

THE MID-CONTINENT

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\$2 A YEAR.

SOME INTERESTING church items from Kansas, Missouri and elsewhere, received late, were, of stern space necessity, held over till next issue.

DR. ALLEN has hied himself away for a very brief rest in Colorado. The very efficient clerical staff are holding the fort at the Presbyterian Book Rooms at "1516."

BROTHER BRYANT is the fortunate father of a son who can very acceptably fill both his pulpit at Mt. Clemens, and his editorial chair at Detroit, during out-going time.

WE WILL accept your subscription money in gold, silver, coin certificates, national bank notes, drafts or money orders. Silver and gold are not as "free" as might be at present in St Louis.

Now the ordinary college boy and seminary girl are lamenting that there are only three or four weeks more of vacation. These dear young folks think a great deal more of vacation than of *vocation*. But things will change in time.

THE STATEMENT that a Hannibal, Mo., ice man "cornered" the market and forced prices upward to the great distress of the poor, tended to make the late, unlamented "spell o' weather" the more trying. One was hot enough under the collar without that.

IT WILL not be the fault of a Southern religious press if sensational animosities are not kept alive for another generation. The startling utterances of late concerning Mrs. Stowe,—being dead, unable to defend herself against these Southern gentlemen,—have become notorious.

THERE ARE prayers of the lip and prayers of the life. These should agree. They do not always. When a man's lips pray, "Lead me not into temptation," and his feet then knowingly run straight into it, he might as well have kept his words to himself. He comes fearfully near to mocking God.

WHEN THOU prayest for spiritual graces, let thy prayer be absolute; when for temporal blessings, add a clause of God's pleasure. In both, pray with faith and humility; so shalt thou undoubtedly receive what thou desirest, or more or better. Never prayer rightfully made was made unheard or heard ungranted.

AN EDITOR wrote: "We have been enjoying the visit of a converted Jew—professedly. It was said to Peter 'when thou art converted, strengthen the brethren.' But these converted Jews always want the brethren to strengthen them. Why cannot a converted Jew earn his own living like other converts?"

WE ARE very grateful for the many kind words concerning our illustrated educational number. It's no easy task to obtain fourteen long columns of educational advertising in these times of financial trial. But that was the record of THE MID-CONTINENT, last week. We all "hustled." Our stock is steadily moving upward among those who place such advertising; and with good reason.

THE PLEASANT accidental meeting of Nansen and Jackson, on an ice floe in the far north, is one of the few light touches in the generally tragic records of Arctic explorations. Dr. Nansen has made a statement to the effect that but for a lack of sufficient dogs and canoes, he would have reached the Pole. He has made a new record, as it is. He has reached 86:15. His ship the "Fram," he believes, will be brought safely to Spitzbergen. (This is a good time of the year to read of icebergs and polar bears.)

TWO SECRETARIES of Presbyterian Boards have written us that they have by no manner of means voluntarily paid over money to the *Assembly Herald*. They were obliged to do it. One of the twain expressed quite forcibly the hope that the agitation against the *Herald* be kept up. His words were plain, but not so forcible as those of a gentleman for long years connected with still a third Board in a very important capacity: "That *Herald* scheme ought to be knocked on the head." These statements are printed for the

reason that many of the officials of the Boards feel that they have been put in a false position before the church by the press. Now we all see matters in a clearer light.

A GOOD rule for a minister is never to do anything that he can get anybody else to do. It is often harder to get others to work, at first, than to do the work ourselves. But it is not the better way, either for people or pastor. The people need to be encouraged and trained to activity. It does them good spiritually to work. And the minister needs to save his time from serving tables, to devote to study of the Word of God and preparation of his pulpit messages. Ministers should not sacrifice themselves to details. If they spent the time in the study, that they give to doing what others would often do better than they, their ministry would be more blessed.

A BIG bull dog, with a short tail, mad, or on the verge of madness, undertook to enliven things in front of 1516 Locust street, one day last week. He succeeded beyond his wildest hopes. Espying one of the editorial staff who was talking to an acquaintance, outside, the dog yearned for the two, and lost little time in heading a wild dash. They yearned for the door, and got there, with about four inches to spare. There was just time to slam the door, or the brute would have been inside. After all was over those who had taken part began to "get scared." There was no time, before. The *St. Louis Chronicle* "wrote up" the managing editor who slammed the door. The facts were rather enlarged upon, and the head lines most startling. "Saved from the fangs by slamming the door" was one of them. The last heard of the dog was that he leaped into a wagon and tried to chew the driver. The driver doubtless cleared out. No further mad dog experiences are hankered after. No book on "Mad Dogs I Have Met," is in the editorial mind.

BELLEVILLE, ILLINOIS, was the scene of a disgraceful outrage, last week. A ribald, infidel anarchist led a mob of 500 howling men against a small Salvation Army corps. The latter were battered and bruised. And the police looked on calmly until at last it seemed to them that murder might be committed. They then "protected" the little band to its hall. Not an arrest was made, though the ring-leaders are perfectly well known. It is freely stated that the police are afraid to arrest them, and at the time of this writing no steps to that end have been taken. And yet the "stars and stripes," carried by the army, were trampled upon! The "officials" of Belleville are so weak-kneed that they may drop. They cringe and say that they "have not been officially notified that the flag has been assaulted." Yet this is the third time the flag has been assaulted. The press, too, is afraid to say a word! Forsooth, Belleville, Ill., is getting some fine advertising these days. Even leaving the ethics of the outrage out of the question, for purely business reasons, Belleville should retrieve itself and see that justice be meted out; otherwise the representative men stand disgraced.

THE BIBLE will always be neglected, abused, denied, but it can never be destroyed. Why? Because it is so mighty in love, in sympathy and fits so perfectly to every human sorrow. Its humanity is divine. It has more pity for the infidel who hates it and for the singular Christian who does not love it, than either have for themselves. The Bible is a strong tower, into which men will run as long as the world stands, for succor and consolation. And who should have made such a book as this, as a way cast up on which the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads, if it be not God? Who among bad unbelieving men would ever have thought of conferring such a blessing upon the world? Let anyone who has the heart (no other need venture) go through it, only to find its consolation, and all the way it will prove a flower garden, fragrant with the dropping blossoms. What a great singing, inexhaustible speech God's good Word is.

How blessed those who find courage in, and can comfort one another with these words. Like the songs of wives and daughters on the shore of the sea when the fog has come down, borne over the waves to returning husbands, longing for home, so in our hours of darkness and struggle the voice of God, out of his Word, comes to us, sweet with love and charming with music. It is only because we are so content with the empty world, so carnally minded, that we love it so little and esteem it so lightly.

"MEDICINE FOR Bad Temper" is the topic for discussion in a recent number of a representative London medical publication. The writer has struck a subject of wide interest; not the least to churches, and even Presbyterian churches. He shows that when school boys become sulky and ill-tempered some school-masters cane them; others with a wider knowledge of the relation between mind and matter, give a dose of castor oil—and not uncommonly with effects most salutary. Dr. Lauder Brunton applies the same principle to patients of greater age, and seeks by medicine to cure the irritability of temper which is so commonly associated with gout and heart disease. Writing in the *Practitioner*, he points out what is well known to all who have seen much of short-tempered people, that explosions of temper which occur on every slight provocation are really due to a condition produced by an accumulation of small irritations which have gradually worked up the patient into a state of excitement which vents itself in an explosion quite out of proportion to its apparent cause. Continuous physical discomfort also has the same effect. All this is very true although, to practitioners who have struggled long with the vagaries of restless patients, it may not appear very new. Dr. Brunton does, however, make a suggestion worth bearing in mind. Patients are sometimes seen whose appetites are spoiled, their digestion impaired, and their pleasure in life destroyed, not by any illness of their own, but by the constant fretfulness and irritability of some other member of their family. Here, if one can but get the other party to take these "temper powders," one may do better than by giving tonics to the patient.

THE MOST encouraging and delightful feature in our Sunday-school work in the West is the value set upon it by the people themselves. This is shown by the sacrifices they are willing to make for it—sacrifices which often put our careless luxury to the blush. A Sabbath-school missionary in Michigan gave the following touching incident: "Some years ago I was visiting the devoted superintendent of one of our country schools. He and his wife were very much concerned, because their school was in great need of a map to illustrate the lessons, and they saw no way of getting it. They were poor, as were their neighbors, with only this difference—they were Christians and their neighbors were not. In fact, none but themselves gave a cent toward supporting the school. Mr. W., said he had not the five dollars to buy the map but his wife was very anxious to have it, and asked me if I would lend them the money until they could return it. I told her I would. 'But,' said he, 'where is the money coming from to pay back?' Finally it was agreed between them that they would do without tea or coffee till they had saved the five dollars. It took them about a year and a half to raise the money by this daily and arduous self-denial. 'Not long since I saw Mrs. W., and asked how the little school prospered. After a moment's thought she said: 'We have had a blessed revival in the school, and several of the parents have become Christians; but it really seems as if the richest part of the blessing came to us. I never knew the blessedness of giving, until we began to practice self-denial for the sake of others.' Is there not a lesson here for those who think that they have nothing to give? We hear sometimes of a 'week of self-denial,' but who can help being touched by the thought of these humble believers, so strong in love and faith as to forego month after month the one luxury of their toilsome lives, for the sake of the children whom God had committed to their care.

CONSOLATION.

BY HENRY NELSON BULLARD.

Life is but a chain of sorrow—
Link by link it falls away.
Sleeping now we make to-morrow,
Look forth on another day
But to see the past links fading
Slowly, surely one by one
Each regret of ours evading
As our life is hastening on.
And the only compensation
For the griefs that follow fast
Is a groundless expectation
That the future'll bring at last
Some new pleasure in the place of
What the past has torn away—
Little comfort in the face of
What has blackened life's short day.

When in death is taken from us
One whom we have called a friend—
Oh, in spite of any promise
By the future of an end
To our day of pain and weeping
For the one that now is gone—
Calmly, coldly silent sleeping,
Still the sorrow deepens on
Till the thought of life eternal
Comes the weeping heart to cheer,
Comes to prove a love eternal,
Never changing—ever here,
And we find that death can never
Break the ties love doth entwine;
Nothing can true Friendship sever—
Love's eternal, Love's divine.

THE NEW THEOLOGY, vs. THE FOURTH COMMANDMENT.

BY THE REV. N. J. CONKLIN.

I.

As to the kinship of the Christian Sabbath and the fourth Commandment, the New Theology sets up a denial. Ergo; such of our clergy as have accepted this *new religion*, place themselves in opposition to our confession upon the subject, and teach that this one commandment of the decalogue is not binding on the Christian conscience.

Their aspersions are based upon four volunteered assertions: viz.

1. There was no Sabbath law until the Exodus.
2. There was no next day until the Exodus.
3. There was not the idea of worship until after the Captivity.
4. There is no evidence that the Lord's day, or Christian Sabbath, is in place of and is a continuance of the Sabbath as per the Fourth Commandment.

Before examining the postulates we will state; that in this article we do not propose a defense of the entirety of the decalogue nor a discussion of the Sabbath question. We will simply show that what is set up against the law of the church is untenable, that its only foundation is in theory, is unwarranted by the Word of God and therefore fallacious and harmful.

The burden of proof is with them that have set up the denial, and we demand that they prove their theory beyond gain saying, or else trouble us with it no more.

As to the *four statements* our task will be to show from the Scriptures and from fair inference that they are only what we have denominated them: *aspersions*.

The first two statements: "There was no Sabbath law" and "There was no Sabbath day until the Exodus", are in effect one, and can be treated together. Their argument is the assumption, "silence of the Scriptures." Now as to this *silence* we do not agree, and did we, this silence would not prove what is claimed. That this commandment did not appear, until the Exodus, in written form, as of all the commandments, may or may not be true. Who knows to a certainty? There can only be an inference. If man sprang from the ape, then the influence that he never knew how to write until so long a time, would be fair reasoning; but as man was made by God and in God's image, with dominion over the creations, such an influence is untenable. But were it conceded the commandments were not in written form prior to the Exodus, would not prove that they were not known to the people, and that this as well as all the others were not observed by the godly. And here St. Paul's argument for conscience should not be forgotten, that these laws were first written on men's hearts. Still further. If silence in this matter could prove anything it would prove far too much, and then by what law, or standard of living, should we know how "Enoch walked with God"; how Noah was "righteous"; how Abraham was "the father of the faith-

ful," and how Isaac and Jacob became "heirs of the same promise". If silence, then by what law did Abimeleck have knowledge of the "great sin" to which he had been exposed, and whence Joseph the knowledge to say: "How can I do this great wickedness and sin against God?" Just as well say, there was no righteousness before the Exodus as to say there was no Sabbath and no Sabbath law, and upon the assumption that there was no written standard, before the one given by the finger of God on the two tables on Mt. Sinai.

Now no one of the new theology has, so far as we have seen, yet taken this exact position and we think that such of them as yet found their sermons upon the texts of the Bible will not, hence we ask and demand that the *fourth* commandment be not made an exception.

But is there silence in the Scriptures upon the subject, and does no germ of the Sabbath law appear? We cannot agree that there is foundation for the statement. The history of the creation given in the genesis of revelation is against the argument of silence:—for here it is written: "And God blessed the seventh day and hallowed it; because that in it he rested from all His work which He had created and made." So it appears that God makes the Sabbath a memorial of His creations, the last of which is man, and what right have we to say that He kept this knowledge from man or that He gave man no law therefor, because in the account which has been brought down to us, such an enactment is not specified. After the creative days, after the creation of man in His own image, God rested and hallowed the *first Sabbath day*. Now can we suppose that God did not, in his communings with the first pair in the Eden home, let man know of this rest day. We might just as well suppose that He did not tell man that He was the creator until twenty-five hundred years later, as to suppose that until then man did not know that the first day he spent with God was the holy day of rest and the "day of the Lord." If we are warranted an inference at all, it is that man knew his creator and that he knew also of this His hallowed memorial of His creations. This may be called special pleading; but it has fair presumptive evidence, and more as God's own act breaks the silence. Its denial on the other hand has no foundation except the *theory* of a destructive critical interpretation.

We know it has been argued that the *history* of this memorial was not written until in the Exodus, and consequently there was no knowledge for the existence of the day and the commandment. But here again, as above, if such statement proves anything, it proves far too much; for what it would prove of the Sabbath law it would prove of all law, and the Antedelvians and Patriarchs were without a standard of righteousness. This would make Moses a recorder of what were not facts and the writer of unreliable history. Now there may be many theories as to how these facts come down through the centuries to Moses, and with these we have not now to do; but that Moses' writings are veritable history and that they contain God's code of righteousness for man, there can be among Christians but one opinion. For if the writings of Moses are not true history, then the Psalms and Prophets fall with him, and so too of the teachings of Christ and of His Apostles, for all refer to Moses and his history. God's word is one word and is linked together as an unbreakable chain, and could it be proved that the history as given by Moses is not true history, then where and what of the foundations of the Christian religion?

Surely the Christian church is based upon no such sandy foundation as doubt or uncertainty. Our Lord speaks of *believing Moses* and the Prophets; and we know that God spake by Moses and that with the other commandments the *fourth* was written by God's own finger on the storm. This is the history we are told to believe and this history by God's own finger tells us to "Remember" * * "for in six days" * * * "Wherefore, the Lord blessed the Sabbath day and hallowed it."

We know three critics here call our attention to two records of the commandments, and that the one in the book of Deuteronomy does not make reference to the creation. Very well—but the record that contains the reference linking this commandment to the creations is the one written by God's own finger on the tables of stone, while the other simply says "Keep the Sabbath as the Lord commanded."

But further, as against the silence of Scripture, it must not be overlooked that while Israel was enroute to Sinai, and therefore before the commandment was handed to Moses on the stone tables, the history of the journey tells us that no manna fell on the Sabbath day, as it was the day on which God rested. Likewise the history says, that what fell of the manna the day before for the people's bread on the Sabbath

did not spoil as did a double portion gathered for other days, but remained as good food for the day of rest and gladness. Call this silence! Surely it is anything but silence.

But the call is: Show us the record of the Sabbath as kept by the antedelvians and Patriarchs! We reply, if what we have given above is not in evidence as record, call again and say: show us the house or city that Adam, Seth, Enoch or Methusaleh built, because in all the history of that period it is recorded only that "Cain built a city and called it after the name of his son Enoch."

Rochester, N. Y.

ROUGHING IT ABROAD.

BY JOSEPH EARNEST MCAFFEE.

ON THE EMERALD ISLE.

It is often difficult to make ourselves believe that we are "roughing it" at all. Kind and hospitable landladies one does not need to go out of one's way ever to find in Great Britain. And we are constantly meeting those, even in the cheap lodging houses which we patronize, who persist in taking the roughness out of our trip. At Swansea we could hardly be persuaded that we were not a pair of Princes of Wales so lordly were we treated. The next night we spent on St. George's Channel in the steerage quarters of a channel steamer. The channel humped itself—multitudinously—and speedily reassured the Nebraskan at least that we were out "to go it rough." It was a very choppy sea and there was such a groaning and moaning among the passengers as I never heard before. I believe I enjoyed the distinction of being the only passenger who was not sick, in which distinction there was of course much real enjoyment, but one never feels perfectly at ease among men and women proclaiming at the top of their voices that they are in their death throes. The Nebraskan spent the night on deck wondering why it had occurred to him to imagine that he had ever been sick before. We were a very delapidated-appearing pair when we reached Waterford in Southern Ireland next morning, but we felt perfectly at home after we had seen a little of the city. I shall never say much about Waterford, excusing myself on the ground that I saw little of it. But it may be admitted in passing that we were very unfavorably impressed on that Saturday on which we saw it. The sun was shining brightly enough: it was not a gloomy day. And our spirits revived after we had found and appropriated a little food. The fault must have been in the city itself. The streets we passed over were atrociously paved and were simply filthy. And what added much to the general slovenly appearance was the ubiquitous donkey and cart. We learned as we went further how essential to the Irishmans existence is the poor little flea-bitten donkey, but much as one is made to accustom one's self to the sight in Ireland one never loses the feeling of misfit on seeing a great, lubberly man being drawn about by the poor little animal which he might easily carry. Small,—the Rocky Mountain burros are colossal by the side of some of the Irish donkeys! And outside of the larger towns and cities we saw almost no other beasts of burden. The goat keeps the donkey constant company. While the highways bristled with carts and donkeys, the roadsides and pastures reeked with goats. Goats' milk is a great staple, although, as our hostess where we once stopped took pains to assure us, it is only the poorer classes who use it. It is no wonder that the goat flourishes in the Irish quarters of Harlem and Brooklyn. We notice however that the goat at home in Ireland is less fastidious than his American cousin. He does not demand tomato cans as a steady diet: he will eat grass occasionally.

EASTWARD—NORTHWARD.

We had no zeal to see the sights in Waterford, so we pushed on eastward and northward and reached Enniscorthy in Wexford Co., Saturday evening. On the way we had it more and more deeply impressed upon us that we had come into a new country. We missed the mile-stones and finger-boards. If we did not meet any one at each fork in the road, the odds were always in favor of our taking the wrong road. I think we saw three mile stones south of Dublin and we saw the first Irish finger board a half day and more north of Dublin. And we recognized a different class of people. No one can say that the Irish are not hospitable or kindly disposed to travelers, especially American travelers, yet the crowds in the south certainly show poor breeding. All sorts of chaff was thrown after us as we passed, which the wind carried away at once to be sure, but which was still a trifle irritating.

We spent Sunday in Enniscorthy and as tho' the

name of the town should not sufficiently impress us that we were in Ireland our landlady announced herself Mrs. Kavanagh. And to make assurance doubly sure almost the whole population of the town thronged into the Roman Catholic church next door to us. It is just to our landlady to say that she for the time removed our bad impression of south Ireland. We have not spent a more quiet, restful Sabbath any where. Of course we attended the service in the church. It was as meaningless to me as Roman Catholic services usually are, and I could not see that it was any less so to hundreds of the ignorant maids and workmen who filled the church. The only intelligible English spoken was a short address by one of the priests in which the value of meritorious deeds in securing heavenly reward was insisted upon—and that would have far better been left unspoken. The people seemed glad to be through with the service at last and joined heartily in laughing at the antics of a drunkard who had attended the service and whose liquor had just brought him to the hilarious stage by the close. A good woman in the north of Ireland told me *confidentially* that the religion of the south accounted for the thriftlessness of the people. I was ready to assent at once. I certainly saw much to confirm me in that opinion which I already entertained. But after all, as degrading and degraded as was much that we saw that Sunday I could not withhold some little admiration for a system that would impress a poor fool, whom whiskey had made tenfold more a fool, that when service time came his place was in the church.

The Enniscorthy church is the second largest in the Island and the townspeople are very proud of the building. Six priests are in charge. Another idol of the Enniscorthians is Vinegar Hill which overlooks the town and which was one of the strong-holds of the Irish patriots in the war under Cromwell. Preparations for a great celebration of events of that time are being made for 1898, in which many American Irishmen are assisting.

We do not allow our bad impression of some of the Irish people to discount the natural beauty of the country. We committed what every loyal south-Irishman would declare an unpardonable sin in not visiting the Lakes of Killarney, but we are still prepared to talk wildly of Irish scenery. The Lord has done great things for Ireland whereof the people in the south seemed to be showing their gladness mainly by sitting at the roadside watching the grass grow, a manner of showing appreciation perhaps not altogether pleasing to the Lord; but whatever may be the shortcomings of the people, the Lord of Nature has certainly done his work well. We followed the eastern coast line in the main and, besides some of the most beautiful of what would be styled the ordinary rural scenes, saw somewhat of the beautiful Ovoca Valley and of the more rugged coastland further north. The air and water are the purest of the pure and the land the greenest of the green.

DUBLIN, BELFAST AND BEYOND.

We tarried but a short time in Dublin and during that time a drizzling rain fell. We consider that the sight of greatest interest was Parnell's grave, which is still covered with waxen floral tributes from societies and organizations of all descriptions. We saw much more of Belfast and shall always remember our visit with the greatest pleasure. We made special point of visiting Queen's College from which institution and the adjoining Assembly's College most of the Irishmen who study in Princeton come. The head porter of Queen's College, "a personal friend" of Dr. McCosh etc and every intelligent and pleasant gentleman, conducted us about, showing us the most marked attention when he learned we were from Princeton. From the roof of Queen's College we had a good view of the city and the more distant hills and harbor.

Perhaps our prejudice arose to color our judgement as we reached the north of Ireland, but our prejudices cannot wholly account for the favorable impression we received. The people of Ulster, everybody insists, are a most thrifty, business-like and hospitable race, and we certainly found them so. The town and villages are clean and neat, the roads betier kept and the people more intelligent than in the south. And then we felt that we were coming among friends in north Ireland. We found that without going out of our way, we might visit the homes of several of the men whom we had known in Princeton. The Nebraskan having been four years in Princeton, was able to find friends of friends at very short intervals, but the Missourian fared no less sumptuously because he had not so good a claim to hospitality. At Portnish, the northern-most point of the Island we met Mr. Bamford whose son the Nebraskan had been fortunate enough to know in Princeton. He conducts the largest business in town and has an elegant home.

We were pressed to remain to tea, over night and to breakfast in succession, in spite of our protestations that such treatment would wholly demoralize "roughs." Mr. and Mrs. Bamford and their charming quartette of daughters, or quartette of charming daughters, or any way it may be put—to relieve us of our embarrassment—could not have been more kind and cordial had we been life-long friends. We have naught but the most pleasant remembrances of north Ireland, to be sure. And anomalous as it may seem, each of us found persons coolly wearing our own names about north Ireland. That seemed entirely inexplicable, unless some time or other there was a Mayflower which came over from America to the north of Ireland on which these people's ancestors emigrated.

We saw the Giant's Causeway. All travelers told us that one needs to see it several times to be fully impressed. Both of us must confess to a feeling of disappointment. It appeared less grand than we had anticipated, but we still felt repaid for coming a long way to see it. The formation is certainly wonderful if it is less grand than one might expect. The air is delightfully cool there at this season and we were told that the temperature is well nigh invariable. Here again the sea and mountain effects on air and scenery combined as they do so frequently in Great Britain.

And we saw Londonderry. It is still a unique old city. The old wall about what is now but the nucleus of the city is kept in repair and a broad gravel walk on the top furnishes a promenade for evenings. Many memorials of the siege are carefully preserved the most interesting of which is perhaps the old gun, "Roaring Meg," whose days of roaring have long since past. We spent our second and last Sunday in Ireland here and attended upon two good old Presbyterian services. No musical instrument of any sort was used in either church and the psalms in the metric version were chanted and sung with the greatest precision. And the treble and alto parts were well balanced, perhaps overbalanced, by the tenor and bass. There was no lack of either old or young men in the services. We left Ireland the next day taking ship for Glasgow. We did not see Ireland's best scenery but we did see the Irish people and the trip was extremely interesting. It may have been a very one-sided view we got of people and things. We certainly shall never pose as authorities on Ireland and the Irish as no globe-trotter should on any subject, but we were instructed and that is mainly the remunerations for our exertions.

AT A SCOTCH MANSE.

BY REV. JOHN CURRER.

One of those rare days in June, and a good minister of the Church of Scotland waiting to receive you as you step from the train, having already offered you the hospitality of his home! Why should you not feel easy in mind under such circumstances? Not in the shire-town, but three or four miles out from it, was the manse whose shelter was so cordially offered, and the company of whose inmates made two summer days glide by on wings of enjoyment. It was an ideal parish, whose aspect reminds one of Goldsmith's picture in *The Deserted Village*. The walk to it was over the hard, smooth, and at this time rather dusty, roads which are found everywhere in Scotland. But the scenery is beautiful, for you are walking among the "southern highlands" of Scotland, through a fertile country-side, alongside a running river, with here and there a fisherman trying his skill, now crossing it on the substantial stone bridge, which is the only kind you find over small streams in this stony land, anon pausing on a hill top to take a view of the beautiful sweep of the valley, with the links of the placid river for trimming; again resting for a moment in the shadow of one of those ancient towers called "peeled towers," which sheltered the community and their property in those ancient days when they were ever on the outlook for foragers, but are now simply relics, curios; perchance walking through the shady avenue in Lord —'s park, to which the parish minister has full freedom of access, and finally, not exhausted but exhilarated by your pleasant tramp, coming into view of the manse and the church side by side on the banks of M—— water.

You look over the buildings externally, not to critically examine the architecture, but with an American's desire to see what a Scotch country church and manse are like. Of one thing we feel assured of in advance—they are solid. Whatever else these Scotch hills deny their inhabitants they furnish unlimited quantities of building material. The stone house and the stone church are what you expect to see, and you are charmed with the picturesque location, while the simple beauty of the red stone with white trimmings

strikes you as you look at the church, with the churchyard surrounding it. It is small, but its capacity is sufficient for the congregation of not more than two hundred which assembles weekly. The thought will intrude itself upon you that the parish minister can hardly be over-burdened with work in the care of this congregation, though it is becoming that the minister should be a man past middle life, of a genial, social disposition and a kindly, Christian heart. And it is cause of satisfaction to know that the church rates furnish him a certain income of several times the village preacher's "forty pounds a year."

The beauty of the early evening tempts you to tarry without seated upon the lawn and looking across the little river to the hills beyond. But housewives have sensible ideas about promptness at meals and so the manse inhabitants and their guest take seats at the tea-table—the father, wife and two daughters and son. The free conversation over our tea reveals the fact that all the members of this family are busy people, usefully employed; the elder daughter a governess, home for summer holiday; the younger one teaching private pupils at home, the son studying law at the county-seat and with ambitious eye studying the map of East Africa with a view to entering the service of one of the great trading corporations opening up the wealth of that tropical region. There is a reserve about the manners of a Scotch family which may quite possibly be laid aside upon the closer acquaintance, perhaps an excess of modesty or a slowness to offer confidence to strangers, but it is a kindly reserve and does not diminish your respect for them. The evening worship follows tea and then the delightful long daylight and twilight make you think the grassy bank of a stream in Southern Scotland a delightful spot by which to tarry.

Engaging the minister in conversation, we traversed a great number of the questions that are engrossing the attention of mankind especially in Britain and America. Disestablishment could not be forgotten, and the host seemed to think it would eventually come, but under what scheme of protecting vested rights and when he said not. You speedily discover that an established minister is no friend of Gladstone, so much admired in the United States. In fact strong Toryism in Politics is offered you as you discuss in a friendly way the burning questions of the day. Home Rule for Ireland is a humbug and Gladstone is playing that card to win, but the good judgment and right of the thing is on the other side, and Home Rule would be the destruction of Ireland, at least the ruin of the Protestant population. Of course politeness would not allow an American and a younger man to attempt to show too strongly an opposite or liberal view of the political situation in a foreign land. Contrasts between Scotland and America gave theme for conversation also, for this minister had lived in Canada. The history of a contest with some of the heritors of the parish for tithes that were unjustly kept back and its prosecution to final success in the House of Lords was interesting as revealing a glimpse of what is not sweetness and light in the union of church and state. The jealousy between the established and the Free churches of Scotland came out, too, in an unsolicited defense against an assertion of Free churchmen that the established churches kept a great many names on their rolls which did not belong to bona fide church members. The writer humbly submits that in his opinion a great many of the injurious assertions made by members of these separate churches against one another are like the campaign stories of political parties in America. Ask a sensible man if they are true and he smiles. Both are great churches and both composed of noble, Christian men and women, and God has blessed both.

A night of delightful sleep in the hill atmosphere both balmy and fragrant, brought a new, bright summer day in which the pleasant social intercourse was renewed. The call of an Edinburgh gentleman and his wife afforded an opportunity of witnessing more of Scotch sociability and widening the range of conversation. The city gentleman's talk plainly revealed that city government in Scotland is beset by the same evils that annoy in our own small-politician-ruled municipalities. Complaint of high taxes and an inferior grade of office-seeking officials, sounded like an echo of the American tongue.

Altogether it was a delightful spot and a revelation of a quiet, domestic, respected, useful and blessed life a country clergyman of the old school leads to-day in old Scotia. One could read the psalm, "When I look unto the hills," with some appreciation of the poetic spirit that inspired it. The student, the poet, the divine or the traveler from foreign parts could hardly find a spot more suited to meditation and rest. The only question that would arise would be in a soul full of energy which would continually ask, "Yes, this is restful, this is blessed, but what of the thronging multitudes in great cities where there are thousands of souls for one over-worked pastor?" Yet there must arise in the minister's mind the thought of that old song of the church:

"He leadeth me to lie down in green pastures:
He leadeth me beside the still waters."

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

The city of Glasgow, Scotland, is the largest Presbyterian city in the world, as the following statistics show:

Population in Glasgow in 1891, 845,298,		Churches	Members
1. Church of Scotland	- 98	-	66,870
2. Free church	- 96	-	45,217
3. United Presbyterian	- 75	-	44,827
4. United Original Secession	4		881
5. Reformed Presbyterian	1		320
Total,	- - - 274		158,115

Not only is it our strongest Presbyterian city, but it is, undoubtedly, the best governed city in the world; clearly showing that where sound Presbyterianism prevails there is to be found the cleanest and safest form of government. May its kind be multiplied everywhere.

Presbyterians do well, at times, to stop and consider the goodly company in which they are found battling for the truth. There is a stimulus in members, specially when you are brought into good company. The statistics of any one denomination may seem small when viewed by itself; but when we look at the aggregate of the strength of the combined Reformed and Presbyterian churches of the world, it is safe to say that they represent the most compact and aggressive force in the Christian world to-day. The "Alliance of the Reformed churches throughout the world holding the Presbyterian system" represent a constituency of almost if not altogether 30,000,000 of people. In this Alliance are 90 distinct and separate organizations, in its own distinctive way, seeking to do the Lord's work and to carry out the great commission to "preach the gospel to every creature." It is hard to conceive the tremendous significance of such an alliance and it ought, surely, to be a mighty stimulus to our faith to know that God is working so magnificently through it for the salvation of the race. It ought to stir the pulses and thrill the sluggish spiritual life of every Presbyterian to know that he, in his individual work, is keeping step with one of the mightiest armies which ever trod this earth of ours. Such is the sublime and splendid truth. Let us thank God, take courage and do our duty.

Our good brother Dr. Walker has set up as the motto of the synod of Mo. for this ecclesiastical year. "One dollar per member for Home Missions." If this is a good motto for Missouri, why should it not be for Kansas and the whole church?

It may be fairly questioned whether there is a single member of the Presbyterian church in all this land who could not give One Dollar to this cause; provided there was a deliberate and persistent effort made on the part of each individual to plan for it and economically save the pennies to do it. The "old chestnut" of a postage stamp a week saved and given to Home Missions would make this motto an established fact. It is well worth the trial on the part of all and it is surely humiliating to be compelled to think that there are thousands and tens of thousands of the professed followers of Christ in our own church who do not take the claim of the Son of God, as they are represented in this great Board, so into their thought and plans as to even sacrifice to the extent of two cents per week in order that they may be sharers in the great work of evangelizing this land. The only way that real and true prosperity will ever come to our beloved land is by recognizing the mighty claims that the Lord Jesus Christ has upon our lives, our energies, our prayers and our tithes.

If one half the energy and zeal were spent in a conscientious recognition of the claims of God which are now spent in worshipping the "golden and silver calves" which the politicians have set up, there is no question but that such a reign of righteousness and prosperity would come to our beloved country as we have not dreamed of.

It is the solemn and bounden duty of the pulpit of this land and specially of our Presbyterians to "cry aloud and spare not" un-

til our people are awakened to some slight conception of the solemn claims of Almighty God upon our substance. When, as a people, we "withhold more than is meet, it tendeth to poverty." God can and does thwart all our plans when we forget him and "leaness" comes upon us because of that "false economy which begins at the house of God." "Bring ye all the tithes into storehouse" etc.

The time is drawing near when our Synodical College will again begin the work of the new school year. The prospects for the institution are brightening year by year. Most of the old students will be in their place at the opening of the year and the outlook is good for many new students. We can say to all Presbyterians and in fact to all the citizens of our own and surrounding commonwealths "you cannot find any institution, anywhere, where you can get the same grade of work done any more economically and satisfactorily than here."

This is a College and college work is done here. The city of Emporia is renowned for its cultured citizens and Christian homes. The members of the faculty of this institution are not "pick ups" but are men and women of state and national reputation as educators, some of whom are in demand in older institutions of learning. The graduates of Emporia College take high rank as cultured men and women in all the professions and in the various walks of life. Where it is in the range of possibilities our Presbyterian boys and girls ought to think of this institution first and by all means arrange to go to Emporia rather than to State Institutions or even to institutions of sister denominations. In all cases this may not be practical but, doubtless, in most cases it would be and it is a right to insist upon loyal Presbyterians, standing loyally by our own institution, the Synodical College of Emporia. Any information in regard to the College and its work will be cheerfully given by Rev. J. D. Hewitt D. D., President of the Institution, whose address is Emporia, Kansas.

KANSAS ITEMS.

SOLOMON PRESBYTERY will meet at Barnard, Kansas, Tuesday, Sept. 1st.—F. E. Thompson, S. C.

PRESBYTERY OF OSBORNE will meet with the Crystal Plains church, Smith County, Kansas, Friday, September 11, 1896, at 7:30 p. m.—Theo. Bracken, S. C.

EMPORIA.—Rev. W. E. Morley held communion services in the Arundel Avenue Presbyterian church, Emporia, Kansas, last Sabbath (Aug. 9th), and received six new members by letter. Mr. Morley is able and evangelical and is much liked by the church and congregation.

GARDEN CITY.—Rev. F. D. Breed, now preaching at Garden City, Kan., held a communion meeting 80 miles distant. Traveling on his "wheel" he almost famished for want of water; journeying 15 miles without passing a home, or well.

EMPORIA COLLEGE NOTES.—Rev. C. E. B. Ward, pastor of Fort Morgan Presbyterian church, Colorado, is now tenting in Ester Park, among the Rockies.—Rev. Thomas F. Barrier is hard at work in the church formerly supplied in Wichita, by Rev. Funk. All these are graduates of Emporia College.—Rev. W. D. Ward, professor of Latin in Emporia College is now supplying the Walnut Street Presbyterian church, Evansville, Ind., during part of the vacation. These are all working in faith for one blessed Lord and Master. Let us rejoice and pray over them all.—Samuel Ward.

Communicated.

A CHAUTAUQUA LETTER.

Readers of the MID-CONTINENT need no introduction to Chautauqua. Being acquainted, it naturally follows that they will be interested in hearing of a few of the pleasant and profitable entertainments that have taken place and of a few that are expected. Some of the most noted speakers are yet to come, but judging from the past, we feel confident that it is not distance only that lends enchantment. Such a busy, intellectual set of people does Chautauqua present. Every one busy and con-

sequently happy. Something to interest the old and young. To those who are fond of exquisite music is given the opportunity of going to the amphitheatre almost any morning and listening to Mr. I. V. Flagler, gives lectures one the greatest musicians and selections from them. We have had the lines of Handel, Bach, Muzart, Hayden, Wagner, Mendelsouhn, Rossini, Beethoven and Schumann.

Mr. Flagler is from Auburn, New York, and is a complete master of the organ. Dr. H. R. Palmer of New York City, has charge of the vocal music and proves himself an able director indeed.

The Rogers band is installed on the ground for the remainder of the season. Every one is fond of their rendering of martial and sacred music and they are fully appreciated by all.

Mrs. Backus Bebr of Kansas City, Mo., has taken her place, as in former years, at the piano and assists at all the entertainments and concerts.

Indeed, to my mind the music is one of the chief charms of Chautauqua. In fact, it is so fine, that it is liable to spoil us. We who live in the suburbs of cities and have to go back and listen to the efforts of our village prima donna after we have been listening to a choir of five hundred trained voices accompanied by a master organist and a fine orchestra are apt to fall in appreciation of her efforts, however worthy they may be.

On Sabbath morning the sermon was preached by Rev. Dr. F. W. Gunsaulus, pastor of Plymouth church, Chicago. The sermon was very fine; the text being taken from Luke, the 24th chapter and 32nd verse. It was intensely earnest and touching. Many hearts must have been touched as he spoke of the distress of the disciples as they talked of the one who had been crucified three days before.

One Sabbath morning we had quite a treat from Rev. Dr. Bashford. Many teachers were on the grounds who had attended the Teachers' Convention at Buffalo, and had run down to the lake to spend the Sabbath. Mr. Bashford's text was taken from the 4th chapter of Ephesians. His subject was *Christianity and Education*. "Christianity, the higher science; Education lower Christianity." Whether the profession be medicine, law or whatever it may be, the student proves himself unworthy unless his motive is "to serve humanity." Anything less than this is unworthy. He tried to impress the necessity of *truly practical education*.

When speaking of the relation of the church to the school he said: "The church is the leader of the school. The supreme object of the church not simply knowledge of the truth, but growth and development. *Holiness is development*, and consecration of every power."

Among the instructive pleasures of Chautauqua are the illustrated lectures given in the amphitheater almost every evening at eight. Some of the most delightful ones have been given this summer.

Mr. C. E. Bolton gave "White City Wonders." As he mentioned the names of the different buildings their pictures were thrown on the white canvas. They were beautiful, when it was over, one felt as if he were really in Chicago and must take the next train for his home. On the following night he gave "Paris and the French Republic," it was very fine, instructive and entertaining. His lecture on the "Four Napoleons" was on an equal with the two preceding and was enthusiastically applauded.

Dr. Joseph Agar Beet lectured on "A Theologian's Thought on Evolution I, as taught by Damin and Wallace." "A Theologian's Thoughts on Evolution II, as taught by Herbert Spencer." They were both very fine and showed great evidence of having been prepared by a profound student, indeed. They were given in the "Hall of Philosophy" and a mass of people were present at both lectures.

We seldom, if ever heard anything so fine as the discourse given by Rev. Dr. George Adams Smith, of Glasgow, Scotland, delivered in the amphitheater on July 19. "Lest there be any profane person like Esau, who for one mess of meat sold his own birthright. For that even when he afterward desired to inherit the blessing he was rejected (for he found no place of repentance) though he sought it sought it diligently with tears." Hebrew 12:16. The text was treated with skill and ability, and no one in the amphitheater

thought of stirring until the sermon was completed. He went into the most minute detail and on the other hand became exceedingly eloquent. His advice to parents and children was invaluable, to young men and women it was such sterling guidance as they seldom receive. Mr. Smith is certainly a remarkable man: He addressed the Chautauqua Christian Endeavor Society Conference and conducted a series of lectures on Hebrew poetry, in the "Hall of Philosophy." He was with much regret that we saw him start for far away Glasgow his native city.

Among the pretty sights to be seen on Sabbath afternoon is the procession of Sunday-school workers. People of all ages from the sweet old lady and gentle man, down to the little tot gather in the amphitheater when the lesson is read and opening hymn sung and prayer made. After this, they form in line and led by the Rogers band, they march to their beautiful places of meeting to study. First comes the Primary or Kindergarten children, then the Junior Outlook Club, the Boy Chautauqua Club, the Senior Outlook, the Assembly and young men's class. It is a pretty sight. After a half hour's study, they disband and meet so do the same thing next Sabbath.

For the last week, while we were planning for pleasant little boat rides or excursions on the steamers, expecting to stop over at some point and spend a pleasant day; we were curiously considerate to Dame Nature, in that we never forget to take her into our confidence and consult her in reference to the elements. Each day as we awake from a restful sleep is heard the peaceful patter, patter, patter of soft rain dripping from the eaves and tall trees growing near our windows. Our first thought was, "Some more rain." Our second, . . . But need we enumerate? We rose some of us cheerfully, others not so much so, and after making the necessary arrangements, betook ourselves to our different dining rooms, entering that apartment with as bright countenance as possible. For to quote James Whitcomb Riley:

"It haint no use
To grumble and complain
Its just as cheap and easy
To rejoice;
When God sorts out the weather
And sends rain.
Why, rain's my choice!"

Surely he is right. It is much the better place for ourselves and all concerned, to rejoice. The sun still shines. It is always morning somewhere, and in due time we will be the favored ones of old Sol's radiance. His jolly face will beam upon us and we will forget that we had two long weeks of frowning clouds, muttering thunders and on an average two or three dreary rains in one day. The pleasant days and weeks to come will fully repay us, the law of recompense still holds good. For diversion to those who pursue some study faithfully, the greater part of the day, we have tennis courts galore, a splendid base-ball ground, most elegant roads for bicycling.

Indeed, I think for that purpose, Chautauqua is almost unequalled. The place is so thoroughly drained, that in a few hours after a heavy rain, the ground is comparatively dry and hard. The boating here is delightful, likewise the bathing. If one does not care to row, he can take a ride in a small "tug" that plies from one point to another; or take the larger steamer down the lake to the beautiful and historical town at the outlet Jamestown. Not wishing to go so far, let him stop over at Bemus Point, Long Point, Celeron or any of the pretty stops all along the route.

Stopping over, however, implies missing the beautiful, natural scenery seen while passing through "The Narrows" or outlet. It is magnificent. There are reading rooms and libraries scattered all over the grounds where anyone or rather every one is welcome, and can enjoy a quiet hour reading, Museum, gymnasium and many things to amuse and interest.

While straying along in a meditative mood, through some beautiful park or woods, one may pick up here and there a leaf which has just donned a rich red or a soft yellow gum decked out for an autumn party, reminding us of Marion Manville when she says:

"When the maple leaves turn yellow,
And the sumac dusky red,
When the forest crimson life blood
Stains the forest overhead
Think I; of the legend telling
How the Indian summer came;
How it happened that the season,
Bears the dusky red man's name."

It is appropriate, for we always associate the Indian with the beautiful picturesque surroundings of Chautauqua, before the pale face came to disturb his peaceful and indolent (be it said to his shame) life. It reminds us that Indian summer is coming and with it the close of another Chautauqua Assembly. It has seemed but such a short time since the real opening, that we can not realize that we are nearing the close so rapidly. There are so many agencies at work for good, that we cannot but be influenced for better work and doubtless many if not all go away thinking that it was good for them to be here and have a firm determination to return next season if possible. The services are all impressive and inspiring. Especially is this true of the vesper service, which is held in the "Hall of Philosophy" and nearly always conducted by Bishop Vincent, Chancellor of the Assembly, upon whom we all depend implicitly. The service is held at 5 o'clock every Sabbath evening, just at sunset. It never fails to leave a lasting impression. Thus surrounded by such influence and people therein, an incentive to impel or at least to enable us to make an effort to "Be noble in every thought and in every deed," all through our lives not only while spending the summer at beautiful, delightful, peaceful Chautauqua.

MADGE KERNS.

CHRIST, THE DESIRE OF ALL NATIONS.

BY REV. W. E. VOSS.

"And the desire of all nations shall come," says the prophet Haggai 2:7, and this prophecy refers to Christ as the one who is going to deliver man from sin. Haggai as a prophet lived and wrote his book about 520 B. C. This man of God lived, not in the intellectual dawn of the world, but in that period of the world's history, when the true light had not yet dawned. But it was apparent that One was to come and that all nations would desire Him. God says, "I will shake the heavens and the earth," and this is applied to the settling up of Christ's kingdom in the world, to make way for what he will judge among the people.

The shaking of the nations is in order to the settling of the church and the establishing of the things that can not be shaken. That the Messiah is the person, the supreme good here referred to, we can not doubt. The Jewish people were taught by a long series of remarkable prophecies and to look for one to deliver them, who should set them free, and bless and exalt them greatly; and they watched and waited for his coming with entire and intense eagerness. The Gentiles also, as Plato and other heathen writers show, felt the need of a spiritual one to deliver them. The first command of Shiloh had filled the second temple with his glory, but there will be a fuller and grander revelation of it at his second coming.

First, we admit that Jesus Christ is a universal Saviour. *Vide*, Matt. 1:21, no nationality in Him, no sectarian views, no limitation of power or grace in Christ. The gospel is conditioned to universal humanity, is offered to all nations, peoples, tongues and classes; and is able to transform the race and subdue all things to the reign and love of holiness.

Second, Christ is the felt want of all nations. All do not feel this want as individuals, but as nations they do. But "when they shall see Him there is no beauty that we should desire Him." Still the heart of man groans under the burden of guilt, and longs for one to deliver, and seeks to propitiate the favor of God.

Third, no other good in the infinite range of actuality or possibility can satisfy this universal desire. No being but God can fill this aching void. The Gospel can only elevate the poor heathen. Their souls are just as valuable in the sight of God as yours dear reader or mine.

The history of Paul furnishes us a good example of one who desired to speak Christ to all nations. He traveled largely afoot over the greater part of the entire country, from the golden horn to the pillars of Hercules. His mission field was only limited on the south by the Mediterranean Sea, and the Lebanon Mountains on the north. He preached and taught and gathered converts and organized churches, and wrote some of his letters in prison. No

man has probably reached results as great, and yet he lived when facilities for travel were poor, no printing presses to herald his coming, and no auxiliaries to missionary labor. Now what can one man do?

Dear reader, what have you done for Christ, and what are you doing to-day?

WAYSIDE PHILOSOPHY.

BY THE REV. C. A. DWIGHT.

God's unwritten decalogue says: "Thou shalt think!"

Every mind must have its intellectual condiment.

It is never safe for any man to think athwart the lines of God's thought.

Philosophy from thought, and though from God—that is the true genesis of wisdom.

Nothing good that a man has, can he call his own—no, not even his thoughts.

Life is to be measured down from God, and not up from man.

The first step toward performing a noble action one's self, is to admire it in another.

Man is nothing if not imitative—therefore it is the more important that he continually set God before his eyes.

You cannot tell by the looks of a bird how sweetly it will sing.

It is not always the longest bough that bears the richest fruit.

A bad man does not respect a good man when the good man becomes too much like himself.

God's thoughts are like staves in the hands of life's pilgrims.

Men crave notice from their fellows—though it be only the compliment of a kick.

What most men cannot stand is a fault in others which contradicts their own iniquity.

About the cheapest thing in this world is advice. The dearest is good advice.

A great many people understand much more about other men's duties than they do about their own.

THE GREAT DISASTER IN JAPAN.

Extracts from a private letter written by Mr. Shire W. Kuroda from Japan:

We have had the most terrible event ever known in the history of our country. I will write a little about it. Probably you have read already something about our earthquake and tidal-wave which laid waste our beautiful and fertile provinces of the north-east. It was on the evening of June 15th. Suddenly the Pacific Ocean began to swell in her mighty and wonderful power. The waves raged in their fury and inundated 125 miles of coast line to the breadth of two miles, of average depth of 100 feet; there were a hundred towns in these districts, with many thousands of inhabitants, all these were carried away in five minutes. In one of the towns there lived 6000 inhabitants happy in their pursuits, but to-day only four people remain to tell the terrible fate that their kinsmen met. Up to yesterday 40,000 corpses had been picked up from the shores, there were many dead bodies buried in sand, and some of them were dismembered as they were crushed among floating houses. At some places when the waves subsided, they found, piled up thousands of dead bodies, in one human heap of men, woman and innocent children, their pale and upturned faces had such expressions of woe and grief that the by-standers sobbed in tears. At different points around were seen here one embracing their deserted dear one's body, and again there, dear children almost dead from their crying after dear parents, who had gone forever from this world. Some people who survived, lost their minds and go around naked with their dear one's dead body.

What else? These 125 miles of coast are filled with the air of misery and sorrow. It is estimated that over 60,000 victims were sacrificed and carried to their untimely graves; and this in five minutes.

As I write about this sad event I cannot help the tears as I think of the miserable survivors who escaped the disaster to die of hunger and sickness. Just think of the enormous amount of the dead, 50,000 to 60,000 in only five minutes. In the late war our loss of life in actual battle was only 1,000 soldiers and 2,000 from sickness and wounds during twelve months of fighting. Were

we to lose 60,000 souls, we could continue a war such as we had with China for 30 years or even half a century. By this we can imagine the extent of our recent disaster. Oh, why was it that Japan had to meet this terrible fate? Who knows but our almighty God. There are thousands left homeless, penniless, wounded, and there are thousands who now wish they had been buried with their dear ones, parents, brothers, sisters, wives, husbands and children, rather than die from misery and hunger.

What omen is this? Our government and people are endeavoring to relieve the survivors from the misfortune of hunger and thirst, but it is almost impossible to nurse so many wounded ones at one time.

I pray there may be satisfaction distributed from our God to these unfortunate people. Everybody is subscribing to the rescue fund. I, too, am trying to-day to give to these wretched people.

I have been thinking since this disaster, why did God, who knows all, governs all laws and who pitieth mankind, suffer this terrible disaster to fall upon this particular nation. From the knowledge I obtained in college, I, with many other scientists, may say it is natural occurrence, according to nature's law and may go on explaining how the tidal wave was caused by the earthquake and so on. But I wish to know something beyond these scientific truths or law of nature, that my soul may get satisfaction in the moral and spiritual realm of reasoning, or in other words, what does the disaster mean to us all?

In Old Testament times, severe disaster came upon the people for their unrighteousness and wickedness. Can this be true of us that our people are wicked enough to call down such a punishment? I may conclude that Japan has become wicked enough to call down from heaven fire to consume the whole nation. There is corruption every where, unrighteousness in every city, and filthy thoughts and acts throughout God's beautiful land of ours. Wee unto us who do not turn from sin and unrighteousness while God is calling to repentance. Is this not true of America too? How long will He wait for Boston and New York and Chicago to repent? Imagine a terrible earthquake in Chicago, a city of towers, or an enormous tidal wave in Boston or New York.

It will be too late to repent when punishment comes. It will come suddenly. May God's will be done on earth as it is in heaven.

Notes and Queries.

TOO MUCH FREE LANCE GIVING.

As a pastor I want to protest against the many promiscuous appeals made to our churches. I do not now refer to the outside, undenominational appeals which come in on every side, but particularly to those coming from individual churches or individual causes within the church. I believe this kind of work is proving disastrous to the system of beneficence established by our church through its Boards, and I know it works injury to any attempt in smaller churches at system in benevolent giving. So long as these appeals are addressed to the pastors of the churches the results are not serious, since if the appeal is calculated to injure the other causes it is simply consigned to a long resting place in the waste basket. But these guerrilla solicitors are becoming shrewder and are addressing their documents to Women's Missionary Societies, Senior and Junior C. E. Societies and Sunday-schools. Thus quite frequently before the pastor knows anything about the matter these promiscuous appeals, perhaps pathetic and legitimate in the proper place, have been brought before the society, discussed and liberally dealt with.

I remember some years ago in a church over which I was pastor, a Woman's Missionary Society was organized and quite a little sum of money collected, but before a remittance could be made to the Woman's Board, a distressing case of want in our town was discovered and the Missionary Treasury emptied to help the unfortunate family.

Thus may the missionary funds be diverted from their proper course.

PASTOR.

World-Outlook.

At this writing there is a decided general break in the intense and often fatal heat of the past ten days. And the weather clerks are more hopeful that the backbone of the terrible "spell" is broken. But we can only wait and see and trust. Each day is one nearer to October and the joys of cool Indian summer.

* * *

The Queen's speech at the proroguing of Parliament first mentioned the advance on Dongola, and then says: "The condition in some portions of the Turkish Empire continues to furnish cause of much anxiety. At present Crete is the principal center of the disturbances. I have observed strict neutrality, but in conjunction with the other Powers of Europe, have endeavored to bring about reconciliation, by proposing the establishment of a system of Government which would be equitable and acceptable to both Christians and Mussulmans." The speech then refers to the rising of the Mashonas and Matabeles, pays tribute to the courage and self-reliance of the settlers and adds: "The efforts of my troops are telling on the resistance of the rebels, who, I trust, will shortly avail themselves of my offer of clemency." The speech concludes with a recital of the measures adopted by Parliament during its session just ending.

* * *

Balfour, in the House of Commons, last week, replying to Sir William Harcourt, the Liberal Leader, who requested information relative to the progress of the negotiations for arbitration of the Venezuelan dispute, asking whether the apparent difficulties had been removed by the proposal of the United States, contained in the dispatch of June 12, said that the Government was still considering the latest proposals of Secretary Olney, which are regarded as opening the way for an equitable settlement. Mr. Balfour added that the Government has every reason to expect that the pending negotiations will lead to an early settlement of the dispute. Sir William Vernon Harcourt said he thought the House would regard Mr. Balfour's statement as eminently satisfactory. He added that, considering the anxiety felt on the subject throughout the country and since the negotiations had assumed a shape which led to the belief that the papers on the subject can be communicated to the Queen at an early date, he hoped that they would be communicated to the public as soon as possible. "Yes," answered Mr. Balfour, "it is the desire of the Government to communicate the results as soon as this can be done without prejudice to public interests." That makes good reading.

* * *

According to press cables, Arctic explorer Jackson, had a fortunate meeting with the Norwegian explorer, Dr. Nansen. It happened while Nansen was traversing the ice pack. It was a lucky meeting for the Norwegian explorer, as the latter was misled, owing to inaccuracies on the map drawn by Payer, the discoverer of Fraz Josef Land, and also because Dr. Nansen's two chronometers and his watch having stopped, Jackson after meeting Nansen, conducted the latter to Elmwood, the headquarters of the British expedition, where the doctor awaited the arrival of the "Windward" which left the Thames on June 10 and Vardo on June 28, to take supplies to the Jackson expedition and not to bring them back as currently reported. Jackson, in the dispatch filed by the Captain of the "Windward," said: "On June 17, I met Dr. Nansen three miles out on a floe, south-east of Cape Flora and under most extraordinary circumstances. He had wintered in a rough hut, within a mile or two of our northern limit in 1895, and this spring we unwittingly came within a few miles of his winter quarters. Dr. Nansen left the Fram with one companion, Lieutenant Fantsgard Scott Hansen, a Lieutenant in the Norwegian Navy, and director of the astronomical, meteorological and magnetic observations, and reached latitude 86:14, traveling northeast from where he left the Fram, which was 84 north, 102 east. Dr. Nansen, expressed the greatest surprise and the liveliest satisfaction at meeting with us. You understand how greatly the meeting affected me and my pleasure at the extraordinary chance which had thrown it in my way to render him service and restore him to his friends."

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, 10 A. M.
Missionary Literature may be obtained at the Rooms, between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust Street, St. Louis, Mo."

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Notice

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

TOPICS FOR AUGUST.

FOREIGN.—KOREA.

HOME.—ROMANISTS AND FOREIGNERS.

CHOLERA TIME IN KOREA.

Just a year previous to the time you read this in the mid-summer quiet of your comfortable American homes, we in Seoul were in the midst of confusion and death due to the prevalence of an epidemic of Asiatic cholera. I never before saw the people of the city so disturbed by the approach of any disease; and their efforts to free themselves from the power of the pestilence brought to light a number of curious customs. Passing along the streets one frequently saw pasted over the outer door of a house a piece of paper about the size of a comic valentine, bearing a large colored picture, such, for instance, as a powerful, fierce-looking individual thrusting a sword into a fallen, hideous demon. Cholera is sometimes known among the common people as the "rat disease," referring to the cramps that frequently creep up the legs of cholera patients. So one of the pictures represented a ferocious cat staring out of countenance a mild, timorous rat. A superstitious people thus thought to scare away the pest. Enterprising Japanese in one or two places had seized the opportunity to sell to Koreans a picture representing one magnified specimen of vermin doing to death another of his kind. At the side was Chinese writing, a free translation of which would probably read, "Use Ohashi's bug exterminator." At any rate it looked fierce, and that was enough for Koreans. Lime had been used as a disinfectant, and some Koreans seeing this jumped to the conclusion that it too, must be a charm; so, on and around many doors might be seen great daubs of whitewash. Of course, much Korean medicine was taken. Here and there might be heard the blind sorcerer musically gurgling his rigmorole of incantation.

But a more interesting feature of cholera days was the sacrificing to *Hananim*, the "Lord of Heaven," under which term Koreans apparently have a vague conception of Providence, or God as He is revealed in nature. In certain neighborhoods a couple of straw ropes a long distance apart would be tied across the street, six or eight feet above the ground, and to these would be attached strips of writing, the burden of which was that the halt, the unclean and the dead must not pass that way, because sacrifice had been, or was about to be, offered by the neighborhood to *Hananim*. There was sacrificing on mountain sides, on bridges, on the larger streets of the city. A number of times I found the street closed with a network of straw ropes, and had to trundle my wheel through back alleys in order to pass the obstruction.

I saw some of this sacrificing one night about ten o'clock. It was on the South Gate Street, not far from the place of the great bell. As I turned the street corner the tent with its brilliant twinkle of lights was revealed. Close at hand the tent was seen to be rectangular, large, high and partially open upon one side. The walls and top were white except where a broad band of red ran around the top of the walls on the inside. Two lines of young men with lighted sticks of incense in their hands formed an open passage to the entrance. Within the tent was a bright and really beautiful spectacle. From the roof hung long draped lanterns of red cloth, and glass lanterns painted with bright flowers. At the sides of the tent near the door were two platforms, and beyond, a higher platform filling the rear of the tent. Across the back of this platform was spread a long table which, considering its use, might properly be termed an altar. At the back of the altar on a great wooden tray, with its head hanging over the edge, was a whole boiled pig. In front of this, but with an open space in the middle, was the simulation of a row of columns, each a foot in diameter and two and a half feet high. The columns were built of apples, plums and various kinds of bright-colored sweetmeats. The blending of colors, arranged sometimes in squares, sometimes in spirals, was really artistic; and the effect of the altar as a whole, lighted up with great candles at the corners, was most pleasing to the eye. Perhaps a dozen men, clad in their best, with candles or sticks of incense in their hands, participated in the worship. There was much intoning of written prayers, with bowings here and prostrations there. Nine sacrificial brass cups were successively filled with wine at a sideboard, waved in the smoke of an incense burner kept constantly lighted in front of the altar, then placed in the vacant space in front of the boiled pig. Later, tissue paper columns were lighted by three men at the front of the tent. When each paper was all but consumed, the remnant was inserted in the top of a new paper, and soon the ashes were raised by the hot air into the top of the tent. As each paper was lighted, the name of a man in the neighborhood, probably a contributor, was read. The pile of papers looked so formidable that, at this point, I took my departure. The whole ceremony was reverent and impressive. One old man in particular seemed affected by the solemnity of the occasion.

On my way home, perhaps two hundred and fifty feet from the tent, I paused where in the middle of the road were set two tall lighted candles. Back of these upon a low, small table, was a tray with a boiled ox's head, whose horns had been removed, elevating its nostrils to the sky. Beside it was a tray of sweetmeats and behind the table a couple of long mats, presumably to kneel upon, were spread upon the ground. I passed a few words with a young man who was in charge. I could not gather from what he said that there was, in any sense, confession of sins in the sacrifice; only a plea to heaven to release them from the scourge. The next day the tent would probably be removed to another locality, and another neighborhood would take up the burden of entreaty for deliverance.

But those in the city who knew God, not as He is conjectured in the obscure book of nature but as He is revealed in his holy Word, were engaged not only in praying, but in watching by the bedside of the sick.

During the epidemic, whether as cholera inspectors or as physicians and nurses in the two cholera hospitals, nearly all the members of the two Presbyterian missions, the Baptist mission and the medical staff of the Methodist mission were engaged in fighting cholera. It was work hard and trying, both to the health and sympathies of the workers. It was done in the heat of summer, after a year of mission toil, just when tired bodies needed rest; done night and day, in the midst of suffering and grief, among the dying and the dead. But again it was done for Christ's and humanity's sake; and that made all the difference in the world.

A number of Korean Christians cheerfully joined in the perilous work. And it is a cause for gratitude to God, that while death was all about us, like the destroying angel in the households of Egypt, none of the foreign community and but two or three of all the Korean Christians in the city, were taken away by the dreadful disease.—*Daniel L. Gifford in Woman's Work.*

PRESBYTERIAN HOME MISSION WORK AMONG THE FOREIGNERS.

From the last report of our Board of Home Missions the following quotation is taken:—"Foreigners."

The depressed condition of business has checked immigration and influenced a considerable number of foreigners to return to their native countries. But we have more than 9,000,000 foreign-born residents in the United States. Every thoughtful man must have some conception of the perils that arise from the presence in our country of such multitudes of people who were reared under institutions alien to our own. We shall continue to see the evils and fear the perils until these people become Americanized and Christianized.

The popular belief that foreigners are more addicted to crime and godlessness than our own people may be attributable to the fact that they tend to the cities where crime is more rife than in the rural districts, and possibly to the further fact that the foreign populations in our country are not so well provided with gospel privileges as our own people are.

Church work among foreigners is necessarily mission in its character and method, for the reason that the classes of foreigners who gather into communities are seldom possessed of sufficient means, above what is required to establish homes and business, to support churches. Another reason still is that most of them were reared in established churches, and were never accustomed to support the ministry by voluntary contributions.

While it is desirable that they should receive the gospel in the language of our country and not in their own, it is nevertheless found by experience that an acquired language has not the sacredness of the mother tongue, and besides, a business or ordinary colloquial knowledge of the language, which is all that most of them acquire, does not qualify them to follow a discourse, however simple the style and diction of the preacher. English-speaking ministers do not, therefore, succeed as well with foreigners as those who use their own language.

We have mission churches among about thirty different nationalities of foreigners in our country. We have Italian churches, all of recent origin, in five different States, all in healthy, growing condition. Our first mission among the Poles and Bohemians was established in St. Louis, Mo., in 1856. We now have churches among these people in eleven States. We have not been able to extend our work among foreigners for several years, because of our debt, though the calls are frequent and persistent."

When we remember that 32 per cent of the aliens in our country cannot speak our language, and many more speak it in an unintelligible way we see the necessity of giving to these foreigners the gospel in their own tongue. The 500,000 Bohemians are easily reached, and we have among them 14 ordained ministers supplying 31 churches and missions. We have one missionary only for 200,000 Hungarians in our land.

A great work is being done among the nearly 100 nationalities now with us, but much more ought to be done and very soon. Half of our 9,000,000 foreigners live in the largest 125 cities of our country, and in many they hold the balance of power. This power they often exert for our peril. As long as the percentage of illiteracy is three times as great among the foreign-born as among the native whites, they will be easily swayed by the liquor power or the political "boss."

We have in our country about 1,000,000 Jews, over 250,000 in New York City, the work among them has been quite encouraging.

The Woman's Executive Committee has recently established two schools for foreigners, in which are being educated eighty pupils. A. R. H.

MISSIONARY ITEMS.

A legacy of \$2,000 for Foreign Mission work was left lately by Miss Jennie F. Johnston, who recently died at Charlotte, N. C.

Orders have been sent to London for 5,000 Bibles, 5,000 hymn books and 5,000 catechisms, to be sold in the Fiji Islands.

Help

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

Comes Quickly

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

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Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

The Fiji Islanders gave nearly \$25,000 to Foreign Missions last year.

Here is a striking contrast, showing the superiority of Christianity over all other religions: "Mohammedanism has a history of thirty centuries. It has won 200,000,000 followers, and its degraded and wretched myriads are confined to Southern Asia and Northern Africa. Christianity, after nineteen centuries of life, has won 400,000,000 followers, and with the exception of China and Turkey, its happy and enlightened people rule the world."

"I want to give you a funny incident of the failure of the Chinese girls to think and plan. I had appointed one of our older girls to teach three classes of little girls in writing Chinese characters. I had no time to examine the children during the school term, and when examination came I asked for their limits and was more than surprised to find the third class had in four months' time only had three or four lessons. I inquired into the matter, and this is what the teacher told me: 'Well, I taught the first and second classes every day, and often there was no time left to teach the third class, sometimes there were only a few minutes.' So this girl had for months every day in the same routine taught the first, second and the third if there was any time left! This year the school will be composed chiefly of smaller girls. We have twenty-two in now, but are expecting three new comers. Our first girl is now organist in the church. I am trying hard to grade our school, and carry on in a small scale what is done in the home schools. The mission work is growing on every side. Country work is bearing fruit fast and many are coming to ask the way of salvation. We are hampered by lack of strength to do all the work.—*Presbyterian.*"

With Bad Drinking Water Use Horsford's Acid Phosphate.

Dr. E. G. Davis, DeSmet, South Dakota, says: "It is one of the best agents we have to rectify the bad effects of the drinking water upon the kidneys and bowels."

To and From Gunnison.

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

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

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

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

Church Prayer-Meeting.

The Mid-Continent Topics.

For Aug. 26.

THE CHRISTIAN FAMILY.

Ps. 78:6.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Aug. 30.

Topic.—The happiness of heaven.—Rev. 21:17, 22-27.

Heaven is the abode of God and his angels, the invisible realm of holiness and happiness, where the children of God shall spend their eternity. It is always represented in the Scriptures as a glorious and a happy place. Jesus speaks of it as his Father's house, where there are many mansions prepared for those who are his. Paul refers to this inheritance of God as rich in glory, and placed before his mind but one goal, that of the eternal happiness of heaven. John's vision of heaven in Revelation represents it as a place of magnificence and of splendor as well as of peace and happiness. Taking all the Scripture says about heaven into consideration, we can say with Isaiah and with Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." The description that John gives of heaven is necessarily figurative. Yet many of these figures speak of the happiness of heaven.

1. "There was no more sea." The sea speaks of separation, of restlessness, of mutation, things which characterize this life, and which cause much of the sorrow of life. With these removed, the cause of sorrow will be removed and happiness will prevail instead.

2. "He will dwell with them." God will dwell in the New Jerusalem with his people. What happiness that will bring! How we long to see God face to face, to know more of God. Christ will be there also—another source of the joy of heaven. He has gone to prepare a place for us; that where He is there we may be also. That place is heaven. Where Christ is that is heaven, and there can be no heaven without Him. In the sunshine of his presence there cannot but be everlasting joy, perpetual happiness.

3. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." No death, no tears, no pain! How much of the sorrow of life is caused by these things which shall have passed away!

4. "There shall be no night there." Night speaks of death and darkness and gloom. It is characteristic of earth, but there shall be no night in heaven. No night of death, because there shall be no death; no night of fear, because there will be no one to molest or make afraid; no night of watching, for none shall be sick; no night of sin, because nothing that defileth shall enter therein.

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. 30, 1896.

Lesson IX.

ABSALOM'S DEFEAT AND DEATH.

2 Sam. 18:9-17, 32, 33. Commit vs. 32, 33.

GOLDEN TEXT.

The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.—Ps. 1:6.

Topic.—Disobedience and ambition bring sorrow.

SPECIAL WORD STUDIES.

Porter. He was the man stationed at the gate of a city to open it to those entitled to

enter. The Syriac and Greek versions read "toward the gate" instead of "unto the porter."

All is well. The Hebrew reads "Peace be to thee," which resembled the old English salutation "All is well."

Delivered up. As if the man was held in the care of some one, or had been in the protection of the Lord, who now gave him up to the punishment he deserved. The Hebrew word literally means "shut up."

LESSON EXPOSITION.

I. *The Son's Sad End.*—His head caught, v. 9. The tree was probably a terebinth or turpentine, as strong and as long-lived as the true oak. The army of Absalom was defeated, and his soldiers fleeing through the wood were entangled in the brush, or in their hot haste trampled one another to death, as intimated in v. 8. Absalom was riding swiftly on his mule also, and in rushing through the wood his head was caught apparently in the forked branches of a terebinth tree, and he was nearly killed, as the phrase "yet alive" of v. 14 implies.

Why didst thou not smite him, v. 11. Joab was impatient with the man who saw and reported where Absalom was. He is called "a certain man," Hebrew literally "one man," of David's army. See similar phrase in 1 Sam. 1:1. Joab would have given the man a handsome reward for killing Absalom. The girdle or belt was an important part of every man's dress, and one of the chief ornaments of the soldier.

Though I should receive a thousand shekels, v. 12. This soldier was made of sterling stuff. He knew the will and the order of the king, and would not disobey. If I should "receive," literally "weigh upon mine hand," a thousand shekels, I would not act thus treacherously toward the king. Even Joab would have become his enemy. These were bold words for a soldier to speak to his general; but Joab felt their truthfulness and did not attempt to punish the faithful soldier.

Joab . . . thrust them through the heart of Absalom, v. 14. Joab should have obeyed the king, as his soldier had. But he was determined to end the war; moreover, he had a hasty, vindictive spirit. Joab took three javelins—"the darts" were long, like javelins or spears, and thrust them through Absalom; probably not literally through the heart, for the Hebrew word may mean through the middle of his body, and so killed him. The "ten young men," v. 15, gathered about the body, and after the rude manner of the age added indignity to the act by piercing the body, though there could have been little or no life in it after Joab had pierced Absalom with the three javelins.

Joab blew the trumpet, v. 16. This was a signal for the army to cease its pursuit. The leader of the revolt was dead, the battle was ended; it was useless now to continue to slaughter his misguided followers.

Laid a very great heap of stones upon him, v. 17. This was the kind of monument common in ancient times for heroes, whether patriotic or traitorous. See Josh. 7:26; 8:29. Some suppose that remains of these monuments are to be found in England and in the cairns of Scotland. Josephus says, "Joab's armor-bearers stood round the tree, and pulled down his [Absalom's] dead body, and cast it into a great ravine that was out of sight, and laid a heap of stones upon him, till the cavity was filled up."

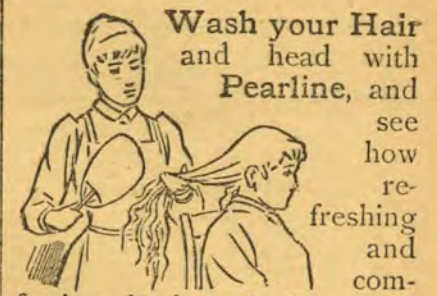
II. *The Father's Sorrow.*—Is the young man safe? v. 32. The first messenger had no more to tell; he is asked to stand aside for the next. Cushai comes; he has little knowledge of the wound in David's heart, and less care about the words of his message. With him it is a matter of business; the life of the state was in danger, the traitor is dead and the greatest danger past. The king will be glad of that, like all the other loyal people. These are doubtless his thoughts. But the king returns to the question, "Is the young man Absalom safe?" Literally the Hebrew reads, "Is there peace to the young man Absalom?" Even Cushai now veils his answer in softer words; for he perceives how anxious the king is for the son. But his answer tells the awful truth—Absalom is dead. That was all David needed to know; he asked for no details.

As he went, thus he said, O my son Absalom! v. 33. David no doubt felt that his own sins had contributed to this awful death of the son. No wonder a father's heart is wrung with sorrow when a wayward boy is suddenly cut off! And what

poignancy it must add to his grief to know that this sorrow is over one for whom there is probably no hope! It is hard to see those we love departing from the faith, slowly and gradually drifting away into a worldly, pleasurable and sinful life; but while there is life we can hope for them. When life goes out suddenly, only half spent, expiring in a sinful debauch or in the midst of wicked business, this brings to us with new force and meaning the bitter lament of David over Absalom. David had a large family, with different wives and different mothers for his children, which led to many plots and fatal consequences, as similar family life and atmosphere will even in Christian society.

HOW TO MAKE A CLASS GROW.

This question, so often appearing, was answered from the standpoint of practical experience at a recent meeting of the Presbyterian Superintendents' Association of Philadelphia, by Mr. L. O. Smith of the Central Congregational church of Philadelphia, under the pastorate of Rev. Chas. H. Richards, D. D. He gave a leaf from the experience of that school in the enlarging of two adult classes—one of young men and the other of young women. The classes at the start were just about like the average, numbering perhaps ten each, with a fluctuating attendance, and so many discouragements that their teachers not seldom were inclined to say, "I am not adapted for teaching; I will give up." The problem was how to improve these classes. Each of the two teachers worked out his own method, though along somewhat similar lines. The key-thought was, "organize your class." Ten was regarded as the unit of number. Each ten had an organization. There was a leader, who might be called the captain, to look after the members. The work of drumming them up and keeping them interested, and seeing that they were in attendance, which had heretofore devolved upon the leader of the class, was now laid upon the captain of each section. The tens grew. No sooner was one ten added than another was begun, until these classes have reached a membership of about eighty each—enough for a fair-sized Sunday-school. They have various helpful associations connected with the class; there is a feeling of loyalty and of interest which makes the teacher's work pleasant and encouraging. The point of the success was



Wash your Hair and head with Pearlina, and see how refreshing and comforting it is. A Pearlina shampoo, even if you don't take it very often, will keep the scalp beautifully clean and healthy. Don't use too much. Not that there's any harm in it, but it'll take too long to wash the suds off, and you might grumble about that. Use your Pearlina in the bath. You'll feel invigorated after it. It's very much like a Turkish or a Russian bath—except that it costs almost nothing, and that you take it at home, without any trouble or fuss. 441 JAMES PYLE, N. Y.

not in having teachers of exceptional ability, although these teachers doubtless were gifted; but the same men, with the same gifts, except not so vitalized by success, who taught the ten of the earlier days of discouragement are teaching the eighty of the later successful times. The better organization seems to have produced the larger results, though naturally the better results have stimulated the teacher to do better work. The points of the talk as summed up are appended.

HOW TO SECURE AND HOLD ADULT SCHOLARS IN OUR SUNDAY SCHOOLS.

- 1st. Organize the classes, making scholars the officers.
 - 2d. Make use of the mimeograph, printed forms and personal letters to keep in touch with each scholar.
 - 3rd. Give each scholar a work to do.
 - 4th. Cultivate pleasant social class relations.
- Lastly. Put your whole heart into the work.—S. S. Quarterly.

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Many women are as unprepared for the birth of their babies as if they were found on the doorstep in the good, old-fashioned way. Nine-tenths of all the suffering incident to the coming of baby is absolutely unnecessary. It is unnatural that this great function should be fraught with so much danger and distress. This was Dr. Pierce's conviction thirty years ago, and he set about to find a way to set the trouble right. The result was the preparation and introduction of Dr. Pierce's Favorite Prescription, the only medicine of its kind devised by a regularly graduated, experienced and skillful specialist in the treatment of the diseases of women,—the only medicine in the world that frees the period of gestation from its discomforts, and makes parturition safe and practically painless. It is an absolute specific for all forms of female weakness and disease. It may be obtained at drug stores, and any woman who would like to know all about it, or who would like to have advice about her health, should write to Dr. Pierce, chief consulting physician at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

Any woman who is sallow and bilious and headache, who does not sleep well, and who is troubled with any form of indigestion can do no better thing than to try the effect of Dr. Pierce's Pleasant Pellets. They are the only positive and permanent cure for constipation. They stimulate the action of the liver and assist Nature in getting rid of impurities. You do not become a slave to their use. Take them until the regular, healthy action of the bowels has been restored, and then quit. They are the only remedy of their kind that is a real remedy. They do not cause griping or any other unpleasant feeling. Don't let your druggist impose upon you and substitute something which he says is "just as good."

THE MID-CONTINENT

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SOME CHURCHES in looking about for a pastor are influenced by a minister's record as it appears in the assembly's minutes. This is in some cases at least, an unsafe rule. A minister's record depends very much upon his church. In the matter of contributions to the Boards he may do his full duty in presenting the various causes, and, by one method and another, urge his people to liberally respond. But they may not do it. They may not have been trained to give. They have given with a slack hand, and he could not induce them to do better. Then the times may be hard, and there may be peculiar local difficulties. Many of our churches have, indeed, no conception of the obstacles against which some pastors have to contend. The environment has a great deal to do with their success or failure. But their record, such as it is, goes into the assembly's minutes without explanation, and by it a ministerial reputation has to stand or fall. The result is that worthy men some times suffer, and indifferent ones, whose better records are largely due to the efficiency of church officers and a liberal minded people, are prospered.

THEOLOGY IN HYMNS.

We have seen the instance cited of a singer in church who had given as a voluntary "Jesus, lover of my soul", being privately requested by the minister not to repeat that hymn, at least in that form, as it was not in harmony with his preaching. The preacher was logical and had an eye to the unities. As he did not preach Christ as Son of God and as a Saviour by his blood, the song was surely out of place in his services, unless it were first revised. Accordingly we have seen the very hymn in a revised form in a certain Unitarian church hymn book, where it appears under the title "God our Refuge," and showing such emendations as:

"O, Thou, lover of my soul"

and

"Thou, O God, art all I want."

which sentiments are certainly true and worshipful; the erasures and changes being the significant thing.

The incident mentioned suggests what perhaps in our careless manner of singing hymns, or our aesthetic and critical attitude in respect to the choir's "rendering" of the same, we often forget, viz: their doctrinal import. We speak of some hymn being wedded to particular tunes. It is just as true of many of them that they are "wedded" to certain theological beliefs. To worship Jesus Christ as the "Lover of the Soul," in whose bosom the storm-tossed sinner can hide, and as bring our sufficiency portion, implies a whole system of religious truth and experience with which the preacher aforesaid honestly felt that his doctrine and his view of Christian life were in irreconcilable disagreement. In conditions like these what evil is it to talk about a "liberal" spirit, and charitableness? That cannot help. With the earnest Unitarian, as

well as Trinitarian, convictions cannot be dismissed at the behest of courtesy or charity.

Another incident of the same kind we have also seen mentioned. At a Sunday evening parlor gathering in a certain summer resort in the mountains, the singing of religious hymns one after another was concluded by the Doxology, "Praise God from whom all blessings flow." There were some in the company who not only refused to rise and join in that ascription of praise, but who afterwards expressed their sense of the discourtesy shown to their sentiments in selecting a Doxology that had the line "Father, Son and Holy Ghost."

Of course, people with dissenting theological views do not often make such a point of it as in these instances referred to. Yet we should never forget that it is a serious thing to utter in sacred songs, and as a conscious offering of praise, sentiments which are replete with meaning, and which are a mockery before God unless they represent our mind and our desires. We are to sing with the understanding and make melody with our hearts. The words then which we take upon our tongues in our service of song should be well considered. As a general thing the devout and evangelical tone of our hymns is very satisfactory, and sometimes perhaps they serve to atone for and neutralize doctrinal aberrations in the preaching. We once listened to a sermon about the Bible which was decidedly "off" in color and tended seriously to impair its divine authority. But an orthodox hymn book lay on the pulpit desk, and the preacher could not find in it a single selection on the subject of Holy Scripture which did not antagonize his view. But on the other hand how was our Protestantism horrified, once on a time, when a solo singer in the choir of a most orthodox church regaled the ears of the congregation with the "Hail Mary"—in sweetest strains calling on the Virgin Mother to pray for us!

THE CRITICS AND THE 53RD OF ISAIAH.

The eunuch of the 8th of Acts sat reading his Bible as he slowly traveled along in his chariot. "The place of the Scripture which he read" was our 53rd chapter of Isaiah. It told him of some one wounded for our transgressions and bruised for our iniquities, who had been led as a lamb to the slaughter and who, like a sheep before the shearers, was dumb. The eunuch had a pressing question to put in regard to this passage. "I pray thee," he said to Philip at his side, "I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?" The same question is up to-day. Jewish scholars answer it by saying it is the account of some suffering prophet who lived before the writer of the touching sketch, and it was therefore the record of an experience already passed and had nothing to do with a person who has yet to be revealed. We are, of course, not so much surprised that Jewish doctors should thus ignore the New Testament and every suggestion of the suffering Messiah. But these teachers have our Christian "critics" as allies in this view. Denying that Isaiah ever wrote the latter half of the book which goes by his name, and putting its authorship 150 or 200 years subsequent to his day, they apply this pathetic description to some prophet-preacher of a past period (Jeremiah, some of them think) who had been oppressed and afflicted and cut off out of the land of the living. And hence the 53rd chapter, denied by them to Isaiah, and its authorship assigned to the expiring period of the captivity in Babylon, is simply a record of a past episode and by no means a picture in advance of our Lord's experience as the despised and rejected of men on whom our iniquity was laid, and whose soul was made an offering for sin. For the impossibility of prediction is one of the necessary postulates of fully developed Higher Criticism.

Now let us listen to another interpretation. It was to Philip the eunuch submitted his question, "Of whom speaketh the prophet this?" To him let us also submit. What was Philip's answer, "Beginning at the same Scripture he preached unto him Jesus." He shows that the man of Nazareth, who about ten years before had been taken and by wicked hands was crucified and slain, was the suffering one foretold in that "same Scripture." Thus Philip thought, and, in that most serious moment of dealing with an inquirer seeking the truth for his soul's sake, thus he freely taught.

But we fancy our "experts," according to their well-known principles, jauntily replying: "That does not settle the question. Philip was no critic." And yet how fully authorized might Philip have felt himself to say, as Paul once said in regard to his answering certain questions submitted to him, "I think also I have the Spirit of God." Not to mention other reasons, look only at this one chapter. A divine

communication direct from God called him from Samaria. Falling in with the eunuch on the road it was the Spirit who bid him join himself to the chariot. And after baptizing the man, "the Spirit of the Lord caught away Philip." The evangelist in this whole business with the eunuch, so clearly under the guidance of the spirit in his bodily movements, must surely have been under that same directing influence when he opened up the word to an anxious soul. We believe the devout readers of Scripture will continue to abide by Philip's interpretation.

THE CHRISTIAN FAMILY.

The family order is of God. He, and not society or convention, has established the relation of father and mother and children. Other associations compacts and parties, political, social and moral, are formed; but they are voluntary or local or transient. One can join them or not as he feels disposed, and he can choose his place and his associates. Likewise it is possible to forfeit his standing in them, or resign. But the family relation inheres in the nature of man and belongs to the very fabric of society. One's place therein is fixed without his will or his opinion. We do not elect who shall be our parents or our brothers. We can not vote out a mother or a sister. We can not resign our membership.

The household constitutes in itself a little realm or kingdom or, it may be, a church. What a strong tie unites its members. They bear our name. The same blood courses in their veins. They bear a likeness to each other in lineaments of face and in qualities of disposition. They breathe day and night the same atmosphere. The homestead is the parents' castle. Here is the joint rule of king and queen. The children know no other government than this. The law of the parents' lips is as natural to the little ones as is the food from the parents' hands. Father and mother, and the walls and customs of the home, make up the whole world to their young minds.

But the family organization is not fulfilling its true design unless it be a part of God's household. If the home would minister to happiness it needs to be sanctified by the spirit of Christ. "Rejoicing is in the tabernacles of the righteous," How easy to fill out in our minds the picture of the home at Bethany, from the single hint that is given us, "Jesus loved Martha and her sister and Lazarus." What is more beautiful than to see a whole family united in the love and name of Christ. It is a type of a family in heaven, where from the east and the west, the north and the south the redeemed will gather as one great household of God and associated with Jesus, the well beloved Son, who will not be ashamed to call them within.

Besides the blessings of social order and earthly well-being which God designed in "setting the solitary in families," He has evidently purposed that the Christian household should be a special instrumentality in propagating the church. How much slower would be missionary work if undertaken only among miscellaneous individuals and fragments of population where there was no organic household life. On the other hand how greatly facilitated is the work of the Gospel by reason of the constituted family plan with its unit life, its fashioning power and its promptings and instincts and love. A sense of order and dignity and moral responsibility is thereby secured, and affection and tenderness and a self-sacrificing spirit, along with other noble qualities your nature, are developed. The constant instruction and example of Christian parents, the home training in the Scriptures and in the habit of prayer, the influence of the church and the family pastor—all these things, accompanied by that striving and that ardent and unwearied diligence which parental love begets, make an added power in the work, propagating the Gospel. The father and mother do not always realize the great facilities, as well as opportunities, in the matter of their children's nurture which pertain to them as priest and priestess in their home. Parental headship and authority God has delegated to them. It is with in their power to impress and largely shape the plastic mind of the child. And particularly, as a great advantage and ground of hope, they know God keeps covenant with believing parents, and delights to pass down spiritual blessings from his people to their seed after them, who are "beloved for the father's sake." Whenever we find the Christian home properly administered—piety and faithfulness illustrated in the parents—there the church of God shows its best rate of increase. The largest proportion in the growth of the church comes from its own families; and the best way to improve the earth is to extend in every direction the number of Christian homes.

MISSOURI SUNDAY-SCHOOL CONVENTION.

Our coming State Convention at Jefferson City, Aug. 25-27, promises to exceed all past conventions in spiritual power and blessing. The invitation to hold our Convention at Jefferson City came from every pastor, leading Sunday-school worker and many of the leading business men there. All her good citizens open their hospitable doors for free entertainment of delegates. The railroads make specially low rates to enable every one to go.

Desiring the largest possible attendance of *Clergymen* of all our churches, you are most cordially and earnestly invited to be present and participate in all the work of the Convention and especially to aid by your counsel in the formation of plans for future aggressive work.

The laymen should hold up the hands of all our ministers in their battles against sin. When Aaron and Hur held up the hands of Moses, Israel conquered, and when they let Moses' hands fall, Amalek prevailed. The battle is still the same. The world's forces are united against the church. The church must be united in Christ if it would conquer.

If you cannot possibly attend our Convention, send one dollar to the *International Evangel*, and get the full report of all that is done and all we propose to do this year in Missouri. This amount will supply you with full information, monthly, for a year, of the progress of Sunday-school work not only in Missouri, but throughout America and the world. The *Evangel* has been purchased by a noble business man of this city, Mr. R. M. Scruggs, president of the well known Scruggs, Vandevort & Barney Dry Goods Co., for the sole purpose of benefitting the great Sunday-school cause in Missouri and eventually America and the world. Mr. Scruggs does not need or want one dollar of the proceeds of the paper, but has placed it on a solid financial basis to spread useful knowledge throughout our State, our country and the world, and by its earnings help to employ earnest Christian men and women to reach the three hundred and forty-one thousand, five hundred and one boys and girls of Missouri, yet outside all the Sunday-schools in our State.

I am sure, my brother, your heart will respond to this noble Christian generosity and that you will find it a pleasure to be a co-worker with Mr. Scruggs in this great cause. Whether you can come or not, pray for God's blessing and power upon all who come and upon every effort made in our State to bring all our boys and girls into our Sunday-schools to learn of God's infinite love and Christ's complete work of redemption.

D. R. WOLFE, President.

FROM MY STUDY CHAIR.

THE PHARISEE AND THE PUBLICAN.

The story of the parable is a story for all time. Observe these two men on their way to the place of prayer. Both of them have the same object in view, acceptance with God, both are going into his presence in his Holy Temple. One is a Pharisee, a man of high standing in the church and scrupulously faithful in the discharge of his religious duties. His reputation for morality, and his zeal for the church were of the very best. Walking with uplifted face, and with the tread of one who was well satisfied with himself, he comes into the temple and advances into the inner court, as near as it is lawful to go to the holy of holies, and there makes his prayer.

The other is a publican, a Jew who had accepted an office under the Roman government, and whom the Pharisee regarded as a renegade. He comes to the place of prayer so deeply conscious of his unworthiness, that he stands afar off, at the outmost limit of the court. His head is bowed, and he smites upon his breast as he prays. Manifestly, he is burdened with the sense of sin, and he humbles himself in the presence of God. The attitudes of these two worshippers furnish a striking contrast; but not more so than their respective prayers. These are given to us that we may know a counterfeit from a true prayer, and how God regards the state of the heart. Each one is indeed a heart-prayer, but how different the hearts!

THE FIRST PRAYER.

The Pharisee stood and prayed thus with himself, "God I thank thee," etc. He thanks God not for mercies received, nor for pardoning grace granted, but for his superiority over others and his own moral excellence. His "God I thank thee" is after all only the boasting of self-righteousness. There is no reverence or gratitude in his prayer. God is under more obligation to him than he is to God. Very significantly the record says, "He prayed with himself." The little pronoun I, repeated so often in his prayer, tells that self was uppermost in his thoughts. So thoroughly satisfied is he with himself, that he is not conscious of sin. He has no feeling of need; he is not "as other men are, extortioners, unjust, adulterers." His high opinion of himself leads him to have a low opinion of others. Self-righteousness is always censorious. The true penitent always thinks there is no heart as vile as his, just because he knows more of himself than others. So Paul writes himself down as "chief sinners." But here is a man boasting that he is not a sinner like other men. How blind to the state of his heart! Had he never coveted? Had no unclean or unholy desires ever nestled in his heart? The contemptuous look which he casts upon the poor Publican reveals the utter selfishness and spiritual pride of his heart. In all this prayer we find no trace of humility, gratitude, penitence of sin, sense of need, pity for others, or love. He claims not only to be different from others, but to have positive merits of his own. "I fast twice in the week." The Mosaic law required fasting but once a year.

"I give tithes of all that I possess." The law required tithes of corn, wine, oil and cattle. But the Pharisee in his rigorous zeal tithed the very herbs of the garden, such as mint, anise and cummin. This self-righteous worshipper imagined that he had a claim upon God, in view of his scrupulous observance of the law. He had done more than the law required. He had a "righteousness" in view of which he expected acceptance of justification from God. It must be remembered that he represented a class of men in his days, who stood foremost in religious circles. They claimed to be members of the kingdom of heaven, on two grounds. First, they were the seed of Abraham; they belonged to the chosen people. Second, they obeyed with the greatest care the outward forms of religion, and fulfilled the requirements of the ceremonial law. They also had a fierce hatred and contempt for all who failed to show a like regard for the law. This was "their righteousness." The prayer of this Pharisee is an exact expression of their convictions with regard to themselves and others.

We can readily condemn this prayer and see how full it is of pride and self-righteousness. But are there none who are virtually praying the same prayer with themselves? They thank God that they are not living the evil lives of others, that they are as good if not better than some Christians that they know, and that they are held in high esteem by their fellow men. They boast that they have a morality which lifts them high above others. They claim also to have positive merit. They say, "we give liberally to every good cause according to our ability. We help the church and support the poor." They cannot see what more could be asked of them. In short, they feel that they have a claim upon God and that they are too good to be lost. It would be unjust upon God's part to condemn them along with gross sinners. They have done many things that deserve recognition at his hand. The estimate which they have formed of their own characters is such as to justify them in believing that God must accept them.

THE SECOND PRAYER.

The prayer of the publican reveals an entirely different state of heart. It is brief but to the point. "God be merciful to me the sinner." He comes oppressed with a sense of his own unworthiness and sinfulness. He longed for a better life. He has no righteousness of his own to plead, but casts himself entirely upon the mercy of God. He makes no reflection upon the conduct of other men. He has no comparison to make by which to justify himself, but so utterly overwhelmed is he with the knowledge of himself that he calls himself not a sinner, but *the* sinner. He feels that he is the one vile man of the world. In his

estimate of himself he is utterly without merit, and can bring no claim before God of his own, on account of which he should be justified. He has no hope but in the free sovereign mercy of God.

Here then are two prayers or rather two representations of men in the presence of God. Both come up to the temple in the appointed way, both seek the favor of God. Which prayer will find favor at the throne of mercy? Which will go down to his house with the sweet consciousness that he is accepted of God?

"I tell you," says Jesus "this man (the publican) went down to his house justified rather than the other." Jesus could tell authoritatively, he knew how it was at the mercy seat for he had heard and answered such prayers before. He knew how justification or acceptance with God was to be obtained. What Jesus tells in this connection is of supreme importance to us all. Whatever conceit we may have of ourselves and of our own righteousness, it is to be remembered, that he testifies to us, that we are all sinners and all lost. There is no way of acceptance save that through which the publican came. "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." To this law of the kingdom there is no exception. While this parable utterly destroys all hope of salvation through our own righteousness, it is full of comfort to all who are oppressed with sin and long for a better life. It furnishes a warrant for every broken-hearted penitent to approach the mercy seat, with the confidence that he will find acceptance through the righteousness of Jesus Christ.

SAMUEL J. NICCOLLS.

The outlook for Christianity in Madagascar is still dark. The history of the Gospel there has been full of interest. It was first preached on the Island about the year 1820, a school was opened in the palace yard, and many converts were made. Up on the death of the native king, Radama, who had protected the missionaries, his queen, Ranavalona, took the throne. As soon as she found the Gospel spreading, she began a furious persecution, hurling the Christians from precipices, or putting them to the sword. On her death the concealed Christians again showed themselves, and the progress of Christianity was wonderful. But of late France has asserted a protectorate over the Island (at the point of the sword) at the expense of Protestantism. And now France proposes to take the Island, and rule it as a dependency—a course which may probably give another set back to pure religion. But the Lord rules—let us trust Him.—*Christ an Observer*

COMPARATIVE SUMMARY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, FOR THE LAST SIX YEARS.

	1891	1892	1893	1894	1895	1896
Synods.....	30	30	31	31	31	31
Presbyteries.....	216	217	221	223	224	224
Candidates.....	1,317	1,280	1,300	1,434	1,477	1,508
Local Evang.....	.....	.....	.....	102	215	176
Licentiate.....	374	431	435	458	474	455
Ministers.....	6,223	6,331	6,509	6,641	6,797	6,842
Licensures.....	274	276	269	336	315	321
Ordinations.....	245	240	249	261	273	286
Installations.....	488	464	525	488	502	558
Pastoral dissolutions.....	380	368	420	364	374	427
Ministers received.....	90	91	127	105	82	80
Ministers dismissed.....	35	40	44	41	32	56
Ministers deceased.....	131	138	129	123	150	131
Elders.....	24,475	24,790	25,399	25,859	26,590	27,025
Deacons.....	7,870	8,099	8,356	8,681	9,058	9,174
Churches.....	7,070	7,208	7,292	7,387	7,496	7,573
" organized.....	208	196	187	168	176	149
" dissolved.....	67	65	75	94	74	84
" received.....	7	6	5	10	11	6
" dismissed.....	4	3	7	11	2	1
Added: examination.....	59,650	57,478	59,660	74,826	67,938	64,826
" certificate.....	37,935	38,608	39,298	41,633	38,734	38,489
Communicants.....	806,796	830,179	855,089	895,997	922,904	944,716
Baptisms: adults.....	21,576	20,839	21,738	28,212	25,729	24,484
" infants.....	28,121	25,762	26,247	28,051	27,731	28,459
Sunday-school members.....	883,680	894,628	909,062	951,199	994,793	1,006,391

CONTRIBUTIONS.

	1891	1892	1893	1894	1895	1896
Home Missions.....	\$995,625	\$998,101	\$1,023,585	\$977,823	\$997,500	\$980,566
Foreign ".....	784,406	812,793	849,355	745,794	712,877	739,103
Education.....	154,518	141,561	170,800	107,134	214,637	102,367
Sunday-school work.....	131,870	129,540	138,374	131,325	133,682	130,598
Church Erection.....	360,944	308,017	318,666	172,732	217,824	155,177
Relief Fund.....	116,573	102,414	97,793	94,446	92,932	94,353
Freedmen.....	124,814	131,822	123,587	105,743	111,448	109,205
Sustentation.....	63,117	71,102	71,532	80,258	.....	.....
Synodical aid.....	.....	.....	.....	.....	72,265	73,152
Aid for colleges.....	163,920	160,915	261,835	185,676	145,964	148,651
*Anniv. Rev. fund.....	.....	.....	.....	.....	.....	332,350
General Assembly, etc.....	75,449	†80,908	†82,726	84,740	89,329	92,462
Congregation.....	9,664,279	10,043,128	10,514,429	10,300,761	9,921,141	10,413,785
Miscellaneous.....	1,325,696	1,317,970	1,263,624	1,025,695	937,980	778,728
Total.....	\$13,961,211	\$14,298,271	\$14,916,311	\$14,912,127	\$13,647,579	\$14,150,497

WM. HENRY ROBERTS, Stated Clerk.

Philadelphia, Pa., August 12, 1896.

* The receipts for this Fund, up to August 1, amount to \$360,000, and are published in full in the report bound in with the reports of the Boards.—R.

† Includes in part Synodical and Presbyterian expenses.

‡ Does not include interest on Permanent Funds of the Boards, about \$135,000, or income of the Theological Seminaries, about \$300,000. With these included the total would amount to \$14,553,497.

The Family Circle.

HOUSEHOLD HINTS.

When washing glassware do not put it in hot water bottom first, it will be liable to crack from sudden expansion. Even delicate glass can be safely washed in very hot water if slipped in edgewise.

Apple Padding.—Chop two cups of apples; beat to a cream half a cup of butter and one of sugar; add three beaten eggs, half a cup of milk, grated lemon rind, salt and flour to make a batter. Bake three-quarters of an hour in a butter pan.

Digestion is assisted and a very pleasant flavor given to a glass of milk by adding a tablespoon of bran. Stir well into the milk, and if a milk diet is prescribed, you will be able to take a large quantity of the milk without distaste or discomfort.

To prevent mosquitoes from harassing one, smear the hands and face with pennyroyal and keep a bottle of that pungent perfume open to frighten away the pests. Once they have succeeded in biting one the only thing to do is to anoint the bites with ammonia, lemon juice or salt.

To make a delicious corn bread, stir to a cream half a cup of butter and three-quarters of a cup of sugar. Add to this three eggs beaten well, a pinch of salt, and one pint of sweet milk. Mix together two cups of flour and a scant cup of yellow bolted meal. Sift into the flour three teaspoonfuls of baking powder and add it to the first mixture. Butter biscuit pans and fill them half full with the batter. Bake in a hot oven.

A simple and very efficacious bath for the face for the whitening and softening of the skin is buttermilk. First sponge off the face with very hot water, as hot as the skin will bear. Then bathe it freely in buttermilk, rubbing good into the skin. Sponge again with hot water, in order to remove a slight greasiness. Then plunge the face into a basin of cold water and wipe softly with a soft towel. That last plunge is to preserve the hardness of the skin.

A delicious dessert is made from sponge cake and preserved pineapple in the following way. Drain off the syrup, flavor it with kirch, and cut out the interior of the cake, leaving a thick wall. Use the prepared syrup to flavor it, pour in and over it, but do not use enough to soak the cake so that it will break. Fill the inside with chopped pineapple mixed with whipped cream flavored with orange flower sugar and heap the cream on top of the cake.

One requirement of health is that the mouth be kept clean. If everybody did so there would be far less illness about. The mouth, if not kept pure and sweet, may become a perfect hotbed for microbes. The teeth ought to be brushed not only in the morning, but after each meal, and end by swilling the mouth with a disinfectant wash. A little sanitas in the water is excellent. But beware of a hard and gritty tooth powder. Here is another hint worth remembering—never use very cold water.

In making buttonholes French dress-makers first measure the intervals accurately and then, at the point where the front end of the buttonhole is to be, make a small round hole with a bodkin. In this hole they place the point of the scissors when cutting. After the buttonhole is cut it should be overcast to hold the edges even, and if it is large and in thick cloth a small, round cord may be basted around it. In working take a little more of the goods on the needle at the wrong side than on the right, and in drawing the

stitch, not too tight, be sure to leave the chain on the outer edge of the buttonhole. Always have enough silk in the needle to make a complete buttonhole as it is impossible to join the thread without leaving evidence. Make the stitches close around the eyelet hole at the front end and connect the two edges at the other end by working a bar of silk across.

THE GIRL TO WIN A HUSBAND.

She should not have an exalted opinion of herself, and imagine she is conferring an immense favor in allowing an admirer to pay her the ordinary little attentions of polite society.

She should not fail to take a fair amount of interest in all branches of domestic management and all matters relating to the well-being of a house. Many a girl has been sought in marriage solely by reason of her good housewifely qualities.

She should not call her male acquaintances by their Christian or surnames, or permit them to treat her in a hail-fellow-well-met manner.

She should not say sharp, satirical things about other girls behind their backs. However smart and clever the remarks may be, there are very few men who are not deeply disgusted at hearing a woman run down members of her own sex.

She should not be fond of taking her pleasure and continually craving after fresh excitement and social gaieties. Gadabout girls seldom, if ever, make good wives.

She should not show too independent a spirit and readiness to fight her own way through life. True, the limp, lackadaisical girl has had her day, and her up-to-date sister is expected to be strong and self-reliant. But the majority of men prefer a girl who, to a certain extent, looks up to the lords of creation.

She should not adopt an extravagant fashion in dress, nor should she disguise herself in any of the mannish-looking habiliments affected by those girls who find pleasure in passing themselves off as pallid caricatures of the sterner sex.—*Princess.*

OUT-SPOKEN.

When you hear a girl say, "I always say what I think, I am very plain-spoken," you know that girl does not mind hurting any one's feelings. When she makes that remark she feels that she has given herself a license to say what she pleases, and you must look out for her. No one gives it to her; she takes it. She forgets the Apostle's injunction, "Be courteous," says often the very rudest, uncalled-for things. Some of the girls seem to take pride in doing so. They think it betokens originality and independence. Really it betokens, I think, an unkind and jealous spirit. The words come from a bitter heart, who would see no good in anything or anyone, for a plain-spoken girl never says kind things. They are always unkind. The girl who "says what she thinks," never seems to think kind things, or if she does, she fails to say what she thinks that time.

Did you ever notice this? Suppose you have a new hat. If the plain-spoken girl does not like it, she will tell you it is not pretty. If, however, it is so undeniably beautiful that try her best she can not find any fault with it, she will make no remark whatever. She is never plain-spoken to tell you it is pretty. If you play or sing, the girl who "says what she thinks" points out to you some flaw in your performance. She never thinks of telling you that you did well.

I have seen this so much that I have come to the conclusion that the plain-

spoken girl is nothing more or less than a fault-finder. It is not witty or independent or original, and I would advise all girls who want to be loved to avoid that style of plain speaking. Plain speakers, so called, rarely have many friends. It is rude, and always hurts some one's feelings. It is neither being a lady nor a Christian.

It does a great deal of harm, too. It is discouraging, and a discouraged person is always likely to be a failure. It takes a very brave spirit to pick up and battle on, when some distressingly plain-spoken or ill-natured person has too plainly pointed out faults. Maybe your comrade is just smarting under the very failure you feel called upon to mention—we should all help each other, and if we can not do it in any other way, we can by our kind words.

Every one needs encouragement. So if you must be "plain-spoken," tell your comrades when they have done well. Do not be envious; for it is envy that makes girls disagreeably plain-spoken, and never praise. But "in honor preferring one another," be glad of every nice thing that comes to your companions. Every time they make a success, tell them so. Yes, be plain-spoken if you must; say what you think, but only think nice things. Say nice things when they are true. Isn't that more like being "kindly affectionate one to another?"—*Irene Widdemer Hart.*

WOMAN'S HANDWRITING.

Women should learn, or should be taught to write. They may take their chance with men as regards the parts of speech and the rules of syntax, the secrets of the human heart, "like" and "as," humor and pathos, the real and the ideal, and the collocation of adverbs. But they do require some special attention and education in the matter of handwriting. There is evidently something in the weaker grasp of woman that makes a fair handwriting more difficult to her than to man. And modern fashion recently flattered this inability as it flattered others. In no other age and in no other country has the handwriting of men and women been conventionally allowed to take dissimilar forms, as it has been in England. It is much like separation that took place in studies—the decree of opinion that an uneducated person who would not do at all as a man would do well enough as a woman. That separation was never made elsewhere with the same domesticated kind of tyranny.

It should no longer be a true charge that the educated woman in England writes far worse than an average shopman, and that invitations, regrets, delights, hopes, apologies, acceptances, are sent forth daily from charming writing tables, with every possible vulgarity, brutality, violence, deformity, coarseness, mis-shape, and ignominy in form and attitude, committed in the making of capital letters. Rather than such unhandsome things were written by such handsome hands, and such slovenly things by fragrant fingers, one would like to see women do laborious copies in round hand. For then, at least, they would no longer dash. A weak dashing hand is worse than anything. And the best things to aim at are decorum and command.

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

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

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.

A COTTAGE FOR A WIDOW.

I remember a man who enlisted in our war and left a wife and two children, and the wife was not in good health. One cold day in November, in the first year of the war, news came that he was shot in battle, and the mother was in great sorrow. Soon after, the landlord came around after his rent and she told him her trouble, and said she would not be able to pay the rent so regularly as before, as she had only her needle by which she could obtain a livelihood; sewing machines were just coming in then, but as she could not buy one she had a very poor chance. The man was a heartless wretch, and he said that if she did not pay the rent regularly he would turn her out. After he went away the mother began to weep. Her little child, not quite five, came up to her and said:

"Mamma, is God very rich?"

"Yes, my child."

"Can't God take care of us?"

"Yes."

"Then what makes you cry? Mayn't I go and ask Him?"

The mother said she might, if she liked. The little child knelt at her cradle bed, where the mother taught her to pray, and the mother said the child never looked so sweet. She stood weeping over her misfortunes, and the child knelt and said:

"O Lord, you have given and taken away my dear father, and the landlord says he will turn us out-of-doors, and my mamma has no money. Won't you lend us a little house to live in?"

And then she came out to her mother and said: "Mamma, don't weep, Jesus will take care of us; I know he will, for I have asked him."

It is upwards of twenty years and that mother has never paid any rent from that day to this. A beautiful cottage was provided for her and her two children, and she has lived there without paying any rent. When the fire swept over Chicago and burnt up her house, a second little home was put up for her, and there she is.—*The Bible Reader.*

You will find a box of Ayer's Pills an excellent traveling companion. For costiveness, indigestion, sick headache, and nausea, they are prompt, safe and efficacious. Taken in season, they may prevent serious illness and vexatious delay and disappointment.

Do You Know

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

Low Rate Excursions South.

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

Our Young People.

FOUR BEDTIMES.

"Cluck, cluck, cluck," said the hen,
"Tis time this little chicken went to bed,
Or you'll live to be a fowl
Which in the night will prowl
And be taken for an owl," she said.
Then without a single peep
This chick went off to sleep,
Soft tucked in its warm feather bed.

"Purr, purr, purr," said the cat,
"Tis time this little kit went to bed,
Or you'll grow to be a cat
Which cannot catch a rat—
And you wouldn't much like that," she said,
Then the kitten in a trice
Slept, and dreamed of catching mice,
Wrapped in fur in her basket bed.

"Bow-wow-wow," said the dog,
"Tis time this little puppy went to bed,
For playing in the dark
Will take away your bark,
And you'll never make your mark," she said
Then the puppy stopped his play,
And went to bed straightway,
Curled up on his clean straw bed.

"Come, come, come," said mamma,
"Tis time this little boy went to bed,
To sleep throughout the night,
And with the morning light
To awaken fresh and bright," she said.
But that boy did tease and tease—
"Let me sit up this once, please."
And at last was carried pouting off to bed.

—*Youth's Companion.*

A SHINING EXAMPLE.

"Have your shoes shined?" sang out a small boy near the Union Station, among the throng of rural passengers just from the train. A young man who heard the cry stayed his steps, hesitating, for he had not much more money in his pocket than he had blacking on his shoes. But to hesitate was to fall into the shoe-black's hands, and the brushes were soon wrestling with splashes of rural clay.

When the shine was complete the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity—for at heart he did not care how his boots looked. But as he was pulling himself together for a new start, he saw the boy who had cleaned his shoes approach the blind beggar who sits behind the railroad fence, and drop a dime into his cup. "What did you do that for?" asked the young man.

"Yer see," said the boy, "that was me tenth dime terday, an' me teacher at Sunday-school, she told me I oughter give a tenth of all I makes ter the Lord, see? An' I guess that ol' blind man wants a dime more than the Lord, so I give it to him, see?"—*Ex.*

BEING GOOD.

BY JOHN HALL, D. D.

"Now listen, Johnnie. You're talking about the pleasant fellows that you play ball with. I want you to be pleasant, too, and I want you to be good, too."

"All right, auntie; just tell me about it. I get my lessons, I never cheat the fellows, and you can ask grandma how I do at home."

"Well, now listen, Johnnie. A boy—we'll call him Frank—finished school and got a place. It was in a big shop. There were so ever many girls and men in it, working all day, and sometimes, when not very busy, chatting together pleasantly. Frank was as nice as he could be, civil to everyone and obliging, and they all liked him. The gentleman above him thought a great deal of him and gave him a better place. Not one in the big shop had a fault to find with Frank he was a favorite with everybody."

"Did he get more money auntie?"

"Wait, now, and listen, Johnnie. The man who owned the store never came

through it; he had his office on the upper floor, but he gave the money to pay everyone, and everything in it was his. Now what do you think Frank did? He got into the way of taking home with him such nice things as he could put in his pocket. Of course he told nobody in the store. And when he got the higher place I told you of, he took away as much as he could of the money; but he did it all in secret, and everyone about him kept praising him. Now, was he good?"

"Why, of course not, auntie. He was a thief."

"But they all liked him and thought him so nice."

"No matter, auntie, he was stealing."

"Just so, Johnnie, you are quite right. Well, now, listen. This world is a great place, with many thousands in it, and we meet them now and then and can be nice to them. We don't see the Owner of the world, but he owns it all, for he made it. So we call him our Creator, and we love and obey him. Don't you recollect what you learnt, 'Remember now thy Creator in the days of thy youth' Now, Johnnie, if we are kind and nice to all about us, but don't think of and obey and give the Creator what we owe him, we are just as bad as Frank. Our fellow creatures like us, as they all liked him; but what about our Creator?"

"And what became of Frank, auntie?"

"Why the owner of the great store, who got all the accounts, found out who was stealing, and Frank was tried and put in jail as a thief. Do you see it now, Johnnie?" To be really good, we must not only be nice to our fellow-creatures, we must do right to our Creator. Do you see, Johnnie?"

"Yes, auntie; I see, I see."

"Well keep it in your mind; fix it in your hearts, dear Johnnie."—*Harper's Young People.*

TRUE BRAVERY.

In the heat of passion Robert had done something that he was ashamed of and sorry for, after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said, "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrongdoing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over, the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a moral coward. I'll do it."

So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of duty.

My boys remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.—*Eben E. Rexford, in N. Y. Observer.*

NICKNAMES OF THE STATES.

State nicknames in this country have begun to lose their aptness. New Hampshire's name, the "Granite State," fits almost as well some other mountain States, and she never really deserved to

called the Switzerland of America, since her mountains are but hills compared with the mountains of Switzerland. Several of the Rocky Mountain States more nearly deserve this title, Colorado, for example, has 41 mountains more than 14,000 feet high, and, in all, 1:9 mountains more than 13,500 feet high. Colorado's own name of the Centennial State is one that no other can ever dispute with her, though it looks as if Colorado might dispute the name "Golden with California."

Maine's forests are disappearing so rapidly that some of the Northwestern States may soon have a better title to the name "Pine Tree State." There are more famous bays than that of Massachusetts, and certainly Chesapeake Bay, if considered only as a body of water, has more distinction than Massachusetts, and, historically, the Chesapeake is quite as famous so that the name "Bay State" might be given to Maryland.

There are quite as characteristic green mountains elsewhere in the United States as those that gave Vermont her French name. The "Empire State" seems inappropriate to any democratic community, but it is appropriate to New York if to any State of the Union, and it is likely to be a long while before even Texas can lay claim to the title. The name that Texas takes pride in "the Lone Star State," is certainly hers by right, as she is the only State to have come to be an independent republic, totally unconfederate with any other State. Pennsylvania is no longer the keystone of the Union's arch, just as it is no longer politically true that as Pennsylvania goes so goes the Union. If Delaware ever deserved her name of the "Diamond State" she certainly cannot claim it against Rhode Island, since the latter is not only much smaller, but, as well, much richer.

No State disputes Virginia's picturesque name, the "Old Dominion," though few people realize that it dates back to a time when our Atlantic Coast knew only two ill-defined political divisions—New England and Virginia, Ohio's buckeye's are no longer a distinguishing feature of her rapidly disappearing woodlands. Indiana is being civilized out of her hoosierdom, and the wolverine must be pretty scarce in the State to which the beast has given a nickname.

Connecticut has learned so many smart tricks since the days of the traditional wooden nutmegs that her neighbors could easily discover an apter name of reproach. Louisiana doubtless has as many pelicans as Florida or any other State, and so many well hold her nickname, while North Carolinians are properly enough called tar heels, since their State is still famous for tar and kindred products.—*New York Herald.*

A DOLL THAT SERVED THE GOVERNMENT.

Some Apache Indians had left the Reserve, and one of our generals had had a good deal of trouble in trying to get them back. One day a little papoose—that is, a little Indian girl, three years old, strayed away from her father's wig-wam. One of the soldiers found her, and took her to the fort. All day she was very quiet, but when night came she sobbed and cried, just as any little white child would, for her mother and her home. The soldiers did not know what to do with her; they could not quiet her. At last the commander in charge remembered that a beautiful doll had been sent from the East to the daughter of one of the officers. He went to this officer's house, and asked to borrow the doll for the little Indian girl in the fort.

The doll was beautiful herself and was beautifully dressed. The little girl loaned it to the officer, and it was car-

Cure Consumption and lung troubles

New York, August 17, 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.

ried to the fort to the little Indian baby. It was placed in her arms, and she was made to understand that she could take it to bed with her. Immediately she stopped crying, and fell asleep with the beautiful doll closely held in her arms. When morning came she was radiantly happy the moment she opened her eyes and saw her beautiful little companion. She petted it, she rocked it, she talked to it, just as any little white child would. But now there came a new difficulty. The soldiers hoped, that if they kept the little girl, that her parents would come or send after her, and they could enter into some negotiations with them to get them back on the Reserve. But the father and mother of the little Indian girl did not appear. It was a very serious thing for a lot of soldiers to have charge of a little three-and-a-year-old girl, and they were very greatly puzzled.

Several days passed, and at last the soldiers decided that the little papoose must be taken back to her family, as they would not come for her. With her doll in her arms, she started with her protectors for the wigwam. When she reached the tribe with her doll, she created the greatest excitement. The soldiers left the child with her mother and returned to the fort. The next day the little papoose mother appeared at the fort with the doll to return it. She was received with the greatest courtesy by the soldiers, treated with great consideration, and made to understand that her little daughter was to keep the doll. The result was that the soldiers' kindness to the little girl, and their courtesy to her mother, created a revulsion of feeling among the wondering Indians, and led to negotiations which resulted in the Indians going back to the Reserve—that is, the land set apart for them by the United States Government—without any trouble.—*Exchange.*

You Can't Buy Happiness, but if you are suffering from dyspepsia, scrofula, salt rheum, impure blood, you may be cured and made happy by taking Hood's Sarsaparilla.

Hood's Pills are the best daily cathartic and liver medicine. Harmless, reliable, sure.

WHERE TOMMY SENT IT.

Tommy was not afraid of the sound of his own voice, it is very evident.

"Tommy," said Mr. Figg sternly, one day, "I hung a motto in your room, to the effect that little boys should be seen and not heard."

"Yes, sir."

"I find that it has disappeared."

"Yes, sir."

"What did you do with it?"

"I—I took it down to the deaf and dumb asylum."

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

Ministers and Churches

ST. LOUIS AND VICINITY.

The pulpit of the North church is being supplied, at present, by Chaplain Haggerty.

Dr. and Mrs. Brookes are expected to pass through St. Louis this week, bound for a Bible conference at Minneapolis.

The editor-in-chief had a pleasant call at his Mackinac summer home from Dr. Gorin last week, who was en route for Duluth, via the lakes.

The 1st. church is to be congratulated on their choice of pulpit supplies for the summer. The various branches of the work go steadily on.

Great sympathy has been felt among St. Louis Presbyterians for Mr. Blossom, the well known member of the 1st. church, in his recent affliction, the loss of his wife.

Dr. Nicolls will shortly return. He will find the various departments of the Second church in excellent condition through the very able ministrations of Dr. McAfee during the decidedly "heated term."

The East St. Louis church work progresses steadily in spite of the setback to nearly all of the congregation caused by the disaster of May 27th. Pastor Temple is a welcome visitor, from time to time, at "1516."

The Sunday evening service of the Washington and Compton avenue church was devoted to Missions. The young people of this church will give a lawn social to the Christian Endeavor Society of the Central church, on the 28th.

Rev. A. W. Reinhard who has just returned from a brief vacation in Nebraska, kindly jotted down the following lines for us: "On Sabbath, August 2, I preached in the German Presbyterian church, of Rosemont, Neb. The pastor's name is Rev. J. Brinkema. For three years this vicinity has been stricken with drought, impoverishing all its inhabitants. All the salary the minister received last year was \$2.50, and the year previous \$10. True he owns land, but it suffered from the drought like everybody else's. His income from all sources amounted last year to \$140. With this he supported a family of six. At the time of the cyclone he sent \$2 to St. Louis. His daughter plays the organ, teaches in two Sabbath-schools, and does the dress making of the congregation gratis, because the people are too poor to pay for it. Besides preaching in his own church, he and his wife and daughter operate two mission Sabbath-schools, one in English. He made application to the Board in a town where no new field could be received. He says he rejoiced in the refusal. His daughter and two other excellent christian young ladies are desirous to enter Bethesda as nurses. And all this in the most modest and unassuming manner. He knows nothing of these remarks. How beautiful such faithful self-denying service. 'Blessed is that servant, whom his Lord when he cometh shall find so doing.' Let us have more German ministers of this type and American ones, too."

HOME MISSIONS MOTTO, 1896.

FOR SYNOX OF MISSOURI.

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

MISSOURI.

POPULAR BLUFF.—The ladies and young people of the Poplar Bluff church held a Social on the 6th inst, at the Pavilion, where the Birch revival meetings were held. It was a large and successful affair. Union Sunday evening meetings continue in the Pavilion.

BROOKFIELD.—Rev. E. C. Jacka and his people are feeling their way in the matter worship. They have about settled upon the plan, which if carried out, will give them a building of good seating capacity and neat design. It is a timely movement. During the few weeks of brother Jacka's labors here seven have been received into the church and other good signs of progress are manifest. The college here has promise of a good year.—E. D. W.

"LOWRY CITY."—This is one of the late organizations in Kansas City Presbytery and has continued to grow from the beginning. One of their crowning and late movements is the erection of a neat and convenient house of worship. We recognized in the plan of the building one of the popular designs of the board. The church carried on no debt on account of building. Rev. W. M. Newton lives in the town and divides his time between here and Westfield, ten miles in the country. The church has shown its kindly spirit to their pastor by granting to give him a six weeks vacation, if he sees fit to take it. A delightful evening service was held with this people, at which we had opportunity to speak of Home Missions and press the motto "One Dollar per annum from the churches this year for Home Missions."—E. D. W.

WESTFIELD.—By the means of an open buggy conveyance, for a ten miles drive, we reached this church, beautiful for location, on Sunday morning August 9th in good time for service. The two inches of dust more or less, could hardly be said to add anything desirable to a pulpit suit of clothes. But when we recall the fact that our faithful brother W. M. Newton makes this appointment twice each month, the year around, we could say nothing but to honor such missionaries for their work's sake. The edifice has just been re-roofed. The neighborhood is thickly settled. There are certainly quite a number of well to do farmers in the vicinity of this church. It was here that our brother Rev. R. H. Jackson and his cultured wife did such a good and influential work by their preaching and teaching, they having carried on a school in their day with their church work.—E. D. W.

WEBB CITY.—Rev. J. G. Reaser, D. D., is spending a few weeks of well earned vacation in the east visiting some of his children in Pennsylvania and Massachusetts. He is appreciated by his people as an able preacher and kind and devoted pastor.—E. D. W.

MONETT.—A pleasant communion season was held with this church on August 2nd. One person, a young man was received on confession and baptized. Since brother McClung has been laid aside from being able to preach, the church has enjoyed the services of his son-in-law, a licentiate of the Presbytery, Mr. Wylie Kilpatrick. Brother McClung's ministry has been a preeminently useful one to his field. He has looked carefully after the flock and followed up the benevolence of the church with much care and interest.—E. D. W.

ILLINOIS.

PEORIA Presbytery will meet at Alton, Ill., on Tuesday, September 8th, 7:30 p. m.—J. A. Cornelison, S. C.

CAIRO Presbytery stands adjourned to meet in DuQuoin, Ill., September 8th at 7:30 p. m.—B. C. Swan, S. C.

WESTERN NEW YORK.

CHAUTAQUA Co.—This constituting the western portion of the great Empire State is favorably located as a resort during the heated season and not a few of the heated population have availed themselves of the refreshing condition of things to be found in this vast county of Chautauqua. The good people of the country year ago anticipating to a wonderful degree the urgent needs of coming times wisely organized the now for famed Chautauqua Assembly whose crowds are simply phenomenal aggregating 20 000 or more from whom a vast revenue is gathered for the improvements of the grounds. Bishop Vincent is to be accredited with that for seeing and judicious comprehension of the value of such an organization that has resulted in the wonderful outgrowth now seen in the pleasant appointment where order, refinement and religious zeal unite in stimulating the best elements of manhood and womanhood. Enterprising towns have grown into city proportions and are now holding a large share of the trade of this portion of the country. Jamestown, Dunkish, Westfield, Sherman, Mayville, Elymer etc., are representatives of the business activities of the enterprising people of Chautauqua County. The climatic conditions are superior for summer on account of the nearness of the great Lakes and the elevation above sea level. Just now a new interest has sprung up in the opening of the Lakeside Assembly grounds which promises great and good things for the crowds of people that will be attracted to this point. In point of age Lakeside has reached the second season of its history and comes well to the front with a well arranged program representing some fine talent for platform and instructive deportment, church interests are moving along in the measured and conservative habits of the older settled portion of the Eastern States and have a fixedness of habitation and stability of residence unknown in the settlers west. Sherman

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O. Sold by druggists, 75c.

Presbyterians are listening to Dr. Crissman of Denver Colorado during vacation days.—Jamestown has a strong church of Presbyterian faith whose history has been one of encouraging growth and influence. At the Chautauqua Assembly our beloved church has a prominent recognition among the active workers for the upbuilding of its kingdom of Christ. The great missionary field days bring to the front some of its most active spirits in the interests of the great commission, "Go ye into all the world and preach the Gospel." The Home and Foreign Missions are present to tell what they know personally of Mission.—N. Y. P. & O. IOWA.

DES MOINES Presbytery will meet in Osceola, Ia., Tuesday Sept. 15, 1896, at 7:30 p. m.—W. C. Atwood, S. C.

CHARITON.—At an adjourned meeting of the Des Moines Presbytery, held in the Presbyterian church on last Monday evening, August 3, 1896, the Rev. Alfred O. Ormond was ordained to the full gospel ministry in the Presbyterian church, and then installed as the pastor of this church. Mr. Ormond had in May last been elected pastor of this church by an unanimous vote. The usual form of ordination was observed. The candidate kneeling just beneath a cross of white flowers was ordained with the laying on of the hands of the Presbytery, the Rev. D. G. Gurley offering the ordination prayer. The candidate then rising they all gave him the right-hand of fellowship. In the installation services, the Rev. J. O. Hall of Russell acted as moderator and propounded the constitutional questions to the candidate and to the church. The Rev. D. G. Gurley, of Leon preached the sermon, the J. C. Hall delivered the charge to the pastor and the Rev. W. C. Atwood, the former pastor of the church but not of Des Moines delivered the charge to the people. The Rev. H. D. Jackson, pastor of the U. P. church of Chariton, and a member of the Des Moines Presbytery (U. P.) and the Rev. H. W. Tate pastor of the Baptist church of Chariton, and member of the Eden Baptist Association of southern Iowa, being present were invited to sit as corresponding members. At the close of the meeting all the members of the church warmly greeted the new pastor. Altogether the occasion was a most impressive service, and of profound interest to all present and particularly to the members of this church. The unity of feelings and of sentiment existing between the new pastor and the people induces the hope of a prosperous future for this church.—Warren S. Dungan.

TEXAS.

CHURCH ITEMS.—The 2nd. church of Dallas received one on profession August 2nd. The four teachers meeting numbered 57, 70, 70, 100, and will be continued during the month of August. 14 communicants and several members of the congregation have gone north or to Texas summer resorts.—Rev. A. S. Carver and W. C. North have been holding a two week's meeting of great interest at Stephenville, closing Aug. 2nd.—At the Dallas Bethany church July 19th, J. T. Scofield and A. B. Smith were ordained elders and Jacob Hearne a deacon. At which time the Lord's Supper was administered and one received on profession. The Sunday-school has greatly improved in interest and attendance since the hour of meeting was changed to the morning.—Rev. T. J. Hedges is meeting with much encouragement at Terrell. The Sunday-school is usually prosperous and the outlook is hopeful.—The Christian Endeavor Society of the 1st. church at Austin sent five members to the great convention at Washington, Pres. W. G. Bell was one of them. The Prayer Meetings of this church were never so well attended, many young men are there to take part. At a late church social a very fine musical program was given by the Misses Rankin, daughters of Rev. Dr. Rankin. The chief amusement of the young people consisted in trying to identify various old ambrotypes and daynerotypes of people present taken in their babyhood or early childhood.—Denison received one on profession July 12th, one on July 19th. An infant was baptized. Church work is prospering in Denison.—St. Joe has reached self support within \$25 raising \$4 25 for one-half their pastor's time. Adola is self-sustaining for 1 4 of his time, the remaining 1-4 Mr. Anderson gives to Home Missionary work. St. Joe Sunday-school, observed Children's Day, July 12th and raised \$7.57.

PERSONAL MENTION.—The Rev. S. B. Smith D. D., of Crockett has been spending several weeks in West Point, Miss. He was sent there by the Board to superintend the rebuilding Mary Holmes Seminary, which was burned some time ago. Mrs. Smith has had charge of affairs at Mary Allen Seminary during his absence. He will return early in August to resume his hopeful work at Crockett.—Rev. W. C. Claggett spent a few days in Palestine in July. He spoke in the Presbyterian church Sunday night on Christian education and Monday night on the business aspects of the Presbyterian University of Texas. \$1 000 was subscribed while the children gave \$75. A strong committee was chosen to secure the location of the Institution at Palestine if possible. Mr. Claggett went next to Dallas and then attended the Cowboy's Convention at Seymour.—Miss Alletta and Miss May Rankin, while visiting their father at Austin, charmed the congregation of the 1st. church with their exquisite singing.—Elder C. H. Filbrich has moved from Mobuita to Rockford, and the wife of Elder Cole is in California seeking health.—Dr. and Mrs. Bleim of San Antonio have recently returned from Mexico. They were greatly interested in our Mission work there. They formed the acquaintance of Mr. and Mrs. T. F. Wallace of Lucatecas, the Misses Jennie Wheeler

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and Edna Johnson of Saltillo, of Rev. H. W. Brown, Rev. J. E. Woods, Miss Ella De-Baum and Rev. Morales of Mexico City. Dr. Bleim says of them "They are lovely, consecrated Christian people and are doing invaluable work. The model girl's schools at Saltillo and Mexico City are sewing seeds into lives that will bring in a rich fruitage for the minister. We attended a native service of brother Morales' congregation and were deeply impressed by his earnest spiritual face, Texas ought to be more interested in the evangelization of her Mexican neighbors.—Rev. H. S. Little spent two Sabbaths in July on Mr. Olmstead's field, one at Gainesville, one at Lampasas gave the last week together with the first Sabbath of August to the very interesting meeting at Coperas Cove, Cogell County, where eight persons united with the Lampasas church by letter. This was thought better to organize a feeble church in the country. Three other persons in this neighborhood had previously united with the Lampasas church.

EDUCATIONAL.—The Glen Rose Collegiate Institute begins its fall term August 31st. This institution never had so fine prospects as now. A very pretty catalogue has been issued which can be had by addressing Prof. O. E. Arbuckle, Glen Rose, Somervell County, Texas.—\$12,000 have been subscribed to the Texas Presbyterian Universe and \$5,000 have been paid in. Mr. Claggett is devoting the summer to securing other subscriptions and is meeting with success.—Our Synod.

NEBRASKA.—The Fall meeting of the Presbytery of Kearney will be held in the Presbyterian church of Genoa, Nebraska, Tues. September 8, 1896 at 7:20 p. m. A special conference in the interests of Home Missions will be held Wednesday afternoon and evening.—Thomas C. Clark, S. C.

INDIANA.—VINCKENNES.—Rev. B. P. Prugh has been obliged through the illness of his wife, and her need of a change of climate, to give up his work here and seek a new field of labor. The session greatly regret the step, as shown in the warm resolutions passed by them. He has been a good preacher and pastor; and the church grew.

SOUTH DAKOTA.—S. DAKOTA Presbytery will meet at Dell Rapids, S. D., Tuesday Sept. 8th, 1896, 7:30 p. m. Sessional Records are required at this meeting.—T. B. Boughton, S. C.

NEW MEXICO.—N. MEXICO Synod will meet in the First Presbyterian church of Albuquerque, Wednesday, Sept. 16th, 1896, at 7:30 p. m. and be opened with a sermon by Rev. John Menan M. D., the last moderator. Mission Teachers Institute at the same place on the 18th.—I. T. Whittemore, S. C.

CHANGE OF ADDRESS.—The post office address of Rev. H. N. Payne, D. D., is changed from Atlanta, Ga., to West Point, Miss. Dr. Payne has, for eleven years, been the Field Secretary of the Board of Missions for Freedmen. He goes to West Point to superintend the erection of the new buildings for Mary Homes Seminary, of which institution he has accepted the Presidency.

Chess Birch, The Musical Evangelist.
Mr. Chess Birch, the Musical Evangelist, will engage in revival services in Missouri and Illinois the coming season. Any pastors or churches who desire the assistance of an efficient and successful worker, would do well to correspond with him at St. Louis. He is a truly devoted servant of God, an excellent and attractive preacher, and makes every effort we use of music both in song and with the cornet. With the latter he is an expert. He is a truly delightful and brotherly man to work with, does both pastor and church great good, and the Lord has given him special attracting power over men to draw them to meeting and to Christ; and he leaves them, earnest workers with the pastor. His permanent address is P. O. Box 515, St. Louis, Mo.—L. F. Bickerford, Ph. D., Pastor Presbyterian church, Poplar Bluff, Missouri.

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EDUCATIONAL NOTES.

Lasell Seminary, Aburndale, Mass., has just received a medal and a certificate of award from the World's Columbian Exposition. The certificate reads, "For Excellence of Equipment and Work in all Departments including Manual Training." The medal (in an aluminum case, four inches square, lined with blue velvet,) is of bronze, three inches in diameter, bearing on one side the inscription "World's Columbian Exposition. In Commemoration of the Four Hundredth Anniversary of the Landing of Columbus. MDCCCXCII—MDCCCXCIII. To Lasell Seminary," and on the reverse side an intaglio of Columbus landing. It is a beautiful piece of work.

The Rev. Daniel E. Jenkins, of New London, Pa., has been elected President of Parsons College, to fill the vacancy occasioned by the resignation of the Rev. Ambrose C. Smith, D. D. He has accepted and will enter on his duties at the beginning of the College year. Mr. Jenkins is not quite 30 years of age but has taken high rank as a scholar. He is a son of the former pastor of the Sixth church of Cincinnati. After completing the Sophomore year in Wooster University, O., he took the full course in Melbourne University, Australia, and one year in Theology. He completed his Theological studies at Princeton Seminary, and at the same time a course in Philosophy in Princeton College. In Melbourne University he took the first place in the honor list, and won the Philosophical Prize of \$500.00. He also won classical prizes during his course, in competitive examinations. He was made "Melbourne Scholar" for the year 1889, the youngest man on whom the University had ever conferred that honor.

Coates College, situated on the outskirts of Terre Haute, Ind., an attractive city, is a high-class Presbyterian College for ladies. It offers many advantages. Just at present, owing to the financial stringency, special inducements are offered to the first 32 young ladies who accept the special proposition which offers the regular \$300 course and advantages for \$200. Immediate application should be made.

Lafayette College, is happy in its excellent President, Dr. Warfield, its able Faculty (among whom is numbered Dr. March, famous the world over in his chair), and its delightful situation in eastern Pennsylvania. The fall term, considering the hard times, will open most hopefully for a fine year's work.

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National Platforms.

The Union Pacific Railway have just published a pamphlet of thirty pages under the above title, same contains the national platforms of the Republican, Democratic, Prohibition, National Peoples and National Silver parties. It also contains the laws pertaining to naturalization and registration and a tabulated statement showing the popular and electoral vote from 1860 to 1892; also statement showing the production of gold and silver throughout the world from 1885 to 1894, and the production of gold and silver in the United States during the same period. On receipt of 2 cent stamp above publication will be mailed on application to Jas. F. Aglar, Gen'l Agt., Union Pacific, 213 N. Fourth Street, St. Louis, Mo.

The following clipping from Cincinnati Inquirer, is worthy of note:

"That men of experience are handling the Baltimore and Ohio Southwestern's affairs is shown conclusively in the regularity with which the passenger and freight trains are run over the road. It is no light task to figure out a schedule for handling the large number of fast passenger trains run daily over the Baltimore and Ohio Southwestern and B. and O. when, in addition to the passenger trains scheduled to make such fast time between the East and West, there are freight trains that are run on a quicker schedule than were the passenger trains a few years ago.

The B. & O. S. W.'s fast train, 97, carrying Continental Line freight, now leaves New York daily at 4:30 p. m., and arrives here the second morning at about 5 o'clock. An evidence of how the speed of these fast freight trains is maintained is shown by the fact that out of the 30 days ending July 20, No. 97 was on time 28 days at Cincinnati, Louisville and St. Louis.—[Cincinnati Inquirer, July 29, 1896.]

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

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

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

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

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

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

CHAPTER 6.

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

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

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

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

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

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

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

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

9 After this manner therefore pray ye: Our^a Father^b which art in^c heaven, Hallowed be^d thy name.

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

11 Give us this day our^a daily bread:

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

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

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

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

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

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

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

MATTHEW, 6.

A. D. 31.

^aLe. 10. 18.

^bRo. 12. 14. 20.

^cPr. 23. 4.

^dLu. 15. 24. 25.

^eHo. 13. 5.

^fLu. 23. 34.

^gAc. 7. 60.

^hIs. 33. 6.

ⁱLu. 12. 33. 34.

^jTi. 6. 19.

^kJob 25. 3.

^lLu. 11. 34. 36.

^mGe. 17. 1.

ⁿDe. 18. 13.

^oLu. 6. 36. 40.

^pCol. 1. 28.

^qLu. 16. 13.

^rGal. 1. 10.

^sTi. 4. 10.

^tJa. 4. 4.

^uFor, righteousness.

^vPs. 112. 9.

^wFor, with.

^xFor, cause

^ynot a trumpet

^zto be sounded.

^{aa}1 Co. 7. 32.

^{ab}Phi. 4. 6.

^{ac}Job 38. 41.

^{ad}Lu. 12. 24. &c.

^{ae}Lu. 8. 17.

^{af}Ja. 4. 6.

^{ag}Pr. 16. 5.

^{ah}Ja. 4. 6.

^{ai}Ps. 34. 15.

^{aj}Is. 65. 24.

^{ak}Ps. 37. 3.

^{al}55. 23.

^{am}1 Pe. 5. 7.

^{an}Ec. 5. 2.

^{ao}1 Ki. 13. 26.

^{ap}&c.

^{aq}Lu. 12. 30.

^{ar}Jno. 16. 23. 27.

^{as}1 Ti. 4. 8.

^{at}Lu. 11. 2. &c.

^{au}Ro. 8. 15.

^{av}Ps. 115. 3.

^{aw}Le. 25. 20. 21.

^{ax}1 Ki. 3. 13.

^{ay}Ps. 37. 25.

^{az}Mar. 10. 30.

^{ba}Ps. 111. 9.

^{bb}139. 20.

^{bc}ch. 16. 28.

^{bd}Re. 11. 15.

^{be}Ps. 103. 20. 21.

^{bf}De. 33. 25.

^{bg}He. 13. 5. 6.

^{bh}Pr. 30. 8.

^{bi}Is. 33. 16.

^{bj}ch. 18. 21. 35.

^{bk}Lu. 7. 40. 43.

^{bl}Lu. 6. 37.

^{bm}Ro. 2. 1.

^{bn}1 Co. 4. 5.

^{bo}ch. 26. 41.

^{bp}Lu. 22. 40. 46.

^{bq}John 17. 15.

^{br}Re. 5. 12. 13.

^{bs}Ju. 1. 7.

^{bt}Ep. 4. 31.

^{bu}Ja. 2. 13.

^{bv}Gal. 6. 1.

^{bw}Is. 58. 3. 5.

^{bx}Pr. 9. 7. 8.

^{by}23. 9.

^{bz}Is. 55. 6.

^{ca}Lu. 18. 1.

The heavenly treasure.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 7.

JUDGE^a not, that ye be not judged.

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

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

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

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

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

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

To whom it may concern:—

The above Electrotpe is the exact size of Bible, and the page of type is a facsimile of a page in the the Bible. The Bible is one of the celebrated Bagster's, and is guaranteed. THE MID-CONTINENT.

Moralities.

THE BEGINNING OF CRIME.

Many a passionate child rules the household. The little baby on its mother's knee goes into a passion because its dinner is withheld from him, or some toy denied him. He shrieks, and strikes his mother; and the mother says: "Poor little boy, he has such a passionate nature; he can't be crossed," and yields to him. She ought to spank him—spank him hard for being in a passion, and give him nothing until his passion has cooled. The child, though he be so young that he cannot speak, if he be old enough to lift his fist and strike a blow, deserves punishment, needs to have a lesson of repression taught it. The mother who neglects this, increases the chances of her son's going to the gallows. When the child is older there are better disciplinary punishments than spanking; but when the child reaches such an age that they are useful, it may be too late, his temper may have grown beyond all control. Mothers sometimes say when a child shows a vile temper and shrieks a good deal, that it would endanger his life to punish him; perhaps so, but still more endanger his future if you don't punish him. Many a gallows' tragedy has its beginning on the mother's lap.

Day by day I see criminals, hundreds of them—thousands of them in course of a year. I see scores of broken-hearted parents wishing rather that their sons had never been born, than they had lived such burdens of shame and disgrace. I hear the wailing of disappointed mothers and see humiliated fathers crying like children because of the sins of their children. I see mothers growing gray between the successive visits in which they come to inquire about the boy in prison. And seeing these dreadful things till my heart aches and aches, I say to those mothers and fathers whose little families are the care of their lives, teach your children obedience. I want it written large. I wish I could make it blaze in letters of fire. I wish I could write it in imperishable, glowing letters on the walls of every home—obedience, obedience! obedience! obedience!!! to law—to household law; to parental authority; unquestioning, instant, exact obedience in school! Whenever, from the beginning, from the first glimmering of intelligence in the child, there be taught respect for it and obedience to it. It is the royal road to virtue, to good citizenship; it is the only road.—*Independent.*

BEER DRINKING LOWERS THE VITALITY.

The use of beer is found to produce a species of degeneration of all the organism, profound and deceptive. Fatty deposits, diminished circulation, conditions of congestion, perversion of functional activities, local inflammation of both the liver and the kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold or shock to the body or mind, will commonly provoke acute diseases, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable, more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital forces. It is our observation that beer drinking in this country produces the very lowest form of inebriety, closely allied to criminal insanity.—*Scientific American.*

Bogus Paints and Oils.

One might well think that the long prevailing cheapness of pure white lead linseed oil would make the adulteration or imitation of either of these articles an unprofitable business. It is, therefore, surprising to find, by careful inquiry, that the market is still largely supplied with imitation leads and worthless compounds, masquerading as "pure lead in oil," or under other misleading and fictitious labels, and that adulterated linseed oil, or bogus oils containing no linseed, are to be found in almost every interior town. We do not mean to imply by this geographical distinction that the New York market is free from this class of oils, but their manufacture and sale appear to be much more extensive elsewhere. * *

The necessity thus brought about for the makers of honest goods doing some educational work among consumers, as well as among those dealers who have no special familiarity with paints, but handle them simply as merchandise, has been apparent to many, but few have undertaken the work. Two years ago the National Lead Company began such a work in the advertising columns of the class of publications which reached the homes of consumers, and any one familiar with the business, who has observed the character of the advertising, cannot have failed to be impressed with the benefit which it is likely to exert upon the trade as a whole. The Company, from its prominent position among the industrial corporations of the country, and with the prestige of the long line of the old-established brands of white lead which it controls, was in a position to speak with authority upon this subject, and when it took up the cudgel in behalf of pure white lead it began an educational effort which was certain to command attention.

The Company in its utterances has shown no antagonism to any form of paint, except those based upon unscientific methods and misleading claims, but has supported the position which the more intelligent and honest painters have assumed. On the other hand, the plain facts concerning paint adulterations with which the consumer has thus been made familiar have led to a keener discrimination on his part in favor of pure and durable paints for his buildings. * *

The combinations of mineral and non-drying animal and vegetable oils sold in many localities, if employed in the mixing of paints, however pure the pigment may be, cannot fail to yield disappointing results on wood or ironwork. * *

At the same time, the safety of dealers, no less than of consumers, lies in the use of such paints and oils as bear the brands of makers whose reputation and commercial standing are known and are beyond question. The most successful dealers and painters of the country to-day are those who have confined themselves to goods from makers whose guarantee of purity could be unhesitatingly accepted, and their success proves how largely the public use and toleration of inferior products is the result of ignorance rather than choice.—*Oil, Paint and Drug Reporter.*

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