

THE MID-CONTINENT

VOL. XXII.—NO. 35

ST. LOUIS, AUGUST 26, 1896.

\$2 A YEAR.

AFTER AN organ recital in Ely cathedral an American girl is quoted as saying to the dean: "I guess dean, that's as near heaven as we are ever likely to get."

THE MAYOR of an interior Missouri city has promulgated a decree against the maple worms. The citizens are requested to turn on the paris green. That's something like a mayor.

AN AUTHORITY states that only the islands, England and Australia, exceed Cuba in natural resources. When not wasted by war Cuba produces, with a large share of her soil untouched, \$100,000,000 worth of sugar and tobacco annually, besides the products of orchards and forests, rivers and mountain mines.

THE CHINESE "Rules for War" which even now are used in governing the troops in the field are some 3,000 years old. One of these rules curiously enjoins the Celestial soldier to "Spread in the camp of the enemy voluptuous musical airs, so as to soften his heart." But they failed to perceptibly soften Japanese hearts.

AWKANAR HAZUNOBR, the principal of a college for the blind in Odessa, Russia, is making a tour through this country to examine the methods of teaching used in the schools and colleges for the instruction of the blind. He says that Russia has nearly seven times as many blind among her population as the United States.

CAPTAIN DEASY, an English army officer, who is trying to cross exclusive Thibet from west to east, is going to make a curious attempt to solve the mystery of the final outlets of the Thibetan rivers. He will throw soldered tin cans into the chief streams he meets, inclosing in them notices written in French and English on parchment, in the hope that they will be picked up in the lower waters of the Brahmaputra, Salween or Mekong.

ISN'T THE man who presides over the editorial department of the *Congregationalist* dubbed "In Brief" a sharp-beaked, gloomy dyspeptic? So our fancy depicts him, judging from the very occasional reading of his notes. Cheer up, old fellow! We all have our troubles without your constant prying out of new and petty annoyances. Give up your New England beans and pie—especially pie—for a while. Then, perhaps, you won't be so "very sorry" because the MID-CONTINENT actually spelt it "Coxe" when it should have been "Cox."

THE REV. Montgomery Throop, of St. Matthew's Episcopal church, Jersey City, has recently filed a claim against that church for \$20,000. In his claim he summarizes "sacrifices, overwork, mental pain and anxiety for the material welfare of the parish, ditto for the spiritual welfare of the parish; an unpleasant newspaper publicity, all within the space of two years and a half." "I came," he remarks, "with the understanding that I should be regarded as a preferred creditor, that is, that my salary should be paid before anything else." This is something considerably out of the common run. It will surely suit the jaded minds of the sensational newspaper readers.

IT IS NOT many years since that all friends of the Bible were shocked by the defiant cry, "The mistakes of Moses!" But the evolutionary process of opinion is sometimes very rapid. Is the time now at hand when the same good people are to become accustomed to, and sit complacent under, the still broader proclamation, "The mistakes of the Bible!" No pent-up five books of Moses is now the limited field or such puncturing, but the charge of Mistakes (or "errancy" is the more euphonious term employed by "scientific criticism") is freely made, and the right to make it from the Christian standpoint, passionately insisted on, in respect to the Bible in general. How remarkable it seems, yea how startling it would have been but yesterday, that there should be a derisive and indignant outcry against brethren who refuse to salute the new standard, "An errant Bible!", and who challenge the right of way to those who insist on bearing

through the king's country that "banner with the strange device!"

IN THESE days of generally little ready cheerfulness and much ready worryment, we should try to cheer up our friends in any way possible. Prof. Reaser, who placed a whole page announcement of Oswego College in our "Educational Number" of August 12th, evidently believes as we do. For he cheered up the managing editor who "worked up" that issue, and the foreman of the composing room who "made up" it, with these most kind words:

"* * it was very satisfactory. The setting was quite artistic. We think it will do us good service."

Why, way off in New York they are talking about that issue! The following appeared in the New York *Fourth Estate*, the national newspapermen's newspaper:

"AN EDUCATIONAL NUMBER."

"The St. Louis MID-CONTINENT issued an educational number August 12, a special feature of which consisted of advertising of schools and colleges as well as reading matter connected with education and educational institutions. Under the energetic work of Dr. Meade C. Williams and David R. Williams the MID-CONTINENT is steadily improving."

THE NECESSARY retrenchment of the Board of Home Missions was referred to some weeks ago in our columns. This scaling down of the already often pitiful outlays for the brave and faithful frontier pickets of our church is a most painful thing to contemplate. But the plain, bald fact is, that it is simply impossible for the treasury of this Board to maintain the present rate of expenditure, when staggering under a debt of \$299,062.42. God grant that better days are coming soon! Our hearts bleesed for the workers on the Home Field. Few except the Synodical Superintendents and the editors of the western religious papers can know what they have already endured,—without this additional ten per cent reduction. These are troublous times for all. And yet to think—if well-to-do Presbyterians of this land had been willing to unite in having one more week at home, this summer, and one week less at some expensive "resort" of gay worldings; the sum thus saved, we venture the assertion, would have easily spared this painful retrenchment in the \$400 and \$500 salaries of many laborious, earnest, consecrated Home Missionaries. But then—the age of miracles has passed.

IN THE recent days of the "old china" bric-a-brac rage an amusing cartoon appeared, which represented a willowy-looking woman gazing with rapturous air and mien upon a rare treasure of an old teapot and exclaiming in tones of æsthetic despair, "Can I ever live up to it?" This comically absurd image may suggest an application of the same question in a more serious and earnest direction. In our day the improvements and beautifying in all that pertains to material life are very marked. Men live in what, considered as structures, are beautiful homes. The grace of architecture the harmony of color and the acme of convenience and physical comfort are everywhere seen. The tender beauty of grass and foliage and landscape cultivation pleases the eye on every hand. The question may profitably be put, "can we live up to all this?" In point of mind and the culture of the spirit are we in harmony with the velvety lawn and the well-weeded paths? Are we building as stately a mansion for the soul as we have for the housing of our bodies? Is growth in Christian character keeping pace with our outward surroundings, and are we living worthy of our high estate in the things of flesh and sense?

LOOK AWAY to the far east and there is little to comfort the heart. The Turk still butchers the Armenian. Some they starve. The people of Crete are bravely fighting against great odds for life and liberty. Macedonia is in the throes of civil uprisings, and the Turk continues to murder and ravish. And the European powers look on calmly. It makes the blood boil! The situation has but little changed since the Armenian horrors first drew attention to the state of affairs in that region. The powers merely watch one another,

fearful to take a step, no matter how great the pressure becomes. Meanwhile, the Sultan must enjoy the discomfiture of the Christian people who protest, and vainly, against the atrocities perpetrated by his soldiers. The *London Saturday Review* speaks of this situation as "literally too shameful for words." From it we reproduce this paragraph, taken from a German newspaper, whose words are said to be official: "We share the opinion of the powers that a European war would be a greater evil than the continued oppression for some years of the Cretans, and we should regard any European statesman who was will to risk the bones of a single soldier in the cause of the Cretans as a blind fool or a depraved criminal." This is certainly blunt, and it is to be feared that the extract expresses the feeling of the other powers.

THE SCRIPTURE exhortations "grieve not the Holy Spirit," and "quench not the spirit," are perhaps most generally in our exhortations made to apply to those without the fold of God to whom the gracious calls of the gospel do come, and whose hearts are somewhat moved. This is a very proper application of the solemn warnings. But let it be remembered that these words apply to those also who already bear the name of Christ. Indeed the connection in which the apostles uses the words shows they are addressed primarily to Christians. The Spirit strives with them who are within as truly as with those whom we seek to bring within. He comes near to the believer to prompt, to quicken, and to soften the heart, and to awaken in the mind and effecting and stimulating remembrance of the things of Christ. When Christians feel a new sense of duty along with a sense of past remissness, a special consciousness of burden, an unwonted anxiety about the souls of children or friends unsaved, a moving to prayer for their church and a call to a better diligence and fidelity in its service, let them know that this is begotten of the Spirit. These are suggestions of his special invitation to the heart. To disregard or slight these gracious influences is to resist and quench the Spirit. Christians may thus grieve Him and bid Him go His way, as well as the unconverted. This, on their part, if not the sin against the Holy Ghost is yet a sin against Him. A whole church, too, by ignoring the signs of his presence and neglecting the work for which he makes open doors, may be grieving him and doing him despite.

CALVINISM is mighty because it singles out, emphasizes, and builds upon, a great, central, radical, essential truth; a truth for all times and for all men; one of the "everlasting possessions." It is the truth of God's Sovereignty and man's absolute dependence on God. God rules in Heaven. He works out, with unerring wisdom, his purposes and plans. Our times are in his hand. The very hairs of our head our numbered; naught can befall us without our Heavenly Father's will; all things are made by his providence to be subservient to our salvation. We do not say that this is the most central thing in the realm of truth; but it is a great and fundamental truth, the glory and power of which will be displayed wherever it meets with recognition, and honor and belief. Let a man believe this with a perfect conviction, and he will be calm, and strong, and brave; and the more he feels himself to be dependent on God, the more independent he will be of men. Now, it is with the strength of this truth that Calvinism is strong, it is from this high source that it draws whatever power is peculiar to it. Sovereignty gives no encouragement to slothfulness. Was not Peter sent to Cornelius to tell him words whereby he and his house might be saved? God works by man, and while Christians sleep, we must expect sinners to sleep on till they wake up in despair! Let us think how intimately the glory of God is connected with our fidelity; and let us remember that the glory of God calls upon us to awake out of sleep; yet, the glory of God whispers in every Christian's ear, "It is high time to awake out of sleep—high time to wake out of sleep; the night is far spent, the day is at hand—it has already come, the sun has risen—it is high time to wake out of sleep—high time to wake out of sleep."

ROUGHING IT ABROAD.

BY JOS. EARNST MC AFEE.

IV.

'WARE THE IRISH CHANNEL!

We shall never recommend the steerage quarters of an Irish channel steamer to our friends. If the company which run the boats between Londonderry and Glasgow shall ever attempt to get from us testimonials of the efficiency and comfort of their service, they shall find themselves left. We paid four shillings apiece to secure a place in an ante-room of purgatory and incidentally to secure transportation across North Channel. Then we were charged two shillings more, evidently as the hire of a man who was to do what he could toward smashing our bicycles. The steerage quarters were arranged to seat some 50 or 75 persons. There were no bunks or other arrangements for sleeping. Into these spacious apartments we were turned with fully 500 Irish workmen, going over to reap the Scotch and English harvests, and a score or two of women and children. And it rained! One must remain below or get drenched on deck. A merciful providence smiled through the clouds, however after a time, and the rain having ceased, the decks were covered with a majority of the passengers leaving the quarters below only one layer deep. The women and children were more easily compressible into geometric shapes convenient for packing, so the most of them remained below. But I have already said enough of that passage. We lived through the night. We are not ready to enter a protest even; I only said that we would furnish no testimonials. We are out to rough it and it was no rougher on us than on the five or six hundred of our fellow passengers. As we steamed up the Clyde, we got a good view of the numberless ships of all sizes and descriptions in process of building. It was a sight to be remembered. After looking about Glasgow a bit and gathering ourselves together after our short, but eventful voyage, we pressed on to Edinburgh where we tarried longer. That and one other day, while we were out the wind was on our backs, while almost every other day it blew with more or less force in our faces. We were not long therefore in riding the forty-two miles from Glasgow to Edinburgh.

IN EDINBURGH.

We found a cheap hotel on historic old High street in Old Town. New Town is on the north side of the river and the business centres upon three magnificent streets, Princes, George and Queen's. New Town would be a credit to any modern city. But we spent most of the little time we had to spare in Old Town. We were shown through the buildings of New College, the Theological Seminary, of the Free church. Under the same roof is the well arranged Assembly hall and offices of the Free church, while immediately across the street is the hall of the Assembly of the Established church. In the court of Free church Assembly and College buildings is a splendid bronze statue of John Knox, which we were told had been unveiled at the recent meeting of the Assembly. The dauntless man has stamped himself all over Edinburgh. What is in any way connected with religious affairs and cannot claim some connection with the great preacher and reformer is very slow indeed. It might appear that one cause of the continued separation of the Free and Established churches is each's jealousy of the other in their rivalry to pay respect to his memory. Some distance from High street from the Assembly halls, John Knox's house is shown projecting into the street. Old St. Giles' church where he preached his great sermons is back toward the halls on High street. It has recently been repaired and is of course, in constant use for divine service. The buildings of the civil courts have encroached upon the old church yard and the graves have all been covered over with rough paving stones. The place of John Knox's tomb is still marked however. In the center of a court yard before the buildings where the courts are convened is an unpretentious plate fitted into the pavement. On it is inscribed only "I. K., 1572. Turning from that to the only other plate in the pavement thereabouts I read with deepening emotion, "Wilkin's patent hydrant." And then I went out on the street corner and whistled. We visited old Greyfriars' church and churchyard, saw the old castle where the famous Black Watch, the 42nd Regiment, is now stationed, Hollywood palace on the side of the town, etc. We had seen a few of the Highland soldiers, marked by their bare legs and kilts, in the streets of London, but in Edinburgh we saw hundreds of them.

IN NORTHERN ENGLAND.

We had not far to go southward till we were again over the line in England. On the road we passed down the valley of the Tweed and saw on every side the pastures and the sheep and the woolen mills

from which we get our cheviots and other tweed fabrics. We had no more pleasant days in all our trip than those we spent in Scotland where the air and water were the purest and the most abundant, and the scenery all that one could desire. We of course came into contact with many Scotch people, and we found them as a Scotchman described them, warm-hearted and cordial after the outer crust had been broken through. One sees far less geniality in the Scotchman than in the Irishman; one needs to be acquainted with the Scotchman before one can know him. But in the several cases where we broke through the crust we never failed to find a warm Scotch heart.

We hugely enjoyed the scenery in the lake district of North England. It cost considerable climbing to take us over the Kirkstone Pass, where is a tavern which lays claim to bring the highest inhabited house in England, but we were repaid for the climb; we rode down the shore of the Ullswater lake and got a more distant view of Windermere and other smaller lakes. The roads were in well nigh perfect condition and the country generally was attired for the reception of the tourist, who by the way, was putting in his appearance.

We spent Sunday, our third out from London, in Liverpool. At the time of writing, some days after the event, I can bring myself to tell on ourselves that we went eagerly on Sunday morning to hear a certain Rev. Jno. Watson, hoping that we should have it to boast of that we had heard the veritable Ian MacLaren, but we soon found ourselves in a Primitive Methodist church listening to a Methodist preacher who was fortunate enough to be named Jno. Watson. The authentic Jno. Watson was in another part of the city preaching in another church. We were just organizing a lynching party to go after the woman at the hotel who had directed us wrongly, when we reflected that we had set out to hear a preacher, instead of the gospel preached, we could not assure ourselves that our disappointment was not of the nature of a merited punishment. So we let the matter drop, and we hope that our friends will have the grace to do the same when we return home. Street preaching and singing are very common in Liverpool and from our hotel window, in hay market square, we got the benefit of a great deal of it.

We spent several hours in Chester the following Monday, and it is a great old city to be sure. There is not space to even mention what we saw; the place is enough to make the antiquarian go into ecstasies.

Of the incidents of our run through the great manufacturing district, we shall probably remember most clearly our inspection of the Dunlop Pneumatic tire works in Coventry. The Nebraskan was riding Dunlop tires, one of which had proved very defective. On showing it to the manager of the works in Coventry he ordered the old tire taken off and a new one put on at once, and all at no expense to my friend. Their treatment of us at the works was most cordial. A clerk was delegated to show us through the building so that we saw all of the various processes of the work.

STRATFORD, OXFORD.

The last hundred miles of our run was thickly studded with places of interest. After leaving Coventry we passed through Kenilworth, Warwick, Stratford-on-Avon, Woodstock, where is Blenheim palace, Oxford and Henley-on-Thames. The castles of Kenilworth and Warwick, the former a ruin and the latter in good repair and occupied by the family of the Earl, are well worth riding a distance to see. And Stratford-on-Avon we could not have missed, of course. It is true enough, as one of the citizens once remarked, that the Stratfordians ought to be very much obliged to Mr. Shakespeare for being born there, as they could hardly have gotten on without him. We saw most of the Shakespeare memorials, putting ourselves to some pains to visit Anne Hathaway's cottage. Shakespeare had to walk a mile to see his Anne and sit under a humble thatched roof, or else go out of doors while he courted her. We thought Blenheim palace a trifle dingy for the Duke of Marlborough to bring his American bride to, but considering that it was built 1705, we were ready to excuse its appearance. The Park is beautiful, 150 or 200 men are engaged in dredging the lake, broadening and deepening it. It is a prodigious undertaking. Six or a dozen steam engines with other machinery are employed. A merchant of Woodstock remarked while we talked, that Blenheim was considered a white elephant on the Duke's hands till he married his American wife, but now he had so much money he didn't know what to do with it. In Oxford we found a college on every street corner, bad as the saloons in New York City. Of course, this is the vacation season and the day we visited the town being the last of the Regatta, large number of the Oxonians were at Henley at the boat races. After looking about Oxford for a time, we pushed on to

Henley, arriving soon after the defeat of Yale's crew in their race with Leander. Henley was certainly a gay place that day. There were immense crowds everywhere and the course between races was alive with boats of all descriptions filled with people of all sorts. We slept in London that night. It was like a home-coming to see faces and places that we had seen before. Thus we completed our run through Great Britain, and it has verily been a run. We felt ashamed at first of our hurried traveling, but we are more reconciled to doing things in that manner now. We cannot say we have seen very much of anything, but we certainly have seen a little of a great many things: we have ridden 1,384 miles, as my trusty cyclometer shows. After several days of overhauling ourselves, our limited wardrobes and our faithful bicycles, we shall leave for the continent, July 15th.

THE NEW THEOLOGY VS. THE FOURTH COMMANDMENT.

REV. N. J. CONKLIN.

II.

The third error of the New Theology relative to the Fourth Commandment is: That we do not find in the Scriptures any idea of worship on the Sabbath day until after the Babylonish captivity; and that there were no places for worship except the temple during the same period.

Again we do not agree, and with emphasis; for if no rest, no worship and no plans for worship, what could have been the meaning of all these passages of Scripture to God's ancient people, "Remember the Sabbath day to keep it holy"; "the Sabbath is a solemn rest, holy to the Lord"; "an holy day, a Sabbath of solemn rest to the Lord"; "ye shall keep my Sabbaths and reverence my sanctuary"; "a Sabbath of solemn rest, an holy convocation; ye shall do no manner of work; it is a Sabbath unto the Lord in all your dwellings"; "ye shall keep my Sabbaths and reverence my sanctuary, I am the Lord."

Now if the claims of the new religion are true, then these passages given by Moses to the people were meaningless for a long period of time. And too, in the centuries past, we must see Abel, Seth, Noah and the godly of their day, without prayer or praise in their sacrifices, and so likewise of the long line of the Patriarchs and worthies, we must see them worshipless and if worshipless then godless. Is it reasonable to allow, that the pagan nations could have their shrines and orgies of worship and their days and seasons, but God's people, many of whom are spoken of by St. Paul in the 11th of Hebrews, as having "obtained a good report" as those "of whom the world was not worthy"; these who had God's commandments resting upon them not to be as the heathen and not to worship their gods—for these it is not allowed that they had any worship nor any place of worship. Who can so suppose for a moment; for surely in all reason the reverse should be true.

Man is a worshiping being and he is always found a worshiper of the known or unknown God, as may be his light or the state of his heart, and to say that God's people in this respect were destitute of what we find the brethren of their day had to meet their religious want, is to say an unbelievable thing.

No worship and no place of worship until after the captivity! they tell us. Now "after the captivity" was a long time after the building of the temple, a longer time after the building of the tabernacle and a still longer time after the worship at the Red Sea, when Moses and the people praised God saying: "I will sing unto the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea. * * * Who is like unto Thee, glorious in holiness, forceful in praises, doing wonders." The major part of the Hagiographa, the book chanted in the ancient worship was in the hands of the Levites, and probably of the people, and with the Law and the Prophets was used in the temple and in the places of worship other than the temple; for why suppose that the temple services were the only religious provision there was for so long a period of the nation's history? It is true that the temple was the national religious centre and here were the annual festivals and other memorial and typical services; but to say that this was all the religious provision made for this vast people, covering much territory on both sides of the Jordan valley, is too much to believe. It is too big a guess to be founded on the ground of apparent silence or want of particular record.

It is possible that Synagogues may not have been instituted until after the captivity, but not probable. But if not, there was the Sabbath day, there were the provisions for worship—the ritual—and there was man's need, just as later and as with us to-day. Must we suppose that the Israelites had to learn so much among the heathen and under their heel? No, no! We find Abraham in prayer before God for the doom-

ed city, we find Jacob in prayer in early life and St. Paul finds him worshipping in old age. We find God's people under a religious tuition, so to speak. The Scriptures, particularly the Psalms, abound in calls to worship and are filled with prayers and songs for worship. These were largely written before the building of the temple. There are calls for holy convocation, to keep holy God's Sabbaths, to call the Sabbath "a delight, holy to the Lord, honorable," as by the Prophet Isaiah. And if no worship nor place for worship what could this same prophet have meant when he said: "Bring no more vain oblations, incense is an abomination unto me. * * * The calling of assemblies, your new moons and Sabbaths, even the solemn meetings. * * * I am weary to bear them. When you spread forth your hands I will hide mine eyes from you, and when you make many prayers I will not hear." Surely the prophet could not decry, as corrupted and become abominable, what did never exist.

But what of the Levites, the descendants of one of the tribes, who were to be guardians and for service in the worship of the people? What of all this vast multitude during the period referred to, if no worship nor places of worship except the temple? They had become many and had their position and portion as teachers and preachers in at least forty-eight cities. It is natural to infer and hence it is the common belief, that all along in the history of the twelve tribes, before as well as after the captivity, the people had places for the worship of God and that they came together in these places and worshipped on the Sabbath days. This is reasonable and natural and the record is not silent as is the claim. We give the instance of the Shunamitess, who would go to the prophet on another than the new moon or the Sabbath day. The explanation demanded by her husband would be meaningless were it not the custom to go to the prophet on these occasions.

Now finding that man is a worshipping being, that the heathen worshiped and had their places for worship, that then was the Sabbath day, the calls to worship, the songs and prayers for worship, that there were religious teachers scattered among the people, and that the people did go to the prophets on the Sabbath days, we cannot but believe that Israel had both the place and the worship long before the captivity. This is reasonable and scriptural in that it is in accord with all Scripture, while the opposite is without any warrant except in theory, and cannot be maintained.

There is no violence done the record to see the worshipping assemblies of ancient Israel scattered abroad the land, in all their villages and hamlets, each Sabbath day in a place of worship, this their song as it is ours: "Make a joyful noise unto the Lord all ye lands. Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God: It is He that hath made us, and not we ourselves. We are His people and the sheep of His pasture. Enter into His gates with thanksgiving and into His courts with praise. Be thankful unto Him and bless His name. For the Lord is good, His mercy is everlasting: And His truth endureth to all generations."

In opposition to the statement of the New Theology: That the Lord's day, or Christian Sabbath, is not in place of and a continuance of the Sabbath under the Fourth Commandment, we need say but little. The statement is altogether too radical. The arguments adduced are: *change of day and difference in the character of observance.* They tell us if we are to keep the Sabbath of the fourth commandment, then we must keep it according to the former ritual and we must "pick up no sticks," etc. Now why claim this for the fourth commandment and not for the others? If the typical and ceremonial laws are to be brought down to make one commandment binding, why not for them all? Why not say that because Christ did not condemn the woman that was brought before him on a certain occasion to be stoned that He did away with the seventh commandment? Why not say also that the sixth commandment is done away with in the New Testament because the cities of refuge have not perpetuated, and therefore the commandment for murder is no more binding. It is a well recognized fact that with the coming and finished work of Christ, the temple and the priesthood with the ancient ceremonial and the typical passed away. Christ so taught and so did His apostles; but we have no hint that any one of the commandments of the decalogue was abrogated.

As to the change from the seventh to the first day of the week, the acts of the Lord and of His apostles are the foundation. As we read the history it seems circumstantial, but how wonderful and blessed the circumstances. There is no intimation of Christ's appearing to any one on the old Sabbath, but always and only on the first day, the day He rose from the dead and by His resurrection completed the work of man's redemption from the power of sin and death. It was always on the first day of the week His disciples were gathered together for worship and our Lord appeared in their midst and said unto them "peace." And too, it was on the recurrence of the day that the Holy Ghost, the Comforter, "was shed forth" to dwell with and in the church. It is the "Lord of the Sabbath" who changes the day for worship and rest in God and He thereby links together in one memorial day under one commandment the finished works of man's creation and redemption.

Likewise we find, that while the apostles teach against Judaizing tendencies, in matters of meats and drinks in offerings and as to Sabbatic ceremonials, there is nowhere the least shadow of a hint given that the Sabbath law or any other law of the decalogue is done away with. Rather than this, it is perpetuated as the Holy Apostle uses the figure of the Sabbath for the Christian's rest, in that he says, arguing from God's resting from His labors: "There remaineth therefore a rest to the people of God."

Moreover, it is a historical fact that as the apostles kept this day as the Sabbath, the same day became the Sabbath of the Christian church for the first cen-

tury and has so continued until this day. Now such being the facts in the case, we can find no foundation for the claims and denials of this new anti-commandment religion. We likewise can see nothing to be gained by taking the Christian Sabbath from under the eagle of the commandment of God.

Rochester, N. Y.

THE CHURCH A WITNESS FOR REVEALED TRUTH.

[In the Pan-Presbyterian Council recently held at Glasgow, the following most valuable paper was read by Rev. Professor Orr, D. D., of Edinburgh.]

The implication of my subject is that there is a truth, or sum of truths, for which is the duty of the church to bear witness—that revelation is not a something utterly nebulous and vague, but has a definite, ascertainable, stable content, and that it is the business of the church to find out this content, to declare it, to guard it, to defend it, and ever more perfectly to seek to unfold it in the connection of its parts and in relation to advancing knowledge. But this is precisely the conception of Christianity from which it is alleged the modern mind is shaking itself free. The supreme triumph of the age in the religious sphere is just this—the break of Christianity with dogma. It is not merely, as before, that rival creeds class with each other, but the whole conception of Christianity which makes the creation dogmatic systems possible, which regard it as bound up with a sum of doctrines, is brought into question. The bond of union in the Christian church, it is plausibly argued, does not lie in intellectual conceptions, but in participation in Christian spirit. Here, then, are two conceptions of the church and its duty, and there is no disguising the fact that the conception indicated in the title of my paper is at present under severe fire. For it is undeniably the very foundation of the old beliefs that are assailed. Creeds and confessions are swept ruthlessly aside as outworn, obsolete, unbelievable, the products of ages, from whose modes of thought we have departed. History has not to do with their truth but only with showing us how they grew. If appeal is made from Creed to Scripture it is discovered that the new assault falls as heavily on Scripture as on Creed. Scripture has to go through the alembic of criticism, and even then we are not allowed to use it as the old Reformers did. The Apostles, *e. g.*, are no longer admitted as final authorities upon Christianity. The Apostles, let it be conceded, did their best with the means at their disposal to grasp the meaning of the great revelation which had come to them in Christ, but their best is not authoritative for us. Instead of the Word of God coming to us through Paul, or John, or Peter, we have psychologies—what Paul thought, what John thought, what Peter thought, and how they came to think as they did. The Apostles, therefore, we are told, must be judged by a greater than themselves—by Christ. So be it, but how then stands it with Christ? Are we here at length on a solid foundation? Hardly even yet, for a course, as we are reminded, we have not a single syllable at first hand from Christ Himself; we have His image and teaching only through the eyes and ears of His followers, and nothing must be assumed or prejudged about their testimonies which will not leave the most perfect freedom to criticism to deal with them as it sees good. There must be no assumptions, *e. g.*, as to the true worthiness of the fourth Gospel, no dogmatism as to such facts as the miraculous birth or the resurrection; no prejudgment as to the truth of miraculous accounts; it must always be open to question whether any particular word of Jesus was indeed spoken by Him, or whether such and such a course was uttered. Furthermore, allowances must be made for what Jesus did not know. He had not the advantage of our modern scholarship; His thought, though fresh and original, still moved within limitations, the essence has to be disengaged from the accidents. Thus disintegration goes on, and when we ask, What, after all, is left for the church to bear witness to as truth? the answer must be, Not much. So you will naturally, say and so say I also. I believe that Christianity is not the vague, fluent thing some would represent it to be, but has a content of truth which cannot be manipulated as men please—which is there as something to be conserved, guarded, defended, handed down with fidelity from age to age.

CERTAIN CRITERIA.

In the first place, there is one *negative* criterion, which I think we may safely lay down—negative, and yet very important as clearing away much that does not belong to the truth, for which the church is instituted to bear witness. There may be disputes about the authority of Scripture, but there ought at least to be no dispute about this, that whatever has no place in Scripture—in Gospel or Epistle—or cannot be legitimately deduced from Scripture, is no part of the truth of revelation, for which the church is set as "the ground and pillar." Still more must this character be denied to it if the doctrine is not only not found in Scripture, but in its whole tenor is clearly and directly opposed to what is there taught by Christ and His Apostles. This, I suppose, is the dividing line between Protestantism and Roman Catholicism, and it warrants us in rejecting right off a vast mass of what passes as Catholic dogma—sacramentarian theories *e. g.*, masses, purgatory, indulgences, saint and image worship, Mariolatry, Papal infallibility, etc. All these go by the board as soon as this principle is admitted. But it cuts no less at the root of many theories in modern Protestantism. That, *e. g.*, which will always keep the church from making a dogma of Universalism or of second probation is that whatever may be said for them, they are at least not plainly taught in Scripture—some would go further and say, are explicitly contradicted by it.

In turning, in the next place, to the positive side of the subject, we are faced by the fact, to begin with that in our Protestant churches there is a *system of truth in possession*—a system professedly drawn from Scripture, and based on it, and embodied in its great essentials in the creeds of the Reformation churches.

I am not, of course, to be understood as arguing that because a doctrine is found in any or all of these creeds it is on that account necessarily true; nor do I refer to all the scholastic details or formulations of these creeds, but not only to the central articles of belief, to which, in briefer or ampler form, they bear witness. And what I say is, that when we are in search of a criterion to determine what does and what does not belong to the genuine doctrinal content of Christianity, the existence of this practically consentient body of doctrine in the great church creeds is a weighty fact to start from, and one which gives it a *prima facie* claim on our consideration. The first thing these creeds are entitled to is to be judged by the standard to which they themselves appeal—Holy Scripture. Do they agree with Scripture or do they not? I will be reminded that these creeds are the product of historical development. True, and that, to my mind, is their peculiar merit and worth as witnesses. They are not the creations of individual minds. They have centuries of development, of keen and testing controversy, of conflict and witness-bearing, behind them. Their success in history has for its counterpart the failure of the opposite views to commend themselves—to hold their ground in battle. Not one of these doctrines but has been hacked and hewed at till, if it had not been founded on God's Word and been felt to be in unison with Christian experience, the breath would have gone out of it long ago. One thing I am thoroughly convinced of, as the result of the study of the history and doctrine—namely, whatever may be the imperfections of existing creeds, no phase of doctrine which, after prolonged controversy, the church has, with full deliberation, rejected—which, on every occasion of its re-appearance, it has persisted in rejecting—need raise its head now with any hope of permanent acceptance.

I will be told that these creeds have lost their power—that the intellect and conscience of the church are away great evangelical articles, even now to take a vote of the Christian people on that head. There are denial I know of nearly all the Ecumenical doctrines—of the Godhead, of the Saviour, of justification by faith—but it is singular that those who are responsible for these denials seldom try to establish a church on them. When they do, it does not thrive. Let the enlightened among us who think they have new Gospel try the experiment of setting up a church explicitly on the improved foundation of converting men at home and successfully prosecuting missions abroad, and the result may teach them a lesson! This is another form of verification which history offers—the reappearance and necessity of the great evangelical doctrines for any conspicuous work of reformation and revival in the church. "The sword of the Spirit which is the Word of God," but that Word has always been associated, in spiritual upheaval, with just those doctrines which our revived Christianity would leave out altogether. But this leads me back on a question still more vital and fundamental.

THE AUTHORITY OF SCRIPTURE ITSELF.

The creeds profess to rest on Scripture; but what is the authority of Scripture? We need not trouble ourselves at present about particular theories of inspiration, but look only at the general fact. It is denied, then that in these Apostolic writings we have a practically consentient doctrine of the substance of the Christian faith—of man's sin, God's grace, Christ's person, His propitiatory sacrifice, regeneration through His Word and Spirit, the new life, &c.—the same doctrine, in fact, as in outline we have been made familiar with in the Creeds? See, then, the alternative if we affirm that this Christianity is different from, and repugnant to, Christ's own. What we are then required to believe is, that already, in the days immediately succeeding Christ's death, and through the agency of His own Apostles, the Gospel which Christ Himself preached had been essentially transformed—had been displaced almost completely, certainly in its main features, by another, which the church now requires to cast aside to get back to the original Christianity. Is this credible? The church, at least, is not greatly to be blamed, as it is slow to credit it. You say that you do not find all the doctrines of the Apostolic Gospel fully and clearly laid out in the teachings of Christ's earthly ministry, especially in the record of the first three Gospels. No, and if the Gospel of the Epistles be true, it could not have been. It was a Gospel only brought to its completeness by Christ's dying and rising again, and the pouring out of His Spirit on His church. And how could such a Gospel be preached to its fulness before the facts which constituted it had taken place? But did Christ ever lead men to believe that His earthly ministry was the Alpha and Omega of His Gospel? Did he not from the first point to a future in which His work should be completed? Salvation to the world was to be through His being lifted up; His death was to be followed by a raising again; the Spirit was not yet given because He was not yet glorified; His promises about His kingdom are cast into a future form. It is His death and rising again—we are increasingly made to feel—which are the true pivots on which the destinies of mankind turn.

There is yet another and most important criterion of truth—one fitted to check narrow inductions by wider ones, and the last I shall refer to—I mean that derived from the *organic unity of revelation.* Take Scripture to pieces as we will, there is no mistaking the fact of a developing revelation in the Bible. The more that revelation is studied the more it will be felt to have an organic character—to be a living, growing unity. Christ's own appearance and teaching were rooted in that older revelation. He presupposes it, appeals to it, adopts its ruling thoughts, moves in the circle of its ideas, even when He enlarges, spiritualises, and transforms them. The Epistles never treat Christ as an isolated appearance, to be judged of simply through and for Himself, and neither should we. The historical Christ rightly interpreted is a Christ related to a history both before and after Him, and to be studied in the light of both.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

A very grateful change has come in the breaking up of the oppressively hot weather and suffering humanity is enjoying the pleasant days and cool nights. Though the refreshing rains have not come to this region, yet we all feel that we have a new and enjoyable lease of life.

How kind and thoughtful our heavenly Father is even in sending of the "hot wave" and these oppressive days! The abundance of rain and the profuse growth of vegetation which came in the early part of the season would, undoubtedly, have been the cause of much sickness, had not these hot blasts come to "burn up" the germs of malaria which always lurk in a rank growth of vegetation. Even this oppressive weather has been a "blessing in disguise" and well may all the people say: "He doeth all things well."

How few of us as Christians realize the importance of daily living very close to the Lord Jesus Christ, a friend that sticketh closer than a brother. We are so absorbed in the "dull routine of care" and in the petty anxieties of our own daily lives that we forget that there is a strong and helpful friend, ever near us and with us, to help us bear the burden under which we groan. We strive to bear these burdens alone and unaided and find ourselves halting and staggering beneath them; when if we could but realize it, there is our strong elder brother by our side, waiting and willing to bear them for us or to graciously help us to bear them. How much we need his wisdom and gracious counsel in the midst of our perplexities and difficulties, and how blessed the assurance that he is yearning with a brother's and a Saviour's heart to "heal all our infirmities" and to share our burdens with us or bear them for us. May God help us to recognize the "very present help" of our elder brother in all our hours of perplexity and trouble.

One of the very perplexing problems facing the Home Missionary at the present time is to know what to do for the boys growing up in the home and coming to manhood's years? The earlier years have been spent in the school room and the time has come when the boy must leave the school-room, and if he has any ambition at all, he wants to do something to help himself. The missionary, wrestling with the problem of a small salary at best, is obliged to face a "heavy cut" on the part of the Board of Home Missions on his meagre salary and the money that he ought to have and which is, in every sense of the word his, lies rusting in the pockets of the Lord's stewards who have forgotten to contribute to the Board of Home Missions. The boy wants to go to college, would gladly do so, had he the means; but father and mother toiling, self-sacrificingly, in behalf of the church and the unsaved are not able to send the boy to college. It is simply an impossibility! What is the boy to do? Out of self-respect he cannot stay at home and consume the *hard-earned pittance* upon which his parents and the younger members of the family depend, while he is strong and able to work. He starts out to seek work with which to maintain himself, and lo, every avenue to honest toil is closed. The farmer cannot employ him because of the low prices of grains, and the merchant and the railroad companies and all trades and employments are full and tell him they "are discharging rather than employing help." I know of the son of a minister who is toiling in the broiling sun for ten hours a day at 50 cents per day, rather than be entirely dependent upon his parents. I know of another who has diligently sought for employment for three months in one of our large cities and meets nothing but rebuff at every hand. Some one will say, why not put the boy on a farm or let him play "paddy" on the railroad. But where

is the money to come from to purchase the team and the necessary equipments with which to farm? What chance has the boy with the railroad companies which always prefer the cheap labor of the foreigner; besides, there are ten or twenty men who have already had some experience in that line, standing ready to jump into any job that may open for "pick and shovel." The serious question arises, "Shall the sons of our home missionaries become tramps?" *Who will answer?*

The authorities of Emporia College have been placing needed repairs, etc., in the college building and are as rapidly as possible making every possible improvement to this elegant building and rendering it an attractive place to the students. Those who have charge of the building will spare no pains to make the college surroundings as comfortable and attractive as the limited means at their command will permit. Presbyterians generally throughout the State ought to remember that they have a personal interest in this college and all ought to be willing to share, even their poverty, with this needy and important part of the work of the great Presbyterian family in the State. Next to that of preaching the Gospel in the destitute regions of the State there is no work ought to lie nearer the loyal hearts of loyal Presbyterians than the interests of this college. In fact, we cannot get along without it. We must have it for our boys and girls. The four splendid young men who were located last spring in this Synod, all of them graduates of this college, and all of them doing a splendid work in the ministry ought to be a stimulus to every Presbyterian to help this institution and when we remember that from this on, each year will be bringing such men into the ministry of our Synod, it would seem to be almost disloyalty to Christ not to make some sacrifices in a pecuniary way to help carry forward such an institution of learning. The burden may be and is heavy to some who see and realize the importance and need of our Synodical College, but why should a limited few bear this burden? Why should there not be such a general and enthusiastic loyalty to the cause of Christ as represented in this college that every Presbyterian would be willing to lift a little of this load and share a little of the means God has given to help along this work? The pitiable indifference to a work so great and to interests so important on the part of tens of thousands of Presbyterians in this Synod is a spectacle over which angels do doubtless, weep and devils laugh. May God give us all some conscience and enthusiasm over our own Synodical College.

KANSAS ITEMS.

PEABODY.—The pastor of this church Rev. W. C. Miles and his wife are taking a respite during this trying weather in Colorado. They are at Maniton.—S. B. F.

WELLINGTON.—Rev. F. P. Berry, a former pastor of this church, is spending his vacation here, at the home of his father-in-law, Mr. Staub, and supplies the pulpit for three Sabbaths. Bro. Berry is the successful pastor of our church at Maryville, Mo.—S. B. F.

EL DORADO.—The pastor of this church, Rev. W. W. Curtis, goes forward steadily with his work and all departments are in a good condition. Lately the Endeavor Convention for the district, embracing Butler, Chautauqua, Cowley, Elk and Greenwood counties was held in the Presbyterian church of El Dorado. There was a good attendance and an enthusiastic meeting. Among the pastors of the district who were present, we noted Rev. S. W. Stopholet of Winfield, and Rev. J. K. Miller of Belle Plain.—S. B. F.

GREAT BEND.—Rev. A. H. Parks, Presbyterian missionary held communion service here, the first Sabbath of August, and received two persons into the church by profession of faith. Rev. Dwight E. Potter has been supplying the church for the last three months; but on account of ill health has been compelled to desist from the work. There is a good opening here for a young and vigorous man, and the people are anxious to secure a permanent pastor. It is to be hoped that they will not have long to wait.—S. B. F.

BURLINGAME.—Four members were received into this church at a recent communion, and the Sabbath-school is in a flourishing condition. The church work is moving forward encouragingly under the leadership of Rev. N. D. Johnson. The Presbytery of Emporia holds its semi-annual meeting in this church, Tuesday, Sept. 29th, at 7:30 p. m.—S. B. F.

HARPER AND FREEPORT.—Rev. D. D. Mitchell has been supplying these churches with great acceptance to the people for the last three months. The church services have been well attended and these churches are in need of a permanent pastor.—S. B. F.

FLORENCE AND CEDAR POINT.—These churches are looking for a permanent pastor, Rev. J. D. Hewitt of Emporia, Kan., is the man to address for information in regard to these churches.—S. B. F.

OSWEGO.—Most encouraging reports came from this church, and the hearts of Prof. Reaser and the people must rejoice. There were thirteen additions at the last communion, five on profession. All the societies are in good working order, and the services of the Lord's house are well attended.

SCANDIA.—On Aug. 9th, Rev. H. P. Clark preached at this point and held communion service and received five persons into the church by profession of faith. Three of these were from the Sabbath-school, of which Mr. Bulkeley is the efficient superintendent. This church is supplied by Rev. E. P. Shier, to whose faithfulness and earnestness these results are largely due.—S. B. F.

OAK ST. (Wichita).—At a recent communion in this church, nine members were received into the fellowship of this church. There seems to be a perennial revival going on here under the leadership of the pastor, Rev. J. H. Fazel. In this church there is a class of over forty who can repeat the Shorter Catechism up to the seventy questions. Is there any such class anywhere in the Synod that can parallel this? If there is not, ought there not to be many.—S. B. F.

"WILL IT SUCCEED?"

IN THE MID-CONTINENT of August 12, we see an article with the above heading, signed "B." However much we do hope to the contrary, yet it does seem as if it might succeed! That despicable secret organization the O. M. B. its hand is very manifest in the actions of the different political parties.

It has been the custom of these parties to have among the leaders some one pronounced temperance man or prohibitionist whom they used as a sop to throw out to the temperance voters. But under the influence of the O. M. B. they seem to have reached the point where they feel safe in reusing the sop. So the voters of the State are brought just to the condition, either to vote the ticket of the O. M. B., or else "take to the woods" on election day.

The plea that is made against the Prohibitory law of the State that it is violated and therefore ought to give peace to a good license law, that plea is without sense or reason. Are we to suppose that license laws in the States where they prevail, are not violated, or that they are more easily enforced than a prohibitory law? Surely any one by a little thought will know better than that. License laws are not obeyed and never expected to be obeyed. Recently I saw the statement made by one who had good opportunity of knowing, that in Philadelphia, where they have the Brooks law that is considered one of the best license laws of the land. In that city the places where liquor was sold *without* license were equal to the number of licensed saloons. It surely can't be possible that the law of our State is any worse violated than that.

The very conditions of the best license laws makes it absolutely necessary that they must be violated. If the law is considered a good one, it will prohibit the selling of drink to *drunkards*. It grants the privilege of selling to moderate drinkers. But all drunkards come from the class of moderate drinkers. When they have gone so far that their appetite has gained the mastery over them, then they are drunkards. So the license laws grants the privilege of taking a man so far along in the drink habit that he reaches the point where

he must have it, then the law says you must not furnish it to him.

The law makes no provision for those that must have it or find it the most difficult to do without it. Therefore the license law is violated, and we could hardly expect anything else. There can be no such excuse for violating the prohibitory law, for it does not manufacture an appetite craving for satisfaction.

There would be far more sense and reason if the good license laws of the States, granted the privilege to sell to the *drunkards* and not to any others. If in our own State the prohibitory law should be repealed and a good license law put in its place, there is not the least hope that there would be any less illegal selling, or any fewer points than now exist, judging from the condition of things in the States where license exists.

Russell, Kans.

S. S. W.

Communicated.

CERTAIN OLD PATHS.

BY REV. JOHN M. ROBINSON.

"There is a pleasure in the pathless woods."

But who ever saw a "pathless woods?" Even the wild beasts that roam the forests make paths for their feet. There is pleasure in a woods with here and there a path. Yet these paths lose their charm when they become too beaten. The most restful spots of earth are away from the "madding crowd." When casting about for a place to take an August outing I was drawn by the memory of the fine woods and chestnut and sugar groves of the old Presbytery of Erie in Western Pennsylvania. These forests and streams had a charm for me when a boy-preacher I came fresh from the seminary to settle over Fairfield, a big country church. As I retrace my steps it is like a new discovery.

"The half has never been told."

It was not time nor distance that gave the enchantment. This is the newest part of Pennsylvania. A hundred years ago it was a backwoods, and settlers were coming in from the southern counties. The fathers of Fairfield were from Ten Mile in Washington County. Arriving on Saturday they went into camp in the woods on the hill where the church building now stands. Sabbath morning they made the woods a temple, held a prayer-meeting, catechised the children and kindled those altar fires which still burn. A church was organized in September 1779. The centennial is only three years ahead and plans are already being prepared to celebrate the occasion. Let any children of Fairfield who read these lines arrange their plans to be present.

Rev. H. W. Warnshuis of Stoneboro, is the efficient pastor and the church was never more prosperous. Close by the church is the grave-yard where

"The rude forefathers of the hamlet sleep."

Quaint epitaphs mark many of the old head stones. Here is one from the grave of Rev. Ira Condit who died sixty years ago after a pastorate of twenty-four years:

"In yonder sacred house I spent my breath;
Now slumbering here I lie in death.

This sleeping dust shall rise and yet declare,
A dread Amen to doctrines preached
there."

Fairfield is the religious center of a large community of small farms. The Sabbaths have the quiet air which to many places have become but a memory. Everybody physically able goes to church, and on Sabbath morning they come crowding in not only along the highway but by foot paths through the woods or across the fields.

If thinking upon a cool retreat would give your readers any relief from a high thermometer let them in imagination follow one of these paths up the Sandy Creek Valley to a cottage in a certain pine woods that I know of. Toward this retreat I used to often turn my feet in those early days. Here lived a good kind elder, since gone to glory. His home was deep in the woods shut off from the view of any high-way. The path to the gate lay along the brow of a steep bank which marked the edge of a tamarack swamp. This bank has many ins and outs of graceful curves. Hemlock and pine and birch and beech make a deep dark cool shade cool springs burst out beneath,

losing their flow of "free silver" in a thick growth of ferns. A tamarack swamp is very unlike the ague breeding swamps where the cypress grows. There is nothing stagnant in the clear spring water which hides under the dense growth of the oozing trembling surface. Woe to man or beast who makes a mis-step and sinks into the almost fathomless muck. Into the heart of this swamp the old elder had a path marked with here a board and there a log, and there the root of a tree, and at the end of the path a rude shelter. This was his summer resort. These tamarack swamps are the coolest spots in all this country. It is the spring water which cools the air. I have seen the thermometer plunged into one of these springs on a summer day and go down to forty-eight Fahrenheit. Our old friend lived much in the woods and had paths leading over many a ridge and by many a brook. He knew of shady nooks where the pine trees stood two hundred feet high. He had a habit of grafting scions from his orchard into the hawthorn and other wild growths. His paths are known to-day by branches hanging full of pears or plums, and only this summer there came to view a Red Astrachan apple tree which revealed itself by its first fruits. Both spiritually and materially the good man is remembered by his fruits.

As I pencil these lines I am seated on a stump in a grove of magnificent chestnut and sugar trees. A path leads down the hill to a spring which pours forth current enough to turn a mill. Just below is the familiar Western Pennsylvania spring-house where the milk and butter are kept sweet, and thus serving to sweeten "the milk of human kindness." If what we eat and drink affects our dispositions these Pennanites ought to be the best humored people in the world. The path leads on by the garden and over against an orchard bending and breaking with Ereenings and Baldwins and Sweet-boughs. It passes under an overhanging wild grape vine and stops at the porch of a farm house which every pastor of Fairfield will remember with gratitude. Here dwelt another of the good old elders, the kind friend, the wise counselor, the humble Christian, whose gentle influence breathed a spirit of peace into the whole congregation. He has gone to the home above, but his memory lingers about the place where the ancient hospitality still abounds. It was to rest under these trees and vines and to drink of this spring I have been tempted to this spot and I am not disappointed.

New Lebanon, Pa.

PREACHING MATCHES IN OKLAHOMA.

BY THE REV. JNO. MORDY.

Many of our church members in Oklahoma have come from older States in which it was customary for vacant churches to spend months, sometimes even years, in holding preaching matches among all available candidates, until they would settle on one oratorical gladiator who could down all the others in the contest, and then they would reward him with a call to become their pastor.

Quite a few of our ministers believed that it was wrong to hold these preaching matches on the Sabbath day, and therefore refused to enter the ring, even though their refusing to do so should stand in the way of securing a very desirable field. Others again are so eager to enter the contest, that they importune their friends to intercede for them to get their names placed on the list, and should the judges be unable to decide which of the competitors should receive the prize call, they are quite willing to undergo the humiliation of being called back to be pitted against one or two of the best.

Many people who would not attend a horse race or a ball game on the Sabbath day, will spend Sabbath after Sabbath in witnessing these preaching matches and will not sign a call to a minister who refuses to enter the ring.

The preaching match has never been a success in Oklahoma, owing to the fact that the congregations are all so poor that they cannot offer a prize large enough to induce trained men to compete. The men who have lately settled in this territory have not come on trial, but come to stay; and in every instance the choice has been a wise one.

Guthrie is perhaps the strongest church in our territory, but when it became vacant the people asked the Presbyterian Home Mission Committee to select them a minister.

There was a considerable amount of division in the church, so the Presbytery on the recommendation of the Home Mission Committee decided to place over that people Rev. A. J. McGillevray, who was born on the same day as the notorious Jim Corbett, and is the same weight to a pound. The appearance of this heavy weight settled all dissensions in the church in a moment, and we have not heard a single murmur since.

When Brother McGillevray was taken away from Ponca City, there was a good deal of complaining, for no ordinary man could fill his shoes, but in a short time Brother W. G. Oglevee, with his charming young wife, came upon the scene, and the church fell in love with them. They are doing a noble work among both young and old, and are reaching out to other points. Their monthly visits to Blackwell are like a refreshing rain in this hot country.

Brother S. P. Meyers who formerly occupied Perry, has gone over to the Congregational church. His people meekly acquiesced in this decision, and felt that it was "more blessed to give than to receive."

Poor Perry was too much in need of the Gospel to waste any time in getting up preaching matches, and so they received without any trial service Brother Oglevee, who, in a most compassionate manner has continued to bind up their wounds and pour in the oil of consolation until the scattered remnants of the church in that town has taken heart and is growing into a thriving congregation.

Newkirk has invited Bro. Moore from Paxton, Ill., and expect within three weeks to be settled.

Stillwater is corresponding with a number of ministers who think that they would like to do work in a mission field. One of their troubles is that the hand-writing of quite a number of their correspondents is so difficult to read, that the people have about concluded that if the man's preaching is like his writing, nobody in that town will understand him. If the elders succeed in deciphering some of the letters, they will be ready to tackle Egyptian and Assyrian inscriptions.

CLIPPINGS FROM CALIFORNIA.

BY THE REV. W. PORTEUS.

Mount Hamilton again. Nature has her own original way of over-awing men and compelling them to realize their own insignificance. In her calm moments she does it by the presentation of three pictures that mock man's puny powers and dwarfs the most pompous into a pigmy. One picture is the ocean with its measureless extent and its ceaseless rush and roar, its endless flow and countless crests of foam: Another is the mighty plains with their inimitable solitudes and their sense or feeling of loneliness. The third picture is the mountains in their towering grandeur and elevating greatness. I enjoy their presence, I appreciate their uplifting power.

Nature is an attractive teacher, she bids us turn over her many leaved folios; she is pleased when we analyze her parts and determine her powers. I found a solitary grandeur wreathing the highest peaks of Mount Hamilton as it was bathed by the sheen of the setting sun. I stood transfixed until the after glow was gone, and nature's nameless hand drew the curtains of night around me and wrote upon their darkened folds the luminous live "work while it is called to-day, for the night cometh when no man can work." The impressive admonition broke the spell and reminded me of the object of my visit, which was to examine the observatory and look through the telescopes, but especially the great one that brings the heavenly bodies, hanging pendant in limitless space so near to human eyes. The language of Germany's most gifted poet came with hurrying steps to my remembrance

"It is the distant and the dim
That we are fain to greet."

Prof. A. L. Colton gave us a brief summary of the various appliances in and around the observatory. I was very much interested in the earthquake register, it is fastened to a solid rock aloof from every-

thing else, the anchorage is secure and settled, the rock is one of the foundation stones of the coast range, so delicate is the machinery, so truthful the dial plate that it registers the slightest vibration; should the earth's crust heave a half an inch a thousand miles away, this finely adjusted instrument or mechanical detective would tell you when the internal disturbance occurred and give you the direction which it took. It keeps a correct log-book of earth's internal movements, and is highly interesting because it brings the hidden things out into the light of day. (It reminded me of a Missouri story, some years ago, an English gentleman visited St. Louis, having a letter of introduction to Col. Thomas Richeson. He said while calling on the Col., "I have heard a report in England that there is a mountain of iron in Missouri. Is there any truth in it?" The Col. assured him it was literally true, and suggested a visit by way of a practical demonstration; the gentleman looked with astonishment at the upheaval of ore, and then put the question, "How deep does the ore run," Col. Richeson's reply was, "I don't know sir, but here's a miner up on the ledge let us climb up and ask him." On reaching him, Mr. Richeson said, "This gentleman has asked me a question I cannot answer, perhaps you can, he wants to know the depth of this iron ore. The brawny miner happened to be a Hibernian, the humor flashed over his Celtic face "Begorra I cannot tell ye." Then he pointed with his finger and asked, "Do you see that crevasse there?" "Yes," "Well, I was drilling there the other day, and I stopped to clean the drill, and just then I heard a clicking below; I got my eye to the crevasse and looked down and by the powers, there was a Chinaman drillin' on the other side—you measure the distance to China strait through and you can tell the depth."

While the earthquake register on Mount Hamilton measures to a profound depth. It does not reach all the way to China. The buildings were constructed and the machinery placed with a view to the best practical results.

You have the great dome towering above everything, then the smaller dome, then the photo-heliograph near to it, then the six inch meridian circle, then the four inch transit, then the heliostat, and then the seismometers, and instrument clocks, and then the astronomer's house, and that completes the list as I remember them.

To give the reader a practical idea of the size of the various structures, it is only necessary to say that two million bricks were used in their erection, beside other materials. Mr. Lick made many visits to the locality in company with leading scientists before a permanent location was made. His first idea after he had determined to build an observatory, was to locate it in the Sierra Navadas near Lake Tahoe, but it was found after close observation, that Mount Hamilton was freer from fogs and had a much more equable temperature than any other location.

Night after night the astronomer is favored with the finest weather, the steadiness of view so desirable is often continued through the entire night a thing that rarely occurs in other locations, as proof of this fact, the photographs taken in 1882, during the transit of Venus are considered the finest ever taken. As far as looking or seeing is concerned, no existing observatory on the green globe is as favorably situated as the one I am describing. Years of labor and large sums of money were spent in the melting and moulding of the glasses needed for this mammoth telescope, 'tis the largest but one, and the most perfect instrument of its kind, in the world.

The visitors' room is interesting because of the names registered there. In looking over the list, you find the names of eminent astronomers and scientists from every civilized land under heaven. I was interested in finding the name of Miss L. Culver, a Miss Crittenden, and Miss Powell, all from St. Louis. If we are permitted to look over the recording angels' record in heaven, it will be pleasing to find the names of those who lived and labored in the locality where our own lot in life has been cast.

"Whatever things are written in the Old and New Covenant," says Thomas Kempis in the "Valley of Lilies," "are written to teach our souls that we may serve God faithfully by hating evil, and by cleaving to God, our highest happiness, with a pure heart, whole and perfect here and hereafter."

World-Outlook.

It is reported that Dr. Nansen intends to conduct an expedition to the Antarctic Ocean in search of the south pole before returning to the arctic regions.

* * *

A dispatch to the Athens says that the proposals of the powers for the government of Crete are as follows: 1. The nomination of a Christian governor of Crete, who shall serve for a term of five years under a guarantee from the Powers. 2. Economic autonomy with the payment of a tribute to the Sultan. The reorganization of the general army by Russian officers. 4. The independence of the judiciary by the creation of a high court at Canea. It is announced that the Sultan has rejected the fourth proposition, but that he has agreed to adopt the first three propositions of the Powers.

* * *

Through the mission of Hon. Cecil Rhodes, the Matabele war in Africa is ended. Rhodes inspired the confidence of the Matabele chiefs by going among them unarmed. The chiefs complained that ill-usage by the native police provoked the rebellion, and Rhodes promised them that reforms in this respect would be inaugurated at once. Carl Gray, who was appointed to administer the affairs within the jurisdiction of the British South African colony, believes that the surrender of the natives was practically unconditional. The war with the Matabeles, which began in South Africa early in 1896, in many respects resembled the early Indian wars in America. Several hundred settlers in the more sparsely settled portions of Matabeleland were murdered by the natives. Survivors in the country districts quickly gathered in the larger towns and lines of defense were thrown up while the existing fortifications were garrisoned as strongly as possible. Chief among the cause of the war were the wrong-doings of the native police and the imposition by the South African Chartered Company of a hut tax on the 45,000 huts of Matabeleland.

* * *

An official dispatch from Manila announces the discovery in the Philippine Islands of a separatist conspiracy, the object being to secure independence from Spain. According to the official advices, twenty-one persons have already been arrested, several being prominent. The news caused great excitement in Madrid, and the police in consequence to-night raided the Hispano Philippine Club and seized a large quantity of papers. Madrid papers received this week contained frequent expressions indicating that a revolt in the Philippine Islands might be expected in the near future. It was even suggested by some of the papers that Japan was endeavoring to foment trouble in that part of the Spanish possessions for the purpose of extending the jurisdiction of her island empire over the Philippine Islands. The Philippine Islands lie only about 250 miles south of the newly acquired Japanese possessions of Formosa, a number of small islands intervening. Spain's army in the Philippine Islands is estimated at seven regiments of infantry and one of artillery, with a squadron of cavalry, the total effective force being 861 officers and about 20,000 men.

* * *

John Seager, private secretary to the Secretary of War, to-day gave out the following programme for the entertainment of Li Hung Chang while in this country: Earl Li Hung Chang, a special Ambassador from the Emperor of China, will arrive in New York by the steamship St. Louis on Friday, August 28. Maj. Gen. Thomas H. Ruger, United States army, commanding the department of the East, who has been designated by the president to act as his representative, will meet him on his arrival, and escort him, with a detachment of the 6th Regiment, United States Cavalry, to the Waldorf hotel, where he will remain during his stay in New York as the guest of the nation. The State department will be represented by W. W. Rockhill, first assistant secretary of State. Gen. Ruger will attend the Viceroy during his sojourn in this country, and be in charge of all arrangements pertaining to his visit. The President of the United States, who is to be in the city as the guest of ex-secretary of the navy William C. Whitney, will receive the special Ambassador at the latter's residence on the following day, the secretary of the treasury, the secretary of war and possibly other members of his cabinet being present.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 3968 West Bell Place, St. Louis.
1st VICE-PRES.: Mrs. Geo. E. Martin, 4045 Westminster Place, St. Louis.
REC. SEC.: Mrs. C. R. Hopkins, 4083 McPherson Ave.
CORRESPONDENCE WITH MISSIONARIES: Mrs. M. C. Williams, 3945 Delmar Ave.
CORRESPONDENCE WITH MISSOURI AND IND. TERR.: Mrs. Innis Hopkins, 2823 Russell Ave.
CORRESPONDENCE WITH KANSAS AND TEXAS: Mrs. J. A. Allen, 3727 Westminster Place.
CORRESPONDENCE WITH MISSIONARY SPEAKERS: Mrs. L. Knight, 939 Alhambra St.
CORRESPONDENCE WITH YOUNG PEOPLES' SOCIETIES AND BANDS: Mrs. A. J. Neimeyer, 3968 West Bell Place.
CORRESPONDENCE WITH C. E. SOCIETIES: Miss Lillian Trusdell, 4219A Olive St.
CORRESPONDENCE WITH MISSIONARY CANDIDATES: Mrs. G. W. Weyer, 4020 Westminster Place.
CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.
TREASURER: Mrs. Wm. Burg, 1756 Missouri Ave

Notice

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

TOPICS FOR AUGUST.

FOREIGN.—KOREA.

HOME.—ROMANISTS AND FOREIGNERS.

LETTER FROM MISS SHERMAN.

ALONE AT THE MISSION.

I find that it is four months since I wrote you last. In the meantime I have had my hot season vacation, helped Miss McIntosh get married and started her off for Ratnagira and am back again with Miss Brown in Kodoli. The Tedfords are spending this rainy season in Miraj to help with the work there and Miss Brown and I are all alone again. Some of our missionaries did not like the idea of our coming here alone for this reason, as the rains make the roads impassable and we have no doctor or other missionaries within fifteen miles and our nearest post-office is nine miles away, but we are both so well all the time and were so anxious to keep up the girls' schools here that we thought it best to venture. As the Lord has allowed us to come, we trust Him to keep us well and safe. At the last moment we were disappointed in getting a good cook whom we had engaged, and so have had to put up with a boy who makes brine of the soup and leaves the salt out of the porridge, and who cooks both chicken and potatoes rare.

THE MONSOON

broke last Saturday, an event which we are not likely soon to forget. We had decided to visit two mission schools five and six miles away respectively, and had set Saturday as the day when our girls' school here were not in session.

Saturday morning about 6:30 we started out with Meinabal, the pastor's wife, for company and a man to carry our food on his head. After visiting the more distant school and returning to the other one, a walk of at least seven miles, we were prepared to enjoy our meal of fresh milk, bread, potted ham and bananas and after giving out some medicine we lay down to rest for the return trip, intending to start about 4:30 p. m. About one o'clock we discovered a storm coming up and hastened to start away for we were anxious to cross the river, which lay near the place, before it began to rain. In this country streams rise very quickly after a hard rain and we have found out since that we would have been obliged to remain there two days if we had delayed our starting for another hour. No sooner had we crossed the river, being carried on two men's hands, than the rain began to come down with a vengeance, and reaching a village which lay on our road, we took refuge in a stable or I might say a house and stable combined, for the cattle occupied the front part of the house and the family the back part. As we were foreigners and Christians

THEIR CASTE

forbade the people from inviting us in the

house but they did turn one of the bullocks out and sweep a place for us to sit down, I on the small tin provision box which traveled with us and Miss Brown on a shallow basket turned upside down which had been tossed out by some of the women.

Soon after we were seated with little streams of water trickling through the roof on and around us, our good native pastor began to preach to the people and we furnished the singing, this having the effect of bringing in most of the near neighbors. The people were very attentive to the preaching and asked us to sing several times. I could not help but think that the Lord had opened this door for us. In the meantime our bearer of the provision box was quietly drying his cotton tunic over a fire made of bits of hay and fodder while his nether garment hung overhead for the same purpose. He himself, in the interval, threw a piece of cotton cloth around his shoulders and calmly listened to the preaching quite unconscious that there was anything remarkable in the whole performance. I noticed that, as a man came through the door some one shouted out to him to beware of the garment hanging overhead. He would have been polluted had he touched it for its owner was a despised Mahar, or low caste man. As soon as the rain had become a sprinkle we started out to find that the roads which a few hours before had been dusty, were now lakes of mud and water. I took a few steps with my shoes on until I was convinced that I could not walk in that way for every step loaded my shoes with mud and then I took them off, so setting Miss Brown the example, and we walked home five miles in our stocking feet. We reached home covered with glory and mud and dried our clothes over a charcoal pan and are none the worse for our adventure.

THE WORK AMONG THE MAHARS.

The work in this place among the Mahars is very hopeful. We have an average of 40 children in the two schools and it is a pleasant sight to see them gathered together for daily prayers. Quite a number of outsiders attended prayers making about 50 in all. Four girls from my school has gone to the Christian Girl's Boarding School in Kolhapur within the past three months and we are going to get more. The people of this class are, with very few exceptions, very friendly and many families seem almost persuaded to confess Christ. It is such a change from Sangli where the town people seem cold toward us.

This afternoon we go to the bazaar meeting. It has been raining almost constantly for 36 hours and still the good work goes on.

I was called away just here to see a man from a near village who wishes to be baptized. He has been thinking of it three years and still seems to fear losing his home and friends. It is indeed hard for many of our Christians to be cut off from their own people and treated by them as if did. But I hope this man may get the faith he needs.

J. H. SHERMAN.

Kodoli, India.

ILLUSTRATIONS OF KOREAN SPIRIT WORSHIP.

Two women came to see me, who said their husbands had been attending Mr. Gale's meetings on the hill, and they had heard that Jesus Christ could cast out devils and that was just what they wanted Him to do for them. Their homes were full of evil spirits. They could not sleep for the strange sights and sounds. Sometimes it seemed as if sand were dashed against their windows and again as if water were being poured from one dish into another. Night after night they had searched for the cause of these disturbances with no other result than to find the cupboard and dishes moving about the house in a mysterious way and large earthen jars placed inside others which had such narrow necks that none but supernatural power could have gotten them in, and no one could get them out. They had spent much time and money in devil worship and sacrificing, hoping in that way to get peace, but things only grew worse. Their husbands had heard at the meetings that Jesus Christ could cast out evil spirits and if this were true they wanted to know what they must do in order to get him to cast them out of their houses.

We sat down on the rug and spent most of the afternoon reading the Scripture accounts of Christ's power over evils and they were so glad to learn that "He is the same yesterday, to-day and forever." They

learned also how the presence of the Holy Spirit in their homes would be a safeguard against evil spirits.

It was not long before we heard that these women had given up sacrificing and devil worship, and were praying God to send the Holy Spirit to dwell with them. Soon they came to tell us that their homes were all peaceful; to more strange sights and sounds; no more sorcerers or exorcists, but joy and happiness such as they had never known. But they and their neighbors were filled with awe and wonder, and wanted me to come and teach them more about Jesus Christ and the Holy Spirit.

This was in early spring of 1895. Since then I have held meetings at one of their homes on Sunday afternoon with an attendance of from thirty-five to one hundred.

By September quite a number of the Gensan women were really interested in Christianity. The two, out of whose houses the evil spirits had been cast, were baptized with all their families, and it is beautiful, to see them teaching to their little children, prayers, chants, and portions of the Scriptures. One little fellow, five years old, has shown a wonderful memory, and his mother is one of the brightest and bravest women I have known in Korea, standing fearlessly by the Gospel in the face of insult and heathen taunts.

The other woman of the two is more timid and quiet, but she also is perfectly decided in her faith in Christ. One Sunday when she went home from meeting and saw a ball of fire alight on the roof of her house, setting the thatch in a blaze as the spirits had often done before, she called in her neighbors and said: "I am not frightened. Though the devils burn down our house, I will never again offer prayer or sacrifice to them." The fire was put out and they have had no more trouble.—*Woman's Work.*

SOME IMMIGRATION PROBLEMS.

BY A. R. H.

FOREIGN POPULATION INCREASES CRIME.

We find that in the past forty years crime in our land has increased 445 per cent, while the population has increased but 170 per cent. This is accounted for by the increased foreign population. The statistics of 1890 show that the one-third of our population that are foreign born or of foreign parentage furnished more than one-half of our criminals, nearly two-thirds of the inmates of our reformatories and nearly two-thirds of our paupers in the almshouses.

Thus far we have done little to restrict immigration. In 1893 out of more than 440,000 immigrants we turned back less than 1,600 for all reasons. Does any one believe that this small proportion included all the criminals and dead-weights unloaded upon us?

CITY AND TENEMENT PROBLEMS.

Fifty years ago one-twelfth of our people dwelt in the larger cities. To-day the proportion is one-third. Over half of the foreign population in our country is in the largest cities. Of the illiterate population in these cities over 90 per cent. are foreign born—and these help to elect our officers and law makers!

In New York City over two-thirds of the people live in tenement houses. Bishop Huntington says, "Recent certified revelations have laid bare the multiplied horrors and depravities of the tenement population in great cities where forty-one out of every hundred families live each in a single room, and where the poorest pay more rent than the richest for each cubic foot of space and air." Think of forty-five people sleeping in one room! It is hardly necessary to state that in most cases these crowded tenement houses are swarming with dirty, degraded foreigners; living in a way that no intelligent native-born American could tolerate for a day even.

THE MOST DENSELY POPULATED DISTRICT IN THE WORLD.

Think of that district in New York City, extending four blocks north and south and seven blocks east and west containing 50,000 people—more than the population of some western States—yet the space is only 1,800 feet square, including the streets, crowded closer than in cemeteries.

It is said that the density of thirty-two acres of this district is double that of the most crowded part of any other city in the civilized world. One twenty-fifth of the

Great

Sales proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great

Cures proved by the voluntary statements of thousands of men and women show that Hood's Sarsaparilla actually does possess

Power over disease by purifying, enriching and invigorating the blood, upon which not only health but life itself depends. The great

Success of Hood's Sarsaparilla in curing others warrants you in believing that a faithful use of Hood's Sarsaparilla will cure you if you suffer from any trouble caused by impure blood.

Hood's Sarsaparilla

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

Hood's Pills are easy to take, easy to operate. 25 cents.

city's area averaging over a quarter of a million people to the square mile.

Its population in 1894 was 936 4 to the acre. The greatest density per acre in London, according to last report, was 365.3. Judging by the increase reported probably 1,000 people to the acre live and die in these tenement houses in the Eleventh Ward. Here you'll find thousands of foreigners living, without baths, without sunlight, without fresh air, without the ordinary necessities, but living in filth and squalor. The environments of these people must be changed, their bodies must be purified before you can expect purity of soul.

TENEMENT PERILS THAT MENACE ALL.

There are always perils from massed populations. These crowded tenement houses are hot houses that foster physical and moral disease. Often the unsanitary condition of tenement houses causes death in the mansion of the rich. Dr. Strong says that "at a meeting of 'sweaters' in London, it was stated that a suit of clothes ordered for a member of the royal family was made in a small room in which there were two cases of typhoid fever." Before a joint committee of Illinois Legislature appointed to investigate the "sweat-shop" evil in Chicago, Mrs. Florence Kelley of the Hull House testified that she had been in a room "where four people were working on cloaks and every one had the scarlet fever." To find typhoid fever in these "sweat-shops" was a "daily occurrence" in her experience. The head of the Visiting Nurses Association testified that she had "traced some satin-lined and fur-trimmed ladies' cloaks from a hovel infected with black fever to the best class of retail stores."

In Chicago about 5,000 men and over 20,000 women and children are employed in these shops, and here as in all other cities where we find the sweating system, we find that the majority employed are foreigners.

This sweating system has become such an evil that I have gathered from numerous sources the statistics regarding it, and some of these we shall consider next week in their relation to the immigration problems.

Do You Feel Depressed?

Use Horsford's Acid Phosphate.

It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

Send your name for a Souvenir of the Works of Eugene Field.

FIELD & FLOWERS

The Eugene Field Monument Souvenir

The most beautiful Art Production of the century. "A small bunch of the most fragrant of blossoms gathered from the broad acres of Eugene Field's Farm of Love." Contains a selection of the most beautiful of the poems of Eugene Field. Handsomely illustrated by thirty-five of the world's greatest artists as their contribution to the Monument Fund. But for the noble contributions of the great artists this book could not have been manufactured for \$7.00. For sale at book stores, or sent prepaid on receipt of \$1.00. The love offering to the Child's Poet Laureate, published by the Committee to create a fund to build the Monument and to care for the family of the beloved poet.

Eugene Field Monument Souvenir Fund, 180 Monroe Street, Chicago, Ill.

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Sept. 6.

Getting the most out of the Bible. Deut. 6:1-9.

Assuming that the topic is intended mainly for those already in Christ, it may be remarked that for their growth in grace, a diligent and prayerful study of the Bible is of the first importance. While the saying now so often heard—"What the church needs is quality, not quantity"—may not hold good from all points of view, it yet has a great truth within it, viz., that the power of the church lies mainly in her instructed and experienced members. Important as it is that Christ's sheep should be folded, gathered in from the wild, it is no less necessary that they should be fed when folded.

In this process of edification, the Bible holds a foremost place. Of sanctification, as of regeneration in which the process begins, the instrument of the adorable Spirit is the unerring word. "Remember the words of the Lord Jesus." There is something in the very words of Scripture not to be found in any other words. One of the blessed results of the Spirit's working is to refresh our memories with the Redeemer's words.

For purposes of guidance it is of the utmost importance to have the mind and heart well stored with Bible truth. The Spirit of God does indeed afford the believer guidance in life, but He grants that direction through the medium of the divine word.

How thankful we should be that we have in our hands this blest Book to be our guide in this dark and sinful world! Dark indeed should our hearts and homes be without its cheering light. The Bible, rightly understood, is the enemy of ignorance and vice in every shape and form. Would we have God's patent of nobility, let us seek it where the Bereans found it, by diligently studying the pages of the word, and shaping our views and conduct by its teachings.

Think of the comfort, too, that is to be got from the reading of this blessed book. Its numerous promises are full of good cheer to the follower of the Lord.

Let there be no doubts on our part as to the inspiration and authority of this book. Many things in it we do not, indeed, under-

stand, and a few apparent inconsistencies yet remain to be cleared up, but we may well believe that those things which baffle us now shall yet be made plain, as other difficulties have been; and, in the meantime, until we get more expert, we can well afford to give the grand old Book our entire confidence. Never was there an age in which the Book of books was so widely read as now, and our confidence is well founded, but as the years go by, its power with the people will greatly increase. This seed is incorruptible.

PRACTICAL REMARKS.

To get the most out of the Bible read it through and through from Genesis to Revelation, just as you would read any other book. George Muller, of Bristol, that prince of Bible students, tells us that for a few years after his conversion he got very little good from his rending of the Scripture because of his haphazard way of reading. He was led to the practice of reading the book from beginning to end, which has remained ever since the habit of his life, with what results we all know. Remember that the Bible is the Book of the Holy Ghost, and never attempt to unlock its secrets without having first earnestly sought the help of its divine author. No one can be supposed to know what a book really means so well as the author. A good plan is to read as McCheyne did, verse by verse, sentence by sentence, with continuously intermingled prayer.—*Endeavor Herald*.

C. E. GUIDE-POSTS.

The flowers in a New Jersey churchyard are cared for entirely by the Junior Christian Endeavor Society.

Some Japanese delegates to the annual Christian Endeavor Convention at Kyoto traveled a distance of five hundred miles.

Both the Boston and Brooklyn Christian Endeavor Unions held great farewell meetings just prior to the recent departure of Dr. Clark for Europe.

There is a Pennsylvania Junior Society with two-thirds of its members boys. Some of these walk from four to five miles weekly to attend the meetings.

A weekly meeting attended by more than a score of blue coats is held in one of the police stations of Philadelphia by some Christian Endeavorers of that city.

Outdoor evangelistic work has been popular among the young people this summer. The Ewart, Michigan, societies united in an open-air meeting in a public square one Sunday afternoon.

A great number of Christian Endeavor Societies and Unions are aggressively working against Sunday baseball games. Many unions have taken up the matter and are pressing it vigorously.

It is interesting to know that in connection with the interest in the Washington convention one Christian Endeavor Society devoted a meeting to "Echoes from the Cleveland Convention." A striking evidence of the abiding influence of these great meetings.

A New York newspaper obtained articles from Dr. Clark and several other Christian Endeavor workers with the understanding that they were to be published in a week-day issue. Afterward, against the protest of the writers, they were published in a Sunday edition.

Some Chelsea, Mass., Endeavorers, in common with a number of other societies in various parts of the country, have given fresh-air excursions to poor children. The Chelsea Endeavorers took their little guests to the seashore and provided them with lunch.

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. Sept. 6, 1896.

Lesson X.

DAVID'S LOVE FOR GOD'S HOUSE.

1 Chron. 22:6-16.

GOLDEN TEXT.

Blessed are they that dwell in thy house: they will be still praising thee.—Ps. 84:4.

Topic.—The godly care for God's house.

SPECIAL WORD STUDIES.

Hundred thousand. These figures are regarded by some as uncertain owing to the Hebrew mode of representing numbers by their letters in a way that was peculiarly liable to allow errors to creep in. Others find uncertainty in the values mentioned because of the different ways of computing the value of a talent. Modern history gives a similar example. A pound sterling was once equal to a pound weight of silver; but now an English pound sterling is the same whether paid in silver or in gold—that is, equal to about \$4 85; yet a pound's weight of gold would now be equal in value to about 46 pounds sterling, or nearly \$230.

LESSON EXPOSITION.

I. David's Charge to Build God's House.—Called Solomon, and charged him to build, v. 6. This charge was probably given to Solomon shortly before David's death. There are some added points to be found in 1 Chron. 28 and 29, which should be read in connection with this lesson. The charge in 1 Kings 2:29 may belong to the same period. It was settled in David's mind that Solomon was to be his successor.

I had it in mind, v. 7. This purpose of David has already been brought to our attention in a recent lesson (July 26). To this Nathan the prophet consented at first; but later he was informed by revelation that David's wars had made it more fitting for some successor to build the temple.

The word of the Lord came to me, v. 8. This message came to David through Nathan the prophet. The reason for the denial is fully stated. Were David's wars right? is a question this denial has naturally raised. Some say no, they were not, and that this message from the Lord implies that wars were not right. Others say this is not proven, for David's wars were necessary in self-defence, and God blessed David in them, giving him success, which they think God would not have granted had the wars been wicked. The spiritual kingdom of God was to be a kingdom of peace; hence it was fitting that the temple representing that kingdom on earth should be built by a ruler whose reign had been peaceful.

I will give peace and quietness, v. 9. Solomon's reign was peaceful except near the close, when revolts and conspiracies disturbed it, chiefly the result of the king's idolatries. The Oriental mind regards all events as under Jehovah's direct control, and therefore as his gift.

Solomon was what men call "well born." His mother was of the chosen people; she knew Jehovah. Solomon had that blessing above Absalom, whose mother was a heathen. He had, no doubt, the misfortune of seeing much of the idolatry that prevailed in Israel, and even at court among the heathen persons there.

The Lord be with thee, v. 11. The Lord was with David; now David invokes the presence of God to be with Solomon. How much that means! The presence of God is comfort, guidance, strength; these insure prosperity in the Lord's work.

The Lord give thee wisdom, v. 12. The world often thinks itself wise and smart, and so in worldly matters it often is. But the Lord's work is not to be done successfully after a worldly spirit nor in a worldly manner. God's sanctuary is not to be built in a mercenary way, from selfish motives, but according to the law and will of God.

Then shalt thou prosper, if thou takest heed, v. 13. Prosperity comes on condition of heeding God's commands. It is the promise reiterated over and over again through Scripture. The wicked may flourish like a green bay tree for a day; but lasting prosperity comes from following God, and only in that way.

II. David's Preparation for God's House.—*I have prepared for the house, v. 14.* To encourage and stimulate Solomon in building so costly a sanctuary, David now tells him what he had laid aside for this house of God. It required some self-denial to put aside such great sums and treasures when he was carrying on costly wars. The sums stated by David have been regarded by some writers as exaggeration, as if they were impossible or improbable in those early times. But other writers have shown that similar large sums were gathered by great rulers in those early periods, according to secular history; and Alexander is said to have gathered a larger sum by his conquest of Persia. Movers, Keil and others have shown that great sums were not uncommonly owned in eastern lands by great monarchs. There is, indeed, great



Thousands of men are afraid of the lightning, and yet not one man in ten thousand is ever killed by it. Few men are afraid of consumption, and yet it causes one-sixth of all the deaths in the world. It is more deadly than either wars or pestilences. Any sort of wasting disease may lead to consumption. Any slight disorder of the respiratory organs may easily develop it. Weakness of the body, emaciation, lack of vitality are plain invitations for the germs of consumption. Consumption is not entirely a disease of the lungs. It is a disease of the blood that shows itself most strongly in the lungs. It is not—as it used to be considered—incurable. Dr. Pierce's Golden Medical Discovery has changed all that. It will cure ninety-eight per cent. of all cases of consumption if taken in time. It is the most wonderful blood maker and flesh builder in the world. It cures where doctors have failed. It has brought back to life hundreds of men and women who were considered as good as dead.

Mrs. Nancy R. Tubb, of Amory, Monroe Co., Miss., writes: "About ten years ago I suffered an attack of nervous prostration resulting in other troubles which my family physician pronounced consumption. We doctored with him until we lost all hope. I finally happened to find one of Dr. Pierce's little Memorandum Books, saw his medicine recommended and thought I would try it; sent and got one bottle of each—'Golden Medical Discovery' and 'Favorite Prescription'—and one bottle of 'Pellets.' As soon as I began to use these medicines my health began to improve, and before I had used one-half dozen bottles I felt almost as strong as I ever was. I am now enjoying good health again. Two years ago I had a little boy who seemed to be subject to phthisis (asthma) and I thought I would try the 'Golden Medical Discovery,' and to my surprise it cured him entirely; he has never had another attack."

uncertainty in respect to the precise values of "a hundred thousand talents of gold" and "a thousand thousand talents of silver." This was before coined money began to circulate; the values were by weight. It is known that there were several kinds of talent in use, and one much smaller than this may be intended in this account. Further researches are likely to throw more light on these statements, and it is wise to wait. Meanwhile, notice that Pliny reports Cyrus to have seized over 500,000 talents of silver in his conquests in Greece, and that Alexander found 40,000 talents of gold and silver in Susa and 120,000 talents in Persepolis. Pliny, *Nat. Hist.* 32:13.

Cunning men, v. 15. Or, skillful men. There were years of gathering, years of frugal accumulation, years of faithful caring for the treasures accumulated, laying them aside in store for the time of the building. So now, in building God's spiritual house, there must be long preparation. If a man builds a fortune truly, it takes years of toil and care and self-denial. If he builds character, it likewise takes years of right living, of wise conduct, of faithful doing of true habits, of fidelity in the little things as well as in the big things. Slowly but surely the sacred temple of character is thus built. Or it may be the building of a home where peace and happiness and competency shall reign. All these, like the sanctuary, take long preparation and thoughtful plan, and earnest living to fulfill that plan.

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.

Buffet Sleeper to Michigan.

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

Low Rate Excursions South.

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

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. *There are many Sarsaparillas—but only one Ayer's.* It cures.

THE MID-CONTINENT

PUBLISHED WEEKLY BY THE
PRESBYTERIAN NEWSPAPER CO.,
1516 Locust Street, St. Louis, Mo.

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

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

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

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

WEDNESDAY, AUGUST 26, 1896.

"COME AND see," said Philip to Nathaniel after he had himself found the Messiah. "Taste and see that the Lord is good," said the Psalmist to the same effect. "Oh, make but trial of his love Experience will decide,"

as the old church hymn has it. Besides hearing the truth and reading it and even accepting it, apply the experimental test. The great boasts of our modern world is the inductive method in learning as introduced by Bacon. Men want the ascertainments of experiment. Well, there are tests which can establish the reality of Christian comforts; facts which bear on what the Scripture says of sin, of repentance, of hope, "Taste and see." Then your heart will be established with grace. It will be found that your foundation in Zion is a tried stone, and that you can testify to others, "Lo this, we have searched it, so it is."

THE WORDS "success" and "successful" seem just now to be the favorite and almost the exclusive terms employed to describe the acceptable labors of a pastor in his parish. As words they are very "much in evidence", as the current phrase goes. Any one whose work has been at all marked is denominated a "success"—as if that sums it all up and there is nothing more that needs to be said. We often feel like deprecating or taking gentle exception to that word in connection with the ministry of those who, as Paul says, should be "accounted of as stewards of the mysteries of God." The term strikes us as out of place, or at least, as not the most fit and becoming term, in describing the work of the minister of the Gospel. True, rhetorically speaking, or following the dictionary, or, it may be, as giving a strict record of fact, this word correctly expresses the idea. But the business in which the minister is engaged is not his own but His that sent him, and all the "increase" is that which God giveth. And we are free to say that, at least as a matter of taste and fitness, we prefer to see such a record described as a fruitful ministry, or a useful ministry, or a service which has been blessed of God, than to have the man whose preaching and general parish work have been interpenetrated with the breathings of a consecrated heart, heralded as a "success" and a "successful worker." True, he is all that and we are not disputing the meaning of the terms. But there is a smack of carnality about these popular and "catchy" words, when used in such connection, sufficient at least to suggest a preference for another form of reporting which would savor more of the divine seal and of "the honor that cometh from God only."

IN THE spiritual life the renewed man may have hindrances and fears and be almost overcome. But the seed within is still there, alive and imperishable; and the heart, with all that that implies of love and purpose and conviction, remain fixed in its sure mooring. The Christian may not always be exultant in spiritual comfort and joy, but this fact is not inconsistent with his heart, after all, being steadfast and knowing its Redeemer. Some have an ardent and emotional temperament and are easily moved. Others are of calmer spirit and are seldom in glow or ecstasy on any subject. Let those who have them enjoy these lively and rapturous frames, but we should guard against thinking them necessary or always the best marks of christian state. If one's principles of action, his desires and purposes and his tenor and bent of spirit be towards righteousness—if this is his

general course year in and year out, during the ordinary stage of church life as well as during revival seasons—this, as a state and condition, is more satisfactory than the fitful elevations of mere emotion or the spasmodic outbursts of zeal when the average Christian life is low. It was the observation of the spiritually wise Dr. Archibald Alexander that "it is more important our purposes and desires be right than our feelings." The Lord looks upon the heart. It is what the christian aims after, what he earnestly desires and covets that God takes into account. He wants to see that the heart is fixed towards Him. Like the needle in the mariner's compass—though it may be influenced by surrounding objects and make variations, yet ever feels the drawing of the North Pole and its tendency is ever in that direction, so if the Christian's heart is rightly fixed; though there may be aberrations yet its bearing is ever towards Christ.

A WARRANT FOR PRAYER.

There are undoubtedly many difficulties concerning prayer. It is easy to perplex one's mind with various theories about its nature and its effects upon the administration of natural and spiritual law. Unanswered prayers led many to doubt the efficacy of praying. While prayer is set forth in the Word of God as both a privilege and a duty, not a few count its exercise a burden, and are so perplexed that they cease to pray. Admitting the perplexities and the mysteries, the case is no worse against prayer than against other duties required of man, or other privileges conferred on him. The way of duty, while clear at times, is often so full of stumbling blocks and difficulties that many are discouraged and ask in despair, what profit is there in doing right?

It requires faith to do duty constantly and courageously. Especially is this so with reference to the duty of prayer. But for all believers, there is one sure warrant for prayer. It is the example of Jesus Christ. He knew the mind and will of God, the order of the universe, the relations between cause and effect, and the demands of spiritual life, as none others did, and He prayed; his life was one of prayer. He prayed of his baptism, in his hour of sore trial and temptation, on the mount of transfiguration, and on his cross, in the wilderness and in the garden of Gethsemane. He maintained his communion with God by means of prayer. It was by prayer that He reached the highest degree of self-sacrifice and perfect submission to God, when he said, "Nevertheless not my will but thine be done." Evidently He did not think it a vain thing to say, nor did He fail to profit by it. He also taught his disciples to pray. From Him we have repeated and direct directions, and encouragements to pray. He would have "men pray always, and not to faint." Even if we did not have the example, and the recorded testimony of God's praying saints from the days of Abraham until now, attesting the value and efficacy of prayer, the example and teachings of Jesus would be warrant enough. In Him faith sees the supreme encouragement for prayer. Whatever doubts may come, whatever perplexities may distract us, the remedy for them all is to look "unto Jesus, the author and finisher of our faith."

He has prepared the mercy seat, and through Him we have boldness to approach it, that we may find grace to help in every time of need. To abide in Him, and to let his words abide in us, is to discover the secret and to realize the power of prayer. Science cannot teach it to us, nor need we labor to harmonize it with our imperfect knowledge of the laws of nature. To believe in Jesus is warrant enough for prayer.

THE GAMBLING EVIL.

Gambling takes rank among the giant evils of the day. It is very different in its nature from drunkenness, licentiousness or murderous passions. But for destroying character, enslaving the will, incapacitating for moral trusts; for the indomitableness of its sway, and the desperate recklessness it induces, gambling stands second to none in the list of terrible vices. Gambling is founded on an instinctive passion in the human breast—the love of risk and chance on a stake. It is not entirely the money consideration which explains the gambler's course, but it is the excitement of venture and the chance stroke at fortune; the pleasurable mystery of casting a line into the unknown and the uncertain, attended by the alternating sensations of hope and fear. What the cup of liquor is to one beset by the appetite for drink, what the thirst for an enemy's blood is to the man in whom the fire of fierce anger burns, this passion is to the gambler. His last penny will go in these risks at the card-table or the betting board. He will risk his personal belongings, or his household goods; he will use his em-

ployer's money or the funds of banks and other corporations which he may be serving in a trusted capacity, that he may keep up his fateful race with luck.

This terrible strain of the emotions, with their unnatural and rapid alternations, attended by the extreme desperation of spirits induced by "bad luck," explains the frequency of suicide among gamblers. There is strong reason to believe that gambling is, of all vicious courses, not even excepting drink, the one which most predisposes its victims to this miserable end. At one notorious European gambling resort, Monaco, known as the "continental hell," where one hundred and twenty-five millions of dollars are put upon its tables annually, it is said the suicides have averaged one every week. This tragical phenomenon of suicide as connected with gambling is not explained alone or mainly by the circumstance of losing money, for other men are losing money, and often their all, every day, in the failure of banks and in various business schemes of a legitimate kind. But the chances that the gambler will kill himself after heavy losses, and the chances that the stock holder or manufacturer will do the same deed when his investments are swept away, have been estimated as thirty to one. This tendency to suicide is something peculiar to gambling. That pursuit seems to work a degenerating influence of its own upon the muscle of character and strains and weakens a man's fortitude. Everywhere it is known as engendering superstition. Luck or fortune is the goddess the gambler has bowed to and served with intense and absorbed devotion, and when he fancies she has finally turned against him, then as he has often before cast his all upon the throw of a card or the issue of a bet, so now he will cast all upon the turn of a trigger and he falls by his own hand.

It is a great gratification that the moral sentiment of the land has so decisively declared itself against the lottery form of gambling, and has succeeded in putting it under the ban. But gambling is an evil of many roots. The *Century* magazine has well put it in the phrase: "The allied gambling industries of the country." The "gambling hells" as they are known, with their guarded doors and the secrecy of their nefarious "play"—these ever continue. The form, however, of open and unconcealed gambling which is taking the place of the lottery before the public is that of betting and "pool selling." The particular line of operation in which this mania is at present indulging itself is the race-track. This has reached such proportions that it is well called the race-gambling craze. The interest in the "breed of horses" and in the "trials of speed" is altogether subordinate to the betting interest in the result. The secretary of the Coney Island Jockey Club has himself said unless the people can bet they will stay away from the races; that it is this that makes racing attractive, and that without such interest it is "dull and not appreciated even when it is a contest between horses of the first class." Officials of city police forces testify that a very large proportion of young men brought before them as criminals ascribe their downfall to their passion for the pool-room.

There are two practices, extensively followed in our day and having wide approval, which should be seriously considered by Christians as to the relation they bear to gambling. Commercial speculation on the stock-exchange is one. While belonging to quasi industrial operations, and figuring under the respectable name of business, many of the transactions of the stock-exchange have little or no connection in reality with the transfer of products of labor. It is simply a competitive trial of sagacity or skill in forecasting the course of the market. Fictitious sales make the margin of their gain or loss. Taking the risk in a contest of judgments is simply, as a writer in *The Westminster Review* has expressed it, "competitive industry with the industry left out."

The other practice is one which comes nearer our homes. Approved as proper and becoming by many good people and installed in their parlors, indulged in with absorbing zest by hundreds as a social pastime, yet card playing breeds and trains many a gambler. This does not mean that card playing when divested of its stimulation of stakes and "progressive euchre" improvements is gambling; or that every skilful player becomes in time a gambler. We are far from even intimating that. But it is also true that not every habitual wine-drinker in Europe and America becomes a drunkard. And yet shall we repudiate our old temperance principle and conviction that the surest way to avoid that fate is to abstain from intoxicating liquor? So we believe there will be fewer gamblers in the future if there are fewer card players now; and that as the social circle reforms in that respect, the public annals which tell of defalcations and betrayals and downfalls caused by reckless and frenzied spirit of gamblers, will show a diminished page,

PHILADELPHIA LETTER.

THE PENNSYLVANIA CHAUTAUQUA.

The last ten days have been very hot here. This morning's report makes the deaths 121 and prostrations 531, beside others, of sick persons, whose disease was precipitated by heat. It was a cause of thankfulness that for the most of this hot term, your correspondence was

AT MT. GRENA.

Here five thousand acres of woodland, surrounded by twenty-five thousand more, are devoted to the mountain resort. The general picnic ground surrounds the railroad station, while large surrounding spaces are devoted to military encampment grounds, a stationary camp meeting and the Penna. Chautauqua. It is on the general picnic grounds, at the annual meeting of the Granges of Philadelphia, that Candidate Bryan is announced as an attraction on the 21st.

Mt. Gretna is in the South Mountain 10 miles south of Lebanon, and 15 miles north of Lancaster. It is on the Cornwall estate—which is one of the richest in the Union, because of an iron mine, probably the richest east of the Mississippi and Lake Superior. Near by Baron Steigel located an iron strip on the Elizabeth estate—and began glass making at Manheim, 8 miles south, before the middle of the last century. The baron was public spirited—but unsuccessful. Tradition asserts that a band of music heralded his arrival or departure from his home.

PENNSYLVANIA CHAUTAUQUA

is only five years old, but has housed a population of twelve hundred. Your correspondent is seated on the porch of Hotel Cottage. The native forest is only broken in front, by a grass grown charcoal burner's hut, and its accompanying hearth. Timber is too valuable for its use now, though the millionaire owners of Cornwall are the descendants of Robt. Coleman, a Scotch Irishman from Donegal, who was thus employed, when a clerk was needed by his employers. His hand writing attracted the attention of the iron master, as it appeared on an order sent for fitch and groceries to the office. The clerk attracted the affection of the daughter of the owner, and she became his wife. So the American family of the Scotch-Irish charcoal burner became the founder of the Colemans of Cornwall. Was it accident? Rather it was the natural consequence of superior education, thrift, and diligence taught in a humble Presbyterian home—perhaps a special providence, following the prayers of pious parents for their emigrant son. Certainly the enlightened, liberal policy which has distinguished this family for three generations at least may be traced to piety and intelligence in the humble ancestors, as well as to the material favorable circumstances.

RECREATION AT CHAUTAUQUA.

The methods at Mt. Gretna, are avowedly an imitation of the New York institution. Under President Rev. W. B. Stewart, D. D., of Harrisburg, and Chancellor Schmauck of Lebanon, both able and well known pastors in the Presbyterian and Lutheran churches respectively—the development has been rapid. A corps of college professors, selected mainly from two Pennsylvania colleges gives a month of lessons, on all branches of a liberal education, than 200 hundred students under instruction. There are lessons by others in cooking, dress-making, etc. A kindergarten for children taught by one of the foremost of teachers—an amusement circle for children—besides grounds for archery, tennis and a lake for boating find place here. In the Auditorium, there are generally, at least four public events daily—lectures are including scientific, literary and amusing themes—a concert—and a stereopticon exhibition—oftenest by professional experts, but at times by talent from the 1200 hundred cottages to attract transient visitors. Among the latter, there was a remarkable little pianist 8 years of age, when skill was most wonderful. These recreations in the woods are upheld and made more thoroughly enjoyable, because religion purifies them—and has its foremost plan maintained by quiet Sabbaths, daily public prayer—and regular sermons. Surely it is worth the while of the pastors who are prominent in the management, and the laymen associated with them to provide such healthful, rational recreation for the people who enjoy them. On their part it is a gratuitous labor for the most part—but it ought to beget gratitude on the part of the Chautauquans. It seems to combine recreation and Christian observances, as is not possible in other public resorts. Standing between the exclusively religious convention or camp-meeting, and the purely secular summer resort it secures a form of recreation which elevates and stimulates. May Chautauquas increase in the land, so long as they combine recreation with ease, simplicity, sobriety and the duties of religious life, with a moderate degree of instruction!

MURRAY.

THE NEW YORK PRESBYTERIAN HOUSE.

As we foreshadowed last week would probably be the case, it is now understood that the committee appointed by the Presbyterian General Assembly to decide the question of the Presbyterian House in this city has confirmed the Boards of Missions in the possession of their offices. The committee will not remove back to the Lenox house, and the new building will not be sold. Now that the decision is made, it is to be hoped that further agitation of the matter will cease, and thus one bone of contention will be removed from the church. The fact is, the real agitation should have been had at the beginning, whereas it really did not make itself felt until the building had capped on its cornice and a good share of the offices were rented. In taking leave of this subject, we cannot withhold expressing the conviction that it would be well for the various denominations not to engage in a too ardent tall-building contest,

or to build so as substitute Revenue for Benevolence as a basis of mission support. "Freely ye have received, freely give";—this lesson of benevolence, with its accompanying self-sacrifice, is the one most urgently needed to-day. And here let us say a widespread feeling exists throughout the country, not confined to any one church or class of people, that those who are entrusted with the management of benevolent funds are not as careful as they might be. Even where there is no suspicion of dishonesty or of great extravagance, there is a feeling that undue proportion of the income of such boards is spent in their administration. It is pretty hard to convince a poor member of a country church that the boards are in really very great need when he sees the splendid building in the most expensive quarter of the city. The answer is undoubtedly correct that the location and style of building enable them to rent the rooms unused for offices at a higher rate, but to this will come another question, which was, indeed, put at the Saratoga meeting—Why should they not rent the rooms they occupy, and themselves take less expensive ones? There is an answer to this as correct as the other, but it is not altogether easy for the poor members to appreciate its force. The discussion over the Presbyterian building will not have been without good result if it impresses not only upon Presbyterian Boards, but upon all benevolent enterprises depending upon voluntary contributions for their support, rigid economy and the utmost fullness and clearness of financial statement. With this matter of the new building out of the way, it behooves the Presbyterians to arouse themselves to the duty of wiping out their home mission debt. They have got the money, and it ought to be forthcoming. There are indications that the approaching winter will be one of stringency. There will be constant and earnest appeals for every form of church work. Now more than ever Christians of all denominations need to address themselves to the duty and the opportunity, and see to it that the material is supplied for carrying on the Master's work in the great home and foreign mission fields of the church.—*Christian Work.*

HOME MISSION RETRENCHMENT.

[The following plain, frank, manly letter has give out to all chairmen of Home Mission Boards. It should be read by all the Church. This letter had to be sent.]

The Board is compelled much against the wish of every member thereof, to reduce appropriations below the amount granted last year. It is hoped that a reduction of ten per cent. will enable the Board to keep its expenditures within its receipts during the current year. In making such a reduction it is the earnest desire of the Board and its members to adjust the reduction so as to accomplish the best possible results and to make the burden as light and as equable as possible. We shall need your assistance in order to accomplish this. It is no reflection upon your former recommendations to ask your help in reducing the amounts applied for this year. We are fully persuaded that you have been conscientious and wise in the past; but a necessity is laid upon us. We must reduce expenditures. The church has spoken through the General Assembly on this subject and her mandate must be respected and obeyed. Can it not be done in this way?

First, take the aggregate of the amounts granted to the churches and missions in your Presbytery last year, which was \$—, reduce it ten per cent. then take a list of your dependent churches and mission, station and group them and apportion the amount among them by estimate so as to bring them all within the sum. Let each application be made accordingly. With such a plan we trust that you and we shall be able to accomplish this difficult task. In this arrangement no restriction is placed against new work. We desire you to arrange for the support of the best work within your bonds, whether old or new, to group in the interests of economy, to push churches up toward self-support as far as possible, to suspend everything that will bear suspending until the debt shall be paid, but so as to shield the missionaries from suffering. Let the burden fall upon the churches rather than upon the missionaries. Let the churches be thoroughly canvassed before applications are made, for which we provide blanks such as the enclosed.

Second, hold a Home Mission Conference in your Presbytery this Fall; get the best speakers, gather as many delegates, male and female, from the churches as possible, stir the people by a general diffusion of Home Mission information; then let the cause be presented from every pulpit, in every Sabbath-school, and Christian Endeavor Society, in the land; give to everybody, old and young, poor and rich, an opportunity to contribute to the cause, and with God's blessing we shall relieve the present stress, resume aggressive work, distribute the burden so that none shall feel it grievously, and enter upon a new era of prosperity.

Truly and fraternally yours,
D. J. McMILLAN, Cor. Secy.

THE BOARD OF EDUCATION.

ITS REASONABLE REQUEST.

THE MID-CONTINENT:

The Board's reasonable request is simply that it may have from every church an assurance that the people composing the congregation will have an opportunity, before April next, to contribute to its work, after a faithful presentation of the cause with the aid of its leaflet. There were 4,294 churches which last year made no contribution to the

treasury of the Board. Under the circumstances indicated by these figures the drafts made upon the treasury by the recommendations of the presbyteries far exceed its income, and it has become necessary to defer all action with regard to new candidates recommended by the presbyteries until better assurances of sufficient funds to meet the demands are received. This leaves the young men recommended for scholarships in a very uncomfortable state of uncertainty; but it is better to leave them uncertain than to promise without the prospect of being able to fulfill the promise. Many churches and ministers have replied expressing the warmest sympathy with the Board and with its work, and promising their assistance. A few have expressed the thought that the church is educating more ministers than the demand warrants. The attention of all such is called to the fact that the object of the organization of the Board is as truly for the purpose of restraining the unfit from being enrolled as candidates, and for eliminating from the roll all who do not prove to be pious, faithful, economical, and promising, as for the help and encouragement of those who give good evidence of being called of God. Nothing can excuse the church from due care for the proper training of such as belong to the latter category.

The new leaflet, designed for distribution among the people explains in a few words what the Board is, by what methods its work is carried on, and the importance and necessity of that work, and the very remarkable degree of success which has attended its prosecution, and earnestly puts the question "Shall the work of recruiting be stopped?" There is undoubtedly need of more care on the part of presbyteries in making recommendation of candidates for scholarships, and of more care on the part of teachers in making reports to the Board as to the character, conduct and standing of the pupils committed to them; but, until Christ withdraws His command to pray for an increase of the ministry, until God ceases to call men by His Spirit to undertake the work of giving the Gospel to mankind, until needy fields at home and abroad cease crying aloud for laborers, the church may not dream of such a thing as an intermission of her efforts to equip and send for an adequate force for the evangelization of the world. It ought to be widely known that the Board of Education, so far from giving scholarships indiscriminately, uses all the precautions which long experience has suggested to restrict the aid of the church to those who are truly worthy to receive it. Those who wish to have their gifts bestowed with discretion and care should bestow them through this agency.

EDWD. B. HODGE,

Cor. Secy. of Board of Education.

WHAT OTHERS SAY.

There is no work so humble that faithfulness in it will not be noticed and rewarded.—*Christian Observer.*

The man who religiously closes his eyes and asks God's blessing upon the morning meal and then growls and grumbles at his wife all the time he eats because the viands are not quite to his epicurean taste, should either take something to regulate his liver or indulge in a short season of private prayer to regulate his heart.—*Methodist Recorder.*

Protestant churches give annually to Foreign Missions \$11,290,000. Dion Bouicault says: "The amount paid for theatrical entertainments is two hundred million dollars." Eighteen dollars given annually to maintain the theater, whose influence is corrupting, which the country could dispense with to its moral advantage, for each dollar contributed to send the Gospel to the heathen. A judge once said that he could tell the character of the plays presented at the theatres by the nature of the crimes brought before him.—*Herald and Presbyterian.*

There are thousands who own wheels, but who do not make century runs or ride through the parks on Sunday. They have been brought up to respect the day, and to value it for higher service than wheel riding, and their joyalty is not undone by a pair of pneumatic tires. It is only by the production of such character as this that we can hope to withstand the evils which continually confront us. There must be religious principle which is not to be punctured by fad. When men of "liberal" views speak of the "bicycle craze" they have in their own language sufficient warning that our common humanity is still too much given to crazes to make a process of unsettling great beliefs and over-turning old foundations at all safe. The world of to-day needs to be settled, not unsettled.—*Advocate.*

A Methodist church, it is said, has sued a man and recovered eight dollars damages, because the defendant injured the floor of the building with tobacco spit. We are glad of it. If a man is such a slave to a filthy habit that he can not rest his jaws for even a couple of hours, let him remain outside the house of God. The Jews of the Old Testament would not worship if defiled by even so much as a touch of anything unclean. Here is something which is both figuratively and actually unclean. There has been improvement in this respect, but even now one will find, occasionally, spittoons in church buildings. Their presence is an invitation to the tobacco-chewer, and they are as much out of place as a frying-pan or a curry-comb.—*Chicago Standard.*

The Family Circle.

THE BRIDE.

She turned away from flower, and gift, and kiss,

To childhood's nursery,
And low reclined upon her infant bed;
E'en while her cup o'erflowed with life's
best bliss,

A silent tear she shed
For her lost liberty.

—Mary H. Leonard.

THE UNKNOWN MINSTREL.

(From the German.)

It was on a hot summer day, in the year 1822, in the royal garden at Wiesbaden, where many princely dignitaries had just arrived for the benefit of the healing properties of the mineral waters. The loud and joyful laughter could be heard at the entrance of the garden, where an old blind man, in a soldier's coat, was stroking the fiddle. Next to this picture of misery stood a little curly-headed boy about seven years old, who held out his hat to passers-by, begging them for an offering. But this day nobody listened to the squeaking fiddle of the invalid, for the sky was so clear and sunny that everyone thought only of some pleasure which he could prepare for himself, and in the boy's old hat there fell not a copper.

"Grandpapa," the boy said whiningly, "nobody has given me anything, and I am so hungry!"

The old man replied, "The dear Lord will soon send some charitable person, George." At the same time one tear after another fell from the sightless eyes to the earth, where surely an angel picked them up to weigh them on the scale of mercy. But the little fellow disliked to see the old man weep, and said:

"Grandpapa, you should not cry; I will not grumble. I would rather hunger! But see! here comes a fine gentleman; play away; he just looks as though he would give something."

The stranger, attired in choice, dark clothing, and his intelligent eyes, like his round, good humored face, was overshadowed by a dark, large rimmed hat. In vain the boy held out his hat; he even ran a few steps after him, but he came back whimpering and complained, "He did not hear me, grandfather; he runs around like wild! Ah, here he comes back!" Indeed the stranger had returned. Suddenly the little hand with the hat made its appearance, and now the stranger heard tones which seemed to grate unpleasantly on his ears, but he frowned and beckoned to the old man to stop, but the boy said, "Grandfather is blind, sir!"

"Blind! Oh, great Lord! and who are you?"

"I am George Werner, the old man's grandson."

The stranger sighed and threw a double gulden into the boy's hat. He then went to the blind man. "What is your name, poor man?"

"Conrad Zimmerman is my name. I am an invalid and was in the Russian campaign as a Rhenish confederate."

The stranger sat down on one of the whitewashed stones which were standing along the road and said: "Tell me about it."

The old man began: "When in the year 1812 Napoleon led his army over the Rhine against Russia the confederation of Rhenish princes had to send their troops along. I originate from Bavaria. This place had to supply a considerable contingent, so that I, although far over the years because I was strong, vigorous and clever, had to remain in the regiment. Oh, sir, let me be silent about the misery which I experienced! Like in a triumphal march

we went into Russia, until we reached Moscow in jubilation. But then the fire broke out and the misery began. When the frost and snow came there lay whole piles of soldiers in the morning frozen at the bivouac fires.

"To my luck I was taken prisoner, and did not set foot in Germany until four years afterward. In the meantime my wife died of grief; my only daughter married the stonemason, Werner from here, a clever man. I made my home with my daughter, but she died when this boy was born. Soon after his father died too. I was a lithographer, and had plenty to do. I met the sad fate to become blind on account of the hardships I had suffered and overwork. So sir, we have become beggars."

Just then a gay company of guests came along. To all appearances they were rich people. Suddenly a thought seemed to occur to the stranger. "Give me your violin," he said, and he turned it clear as a bell. "Now, look sharp, boy, and collect diligently among the gentle folks." Then the bow flew over the strings, so that the fiddle sounded like an Amati, and the blind man asked, "What is that my fiddle?" The player did not hear him; his soul was in the music he played. It was a march-like theme, interwoven with manifold variations. At last this piece melted into lovely touching melodies. A large circle of fine ladies and gentlemen had collected about the group. All quickly comprehended that the stranger was playing for the old man and the child, and gulden, yes, even gold pieces flew into the hat. Suddenly the play melted into "What is the German Fatherland?" and then died away.

The fiddler gave back the instrument to the old man, and would just then have disappeared in the crowd had not the director, who had been whispering to the distinguished looking man, stepped up to him and said, "Sir, his Royal highness, the Prince of Hessa, wishes to know your name." He answered: "I am Ludwig Spohr, from Brunswick." And now it was whispered from mouth to mouth, "It is the celebrated Spohr!"

When he arrived at his hotel a royal hunter appeared with a note which read thus:

"My Dear Herr Spohr: We were unnoticed witnesses to-day of your noble deed, and admired your extraordinary talent; the invalid and the boy will be supported, but you we appoint director of the court orchestra. Your salary will be worthy of your art. Yours affectionately,
WILLIAM II.,
Prince of Hessa."

The new music director folded his hands and said: "And withal people do not believe in a Providence."

THAT LITTLE BILL.

Promptness in the payment of all bills, especially the little ones of the hard working poor, is a duty to which the attention of women needs often to be called. Instances, occasionally published, of suffering in families where a widowed mother fails to get her pay, open the eyes of the community and make people careful for a time. Then they forget, their minds are filled with other matters, and the two dollars for washing or cleaning, the little account for butter and eggs bought of the farmer's wife, and the larger dressmaker's bill, go long unpaid. They don't mean to cause trouble, they simply don't think. We do not believe that church members are often at fault, yet a dressmaker, who never goes to church, gave this as an excuse the other day. "I should think more of your religion," she said, "if it made people pay their bills. I've worked hard making fine clothes for a woman who goes to church

every Sunday, and I can't get a cent of my pay. When I first asked for it, she said she never paid her bills till the first of January; since then, she puts me off with one excuse after another, till I begin to think she never intends to pay me. And she isn't the only church member that's slow to pay, by any means."

If women could only realize that, even when no suffering is involved, such carelessness and indifference to the rights of others cause their weaker sisters to turn away in disgust from a church which tolerates them as members surely no Christian would sin in this particular again. Money earned belongs at once to the one who has earned it. If we cannot afford to pay we have no right to hire; and there is food for reflection in the old Levitical command: "The wages of him that is hired shall not abide with thee all night until morning."—*Christian Work.*

A WISE WIFE.

The recent stringency in money matters, which has been felt by women as by men, has brought the heads of many households to the point of considering economies they never dreamed of before; of considering, also, whether their manner and style of living has not been as much with a view to the exhibition of wealth as the enjoyment of comfort, and of answering the question whether the luxurious habits of their families are really worth while. If the father of the family is a sensible man his wife has been his confidante, and the director of household affairs, the mother of the children, the best friend of each and all beneath the roof, knows the condition of his business, how much or how little he can afford to spend, and will coincide with him in all understood necessity of retrenchment.

If she, in turn, is wise, she will know very well that if the means are bountiful and unquestioned, a generous style of living is in a measure a duty, since it calls for expenditure instead of hoarding, and by the constant circulation of money helps to keep in motion the wheels of a vast machinery whose gearing runs into countless small homes, every marketman, every dealer of every sort who is a purveyor to the wealthy household, feeling the benefit of its profusion, every servant, every recipient of its money for any purpose, helping out the general circulation from family to family. Pleasant as it has been to her to feel their purse a fountain of well-being, yet if the means are going to be narrowed from what they have been, then she is ready to forego the pleasure, to reclass herself, if that is necessary, and, so far as the want of money means that, to dispense with spending, to plan in whatever way can bring relief.

She will, for one thing, let us say, make her daughters see that they will be quite as well off; in these days of careless drivers and accidents from electric cars, without a carriage as with one; that, moreover, their health really needs the exercise, their skins will acquire a missing rose, and their gait is being ruined for the want of walking. She herself will see that there are just as agreeable methods of amusement, with the tact and grace and social experience that can make little go a great way, as so much entertaining as they have had in the past—ways far less expensive than those that have been in vogue with her, and less wasteful of health and strength also. She will make her family see how hard it is for a man in the rush of business, the effort to reconquer himself, the struggle for wealth, to be crowded out of health, out of sanity, even perhaps out of life, and out of heaven, it is not impossible; and will convince her husband himself that

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.

it it a false pride and a stupid shortsightedness that desire to make all this overplus of money for little other reason than the sake of leaving a round number of figures attached to his name, when it will not matter in the least to him personally if there are none or twenty, or to maintain the style of a palace in which he does not enjoy three rooms.

Such a wife and such a mother may save to her worried and overdriven husband many years of life and much happiness in that life; and she will, it would seem, be of benefit to the whole family otherwise if she is able to divert them from a uselessly costly style of living.—*Harper's Bazar.*

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

UNHEALTHY HOUSES.

It does not express the whole truth to say that some houses are unhealthy; it is nearer the fact in reference to many dwellings, that they are *deadly*. Sometimes certain rooms in the house are so impregnated with poisonous emanations, that their occupants become ill in a few days. I know of a capacious mansion—now a boarding house—in Walnut street, Philadelphia, which has in it a room, known to make the parties sick within a few days after they move into it.

A man in perfect health, was placed in a room in London, and in a few days died of putrid fever. The next, and the next, and the next occupant, were noticed successively to become ill. It became so notorious, that the authorities took it in hand to examine the premises, and it was found that the man who papered the room, in order to fill up a cavity in the wall, but in a bucket full of paste and pieces of the glazed papering, which in time began to ferment and rot, throwing into the room a steady supply of the noxious fumes of decomposed lead, and other hurtful ingredients employed in the sizing of wall paper. It is known that the sizing on a visiting card is enough to kill a child if put in its mouth; being a little sweetish to the taste, it is rather palatable. Another English house became so notoriously unhealthy, that the common people reported it to be haunted; it soon gained such a reputation that nobody would live in it free of rent. Investigation discovered that it was the result of pasting new paper on old.

Lesson.—In repapering a room or house, first pull off the old paper, and scrape and wash the walls.—*Hall's Journal of Health.*

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

Our Young People.

THE STONE IN THE ROAD.

A long time ago there lived a king who took great delight in teaching his people good habits. "Bad luck comes only to the lazy and the careless," said he; "but to the busy workers God gives the good things of this life."

One night he put a large stone in the middle of the road near his palace, and then watched to see what the people who passed that way would do.

Early in the morning a sturdy old farmer, named Peter, came along with his heavy ox-cart loaded with corn.

"Oh! these lazy people," he cried, driving his oxen to one side of the road. "Here is a big stone right in the middle of the road, and nobody will take the trouble to move it."

And he went on his way, scolding about the laziness of other people, but never thinking of touching the stone himself.

Then came a young soldier, singing a merry song as he walked along. A gay feather was stuck in his hat and a big sword hung at his side; and he was fond of telling great stories of what he had done in the war. He held his head so high that he did not see the stone, but stumbled over it and fell flat into the dust.

This put an end to his merry song; and as he rose to his feet, he began to storm at the country people.

"Silly drones!" he said, "to have no more sense than to leave a stone like that in the middle of the road!"

Then he passed on; but he did not sing any more.

An hour later there came down the road six merchants with their goods on pack horses, going to the fair that was to be held near the village. When they reached the stone the road was so narrow that they could hardly drive their horses between it and the wall.

"Did anyone ever see the like?" they said. "There is that big stone in the road, and not a man in all the country but that is too lazy to move it!"

And so the stone lay there for three weeks; it was in everybody's way, and yet everybody left it for somebody else to move.

Then the king sent word to all his people to meet together on a certain day near his palace, as he had something to tell them.

The day came and a great crowd of men and women gathered in the road. Old Peter the farmer, was there, and so were the merchants and the young soldier.

"I hope that the king will not find out what a lazy set of people he has around him," said Peter.

And then the sound of a horn was heard, and the king was seen coming toward them. He rode up to the stone, got down from his horse, and said:

"My friends, it was I who put this stone here, three weeks ago. It has been seen by every one of you; and yet every one has left it just where it was, and scolded his neighbor for not moving it out of the way.

Then he stooped down and rolled the stone over. Underneath the stone was a round, hollow place, in which was a small iron box. The king held up the box so that all the people might see what was written on a piece of paper fastened to it.

These were the words:

"For him who lifts the stone."

He opened the box, turned it upside down, and out of it fell a beautiful gold ring and twenty bright gold coins.

Then every one wished that he had only thought of moving the stone instead of going around it and finding fault with his neighbor.

There are many people still who lose prizes because they think it easier to

find fault than to do the work that lies before them. Such people do not usually blame themselves, but think it is all on account of bad luck and hard times.—*Sel.*

I ONLY LOVED HIM.

Easy, the old mare, stood under the chestnut tree in the meadow, her handsome brown colt at her side. A larger colt, with a white star on its forehead, was being broken in by a groom in another part of the field, whilst a little girl and her brother, seated on the bar of a gate, looked on.

"Leo," said Ellie, "do ask Bill to be more gentle with Star; I am sure he is hurting her."

"Rubbish," replied Leo; "he is not a bit harder on her than he need be. Colts must be broken in, Ellie; there is no help for it."

"I know they must, but it could be done by kindness, and not by cruelty. When the time comes for my Brownie to be broken in, I won't have him treated like that."

"You'll have to. Why, Brownie is as full of obstinacy and wickedness as he can hold already. Bill says he'll be much harder to break in than Star." Ellie sighed and walked away, but all the same she meant to try her own plan with Brownie.

Meanwhile, master Brownie himself had been watching the breaking in of his elder sister. "Mother," he said, tossing up his pretty head, "I think Star is a poor spirited creature; she is letting Bill make her do just what he likes. I should kick if he got on my back."

"You might kick as much as you pleased, but you would have to give in at last," replied the mare. "Bill can kick, too. Look at those sharp spurs on his heels. How would you like to have them stuck into your sides?"

"They shall never make me do what I don't choose," returned the colt with a snort.

Mother Easy shook her head—she knew better.

"You always do as I tell you," she said.

"Oh, yes, mother, dear"—and Brownie rubbed his soft nose against his mother's side—"because you are kind and you love me. The little girl, Ellie, to whom they say I belong, is kind, too, and I do as she bids me, but Bill and Leo speak rudely and pull me along with a rope, and beat me with a stick, so I kick and will not mind what they say."

"You will have to in the end," sighed the old mare, for she knew that a great deal of suffering was in store for her self-willed but warm-hearted little son, before his temper could be subdued.

A week after this, Ellie met Leo limping towards the house looking very much put out.

"Oh, Leo, dear, are you hurt?" she cried, running toward him.

"I should think I am hurt," growled Leo. "Your little brute of a colt has lamed me for a week to come."

"My Brownie! Why, what did he do?"

"Kicked me into the ditch, and most likely would have kicked me out again if Bill hadn't been there. I promise you we've given him a sound thrashing between us."

Tears rose in Ellie's eyes. She loved Leo dearly, and was sorry that he was hurt, but she loved Brownie, too. "Why did he do it?" she asked.

"Because I tried to make him do as he was told. Directly I put the halter on him and began to lead him out, he planted his four legs like posts, and showed his teeth like the demon he is. I got Bill to drag him along, while I ran behind and gave him a taste of the whip, and he let fly with his heels at my legs. He won't do it again in a hurry, I think."

Leo limped indoors, and Ellie, having given him some arnica for his bruises, stole away to the stable, where Brownie stood by his mother's side, still quivering with pain and fright, but stamping and holding his head high and defiantly.

"Don't you go nigh the colt, Miss Ellie, said Bill, who was in the yard; 'he's a vicious tempered little brute. He's nearly broken Master Leo's leg with his tricks, and he has had a good taste of the stick, but he don't give in, not a bit."

"If I had the management of him he would be quite gentle," said Ellie; "he only wants kindness."

Bill grinned, but picked up the whip, and started forward in dismay as Ellie entered the stable, and, marching up to the colt, threw her arms round his neck. The little animal looked round nervously, but, recognizing Ellie, laid his head on her shoulder with a pitiful little whining like a hurt child.

Ellie bent over him till the brown manes of girl and colt were mingled, and soothed him with pats and caresses. Then she whispered loving words into his soft ears till he gradually ceased trembling. "Now, Bill," cried the little girl, "come and lead him into his own stall, but very gently, please, and speak kindly to him."

Bill obeyed. For one moment, as he touched the halter, Brownie started, and laid back his ears, but Ellie kept her hand on his neck and again pressed her cheek to his, and the little colt followed Bill like a dog, with his head hanging down.

"There you see, Bill, it only needs kindness," said Ellie.

"Well, I never," ejaculated Bill; did anyone ever see the like o' that? Why, if I'd gone near the creature afore you came, Miss Ellie, he'd have kicked me into smithereens, so he would."

"Will you promise to try my way now, Bill?"

"Deed, then, I will, miss. Perhaps me and Master Leo have been a bit masterful with him. But, there, he's such a temper you see."

Leo went off to school before his leg was quite well, so he had no further opportunity of his managing the colt, but on his return home next holidays, his first question was about Brownie.

"Has he been broken in?" he asked Bill.

"Well, Master Leo, sir, he has, and he hasn't," replied Bill. "Miss Ellie and me can do anything with him. He's as gentle and bidable as a lamb to them as knows his ways and humors him, but give him a touch o' the whip or a rough word, and back goes his ears, and he turns into his vicious old self directly. He can't a-bear a hard word, that colt can't, but kindness 'ill make him do anything."

"How did you manage to conquer Brownie, Ellie?" asked Leo. "If ever colt had a bad temper he had, and I thought he would give a deal of trouble before it was thrashed out of him."

"I only loved him, Leo," laughed Ellie.—*Sel.*

HOW ETHEL SERVED.

In the middle of the kitchen floor stood Ethel gazing at the sink dishes. How she did hate dishwashing.

Such a deal of work as was done each day in the large farmhouse. The mother's nimble feet kept up their ceaseless tread the whole live-long day. There was so much cooking to do for all the hungry farm hands; so much pickling, preserving, butter-making, and cleaning.

Rebecca, the elder daughter, was her mother's faithful ally in all her labors. To Ethel fell the wearisome task of dish-washing.

For four months she has been a happy visitor in a cheerful Maine parsonage,

where she had loved to read to Aunt Caroline, and to go on errands for Uncle Charles. They had taken delightful drives, and there had been many leisure hours for reading and fancy work. Janet, the kitchen maid, washed all the dishes. Ethel had been wont to leave the table with an air of great satisfaction, knowing it had no claims upon her. How she had delighted to write to May Emerson, "I have no dishes to wash now."

Ethel had learned to love and trust her Saviour while away, and a new motive ruled her actions. Last night she had returned to her own home with Uncle Charles and Aunt Caro, who had come for a short visit.

No one asked her to resume her old task, but conscience spoke plainly, and with a look of determination she took her old place. Mamma coming in from the pantry, gave her a grateful smile. Becky said, with a kiss, "It is good to have your help again, Ethel." Uncle Charles coming in from the garden, stopped to give her shoulder an approving pat. But Aunt Caro saw the firmly set lips, and knew that, bravely as she was doing it, she hated her task.

"I have some letters to write, and then we will drive to the office together," she said.

Tired of her work, it was a luxury to sit in the old chaise, with Annt Caro holding the reins, while old John drew them slowly but safely along the alder-fringed road to the post-office.

"Ethel, dear, you remember wishing that you could do some hard thing for Jesus?"

"Yes, Auntie; I should so love to do it, to show him that I love him."

"Well, He has given you something hard to do for him every day."

"What is it, Aunt Carlo?"

"Washing dishes!"

"Why, Auntie!"

"Yes, dear. It is a task not always appreciated. It is 'only washing dishes,' while baking and ironing are counted for hard work. But Jesus has given it to you to do for him. He will know it is often hard, and He will know, too, how thoroughly and cheerfully you do it for him. Will not this thought help you?"

"Will He take it as service rendered to him? Then I will do it with my might, Auntie."

And Ethel kept her word.—*Sel.*

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

Going For A Lake Trip?

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

LAKE MICHIGAN AND LAKE SUPERIOR
TRANSPORTATION CO'S

ELEGANT STEAMSHIPS.

Sailings between Chicago and Mackinac
Island four times every week.

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



Write for our readable
reading matter, free, or
ask your nearest agent.
Address Jos. Berolzheimer,
G. P. A.

LAKE MICH. AND LAKE
SUPERIOR TRANS. CO.
Rush and N. Water St., Chicago

BELLS

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

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES
& PEALS
PUREST BELL METAL (COFFER AND TIN)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Ministers and Churches

ST. LOUIS AND VICINITY.

Dr. Nicolls will occupy his pulpit the 2d. Sunday of September.

The Presbytery of St. Louis will meet in Stated Session at Ironton, Mo., Tuesday, Sept. 15th, at 7.30 p. m.—*J. H. Gauss, S. C.*

Dr. McAfee will address the Literary Club of the Second church, on "Books and Reading" next Thursday evening. It is an occasion looked forward to with pleasure by the members of the Club who send this notice.—The special Sunday evening services continue to be remarkably successful, notwithstanding the heat.

Dr. and Mrs. Brookes spent two days last week with the members of their family who have braved St. Louis heat all summer. They stopped off en route to the Bible conferences at St. Paul and Minneapolis, in which Dr. Brookes will have a leading part. Dr. Brookes had the pleasure of attending prayer meeting at the Washington and Compton avenue church, last week, and seeing many of his friends who have been found "tried and true" for "10, these many years"—same for two-score years.

Dr. Knight, of Lindenwood College, was prevailed upon by friends at Lebanon, Ill., to become a Methodist for one Sunday. He preached very acceptably for the strong M. E. church of that town, last Sunday; being on a visit there. Lindenwood College is all ready for the fall opening. The prospects are most hopeful. Early application for rooms is necessary. There has been much refitting and refurbishing of rooms, and the usual thorough "school cleaning" during the past vacation. Lindenwood was never in such good order for the comfort of students. Sept. 16th, is the date for opening.

NEW BETHESDA HOMES.—It is stated on what is held to be good authority, that "Bethesda" is soon to have new quarters for the various branches of its noble work. We understand that 200 feet of ground on Vista avenue, just west of Grand have been purchased, on which at once there will be begun the erection of a home for foundlings, to be followed with other buildings suitable for the other branches of their work, which consists of a home for the incurables, maternity home and a home for old ladies. The plans for the founding home are being drawn by R. C. Ferguson, architect, and he expects to have them ready for bids by September 1. The building has a frontage of 72 feet, with wings extending back some 56 feet from the main building, with a large open court between the wings. The building will be two stories, of the best red or yellow brick, and will be built with a view to the best sanitary results possible, and is expected to accommodate 100 or more foundlings, 25 nurses, and mothers. The building will also be used for the maternity patients and mothers until a suitable building can be erected for them. No more worthy charity exists in the city, the homes being supported wholly by voluntary contributions. No one is turned away from these homes who can be safely admitted. The president, Dr. E. W. Saunders, and the manager of the homes, Mrs. Roger Haynes, have devoted most of their time for a number of years past to the interests of the Bethesda, and it is hoped their efforts in building a new home for Bethesda will be successful. The cost of the Foundling Home will be about \$12,000 when completed. The work is purely one of love and a desire to help the unfortunate, as no remuneration is paid anyone for services. Among those interested in the work are the Rev. Dr. James H. Brookes, Rev. A. W. Reinhart, Dr. H. N. Spencer, M. F. Watts, R. M. Scruggs and Otey Scruggs, W. L. Maury, Hon. Selden P. Spencer, Mrs. Silas Bent, Mrs. E. C. Couplin, Mrs. and Miss Orr, Mrs. J. R. Holt, Mrs. D. K. Ferguson and Miss Carrie Ferguson, Mrs. N. F. Knight, Mrs. A. L. Berry, and many other devoted ladies.

MISSOURI.

HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

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

BOYNTON.—Boynton, Mo., is a village on the B. & K. C. R. R. a few miles north of Milan, Sullivan, Co. About 4 years ago Palmyra Presbytery organized a church at this place. A few months ago, under the leadership of the Rev. H. W. Marshall, who was then their pastor, the people determined to have a house of worship. The building was recently completed, and was dedicated last Sabbath, Aug. 9. Rev. M. H. Bradley of Kirksville, who assisted in the organization of the church four years ago, was present and preached the dedication sermon. Rev. D. A. Wilson, D. D., of Milan assisted in the service, and preached to a large audience at a second service in

the afternoon. Rev. J. A. Novinger, the present pastor, conducted the dedication services and offered the dedicatory prayer. A small indebtedness on the church was provided for before the church was formally dedicated; so that the plain but neat and comfortable temple of worship was dedicated free of debt. The church numbers about 60 members. It is situated in a thriving agricultural community, and the membership is composed of prosperous and energetic farmers. They are justly proud of their nice little church, and have great reason to expect growth and prosperity. Bro. Novinger, who ministers to this people in connection with the Birdseye Ridge and Bell Porter Memorial churches, has been the pastor for one year, is doing an excellent work and has already greatly endeared himself to the people of his charges.—*M. H. B.*

HOLDEN.—The First Presbyterian church at this place has been undergoing repairs and a general renovating from garret to basement while the pastor was taking his much needed rest and vacation. The walls of the church inside received two coats of Plastico (light straw color) with a very neat border of Stencil work all around the church walls. The cost of this part of the work amounted to upwards of \$60.00 which was all paid by the Ladies' Aid Society of the church. There was also some repairing done on the choir room. A solid brick wall which evidently was built in by mistake when the church building was built, and cut off the view of the choir from the preacher, has been removed and a nice post 12 inches by 24 inches, built in as a support to the roof without causing any injury to the building, and gives a much better appearance to the room. And we know the preacher will preach better, and the choir sing sweeter by being set free from the difficulties and inconveniences encountered by reason of the brick wall being between them. The cost of this part of the repairing amounted to something near \$50.00 which was raised by a separate subscription for this special purpose. On the returns of the pastor, Rev. R. C. Bailey, and his family from their vacation spent at Eldorado Springs, Mo., the church was reopened last Sabbath, Aug. 16th, and a very pleasant and profitable service conducted. The pastor preaching a very interesting sermon from Nehemiah 2:17-18. One young man after the sermon was baptized and joined the church. In the evening the pastor spoke on the subject of how to give money easily, both the services were well attended and the church now begins the fall and winter work in earnest and hopes to do much good in the coming winter months. Pray for us.

JASPER.—A delightful communion was held with each of the Preston and Jasper churches on Aug. 16. Rev. J. T. Curtis and his wife by recent marriage are pleasantly situated in this town and from here he looks after two other churches making a field for a good deal of physical labor. A drive on Saturday, Aug. 15, of eleven miles brought us to the Preston church in good time for an evening service. We found a good congregation present. They are justly proud of their new and beautiful house of worship. The rain of Saturday night gave us a lovely Sabbath upon which another good congregation gathered and a communion service was held. A couple of hours drive in the afternoon brought us back to Jasper where an overflowing house listened attentively to a communion sermon and many took part in observance of the sacramental feast.—*E. D. W.*

PRESTON.—This is one of the growing and substantial country churches which has made marked progress within the past year especially in the matter of building a house of worship. For ten years this organization has been worshipping in a school house or building that belonged to another denomination. But with the past few months the people concluded to arise and build. Now, a two thousand dollar church occupies a place on an ample lot most beautiful for situation. Rev. J. T. Curtis is deserving of much credit in the active part he has taken in pushing the erection of such a beautiful church. He supplies this church with Jasper and Irwin, in Southwest Missouri. The Lord has been very good to him in furnishing him with a help-meet who is a member of one of these churches.—*E. D. W.*

INDEPENDENCE.—Instead of the usual annual picnic for the teachers and scholars of the First Presbyterian church of Independence, Mo., it was arranged by those in charge of such matters to have a Trolley Party on the Electric cars between this place and Kansas City. There were two excursions the same evening—one beginning at half past 6 o'clock for the children and teachers, the other at half past 8 o'clock continuing until half past eleven o'clock—the latter train was for the older persons of the church—both trains were crowded with delighted and happy persons and there was no mishap by the way. Stopping at the Washington Park midway between the two cities, refreshments was served and every one felt satisfied that it was a far better method of spending two or three hours than by going to the woods and keeping watch over the youngster lest they get into mischief and trouble. The great attraction to those aboard the cars as well as the sight-seers on the south was the brilliantly illuminated cars, provided for us by the owner of the Electric road, together with the kind attention they gave us with efforts to please in every respect. It also proved a financial success to the church and paid a nice little sum towards liquidating the debt of the church.—*M.*

POPLAR BLUFF.—Dr. L. F. Bickford of Poplar Bluff, preached his last sermon before taking his vacation, on Sunday evening the 16th, at the Union meeting in the pavilion, at which a large audience was in attendance. He is visiting in northern Ohio in the vicinity of Cleveland among former friends, his address being Coe Ridge, Ohio.

PARK COLLEGE.—Mr. Andrew Atchison, manager of Park Hall, Park's boarding department, has come. Mr. Atchison is an Alumnus of Kansas State University, class of 1877, being graduated with the degree A. B. He has taught and studied since graduation. One year he was in charge of Haskell Institute and five years superintendent of two other Indian schools in Kansas. Other years have been spent in schools, public and private. During the past year he has been in attendance at Cook County Normal in Chicago. He came to us fitted to manage the boarding department and take a position in the faculty. His class room work for the present will be in English in the Academy. His recent work in the Normal and his special study of English will make his efforts in this line of work doubly acceptable. We looked confidently for marked advance in this branch during the ensuing year. Mr. Atchison is ready to correspond with any pupil who wishes the advantages of Park College and has the means to pay for them. In the family every place has been assigned and no more openings will be made so far as we can now determine.—*Record.*

MISSOURI MISSIONARY CONGRESS.—Plans are now being made for a great Congress of Missions in connection with the coming meeting of Synod. There will probably be a popular meeting Monday evening October 19th, with sessions Tuesday morning and afternoon devoted to discussion and addresses. The stated clerk has set apart two hours both afternoons for the reports of the Home and Foreign Mission Committees, which will give ample time for discussion of any question they may raise. The Sedalia committee have declared it their sincere pleasure to entertain any who attend. Particulars can be given more fully later.

ILLINOIS.

TUSEOLA.—Dr. E. L. Hurd, after preaching two Sabbaths in supply of the First Presbyterian church at Lincoln, Neb., is taking his August vacation in the mountains of North Carolina. At the July communion of the church in Tuseola, six members were added, making this as nearly every communion in this church, a joyful occasion.

PRESBYTERY OF BLOOMINGTON will meet at Gibson City, Ill., Sept. 15th '96 at 7:30 p. m. A Congress of Missions is being arranged for to be held at this meeting and it promises to be very interesting. Dr. C. A. Wilder is the efficient chairman.—*S. Clerk.*

Dr. Wilder of Champaign has been sowing the seed in Chicago during part of the hot weather.

Rev. G. B. Safford and wife are enjoying a needed rest.

The Stated Clerk leaves next week for Minneapolis for new scenes and experiences.

Dr. J. W. Pugh of Farmer City recently spent some days on his former field at Philo, and preached much to the enjoyment and edification of the people.

Homer is still without a pastor. A good field for a young man with some experience.

Mr. W. Darfee, a McCormick Middler is preaching with very great acceptance at the Elm Grove church.

At a recent communion held there by the Stated Clerk there were three additions and others are expected soon.

Rev. D. W. Smith of Normal is visiting his people in the east.

Rev. Richard Edwards, D. D. L. L. D., the ex-State Superintendent of schools is retiring moderator of Bloomington Presbytery. He resides at Bloomington and is in the enjoyment of reasonable health since he laid down the heavy duties of President of Blackburn University.

Rev. E. K. Strong will probably accept the call to West Bay City. He leaves the first church in good condition and he will be missed in Presbytery.

SOUTH DAKOTA.

S. DAKOTA SYNOD meets in the Presbytery church of Gronton, S. D., on Thursday, October 1st, 1896, at 3 p. m. The Women's Missionary Society of the Synod meets in the same place on Friday October 2nd, 1896, the Presbyterial and synodical officers of the same on October 1st, 1896, in executive session.—*Harlan Page Carson.*

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address.

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



LADIES

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

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

It Cures Female Troubles

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

WISCONSIN.

JANESVILLE.—Rev. E. H. Pence, pastor of the First Presbyterian church is absent for a few weeks on his vacation at his home in Indiana. Last Sabbath, the 9th, the pulpit was supplied by Dr. Chas. L. Thomson, of Madison avenue church, New York City, and who was formerly a pastor of the Janesville church, it being his second charge. On the 16th the pulpit will be supplied by Rev. F. D. Jackson, who is at his home in Janesville for a visit.

Do Not experiment in so important a matter as your health. Purify, enrich and vitalize your blood with Hood's Sarsaparilla and thus keep yourself strong and healthy.

Hood's Pills are the best after-dinner pill; assists digestion, cure headache. 25 cents.

CHANGE OF ADDRESS.

Rev. Geo. R. Smith for four years pastor of the Lincoln street Presbyterian church of Wichita Kansas, has closed his labors there, and removed to Urbana Ill., the seat of Illinois University. Correspondents please note change of address.

Parties in the Northwest desiring Rev. Byron Beall to aid them in Evangelistic work after Sept. 1, may address him at Firth that State as he will begin winter work about that time.

PRESBYTERY MEETINGS.

St. Louis. At Ironton, Sept. 15, 7:30 p. m.—*J. H. Gauss, S. C.*

S. Dakota. At Dell Rapids, Sept. 8, 7:30 p. m.—*J. B. Boughton, S. C.*

Kearney. At Genoa, Sept. 8, 7:30 p. m. Mission conference 9th.—*T. C. Clark, S. C.*

Des Moines. At Oscola, Sept. 5, 7:30 p. m.—*W. C. Atwood, S. C.*

Cairo. At DuQuoin, Sept. 8, 7:30 p. m.—*B. C. Swan, S. C.*

Peoria. At Alton, Sept. 8, 7:30 p. m.—*J. A. Cornelison, S. C.*

Nebraska City. At Beatrice, Sept. 1, 7:30 p. m.—*S. C.*

Corning. At Diagonal, Sept. 1.—*J. F. Hinkhouse, S. C.*

St. Dodge. At Spirit Lake, Sept. 8, 7:30 p. m. Ladies Missionary, and C. E. Union meetings, same time and place.—*R. E. Flickinger, S. C.*

Muncie. At Jonesboro, Sept. 14, 7:30 p. m.—*C. Little, S. C.*

Santa Fe. At Las Vegas, Sept. 1, 10 a. m.—*S. W. Curtis, S. C.*

Maton. At Charleston, Sept. 29th, 7:30 p. m. Presbyterial Institute, same time and place.—*J. A. Piper, S. C.*

Solomon. At Barnard, Sept. 1st.—*F. E. Thompson, S. C.*

Oborne. At Crystal Plains church, Smith Co, Sept. 11, 7:30 p. m.—*Theo. Bracken, S. C.*

Palmyra. At Laclede, Sept. 15, 7:30 p. m.—*M. H. Bradley, S. C.*

Cedar Rapids. At Clarence, Sept. 29, 2 p. m. Annual meeting Ladies Home and Foreign Missionary Societies, same place, Sept. 27, 9 a. m.—*J. B. Butler, S. C.*

Iowa. At Middletown, Sept. 15, 7:30 p. m.—*J. K. Alexander, S. C.*

Kansas City. At Independence, Sept. 22, 7:30 p. m.—*J. H. Miller, S. C.*

Platte. At Cowgill, Sept. 11, 7:30 p. m.—*W. H. Clarke, S. C.*

Ozark. At Eureka Springs, Sept. 15, 7:30 p. m.—*E. W. Ely, S. C.*

St. Wayne. At Bethany church, Sept. 21, 7:30 p. m.—*M. M. Sawsen, S. C.*

Vincennes. At Carlisle, Sept. 15, 7:30 p. m.—*O. S. Thompson, S. C. pro tem.*

Alton. At Upper Alton, Sept. 8, 7:30 p. m. (Sessional records will be called for)—*J. C. Tyson, S. C.*

Cimarron. At Paul's Valley, Sept. 8, 7:30 p. m.—*E. Hamilton, S. C.*

Noted Lasell Girls.

Elizabeth J. Gardner, whose marriage to Bouguereau after a nineteen years' engagement has recently taken place in Paris, Kate Field, whom all the country mourns, and Annie Whitney the famous sculptor of Boston, were all pupils at Lasell Seminary, Auburndale, Mass.

The Presbyterian Ministers' Fund

WRITES

A 20 Year Endowment Policy

which will protect the life at a less cost than that for ordinary life or even term insurance, and which at the same time will net 5 per cent. compound interest as an investment.

Write to 925 Walnut St., Philadelphia, for their statements.

A YOUNG LEADER.

It is not often that so young a man as Professor Charles Frederick Winchell takes such a position as he has held. His death has just been announced as occurring at Parkville Mo., on August 12th, 1896. At the time of his death he was less than twenty-nine years of age, but had been full professor of Greek in Park College for seven years, had served as deacon of his church one year, and had been elected and installed elder in the church three times. For five years he had been president of this College alumni association, and was elected alumni orator for 1897. Mentally he was a strong man, valedictorian of a class of high grade, and capable of large development.

Those are the bare facts about a young leader who is called away. They suggest some lessons worth thinking about. This first, that is a great thing to have a young man's chances in these days. There were never so many rewards waiting honest, manly effort as to-day. The places for young men are not yet taken. When the right men are found, the places are found to need them. Not only in distinctively Christian work, but in occupations commonly counted secular the demand is a great one, a demand for men with all the fire of youth and the "balance" of consecration. Rash men are not needed, nor flashy men, nor lazy men. But any young man who is ready to fit himself for leadership can find a host to lead.

This secondly, that it is a serious thing to have a young man's chances in these times. There are young men who will never be old men. There are men who consider that they are merely getting ready for life work who are actually doing their life work. It is never safe to slouch to-day's duty in hope that



FREE

We direct special attention to the following remarkable statement:

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty five years I was so deaf that I could not hear a clock strike holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Maize, Kas.

Medicines for Three Months' Treatment Free

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



Big Four

Best Line Between

St. Louis, Indianapolis, Cleveland, Buffalo, NEW YORK AND BOSTON.
"THE KNICKERBOCKER SPECIAL"

Through the beautiful Mohawk Valley and down the Hudson River into Grand Central Station, 42nd St., New York City.

WITHOUT FERRY TRANSFER, Magnificent Solid Trains Daily, between

ST. LOUIS AND CINCINNATI.
Through Palace Sleeping Cars between

ST. LOUIS AND WASHINGTON,
Via Chesapeake and Ohio Ry. Warren J. Lynch, Ass't G. P. A. St. Louis, Mo.

E. C. McCORMICK, D. B. MARTIN
Ass. Traffic Manager. Gen'l Pass. Agt.

(Study this out and Try It.)
\$50.00 GIVEN IN GOLD AWAY

Who can form the greatest number of words from the letters in TOILERS? You are smart enough to make fifteen or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. No proper nouns. No foreign words. Use any dictionary that is standard. Use plurals. Here is an example of the way to work it out: To, toil, toils, set, sot, sit, oil, ois, let, etc. These words count. The publisher of WOMAN'S WORLD AND JENNETH MILLER MONTHLY will pay \$20 in gold to the person able to make the largest list of words from the letters in the word TOILERS; \$10 for the second largest; \$5 for the third; \$5 for the fourth and \$2 each for the five next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome ladies' magazine, twenty four pages, ninety-six long columns, finely illustrated, and all original matter, long and short stories by the best authors; price \$1 per year. It is necessary for you to enter the contest, to send 12 two cent stamps for a three-month trial subscription with your list of words, and every person sending the 24 cents and a list of fifteen words or more is guaranteed an extra present by return mail (in addition to the magazine), of a large 236-page book, "The Story of an African Farm," by R. D. S. Atterton, one of the most remarkable books of the age. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than September 20th, so that the names of successful contestants may be published in the October issue. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Write now. Address J. H. PLUMMER, Publisher, 905 Temp's Court Building, B 64, New York City.

there will be a chance to correct it later. There may be no thirtieth year to complete the twenty-ninth. Professor Winchell seemed to us a beginner in life. To God he was ending it. And it is pleasant to think of him as having done a large work even in his few years. His life and early death are a call to young men to live a leader's life even in youth.

There is a benefactory effect of such a death as this. No man raises a voice of doubt about the loving welcome Professor Winchell received when he went home. Whosoever thinks of him remembers a life of Christian service and is sure of a laborer's crown for him. Could that be said for yourself, my friend, if you were taken out of young manhood into eternity. C. B. M.

A \$1.50 "Windsor" Fountain Pen

(fully warranted by Manufacturers)

is offered to any old subscriber as a reward for sending us

JUST ONE NEW SUBSCRIPTION,

(with \$2.00 Cash.)

Or, if You Renew

your own subscription and add \$1.00 (\$3.00 in all), the pen will be sent.

OFFERED FOR SALE ALSO TO ANY ONE AT \$1.50

The "WINDSOR" pen is FULLY WARRANTED by its makers. The gold pen is of the best. The rubber of the best. This pen has been tested for months in our business and editorial rooms, and found entirely satisfactory. It surpasses \$2.00 and \$2.50 pens formerly used there. We are absolutely satisfied with it, and highly commend it.

If You are not a subscriber, write for special terms for a subscription in connection with the Pen.

We recommend that all who order, add 10c for registered mailing, guaranteeing you against loss in mails. Otherwise, it must be mailed (with all precautions) at buyer's risk.

Address all orders or letters to

THE MID-CONTINENT, ST. LOUIS, MO.

Marriages.

SCROGGINS — HENRY. — OSICK — HENRY. — At St. Charles, Mo., August 20th, 1896, by Rev. A. S. Hughey. William Scroggins to Miss Lena Maria Henry; and John Martin Osick to Miss Emma Jane Henry.

\$12.00 to Mackinac and Return

via the popular Clover Leaf Route. Special train will leave Union Station 10 p. m. Wednesday, August 26th, and connect at Toledo with the palatial steamer "City of Alpena" of the D. & C. Steam Navigation Co. The entire space on the steamer is reserved for this excursion. Everyone is absolutely guaranteed berths or staterooms. Make your reservations early at Ticket Office, No. 505 Olive St.

1/2 RATES TO THE GARDEN SPOTS OF THE SOUTH
ONE WAY TICKETS ARE SOLD
At 1 1/2 Cents a Mile
FROM THE NORTH OVER THE
F&N

LOUISVILLE & NASHVILLE R. R.
To individuals on the First Tuesday, and to parties of seven or more on the Third Tuesday of each month, to nearly all points in the South; and on special dates Excursion Tickets are sold at a little more than One Fare for the round trip.
For full information write to
GEO. B. HORNER, Div. Pass. Agt., St. Louis, Mo.
C. P. ATMORE, Gen'l Pass. Agt., Louisville, Ky.

SENT FREE.

Write for County Map of the South to either of the above named gentlemen, or to P. SID JONES, Pass. Agent, in charge of Immigration, Birmingham, Ala.

Illinois Central R. R. HOME SEEKERS' EXCURSIONS

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

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

WEST AND SOUTHWEST.

August 4th and 18th, September 1st, 15th and 29th and October 6th and 20th, including points on the Illinois Central west of Iowa Falls inclusive, and to Waverly.
Tickets at the above rates on sale only on dates quoted. For further particulars apply to your local ticket agent, or address A. H. Hanson, General Passenger Agent, Illinois Central Railroad, Chicago.

Notes and Queries.

CALLING AN EVANGELIST.

Don't call one if you can do the work. First, it is unmanly, therefore unchristian.

Second, you will be led to unduly depend upon outside help.

Third, the pastor will be weakened in his influence, he sets himself aside without reason.

Fourth, the evangelist so called will surely make a comparative failure not having an honest church to work with.

After a church has made an honest effort to do the work given them, have lifted until they can see stars and crowns also, then, and only then may they call an evangelist to their help.

It is the experience of all evangelists to be called to churches that have not honestly tried to do the Lord's work, which they are now expected to do.

BYRON BEALL.

Firth, Neb.

CLOVER LEAF ROUTE!
Toledo, St. Louis & Kansas City
—RAILROAD—
The Direct Line and Cheapest Rates with double daily service to
Toledo, Detroit, Sandusky, Cleveland, Montreal, Toronto, Indianapolis, Buffalo, Albany, New York, Boston.
AND ALL POINTS NORTH AND EAST.

Elegant Vestibule Buffet Sleeping Cars and New Reclining Chair Cars. Seats free to Toledo. Through sleeping and Parlor Cars to Indianapolis—Cafe cars on all trains serving meals a la carte at all hours.

TICKET OFFICE:

505 Olive Street and Union Depot, ST. LOUIS

Michigan's Great Summer Resorts.

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

O. L. Lockwood, G. P. & T. A., Grand Rapids, Mich

Current Literature.

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

BOOKS.

THE STUDENT'S STANDARD. The "Student's Standard Dictionary" now in preparation by Funk & Wagnalls Company will contain upward of 50,000 words and from 800 to 900 pages.

The volume which will be issued under the supervision of Prof F. A. March, has been edited by the Rev. James C. Fernald, editor of the department of Synonyms, Antonyms, and Prepositions of the Funk & Wagnalls-Standard Dictionary, assisted by a staff of skilled workers formerly engaged on the same undertaking.

The "Student's Standard" will preserve the distinguishing excellences of the Standard Dictionary. Among others these comprise the clear definite statement, repelling with the Scientific Alphabet to indicate exactly the pronunciation of every vocabulary work, and precise etymologies. The latter are in charge of Prof. F. A. March, Jr.

The chief feature, one not before attempted in any school dictionary, is the incorporation in the "Student's Standard" of the meanings of every word used in the sixty volumes of English Classics selected by the Commission of Colleges for study preparatory to admission to the chief colleges of the United States.

The type is clean cut and clear, the paper will be of superior quality and the binding attractive and durable.

MAGAZINES AND PAMPHLETS.

The *Eclectic* skims the cream of the foreign periodical press for American readers, week by week. A most valued magazine.

Our Day, the new religious monthly, contains in the current number an interview with Mrs. Ormison Chant, and "The Old Fight and the New" by Dr. P. S. Henson, among other good things. Chicago, F. L. Chapman, 153 LaSalle str.

We acknowledge with pleasure the "Inaugural addresses" of Doctors A. G. and J. M. Wilson, of the Omaha Seminary—"Some Phases in the Warfare of Truth", and "The Kingdom of God in the study of the English Bible." We also were glad to receive the 5th annual catalogue of this growing institution, so sound in the faith and standards of our beloved church.

A short time ago Professor Flinders Petrie discovered at Thebes a granite tablet containing the first known Egyptian mention of the people of Israel. It was erected by Merenptah, whose portrait bust was recovered at the same time. Professor Petrie has written for the *August Century* a full account of the finding of the tablet and of the character and reign of Merenptah. This king has been supposed by scholars to be the Pharaoh who released the Children of Israel from the bondage imposed by his father, Rameses II., but this tablet records that he himself conquered the Israelites, probably in Syria.

The *Homiletic Review* for August, which has just come to our table, is especially rich and varied in its contents. Principal Dawson opens the Review Section with the concluding article on "Natural Facts Illustrative of the Biblical Account of the Deluge," in which he summarizes the conclusions reached. Dean Murray of Princeton University, makes the recently published Revised Version of the Apocrypha the occasion for a most thoughtful and suggestive "Study of the Apocrypha by the Preacher." Mr. W. S. Lilly, of London, England, one of the leading lights in British Essay-literature, author of "On Right and Wrong," and "On Shibboleths," any many other able works, and a most vigorous writer of the age on

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

LANE SEMINARY, CINCINNATI.

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

OXFORD, OHIO,

The Western, A College and Seminary for Women.

MISS LILLA S. MCKEE, Ph. D., President. Forty-second year opens Sept. 9, 1896. Superior advantages for thorough Christian culture. Terms, \$250 per year.

The Seminary at Mt. Carroll, Ill.

With its CONSERVATORY OF MUSIC AND SCHOOL OF ART, (in 43d year under same Pres) has but few equals and no superiors in beauty and healthfulness of location, ease of access and thoroughness of work. Send for e'er "OREAD" and learn particulars.

NEW ENGLAND CONSERVATORY OF MUSIC.

Oldest, largest, most prosperous. Music, Elocution, Modern Languages. From elementary grades to highest artistic requirements. Students received at any time. Calendar and prospectus free. Franklin Square, Boston, Mass.

LAW SCHOOL

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

GUARANTEE POSITION. Accept notes for tuition, or can deposit money in bank till position is secured. OAR FARE PAID.

Daughon's Business College

NASHVILLE, TENN., and TEXARKANA, TEX. Indorsed by Bankers, Merchants, and others. Bookkeeping, Penmanship, Shorthand, Typewriting, Telegraphy, etc. Four weeks in Bookkeeping with us equals 12 elsewhere. No vacation. Enter any time. Board \$10. To order our books for home study is next best thing to entering our school. Write us at Nashville. Mention this paper.

ethical subjects, furnishes a strong paper on "The Demoralizing Popular Influence of False Theories of Right and Wrong," in which he warns the world, in the language of the poet Schiller, against "the deadly wound inflicted upon human nature by those perilous thinkers who adorn self-love with all the display and subtility of genius and erect it into the system, and try to find in it the rule of morality and the law of civil society." He pitilessly exposes the fallacies of Professor Huxley and Mr. Cotter Morrison.

"George Muller, the Patriarch and Prophet of Bristol," is the subject of the opening paper in the August number of the *Missionary Review of the World*. In this sketch of the well-known man of faith Dr. Pierson recounts some exceedingly interesting and helpful incidents in Mr. Muller's life and gives a masterly portrait of his character together with an account of the orphanages of which he is the founder. *Papal Europe* is the general subject, for the current month and in the this subject, in addition to the notes in the Field of Survey Department, Rev. Wm. A. Gulick writes of "The Gospel in Spain," Prof. L. J. Bertrand tells of the remarkable "Work among the French Priests," Rev. Ruben Saillens contributes some interesting "Notes from Paris," and the editor-in-chief gives a brief but telling history of "The Inquisition and Its Holy Offices." Other valuable articles in this issue of the *Review* are "Lessons from Romish Missions," by Rev. Wm. F. Gibbons, "Romanism in China," by Rev. John Ross of Manchuria, and an editorial on "Regulated Vice in Geneva," a subject which might well attract and arrest attention elsewhere.

When the hair has fallen out, leaving the head bald, if the scalp is not shiny, there is a chance of regaining the hair using Hall's Hair Renewer.

BLMYER BELL CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

EDUCATIONAL.

MIAMI UNIVERSITY.

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

President W. O. THOMPSON, Oxford, Ohio.

Beethoven Conservatory of Music.

ST. LOUIS, MO.

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

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

—Terms Moderate.—

Write for Catalogue to **Waldauer & Epstein,**

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

St. Louis, Mo.

THE UNIVERSITY OF WOOSTER.

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

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

WASHINGTON AND JEFFERSON COLLEGE, WASHINGTON, PA.

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

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

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

Conservative. Economical.

The ONLY Fire Insurance Company doing business in Missouri which has a guaranty fund of \$10,000 deposited with the Insurance Commissioners for the protection of its policy holders.

WERTH'S INSURANCE AGENCY,

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

ESTABLISHED 1856

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

J. E. WERTH & BRO.

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

GOING TO BUILD A HOME? GET OUR BEAUTIFUL BOOK OF DESIGNS AND PLANS. One hundred Illustrations of Houses costing from \$600 to \$10,000.—Price 50c. Address, THE MID-CONTINENT, ST. LOUIS.

THE GREAT CHURCH LIGHT
FRINK'S PATENT REFLECTORS for electric, gas or oil give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. FRINK, 561 Pearl St., New York.

Dr. W. S. Barker,
DENTIST.
2602 Locust St., ST. LOUIS
Corner Jefferson Ave.

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

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

BUSCHART BROS. Printers,

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

1516 Locust St.

EDUCATIONAL.

Moralities.

EDUCATIONAL.

The McCormick THEOLOGICAL SEMINARY,

Term Opens Thursday, September 24. Rooms drawn by new students at 10 o'clock a.m. Opening address at 3 o'clock p.m. Work begins promptly in all departments. For catalogue or other information address, "FACULTY," 1060 N. Halsted St., Chicago.

Blair Presbyterian Academy.

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

WARD SEMINARY.

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

OXFORD COLLEGE PRESBYTERIAN BOARDING SCHOOL FOR WOMEN.

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

HANOVER COLLEGE.

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

WASHINGTON & LEE, UNIVERSITY, Lexington, Virginia,

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

ILLINOIS FEMALE COLLEGE, JACKSONVILLE, ILL.

Thorough courses; Superior faculty; refined surroundings; Christian home. Terms reasonable. Write for prospectus. DR. JOS. R. HARKER, President.

FOREST PARK UNIVERSITY FOR WOMEN.

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

Perkins & Herpels's MERCANTILE COLLEGE

Cor. 4th Street and Washington Ave., ST. LOUIS, MO. INDIVIDUAL INSTRUCTION Given in Bookkeeping, Penmanship, Short-hand, Typewriting, Grammar, Arithmetic, Etc. CALL OR WRITE FOR CATALOGUE. (Mention this paper.) NIGHT SCHOOL NOW OPEN. PHONE 1207 Organized 1830. Chartered 1854

LINDENWOOD COLLEGE, FOR YOUNG LADIES.

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

EVERYTHING UP TO DATE.

We have the best equipped Business and Short-hand School in St. Louis. All our graduates have secured situations. If you want the best training in the shortest possible time, and at reasonable rates, you should investigate our work. Visitors always welcome. Catalogue free. Address, Barnes' Business College, Insurance Exchange Building, Broadway and Olive, St. Louis, Mo.

LASELL SEMINARY FOR YOUNG WOMEN, AUBURNDALE, MASS.,

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

THE CAUSE OF ALL.

[The following is a fine Temperance poem for recitation.]

What brings a man from station high Down to the gutter—there to lie With fellow tramps and meanly die? Whisky.

What takes his self-respect away And makes him poorer day by day And causes health to soon decay? Whisky.

What wrecks his happy home so sweet, And turns his family on the street To beg and starve in woe complete? Whisky.

What makes his loving wife to moan And weep heart-broken and alone, To pray for one who strikes her prone? Whisky.

What makes the children hang in shame Their pretty heads and hate the name Of "father" who when drunk, will maim? Whisky.

What makes him lose all friendship dear While strangers shun his presence drear, And children from him fly in fear? Whisky.

What makes his body reek with slime, And steep his once pure soul in crime, Which to the devil goes in time? Whisky.

What makes him carry on his nose That horrid sign a drunkard shows, And wear old dirty, ragged clothes? Whisky.

What makes him as with palsy shake, And with delirium tremens quake, In torment for the liquor's sake? Whisky.

What makes him in the poor-house dwell, Or fill a prison's lonesome cell, Or on the gallows hear his knell? Whisky.

What should each youth who seeks to shun These self-cursed human wrecks undone Refuse to touch, lest he be one? Whisky.

And what should everybody seek To rid the world of, so the weak May not be crushed by tempters sleek? Whisky. —H. C. Dodge.

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 Chestnut, St. Louis, for full particulars.

To and From Gunnison.

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

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

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

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

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

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

FULTON, MO.,—PRESBYTERIAN COLLEGES.

Synodical College And Conservatory Of Music.

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

Westminster College

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

College

THE COLLEGE OF EMPORIA.

The Synodical College of Kansas, Established, Controlled and Owned by the Synod. The next Collegiate Year will begin September 16th. For catalogues and other information, address Rev. J. D. HEWITT, President, EMPORIA, KANSAS.

PARK COLLEGE and ACADEMY.

Parkville, Mo.

Nine miles from Kansas City. Thorough College Course. Regular Degrees. Tuition \$10 per term. ACADEMY under the close supervision of College Faculty, fits graduates from Common School for College. Tuition \$5 and \$7.50 per term. Special course in Bible Study and Christian Work. Furnished rooms, heat, light and board \$3 per week. Lady students live in Park Hall, the home of a member of the College Faculty, and all have the government of a Christian family. For further particulars, address, ANDREW ATCHISON, PARKVILLE, MO.

Oswego College for Young Ladies.

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

MUSIC, ART and ELOCUTION.

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

HARDIN LADIES' COLLEGE

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



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

GERMAN CONSERVATORY OF MUSIC.

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



Endowment makes low rates. Address, A. K. YANCEY, Mexico, Mo.

Highland University, HIGHLAND, KANSAS.

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

Brookfield College, BROOKFIELD, MO.

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

Kirkwood Military Academy. BOARDING AND DAY SCHOOL.

Enters upon its fifteenth successful year, Sept. 16, 1896. Equipment complete. Prepares for Business, College or West Point. Near far famed Meramec Highlands. Fine boating on the Meramec River. Fine roads for bicycling. For terms and particulars send for catalogue. Edward A. Haight, Sup't, Kirkwood, Mo.

Princeton Theological Seminary, PRINCETON, N. J.

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

1896 PARSON'S COLLEGE, 1897 FAIRFIELD, IOWA.

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

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

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

BELLEVUE COLLEGE.

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

ESTABLISHED 1855. The Henry Stuckstedt Bell Foundry Co. CHURCH BELLS AND CHIMES. 1312-1314 S. 2nd St., St. Louis.

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



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

FACT AND FICTION.

The man who believes only half he hears generally gets along pretty well if he selects the right half.—Puck.

The poor Czar has no salary at all, and his private property only yields an income of about \$1,000,000 a month.—New York Recorder.

"Her father and mine were bitter enemies, yet each consented to our marriage." "I heard both of them say it was an ideal revenge."

"Is the Bishop a broad man and liberal in views?" "Oh, my, yes. He's abroad most of the time, and in giving his views he is most prodigal."

"People do not die very often over here, do they?" inquired the smart New Yorker. "No, only once," replied the Philadelphian. And there was an intense silence.—Ex.

Mrs. Chatter—"Do you believe that cures can be effected by the lying on of hands?" Mrs. Clatter—"Most certainly. I cured my boy of smoking in that way."—Brooklyn Life.

Friend—"I don't see how, on your income, you manage to winter in Florida and summer in Maine." Sharp—"You forgot by that plan I dodge both coal and ice bills."—New York Weekly.

Mrs. Elderleigh—"Do you love your teacher, Johnny?" Johnny—"Yes, ma'am." Mrs. Elderleigh—"Why do you

love her?" Johnny—"Cause the Bible says we're to love our enemies."—Puck.

"What are your hopes for the future?" asked the solemn man. "I have none just now," replied the youth. "Tomorrow is my best girl's birthday, and I'm worrying about the present."—Life's Calendar.

Foreman—"If you want me to work in that \$2 pants ad, you'll have to cut about three verses off o' this poem." Editor—"But if I do that it won't make sense." Foreman—"May be not, but it will make room."

"Whu's dis here sixteen to one business?" asked one colored man, "Do'an' you know whut dat is?" "No, 'n deed. An' I bet er razer yoh doan' know, neider." "Yass, I do. Yass I do. Sixteen ter one—er—um—sixteen ter one is whut all de white folks is talkin' 'bout case dey done got tired o' Trilby and X ray."—Washington Star.

THE DEACON KEPT RIGHT ON.

The Rev. Dr. X., occupying a charge in a New England church, announced some time ago that the regular prayer meeting would be devoted to discussion of a certain question of general interest to the congregation. Many members of the church wished to take part in the discussion; it was therefore decided to limit each member's remarks to five minutes. When the speaker's time expired, the clergyman was to notify him by rapping with a pencil on the desk. Deacon A., a notoriously long-winded speaker and exhorter, was one of the members at whom the restriction was especially directed. As everybody anticipated, the deacon was one of the first to address the meeting, and he had not fairly started on his remarks when the rap of the pencil was heard. "Am I to understand," asked the deacon, turning to Dr. X., "that my five minutes have expired?" "Yes, deacon; I am sorry; but your time is up." "And all general remarks are limited to five minutes?" "Yes; that was the understanding." The deacon turned very deliberately to his fellow-members. "Then, brethren," he proceeded, "I shall throw the remainder of my remarks in to the form of a prayer." The deacon kept the oor.

Laughing Babies

are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. Infant Health is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing.

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

Prof. W. H. PEEKE, F. D., 4 Cedar St., N. Y.

EDUCATIONAL.

Lafayette College, EASTON, PA.

A Christian College under the care of the Presbyterian Synod of Pennsylvania. Classical, Latin and General Scientific, Civil, Electrical and Mining Engineering and Chemical Courses. For Catalogues, &c., address The Registrar.

Rugby Academy, 3817 OLIVE ST.

A select school for boys. Incorporated 1892. Prepares for all Colleges, Scientific schools, and for business. Seventh year begins Monday, Sept. 14, 1896. Examinations for admission on and after Monday, August 31.

DENHAM ARNOLD, A. M., Principal.

ST. LOUIS TORNADO PHOTOGRAPHS.

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

25 CENTS (Postpaid.)

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

See full description in recent issues.

We guarantee satisfaction.

THE MID-CONTINENT.

WABASH LINE.

Favorite Route from St. Louis

Solid Vestibuled Trains

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

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

PALACE DINING CARS

ON NEW YORK AND BOSTON TRAINS.
Pullman Buffet Sleeping Cars to Kansas City, Denver, Council Bluffs, Omaha, Des Moines, St. Paul and Minneapolis.

Free Reclining Chair Cars on all through Trains

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

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



Solid Through Trains

FROM ST. LOUIS TO KANSAS CITY,

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

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

Only One Change of Cars to the Pacific Coast

The best Line for Nebraska and the Black Hills.

Quickest time to Denver and Colorado Points.

TICKET OFFICE

S. W. Cor. Broadway & Olive,

St. Louis, Mo.

The COAST LINE to MACKINAC

TAKE THE



TO MACKINAC
DETROIT
PETOSKEY
CHICAGO

2 New Steel Passenger Steamers

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

COMFORT, SPEED AND SAFETY.

FOUR TRIPS PER WEEK BETWEEN

Toledo, Detroit and Mackinac

PETOSKEY, "THE SOO," MARQUETTE, AND DULUTH.

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

EVERY EVENING

Between Detroit and Cleveland

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

Sunday Trips June, July, August and September Only.

EVERY DAY BETWEEN

Cleveland, Put-in-Bay Toledo

Send for Illustrated Pamphlet. Address

A. A. SCHANTZ, G. P. A., DETROIT, MICH.
The Detroit & Cleveland Steam Nav. Co.

Bagster Bible Premium.

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

A Free Gift.

To any old Subscriber Who sends us

Only One New Name with \$2

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

This GENUINE BAGSTER BIBLE will be sent ABSOLUTELY FREE.

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

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

(AND 25c FOR EXPRESSAGE.)

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

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

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

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

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

Address all orders to THE MID-CONTINENT.

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