, but *not* as the world gives, gives He unto us.

There is the contrast, first, in the *measure of the giving*. If a favored son of earth has some, or even many of its gifts, yet he sadly lacks as to others. It is not in the nature of things that all wants can be abundantly supplied, and every craving met. Take the world over and the good things of life come in limited and stinted measure. There must needs be many an empty cup and, even among those deemed happy and prosperous many a cup that is but partially filled. The world's resources are inadequate for all its seeking children. The demand will always exceed the power of supply. But Jesus Christ gives generously. His favor is life and He came that we might have that life "more abundantly." His peace flowing within us, the Scripture likens, for depth and copiousness to a river. Giving never impoverishes Him. The Psalmist makes testimony to the fullness of God's grace under the figure of a cup running over and the Apostle could say "I have all things and abound." When the Lord fed the multitude in the wilderness it was not a bare sufficing of their wants that He provided, but there remained the twelve baskets full of fragments after all had eaten. He is able to do "exceeding abundantly above all that we ask or think." He gives us "richly all things to enjoy."

Further, in respect to the *permanency of the gift*—the world gives temporarily, while Christ's gift is lasting.

By how uncertain a tenure men hold their wealth, their joys and the objects of their affection. For its things of "the earth earthy" the world can furnish no warranty deed nor give any pledge of their continuance. It is a fickle and inconstant world. Your friend to-day, it may turn against you to-morrow. While with one hand it may bring its gifts, with the other it may soon take them back again. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this that he understandeth and knoweth Me." "My peace" speaks Jesus Christ, "My peace"—and "not as the world giveth give I unto you." He is Jehovah and He changes not, and his gifts are without repentance. It is a treasure laid up beyond all hostile reach, and it rests in his people by a title written in blood. It is that good part which can not be taken away. In the loss of earthly good this portion remains, and it may be the only blessing which refuses to forsake us. In the infirmity of old age and the weary passing of the unfiled years this satisfying part remains; for loving his own Christ loves them to the end, and it is realized that "down to old age I am he, and down to hoar hairs will I carry you." His is a love which endures—

"Constant, free, and knows no end."

Then again, as to the *Spirit of the giving*—not in the world's begrudging way does Christ give unto us. Earthly happiness does not stand ready to our hands. It is coy and has to be wooed with persistence; has to be plotted for and seized with eager hands. Success in life means encounters and the endurance of hardship. As in reference to his Roman citizenship the Centurian at Jerusalem said, "with a great sum obtained I this freedom," so the successes of life are obtained only by long and painful processes. They represent toil, self-denial and stern conflict. It is as if the world begrudged its good and only yielded it at last because wrenched out of its grasp. As by the curse of sin the earth is prolific in thorns and weeds, and is barren of useful vegetation except under the conditions of hard toil, so happiness and fortune are not indigenous to our soil but come only by compulsion. But in grand contrast with the world's manner, Christ gives with gladness to them that seek. In the Bethany home He had more interest and delight in instructing Mary as she sat at his feet than He had in Martha's preparations for his entertainment, and at the Samaritan well-side he forgot his own weariness and thirst in the congenial pleasure of imparting spiritual refreshment to a famishing soul.

Thus Christ gives willingly. He rejoices in bestowing his gifts upon all who, deeply feeling their need, will but ask. An earthly parent's pleasure in giving good things to his children is a picture of His readiness and pleasure in giving the Holy Spirit. Mercy is his delight, and He wishes not that any should perish but rather that all should turn unto Him and live. This gracious readiness is set forth in the story of the Prodigal Son where the father at the first sight of the returning one runs forth to meet him. Christ gives gladly. It is one of the blessed satisfactions He now enjoys in his estate of exaltation—that of bestowing his ascension gifts.

## 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.

(2) Simply renew your own subscription and add \$1.00 (obtaining for the extra \$1.00 a pen that retails everywhere for \$1.50, and is well worth \$2.00.)

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

N. B.: See particulars on page 14. 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.

## AT WORK.

Many ministers, and some elders, throughout a large section are receiving copies of the *Church Union* containing articles, the object of which no one familiar with church affairs can fail to understand.

There is first an editorial article on "The General Assembly," from which the following are extracts:

"There was a vast increase of breadth and charity in this Assembly. There seemed to be a purpose to conciliate rather than to alienate. This is a distinct movement in the Liberal direction.

"The Presbyterian church was in eminent danger of being destroyed by the sure destruction of sheer narrowness.

"The extreme conservatives; having alienated a large part and a most estimable part, of the church, by the narrowness of their thinking, have gone on to alienate another and most worthy part of the church by their financial narrowness. They made in the last General Assembly almost as vigorous an onslaught on the builders of the great Presbyterian House as they made before upon Drs. Briggs and Smith; and about as absurd an onslaught. These builders are known throughout the whole church as the most generous givers in her membership. And if any men are supposed to be capable in the management of financial matters, these gentlemen are, just as Drs. Briggs and Smith are authorities in the matters on which they were condemned. But these poor men, who, knowing very little Hebrew, condemned the professors, hastened on, utterly unable themselves to manage heavy financial interests, to abuse those who are recognized powers therein. The wiser heads felt that it was time to call a halt. But it was difficult for them to control their followers."

There is then an article by Dr. Thomas C. Hall, from which the following is an extract:

"Again, in the interest of peace and truth, our creed should leave critical theories of the Bible and definitions of inspiration alone. The authority of Scripture should be asserted. But the time has not come for any dogmatism here, or any premature doctrinal definition of inspiration. All evangelical teachers accept the absolute infallible Word of God as their guide. But no evangelical teacher is willing to surrender the dear bought right of private judgement in seeking the 'Word of God.'"

There is also an article by Rev. Mr. Hutchins, in which present-day Christianity is contrasted with the old-time, narrow, destructive theological Christianity of the fathers, of which the following is the conclusion:

"We are learning that life and love are more than logic. 'We do not hold that consistency is the weakness of little minds.' But we do maintain, that, as it is 'better to be good than to be grammatical,' so it is better to hold by the love of our heavenly father and the spirit of our Master his Son, even if we are not always able to make one tenet of our theology nicely fit in with every other. We find ourselves falling back more and more upon our spiritual instincts and the witness of our hearts."

Taken together, these extracts form quite a campaign document, and we are not surprised that brethren who have received them are anxious to express their indignation.

The intimation that the church is narrow, that ministers and elders are ignorant, and that Drs. Briggs and Smith were right, are worth no attention. We may simply pass them by.

The attempt to link the new Mission building to the cause of Drs. Briggs and Smith is an injustice to the two Boards that put up the building.

Dr. Hall's claim that "our creeds should let critical theories of the Bible and definitions of inspiration alone" is exactly what the worst class of destructive critics have claimed from the beginning. The church, however, has determined against them.

Dr. Hall's assertion of "the right of private judgment in seeking the Word of God" simply means that He would have each man judge, when reading the Bible, what parts of it are inspired and what not. Our church holds that the Bible is the Word of God; not that the Word of God is scattered through it, to be found if one happens to look in the right place. This was one of the essential points at issue in recent controversies. Dr. Hall's theory would give what a wise elder at the Washington Assembly described as "a Bible inspired in spots."

Mr. Hutchins' theory would leave the church with no standard of truth whatever, allowing every man to put his own spiritual instincts in place of the Word of God. We believe that God's Spirit leads and sanctifies men through the truth; but the man who assails Scripture doctrines, as Mr. Hutchins does in his article, and then talks of "falling back on his spiritual instincts and the witness of his heart," is not a safe leader. His so-called "spiritual instincts" are simply his opinions. We read recently a lecture by a noted infidel, who declared that his "inmost soul rebels against the doctrine of a vicarious atonement." His "inmost soul" is just as good a guide when in opposition to God's Word as Mr. Hutchins' "spiritual instincts."

We might make other extracts from the paper before us. All the articles are not bad, but a number of them bear more or less against sound doctrine. Even the poems, at least two of them, are made to do duty in favor of a loose comprehensionism, if not of universalism.

In almost every case the objectionable utterances are parts of articles on Christian unity, love, peace, etc. The publishers seem to feel that the cause of Christian unity is to be promoted among Presbyterians by assailing their doctrines and belittling their ministry and eldership. We are sure that they are mistaken. The sending out of such a paper will hurt rather than help the cause they claim to serve. If, as we suppose, their purpose or the

purpose of those who are distributing their paper, is to influence the church against the positions of recent Assemblies, the act is equally a mistake. Its effect will be to convince the church that the time has not yet come to lay by its armor.—*Herald and Presbyterian*.

## THE "CONVENT" SCHOOL.

It was our privilege, a week or two ago, to spend some days in the same house with a young lady who has recently been in attendance at a convent school in France. Of course we compared notes as to its leading characteristics.

The personnel of the school was almost entirely Catholic. There were but two Protestant girls in its classes, and these were admitted *only upon promise* not to give expression, within the school, of their views as to the Bible and its teachings. The condition of their admission was silence—an obvious acknowledgment on the part of the faculty of their fear to have Bible teachings made known among the pupils.

The discipline of the school was that of constant supervision, not to say *espionage*. Every hour of the day was mapped out for the pupils, from six in the morning till half-past eight at night, which was bed time. They were all required to be present at morning prayers and at "mass," at their meals they were to eat in silence; in the half hour or the hour of recess after meals, a "sister" was always present among the pupils. Two pupils were never allowed, either in recess or at any time or place, to converse together;—if the girls wanted to talk, there must always be three or four in a group. And when they retired at night, each had a curtained alcove on the side of a very large room, containing a bed, a bureau, and one chair, but all under the eye of the "sister" who spent the night in the dormitory. Only three or four of the girls had each a room to herself. Each was allowed just one hour a week to write to her home circle.

The instructions of the school were represented by our informant as good in some branches. She told us that the history (of course from Catholic writers) and the geography of France, were especially well taught, but that mathematics was neglected. The ornamental side of education received much attention.

The Bible was an unknown book in the school. The pupils were not allowed to have it. One bright Catholic girl was full of curiosity about it, but her teachers and her confessor carefully and persistently refused to give her any information about such things. The two Protestant girls brought the Bibles with them, and at first read in them; but when the Mother Superior heard of it, she sent for the girls and demanded the Bibles that she might burn them. This is not a record of the past, but the experience of a school girl who is still young. The girls positively refused to allow them to be burned, but at last sent them off to their relatives. The one was without a Bible the rest of her school days; the other, an American girl, was permitted to retain a French Catholic translation of the Bible.

Our informant did not experience any efforts to coerce her into the Catholic church. But she felt all the time a pressure; she was made to feel the nuns all pitied her ignorance, and were so sorry for her condition of an alien from the Catholic church—out of which is no salvation—and longed for her conversion to that faith. Their winning arts failed to move her.

The religious tone of the convent and of its inmates, she described as formalistic and superstitious. While the name and the work of Christ is not rejected, it is gravely obscured. The attention of the pupils was concentrated on the Virgin Mary and on the saints. The observance of ceremonies overshadowed the exercise of penitence and faith, and the minds of the inmates were exercised mostly about confession to the Abbe and his absolution.

The Catholic church which controls these convent schools in America as well as in France, makes her boast that her principles and her teachings are *always and everywhere* the same.—*Presbyterian Observer*.

## THE GENERAL ASSEMBLY'S COMMITTEE OF ELEVEN.

This Committee, provided by the Assembly in May, at Saratoga, to confer with the Boards of Home and Foreign Missions, and advise as to the proper course to be pursued with reference to the new Presbyterian Building, No. 156 Fifth Ave. held its first meeting in New York City, Tuesday July 28th, and continued in Session throughout Wednesday the 29th. There were present the Chairman, with Hon. Benjamin Harrison, Hon. John Wanamaker, Hon. Jas. A. Beaver, of Penna., Judge Thomas Ewing, of Pittsburg, Samuel B. Huey, Esq., of Phila., Thomas McDougall, Cincinnati, Dr. H. B. Silliman, New York, and Robert S. Williams, Esq., New York. Mr. Justice John M. Harlan, U. S. Supreme Court was absent on account of official business, and Mr. Alexander McDonald is in Europe.

On Wednesday morning the committee examined the new building and also the properties 53 and 55 Fifth Ave., and in the afternoon met with the Boards of Home and Foreign Missions in a conference of three hours length. Considering the extreme heat prevailing, it was very pleasing to find such a large representation of the Boards, brethren having come long distances to be present at the Conference. And we are happy to report to the church, acting under instructions of the Assembly, that the Conference was full, harmonious and satisfactory, and to express to the membership of the church, our full confidence in the integrity, fidelity, good faith and loyal service of all the members of the Boards in the administration of their trusts, including the erection of the new building, No. 156 Fifth Ave. And

the Committee earnestly hopes that the church will unhesitatingly sustain the causes of Home and Foreign Missions, giving that financial support necessary for the prosecution of the work of the two Boards, and also for the liquidation of the debts which embarrass them at present,

The Committee has provided a sub-Committee of three to formulate a full report to be submitted to a meeting of the full Committee at a later date. This present statement was approved by every member above mentioned.

JOHN LINDSAY WITROW, Chairman.

## WHAT OTHERS SAY.

Worldliness will send a man to hell, whether he be rich or poor.—*Louisville Methodist*.

We must not conclude that a pastor is not doing good and faithful work when he is seldom heard of in great conventions. He may be keeping his own vineyard.—*The United Presbyterian*.

It is non-political, and eminently Christian, to say that no religious man should support for office immoral or corrupt candidates. Parties may be necessary, but conscientious representatives and public servants are more necessary. A prayer for guidance should precede the casting of the ballot.—*Central Presbyterian*.

The "American Builder" tells how much is lost by the leaking of a faucet if the washer is not tight. A chemist found that about fifty drops fall every minute. This, in ninety minutes, would make four thousand five hundred drops, which is equivalent to a quart. This would make four gallons per day, or about one thousand five hundred gallons per year. Apply this principle to lost cents; to lost minutes; to lost opportunities; to lost property, by slow decay or neglect, to time worse than wasted; to life itself. Riches, knowledge, virtue are all within the reach of those who will economize. But "he that dealth with a slack hand shall never be rich" in anything of real value.—*New York Christian Advocate*.

We protest against the reiteration in the New York *Evangelist* editorially and by contributors of slighting words as to the constituency of the General Assembly. It does not claim to be, and ought not to be, a gathering of the brilliant men or pastors of wealthy city churches. They are not the best judges of the needs of a church that includes the rich and the poor, the urban and the rural. Presbyterianism is neither an aristocracy nor an oligarchy. There is often more real Presbyterian intelligence in a country church than in a rich city church, where elders are often chosen far more for their commercial influence than for their piety and intelligence. In the *Evangelist* a writer with the significant and suggestive title "Arcturus," goes for "Smithville and Podunk Presbytery," and the "mob" composing the General Assembly, and claims to champion "the men of higher attainments and broader mental reach." But his chief animus, after all, is against the Stated Clerk.—*Michigan Presbyterian*.

We regret to note the sectional element, being introduced into the presidential contest. One part of the country ought not to be arrayed against the other, and we trust attempts to foster this sentiment will be condemned and repudiated North and South, East and West. All parts of the country have equal rights and privileges. All are alike interested in the right and just settlement of national questions. Every policy and measure should be viewed from patriotic and Christian standpoints. Let the discussion be full and fair, with abounding good feeling. Let the meaning and bearing of the respective platforms be intelligently and honestly considered, and then let every man vote in the fear of the Lord for what he regards as the good of his country. It is not for us to dictate or prejudice, but it is certainly a time when all should be guided by patriotism, not by partisanship—by principle, not by expediency. The Lord direct to such an issue as shall be for the peace and prosperity of the entire nation.—*Presbyterian*.

Intellectual processes have next to nothing to do with religion. The Roman Catholic, he may be a man of acute and strong reasoning powers, believes in transubstantiation while every one of his senses and every process of his mind tells him that the doctrine is false. You can have no more effect upon him by addressing his reason than you could change the phases of the moon by a syllogism. Therefore I maintain that religion is wholly apart from intellectual processes, and it is vain to try to communicate it through the instrumentality of logic. And does not all experience both general and personal prove this to be true?

To be brief, where, then, is the basis of religion? It is in the heart.

"If thou believest, with all thy heart, thou mayest," said Philip—not with all thy head. The first step in religion is love for a personality—with Christians the adorable Person. Love for him inevitably causes us to trust in him. Then when we love and trust him, we will believe whatever he says.

Now, and not before, will come good service from our intellectual processes. Now we shall know of the doctrine intellectually. Now we shall see how all truth falls into orderly line with the teachings of Jesus. Now we shall behold how the stars and all things revolve in splendid procession forever around the central sun, the Light of the Universe.—*Interior*.

## The Family Circle.

### CHANGELESS.

We say, "The sun has set," and we sorrow  
sore  
As we watch the darkness creep the land-  
scape o'er,  
And the thick shadows fall, and the night  
draw on,  
And we mourn for the brightness lost, and  
the vanished sun.

And all the time the sun in the selfsame  
place  
Waits, ready to clasp the earth in his em-  
brace,  
Ready to give to all of his stintless ray,  
And 'tis we who have "set," it is we who  
have turned away!

"The Lord has hidden His face," we sadly  
cry;  
As we sit in the night of grief with no helper  
by,  
"Guiding uncounted worlds in their courses  
dim,  
How should our little paid be marked by  
Him?"

But all the while that we mourn the Lord  
stands near,  
And the Son divine is waiting to help and  
hear;  
And 'tis we who hide our faces and blindly  
turn away,  
While the Sun of the soul shines on 'mid the  
perfect day.

—Susan Coolidge.

### MOTHER AND DAUGHTER.

Are you acquainted with her? To many a mother this question, when it refers to her own daughter, may seem to border upon impertinence; or if the answering look is not one of indignation, it will, in nineteen cases out of twenty, savor of surprise. Some things in life we know, and many more things we take for granted, and that every mother knows and understands her own child better than anybody else possibly can, is one of the things taken for granted; and one peculiarly of the human mind is that the things taken for granted are, almost without exception, agreeable things. Nothing hurts a mother's self-love more than to feel herself insecure in the love of those on whose affection she has rightful claim.

Recently a mother, in speaking of her grown son, a youth just home from college, said in his presence with an air of entire assurance, "Well, I cannot understand boys deceiving their mothers. My boy never told me a lie, and I always knew where he was and what he was doing." Few of the ladies present saw the quick color mount to the young man's face, and few heard his aside to the young man—one of his chums—who was his guest at dinner and sat near him at table, but that aside was, "Poor old lady! she doesn't know everything, does she? and she's a good deal happier than she would be if she did."

"I should never think of telling mother," said one young girl to another in the confidence of a morning *tele-a-tele* into which came the discussion of the triumphs and *contrempts* of the last night's party. "She would never understand in the least, you know, why I should have said to him what I did, or have allowed him to say to me what he did. Mothers look at those things so differently, you know." And yet this particular mother was one of the most faithful of chaperones, and sat patiently throughout the dances, and in more than one instance confided to another mother that her "daughter told her everything, and if it was not for the conventionality that required it, she could be trusted to go everywhere by herself;" and the thing she did not tell her mother, but did confide to another young woman, included an appointment to meet at the house of her friend a young gentleman against whom both father and mother had warned her, as

not at all the sort of acquaintance whom they would like to have her receive.

Nor am I, in stating these two incidents—absolute facts in each case—speaking of an exceptionally bad young man or young woman, but simply showing that in their choice of pleasures and their cultivation of that which made life attractive, they had acted and were acting not only with entire independence of the views of the mother, but leaving her in absolute ignorance of their own thoughts, feelings and pursuits. The two cases mentioned belong to what we call "our best society," where in what we term "good families," of social standing, prominent church relations, people the best opportunities for education, and supplied them with the freedom of action that comes from the liberal use of wealth. In both cases there were the pleasant home, the constant going and coming of charming friends, old and young, the frequent entertainments and every outward indication of oneness of family feeling. And yet the real boy, as he was to his companions, and the real girl, as she was to her intimates, were to a great extent strangers to their mothers who flattered themselves that they knew about their children all that there was to be known, and more than anybody else could know.

At just this point I hear some one ask, "Well, what is the special harm of it?" That is the way of the world. It looks onward and never backward. The youth of the world must have its own experience, is finding pleasure in the present, and it is quite natural that it should be conscious of lack of sympathy in the generation just before it.

And yet that generation just before it embodies in its parenthood all that is best that the young life has known—the tender care of infancy, the devotion and affection so dear to childhood, all the hard labor and sacrifice that make possible the pleasures of youth, all the struggle of the manhood and womanhood of the parents centering largely in the future welfare of the child. All the highest self sacrifice and the best devotion that the life ever know lies just there in this past, to which the young decline to look, and which to quite too great an extent they ignore.

One harm of it lies in the injustice and hurt to the fatherly and motherly affection, which usually expends itself without stint; but the chief harm lies in the deterioration of character that invariably comes where a life takes upon it any phase of deceit. It is a very old-fashioned thing to say—and it has been said a great many times over—that the child's life, whether of a little child or one of older years, begin to decline in essential nobleness of character when there comes into it deceit in action, in thought, in speech, or any plan or scheme that must be hidden from the highest home love of which the world can know. In that subtle separation of heart and thought that comes between parents and children, especially when it comes between mother and daughter, lie in the beginnings of the ultimate destruction of all that high and noble sentiment whose presence makes the home, and without no true home exists. A disintegrating and deteriorating process begins with the first separation; and yet the mothers into whose faces we look to-day, if their eyes gave back the true answer of their souls, would reveal by their looks, though the trembling lips might refuse to utter the word, the awful fact that in innumerable homes this process has long been going on.

The contrast between this state of things and the life where the confidence still remains, is one of the things not only recognized, but felt, as one of the strong factors in the beauty of manly and womanly nature. The question of this loss of our children out of our innermost hearts really underlies many another that we are trying to solve from

the outside, when the true secret of its solution lies in this inward situation, of which we do not like to speak. If mothers' hearts were not often too sad to speak, or if we did not guard our family life by that pride that keeps our home hurts from other women—if the veil were once lifted from the experience of mothers in this particular, we should find ourselves at once transformed into a conference, in which we should be most eager to discuss the question, "How shall we find and win back again the little ones that we have lost, the children out of whose hearts has departed the loving, clinging sense of childhood, the clear-eyed frankness that speaks out the hope and longing and thought and aspirations and desires, in full confidence that all these things will be welcomed and shared by the heart of the mother?"

Women, recognizing what they have lost, would gladly study the problem of how to win back this most precious treasure of confidence and love. They would be ready to ask to what extent they themselves are responsible for the lack of it, and to see what influences they can bring to bear toward a gathering up of their own scattered treasures. Compared to this treasure of absolute, trustful affection, nothing else that the world has given or can give counts for a moment with the true mother. Her daughter's life is her own domain, and how to find her way back into it, if once she finds herself excluded from it, is a problem worthy most strenuous and thoughtful study. Her experience in finding her way back into the land of these younger lives, having found herself outside, cannot fail to be helpful to other mothers, and that experience is invited by the author of these words.

Answer for us the following questions:

Are you acquainted with your own daughter?

Is it true that you know her, and she is glad to have you know her?

To what extent are you allowed to share the inner life of her thought and feeling and purpose?

If you have lost her, how are you going to win her back?

If you have her still, how are you going to keep her?

For the sake of other mothers mourning for their children while yet no grave sod covers their dead faces, let us all profit by that which you have learned; and the result of this "conference of mothers" may be the finding of more than one child now as truly lost as if the young face were under the daisies and the dear name were cut in stone.

—Mary Lowe Dickinson.

### WHAT THE BICYCLIST MISSES.

It is to be hoped that the good old custom of pedestrianism will not fall into disuse. The bicycle rider has perhaps gained more than he has lost, but he has lost something, and that by no means unimportant. It is a great economic gain to minimize time and distance to so considerable an extent. The enjoyment in this way of the air and exercise and the poetry and exhilaration of easy and rapid motion is delightful, but this sensuous satisfaction is likely to be obtained at the expense of mental stimulus. The bicycle rider cannot tarry to study the tint or texture of the flowers or breathe their fragrance. He cannot listen to the songs of birds or the music of the brooks. His course is over the world's conventional tracks, and though nature speaks in countless tongues, he hardly catches so much as the echo of any of them. The woodlands and the byways

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

Awarded  
Highest Honors—World's Fair.

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

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

where lurk the choicest manifestations of beauty he cannot visit. On his nightly runs he sees only the shining road before him reflecting the light of the moon and stars, but he cannot lift his eyes to the Milky way, or view the still more glorious tenantry of the heavens.

It does not seem a violent hypothesis that this condition of things must tend to weaken those habits of observation upon which so much that is great in art, science, and literature depends, and that this will be deplorably apparent in the next generation unless some counter interest can be developed. It is a serious question whether a Whit or Selbourne, a Burroughs, or a Thoreau could have been produced on an exclusive bicycle basis. Their natural tendencies might have overcome all obstacles of environment, but observation is a plant that starts early and grows by what it feeds upon, and amid surroundings and influences like the present they might not so easily have been inducted into those delightful and congenial labors that have so sweetened the literature of our time.

The bicycle interest has come to stay and to grow until some more potent attraction shall supplant it. But to balance it and prevent social one-sidedness and mental deterioration, we need the extension and multiplication of such organizations as the Appalachian Club, which will soon start upon an outing, not to annihilate space, but to become acquainted with the wealth which occupies it, and in acquiring health and strength also to acquire information. It is something to know the world of men, but it is infinitely more important to know intimately the world of nature, for upon that knowledge rests all that man ever has accomplished or ever can accomplish. The fastest scorcher may get to the end of life's journey the soonest, but he will not arrive with as much baggage as the more moderate and observant wayfarer.

—Boston Transcript.

Neither calomel nor any other injurious drug is contained in Ayer's Pills. They are composed of the active principles of the best vegetable cathartics, and their use is always attended with marked benefit. For a sluggish liver or for constipation, nothing surpasses Ayer's Pills.

**BUSCHART BROS.**  
**Printers,**

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

1516 Locust St.

## Our Young People.

### WHAT A LITTLE GIRL DID WITH HER MONEY.

Her name was Ruth. She was the only daughter of Dr. and Mrs. Sherman, and she was ten years old. Ruth had never had a sick day until about two months ago. Even then, she was not dangerously sick, but she had to lie in bed several weeks. She became very tired of lying in bed, and begged her papa and mamma to let her sit up. So one day her papa told her that if she was no worse the following day he would allow her to sit up a couple of hours. Alas! the following day Ruth's fever returned, and her papa called in his old friend, Dr. Field, to see Ruth, for he and Mrs. Sherman were somewhat alarmed.

Dr. Field did not think there was any cause for their being alarmed. He felt quite sure it was only a "slight setback," and that she would soon be around again. However, he called several times to see her. And in less than a week's time, true enough, Ruth was well enough to go down stairs. The first time she was able to take her dinner in the dining-room neither Dr. nor Mrs. Sherman felt that they could be thankful enough to the heavenly Father for sparing to them their darling little daughter.

Now, Ruth, being a doctor's daughter, she naturally had heard a good deal of conversation about sick people, and about patients who paid their doctor's bills, and about patients who did not pay their doctor's bills, etc.

As soon as Ruth was well enough to go out, she thought the first thing she ought to do was to go and pay Dr. Field for doctoring her.

She put on her hat and walked to Dr. Field's office—only two blocks distant. "How do you do, Dr. Field? I have come to"—

"Well, well, if here isn't my little patient! I am right glad to see you, child. I see you haven't forgotten me. Hem! lots of my patients never come near me only when I send them my bill—plague take them!" said Dr. Field, in his blunt way.

"Well, well, there is no use of asking you how you feel, for you look as fresh as a rose. So you came to see me, eh?"

"Yes; I wanted to see you, of course, Dr. Field; but I came on purpose to pay you for doctoring me when I was sick in the bed."

"To pay me for doctoring you, Ruth?"

"Yes; for I have often heard papa say that the very last thing some of his patients think of is paying him for taking care of them when they were sick. So, you see, I thought I wouldn't wait any longer, but pay you and papa now. I would have paid papa first, but he wasn't at home when I came away, nor mamma. How much do you want, Dr. Field? See! I have this one dollar bill—Uncle Albert gave me that. And I have these four twenty-five cent pieces, this ten cent piece, and these three new pennies."

"Want to pay me for doctoring you, eh? Well, well, this is something new in my experience to have one of my patients come here as soon as she is well enough to be out of bed, to pay me. But my dear child, I cannot take any of your money, because"—

"O do, please, take as much as it comes to, Dr. Field; then, I will give my papa the rest of it. I had all this in my savings-bank. Papa and mamma, too, said that you 'courage'd them so much about me, and papa said you were a ex'lent doctor."

"No, no, Ruth, I cannot take your money, because there is a rule among doctors not to charge a doctor's family for medical services—that is, not to take any pay if they are sick. All the same,

I do thank you most heartily for wishing to pay me. Hem! I wish some of my patients who are slow about paying me—if they ever pay at all—were here now. It would teach them a good lesson. I cannot take your money Ruth, but I want you to take something from me. You remember one day I wanted you to take a dose of medicine. I knew you wouldn't like the taste of it, and I told you so; but you took the bitter dose so bravely, that I then and there made up my mind to give you this." And Dr. Field opened his desk and handed Ruth a necklace of small pearls.

"O Dr. Field! where did you ever get such a beautiful necklace from?"

"Hem! they got me in a fair awhile ago, and nothing would do but that I must buy that necklace—an old bachelor doctor at that. Well, well, I am glad they made me buy it, because it fits your neck to a T."

And to this day I do not know who was the happier, the Doctor or Ruth, when the Doctor clasped the necklace around Ruth's neck.

When Ruth returned home she found her papa talking to one of his patients, Mr. Moore. She heard Mr. Moore say:

"Doctor, I will pay you the whole bill as soon as I can. Am sorry I cannot pay it all. I can let you have twenty-five dollars now, and if you can wait until"—

"Oh," broke in Ruth, "you needn't feel so sorry about not paying my papa all you want to for doctoring you, because I am going to pay him now for doctoring me. How much do you want, papa? See! I have all this money, for Dr. Field would not take a bit of it, so you can take as much of it as it comes to." And Ruth poured the money out of the purse into her papa's hand.

"Where did you get this money, Ruth?"

"Out of my savings-bank," she replied.

"What did you say about Dr. Field not taking any of your money?"

"I just now went to pay him for doctoring me, but he said doctors never took money from a doctor's family. But do see, what a lovely necklace he gave me for taking that dreadful medicine he wanted me to take."

"It was very kind of Dr. Field to give you such a pretty present, Ruth. Go, now, and show it to your mamma."

"Yes, I will go right away, but I want you first to take as much as four weeks comes to. Mamma said I was sick four weeks."

"Doctors do not charge anything for doctoring their families. But I will take these three new pennies of yours, and I will keep them so long as I live. And when I see them they will remind me of my darling little daughter Ruth, who wanted to pay her doctor's bill when she was only ten years old. And I hope, Ruth, that as long as you live, you will pay as promptly every debt you owe."

"What shall I do with all the rest of this money, then, papa?"

"How would you like to give it to the *Fresh Air Fund*? Next week you expect to go to the country. You know how much you enjoy being there. Now, would it not be a pleasure to help some poor child to spend two weeks in the country, who but for your help might not be able to go?"

"Papa, I am ever so glad you thought of that way to spend my money. I will gladly give all the rest of this to some poor child. And when I am playing by the brook, or when I am picking flowers in the meadow, or when I am playing hide and seek in the woods, I will be glad to think that I have helped some poor little boy or girl to have just such a good time as I am having. And I am sure mamma and Dr. Field, too, will be glad."—*Sel.*

### A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge, and the "snip, snip" of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly kept lawn, in the center of which stood his residence, a handsome, massive modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises and helping deserving people, often when they had not asked his help.

Just beyond the hedge was a public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge, and they on the other.

"Hallo, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"O! you only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy; "that will not settle it, neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"O, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said. "But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not

to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying his orders."

"But I will be disobeying her wishes," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred, in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself," and as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed and heard and overheard than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes, and chaff boys who are better than you are, without older people making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf!—*Golden Days.*

*Insist Upon Hood's Sarsaparilla when you need a medicine to purify your blood, strengthen your nerves and give you an appetite. There can be no substitute for Hood's.*

*Hood's Pills are the best after-dinner pill; assist digestion, prevent constipation. 25c.*

### A SINGING "BEAST."

A Chinaman lately visited Europe, where he saw many strange things, and, like other travelers, took pleasure in describing to his friends, when he returned, all that seemed to him strange or wonderful. Among the things he had never seen before were pianos, and this is what he said about them:

"The Europeans keep a four-legged beast which they make sing at will. A man, or more frequently a woman, or even a feeble girl, sits down in front of the animal and steps on its tail, at the same time striking its white teeth with his or her fingers, when the creature begins to sing. The singing, though much louder than that of a bird, is pleasant to listen to. The beast does not bite, nor does it move, though it is not tied up."

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

## Ministers and Churches

### ST. LOUIS AND VICINITY.

Rev. G. D. McCulloch and family, are, as usual, summering in their cottage at Piasa Bluffs.

Dr. McAfee's special evening services at the Second church are attracting wide attention.

The Presbytery of St. Louis will meet in a joint session, Monday, Aug. 15th, at 10 a. m., 1516 Locust St., St. Louis.—*J. H. Gauss, S. C.*

At the communion service at the McCausland avenue church, last Sunday, Pastor Lindsay welcomed two new members into the church.

Dr. Terhune will supply the Pilgrim Congregational pulpit, this month. Dr. Martin's pulpit, is, we believe, to be supplied by Dr. Hill, of Salem, Mass.

The absent editor-in-chief is not being allowed very much rest, this summer. He has been called upon to preach, every Sunday; and he has not learned how to say "no."

Rev. G. S. Eddy, had the pleasure of receiving several Sunday-school children, of the church and chapels, into the membership, last Sunday. He made the service a very touching one.

At the church of the Covenant the regular services will be continued through the summer. The pastor does not expect to be away during the vacation season. Communion services will be held next Sabbath.

Mr. Plevy requests the MID-CONTINENT to announce that his work is separate, for the present at least, from that planned by Mr. Warzaviak of New York. He requests his friends to recall this. His work is going on as usual. He goes to Kansas City, by invitation, shortly to explain his mission work about the Jews.

The Grace Presbyterian church is moving forward under the Ministry of Rev. W. R. Schmelhorst. The people are showing commendable grit and enterprise are now erecting a tabernacle on Blackstone street, between Ridge and Wells—for temporary use, at a cost for material of \$150.00. Most of the work is being done by the people. It will have a seating capacity for 200 people. This is better than paying rent while awaiting the decision of the courts in the title to their property.

### MISSOURI.

#### HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

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

**KANSAS CITY NOTES.—SECOND CHURCH.**—The Second church is making a strong fight against the establishment of a saloon at the corner of Twelfth and Broadway, about a block from their place of worship. On Sunday evening, July 26th, Dr. Jenkins preached a strong sermon bearing on the subject. The laws of Missouri forbid the granting of a saloon license unless a majority of the property holders in the block in which the saloon is to be located petition for it. The county court appears to understand this law to mean that a majority of the property owners must protest against the granting of a license. A copy of the State liquor laws was distributed through the pews of the church, so that all might understand their rights in the case. The Doctor made a strong appeal to the men of his congregation to fight like men against the proposed outrage of planting a saloon in the midst of their homes. It will be interesting to note the outcome of this contest between law-abiding citizens on the one hand and the unscrupulous rum power on the other. Dr. Jenkins will spend the summer at home with his family. He will take a rest later.

**FIRST CHURCH.**—Dr. H. C. Stanton, has gone for a few weeks' rest to his favorite resort Clifton Springs, New York.

**FIFTH CHURCH.**—Dr. C. H. Bruce, of the Fifth church, has returned looking sound and well from a vacation of four weeks in Pennsylvania.

**HILL MEMORIAL CHURCH.**—This church has made a call for Rev. E. W. McClusky, lately of Geneseo, Ill. Bro. McClusky is on the ground, and the people are much pleased with his ministrations.

**LINWOOD CHURCH.**—Rev. J. A. P. McGaw, of Linwood church, has arranged to spend two weeks with his family at Ridge Farm, Ill. The remainder of August he will be at Collinsville, O. The pulpit will be supplied on the first and second Sundays of August

by Rev. G. F. Ayres, of Independence; on the third Sunday by Rev. J. B. Hill, on the fourth by Rev. E. D. Walker, D. D., of St. Louis; and on the fifth by Mr. Paul B. Jenkins, son of the Rev. Dr. Jenkins.

**THIRD CHURCH.**—Rev. L. M. Belden, of the Third church, is recovering from an illness that kept him out of his pulpit for two Sundays.

**TRENTON.**—Avalon College, of this place, very worthily conferred upon Rev. J. W. Crawford the degree of Doctor of Divinity. Dr. Crawford has been teaching Greek and ethics, in this institution of a sister denomination.

**AVALON COLLEGE.**—This young institution, located at Avalon Missouri, was taken under the care of Platte Presbytery last spring. The Presbytery appointed its Board of Trustees and it will open the next year course about Sept. 16 h. The Board has secured a President in the person of Rev. A. D. Wolfe, who with an able corps of teachers, enters upon the work with great zeal. A number of young men in this institution have the ministry in view, and this and other considerations commend it to the sympathy of all Presbyterians. We especially call attention to the needs of a Library and any of the readers of the MID-CONTINENT who can make a small or large donation of Books to the Library of Avalon College, would help the young men and women who are in attendance there. Contributions of Current Literature for the Reading Room, are greatly needed.—*George Miller, Pres., Board Trustees.*

**FORDLAND.**—The new Presbyterian organization here has made very encouraging progress the past two months. The members are co-operating heartily with Mr. Westwood the student supply for the summer. A ladies' "Aid" has been organized and money has been raised by them to purchase a good lot for a church edifice. A series of two weeks' services have just been held in which they called in the aid of Rev. Geo. H. Williamson of West Plains and the synodical missionary. At the close, the first communion of the church was held, and three adult members received on profession of their faith, adding good strength to the church. The question of building a small but adequate house of worship is strongly in mind of the church. This is absolutely new ground for building up Presbyterianism.—*E. D. W.*

**KNOB NOSTER.**—This church, with Salem, in Kansas City Presbytery, is rejoicing in the return of Rev. A. A. Boyd, who has returned after an absence of one year. When Bro. Boyd gave up the work on this field, more than one year ago he urged his people to go forward and secure a pastor for their pulpit. But his appeal seems to have been poorly heeded. The ocean was not too wide for the hope of this people. While Bro. Boyd visited in his native Ireland they waited for his return. They have not been disappointed. Arrangements are made for his taking up the work again with these churches.—*E. D. W.*

**WHITE O. K.**—On July 12th, at the morning service, Rev. J. C. Sefton received four adults into membership, all on confession. In the evening of the same day three more were received, two being on confession. Our faithful home missionaries work on, in heat and cold. As a reward, their labors seem to be honored of the Lord as evinced by conversions and confessions of a good number of souls. This is one of our quite solid country congregations.—*E. D. W.*

**INDEPENDENCE.**—After prayer meeting on Wednesday evening, those who had the matter in charge informed us that arrangements had been made to pay off the entire indebtedness of the First Presbyterian church of this place, Independence, Mo. We are happy that this has come about for some years. We built our new house of worship during the boom, when everything was inflated beyond measure and having sold our old property at a good round price felt satisfied. We could add the additional amount to the new—the old was thrown back upon our hands, hence the burden of debt resting upon us. As a congregation we have reason to rejoice that we will be free once more and trusting in God's blessing will go on prospering and to prosper.—*M.*

### ILLINOIS.

**BELLEVILLE.**—Rev. Jno. B. Pomeroy closed his pastorate of five years, July 26th, 1896. During that time 106 were added to the church, \$375 given to the Boards and \$8612 raised for congregational expenses. The sum of \$600 was applied to the payment of old debts, \$800 for repairs \$200

carpeting Sunday-school room, and \$300 for piano for Sunday-school. The church is practically free from debt for the first time in 20 years. A fine field awaits the right man.—*\**

### CALIFORNIA.

**LOS ANGELES.**—The following is the letter sent by the Presbytery of Los Angeles to the members of the Westminster church of Los Angeles: "The Presbytery of Los Angeles to the members of the Westminster church, Greeting. Dear Brethren: In view of the fact that Rev. Burt Estes Howard renounced the jurisdiction of Presbytery, we dissolved the pastoral relation existing heretofore between him and your church, declared the pulpit vacant, and in exercising clemency we simply dropped his name from our roll. And further, in view of the fact that you, as a church, are without a regular or lawfully constituted session, the Presbytery, in the exercise of its pastoral care and oversight, have appointed the following committee to take the spiritual oversight of your church, with sessional powers, viz: Rev. J. H. Stewart, Rev. N. H. G. Fife and Elder George A. Howard. With this committee we desire and earnestly request you personally to communicate and co-operate in all matters pertaining to the spiritual welfare of the church, until a session has been duly elected and installed. In conclusion, we would assure you of our continued interest in your spiritual welfare, and of our warmest affection for you as members of the body of our common Lord. Devoutly praying that every wound in the body of Christ may be healed, we affectionately commend you unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Affectionately yours in the love and service of Christ."

Presbytery adopted the following resolution:

**WHEREAS,** From the communication signed by Geo. H. Stewart, and read at the meeting of Presbytery, June 22, it appears that the congregational meeting held June 17, 1896, by the Westminster Presbyterian church of Los Angeles, erroneously styling itself the First Presbyterian church, purported to be a meeting of the corporation known as "the First Presbyterian church of Los Angeles"; therefore be it

**Resolved,** That the action of the said congregational meeting in attempting to effect the withdrawal of the said church from the Presbytery church, as well as the other transactions of said meeting, was null and void. The State does not pretend to confer ecclesiastical powers, either directly or indirectly, upon the corporations which it creates. The relation of a church to the presbytery is one over which the corporation has no jurisdiction whatsoever. In the language of a former judge of the Supreme Court of California, the corporation 'is a mere convenience afforded by the law for the convenience of the spiritual body, and is the servant of the church, not its master.'

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, 75¢.

### OKLAHOMA.

**NEWKIRK.**—Allow me through your paper to thank some kind friends who have sent me from their libraries, a number of very useful books to be loaned out among some people who are not supplied with reading matter. Each book will be placed in the hands of a responsible person who will lend it to a family to read and then have it passed on to a second for further service. Some kind person has been sending my own children "Pansy." They have quite a circle of friends among whom "Pansy" travels and is a great source of pleasure and profit. Quite a few children in the East have gathered up Sabbath-school papers which have been kept clean and sent them to children in country places in Oklahoma where they are distributed; and in this way many get illustrated papers who would not be otherwise supplied. A number of pleasant correspondences have thus sprung up between the sender and the receiver. One good lady has volunteered to send the Herald and Presbyter for one year to a family in Oklahoma. When you have read your church paper if you would like to send it on to another person who would read it a second time I will be glad to send you an address if you drop me a post card. I would like very much to have a number of our towns in Oklahoma disinfected, by pasting appropriate scripture texts beneath the numerous tobacco signs and beer signs which meet you at nearly every corner. Most of the places on which they are fastened have room just beneath the sign for a text like, "Thou shalt not take the name of the Lord thy God in vain," "Let no corrupt communication proceed out of your mouth" or others equally appropriate. If there is any person in our church who is in this disinfecting business I would like to

**LADIES**

Know the  
Certain  
Remedy for  
diseases of the  
Liver, Kidneys and Urinary  
Organs is

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

It Cures Female Troubles  
At Druggists. Price, \$1.00 Per Bottle  
THE DR. J. H. McLEAN MEDICINE CO.  
ST. LOUIS, MO.

hear from him. I will pay for a limited amount of text's and will see that any number are pasted up. Such texts make a beautiful cover for obscene inscriptions which are written in secret places whether the boys resort and have their minds poisoned. A few years ago the writer was in a town visited by a small circus. Bills were posted up two weeks before its arrival and most of the stores had these circus bills in their windows. The writer got a fine selection of texts in good large type and obtained permission from the shop-keepers to fasten an appropriate text over the bare limbs of the circus pictures. The effect was simply marvellous. The circus did not pay in that town because their was not a sufficient audience. Only those who have made a faithful experiment know the wonderful good which may be accomplished by literally carrying out the command in Deut. 6:6-9.—*John Morley.*

### Young Mothers.

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

## Marriages.

**PARKER-HALE.**—At the home of the brides' parents in San Diego, California, at high noon, Thursday, July 16th, by Chaplain John D. Parker, U. S. A., Mr. Charles S. Parker to Miss Bertha Hale, both of San Diego.

**LARRICK-MIDDLETON.**—At the Presbyterian Manse, Edgerton, Kan., July 22nd, 1896, by Rev. M. McFeaters, Mr. Earl T. Larrick and Miss Lida Middleton, both of Johnson Co., Kan.

Readers of the MID-CONTINENT, will note in this week's issue the advertisement of the Barnes Medical College, and among its faculty that of the name of Dr. Henderson, whose practice is limited to diseases of the eye exclusively. Owing to the severe restrictions of the Medical Code of Ethics, Dr. Henderson is not permitted to speak on special line in public advertisements, but this journal, untrammelled by professional restrictions, takes pleasure in commending him to any of our readers who are troubled with defective eye sight. Among many bright competitors, he stands without a superior in his profession for skill and moral excellence.

### Buffet Sleeper to Michigan.

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

### To and From Gunnison.

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

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

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

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

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

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

## INSURE! Connecticut Mutual Life Insurance Co.

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

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

712, 713 and 714 Wainwright Building.

EDUCATIONAL.

Blair Presbyterian Academy.

John I. Blair Foundation. A well-endowed Preparatory School of high grade under religious control. 49th year Both sexes. Low rates. Catalogue free. W.S. Eversole, Ph D., Principal, Blairstown, N.J.

WARD SEMINARY.

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

OXFORD COLLEGE PRESBYTERIAN BOARDING SCHOOL FOR WOMEN.

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

Indiana, Crawfordsville, WABASH COLLEGE.

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

HANOVER COLLEGE.

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

ROANOKE COLLEGE, SALEM, VA.

Course for Degrees, with Electives: high standard. Com'l and Prep'y Courses. Library 20,000 volumes; working laboratory; good moral and discipline; 4 Churches; no bar-rooms; Special terms to candidates for ministry and sons of ministers. Increasing patronage from many States and several foreign countries. Healthful mountain location. Very moderate expenses. 44th year begins Sept. 16th. Catalogue, with views, free. JULIUS D. DRISHER, Pres.

FOREST PARK UNIVERSITY FOR WOMEN.

Thorough college and preparatory courses. Board and tuition \$260 to 275. College of music, E. R. Kroeger, director; Evaline Watson, voice; Parisi, violin; Pipe organ, elocution, art. Blue car Lindell electric, passes the door. Tuition half price of central city schools, \$25 to \$40; half year. Greek, Latin, French, German, Phys. Cuth. Chorus, etc. At home, Mon. Sat. P.M. Add for catalogue, MRS. ANNA SNEED CAIRNS, Pres't., St. Louis

Peckins & Herpel's MERCANTILE COLLEGE

Cor. 4th Street and Washington Ave., ST. LOUIS, MO. INDIVIDUAL INSTRUCTION Given in Bookkeeping, Penmanship, Shorthand, Typewriting, Grammar, Arithmetic, Etc. CALL OR WRITE FOR CATALOGUE. (Mention this paper.) NIGHT SCHOOL NOW OPEN. PHONE 1207

LINDENWOOD COLLEGE, FOR YOUNG LADIES.

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

WANTED—SITUATION AS TEACHER.

In college or school for young ladies, by one of experience. Address TEACHER, care MID-CONTINENT.

WASHINGTON & LEE, UNIVERSITY, Lexington, Virginia.

Academic; Law; Engineering. Opens Sept. 10. For catalogue, address G. W. C. LEE, President.

Oswego College for Young Ladies.

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

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

EDUCATIONAL NOTES.

Prof. F. N. Notestein, brother of Professor Notestein, of Wooster University, has accepted the professorship of science and mathematics in Bellevue College, and Prof. Chas. Mitchell has accepted the professorship of Greek. Both are specialists and are experienced and successful teachers. Rev. Earnest A. Bell, a missionary returned from India, will supply the Bellevue church and assist President Kerr in the Department of Philosophy. Miss Connor and Mrs. Kerr will continue in their respective positions of Latin and history.

Westminster Seminary, Ft. Wayne, Ind., resumes work September 23, entering upon its fourteenth year. It is a school unique in its methods, its surroundings and its results. It departs widely from the established usages of boarding-schools in general, in its home comforts, the pleasantly familiar relations between teachers and pupils, the self-governing principle underlying its character-growth, and in its thorough belief in the need for plenty of refined fun to accompany an abundance of hard work. Its daily life has the charm of a well-ordered home where the young people are trained without friction towards right standards of truth and beauty; where they give and receive to and from their elders the fullest confidence; are using every power of body and mind to attain a full, sweet and symmetrical development of the whole nature; and are so striving, not from compulsion, but from desire to make the utmost of themselves. The Principals, Miss Sharp and Mrs. Wells, seek and gain the friendship of their girls, training them as beloved daughters to be physically, intellectually and spiritually ready to occupy any place in woman's kingdom. That their labor of love is not valueless or unappreciated is shown by the letters received from the girls after they go out from them: "If I could make you know how much you have done for me this past year, I am sure that you would feel that your time was not wasted on my mother's 'spoilt darling.' I shall always look back to those 'office talks' with the purest pleasure."

The University of Wooster begins its twenty-seventh year on the 16th of September. This fact will attract the attention of our Presbyterian readers, particularly those in the State of Ohio. This noble institution, founded by the Presbyterians of the State, and controlled by the Synod, is rapidly coming to realize the most sanguine expectations of the friends of thorough Christian education. It is a college of high grade, where the advantages of liberal culture in all departments equal to the best in the land can be secured at the minimum of expense. Under distinctively Presbyterian control, it is pre-eminently Christian, and its entire curriculum is imbued with the spirit of evangelical Christianity. Notable advance has been made in recent years in the departments of biology and chemistry, and the university's equipment in these departments is believed to be equaled by few and surpassed by none in the State of Ohio. It is well known that the university has been from the beginning co-educational; and the success of this system has been demonstrated in the twenty-six years of its history. An epoch in this line of work was the opening of Hoover Cottage, the dedication of which, during the recent commencement week, has been already noticed in our columns. The home life of the cottage, under the matronly supervision of a lady of culture and refinement, is intended to approximate the home life of our best families, while the expense for boarding and rooms is to be kept at the lowest point consistent with efficient service.

EDUCATIONAL.

HARDIN LADIES' COLLEGE.

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



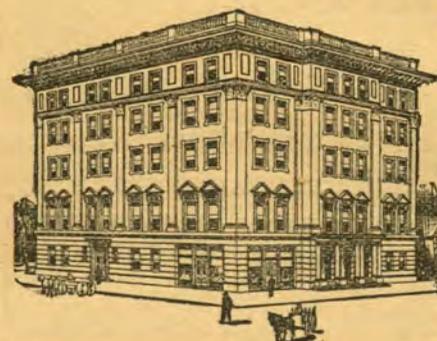
New Buildings, modern improvements, make room for 50 more students. 24 Professors. Alumni of 12 Colleges and Universities Specialists in all Departments.



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



BARNES' MEDICAL COLLEGE, CITY OF ST. LOUIS, MO.



A Three Years' Graded Course of Instruction. Session of 1896-97 commences Sept. 21st and continues six months. Instruction especially practical: new and spacious building, located in the heart of the city and within five blocks of the new station; modern in all appointments; ample clinical and laboratory facilities; course of study conforms to the requirements of all health boards; tuition moderate; hospital and dispensary privileges free. Special terms to sons and brothers of physicians, sons of the clergy, and to graduates in pharmacy and dentistry. Mackney French, M. D., Sec'y, UNION TRUST BUILDING. C. H. Hughes, M. D., President, COMMERCIAL BUILDING.

MIAMI UNIVERSITY.

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

WESTMINSTER SEMINARY FOR YOUNG LADIES. Fort Wayne, Indiana.

Recommended by the Synod of Indiana for its home-like attractiveness, as well as for its thorough work. Terms moderate. Unusual advantages in MUSIC, ART and ELOCUTION. Send for Catalogue to MISS C. B. SHARP, } Principals MRS. D. B. WELLS, }

Beethoven Conservatory of Music.

ST. LOUIS, MO. Established in 1871; celebrates this year its 25th anniversary. Equal to any Musical Institute either in Europe or America. Faculty consists only of First Class teachers. Terms Moderate. Write for Catalogue to Waldauer & Epstein, N. W. Cor. Locust & 23d St., St. Louis, Mo.

FULTON, MO., PRESBYTERIAN COLLEGES.

Synodical College and Conservatory Of Music. For Young Ladies. Elegant location; Faculty specialists; steam heat, electric light. For catalogue, address Rev. T. P. WALTON, President, Fulton, Mo.

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

THE UNIVERSITY OF WOOSTER.

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

Current Literature.

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

BOOKS.

SEVEN TIMES AROUND JERICO, by Rev. L. A. Banks, D. D. New York, Funk and Wagnalls. 75 cts.

This is a series of stirring temperance discourses arranged in handsome book form. They are unhackneyed, and right to the point. A valuable addition to the temperance literature of the day.

SCIENTIFIC STAR BUILDING, GEOLOGICAL EVOLUTION, THE ORIGIN OF LIFE. By Robert Patterson. Boston, H. S. Hastings.

There are three able pamphlets in the well-known "Anti-Infidel Library." These come under the general head of the errors of evolution. Mr. Patterson's marshals his arguments in telling array. These are good books.

MAGAZINES AND PAMPHLETS.

The mid-summer Scribner's is a gem. The selections show wise discrimination on the editor's part. It is the best "fiction number" Scribner's had.

"The White Mr. Longfellow", by W. D. Howells is a leading feature of the August Harper. Mark Twain has another of his inimitable "Tom Sawyer" tales.

The Bookman is full of the literary shop-talk of the day. There is another good installment of the Scotch serial, and the heavier critiques and reviews are of the usual high type.

The Atlantic is of its usual, quiet, high-thinking type. In the August number are noticeable tales and able papers. The one on American Colleges deserves close attention.

The mid-summer Century is full of good things. F. Marion Crawford's papers on Rome continue. There are some charming short stories, and attractive travel sketches. A capital number.

The excellent English reviews Nineteenth Century and Westminster Review (New York; Leonard Scott Co., 281 Broadway) are full, every month, of sound meat for thoughtful men of all lands. In the former magazine "Russia, Persia, England" is a "leader". The Earl of wealth has a striking paper on "British manners." "The Ratis under Bimetallism" is a notable paper in the Westminster.

The Church at Home and Abroad for August has, as usual, an interesting table of contents. "Current events of the kingdom" are followed by the papers on Dr. Cattell and his noble life-work. "Helps from the Sanctuary", "The Tree known by its Fruit", are other selections from the table of contents, which precedes the usual missionary and other Board reports.

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

ST. LOUIS TORNADO PHOTOGRAPHS.

The Views we have been offering for some time are still on sale at . . .

25 CENTS (Postpaid.)

Or, they will be SENT to any subscriber who simply pays arrears to date and at least six months in advance, and adds 15 cents, (covering cost to us of handling.)

See full description in recent issues.

We guarantee satisfaction. THE MID-CONTINENT.

Bagster Bible Premium.

A Genuine Bagster Bible—Comprehensive Teachers' Edition—(Thirteen by nine and one-half inches when open) Large Type—Morocco Binding—With Maps, Helps and New Concordance, Indexed Bible Atlas, etc.

A Free Gift.

To any old Subscriber Who sends us

Only One New Name with \$2

NOT A "RENEWAL" (and 25c For Expressage,)

This GENUINE BAGSTER BIBLE will be sent ABSOLUTELY FREE.

They are well-bound, with improved circuit, overlapping edges, and round corners. The type is clear and distinct, and the chapters are numbered in Arabic. The Maps have been revised. These Bibles come direct to us from Bagster's New York representatives.

Or both the Bible, and the Mid-Continent one entire year, to a Subscriber for only \$3.00.

(AND 25c FOR EXPRESSAGE.)

N. B.—This Bible positively cannot be purchased at retail under \$2.00, which is a special bargain price; the publisher's list price is \$3.00.

Do not judge this grand Bible merely by our words, but read the TESTIMONIALS:

"Much better than I expected—an un-precedented liberal premium."—Rev. Wm. Bishop, D. D., Salina, Kans.

"It far exceeded my expectations"—Mrs. J. Crawford, Scammon, Kans.

"I consider it an uncommonly good bargain."—Evan L. Davies, Lake Forest, Ill.

Address all orders to THE MID-CONTINENT.

Correspondence invited from those not subscribers. We have a special proposition for such.

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

Established 1857. **The Great CHURCH LIGHT** FRINK'S PATENT for electric, gas or oil, give the most REFLECTORS powerful, softest, cheapest and best light known for churches, halls and public buildings. Send size of room. Book of light and estimate free. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl Street, New York.

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

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

A \$1.50 "Windsor" Fountain Pen (fully warranted by Manufacturers) is offered to any old subscriber as a reward for sending us JUST ONE NEW SUBSCRIPTION, (with \$2.00 Cash.) Or, if You Renew your own subscription and add \$1.00 (\$3.00 in all), the pen will be sent. OFFERED FOR SALE ALSO TO ANY ONE AT \$1.50 The "WINDSOR" pen is FULLY WARRANTED by its makers. The gold pen is of the best. The rubber of the best. This pen has been tested for months in our business and editorial rooms, and found entirely satisfactory. It surpasses \$2.00 and \$2.50 pens formerly used there. We are absolutely satisfied with it, and highly commend it. If You are not a subscriber, write for special terms for a subscription in connection with the Pen. We recommend that all who order, add 10c for registered mailing, guaranteeing you against loss in mails. Otherwise, it must be mailed (with all precautions) at buyer's risk. Address all orders or letters to THE MID-CONTINENT, ST. LOUIS, MO.

Simpson—Jones has more self-restraint than any other man I know. Thompson—Has he? Simpson—Yes; he advised me not to buy that stock, and when he learned, afterward, that I had dropped \$5,000 on it, he never made the slightest allusion to the matter.—Puck

**BELLS** Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

**CLOVER LEAF ROUTE!** Toledo, St. Louis & Kansas City RAILROAD. The Direct Line and Cheapest Rates with double daily service to Toledo, Detroit, Sandusky, Cleveland, Montreal, Toronto, Indianapolis, Buffalo, Albany, New York, Boston. AND ALL POINTS NORTH AND EAST, Elegant Vestibule Buffet Sleeping Cars and New Reclining Chair Cars. Seats free to Toledo. Through sleeping and Parlor Cars to Indianapolis—Cafe cars on all trains serving meals a la carte at all hours. TICKET OFFICE: 505 Olive Street and Union Depot, ST. LOUIS

Christ fits His ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp stylus of trial. Such as He would make most eminent in His service, He takes furthest with Him into Gethsemane.—Dr. Wm. H. Taylor.

Going For A Lake Trip?

You'll fully enjoy all of its delights if you take one of the

LAKE MICHIGAN AND LAKE SUPERIOR TRANSPORTATION CO'S

ELEGANT STEAMSHIPS.

Sailings between Chicago and Mackinac Island four times every week.

The new steel steamship "Manitou" is a floating palace. Travels 'twixt Chicago, Charlevoix, Harbor Springs, Petoskey, Mackinac Island, etc.

Write for our readable reading matter, free, or ask your nearest agent. Address Jos. Berolzheimer, G. P. A. LAKE MICH. AND LAKE SUPERIOR TRANS. CO. Rush and N. Water St., Chicago

Those who have the most have it, as a rule, because they save the most. They're more economical. These people buy Pearlline. Proof—in all stores of the better class throughout the land, you'll find the sales of Pearlline far in the lead. Now, these economical people wouldn't use Pearlline for their washing and cleaning, if they didn't find it to be just what we say—the most economical in every way. Would they? 440 JAMES PYLE, N. Y.

**WABASH LINE.**

Favorite Route from St. Louis

**Solid Vestibuled Trains**

—TO—  
**CHICAGO, TOLEDO, DETROIT,**  
with THROUGH SLEEPING CARS via  
**NIAGARA FALLS**

—TO—  
**NEW YORK AND BOSTON.**  
GRAND CENTRAL STATION

**PALACE DINING CARS**

ON NEW YORK AND BOSTON TRAINS.

Pullman Buffet Sleeping Cars to Kansas City, Denver, Council Bluffs, Omaha, Des Moines, St. Paul and Minneapolis.

Free Reclining Chair Cars on all through Trains

Buffet Parlor Cars on Day Trains, St. Louis to Kansas City, Chicago and Toledo.

St. Louis Ticket Offices:  
S. E. Cor., Broadway & Olive St  
and Union Station.

**ARE YOU DEAF?**

Latest invention cures even the most difficult cases of deafness—only deaf-mutes in-ferable—noises in the head cease immediately. Many patients already cured. Send us full description of your case and we will diagnose the same free of charge and explain how you can restore your hearing in a short time at small expense.

Dr. LUDWIG MOERCK,  
Aural Clinic 25 and 27 Third Ave.,  
New York.

*Dr. W. S. Barker,*  
**DENTIST.**

**2602 Locust St., ST. LOUIS.**  
Corner Jefferson Ave.



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

**ESTEY & CAMP,**  
216 OLIVE ST. ST. LOUIS

**CANCER** The great painless remedy. You can be treated by mail. The best ment of any man living. Address, DR. D. W. MARTIN, Bethany, Mo.

**Moralities.**

**HOW ARE DRUNKARDS MADE?**

In various ways. Here is one. "Now you watch those children. They'll drink half that beer before they get home and their mother will scold me for not giving a good pint, and I've given nearly a quart," said the bartender of a downtown saloon the other day, referring to two little girls of six and eight, thinly clad, who came for a pint of beer. The reporter did watch the little ones. They had scarcely got outside the saloon door when the one that carried the tin pail lifted it to her lips and took a draught. Then her companion enjoyed a few swallows. A little further on they entered a tenement house hallway and both again took a sip.

"I have lots of such customers," said the bartender, when the reporter returned to the saloon to light his cigar. "Girls and boys and women form half our trade. We call it family trade. It pays our expenses. Our profits come from the drinkers at the bar. But I tell you what—half the children who come here, drink. That's how drunkards are made. Their parents send them for beer. They see the old folks tittle and begin to taste the beer themselves. Few of the children who come in here for beer or ale carry a full pint home. Sometimes two or three come in together and if you'll watch them you'll hear one begging the one who carries the pail for a sip. We must sell it, however, when their parents send for it. We don't keep a temperance shop.—*New York Herald.*

**EROTIC LITERATURE.**

In discussing the outlook of the literary market, the *Boston Herald* declares that the success of such works as "Trilby" and "Jude the Obscure" turned the attention of all who could at all handle the pen to the writing of fiction. The most regrettable feature in connection with the fact is that most of the stories offered for publication were so "audacious and erotic" that the question of their publication involved also the question of morals. In 1895 there were 1,050 new works of fiction printed, nearly twice as many as appeared in 1894. Among them were very few high-class novels.

It is pleasant to learn that the demand for fiction which has little but its erotic character to recommend it to the public has greatly fallen off this year. There will always be a handful in every community to whose literary palates such productions will be exceedingly grateful, but the mind of the great reading masses is always healthy and demands a pure and wholesome literature. If the writers of to-day cannot furnish it, the reader has only to turn to the standard authors to find a never ending feast. When one scans a list of a limited number of the "best books" which have been given to the world, he must sigh at the thought of the still more limited number which he can read in the little time he has at his command after attending to the duties of his daily occupation.

There is, therefore, no demand for anything which has not some genuine merit, and the fact that the publishers are beginning to realize this is shown by the number of cheap pocket editions of standard authors which are being brought out. The day is remarkable also for the number of cheap magazines. This indicates an increased demand for good current literature. The demand is growing from year to year, and we believe it will be satisfied by the daily newspaper. Every indication points to the time when the morning journal will be looked to for its purely literary and art as well as for its news features.—*Republic.*

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

**CONSIDER THE COST.** Suppose the building is 60x25x20. It will require to paint it, 14 gals. ready-mixed paint at \$1.25 per gal.—\$17.50; or, four 25-lb. kegs of white lead, \$6.00; five gals. pure linseed oil, \$2.50; four cans tinting colors, 80 cts.; 1/2 pt. Japan dryer, 15 cts.; 1/2 pt. turpentine, 5 cts. Total, \$9.50—a saving of \$8.00 in favor of

**Pure White Lead**

without considering its greater durability. Examine the brand (see list). For colors use the NATIONAL LEAD CO.'S Pure White Lead Tinting Colors. No trouble to make or match a shade.

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

**NATIONAL LEAD CO.,**  
1 Broadway, New York.

**GOING TO BUILD A HOME?**

GET OUR BEAUTIFUL BOOK OF DESIGNS AND PLANS.

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

THE MID-CONTINENT, ST. LOUIS.

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

Conservative. Economical.

The Only Fire Insurance Company doing business in Missouri which has a guaranty fund of \$20,000 deposited with the Insurance Commissioners for the protection of its policy holders.

**WERTH'S INSURANCE AGENCY,**

Office 18 N. 3rd Street, ST. LOUIS, MO. ESTABLISHED 1856

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

**J. E. WERTH & BRO.**

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

THE LARGEST ESTABLISHMENT MANUFACTURING  
**CHURCH BELLS** CHIMES & PEALS  
in the World.  
FINEST BELL METAL, (COPPER AND TIN.)  
Send for Price and Catalogue.  
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Michigan's  
Great  
Summer  
Resorts.

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

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

**GEO. KILGEN & SON**  
**CHURCH ORGAN BUILDERS**  
637-641 S. EWING AVE  
St. Louis, Mo.  
BEST OF REFERENCE.

**The COAST LINE to MACKINAC**

— TAKE THE —



**TO MACKINAC**  
DETROIT  
PETOSKEY  
CHICAGO

**2 New Steel Passenger Steamers**

The Greatest Perfection yet attained in Boat Construction—Luxurious Equipment, Artistic Furnishing, Decoration and Efficient Service, insuring the highest degree of

**COMFORT, SPEED AND SAFETY.**

FOUR TRIPS PER WEEK BETWEEN

**Toledo, Detroit and Mackinac**  
PETOSKEY, "THE SOO," MARQUETTE, AND DULUTH.

LOW RATES to Picturesque Mackinac and Return, including Meals and Berths. From Cleveland, \$18; from Toledo, \$15; from Detroit, \$13.50.

EVERY EVENING

**Between Detroit and Cleveland**

Connecting at Cleveland with Earliest Trains for all points East, South and Southwest and at Detroit for all points North and Northwest.

Sunday Trips June, July, August and September Only.

EVERY DAY BETWEEN

**Cleveland, Put-in-Bay & Toledo**

Send for Illustrated Pamphlet. Address

A. A. SCHANTZ, e. p. a., DETROIT, MICH.

The Detroit & Cleveland Steam Nav. Co.



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

**FACT AND FICTION.**

The Princess of Wales on her travels is always accompanied by a favorite white cat.

A French autograph collector says the signature of Christopher Columbus can always find a buyer at \$4,000.

About 1,200 tons of cork are needed for the bottled beer and aerated waters consumed in Great Britain each week.

Not all Western cherries in Eastern markets come from California. Oregon shippers sent two car-loads East within a week from Salem and Portland.

Breaking it to Him Gently—"Is Miss Cabotts in?" inquired the caller, "That depends on you. Are yez Misther Jones?" said Bridget. "Yes." "She's gon' out."—*Harper's Bazaar.*

Lightning struck a wire on which a grapevine was trained in the Pellicek vineyard, at Moultrie, Fla., and stripped the fruit from it, jumping then to another wire and repeating the effect.

Old English names are frequent enough in Winthrop, Me., so that on three stores side by side appear Ingham, Oldham and Dillingham. The countrymen crack jokes because there isn't a ham in either store.

John Quinn, a Louisville policeman, weight 245 pounds, was married the other day to Miss Mary E. Smith, who weighs more than two hundred pounds. They are the heaviest bridal couple of the year in Louisville.

Summer residents took dynamite to the top of Mt. Megunticook and blew a twenty-ton boulder from its place on a cliff, that they might watch the spectacle of its descent of 500 feet to the plain. Maine people do not like it.

A hen hawk which seized upon a hen of the Grist breed of game chickens in the yard of William McDowell of Are-dondo, Fla., was fought by the hen and two other hens which joined in the battle, and they kept up the fight until the hawk was killed.

Unscrewing the cover from an old, locked melodeon, that the instrument might aid the choir at the funeral of a childless New England widow, who died last week, the decedent's relatives came upon \$12,000 in United States bonds stowed away inside.

Lobsters are not peace-abiding crustaceans. They can not be persuaded to grow up together peaceably. If a dozen newly hatched specimens are put into an aquarium, within a few days there will be only one—a large, fat and promising youngster. He will have eaten all the rest.

Two pretended Cuban patriots secured dollars for the war in Portland, Me., by the old dodge of selling what

they said were smuggled Havana cigars. Purchasers have since been expressing the opinion that, smoked in Cuba, the cigars would be of more efficacy than insurgent ammunition.—*New York Sun.*

Politician—They tell me the other party is spending money like water. Campaign Manager—Yes, sir; they have that advantage over us, if it is an advantage. Why sir, we have sent out a circular at a cost of \$100,000 to inform the voters of our party that the managers on the other side are using money in this campaign.—*Boston Transcript.*

Colorado has a new millionaire in the person of a Mr. Stoiber, who has expectations of rivaling the famous Mr. Stratton. Mr. Stoiber is a mining engineer by profession, and for a long time lived very humbly with his wife, who is his partner in business, in a little cabin near Silverton. He now has an income of \$800,000 a year, and has one of the handsomest homes in Colorado.

**For Wakefulness**

Use Horsford's Acid Phosphate.

Dr. H. C. McCoy, Algona, Ia., says: "I have used it in cases of dyspepsia, nervous exhaustion and wakefulness, with pleasant results."

They had occupied the same seat in the railway car all the way from New York, and, notwithstanding the decided difference in their personalities, a slight acquaintance sprang up. "Excuse me," said the man with a great deal of large jewelry, including a campaign button, "but I noticed a big picture in the newspaper you was just reading. Would you mind tellin' me who 'tis?" "Certainly not. It's a picture of Herodotus. They want to put a statue of him in the Congressional Library." "De ye think dey'll succeed?" "I shall be surprised if they do not." "I s'pose not. It jis' goes ter show!" "It goes to show what?" "How much these foreigners is managin' ter mix in an' run de affairs o' dis Govern'ment.—*Washington Star.*

**Cure Consumption and lung troubles**

New York, August 3, 1896.

Editor MID-CONTINENT:

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

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

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

**National League American Wheelmen,**

MEET LOUISVILLE, KY., AUG. 10-15, '96

Round trip tickets to Louisville at **One Fare** via B. & O. S-W. Ry. Going August 9th and 10th. Return limit August 18th.

**Reduced Rates Salt Lake**

Last Low Rate Excursion of the Season August 6th and 7th Union Pacific will sell round trip tickets, St. Louis to Salt Lake and return for \$29.50. Address Jas. F. Aglar, Gen'l Agt., St. Louis.

Learn to love your enemies by doing them all the good you can. Magnify their virtues while you labor to see your own faults.

When we learn to put less tress upon our own works we will see more clearly the importance of doing just what God commands.

**EDUCATIONAL.**

1896 1897  
**PARSON'S COLLEGE,**  
FAIRFIELD, IOWA.

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

**MONTICELLO** Opens the 59th year Sept. 24th. Full and Superior Faculty. Departments for English, Latin, Greek, German, French, Science, Music, Art. Add. Miss H. N. Haskell, Prin., Godfrey, Ill.

**Highland University,**  
HIGHLAND, KANSAS.

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

**Brookfield College,**  
BROOKFIELD, MO.

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

**HARRY C. MYERS, A.M., Pres.**

**WASHINGTON AND JEFFERSON COLLEGE,**  
WASHINGTON, PA.

Offers young men the somewhat rare combination of high grade education and very moderate cost. Classical and Scientific Courses, Elective System, specially designed to prepare for professional study. Physical Culture under experienced Physician. Modern Appliances and Moral Surroundings. 96th year opens Sept. 16. Address, J. D. MOFFAT, Pres't.

**Kirkwood Military Academy,**  
BOARDING AND DAY SCHOOL.

Enters upon its fifteenth successful year, Sept. 16, 1896. Equipments complete. Prepares for Business, College or West Point. Near far famed Meramec Highlands. Fine boating on the Meramec River. Fine roads for bicycling. For terms and particulars send for catalogue.  
Edward A. Haight, Supt., Kirkwood, Mo.

**Princeton Theological Seminary,**  
PRINCETON, N. J.

The next term will open on Thursday, Sept. 17. Matriculation at 11 o'clock in Stuart Hall. Room-drawing at 3 P.M. same day in parlor of Hodge Hall.  
The opening address by Prof. B. B. Warfield, D. D., on Friday at 11 o'clock.

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

**FRANKLIN COLLEGE,** NEW ATHENS, O.  
72d year. Board, tuition, fur, room and books, \$2.80 to \$3 a wk; total cost, \$140 a year; 8 courses; no saloons. Thro, safe. Catalog free, with plan to earn funds.  
W. A. WILLIAMS, D.D., Prest.

**BELLEVUE COLLEGE.**

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

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

**EDUCATIONAL.**

**Central College,**  
FOR YOUNG LADIES.  
LEXINGTON, MO.

A progressive school for girls and young women. Modern methods, modern appointments. Courses of study on GROUP PLAN. Elegant GYMNASIUM. Music and Art under masters. Address President,  
ARCHIBALD A. JONES, Box 900.

**FEMALE ACADEMY 67th YEAR**

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

**RANDOLPH-MACON WOMAN'S COLLEGE**

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

**LASELL SEMINARY**

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

**COLLEGE OF MUSIC AND ART.**  
JACKSONVILLE, ILL.

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

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

**BUNKER HILL MILITARY ACADEMY.**

A complete and superior Home and School for Boys and Young Men. Investigate. Address S. L. STIVER, A. M. Supt., Bunker Hill, Ill.

**GLENDALE FEMALE COLLEGE**

Forty Third Year. Beautiful and healthful location. Fifteen miles north of Cincinnati. Full course of study, Preparatory and Collegiate. Best facilities in Music, Art, etc., with home care and supervision.  
Rev. L. D. POTTEE, D. D., Glendale, Ohio.

**LANE SEMINARY,**  
CINCINNATI.

Term will begin Sept. 10th. Opening address by Rev. Kemper Fullerton, A. M., instructor in Hebrew. Adequate instruction in all departments. Aid given as in other Seminaries. Address THE FACULTY.

**Illinois Central R. R. HOMESEEKERS' EXCURSIONS**

at the low rate of  
**ONE FARE** Round Trip **PLUS \$2.00** for the

**SOUTH**

Homeseekers' Excursions to all stations south of Cairo on the line of the Illinois Central and the Yazoo & Mississippi Valley Railroads, except Memphis and New Orleans; also to certain additional territory in the South and Southeast, from stations in Illinois, Wisconsin and Indiana, on August 4th and 18th, September 1st, 15th and 29th, and October 6th and 20th. For a copy of the Southern Homeseeker's Guide, describing the agricultural advantages of the country traversed by the above-mentioned roads, address, at Manchester, Iowa, J. F. Merry, Assistant General Passenger Agent. For information in regard to Railroad Lands in Southern Illinois, and in the famous Yazoo Valley of Mississippi, address, at Chicago, E. P. Skene, Land Commissioner, I. C. R. R.  
In addition to the above, homeseekers' tickets will be sold from stations in Illinois, Wisconsin and Indiana to points

**WEST AND SOUTHWEST.**

August 4th and 18th, September 1st, 15th and 29th and October 6th and 20th, including points on the Illinois Central west of Iowa Falls inclusive, and to Waverly.

Tickets at the above rates on sale only on dates quoted. For further particulars apply to your local ticket agent, or address A. H. Hanson, General Passenger Agent, Illinois Central Railroad, Chicago.