

# THE MID-CONTINENT

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\$2 A YEAR.

THE LATE Dr. Broadus once remarked, Some preachers get their texts from the Bible and their sermons from the newspapers.

THIS QUESTION sometimes forces itself upon us: Is the minister ordained to preach the Gospel and to be a free bulletin board for advertising purposes?

GREAT IS the power of the press! A writer of household lore points out that nothing will cure creaking bed slats so well as "wrapping the ends in newspapers."

IN THE skepticism and infidelity of the day how often is "the wish the father of the thought," and "I don't believe", when duly interpreted, means only "I don't want to believe."

"HONOR THE Lord with thy substance," is a divine command. It lays an obligation upon every Christian to give according to his ability to support the local church with which he is connected, and also to further the interests of Christ's cause in the world. This obligation holds whether one is able to give much or little.

DR. CUYLER, once recalled the following anecdote about Washington: A tardy secretary apologized to the President for his delay by saying, "My watch is out of order." "Then," replied Washington, "you must get a new watch or I must get a new secretary." Dr. Cuyler adds that "the two qualities which contributed most to Washington's success were prudence and promptness."

THE FOLLOWING notice lately appeared in an English paper: "The service on Sunday morning is at 10:30 a. m. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the week night service. The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage, the congregation."

THERE ARE NOW before the people at least four candidates for the presidency of the United States. It is gratifying to know that each of these gentlemen is a prominent and well accredited member in some church. Two are of the Methodist Episcopal church, Major McKinley and Senator Palmer; one is a Presbyterian, Mr. Bryan; and one is a Baptist, Mr. Levering. As to personal character, to speak of them in no other respect, each is a man worthy of our confidence and esteem.

WELL PUT is it by a pastor in an Iowa town in some observations lately published in a paper of his local presbytery that "when people move to town and come to church month after month and scarcely any but the pastor and his wife call upon them, it is rather discouraging." Do such churches ever foot up, say at the end of a decade, the number of families they have lost, or at least have failed to get, by such neglect and thoughtlessness?

THE MANY influences detrimental to spiritual life in the present day have moved some of the Christian brethren of different church bodies in England to unite in calling for a "Circle of Prayer" among the Christians of that land. Among the persons of high standing who join in issuing the call are, the Archbishop of Dublin, the Archdeacon of London, the Moderator of the Established Church of Scotland, George Muller, of Bristol, the Rev. Thomas Spurgeon, Dr. Moule, of Cambridge, Dr. Thomas Gibson, and others.

CALEB CHOSE a hard place when the allotment of Canaan was made by Joshua. A theological student who decided to spend his life preaching the Gospel to the heathen, wrote in substance, to the Board of Foreign Missions, "Send me to the hardest place you can." He was sent to Africa, where after years of successful work he passed to his glorious reward. Christian life and service involve the performance of many hard, trying duties, but if we have the root of

the matter in us, we will not shrink from their performance. Like Caleb and Paul we will learn to "endure hardness as good soldiers of Jesus Christ."

PROF. SLOANE in his recent "Life of Dr. McCosh" gives these beautiful words as the last which came from the prolific pen of the venerable scholar and ex-president of Princeton College: "Farewell, hill and dale, mountain and valley, river and brook, lake and outflow, forest and shady dell, sun and moon, earth and sky . . . Welcome what immeasurably exceeds all these—Heaven with its glory! Heaven with its angels that excel in strength! Heaven with the spirits of just men made perfect! Heaven with Jesus himself, so full of tenderness! Heaven with the Father, Son and Holy Ghost."

ONE OF the native Japanese preachers makes the very correct observation that Christian workers at the present time are characterized by the disposition to go rather than to think. We would put no check on activity and zeal, but we believe Christian life would be better balanced and the outcome of our work be more telling and more permanent were there more feeding on the word, and more repairing to the still waters and the green pastures, and more "entering into thy closet", and thus a "putting on of the whole armor of God that we may be able to stand against the wiles of the devil." A deeper persuasion, more assured convictions, an established and well grounded faith—this is the first requisite in order that our work shall abide.

WHAT IS best for ministers in the matter of their eating as bearing on their work has always been something of a problem. We see it reported that Dr. Pentecost thinks he has solved it for himself by doing without breakfast, and has offered this hint on ministerial diet in a book recently published. Some paper benevolently suggests that this book would make an appropriate birthday present for those pastors whose churches think they should be content with a small salary. It might also be sent out by the Home Board to our missionaries in the west as an accompaniment to the circular letter which makes the painful announcement of reduction in appropriations. Doing without one's breakfast would help to adjust things to the matter of the shrinking salary, but there is the story of the horse whose master tried to train him to eat shavings—by the time the animal got accustomed to it he died.

WE COMMEND the very wise and logical view as stated by *The Observer*, our Cumberland Presbyterian neighbor of St. Louis, namely: that "If Cumberland Presbyterianism is worth preaching, it must be taught. . . . It is stupid to try to maintain our denominational existence unless we sustain our theological system. . . . The very fact of our denominational existence compels us to establish and maintain schools of theology for teaching our doctrines." For our part believing fully in Christian unity in distinction from a comprehensive organic union of churches, and heartily joining with all in the spirit of fellowship, and wishing the largest and best development of work at the hands of each constituted church body that has proved its right to exist, we yet endorse the sentiment that there should be preference for and loyalty to the institutions and lines of effort as furnished in each one's own church.

OUR BRETHREN of the Presbyterian and other "Sects" in Great Britain where episcopacy is the established form of church are often sorely tried by the attitude it assumes towards all who are not of the "true church" and who have only the "uncovenanted mercies" to hope for. For instance a ritualistic newspaper over there has been warning church people who may be taking their holiday in Scotland against the wickedness of attending Presbyterian services. And the *Belfast Witness* relates the following as a recent occurrence: "A Norfolk rector catechised his Sunday-school children in church, and in the course of the 'instruction' given, he made the children say it was impossible to get the true faith from the Bible itself;

it could be obtained only from the church through the Divinely-appointed clergy. In answer to the inquiry as to what evil had resulted from putting the Bible into the hands of the people so freely in this country, he explained that it had resulted in the starting of all the sects that led away from the true church. Happily, some of the adults present—sincere Episcopalians—were indignant at what they called the 'outrageous statements' of their rector."

HERE IS a description by a quaint writer, "Daniel Quorm," which all church people should read and mark and inwardly digest: "There was the wayside; it let the seed come just as it could, and, of course, it all got trodden under foot or was eaten up by the fowls and not a grain was left. Then, I dare say, Brother Wayside went complaining that he couldn't get any good under that preacher. There was weedy ground, too; let it fall anyhow among the thorns and thistles, and they grew up and choked it. And I shouldn't wonder but Sister Weedyground whispered to Brother Wayside, very piously, that, for her part, she did wish they had a preacher that would stir them up. Then there was Mr. Stonyground, who liked it very much and nodded to everybody over the nice sermon; but when the sun was up, that is, when dinner time came, he could hardly remember the text. But there was dear old Father Goodground, whenever he heard the word, it got in and went down and took root, and sprang up and bore fruit and brought forth a hundred fold; such wonderful crops of love and joy and peace, that set all the folks scratching their heads, however he could manage it. Yet it was no such great secret; he got ready before hand, that was all. He prepared for the seed. He'd have been weedy ground, too, only he had been down on his knees, and pulled up the choking cares and Saturday worries. He had picked out the stones and had ploughed up the field and had given the seed a chance, that was all, and so he got a harvest. You see it was the same sower and the same seed, and yet, it was only the ground that was got ready beforehand that got any good."

AN EXCHANGE from over the water relates that some sixty years ago an American clergyman published an extraordinary translation of the Bible designed "for the literary and accomplished gentleman." It gives some choice passages as supposed improvements on the common English version, as far as at least as literary and accomplished tastes were concerned, as follows: "There are numerous apartments in my Father's temple; if not, I would have informed you." "Be not surprised that I announced to thee, ye must be reproduced." "At that time Jesus took occasion to say, I entirely concur with thee, O Father, Lord of heaven and earth." "Contemplate the lilies of the field, how they advance." "Salt is salutary; but if the salt has become vapid, how can it be restored?" And so on. We never before heard of this wonderful improved version, and have no idea who the American clergyman could have been, but we are sure the work must have "died a bornin." In this same connection, we may remark, we have seen extracts from a certain *Englishman's* attempt in the same line made over a hundred years ago, and known as Harwood's "Translation of the New Testament," in which it was represented that the text was rendered "with freedom, spirit and elegance." The following will serve as specimens. Jesus in the house of Jairus and about to raise his daughter is represented as saying, "The young lady is not dead." The parable of the Prodigal son opens with the astonishing statement, "A gentleman of splendid family and opulent fortune had two sons." And Paul's sublime declaration in the 15th chapter of First Corinthians is made to read, "We shall not all pay the common debt of nature but by a soft transition we shall be changed." The Bible abounds in literary beauties, but these beauties would soon disappear under the "improving" influence of such "freedom, spirit and elegance." If such renderings might not be called irreverent, exactly, they are at least the height of absurdity.

## THE RIVER OF REST.

A beautiful stream is the River of Rest;  
The still wide waters sweep clear and cold.  
A tall mast crosses a star in the west,  
A white sail gleams in the west world's gold,  
It leans to the shore of the River of Rest—  
The lily-lined shore of the River of Rest.

The boatman rises, he reaches a hand,  
He knows you well he will steer you true,  
And far, so far, from all ills upon land,  
From hates, from fates that pursue and pursue,  
Far over the lily-lined River of Rest—  
Dear, mystical, magical River of Rest,

A storied sweet stream is the River of Rest.  
The souls of all time keep its ultimate shore;  
And journey you east, or journey you west,  
Unwilling, or willing, sure-footed or sore,  
You surely will come to this River of Rest—  
This beautiful, beautiful River of Rest.

## CHURCH BELLS IN THE COUNTRY.

Hear the Sabbath morning bells,  
Holy bells.  
With a clear, sonorous calm,  
Like the chanting of a psalm,  
Drift their tones  
Over verdant hills and valleys  
Through the shaded forest alleys  
To our homes.

Like the perfume of the flowers  
Swung aloft from leafy bowers  
Comes their call;  
Whispering to sinful mortals,—  
Of a balm within their portals  
Free to all.

Vibrant through the summer air  
Peace profound they seem to bear  
To the soul,  
With a charm of rest delighting,  
To a heavenly calm inviting  
As they roll.

Mellowed now in aerial distance,  
Soft they call with sweet insistence  
From above—  
'Tis the Lord, His plea relating,  
Graciously for thee awaiting  
In His love.

## FAMILY RELIGION.

BY REV. H. W. CONGDON.

The unit of human society is the family. This is the fountain from which spring all those streams of influence which mould the character of a people and determine the nature of their national life. Such as the people are in their homes, such they will be in society, in the church, in the nation and in the world.

The strongest and most determinative influences acting upon children are those of the parents in the home. Very early these influences give shape and direction to the moral life of the child, so that by the age of ten or twelve its course is quite definitely fixed. These children soon make the society of the future; they form the church; they enter the councils of the nation; and in turn, they too become the parents and guardians of the generation following. But of all this current of human life, the home is the source.

The most potent agency to affect character for good is religion. Religious impressions are also undoubtedly strongest in childhood. The mind is then especially open to the truth. The conscience is tender. The great fundamental ideas of God, the universe, the future life, human accountability, sin and the like, take strong hold upon the child. The example of those nearest and most loved is faithfully copied; and the spirit of the parents and older members of the household is unconsciously breathed in, to stimulate the affections and give a certain character to the disposition and tendencies of the spiritual life of the child. The positive religious teachings of the parents at this time, coupled with a truly Christian life and spirit, gives the decisive bent to the life of the child.

But for the present peace and stability of the home, and the happiness of the domestic relation, there is no guaranty like religion. It makes purity, righteousness and truth the principles upon which the domestic life rests. It sweetens the temper. It controls the feelings. It rules the conduct. It will either banish entirely, or greatly mitigate all the evils which too often afflict domestic life and interrupt its enjoyment. Religion sanctifies, purifies and preserves the marriage relation and life as nothing else can.

Religion in the home is not a purely individual

matter. It has its positive exercises, and its times and seasons. God has given us a text-book for moral and religious culture—the Bible. The daily reading of this book is one of the positive institutions of family religion. It comes to all the houses as a message from God. Read reverently and intelligently, it will fill the minds of all with its ideas and impress its lessons on every heart. The most precious memory of the childhood home with thousands of people is this daily reading of God's Word. Continued systematically and continuously, it makes all the members of the family intelligent in the holy Scriptures. The lessons thus learned abide through all the years to come, "a lamp unto the feet, and a light unto the path."

Prayer offered daily at the family altar, is another indispensable element of family religion. Reverence and piety are expressed by the bowing of the knees by all the family. The earnest, sincere and unaffected prayer, uttered from the heart, carries the souls of all up to the unseen God, our Father in heaven. The petition for grace for the day to resist temptation and live the Christian life, directs the mind of each to the Lord Jesus as the source of daily strength. The thanksgiving stirs the feelings of young and old to gratitude for favors received from the hand of God.

Another act of family worship which exerts a hallowing influence and insensibly leaves a deep impress upon the individual members of the family is, the blessing asked at the table. It is a daily lesson in order, for the whole family to come together at the same time, sit down all together, and reverently bow the head while the blessing of God is asked upon the food which He has provided. And by constantly reminding every one in the family of God as the source of daily mercies, this observance cultivates the feeling of dependence upon Him for the common necessities of life, and gratitude to Him for its ordinary blessings.

If these positive institutions of religion are observed in the family, it will cause the home to take on a sacred character, and its life to be pervaded by a hallowed spirit. The Lord Jesus Christ will be in such a home, and God will bless it. Parents will walk together the path of life, united in a hallowed and happy union, till they ripen for a better life; and the children will go out into the world firmly anchored to God's truth, and influenced by a Christian experience, to live upright, useful and honorable lives. Ordinarily whether the children of such families will turn out well or ill is not an open problem. It was settled long ago at the family altar. It is a matter of astonishment that professing Christian families cannot see these things, or seeing them can neglect so great a privilege and duty.

A plea of business necessity and pressure for time is many times urged as an excuse for the neglect of these observances of religion. But it may well be asked whether the acquisition of a few dollars more or less will compensate for the loss sustained in the non-observance of these simple, yet sacred rites at the fireside altar. Some worldly advantages and profits are too dearly bought, and anything which interferes with religion in the home, which introduces into it disorder, takes away its sanctity, and makes it a mere caravansary for the supply of the physical necessities of life, is working an incalculable injury for which no material gains can compensate. It is to be feared that the prevailing neglect of family religion is productive of just this injury to our domestic and national life.

## ACROSS THE SEA.

BY W. W. HARSHA, D. D.

I.

Why do Americans—especially dwellers in the United States—care to leave their own highly favored land, risk the perils of the sea and encounter all the inconveniences of foreign travel? Have we not at home, as magnificent scenery as grand rivers as majestic mountains as fertile fields as beautiful lakes and as marvellous waterfalls, as are to be found upon the face of the earth? Certainly, and yet there are reasons why a trip across the Atlantic is deemed most desirable, or the thousands of Americans who annually make the voyage would remain at home and be satisfied with the glories of mount and wood, lake and river, fertile fields and majestic waterfalls, which God has so beneficently laid at our very doors.

## A SEARCH FOR HEALTH

is no doubt a potent reason why so many cross the ocean annually to sojourn for a time in foreign lands. Undoubtedly there are in Europe, in England, Scotland, and in Ireland, many spots, most salubrious in

their character, which may be sought, in which the American invalid may find that health which he seeks in vain in his own land. The consumptive—for instance—suffering from an insidious disease so common in some parts of the United States, so difficult to control, and so impossible to eradicate when fairly in possession of the vital organs—finds undoubtedly great relief, if not complete restoration from the ravages of his complaint, by a sojourn of a few months in the salubrious climate, so characteristic of Southern France. He, also, who, at home on this side of the water, is tracked year after year, as by a diabolical Nemesis, by the asthma, which he has sought by every device known to medical skill, and change of place and scene to elude, may find temporary alleviation, if not a permanent cure in the mountain passes of Switzerland, or amid the heather crowned Highlands of Scotland. In our recent tour abroad we found many of our countrymen traveling in search of health.

## INFORMATION

a desire to know by intimate, familiar contact with other nations and peoples their habits and customs, that in which they resemble ourselves and that by which they are distinguished from us. This is a landable purpose drawing thousands annually to foreign lands. There going abroad actuated by such a purpose as this, and traveling with eyes and ears open, can scarcely fail of securing that which will amply repay them for their labor. They will return with intellects expanded, sympathies broadened and prejudices eradicated, without losing a particle of that esteem and love for their own land which a genuine patriotism demands of them. It will widen the intellectual horizon of every intelligent American to study the antiquities of the old world to trace the history of the people of France, of Germany, of Italy, of Scandinavia, of England, of Scotland, and of Ireland; to note how far modern ideas make head, if at all, against their deep-rooted conservatism, and to see what there may be—if aught their should be—of their conservatism which might be transplanted to these shores, to mingle and modify our, perhaps, too intense and growing radicalism. That all the thousands who annually cross the ocean, and spend a longer or a shorter time abroad, go for this purpose, it would be foolish to affirm: or that all who do go with this object in view secure that which is worth the expenditure of their time and means is not alleged, and yet that the few wise ones who go for the information, and who obtain that for which they go, are amply repaid, we cannot doubt. To know other nations and people thoroughly is to appreciate your own nation more fully and to be qualified to labor more intelligently for her good.

## FOR PLEASURE.

Without question thousands from the United States travel in Europe during the summer months merely for pleasure. A large proportion of these we met abroad this season were of this class. Men and women of means go to France, to Italy, to Switzerland, to Scandinavia simply for the purpose of enjoying themselves in the seeing of that which they do not find at home. And is this to be condemned? We think not. It is to be remembered, however, that there are both in America and in Europe legitimate and illegitimate pleasure, that, on the one hand which a rational, moral and accountable being may enjoy, and that on the other hand in which only the fool or madman would indulge. To seek, whether at home or abroad, rational amusement, to give one's self up for a time to the gratification of pleasurable emotions—to indulge in the quest of such, on the part of those who have the leisure and the means, is by no means to be condemned. The great collections of works of art of sculpture and painting, such as may be seen in the Louvre in Paris, or in art galleries of London, or Edinburgh, or Rome; the marvellous exhibits of antiquities from the tombs of Egypt, the ruins of Herculaneum and Pompeii, and from the exhumed terra cotta libraries of Assyria and Babylon, found stored in the great centers of the old world, open up to the rational pleasure seeker fountains of intellectual delight at which he may drink without satiety. These pure fountains of pleasure are open to all who seek. Thus, health, information, pleasure, actuate largely the travel to lands other than our own.

## ANGER COMMANDED.

BY REV. C. H. WETTERBE.

It is thought to be a very high compliment to a man of whom it can be truly said that he was never known to be angry at any one. But such a compliment is not really a credit to the one in whose behalf it is given. It is true that such an one is socially a very pleasant person to meet. He is far more popular than is he who is soon violently angry with those who chance to seriously differ from him. But, con-

sidered as a moral principle, one is not only at liberty to be angry at wrong-doing, but he is divinely commanded to be angry. Paul was authorized to say, "Be ye angry and sin not." The Christian who is never angry against lawlessness, disobedience to parents, theft, perjury, and hypocrisy, as well as other sins, is greatly lacking in what constitutes a thorough well-rounded Christian. Indeed, he is lacking in true, healthy love for righteousness and divine principle. He who loyally loves God must be angry at those things which oppose God, and which would dethrone Him if they could have their own way. One cannot be thoroughly God-like without being angry at what militates against Him. And we are to be angry at something besides sin in the abstract. We may be angry at evil and hateful principles; yea, we need to be angry at those persons who wilfully trample upon the sacred rights of others, who wrong the innocent, who ravish the virtuous, who rob the widow and fatherless, who persist in leading into ruin the pure-minded youth of the land. God Himself is hotly angry with such. His wrath is poured out upon those who perversely pursue the innocent and drag them into destructive ways. He has read the Bible to little purpose who has not seen, in varying phases, that God is verily angry with the wicked, not merely wicked principles, but wicked men and women. And this is a New Testament truth as well as an Old Testament one. It is the New Testament which says: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness." The attempt in these days, in many quarters to make it appear that God is so loving a being that He will not let anybody suffer very seriously on account of his sins, however bad and persistent they may be, is a piece of falsehood which is deceptive in the extreme and is leading many astray. True enough, God is love, and for this very reason He is unspeakably angry with the wilfully ungodly, with those who sin against great light and who mock at justice and truth. The eternal purity of God's perfect love compels Him to be vehemently angry at all wilfully disobedient rejecters of His Son, all virulent opposers of His Gospel and all hypocrites. But we need much of the spirit of Christ mingled with our anger against sin and evil-doers. It should be tempered with prayerfulness and forbearance.

EVENING SONG.

When all the weary flowers,  
Worn out with sunlit hours,  
Droop o'er the garden beds  
Their sleepy heads,  
The dewy dusk on quiet wings comes stealing;  
And as the night descends,  
The shadows troop their friends  
To bring them healing.

So, weary of the light  
Of life too full and bright,  
We long for night to fall  
To wrap us from it all;  
Then death on dewy wings draws near and holds us.  
And, like a kind friend come  
To children far from home,  
With love enfolds us.

But, when the night is done,  
Fresh to the morning sun,  
Their little faces yet  
With night's soft dew drops wet,  
The flowers awake to the new day's new graces,  
And we—ah! shall we, too,  
Turn to a day-dawn new  
Our tear-wet faces.

THE ORIGIN OF THE SHORTER CATECHISM.

On July 1st, 1643, there convened at Westminster an assembly of divines, which for influence and importance ranks second only to the Council of Nice. This gathering was the result of a movement towards harmony in creed and worship on the part of the three kingdoms, that had its inception in the courts of the Scottish church. The assembly met at the call of the famous Long Parliament, which Cromwell some years later so unceremoniously dismissed. It was composed of one hundred and twenty-one English clergymen, and thirty English laymen, together with five Scotch ministers and three elders. The names of these eight Scotch commissioners should be known by all young Presbyterians, and are as follows: Alexander Henderson, Rector of the University of Edinburgh; Robert Baillie, Principal of Glasgow University; George Gillespie, of Edinburgh, the youngest of the party; Samuel Rutherford, Principal of St. Mary's College, St. Andrews; Robert Douglas, who, however, did not take his seat; John Earl, of Cassils; John, Lord Maitland, who, as Duke of Lauderdale, afterwards became the bitter persecutor of the cause he now warmly espoused; and Sir Archibald John-

stone, of Warriston, one of the Session Court judges. The task these men had before them was no bright one, it being the preparation of a creed, a form of worship, and a system of church government, which might be used in common by the church in England, Ireland and Scotland. For nine years it sat and labored diligently at this noble work, and as a fruit of its labors, perhaps the richest and most abiding we have had since the year 1647, four years after its convening, that most wonderful compilation of Scripture truth outside the word of God itself, the Shorter Catechism. This invaluable little book may be looked upon as the God-given outcome of circumstances and conditions eminently fitted for its birth. The troublous times dating from 1600-45, had been marked by numerous attempts to condense and formulate in easily teachable language the great fundamental truths and doctrines of the Bible. None of these, however, had met with general favor, though all helped to pave the way for the one we now so greatly prize. The Shorter Catechism was not the compilation of any one sect or branch of the church; it was the result of the combined thought of the ablest and holiest men in all the then existing Protestant bodies. Episcopalians, Presbyterians, Independents or Congregationalists, and Erastians, all united in its production; so that we find in its one hundred and seven questions the strongest thought of the Reformed church, in a day when the Puritan faith had just emerged from the furnace of persecution, tried like burnished gold. Let the young people of the Presbyterian church, next to their Bibles, prize and study the Shorter Catechism. It has in it those elements that are productive of strength of character, and depth of spiritual life. It will give them a grasp of Christian doctrine that will enable them to read the Word intelligently, and will serve them in good stead as ballast and anchorage in these shallow days of shifting winds and cantish liberality. It was Thomas Carlyle who said, "The older I grow—and I now stand upon the brink of eternity—the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man? To glorify God and to enjoy him forever."—*Presbyterian Review*.

TEXT STUDIES.

BY REV. J. MALCOM SMITH.

"If any man be in Christ, he is a new creature."—He is one who before the coming of the relation he has to "the Life" was not; not one till then existed in another condition, but one that did not exist at all before becoming what he is "in Christ." Regeneration gave him life. His body, faculties and sensibilities had previous being in a man with his name; and he has a personal identity with that man; in fact, was made out of him. So much of that man's consciousness is in his consciousness that he necessarily and rightly in some respects thinks of himself as having been he. But he never was the person. That person is dead. Only things that were in him remain; he is not. Uniting to Christ gives "re-creation," the beginning of the life that afterwards is. There is now a new personality; a personality that has never been in alienation from God, but began with the "birth from above" into divine childhood. The old personality speaking knowingly would have said, "I am a man dead in sin;" the personality that speaks now says, "I am one having everlasting life." The Spirit's begetting "anew", is begetting new.

"What time I am afraid, I will trust in thee."—"Why," we are ready to say, "if he trusted in God he would not be afraid." And he would not. But his very trusting in God would make him afraid to be out of God's keeping. Where there is trusting there is hope, and hope increases desire, and where there is desire there is solicitude. Living "without God in the world" men know not of welfare they may have in him, and become indifferent to their fate. Hopelessness makes heedlessness. Fear issues in either trust or recklessness, and trust quickens and recklessness deadens sensibility. He who is "taking his chances" does not care much what becomes of him; he whose God is his refuge cannot endure the thought of suffering harm. So he keeps watch for coming dangers, and does not "brave" them, but runs to God's sheltering. In that humble figure which the psalmist made so beautiful and the Saviour made divine, he hides under God's wings when he sees storm or foe near. "In the shadow of thy wings will I make my refuge." If he did not feel the need of a refuge he would not look for one. He is not afraid there may be none for him. If he did not know there was one for him he would deaden his soul till he did not wish any. Because he knows there is always

safety for him in God he takes himself to God if dangers threaten.

"Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—This must not be read backwards: these acts are not of themselves genuine and stainless piety. A fact very many need to perceive, and quit thinking what they wrongly pronounce "charity" so good a "religion" they have no need of the church's. Genuine religion includes worship of God, and is sustained by faith and prayer. A truly religious man is godly. Gamblers may "weep with them that weep" and readily give them their last dollar. It is not an uncommon thing to hear men joining their boasting goodness to the unfortunate with declarations of extreme infidelity. Ministers sometimes "preach into heaven" men who have ended vile lives, because they were generous with their money. Alas! No, the fruits of true and pure grace in the life of a godly man do not, in their partial imitation by a graceless one, cover iniquitousness from God's sight and hatred. Nor is any religion pleasing to God, or endurable that does not make its possessor's life a kindly ministrations to human needs, and upright in every way.

Walnut, Ia.

GLADSTONE ON THE BIBLE.

In a passage of great eloquence and beauty taken from his "Introduction to the People's Bible," Mr. Gladstone thus speaks:

"Heaven and earth shall pass away, but my words shall not pass away." As they have lived and wrought, so they will live and work. From the teacher's chair and from the pastor's pulpit; in the humblest hymn that ever mounted to the ear of God from beneath a cottage roof, and in the rich, melodious choir of the noblest cathedral, "their sound is gone out into all lands and their words into the ends of the world." Nor here alone but in a thousand silent and unsuspected forms will they unweariedly prosecute their holy office. Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure-house its proper supply? What profession, what position is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this; amid the crowds of the court, or the forum, or the street, or the market place, when every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest.

Here is an example of "Time's revenges." Two Jews of Bagdad have lately purchased all the land on which ancient Babylon stood. That Babylon by whose waters the Jews in exile wept and prayed is now the property of those who, in their despair, hanged their harps upon the trees that are therein. All that remains of palaces and "hanging gardens" in that city where Daniel was cast into the den of lions, and "the three children" into the fiery furnace, is now held in fee by Hebrews. We have here another illustration of the marvellous tenacity of the ancient chosen race. The Jews have survived all the races and civilizations which clustered about the capital of the mighty Babylonian Empire. Though in their long history the predictions of the prophets have been fulfilled and the cup of suffering has been drunk to the dregs, their permanence has not been affected. On the other hand, the Powers who became their conquerors and oppressors have fallen one by one. Assyria and Babylon perished ages ago; the Greek power waned and passed away; the Roman Empire is gone but the Hebrew race is indestructible. In the race itself is fulfilled the old legend of the Wandering Jew, doomed to survive the rise and fall of nations till the last great day.

## Kansas Department.

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

### NOTES BY THE WAY.

BY S. B. F.

It is a most unfortunate time now for any minister to give up his field of labor, and it is unhesitatingly recommended to all to stay by your present work unless God unmistakably calls you into another field. It is better to endure present hardship than to run the risk of being stranded for a time.

The number of good men who find themselves out of fields of labor at the present time seems to be increasing, and those who have left their fields without being assured of another, find it very difficult to secure a field to their liking. The fact is, that few fields are now open in all the west where there is not self-denial and rigid economy before those who enter them and no man is now needed on the home mission field whose consecration and love of self-denial does not far out-run his ambitions for an easy and desirable field. *It is and must be Christ before self.*

The question before many churches now is, not whom would we have, but whom can we get to "break unto us the bread of life." The general condition of poverty among the churches and the necessary retrenchment of the Board of Home Missions, reducing all salaries to the minimum, makes it quite necessary that our feeble churches be ready to take such men as are willing, under God, to go in and share poverty with the people. There are but few men in the ministry who will not bring to our congregations far more of the "word of life" and of that which obdules up and edifies the believer, and it is better to have such than to "vote to close your church doors" until you can get a preacher who will "attract and draw." Nine cases out of ten this is a "delusion of the devil" and the churches that are struck by this desire, need the Holy Ghost to lift them into a better, spiritual life far more than they need a minister that will "draw." It is not a good spiritual sign when churches call out for ministers who will "attract."

One church within the range of my knowledge does not want a minister who will constantly be parading before the families of his congregation the "great sacrifices he and his family have made in order to serve the people." It is more than likely to be true that every minister when he goes into a church does so voluntarily and of his own free will and because it is the best thing he can do at that time. "If something better, something better for my talent and energy" is reaching out to him, and constantly hob-nobbing to him why didn't he take it? If he made such a great sacrifice in leaving other fields to come into the present one, why, in reason, didn't he stay in the former one?

What is the use of making a whole congregation of God's dear ones uncomfortable by suggesting former "great things" which have come into his life, when frequently it would take a microscope to detect them. The fact is that most ministers get all that nature and grace ever designed that they should and the wonder is, amid all our selfishness and "clamoring for our rights," that the good Lord gives any of us anything to do at all in his vineyard. This is one of the cases evidently where he who "humbles himself shall be exalted" and vice versa.

There is always enough to draw upon the utmost energies of the devoted servant of Christ wherever the Master puts him; and the spirit that selfishly seeks its own and constantly prates about its own, is one that does not square up with that humility and consecration which ought to characterize every true minister of the Lord Jesus Christ.

"The success of any college depends to a large extent upon its department of natural science." [Emporia "College life"]. Applied to Emporia College itself, this axiom would prove the success of that institution. Since scientific research has been so extensively carried on in the last decade, and

that in a practical manner it is of the utmost importance to any institution that a thorough course in natural science should be given. The college of Emporia boasts of a course in this department unexcelled in the State; of instruction equal to any in the West; and of facilities for the best work. Prof. Francis W. Bushong who occupies the chair of natural science has had excellent opportunities for high attainment in the sciences. For two years at Liepsic [Germany] University, and later in Chicago University, Prof. Bushong has obtained that degree of scholarship which enables him to fill the position of instructor in this branch of college work in a most satisfactory and successful manner.

Special attention is paid to chemistry. An elective course in qualitative and quantitative analysis is offered to advanced students. Thorough courses in physics and geology are also offered. The college has been brought into considerable prominence in the west by its original and successful experiments with the Roentgen ray.

The fact that with but very few exceptions, and all of those as far as known, for unavoidable reasons, the old students are returning for this year and with them a large number of new ones, should be a sufficient guarantee of the work accomplished. Any information in regard to expenses, etc., may be procured by addressing Pres. J. D. Hewitt, D. D., Emporia, Kans.

### KANSAS ITEMS.

FREDONIA.—This church has been much profited under the pulpit service for the last three months, of Rev. Paul Heiligman, and has extended a call to him to become the pastor.

ENDEAVOR (Wichita).—At a recent communion, three persons united with this church by profession of faith. These are the first fruits of the work by Rev. T. F. Barrier, a graduate of Emporia College and of Princeton Seminary, who came at the call of the Master to this field and Bethel, a new organization five miles northwest of Wichita.—S. B. F.

BETHEL.—At communion, Aug. 3rd, three persons were received into this church by profession of faith. This is the country part of the field served by Rev. T. F. Barrier, and is a very promising point. Bro. B., is warmly welcomed by these people and finds a wide country field here, needing his most careful attention.—S. B. F.

HUTCHINSON.—The Rev. A. F. Irwin has returned from his vacation in the Rockies and is again hard at work among his good people who are delighted to have him at home once more. The many friends of the family will be delighted to know that Mrs. Irwin has completely recovered her health, and is again able to second her husband in the good work being done in Hutchinson.—S. B. F.

ARKANSAS CITY.—The seating capacity of this church has been recently enlarged and the Presbyterians have the most commodious auditorium of any church in the city. All departments of church work are going forward steadily and encouragingly, and Rev. D. H. Stewart has won a large place in the confidence and esteem of the community. During this oppressive heated term, the congregations have been good, notwithstanding many are absent.—S. B. F.

SALINA.—This church continues to flourish, under the leadership of Rev. Wm. Foulkes, D. D., in all departments of work. Recently the Tenth District Endeavor Convention met in this church and was the largest ever held in the district. The meeting was enthusiastic throughout. The convention sermon was preached by Rev. Dr. Harsbaw of Junction City, and was replete with helpful suggestions to all Endeavorers. Among the Presbyterian brethren we noticed Rev. J. N. Rankin of Solomon, Rev. Dr. Wm. Bishop and Rev. J. W. Talbot of Culver. The convention meets next year in Abilene. Over fifty Endeavorers under the care of Dr. Harsbaw came across the country from Junction City by private conveyance and formed a delightful encampment in the pleasant grove near Salina.—S. B. F.

### TO EMPORIA PRESBYTER.

Dear Brethren.—Please make your arrangements to reach Burlingame at one o'clock p. m. on Sept. 29th. There will be

an interesting meeting held in the afternoon, beginning at 2:30. A paper by Rev. E. R. Worrell on the "The office of a Bishop." This will be followed by an account by Dr. Fleming, of his trip to and attendance upon the Pan Presbyterian Council. This will be followed by a social hour. As our field is large and many are comparative strangers, come and make it an hour of getting acquainted.—N. D. Johnson, Pastor.

### RESUBMISSION IN KANSAS.

BY J. M. BATCHELDER, D. D.

Among the live questions now boiling in the political caldron in the State of Kansas, is that of resubmission. A prohibitory law made permanent by incorporation in the Constitution, as in the States of Maine and Kansas, is the crystallization in its highest form of a great moral principle. It is declaring, by statute law, that the liquor traffic is an unmixed evil—a deadly poison in the body politic—an *out-law* that shall have no legal recognition or protection. The great objection to every kind of license law is, that it gives to the liquor seller a legal right to carry on an infamous traffic. Law, in its true sense, as the expression of moral rectitude, must always and necessarily condemn crime, in whatever form. To give any license to traffic in intoxicating drink, involves a moral contradiction. For, it is virtually admitting that the liquor traffic, when so licensed, is lawful and honorable. It argues for the high moral sentiment, prevalent in the State of Kansas, as well as in Maine, that a majority of its citizens have been led to view that question in its true light. And as a consequence, prohibition has been incorporated in the constitution. It is not an experiment. It is found to be the only effective way, in theory and practice, here, as in the State of Maine, by which to bring the strong arm of the law to enforce the moral convictions of all the true and the good, to throttle this great enemy of God and man. The social and civil changes and reverses of the last few years, engrossing largely the public mind, has been taken advantage of by the enemies of prohibition, to raise the cry that there is a change in the public sentiment—"that it does not prohibit"—that "the law cannot be enforced," and by this jugglery of political forces they have, in violation of truth and right, forced the question again before the people. It is claimed that there is a change in the sentiment of the people and therefore the question should be resubmitted. This is a pure assumption, for which there is not a shadow of proof offered. The claim is made simply for effect. There is no church or Christian body that has changed its views in reference to the evils of the liquor traffic. Nor is there any reason to believe that the masses of temperance people have changed their convictions on this subject. It is claimed that prohibition does not prohibit—that the law cannot be enforced. That clamor is not supported by facts. That there are communities where the law is evaded is true. That there are localities where dives and joints are tolerated is also true, from the lack of moral sentiment to support the law. But all that does not prove that prohibition is a failure or that the law cannot be enforced. There has never been legislation of any kind against the liquor traffic but has been assailed with the same kind of arguments. Does the fact that murder, robbery or polygamy prevail in certain spots, prove that the law prohibiting such is a failure? No one is stupid enough to make such a claim. Why then allow that claim here? It is as reasonable in the one case as in the other. That the liquor traffic is an evil, no one denies, not even the saloonist himself. The drunkard knows it with the knowledge of despair. Who is it that is raising all this opposition to the prohibitory law? Does it not come all the while and wholly from those who are in the business, or those who are subsidized by their gold? What does this undeniable statement mean. The statement that this hue and cry against the prohibitory law comes, not from the order loving and moral part of the community, but from those who are in the liquor business or subject to its power. What does that opposition mean? What does the fact prove? It means this, and it proves beyond all controversy, that the prohibitory law is the most effective legislation, yet brought to bear to stay this tide of wretchedness and woe

This is the reason of the ceaseless and bitter opposition, which has from the first resisted the law. And just now, when the public mind is intensely absorbed with the craze and ferment of politics, this question of resubmission is pressed to the front, in the hope that, by fraud and bribery, the popular vote may be changed and a victory secured for the saloon. And so a great shout of victory would go up from all the saloons, breweries and distilleries of the land. Notwithstanding all the evasions of the law in many towns and the shameless criminality of subsidized officers, it remains an undeniable fact, that, over a great part of the State of Kansas the law does prohibit—that it is the most effective legislation yet applied for the repression of this horrible evil. And more than this, such a law declaring such a traffic a crime, is a great moral educator in its influence on the youth of the land. It is to be hoped that at the coming election resubmission will be answered with a negative that will stun the "Hydra Monster Rum"—

"The most superior tempered blade  
Hell's minion ever drew,  
The most successful engine  
Man's hopes e'er overthrew."  
Osborne, Kansas

### Communicated.

#### OUR IDEAL GIFT TO HOME MISSIONS.

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

There is nothing new in having some ideal to work to in matters requiring some effort. Usually, where the demand is very strenuous, the object that is to be worked up to, is placed a little beyond the ordinary, but it should never be so high as to be discouragingly impossible.

We have tried to respect these principles in pressing the ideal sum of *one dollar per member* as a gift, to the Board of Home Missions this year, made through the churches of the Synod of Missouri. We are not unmindful of the fact that this is a step beyond the ordinary offerings made in many of our churches to this most worthy cause. It is not an easy thing to pull out of a rut, but it is done often by a steady, earnest, united pull.

Yesterday, I saw a street car off of its operative steel rail down in the humiliating position of a coal truck's rut. There was no rapid transit over that line as long as that condition lasted. But the situation was soon taken in by the members of the street car force, and they all went intelligently and even laboriously to work to place the motor in an operative position. Dear presbyters, pastors and members of our churches in Missouri, our desire is that there be such a united endeavor on the part of all, in gifts to the Board of Home Missions, that this motor for carrying the Gospel to every part of our land may be lifted out of its unnatural rut and placed on the more natural track for successful operation.

A good lift can be given at the meetings of the Presbyteries this fall. In the work of the committees, in the short talks of the brethren before the body, and in set addresses made at the popular meetings, keep the ideal beyond anything that is ordinary and the results will be seen in a financial way in due time. A greater lift can be given by the pastors and supplies of our pulpits than by any other class.

You can hardly select a theme, more in keeping with the spirit of the times and thought of these passing days, than that of missions, as related to this country. What are the political questions of the hour compared with this!

The influence of him who occupies the pulpit is conceded to be great when the cause of benevolence is to be called out on the part of the people. A short article in this September number of *The Church at Home and Abroad*, is worthy of a wider circulation than it will likely meet with there. The article is entitled "The Pastor is the Man."

A certain pastor goes on to say "that by himself presenting the claims of missions and outside work in specially prepared sermons, he has invariably increased the collections for this work in different parishes, from five to ten fold. Universally adopted, such a spirit would soon fill the empty treasuries to the Master's honor, and the purse-strings once loosened, become a

source of strength to those in charge of the benevolent work of the churches. I know a case of a young man who advised a church to schedule the seven societies. He was gentle, diffident in manner, and his people, under local pressure, accepted two objects to collect for, six months apart. He accepted the decision without even expressing regret. About two weeks later he stated the action to the congregation, nearly four months before the first collection was to be taken. Even then he did not murmur at the action of the church. He simply stated that as inability to give did not of itself mean a lack of interest in the work of the churches, and as the young people who waited on his ministry needed to become acquainted with the efforts the churches as a whole were putting forth, he should for instruction, bring the work of the Seven Societies in turn to the people each year, and told them the further fact that as he contributed to each, any one who wished to send something to any one of them could do so, as he would present the objects about the time he was to send his own small gift. Then he preached his sermon, giving the story of the history, purpose, work and needs of one of the Societies. He never asked the church to do it, but inside of two weeks the church scheduled the Seven." So much in evidence of what a sincere and earnest pastor's influence is in relation to an object such as is the burden of this article.

But the immediate contact, financially, with our object is by the members of the churches. It is the aggregate of your offerings to this cause that is to relieve the Home Board of debt and to enable it to enter the wide open fields in dire need of help. Why not this year plan and make your offering a dollar where in the past it may have been but a dime. It is the Lord's cause and happy should be the individual who has been moved by His spirit to plan and purpose large things for it. Thought and fervor may be happily yoked together in this pull for Home Missions.

THE WAY TO DO IT.

It seems that the Secretaries of our Home Board have discovered a way out of the embarrassment in which the Board has been floundering for some time.

The way out is after this fashion—to lay the burden of deliverance on the shoulders of the Home Missionaries themselves. The statement is made in our religious papers that the secretaries have adopted the plan that a general cut of 10 per cent is to be made on all application from the churches. Of course the secretaries are compelled to do something, for they can't appropriate money when they don't have it, and the churches won't furnish it to them.

But we do not know whether this cut of 10 per cent. is to be the average, or the maximum. We know it is not the maximum, for the church in which the writer is especially interested made application to the Board and the cut on that application was over 16 per cent, so that the salary promised by the Board's help, for the pastor to live on and support his family was reduced to \$475. And this is in a place where living is about as expensive as you can find it most anywhere. I presume our secretaries, looking over the lists of churches and knowing that sacrifices have to be made—they see these churches away out in the country, long distance from any large cities, and they say "surely living is very cheap there," and there goes a big cut on the application. But when we read the market reports of the price of fruits, vegetables, etc., in the vicinity of our large cities, as Chicago, and St. Louis—viz., apples 50cts and \$1.00 per barrel, peaches 10 and 15 cts per basket, potatoes 10 cts per bushel and so on all the way down the lists, then it leads us to wonder if the secretaries haven't made the big cut in the wrong place, when we at this writing (Sept. 1.) are paying 25cts per peck for apples, green for cooking, not fit to eat, 75 cts for one-half bushel of peaches, very small and poor at that, 40 cts per bushel for potatoes, tomatoes 20 cts per half peck, and so on through the lists. The reason why such things are so expensive in a place like this is, because they have to be shipped here and there is only one rail road. Fruits and vegetable, etc., are carried right past us to cities and towns hundreds of miles beyond, and yet sold there much cheaper than here, because at those points there are competing roads.

Perhaps the ministers in these towns way off from the great cities, don't have to dress

quite so stylish and sleek, but beating around over the country, in the dust and rain sometimes, uses them up much sooner than where they don't have such rough usage. But in this cutting down business, if any discrimination is made it is likely to get just in the reverse order from what it ought to be, and when it cuts a minister's salary, who has a family to support, down to \$475, and the prospects are that the church will fail to raise all she has promised, then the question of how to live is a hard one to solve. The fact is the living can't be done decently in a place where the living is costly. ONE OF THEM.

ROUGHING IT ABROAD.

BY JOSEPH EARNEST M'AFEE.

VI.

COLOGNE TO GENEVA.

A great deal of the world's thrilling history has been made on the Rhine and in the Rhine Valley, and one needs to be well versed in the history from Roman times onward and have much time at one's disposal to fully appreciate a trip up the river. We keenly felt our lack of acquaintance with the history, nor could we tarry to see a tithe of what we wished to see. But we feel acquainted with the historic river at any rate. We followed it from its mouth at Rotterdam to Basil, the gate-way into Switzerland, several hundred miles. The portion which the tourist ordinarily takes the boat to see is but a few miles of that distance, that portion below Mayence, where the river is closely confined by the hills or mountains.

The guide books describe the country along the remainder as "flat and uninteresting," but for us the stretches of level bottom land were far from uninteresting. There are few scenes more pleasing than a broad and fertile valley under the most careful cultivation. The three and five and ten acre patches of grain were nothing to fill Western American eyes with wonderment, but the German's careful and exact methods of cultivation could not fail to hold our interest since both of us have been brought close to farm life. And the crop of everything is enormous this year. But of course the crop that we saw most of was the grape, whence the "Rhein wein" obtains its reputation the world over. Especially in the narrower portions the valley is one vast vineyard. The large acreage of new vineyard is very noticeable. Rhine wineies evidently not falling into disfavor. All of the available space—and much that was not available, one would have said—on the hill sides appears to be occupied and the vineyards have long ago begun to stretch themselves far out into the bottoms.

RHINE SCENERY.

We probably lost few of the fine scenes which the thousands of tourists go to see. We did not leave our bicycles for the more easy-going boat but we were several times assured that we would lose nothing by remaining on shore. Where the scenery was finest as it is seen from the boats our road followed the river closely or rose slightly above it, often giving us better views than could be obtained from the lower level. It was the historic Rhine which we saw. The facts of history with which we were familiar were more deeply impressed and we are ready to read with deepened interest in the future. The numerous castles and monuments as well as the very cities themselves reminded of much thrilling civil history, while such cities as Heidelberg and Worms called up events in church history. At Worms we were perhaps brought more nearly among the scenes of Luther's life and work than at any other place we visited. And the city seems now duly proud of the second Athanasius. In a conspicuous place in the city is the grand Luther monument. A bronze statue of the great reformer stands in the centre while about him are stationed companions and helpers. The artist's work on the Luther statue is specially fine. He stands with a determined attitude, grasping a copy of the Bible and gazing toward heaven. Below his feet on the pedestal are inscribed in German his own stalwart words spoken before the Diet: "Here I stand; I can do no other. God help me! Amen!"

Here are some of the cities at which we touched after leaving Cologne: Bonn, where we had a glimpse of the University buildings; Mayence; Bingen, "fair Bingen on the

Rhine"; Heidelberg, whose castle is a magnificent ruin; Baden-Baden, where some of the elite of almost every civilized country are "watering", and Strasburg, where we saw the University buildings and the magnificent old cathedral and stood with the crowd at noon and watched the famous clock perform. The angel and the old man struck the fourth quarter, the genius turned the hour glass, death struck the hour, the cock flapped its wings and crowed thrice and the twelve apostles passed in single file before the Christ and did obeisance.

IN SWITZERLAND.

At Basel we entered Switzerland. But we had by that time so overrun our time that we agreed to get to Geneva by the shortest course. That compelled us to leave out Alpine climbing without which one hardly dare say he has seen Switzerland. We did find some fine scenery, however, in taking the comparatively level route through Liestal, Solothurn, Morat and Lausanne. We saw and climbed mountains if they were not Alps, and we enjoyed the little lake of Morat and the big one of Geneva, if we cannot say that we have seen Lucerne. Worms reminded us of Luther, we passed near Zurich, which recalls Zwingli, and now we are in Calvin's city—Geneva. It is not as Calvin left it. It is like any other modern city, and just now is somewhat crowded with visitors to the Swiss National Exposition, which it may be remarked, is a most creditable display of Swiss industry and enterprise. Geneva is a beautiful city. I need not have said that. It is built partly on either side of the south end of the lake and the rushing, but clear blue Rhine splits the remainder of the city in twain. Geneva and all Switzerland ought to be verdant with grass and trees, and gorgeous with flowers when nature has provided such overflowing abundance of fresh, pure water everywhere. This abundance of water has impressed us at every stage in our trip since entering northern Germany and it is all the more remarkable that so large a proportion of the people all along the route know nothing of its taste. While we have revealed the chance to get pure water, it has proved entirely beyond reason to many whom we have met that we should be able to drink it. But after drinking the water, which we found everywhere, with the utmost freedom, except in one place in Holland, we have to complain of none of the troubles of which old travelers and guide-books warn us.

We imagined we were finding real difficulties in traveling among the Germans and the German speaking Swiss but we leaped into these French Cantons on the south of Switzerland before we fully realized what we were doing, and it is now like meeting an old friend to find a man or woman who will acknowledge that he speaks German, *ein wenig*. Neither one of us knows any French and we both of us heartily wish now that we had learned even a little. And we shall learn a little before we are through with the Frenchmen. French, however, is a very difficult language to "pick up." The Italian will be easier and we shall doubtless soon have the names of a few eatables at our tongues' end. Here in Geneva, we have however been put to the test in ordering something to eat. In the mornings I manage to get out *le chocolat, le pain, le beurre* in such style that I get the usual breakfast of cocoa, bread and butter, and as for the other meals we usually go into a restaurant and eat what is set before us asking no questions for conscience sake, or for our linguistic infirmity's sake.

CORNING PRESBYTERY.

Corning Presbytery met in regular fall session at Diagonal, Iowa, September 1st. Rev. Samuel Alexander was chosen Moderator and Rev. E. A. Enders temporary clerk. Rev. J. B. Little, D. D. was received from the Presbytery of Iowa City and arrangements made for his installation at Shenandoah. Rev. F. L. Goff was dismissed to Presbytery of Palmyra; Rev. Moses Noerr to that of Benicia; Rev. J. T. Wylie to that of Waterloo, as was also Rev. A. B. Byram; Rev. J. G. Aikman to that of Des Moines; licentiate Alexander Litherland was received from Presbytery of Emporia and was also dismissed to the Presbytery of Council Bluffs. Licentiate James Byers was dismissed to the care of Fargo Presbytery and W. S. Crozier, a student for the ministry, was dismissed to the Presbytery of Des Moines. Mr. Albert B. Turner of Corning, was received as a candidate for the ministry. Rev. E. Dickinson was granted permission to labor in the bounds of Presbytery and Mr. S. C. Black, a middler in McCormick Seminary, was permitted to conduct religious services out of the bounds of the Presbytery. A touching memorial service in honor of the late Rev. T. A. H. Wylie was held. The following delegates to Synod were chosen: Ministers—T. D. Ewing, D. D., T. C. Smith, D. D., E. W. Brown, E. A. Anders, A. E. Kiser. Elders—H. A. Cochran, W. E. Crum, H. K. Hamblin, T. K. Elliott, E. N. Withrow. Plans were adopted for securing larger gifts for home missions. Winter meeting will be held in Corning.

J. F. HENKOUS, S. C.  
Lenox, Iowa, Sept. 3rd, 1896.

World-Outlook.

Official word from Manilla, capital of the Philippine Islands has been received announcing that a revolutionary outbreak has occurred there, and that a state of siege has been proclaimed.

The Senate in Peru, South America, has passed the marriage bill, which legalizes civil weddings when the contracting parties have not hitherto been married under the Catholic religious ritual.

There are reports in circulation, which if correct, show that the travels of Li Hung Chang are likely to have in the immediate future a most important effect upon the policy of the Chinese Government, and that the Chinese Empire will shortly be thrown open to free trade.

In official circles in London it is believed that the Marquis of Salisbury has decided to pursue his own course at Constantinople in future, and that he had given the British Ambassador, Sir Philip Currie, precise and significant instructions with greater powers, to command naval aid in enforcing the demands of Great Britain.

The mother of Mrs. Maybrick (still in prison in England, convicted on the charge of poisoning her husband) has visited her daughter and reports her very ill in the infirmary, and thinks her condition hopeless; and that Mrs. Maybrick is not likely to survive the winter. Mrs. Maybrick, according to her mother, is absolutely crushed with despair, and she says it would wring a person's heart to see her.

Another great earthquake has occurred in the northeast province and main island of Japan on Monday evening Aug. 31. The town of Rukogo has been entirely destroyed, and several other towns severely damaged. Many persons are reported to have been killed by the earthquake, and a still larger number injured, while a multitude have suffered severe losses by damage to property. The provinces visited by the earthquake are the same as those devastated by the earthquake and tidal wave of June 15th last, when a large number of towns were wiped out and the estimated loss of life was 80,000.

In Cuba the insurgent leaders, Bien Venido Sanchez and Acea, have had a conflict on the coast near Guira Molena, in Havana Province. It is not known whether this collision was due to an error or to rivalry between the two leaders.

Capt. Gen. Weyler has prohibited the sale of the book "Chronicles of the War in Cuba," the author of which is Rafael Guerrero, and which was published in Spain. The volumes sent to Cuba have been seized.

Samuel Tolon, the prominent merchant of Cardenas and a naturalized American citizen, was arrested at Havana one day last week as he was on the point of sailing, and after he had actually gone on board the vessel.

The steamer Colon arrived at Havana, having on board forty-nine officers and 1900 soldiers.

Premier Canovas has cabled from Madrid to Gen. Weyler commanding the Spanish forces in Cuba that "the rebels must be defeated before the year ends, or we are lost." Gen. Weyler cabled back to Madrid that in that case he must resort to extreme methods. The answer came, "Do as you please." Thereupon Gen. Weyler determined to issue shortly an edict forbidding the grinding of the season's sugar crop, and to enter upon a campaign of extirpation. This news caused a panic in political and financial circles. A meeting of the conservative leaders was held. Planters and politicians of great influence were present. After a long and hot discussion, in which Gen. Weyler's expected edict was denounced without stint, resolution were adopted to this purpose:

That a committee visit Weyler and try to prevail upon him not to issue the edict, and if he persists in his determination to issue the edict that the government at Madrid be urged to recall him to Spain.

## 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.  
 2d VICE-PRES.: Mrs. C. R. Hopkins, 4033 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 Alanthus St.  
 CORRESPONDENCE WITH YOUNG PEOPLES' SOCIETIES AND BANDS: Mrs. A. J. Neimeyer, 3968 West Bell Place.  
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 CORRESPONDENCE WITH MISSIONARY CANDIDATES: Mrs. G. W. Weyer, 4029 Westminster Place.  
 CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.  
 TREASURER: Mrs. Wm. Burg, 1756 Missouri Ave.

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 SEPTEMBER.

FOREIGN.—JAPAN.  
 HOME.—THE OUTLOOK.

### REPORT OF W. P. B. F. M. OF THE SOUTHWEST, FOR THE MONTH ENDING AUG. 24, 1896.

KANSAS.	
Larned.....	\$ 86 55
MISSOURI.	
St. Louis.....	561 98
TEXAS.	
North Texas.....	7 28
Trinity.....	12 50
Total for month.....	653 31

Total to date..... \$1,693 54  
 Mrs Wm Burg,  
 1756 Missouri Av., St. Louis.

### ITEMS FRESH FROM JAPAN.

The Christian church must be recognized as an important factor in the history of modern Japan. With her more than two hundred and ninety ordained ministers and a large corps of lay workers; with her christian schools of all grades; with her hospitals and orphanages, and with her total membership of forty thousand, she is justly attracting the attention of intelligent and thoughtful men throughout the empire. The Japanese have always been a religious people and it is not likely that they will ever rest satisfied for any great length of time without a religion. But it is equally clear that they will not be satisfied with the religions of the past. For these old faiths there is nothing left but to turn to christianity and say: "Give us of your oil, for our lamps are going out." This is what thoughtful men all over Japan are saying to-day, and for this we ought to be devoutly thankful. But in order to reach even this point christianity has had to fight her way inch by inch. True, there was a time, only a few years ago, when she went forward with rapid strides and people talked about the "immediate christianization of Japan," and of "a nation being born in a day," etc. But that season of prosperity was brief, and was speedily followed by a reaction which shook the church to its foundations, and showed conclusively that here, as elsewhere, the gospel was to win the day not by a sudden and convulsive triumph, but by a slow and toilsome process. History repeats itself, and it was to be the old story over again of christianity in conflict with heathenism. The struggle is not essentially different from that which took place in the early centuries of the christian era, and the young church of Japan has but fairly entered upon it. Difficulties beset her from without and from within, and many important problems press upon her for solution.—Rev. T. T. Alexander, Tokyo, in *Church at Home and Abroad*.

The best of feeling and cordiality exist between the native workers and the mis-

sionaries. Although the *Fukuin Shimpo* has seen fit to predict trouble in the near future for other leading missions similar to that experienced by Congregationalists, there is no present evidence of friction of any kind to justify the prophecy. Our assistance in preaching, in advice and general co-operation seems to be sincerely and heartily desired by the pastors and evangelists, and there is no doubt that the attention of unbelievers is directed to the investigation of christian doctrine to a hitherto unknown degree. A missionary in a sister church has recently tried the novel experiment of advertising that he is willing to expound the tenets of his faith by correspondence, and with the result of numerous inquiring letters of a most interesting and encouraging character. There have been reports of revivals in certain of the churches and communities of believers, and an outpouring of the Spirit is the hope and expectation of the faithful. One writer in a native periodical frankly inquires whether the believers are not in many cases receiving only chaff when they should be having the bread of life broken to them, and the suggestion made that the attention of active christians has been turned too much to works that command attention—hospitals, orphanages and the abolition of public evils—to the detriment of their own advance in spiritual things. All things point to changes in the religious atmosphere, and for the better.

To those among the christians who cherished the hope that the coming of the deputation from the A. B. C. F. M. would bring about the long-desired "re-adjustment" there has come disappointment. The publication of the letter of the deputation to the Japanese churches written just before their departure from Japan, and later, of their official report to the Board in America, the whole distinctly condemning the course of the Doshisha company in demanding rent for houses built by the Board for missionary use, and reproving the spirit that so completely ignored all moral considerations in the matter has, we believe, had salutary effect on the christians of other churches.—A *Missionary in Church at Home and Abroad*.

The annual meeting of the Woman's Synodical Missionary Society will be held at Topeka, Kan., Sept. 30th, to Oct. 3rd. Members intending to be present, are requested to send their names to the chairman of Committee on Entertainment, Miss Caroline Deming, 404 Woodlawn avenue, Potwin place, Topeka.

Attention to this notice is important, as in consequence of crowds of visitors expected to attend the G. A. R. reunion and fall festival entertainment, must be provided for as soon as possible. Therefore all names should be sent to Miss Deming without fail before Sept. 15th.

Mrs. L. V. MAGOFFIN,  
 Cor. Sec'y. F. S. M. S.

### SEPTEMBER MONTHLY MEETING.

A. L. H.

The number in attendance was small, but it was a good meeting.

The topic for the month, Japan, was given to Mrs. Vanderlippe, who read a most interesting paper on the country, the people, the converts, the outlook.

There was a letter from Miss Ghormley dated Cheung Mai, Laos, June 11th. She is happy in her work, and in her home: is gradually mastering the language. The school closed May 22nd, after a pleasant term, although the heat this year was intense. There has been much sickness, both among the natives and foreigners; not many deaths. At the last communion service in the church, six adults were received. The work is encouraging. She says, "we started our dear Miss Griffin down the river, in her Laos boat last Tuesday afternoon, June 19th, bound for America."

Mrs. Knight of Lindenwood, gave the Bible lesson from John 15th, her subject, whole-hearted christian service. The message, she said, in this chapter, is a familiar one, yet it always seems to have a new, fresh, meaning. Christ was very close to his disciples; his time was short and what He had to say was urgent and weighty. The words come down to us with their beautiful import; the message was to all who loved, or should love Him. "I am the true vine, and my Father the husbandman." He is the fountain head, the spring

of all vitality. This must be the beginning and source of all Christian life. "Abide in me and I in you." In order to derive power and strength which He promises, we must be united to Him as the branch to the vine.

When once the Christian is by faith united to Christ in this mysterious union, he is linked to something enduring; he can never perish, because Christ's life cannot be destroyed. We may be weak in ourselves, but we are one with Him who is strong. Paul said, "I live yet not I, but Christ liveth in me," and yet how the individuality of the man stands out, and what a power he was for his Master. Christ in him was the secret of it all.

This union of the believer with Christ is real, and true, and vital. The soul engrafted into Christ, receives new life. Again, "he that abideth in me and I in him, the same bringeth forth much fruit." When Paul became a Christian, his first question was, "What wilt thou have me to do?" Christ imparted vitality, manifests itself in fruit bearing. The branch can not bear fruit, unlike that which the vine bears, if there is close inseparable union. Is it our desire to show forth the fruits of the spirit? Then, must we keep his commandments, and abide in his love. We must be joyful christians too, for He says that his joy shall remain in us, and that "our joy shall be full." Our love will go out to others, as his love went out to us.

We will be his friends if we do these things. I have chosen you," He says "and ordained you that ye should go and bring forth fruit, and that your fruit should remain;" it shall be imperishable, as his work is imperishable. Then, whatsoever ye shall ask of the Father in my name, He will give.

Now what a complete picture of Christian service this is, what privileges and blessings it involves, and what helpfulness to others it implies, all coming from the true union, with the true vine.

### THE OUTLOOK.

VIEWED BY A WORKER.

There are so many ways to take this. The worker, the local society, the presbyterial and synodical organizations each taking views differing because taken from different standpoints. The officers at headquarters, the missionaries on the field, the poor needy ones among the exceptional population all are interested in the outlook and the outcome of the new school year just beginning this month.

This educational work of our Board of Home Missions we realize more and more is a vast, a many-sided work and few of us have taken glimpses even of many of its strongest features. May this year bring to us a wider, fuller outlook.

The individual is looking to her own hopes of growing greatly, longing for enlarged vision that can take in the work from more standpoints, until finally she can see its completeness. Studying more how she can work intelligently, pray intelligently, give intelligently, the result is her usefulness is greatly augmented and she becomes an enthusiast on missions instead of an indifferent worker.

What is true of the individual will be true of the society, only in a greatly increased ratio, we trust. The prospects, or outlook for the presbyterial and synodical work depends upon the aggregate power of these local auxiliaries, and therefore all from a human standpoint, depends upon the individual worker—depends upon you, depends upon me. What a wonderful responsibility is ours.

While we rejoice in the five hundred new auxiliaries looking out upon the year's plans and work waiting for willing, consecrated hands to do, let us gather from this new impetus, and re-resolve that our work for this year must mean a Woman's Missionary Society in every church—one not in name merely, but alive and working.

Synodical and presbyterial workers must realize that even when that great result is attained that their responsibility is not ended. It takes constant care to keep a society in a healthy growing condition after it is started. It means some hard, some systematic, faithful work on the part of His consecrated children to keep alive the spark of life. Some of us have been instrumental in organizing societies, and then been chilled months after by the suspended animation in the body we thought we had nursed into vigorous life.

# Nerves

Are the Messengers of Sense,—the Telegraph System of the human body.

Nerves extend from the brain to every part of the body and reach every organ.

Nerves are like fire—good servants but hard masters.

Nerves are fed by the blood and are therefore like it in character.

Nerves will be weak and exhausted if the blood is thin, pale and impure.

Nerves will surely be strong and steady if the blood is rich, red and vigorous.

Nerves find a true friend in Hood's Sarsaparilla because it makes rich, red blood.

Nerves do their work naturally and well,—the brain is unclouded, there are no neuralgic pains, appetite and digestion are good, when you take

Hood's Pills the best family cathartic and liver stimulant. 25c.

# Hood's Sarsaparilla

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

### OUTLOOK FROM HEADQUARTERS.

Our officers at headquarters, from their fine vantage ground in the seventh story of our Mission Building, have opportunities for a thorough survey, and from a higher standpoint in more way, than one than we have. The September Home Mission Monthly has a bright article on this subject from the facile pen of our consecrated, efficient secretary, Mrs. Pierson, from which I am tempted to quote hoping it may incite many to read the rest, even if you borrow a copy to do it. She suggests that we should consider every woman in our church a member of the missionary society whether a formal member or not. "Change the point of attack. She is 'called' to this Home Mission Work if she is a Presbyterian. Open her eyes to the outlook in her country if the gospel and Christian education do not purify and save it, and then take it for granted that she must be in sympathy with her own church organization that works to that end, while you boldly claim her help. Lend her your own glasses while you show her the outlook; be sure they are clear with your own faith, and don't magnify that debt, which is going to be paid while we are unaware; if only we do our full duty. Direct those glasses toward the field and they will be sure to turn inward again toward the pocket-book and dim, too, with the mist of yearning love and pity."

### THE TREASURER'S OUTLOOK.

"The outlook from the treasury is through clouds with some rifts in them, one rift being that our receipts are slightly in advance of the same period last year. We would gladly report an amount of money in hand sufficient to meet every obligation, but the facts are as follows: One hundred and thirty-eight teachers waiting for money due for the quarter ending June 30th. Thirteen thousand dollars needed to pay them.

In former years we have been able to secure money from the bank, but we have borrowed to the extent of our ability and are now paying interest on the full amount of our debt.

We find that some local societies save up their money during the summer and fall that a larger amount may be forwarded in the winter. Are individuals doing the same? Please send all you have on hand to help us now. Do not delay, for our teachers are needing your help."

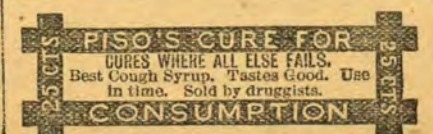
Next week's "outlook" will be a look in on our schools. A. R. H.

Dr. W. S. Barker,

DENTIST.

2602 Locust St., ST. LOUIS

Corner Jefferson Ave.



Church Prayer-Meeting.

The Mid-Continent Topics.

For Sept. 16.

THE BEAUTIFUL IN CHARACTER.

Ps. 45:11.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Sept. 20.

The need of home missionary work.—Isa. 62:1-11.

Daily Readings.—Monday, a call for missionaries, Acts 16:6-13. Tuesday, another call, Luke 16:19-31. Wednesday, the first home missionaries, Acts 1:8-14. Thursday, begin at home, Luke 24:45-53. Friday, the power of missions, Haggai 2:1-9. Saturday, our responsibility, Matt. 5:13-16.

We are in no danger of forgetting, I hope, in these days of foreign missions, what the Duke of Wellington called the church's marching orders: "Go ye into all the world, and preach the gospel to every creature." It is with gratitude to God we see it, that the church of God is awakening as never before to the power of the gospel to uplift and save the nations. Far be it from us to speak one word adverse to the foreign mission cause; on the contrary we advocate it with all our might.

God's idea of the church, as we take it, in reference to the nations, is that nation after nation as it gets the light should hand it on to others that are still in darkness. Not only upon churches as such, but upon each individual christian there rests a solemn responsibility to give the message of life to heathen lands.

But while saying all that, let there be no failure to support home missions as well. There is just now a loud call for home missionaries, that is, for them to preach the gospel in the newer and more spiritually deserted parts of this great land. Of one thing there can be no doubt, the best hope of the foreign field lies in having a steady, strong, earnest evangelistic church at home. There is reason as well as Scripture at the back of the familiar saying, "Begin at home." Christ was a home missionary. He said, "I am not sent but to the lost sheep of the house of Israel." He preached to his own people and in his own country. Our Scripture for this lesson is an appeal for work among the Jews, the people in the home field of that day.

While not then, bating one jot of our interest in foreign missions, let us give a large place in our hearts and efforts to home missions. Let us come to the aid of our own people in this land, let us follow them with the gospel wherever they go, and see to it that wherever they may be, they have an opportunity to hear the word preached. Magnificent indeed, is our great home mission field. May God give us grace to enter the wide open door.

FACTS TO BE REMEMBERED.

There is no conflict between home and foreign missions. Strictly speaking, there is only one mission: the field is the world. Those who do most for home missions are likely to do most for foreign missions, and vice versa. Patriotism demands that we do our best to give a pure gospel to every part of our land. Facts are on hand to prove that in districts where the gospel fades out in home lands civilization proportionately goes back.

HINTS TO THE LEADER.

Wouldn't this be a good time to impress upon your society the duty and necessity of giving a loyal and hearty support to the Mission Boards of your own denomination, especially the Home Mission Board. Pray for your home missionaries; many of them are lonely and apt to grow weary. Remember they are among the country's best benefactors.—Endeavor Herald.

C. E. GUIDE-POSTS.

The St. Louis Christian Endeavor Union has recently issued a circular letter to the societies in connection with it in which it is mournfully remarked that: "In many of our societies the spiritual tone is at a very low ebb—can we expect it to be otherwise when our weekly meetings are conducted with very little prayer? Less singing, and speaking if need be, but more communion

with God. And have we urged upon our members the necessity of prayer ul preparation for every meeting?"

The Union recommends that September be made a month of prayer "for complete consecration; for increased activity in our church work and for a blessing upon our pastor's efforts; for the world wide missions; for the success of the evangelistic work contemplated by the Endeavor Union and for the spiritual awakening of our city."

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. 20, 1896.

Lesson XII.

DESTRUCTIVE VICICES.

Prov. 16:22-33.

GOLDEN TEXT.

Turning to this lesson from the Proverbs, we find that it is from what some call the second book or part, consisting of isolated single proverbs, without apparent order or arrangement of the subjects. The section or book has for its title "The Proverbs of Solomon" (see Prov. 10:1), and it extends to Prov. 22:16, where some suppose "the words of the wise" begin. See Prov. 22:17. It is a miscellaneous collection of single and simple proverbs on many subjects.

It has been suggested that the entire book of Proverbs comprises various literary types or forms,—the germ proverb, or wise saying, to the elaborate sonnet, a kind of dramatic monologue. The compiler of the book does not seem to have attempted any definite arrangement or system. The wise sayings are set down apparently as they might occur to the mind, or to many minds thinking along different lines and upon different subjects.

These proverbs originated in the primitive history of the race, or many of them did no doubt, and were repeated from one age to another, remolded many times, until they took on their present form. Some of the independent proverbs grew out of man's many-sided expressions. Some may have come from riddles and fables, or gained their form in this way; and some may be from the meditation of the wise. Thus the various maxims in the lesson are from the philosophy of active life,—profound statements of some of the many phases of vice and folly that human nature shows in every age.

There is a way that seemeth right unto a man; but the end thereof are the ways of death.—Prov. 16:25.

Topic.—Vices destroy the vicious.

SPECIAL WORD STUDIES.

Understanding signifies wisdom here, the best knowledge; a knowledge of God as well as of nature and of man.

Instruction means whatever fools teach, the time is wasted, for their teaching is worthless. We are so accustomed to the use of this word in a good sense that it takes a moment's thought to get the other sense before the mind; that there is "instruction," "teaching," that is worthless—and worse than worthless, it is positively harmful.

Forward. The tendency to go one's own way; the determination not to be obedient; so a willful going to evil.

Whisperer. This is an imitative word, that is, a word whose sound imitates the act it describes. The main idea is that of secrecy. These secret or confidential things are often derogatory; the bad sense of slander attaches to them. So it is much the same thought as "a slanderer separateth chief friends."

Enticeth is generally used in a bad sense, to persuade or lead a person into evil.

LESSON EXPOSITION.

I. Good and Bad Sense.—A wellspring of life, v. 22. Some render the verse "A wellspring of life is the prudence of its possessor; but the instruction of fools [when they try to teach] is folly." A better sense is, "A wellspring of life is wisdom to him who has any, but the correction [or discipline] of fools is folly."

The heart of the wise teacheth his mouth, v. 23. This is a typical Oriental expression, somewhat puzzling to western readers. The heart as the seat of thought and of motive, in a wise man, guides his speech.

Pleasant words . . . a honeycomb, v. 24.

The Hebrew mind regarded words of kindness as pleasant; and this is the truer form of the thought. Words might be "pleasant," yet not truly kind, for they might lead to wrong and injurious action to one's self. So it is rather the idea of true kindness than merely pleasantness that is intended.

A way that seemeth right, v. 25. Compare Prov. 14:12. Man is constantly misled and deceived by appearances. He comes to regard a thing as right because of his familiarity with it, or from doing it or seeing it done, and from his desire to wish that it were right. But this will not make the thing right, nor prevent the destruction that follows the fixed laws in the physical and moral world. If the way is wrong, no matter how sure or sincere a man may be that it is right, nor how many men believe so, the wrong is not changed to right by the man's sincerity, nor by his assurance of his belief. The end of all wrong is death.

Laboreth for himself, v. 26. Or, "The appetite of the laboring man laboreth for him," Revised Version. This verse is obscure in both versions. Stuart renders it "The appetite of him who toils is toilsome to him;" that is, his appetite is so strong in his craving that it compels the man to work hard to satisfy it. Prof. Alkin reads "The spirit of the laborer laboreth for him;" that is, supports him, gives him strength to labor. The last clause gives the reason; "his mouth craveth it," or "urgeth him on." John Miller makes "it" refer to death and not to labor, and reads, "The laboring soul labors for it ["death," see v. 25], for its mouth imposes it upon him." That is, the man is in the ways of death, and that death swallows everything in its great maw. It is the mouth of death that demands everything—not the mouth of the man, so Miller explains it. In any of these views, the verse must be counted one of the "dark sayings" of the ancients.

An ungodly man diggeth up evil, v. 27. Or, "The worthless man deviseth mischief," Revised Version, which is less vigorous. The Hebrew verb here primarily means "to dig," for example a well, a ditch or a cistern. The man who digs a well gets water, his expected reward. So a bad man digs up evil, his appropriate reward. His words burn, or are scorching fire, for they are slander.

II. Good and Bad Deeds.—A forward man saveth strife, v. 28. Hebrew literally, "a man of perversities," or "a man of craftinesses." This conveys the idea of deception, an intention to mislead, so that one may be impelled to strife and violence. The "whisperer" or prater, one who talks glibly and volubly, rather than one who speaks in low tones, alienates, divides himself from, his friends.

A violent man enticeth his neighbor, v. 29. His impetuosity, fury and passionate manner force his neighbor to yield; for resistance, or even dissent, compels strife, if not a fight. So a man of violent manners sometimes carries things, because peaceable persons dislike to join issue with him, and he will not let them avoid him. He is an uncomfortable specimen of humanity, from which every candid man hopes to escape.

He shutteth his eyes, v. 30. This is not a habit peculiar to Orientals, although it is characteristic of them. When one wants to think closely about some plan or thing, he closes his eyes to prevent his attention from being diverted by what may be going on around him. In this case he does it to plot mischief. Then he presses his lips closely together, showing resolution or determination, so that in purpose and intent the evil is already done; for this is the literal sense of the Hebrew, "he who compresseth his lips hath accomplished evil."

The hoary head is a crown of glory, v. 31. The Hebrews, in common with other Oriental nations, honor the aged. This is a vivid poetical figure which might be rendered, "Gray hair is a crown of glory [or "splendor"], should it be found in the way of righteousness." But the Revised Version renders the last clause by a positive declaration, "it shall be found in the way of righteousness," a statement that is not universally true, nor is it surely warranted by the Hebrew, as the marginal reading shows. The Common English Version is, to be preferred to the Revised Version here.

Ruleth his spirit, v. 32. This maxim cuts beneath all outward acts and spoken words. A man who rules his spirit will rule his words and acts. Compare Matt. 5:5 and Prov. 15:1. Slow to anger indicates a power over one's temper, a moral poise and self-mastery, which every Christian should strive to attain.



FREE!

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

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

The lot is cast into the lap, v. 33. Or, literally, "into the bosom." The Orientals wear abbas, loose outer garments that are girded at the waist, so that the cloth falls loosely in front, forming a pocket at the bosom. The pebble, inscribed or uninscribed, was tossed into this fold or pocket. If the pebble was inscribed, the lot was interpreted in accord with the inscription. If not inscribed, his lot was a blank. But the disposition of the "lot" and of the events of every one's life is from the Lord. There may be secondary events or causes, but behind them is the Lord. Thus the godly always reason, and rightly.

POINTS FOR CLASS WORK.

- 1. The advice of the foolish is folly; so advice given to the foolish is wasted.
2. The appetite craves and burns until satisfied; thus the drunkard learns to his ruin.
3. Keep clear of those violent in passion, of the prater and the talkative.
4. Self-control is the first principle of temperance.
5. Intemperance, the lottery and gossip are foes of mankind.

Butter Making—Money Making—Your Chance.

A new invention that will be a great money maker for those who are selling goods, has just been put out by The Queen Butter Maker Co., of Cincinnati, who have patented a churn that will make butter in two minutes. We have watched the process; it is marvelous. The cream is placed in the churn and a few turns of a large wheel will separate the butter and it appears on the surface all gathered. It is the most wonderful machine that has ever been invented and that it will be a tremendous seller anyone can see, and our readers should secure the agency at once. Everybody who keeps a cow must have one of these machines. No more standing an hour and a half or two hours over a churning. Anyone who is out of employment should not miss the opportunity as it is a pleasure to sell what everyone wants to buy. All you need to do is to make butter on churning day, and everyone will be sure to buy. In one neighborhood from twenty to thirty churns can easily be sold and the profit on these to agents will easily give them \$150 a month. Write The Queen Butter Maker Co., of 23 East 3d St., Cincinnati, for circulars and get the agency at once, as somebody may step in and your chance may be lost. Chances do not come every day of this sort.

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.

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# THE MID-CONTINENT

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WEDNESDAY, SEPTEMBER 9, 1896.

RECEIVED for the Armenian Relief Fund through the Ladies Board of the Southwest, \$7 50 from Macausland ave. Presbyterian church, St. Louis.

Received for same fund \$13 75 from the Central Presbyterian church of Sedalia, Mo.

LONG AGO, perhaps fifty years since, Dr. Jas. Alexander during his pastorate in New York remarked concerning church work: "The crying evil is, strength in the laity is not brought out; we are an army in which all the battle is done by the commissioned officers."

PARENTS who are in the habit of criticising the minister and his preaching in the presence of their children need not be surprised if the latter show an indifference to attendance upon church service. Such parents do nothing in a positive way to train up their children in the nurture and admonition of the Lord, but in a negative way, they do a great deal towards a training of an opposite character. It is this class in part which demands "a bright young man to fill our vacant pulpit who can draw the young people." If parents would show proper regard for the spiritual interests of their children there would be no occasion for such a demand.

ONE OF the humorous paragraphs floating around in the papers some time since, was that a colored porter on a railroad car being asked whether the train stopped at a certain station made answer: "No, sir, she do'an even hesitate there." That not "even hesitate" is susceptible of a very good moral application. In passing along where evil lurks "do'an even hesitate." Don't stop to consider or deliberate. When in "the path of the wicked and in the way of evil men" the counsel of the inspired proverb is, "Avoid it, pass not by it, turn from it and pass away." "Stand not in the way of sinners." The words of old Jacob in his dying song sounds out, "O my soul, come not thou into their secret." Promptness and peremptoriness of refusal is the requirement. A young man when asked how he had been kept from so many evils of the city replied, "I don't say no easy." He meant no. He did not "even hesitate."

THE AMERICAN MISSIONARY Societies, represented by thirty ministers headed by Rev. Dr. Ellinwood, called upon the Chinese Viceroy, Li Hung Chang, in New York the other day, and presented him with an address. They thanked him for the interest he had shown in the American Missionaries in his country, and for the protection which had been granted them by the Government there. They told him that in no nation of the world had they received more just and even generous treatment than in China; and that the disinterested spirit of the missionaries seems to be better understood and more appreciated in China than ever before. The address also referred to the Chinese in this country—that were Li to visit the Pacific coast he would see the homes and refuges which, with the co-operation of the Chinese Consul-General, the Christian women of that coast have provided for unfortunate Chinese girls "sold into debasing slavery." Li Hung Chang responded by thanking the Ministers for their kindly expressions, adding that his Government had only done its duty in protecting the missionaries. He acknowledged the kind efforts of the missionaries in trying to stop opium smoking, which he characterized as a curse, and expressed his gratitude for their prayers for his recovery from the wound inflicted by his Japanese assailant.

THIRTY YEARS ago Dr. Pusey of England in his commentary on Daniel depicted the attitude of Rationalism towards Christian beliefs, and towards that Book which is the source of these beliefs. His putting of the matter applies well to a condition of things existing to-day, and to a perilous drift and trend, which is demanding sanction and an equal standing and right of maintenance with that antipodal and supreme truth which has been the testimony of the church of Christ during all the christian ages. He says:

It will give you sentiment instead of truth, but as the price at which you are to surrender truth. It will praise Jesus as (God forgive it!), in fact, an enlightened Jew, a benefactor of mankind; and it will ask you, in exchange, to consent not to say He was God. It will praise his words as full of truth, and will call them, in a sense, divine truths, and will ask you in exchange not to say that it is the infallible truth. It will say, in its sense, that "the Bible contains the Word of God," and will ask you to give up your belief that "it is the Word of God." . . . It will say, in its sense, that the prophets spoke by the Holy Ghost (i. e., as all which is good and true is spoken by inspiration of the Spirit of God), and will ask of you, in exchange, to drop the words, or at least the meaning of the Creed, that God the Holy Ghost "spoke by the prophets." . . . It will descend on the love of God, if you will surrender your belief in his awful holiness and justice; it will speak with you of heaven, if you, with it, will suppress the mention of hell.

REV. F. F. PASSMORE of the Methodist church, Denver, is quoted by a local paper as having made the following unfounded and slanderous statement. "Our great preachers to-day are preaching for big salaries, fine mansions and sumptuous living and they are getting them."

How has he been able to find out all the secret motives which actuate all the eminent preachers of to-day? A few preachers have large and wealthy congregations devotedly attached to their faithful pastors and as an expression of esteem and affection provide them with a good home and an ample salary. It is a gross slander to say that the inducement which leads these men into the ministry is the salary and the manse, and that they would leave the ministry if they were not provided. Dr. John Hall of New York has a large wealthy congregation who provide for him just such a salary and home as they please and a more earnest evangelical and fearless preacher of the gospel it would be difficult to find.

It was foretold that the net would gather of every kind, and there are no doubt ministers in the pulpit to-day, as there have always been, not morally qualified to be there, notoriety hunters, men actuated by personal ambition and unholy motives. And if the question should arise in the minds of the people whether this Denver slanderer of his brethren may not himself belong to this class, he has only himself and his unjust course to his fellow ministers to blame.

## THE SYNOD OF ILLINOIS AND THE VROOMAN CASE.

The Presbytery of Chicago, as it will be remembered, voted last spring into its membership the Rev. Mr. Vrooman, who came from another church body, and appointed a committee to install him over one of its churches. A complaint to Synod against this action of the presbytery was thereupon made, which was signed by thirty-six members, and which had the effect of staying the installation until the higher court should pass upon the question of his reception. Several brethren who had voted with the majority, Dr. Withrow of the Third church and others, subsequently changed their views on the subject, and that far put themselves in line with the protesters. The Interior likewise, in the light of certain developments, indicated a change of position from its first expression, which had seemed to be favorable to Mr. Vrooman's fitness.

What gives serious importance to the question as it is to come before the Synod is the unmistakable divergence of Mr. Vrooman's views from not merely the Presbyterian, but the common evangelical faith, as indicated in his statement of belief. This divergence involves the question of the Trinity, the atonement and the righteousness of Christ as pertaining to our justification, the future state of the wicked, and the inspiration and authority of the Bible. Along with what, to say the very least, were most unsatisfactory and objectionable declarations on such vital topics as these, Mr. Vrooman endeavored also to modify his subscription to the Confession of Faith (the formal act which makes one a Presbyterian minister) by saying he could take it as he "conceived it," and as in the light of that "interpretation" of those doctrines which he had given to the presbytery.

In the pending case Mr. Vrooman's personal char-

acter is not involved nor his relation as a minister to other ecclesiastical bodies. There is simply the question whether, holding the theological views which he has frankly avowed to be his and which, of course, he thereby gives notice that as occasions arise he will teach, he ought to be given the charge of a Presbyterian church. The question is one which largely affects Presbyterianism outside of Chicago and the Synod of Illinois.

## THE BEAUTIFUL IN CHARACTER.

We are running to esthetics to-day. The fine arts are largely cultivated. Pictures, colors, delicate hues, harmonious blendings, the things of taste and refinement and objects which make a "pleasing effect"—all these enter into our desires and bring us delight. We are learning to appreciate the beauty of architecture and landscape culture. In the construction of our dwelling places we seek not only comfort and convenience but symmetry and unity of design and an attractive showing, and we want shrubbery and a velvety lawn. And what a feature in social life have flowers become! Public taste, too, calls for well kept streets, clean alleys, trees and city parks. In respect to personal appearance we consult what is pleasant and agreeable to the eye in the style of dress and the colors we wear. And very creditable are all these tokens of refined taste.

But why stop with the things of physical and outward beauty? "Your adorning" says the apostle Peter "let it not be (merely) the outward adorning of plaiting the hair and wearing jewels of gold, or of putting on apparel, but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit which in the sight of God is of great price" (R. V.) John in his Patmos experiences hears the announcement from heaven that the Lamb's wife was to be "arrayed in fine linen clean and white, for the fine linen is the righteousness of saints." The Psalmist likewise sings of her, "The King's daughter is all glorious within, her clothing is of wrought gold." And Paul in his enumeration of qualities and graces to be cultivated by Christians forgets not to mention "whatsoever things are lovely." We are out of harmony with our surroundings of fine homes and lawns and flower beds and beautiful pictures if in heart and life we are "ugly" and unattractive.

By the beautiful in character we would understand all those qualities which are grateful and pleasing to our fellow men; the deeds and words and exhibitions of spirit which touch and win human hearts; things which breathe the spirit of that religion which is love and which honor Him who is love. It includes all that pertains to the amenities and courtesies of Christian life—kindness of manner, readiness of sympathy, cheerfulness, patience, unselfishness, sweetness of temper, gentleness, freedom from bitterness and censoriousness. All this as opposed to the spirit which "envieth" which "vaunteth itself," which "behaves itself unseemly," which seeks only "its own," a spirit coarse, selfish, unsympathetic and rude.

Perhaps not all these refinements and winning graces of character are to be classed among the fundamental and essential qualities. The things "true," "honest" and "just" may be of greater importance than "whatsoever things are lovely" just as the matter or substance of an act is of more significance than its form or manner of expression; and just as the stone and timbers of a house avail more than the tinting of its walls. But we are not now considering what is relatively important or inferior, but are only pressing the thought of symmetry and beauty in our spiritual culture, and that "giving all diligence" we are to "add to our faith."

There are men and women of well-accredited Christian character, none doubting their worth, pillars in the church perhaps, faithful and conscientious in their covenant duties, acting always from principle and conviction, who yet are lacking in many of the qualities which pertain to the beauty and the tender grace of Christian character. They are of robust moral fibre, good and useful and deserve appreciation. But the adornments and decorations of character they have not "thought on"—they have not sought to cultivate them in their lives.

Moses in his description of the tabernacle and its contents directed that the golden candlestick besides being pictured with fruits should also show engraved blossoms and flowers. The garments of Aaron the priest, likewise, were to be made "for glory and for beauty." Hence the suggestion that Christians are to be a flower-decked as well as a fruit-bearing people. "A garden inclosed" is Christ's spouse, in which should be not only trees bearing fruit but the pleasant fragrance of "spices flowing out" to give that impress which recalls Isaac's peculiar expression, "the smell of a field which the Lord hath blessed."



THE MISSIONARY SOCIETIES AND LI HUNG CHANG.

While the Chinese viceroy was in New York, he was courteously visited by a body of Christian brethren representing the principal foreign missionary organizations of this country—such as the Presbyterian Board, the American Board, the Baptist Union, the Board of the Reformed Church of America, that of the Methodist church and that of the Episcopal. The American Bible Society and the International Y. M. C. A. were also represented. Ex-secretary John W. Foster introduced the guests. He said they represented eight million of the best people in this country, that they maintained sixty hospitals in China, and 400 schools with 12,000 pupils, whose instruction influenced half a million of the population of the empire. Dr. Ellinwood of the Presbyterian Board headed the deputation, and presented an address which was duly interpreted to the Chinese statesman. Among other things Dr. Ellinwood said:

"For the last fifty years the missionaries of these boards have been favored with the protection of your government and we are frank to say that in no nation of the world have American missionaries received more just and even generous treatment than that accorded to our missionaries by the imperial government of China.

"It is remarkable how very few of our missionaries, out of the many hundreds who have lived in China, have lost their lives through violence and we recall no instance in which such casualties have occurred with the sanction or even connivance of your government. On the contrary, there have been many instances in which local officials, who have been remiss in affording proper protection, have suffered punishment for their neglect. We take special pleasure in paying this tribute to the justice and humanity shown by that august power which you have the honor to represent.

"We recall many kindly expressions uttered by yourself and others of the appreciation with which you regard our educational work, the services of missionaries, both men and women, in the hospitals and dispensaries, and the self-denying efforts put forth by missionaries in the distribution of relief in time of famine.

"On our part we have been conscious from the first of only the most disinterested motives. Our missionaries have not sought for pecuniary gains at the hands of our people; they have not been secret emissaries of diplomatic schemes; their labors have had no political significance, they have only desired to communicate good. We are frank to say that while our work has aimed to relieve suffering and to improve the minds of the young by education we have been moved by still higher considerations. We do not believe that religion is a thing of ethnic limitations; but that whatever of truth the great author of our being has made known to men of any nation is the rightful heritage of all mankind; and that as a matter of natural and imperative obligations those who believe that they have received the truth are bound to make it known to others.

"While we send missionaries to China, we are not unmindful of our duty to those of your people who have come to our own shores. They have in many instances been rudely treated by certain classes among us, mostly immigrants from other lands, but our Christian people have uniformly shown them kindness. They have been gathered into Sunday-schools and evening schools; their rights have been defended in the courts, and many times have deputations from the missionary boards and other benevolent societies petitioned our government in the interest of just legislation for the Chinese.

"Were you to visit our Pacific Coast, you would observe with interest the homes and refuges which, with the co-operation of the Chinese Consul-General, the Christian women of that coast have provided for unfortunate Chinese girls who have been sold into the most debasing slavery. We believe that all these best impulses of philanthropy, which lead our people to forget all divisions of nationality and of race, and to stretch out their arms in true brotherhood to your people, whether here or in China, are the direct fruit of the teachings of the Divine Founder of Christianity."

The Viceroy by his secretary made reply, a part of which is here given:

"In the name of my august master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation for the protection afforded to the American missionaries in China. What we have done and how little we have done on our part is nothing but the duties of our government, while the missionaries, as you have so ably expressed, have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance, and the last, not the least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the soul, but also the body of our countrymen. I have also to add that in the time of famine in some of the provinces you have done your best to the greatest number of the sufferers to keep their bodies and souls together.

"The opium-smoking, being a great curse to the Chinese population, your societies have tried your best, not only as anti-opium societies, but to afford the best means to stop the craving for the opium; and also you receive none as your converts who are opium-smokers.

"I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperilled by the assassin's bullet, and for your most kind wishes which you have just now so ably expressed in the interest of my sovereign, my country, and people."

SUNDAY-SCHOOL RALLYING DAY.

SABBATH, SEPTEMBER 27TH.

BY REV. JAMES A. WORDEN, D. D.

WHAT IS THE OBJECT OF RALLYING DAY?

1. To secure the presence of every enrolled officer, teacher and scholar at a special service of the Sabbath-school on the earliest Sabbath in the fall practicable.

2. To concert the best measures, and to organize the entire school for a vigorous effort to increase its membership.

WHY SHOULD RALLYING DAY BE OBSERVED BY EVERY SCHOOL?

1. During the summer vacation many teachers and scholars have been scattered.

2. Some of these are very slow in taking their places in the Sabbath-school, and some straying ones never return.

3. How important is an earnest, affectionate effort to hasten the tardy feet toward the school, to go after and return every straying lamb and by our prayers, sympathy, and love to compel every officer, teacher and scholar to answer to the roll call on September 27th.

4. An army rallies not to retreat but to advance and Rallying Day is observed to begin, with every member present, a determined effort to gather in new members, as our Saviour said: "To go out into the highways and hedges, and compel to come in" the children and youth yet unreached.

HOW TO DERIVE THE HIGHEST GOOD FROM RALLYING DAY.

1. Begin the preparation September 1st. Having obtained the programmes promptly begin to study and practice them.

2. Let teachers visit every absent scholar.

3. Let the Superintendent issue a circular-letter addressed to every teacher and scholar, inviting them to the Rallying-Day Services.

4. Let the Rallying-Day Services be announced from the pulpit at least two weeks.

5. Appoint a capable committee to report on Rallying-Day a judicious plan of a thorough canvass for new scholars.

6. Let all Presbyterian Sabbath-school workers form a prayer league, agreeing together that every morning, in their private devotions and at their family altars, they will earnestly pray for every Sabbath school officer, teacher and scholar in our church.

7. Appoint another committee on the organization of the home department, according to the plans described in the circular.

It is earnestly hoped that rallying day, 1896, will witness the inauguration of the home department in many of our Sabbath-schools.

DEATH OF AN AGED MINISTER.

Rev. John M. Faris, a long time Minister of the Presbyterian church, died Aug. 17, after a brief illness, in the seventy-ninth year of his age. He was born May 23, 1818, in Ohio County, Virginia, (now West Virginia), within the bounds of the Forks of the Wheeling congregation, where also he passed the last months of his life. He entered Washington College, Pennsylvania, at the age of sixteen, in 1834, graduating with honor in the class of 1837. In his theological training he was a graduate of the Western Seminary at Allegheny. His first pastorate was in the Barlow church, near Marietta, Ohio, a congregation of Scottish folk. In 1844 he removed to Fredericktown, Knox county Ohio, where he was pastor for eleven years. During most of this period he was stated clerk and treasurer of the presbytery, and became somewhat widely known as an expert in clerical tasks and ecclesiastical procedure, and also as an educator of the churches in the grace of Christian giving. Under his leadership the churches of his presbytery, one by one, and at cost of much apt toil, became unanimously and notably liberal in contributions to the boards. For two years he served very successfully as financial agent, on a scholarship scheme of endowment, for Washington College, his alma mater. Desiring again the work of the pastorate, he retired from the agency and accepted a call to the First church, Rockford, Ill., which he served for five years, beginning in January, 1858. He was influential in shaping the first board of directors of the Theological Seminary of the Northwest (now McCormick Seminary), of which he was made a member, and was at once made member and secretary of its executive committee, offices which he retained for many years. In 1864 he was appointed also financial agent of the seminary, and removed from Rockford to Chicago. His services to the Seminary were of great value.

In 1866 Mr. Faris resigned his agency and retired to rural life, near Anna, Ill. When Dr. Rice became president and professor of theology at Westminster College, Missouri, at his instance Mr. Faris was called to the financial agency of that institution, a considerable portion of whose present endowment was secured by him during the next four years 1869-1873. In September, 1873, he resigned his agency at Westminster, and once more became agent, member and secretary of the board, and member and secretary of the Executive Committee for McCormick Seminary. During the next ten years debts which had accumulated were paid, the present chapel was built and paid for (by two members of its board, Mr. Nelson of Chicago and J. L. Williams of Fort Wayne), current deficiencies were duly met, and permanent funds added to as before. During the fifty-six years of Mr. Faris' ministry his hands secured and passed over for the uses of God's church, aside from the local expenses of the congregations which he served, not less in all than a quarter of a million dollars.

In 1883 he retired permanently from the work of the

church at large, owing in part to the declining health of his wife, remaining thenceforth, until after her death in 1887, on his farm near Anna, Ill., and on occasion supplying churches here and there. He spent his last days in the old Forks of Wheeling church, the church of his infancy and boyhood. On Sunday, Aug. 9th, he assisted Mr. Grier, the pastor, in the communion service. A few days afterwards his strength began to fail and he died on the 17th. Rev. W. W. Faris, D. D., pastor of the Hazel wood church, Pittsburgh, is a son of the deceased.

RELIEF OR RESCUE FOR THE ARMENIANS.

The Armenians are certainly to be pitied. Just as they are rallying somewhat from the massacres and the subsequent destitution and demoralization, there comes a proposition which will do more than almost anything else to cut off the sources from which relief has come, and also bind them more closely under Turkish tyranny. About \$700,000 has been collected in this country and England, which has been expended chiefly for food and clothing, but also for implements of labor. It is not a large sum, but it has accomplished marvels in the preservation of life and in the reviving of hope and courage. Of late there has arisen a feeling that unless there is hope of altered political conditions, to continue such charity is simply to "pour water into a sieve" and the question has arisen, would it not be better to get the Armenians out of the country? One of the relief associations has taken up the idea, and calls for a million-dollar fund to secure emigration.

There is something plausible in this, yet really no more impracticable or pernicious scheme could well be proposed. There are about 1,500,000 Armenians in the disturbed sections of Turkey. They are mostly peasants or small tradesmen, thoroughly wedded to their Oriental homes, manner of life, and methods of work. Misfortune has left them poor, broken spirited, with little courage for change. The Turkish government is bitterly opposed not merely to their leaving the country, but to their changing residence. To get any appreciable number away it would be necessary to overcome the hostility of the Turk and their own inertia, find a country to take them to, transport them, provide them dwellings, tools, and living expenses for some time, and pay the agents of the emigration scheme. The cheapest place would be Persia, but they would be little if any better off on the whole. Russia doesn't want them. There is no room in Europe. How far would the fund go towards bringing them to and settling them on this continent?

In fact the scheme is utterly impracticable. More than that, it is very nearly criminal. It discourages the only way in which relief can come to them, and by arousing the jealousy of the Turkish government makes their situation more difficult. Bad as their condition is, it is better than it has been, and the only way to relieve it in the future is to continue the gifts. A dollar of relief is worth fifty dollars spent in schemes of rescue. So long as the missionaries are on the field, every cent contributed will be well used. Brown Brothers of this city, or the treasurer of the American Board in Boston, will forward all that is sent.—*Harp-er's Weekly*.

WHAT OTHERS SAY.

A religion that can be got and kept without reading the Bible, or loving the Bible, or obeying the Bible, is not Bible religion.—*United Presbyterian*.

People who come to church to be amused, entertained, or excited, come from a wrong motive. The office of the preacher is, first of all, to diffuse among his flock, by judicious exposition, the information which he derived from his theological studies, or a large part of this information. If the laity are often ignorant, it must be because they have not been taught, or are unwilling to learn.—*The Churchmen*.

We plead for more doctrinal sermons—sermons that rivet the deep things of God upon the hearts of those that hear. Let us not follow the example of so many, who, get their sermon material on the street or from the newspapers, but let us go to the word of God and to our standards, and from those treasures bring things old and new for the instruction and edification of those who are committed to our care.—*Evangelical Messenger*.

A blissful ignorance is not always to be persisted in; yet men refuse to read the Bible for fear its living truth will condemn the lethargic pulsations of an ease-loving heart. If conscience is dead and the reflex of evil deeds brings no remorse, the light that would scatter the mists of ignorance is shunned by them as we shun darkness, and the wisdom which "maketh perfect" is to them but a crooked path. Let such remember that "ignorance, when voluntary, is criminal."—*Cumberland Presbyterian*.

A secular contemporary alludes with a sneer to "slum work" as a new thing in church enterprise. It is mistaken in its history. The founder of Christianity did slum work, for it was directly charged against him that he associated with bad characters. The apostles did slum work, so did Luther, so did Wesley. It would, indeed, be difficult to find a time in the history of Christianity when some great name was not associated with the work done in the slums.—*St. Louis Christian Advocate*.

## The Family Circle.

### AGE AND INFANCY.

A mother and her little son  
Had stepped on board a city car;  
Beside the lad an aged man  
Recalled his boyhood from afar.  
He passed the ticket to the child,  
Whose eyes responded for his tongue;  
Then turning to his neighbor smiled,  
And said, "Once we ourselves were young."

Ah, yes! the cheeks, now shrunk and pale,  
Once bloomed with childhood's rosy hue,  
The years have passed beyond the veil  
Which time shall never more renew.  
A bare and barren seems the bough  
Where hope's unfolding blossoms hung,  
And every mother's darling now  
Reminds us that we once were young.

Oh, grudge them not the sunny smile  
Fond love sheds on their artless way;  
And let no diplomatic guile  
Their unsuspecting trust betray.  
The prattling tongue may prove a chord  
To life's sublimest music strung;  
And youth-reviving draughts afford  
To fainting hearts no longer young.

O, Saviour! bless their early years—  
Their joys and griefs to Thee are known;  
Wipe Thou away the children's tears—  
Thou never can forget Thine own.  
Surround them with Thy love and care,  
While foes are vigilant and strong,  
Until maturing age declare  
The timely grace that saved them young.

And when along the western hills  
They trace at length the parting day,  
And dewy evening round them steals  
Which seemed at morn so far away,  
Then, swanklike, may their latest psalm  
Yield sweeter notes than childhood sung,  
Till, in the presence of the Lamb  
They find themselves forever young.  
—W. Maxwell in Belfast Witness.

### THE TURN OF THE NIGHT.

The fever went at the turn of the night,  
She lies like a lily white and still,  
But her eyes are full of the old love-light;  
She'll live, if it be God's will.

God's will, had it been to snatch her away,  
We had bowed, we had knelt, we had  
kissed the rod,  
But His own dear will bids our darling stay,  
And we, we just thank God.  
—British Weekly.

### POVERTY OF SPIRIT.

We must distinguish between poverty of spirit and self-depreciation. There are some people, most objectionable, as I think, who are always saying, "I am nothing and nobody." They insist in taking the back seats, and in declaring they are not worth your notice. And yet you feel that they are as proud and desirous of the first places as those who, in the Lord's parable, took the best positions at the feast. Indeed, the pride that apes humility is more detestable than that which casts off all disguise. We sometimes act humbly because we are proud of a reputation of humility. We sit near the door that we may have the pleasure of being asked to the front. We assume a seraphic smile when most annoyed, because we are so eager to pass muster with the saints. Oh, for the humility which does not count itself humble! for the face which shines, and we know it not! for the simplicity of the little child that does not turn back with admiration on itself!

For true poverty of spirit we must turn to our blessed Lord, who, though He was rich, yet for our sakes became poor. In His case the spring of His action was altogether outside His own lovely and glorious nature, and was found in His Father. He did not forego the use of marvelous power, or the flow of unrivalled language, or that wealth of a noble nature with which He was endowed by the very constitution

of His being. But all was held subservient to the will of his Father.

How may we become poor in spirit? First, never look on any virtue as inherent to your character, but attribute each gift and grace to the power of the Almighty. Be content to be a branch. If the fruit hangs ripe and full, magnify the properties of the root to which it must be attributed. Live by the Son, as He by the Father. The light that shines on sea and shore might rather be credited to the earth which is made beautiful by it, than that any grace of the christian character should be credited to you or me, as though it were in any sense our own. What hast thou that thou hast not received?

Secondly, contrast yourself not with those below here, but with God above. We are too prone to compare our white robes with the stained garments of others, rather than with those which are whiter than a fuller could whiten them.

Thirdly, look on all the good in others. There is much more than we sometimes suppose, even in those who do not profess to be religious. Look not every man on his own things, but on the things of others. Let each account the other better than himself. There may be reasons why others have fallen short of the highest attainment, which if they had operated in our case would have dragged to a lower depth; whilst, if others had had our advantages, they would almost certainly have stood in advance of anything that we have attained.

Fourthly, consider yourself a trustee of God for others, so that whenever any demand is made on you for help, teaching, deliverance, you may confess before God your utter incompetence, and humbly claim that He should pass through your hand the wealth of bread which the poor traveler, who has come to your house, craves.—Rev. F. B. Meyer.

### CURIOSITIES OF THE BIBLE.

The following Bible curiosities are said to have been gained by a study of the good book by the Prince of Granada, heir apparent to the Spanish throne, during his thirty-three years' imprisonment at the place of Skulls Prison, Madrid.

"In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word reverence but once, and that in the 9th verse of the 111th Psalm. The 8th verse of the 118th Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse. The 35th verse, 11th chapter of St. John, is the shortest. In the 107th Psalm four verses are alike, the 8th, 15th, 21st and 31st. Each verse of the 136th Psalm ends alike. No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah, and the 19th chapter of 2 Kings are alike. The word girl occurs but once in the Bible, and that in the 3rd verse and 3rd chapter of Joel; and the word girls but once, Zech. 8:5. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and sixty-six books. The 26th chapter of the Acts of the apostles is the finest chapter to read. The most beautiful chapter in the Bible is the 23rd Psalm. The four most inspiring promises are John 14:2, John 6:37, Matt. 11:28, and psalm 37:4. The first verse of the sixtieth chapter of Isaiah is the one for the new converts. All who flatter themselves with vain boastings of their perfection should learn the sixth chapter of Matthew. All humanity should learn the sixth chapter of St. Luke from the 20th verse to its ending."

### THE OUT-DOOR WOMAN.

Because it is so likely to lead to over-riding on the woman's part, a great many people, even among cyclists themselves, think it unwise for her to ride habitually with a man. There is much truth in the idea that she is likely to ride harder under such circumstances. If she becomes tired she is unwilling to admit the fact, for fear of being a drag upon her companion, and often insists that she is perfectly able to maintain a pace which in reality calls for a tremendous effort on her part. How long she will be allowed to do this depends upon the observing faculties of the man with her. Sometimes he notices very quickly that she is working far more than she ought, and slackens his speed accordingly. Again, he may be deceived by her assurances to the contrary, and never realize what a task he is cutting out for her. It should not be left to his decision. When she feels that she is doing too much, a woman should say so at once, and either stop and rest or ride slowly. If the man wishes to ride with her, he will not mind having the distance shortened, for he knows or ought to, that she cannot be expected to cover as much ground as one of his men friends.—Harper's Bazaar.

### SUNDAY CYCLING.

The New York *Christian Intelligencer* tells of a Christian Cycle Club, whose members take the following pledges:—"I promise that I will not use the bicycle on Sundays to attend meets, runs, or races, nor for mere pleasure riding, nor in such a way as to interfere with public quiet, personal rest, and divine worship." Our contemporary truly adds—"Such a pledge is simply an act of justice." Pledges of this kind are now in order in every city, town, and village of the land. We hope they will become very popular, and exert a restraining influence upon those who seem to regard the Sabbath as a special bicycle holiday.

### YOUNG PEOPLE AND THE BIBLE.

Dean Fremantle, in addressing the students of the Ripon Training College, in England, a few days ago, stated that no less shrewd an observer of social life than Bishop Boyd Carpenter had recently assured him that he had become convinced that there is less knowledge of the Bible amongst the young people of 1896 than there was amongst those of twenty years ago. The Dean urged the students to do all in their power to counteract this state of things. But he reminded them this "must not be done by merely taking the Bible and reading it as it stands, but by a thorough intellectual as well as spiritual understanding of it, by the exercise of our best diligence and our best thought."

### ONLY ONE DAY AT A TIME.

A certain lady had met with a very serious accident, which necessitated a very painful surgical operation and many months of confinement to her bed. When the physician had finished his work and was taking his leave, the patient asked:

"Doctor, how long shall I have to lie here helpless?"

"O, only one day at a time," was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence.—New York Observer.

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40 YEARS THE STANDARD.

We may, indeed, think, cannot God bring us to heaven with ease and prosperity? Who doubteth but He can? But his infinite wisdom thinketh and decreeth the contrary; and we cannot see a reason for it, but He hath a most just reason. When ye are come to the other side of the water, and have set down your foot on the glorious shore of eternity, and look back again to the waters, and to your wearisome journey, and shall see in that clear glass of endless glory, nearer to the bottom of God's wisdom, ye shall then be forced to say, if God had done otherwise than He hath done, I had never come to the enjoying of this crown of glory. It is your part now to believe, and to suffer, and hope and wait on.—Samuel Rutherford.

The doctrine of the gospel is like the dew, and the small rain that distilleth upon the tender grass, wherewith it doth flourish and is kept green. Christians are like the several flowers in the garden that have upon each of them the dew of heaven, which, being shaken by the wind, they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another.—John Bunyan.

### CITY NICKNAMES.

Washington—The City of Magnificent Distances.  
Pittsburg—The Iron City.  
New Haven—The City of Elms.  
Cincinnati—Porkopolis. (This name has sometimes been applied to Chicago.)  
Ancient Rome—The Mistress of the World.  
Aberdeen—The Granite City.  
Indianapolis—The Railroad City.  
Raleigh, N. C.—The City of Oaks.  
Chicago—The Garden City.  
London—The Modern Babylon.  
Baltimore—The Monumental City.  
St. Louis—The Mound City.  
Boston—The Hub of the Universe.  
Brooklyn—The City of Churches.  
Brussels—Little Paris. (The name is sometimes applied to Milan.)  
New York—Gotham.

"I consider it my duty," says Mr. F. Z. Dias, of San Diego, Texas, "to certify that Ayer's Pills have completely relieved my wife of neuralgia, from which complaint she was; for a long time, a great sufferer." They are easy to take and always effective.

### Do You Know

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

### 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.

## Our Young People.

### A DOUBLE VICTORY.

"Hot? Well, yes, rather; torrid zone mostly."

"I thought that a change had set in. Didn't it cool off considerably lately?"

"Yes, it did; but to-day it's up in the hundreds again. I guess that it will be quite a time yet before we have steady frost, after all."

They were not talking about the weather, as the boy who crept away from the other side of the wall out of earshot knew only too well! Poor Chris! he had been trying so hard to keep his temper, and that morning had failed so miserably.

"But I'm bound I'll learn," he said to himself as he settled down under the friendly shelter of a clump of maples. "Why can't they give a fellow time? You can't change a volcano that's been used to hard work into a nice, peaceful mountain resort, for invalids to spend their summers at, all in a minute. They might know that. Why couldn't I have been born amiable?"

He paused as though to give the question serious attention, then answered himself with a profound sigh: "I don't know, and I can't find out—yet. All I do know is that if a fellow is going to travel by ways of pleasantness and paths of peace, he don't want to be firing off great guns every few miles. It isn't the thing; it's against the rules of the company; it damages the road, and he's got to quit. Well, I suppose that I'll have to go in, there's the bell. I hope that the boys won't bother me; I don't feel much like being funny."

Things went smoothly enough until school was out, and Chris was starting home. Then, as he went down the hall, one of the boys, coming out of a class room behind him, said: "St. Christopher forgot to bring his halo with him to-day, didn't he? I thought that I saw him do some pretty lively skirmishing this morning for a man of peace."

Now the truth was that this was not meant for Chris to hear; but what school-boy ever accomplished a whisper successfully? Chris heard and stopped short, the color rushing to his face. He opened his mouth to speak, then shut it again, and stood stock still, while all the boys about waited curiously for what would come next.

"Ned Glover," said Chris at last, in a low voice, "if I saw another fellow trying to live up a little nearer to the mark, I'd leave him alone if I were you."

Chris hurried off as soon as he had said this, as though he were afraid to trust himself further, and he was still steaming away at a tremendous rate when a voice at his side stopped him. "How do you do? Don't you know your friends?"

Chris snatched his cap off, and his gloomy face brightened a little. Everybody in the town liked Marion Fuller. "I didn't see you," he said. "May I walk a little way with you? I say, it spoils a fellow's Christianity lots, doesn't it, when, if anybody strikes a match anywhere within a square of him, he's all in flames in an instant?"

Marion laughed. "Poor Chris! Have you been cross to-day?"

"As a bear. I believe that I'll always be a thunder to the end of time; people will just have to get used to it."

Marion raised her eyebrows, and made no answer.

"I believe that I'll give the thing up. I can fall back on my good points, and make a stand there."

"That would suit the other side very well."

"What other side?"

"Well, the devil since you insist on the name. He particularly wants you to remember that you stand well in all your classes, that you are agreeable and

polite, that you never bear malice, that you are more generous than any of the boys, and as industrious and thoughtful as most, and very careful about the truth and hypocrisy. Just you attend to all these, and let him attend to the rest."

Chris looked guilty.

"Why, of course," Marion went on, "if he can only fix people's attention on their strong points, that leaves him leisure to plan attacks on the weak ones. It's a favorite device with him."

"I suppose that you are right," said Chris; "you generally are. You are a sharp little thing, Marion; but it's awfully hard. It's awfully ambitious, anyhow, for a tinder box like me to want to be an angel."

"It's awfully proper, though," corrected Marion, with an apologetic grimace. "Yes, it's hard. It would be easier for you not to have any temper; but it wouldn't be nearly so instructive for the rest of us."

"How is that?"

"Don't you see? If you conquer it—that is to say, when you conquer it, we shall know that such things can be done. We can't deny facts or plead that it's impossible. For besetting sins will have spoiled their record, lost a game as it were, in the championship series." Marion paused with a giggle: "I am now adapting my conversation to my audience."

"Thank you. Well, the audience will try to return the favor and adapt itself to the conversation. I don't see how you could ask any more."

"I don't. I will be satisfied with that."

At school the next day Ned Glover, with some boyish awkwardness, said to Chris: "Look here, I want to tell you about that remark of mine yesterday. I suppose that I oughtn't to have said it anyhow, but at least I didn't think that you'd hear. I didn't mean for you to."

"I might have known that you didn't," said Chris. "It wasn't like you to hit a fellow when he was down."

"I ought not to have said it," Ned repeated. "I am the last one to poke fun at any other fellow about his halo when my own is always slipping off; half the time when I put my hand up for it it isn't there, so I hope that you'll forget what I said. The fact is, I often talk too much. It's about the only mental exercise I get, though."

Chris laughed. It was very nice. "I don't know that I had much to complain of after all," he said. "It was all pretty nearly so. There was the rush. But I tell you, I'm not going to give up; I'm going to keep ahead till I learn how to behave myself seemly. But you fellows will just have to remember that Rome was not built in a day."

And he did keep ahead in spite of repeated failure and discouragement.

One afternoon at the close of school, when the reports for the term had just been given out, a group of the boys found Ned Glover leaning up against a tree in an apparently fainting condition.

"What's the matter with you?" said Will Haynes, giving him a shake. "Have you seen a ghost?"

"I should say I have—three. Just listen to this" (reviving suddenly), "did any one ever expect the day to come when I should have three first divisions on the same report? If any, speak."

There was profound silence.

"Well, then, look for yourselves." And he pointed out the three honor marks to each boy in turn until all had verified them. "It just shows," said Ned with dignity, "what steady industry will accomplish."

A derisive cheer answered him.

"But you know that isn't such a big joke as it looks," said Will when the

cheer had subsided. "Ned has been stirring this term for sure. I remember when he was first taken, too."

"So do I," chimed in another. "The day when Mr. Russell had called on everybody in class that ever digs at anything, and nobody could answer him. And so by way of being sarcastic he said that perhaps Ned had studied it out and could tell us; and Ned told."

"That was it," said Will. "It made a sensation, and he has been making sensations ever since. What's the meaning of it? Ned, explain."

"All right, I'm willing; it won't take long. The fact is, I had been watching Chris Wheeler change his spots, and when I saw him come out like a lamb, it just occurred to me that it was time for me to—well, to go in like a lion. That's why."—*Young People's Leader.*

### CHURCH ETIQUETTE.

There is such a thing as church etiquette, and the lack of it is quite noticeable as a breach of good manners in any other relation of life. Right behavior in church should be as religiously observed as are any of the rules and regulations of polite society elsewhere. It is quite certain that our conduct at church has not a little to do in deciding the measure of blessing which we may hope to receive, and has a very direct influence upon the minds of those about us.

The following suggestions are not altogether new, but they deserve frequent repetition, in view of the fact that they are so often and so flagrantly violated, even by those who would be quite offended if directly informed that they were guilty of such violations of good breeding. We should always be reverent and attentive; and in all things we should try to be "an example of the believers."

1. If possible, be in time. You need five minutes after coming to get warm or cool; to compose your body and mind, and to whisper a prayer before the service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.

3. Be devout in every attitude; all whispering should be studiously avoided. Find the hymn and sing it if you can. Share the book with your neighbor. If in a strange church, conform to its customs of worship.

4. If the sermon has begun, take a seat near the door—no matter if you are "at home."

5. Be thoughtful of the comfort of others. Take the inside of the pew, and if you are the first to enter, and leave all vacant space at the end next to the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor, or to some of the church officers. This will always insure you a hearty welcome.

7. Never put on your coat, overcoat, or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced.

8. There should be no loud talking and jesting after the service is concluded. They are as much out of place in the house of God as in the house of mourning.—*Presbyterian Banner.*

### THE GROWING CHILD.

A mother is too apt to take for granted the confidence of her growing son and daughter. She has led them through childhood into young manhood and womanhood. She unraveled all their little perplexities, and has been the recipient of all their childish joys and sorrows. As children they concealed

nothing. She assumes, without thinking, that this state of affairs continues into their adult life. She is sure she "knows all about her children," whereas the fact may be that she knows nothing at all. They outgrew her long ago.

When this difference began the young boy or girl could scarcely say. Sometimes it is sudden, sometimes gradual. It is certain that with adolescence, a new life comes to each individual, and that the mother who would retain the trust and aid in forming the character of the budding man or woman must make a special effort to do so.

It is here that mothers often make grave mistakes, and never regain the forfeited friendship of their sons and daughters. Some women persist in treating their children as children long after they are grown men and women, and require the implicit obedience and blind belief of a child from an adult of reason and experience. Other women make an equally unfortunate error in, metaphorically, "washing their hands" of the child they have reared so soon as it tries to act upon its own judgment. "I have nothing more to do with your actions. Now do as you please." That is their position.

One attitude represses confidence; the other rejects it. Both are antagonistic to natural law. Children must become men and women, and we have no right to be angry at or repel the idea that it is so. But surely, we may value the friendship and trust and love of these men and women as highly as we value the child's faith and loving reliance. That parent is wise who perceives in time the change, and who studies the needs of this formative period, who adapts herself to the new phase, and who begins by new methods to retain the child's trust, while gaining the man's confidence.—*Harper's Bazar.*

### TEACH CHILDREN.

That teasing is a positive crime.  
That they must eat bread before cake.  
That bedtime is not a "movable" hour.

That they must speak respectfully to the servants.

That bawling over bruises is unworthy sturdy beings.

That they should not appeal from the decision of one parent to the other.

That punishment follows in the wake of prevarication and hiding more swiftly than it follows active mischief.

That it is bad taste for them to tell all that they learn of their neighbors' domestic arrangements through playing with the neighbors' children.—*Exchange.*

### WHEELBARROW RELIGION.

Richard Baxter, of holy memory, once pithily described the religion of certain persons he knew as "wheelbarrow" religion—they only went when they were pushed. This type of religion is not extinct by any means. There is a tendency in most believers to degenerate into a formal, mechanical, half-hearted profession of religion, to preserve the "form" and deny the "power." There is much beauty, as a rule, about the beginnings of the Christian life; the "first love" is altogether "a thing of beauty and a joy forever;" there is a freshness, a vitality, a spontaneity about it which makes it fair to look upon; it is a delight fit for the eyes of angels, and a fountain of joy and power to the happy possessor.—*London Freeman.*

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**CAMPBELL—VESTAL.**—At the bride's home in Fredonia, Kansas, Aug. 26th, Prof. J. R. Campbell and Miss Daisy Vestal, Rev. R. B. Herron officiating.

**GREEN—HIGGINS.**—In Petersburg, Ills., Sept. 29, 1896, by Rev. W. E. Williamson, D. D., Mr. Gaines Greene, of Tulula, Ills., and Miss Evangelie V. Higgins, for many years the efficient organist of the First Presbyterian church of Petersburg.

**FARIS—ASPER.**—In Anna, Ill., Sept. 2, 1896, by the Rev. W. W. Faris, D. D., assisted by the Rev. W. B. Minton, the Rev. Wallace S. Faris and Miss Ellen M. Asper. The young couple are under appointment of the Presbyterian Board of Foreign Missions for service in the province of Shan Tung, China, and expect to sail for San Francisco, Sept. 21st.

**KENDALL—SULLIVAN.**—At the Presbyterian parsonage, Garnett, Kas., July 29, 1896, D. E. Kendall, and Miss Olive Sullivan, both of Parker, by Rev. E. L. Combs.

**GAUSE—SMITH.**—At the Presbyterian parsonage, Aug. 27, 1896, by Rev. E. L. Combs, C. W. Gause and Miss Belle Smith, all of Garnett, Kas.

**Obituaries.**

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

**CURRER.**—Died, at LeSueur, Minn., July 28, 1896, Rev. John Currer. Deceased was born in the city of Chicago, Sept. 9, 1851.

After the High School his Academic course was pursued at W. W. University, Evanston, Ill., and the course in theology at McCormick Seminary. From the latter institution he graduated with the class of 1879. He was united in marriage with Jeanette Post, daughter of Dr. Jacob Post of Milwaukee, Wis., and began his first pastorate at Hebron, Ill., in May 1879. After seven years of faithful and fruitful labor with the church at Hebron, Mr. Currer accepted a call from the church at Girard, Kansas, remaining there five years, during which time the church building was destroyed by a cyclone and rebuilt. The third pastorate, of three years duration, was in the city of Menominee, Mich. In July, 1894, Bro. Currer, removed to LeSueur to begin what proved, in the providence of God, his last pastorate.

During this active and continuous ministry of 17 years, Mr. Currer received into the Presbyterian church 264 members, 160 of whom entered by profession of their faith in Jesus Christ. "Blessed are the dead which die in the Lord . . . their works do follow them."

Bro. Currer left a wife and six children to mourn his loss and he will be cherished in memory not only by these but also by a host of those who have been associated with him in life and been blessed by contact with his strong, active, character and mature Christian grace. H. A. N.

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## BOOKS.

A GREEK ENGLISH LEXICON TO THE NEW TESTAMENT. By Thomas Sheldon Green, M. A. H. L. Hastings. Boston.

While in the whole Greek literature, we are told in the preface written by H. L. Hastings, the words are a great multitude which perhaps no man has ever numbered, the Greek words contained in the original of the New Testament number about 5,594. This comparatively limited vocabulary tends to the encouragement of those who desiring to read the message of God's grace in the language wherein it was written, would undertake the study of New Testament Greek. This lexicon is small in bulk, and can well be classed as a hand-book. At the same time the text is clear and sufficiently large, and the interpretations and etymology and analysis and references given under each word are ample for an intelligent study. This lexicon was originally issued by Bagster & Sons as a companion for their portable edition of the Greek Testament, but has been carefully revised with additions and improvements. An interesting feature in it is the supplement by Dr. Thayer which furnishes the additional words and forms which, while not in the *Textus Receptus* are yet found in one or another of the Greek texts in more or less use, especially those of Lachman, Tischendorf, Tregelles, Westcott and Hort, and the Revisers of 1881.

RECENT RESEARCH IN BIBLE LANDS. Edited by Herman V. Hilprecht. John D. Wat- tles & Co., Philadelphia. Price \$1.50.

The present century has seen the unrolling of the curtain, so to speak, which for so many ages had concealed rich treasures of knowledge concerning the early east. The deciphering of the hieroglyphics and of the cuneiform inscriptions have constituted two of the remarkable achievements of our modern times. A fuller and more accurate understanding of the political and social conditions of the ancient world has thus been reached. The buried stones and brick, with their long hidden lore engraven thereon in permanent forms, have given up their secrets, and the character of the ancient civilization of Egypt and Babylonia has been revealed. Palestine and Arabia, Assyria and Asia have also been the fields of similar researches. The method of these painstaking investigations, as well as the results, has its peculiar fascinations to the reader. The bearing of all this scholarly and scientific work on the Bible, as the Word of God, is most apparent, and has become one of the most valuable in the lines of modern apologetics.

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## A Timely Reminder.

Each season forces upon our consideration its own peculiar perils to health. The advent of fall finds many reduced in strength and vigor, poorly prepared to continue the business of life. The stomach and bowels, are especially liable to disorder in the fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the fall that combination of earth, air and water that mark this season as especially dangerous. Hood's Sarsaparilla is the safeguard at all these important points.

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**Moralities.**

**SMOKED ON A WAGER AND DIED.**

The following item comes from Philadelphia:

Among his newsboy companions 14-year-old George F. Elwell had long been a hero far more to be envied than the most hale and hearty center of attraction in a dime novel. For George could beat everyone who challenged him in the art of smoking cigarettes rapidly. He did it once too often and now he lies dead in the home of his parents, 1 Greenwood Place.

It was after he and several of his comrades had sold all their papers Tuesday evening that they turned nearly all their profits into sticks of paper and supposed tobacco and the bet was made that George could not smoke forty of them in an hour. He took up the bet and at once started in. One after the other the cigarettes were burned away as he puffed the smoke in and out of his leather-like mouth, throat and lungs. Thus fifteen minutes went by and George surrounded by smoke and his admiring friends, had reduced the stock by ten.

He did not show any signs of weakening as he lighted the eleventh, and puffed on until the half hour was up, when he was just lighting the twentieth. Then he decided he had better stop and take up the wager some other time. He went home and after supper sat down on the front steps, saying his head ached. He soon went to bed and about midnight became violently ill. His brother went for a physician, but the lad's condition was such that nothing could be done to save his life. He died about daybreak.

The autopsy showed that death was due to inveterate cigarette smoking and was undoubtedly hastened by his attempt to beat all records the previous evening.

**ALCOHOL AND HOT WEATHER.**

One of the lessons which the fatal

hot weather teaches most impressively is the danger in alcoholic stimulants. A very considerable number of the deaths reported from sunstroke were occasioned by too free indulgence in ardent spirits.

The first impulse of every human being when suffering from the heat is to drink. Sensible people drink sparingly of non-alcoholic beverages. People who are a little less sensible drink great quantities of mild drinks. Only suicidal fools rush to the barroom.

Alcohol causes cerebral congestion, which is soon aggravated by high temperature. The alcoholic is always a fair mark for sunstroke. The cases reported in the newspapers of men falling dead from their chairs when they had not engaged in violent exercise or subjected themselves to exposure are usually found to have been caused by liquor drinking.

Then why do men drink in hot weather?

That is a question which amazes physicians, who see more reeling drunkards in the streets during a period of high temperature, when a man must be in the finest health to resist death, than at any other time. But it is not more difficult to answer than the question: Why do men drink at all?—Chicago Times-Herald.

**ORIGIN OF THE GAME OF CRAPS.**

The City Council of New Orleans has just passed a law making the game of craps illegal. It does not matter where it is played, whether in the streets, in the club or at home, craps is specially singled out as the most depraved of gambling games, not to be tolerated anywhere. The game is of New Orleans origin, and over a hundred years old. Bernard de Marigny, who entertained Louis Philippe when he came to Louisiana, and who stood, seventy years ago, at the head of the creole colony of the State as its wealthiest and most prominent citizen—he was entitled to call himself Marquis in France—was the inventor, or father, of "craps," and brought it in high favor as the fashionable gambling of the day. When he laid off his plantation, just below the then city of New Orleans—it is now the third district, but was then the Faubourg Marigny—and divided it up into lots, he named one of the principal streets "Craps," and explained that he did so because he had lost the money he received from the lots on that street in this favorite game of his. It remained Craps Street until a few years ago, when a protest was raised against such a disreputable name for a very quiet and respectable street especially given to churches. "The Craps Street Methodist Church" sounded particularly bad. After Bernard Marigny's death craps as a gambling game descended in the social scale, and was finally monopolized mainly by negroes and street gamins. Some five or six years ago, however, some Chicagoans, who happened to be on the levee in New Orleans, were struck by the game as offering novelties to the jaded taste of dice-players, and took it home with them. It crept into favor at once in the West, and "craps" now rages from the Mississippi to the Pacific, and no well-regulated gambling-house is without a "crap-room." But while it has flourished elsewhere, it has been tabooed in its birthplace. And now, not content with the ordinary laws against all gambling games, the Council has declared "craps" specially prohibited, and not to be played for money even in one's back bedroom with the blinds pulled down in front.

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**FACT AND FICTION.**

Only two American vessels passed through the Suez Canal in 1892.

The New York market price of metallic gallium is \$140 per gram.

The notes used by the Bank of England cost exactly one cent each

Figures of speech—The stenographer's notes.—*Washington Star.*

Receptions of note are not all confined to society circles.—*Pittsburg Dispatch.*

About all the buried treasures most people have are the good resolutions they have put away.—*Dallas News.*

The average income of laborers in all the skilled trades in Germany is less than \$150 a year.

Teacher—"Now, children, I have told you that we had five senses. Johnny, you may tell me how we may use them?" Johnny—"To buy soda-water."—*Detroit Free Press.*

Elmore: Did you ever see a company of women perfectly silent? Decker: Once. Someone had asked which was the oldest—*N. Y. Herald.*

Jagson says there is one thing harder to bear than the man who sings "After the ball," and that is the man who tries to.—*Elmira Gazette.*

There are two things in the world upon which there has never been any improvement—the wheelbarrow and kissing.

In the five or six months of the year during which the sardine fishery lasts, 600,000,000 of these little fish are caught off the coast of Brittany alone.

This story is about twins. The nurse was giving them a bath. Later, hearing



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the children laughing in bed, she said: "What are you children laughing at?" "Oh, nothing," replied Edna, "only you have given Edith two baths and haven't given me any."—*Ex.*

The Mexican Government issued a decree reimposing, from August 15, the suspended import duties, and also toll gate charges of corn, corn meal and beans.

"Does Charley Blaggins quote poetry to you?" she asked. "No," replied Miss Peperon wearily. "He misquotes it."—*Washington Star.*

Mr. Bigg'eswade. My dear, how on earth did you ever choose such an awkward slatternly ignorant creature as that new servant girl? Mrs. Biggleswade. My love I didn't choose her. She chose me.

Over \$1,000,000,000 of the securities of the United States, such as railroad, state, municipal and United States bonds, are held in Europe.

Master Meadow—"Pop, I wish you'd buy me a bicycle." Farmer Meadow—"Can't afford that, my boy. But never mind the next time we have any tools to sharpen I'll rig up a saddle so you can turn the grindstone with your feet."—*The General Manager.*

"I don't see why it takes Bertie so long to learn to talk," said the young mother anxiously. "I spend hours every day trying to teach him. B'ess its 'ittle footsy-tootsies! Doesn't muzzer dess do ever'sing she tan to get it to talky-walky! Tum to its muzzer! Popsy-wopsy doncy duckums! Widdlecome, biddlecome, fiddle-de-dee! Toze its pittty 'ittle eyes now and go s'eepty!"—*Chicago Tribune.*

The tramp peeked over the fence to see if there was a dog in the yard, and seeing none he slipped up to the kitchen door and knocked. "Y' ain't got no dogs aroung, have you, Miss?" he said to the cook, who answered the summons of the stranger. "No, but we've got a Bengal tiger tied around the corner." "Is he tied purty safe, Miss?" "Yes, but I can untie him, and he's hungry." "Much hungry, Miss?" "Very he hasn't had anything to eat for two days." "That's my fix exactly, Miss, and I can sympathize with him. Untie him." The cook laughed. "Come in," she said, "and eat all you want, so the tiger can have a decent meal," and the tramp chuckled softly as he went in.—*Detroit Free Press.*

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