

# THE MID-CONTINENT

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\$2 A YEAR.

THE OFFICERS of the United Societies of the Christian Endeavor Society have just announced that the dates of the next International Christian Endeavor Convention will be July 7-12, 1897, San Francisco has already been selected as the place.

A UNITARIAN paper, *The Christian Register* says that even in the strongest churches of that denomination the congregations are made up chiefly of the middle-aged or the old. The same is also true of her conferences. It then asks: "If this goes on what is the hope of our future?"

"THE MID-CONTINENT declares that 'a good rule for a minister is never to do anything that he can get anybody else to do.' How about preaching the Gospel?"—*Christian Work*.

Well, if the other man can "do" it, we suppose the minister would say—"in honour preferring one another."

WHEN WILL contributors learn? Here comes to our table a communication unaccompanied by the name of the writer or any clue by which we could ascertain who he is. Let all who would write for our columns remember to send their names (not necessarily for publication) with their manuscripts. But we suppose some people will go right along forgetting this.

PRESIDENT WARREN of the Theological school of Boston University, is reported as saying in *Zion's Herald* (a Methodist paper) that there was not a single New England man among its thirty-eight graduates this year. He says: "It compels the thoughtful to ask if New England Methodism is unconsciously allowing her old-time leadership in the church and in the fields of reform to pass to other hands."

WE HAVE heard no little during the last three or four years of defection from the faith on the part of some of the Japanese Christians. The report made by the deputation of the American Board sent to that country in 1895 contained much that was painful. It is mournful testimony that one of the native evangelists there thus makes, as given in the September number of the *Missionary Herald*: "We have seen that the higher Biblical Criticism of extreme liberalism weakens the authority of Scripture, destroys the taste for reading the word, and as a result tends to obliterate faith." We are glad to note there are some hopeful signs of reaction.

HERE IS something for the contemplation of those short-sighted Protestant parents who may be disposed to hand over the education of their children to Roman Catholic schools. It is a recent statement made by Archbishop Ireland of Minnesota. Speaking of their church schools he says: "Faith (and of course he means the Romish faith, as he could acknowledge no other) is there grounded into children so that it never leaves them afterward." Granted that he is referring primarily to the children of Catholics. Yet it is the character and training influence of the school that he speaks of as brought to bear on all youth who are within its walls as pupils.

MRS. BISHOP WIGHTMAN, of the Methodist church South, has given to Bishop Hurst for the American University an autograph letter of John Wesley, written March 31, 1790, the closing of which, as given in the *New York Advocate* is: "As soon as possible you should put the Believers in Bands and introduce ye whole Methodist Discipline. But, I pray, do not introduce slouched hats; let us not imitate Clowns or Quakers. Next to the Bible, I love Common Sense. Therefore I would never be singular for singularity sake. I am, dear Billy, your affectionate Friend and Brother. J. Wesley. Beware of women." Oh, but good Mr. Wesley, could we now address you we would venture to say you should not judge all "women" by the one sample whom you had for wife.

WE HAVE heard of stealing "the livery of heaven to serve the devil in." The latest illustration is this. A saloonkeeper in the East in connection with his open bar on Sunday nights was running "sacred concerts" to attract custom. But the stress being entirely on the "concerts," and the "sacred" cutting no figure and the police "getting on to his game," the godly proprietor found himself in danger of arrest. But so profitable was the concert appendage that he could not reconcile himself to giving it up, only he must see to it that it be genuinely, or technically at least, "sacred." So, what does this ingenious and fertile-minded saloonist do but hire a band of the Salvation Army to stand before his door. And far from being as "wise as serpents," and in remarkable illustration of that "simplicity that is in Christ," this band of Christian workers by their tambourines and drum, their "catchy" songs and crude exhortations, it is said, actually proved as much of a "drawing card" as had the comic singers before, and the Sunday beer trade continued good.

WE HAVE no other feeling than that of true sympathy with our Baptist brethren in a certain city of Texas who have had trouble with a man whom they employed as pastor for six months and had tried to get rid of before the time was up. They found that he had been a Baptist, a Methodist, a Congregationalist, and then had come to them, professing to be nothing else than a Baptist. But now, when they bring him to trial for "conduct unbecoming a minister of God, a pastor and a Christian," he claims that they can not go back of the time when he came to them, or what he may have confessed to them. *The Journal and Messenger*, our valorous and out-spoken Baptist exchange of Cincinnati, remarks concerning this unworthy plea: "That is an old trick which some churches have allowed to be played upon them, but one which ought to be met and turned. When a man who has sinned, confesses and forsakes his sin, it becomes his christian brethren to forgive, and so far as possible, forget the sin. But when sin is confessed under pressure, and the sinner again returns to his old ways, the sin of the past cannot be forgotten, nor ought it to be overlooked. He has failed to give reliable evidence of repentance, and is to be regarded as a deceiver."

THE NEED of the harvest fields for more laborers is always pressing. The "here am I, send me" is an offer which lay brethren are frequently making, in the desire to serve at once without the usual process of extended preparation. The church gratefully recognizes this readiness and consecration of spirit. At the same time it does not want set up a lowered standard of requirements for the gospel ministry nor to encourage "short cuts" to that exalted calling. It seeks, however, without any sacrifice of this principle, to provide to some extent for authorized preaching even where the full ministerial status is not attained. Hence the policy of temporary and limited license in certain cases when the young man may never have seen the walls of a theological seminary, and also the encouragement given to ruling elders to engage in such labors. Still another method is now reported as adopted by our Presbyterian brethren of England, namely, the plan of even ordaining men of those exceptional classes, accompanied however by the provision that they are ordained only for particular churches; they not being eligible to a call to any other charge, though they have power to administer the ordinances and perform all the other duties of the ministry, except sitting in the church courts. This is something anomalous and would certainly make serious confusion over the questions of ministerial ordination and status.

WE CAN not understand why Dr. Wilbur F. Crafts, who in his Reform work has been accustomed to look to the churches for sympathy and co-operation and thus to indicate his appreciation of all ecclesiastic-

al bodies, should have lately written of them as he has. Speaking of the Christian Endeavor Convention in Washington, he says: "In contrast to the recent meetings of church courts stuffy with the odors of an ancient ecclesiasticism lacking in both spirituality and ethicality, this Convention was full of the odors of the new century, in which these Endeavorers are to man both pulpits and pews." To say nothing of his independence of the English Dictionary in the "ethicality" of his own coinage, it is strange he should be willing to attempt a slur on the courts of his friendly co-adjutors the churches. He could have eulogized the Washington Convention without undertaking to draw a forced and ill-timed comparison. The time given by the "church courts" to missions and to all the various subdivisions of religious work in our land; the popular meetings in the interest of christian enthusiasm and devotion; the means taken to develop the spirit of beneficence in the world's behalf, to develop temperance and other moral causes and to extend sympathy and a helping hand to the oppressed people of other lands, as well as attending to the details of business which are necessary in the administrative work of large ecclesiastical bodies—all this ought to have been well known by Mr. Crafts and should have restrained him from his gratuitous and unjust aspersion. His regard for the young christians of all these churches who compose the Endeavor Societies should also have kept him from throwing mischievous seed like that on the soil of their minds.

AT THE opening of the St. Louis Exposition the other day one of the morning papers, the *Globe-Democrat*, expressed the hope that the conductor of the band that furnishes the four daily concerts might "give us occasionally a little touch of something not based upon the idea that every man, woman and child in St. Louis has received a Wagnerian musical education." This is a valuable suggestion *pro bono publico*. If the great musical impresarios, usually foreigners, only knew it, the simpler strains of melody, whether by the fifty-instrument bands or by the *prima donna* songstress, come with more pleasing effect to the average American audience than the highly-wrought classical "efforts." Let not these men of the baton be deceived by the applause which sometimes follows this latter kind of elaborate performance. It generally means *encore*, and as it has become customary to give a simple air, or some sweet, heart-touching ballad, "Down on the Swanee river," "Annie Laurie" or some such, as a response, the rapturous applause is easily explained. The audience heroically endures the first and then vents itself in hand-clapping in order that it may obtain the second. There may be a difference of opinion, however, as to what constitutes the excellence of music. An anecdote is related of a young lady putting herself under the training of a German master, saying she desired instruction in singing that she might be able to give pleasure by her voice. And the mighty Herr Professor corrected her instantly with the remark that "to giff blashure wit song is not the thing, but to shing schientific." This special stress and insistence laid on the technique and the mechanics of the "classical" style is at variance with all other lines of fine-art culture to-day. In poetry for instance, the plain, the tender and the pathetic, after the manner of Burns and Wordsworth, are now more the ideal than the ornate and elaborate verse of an earlier day. In the painter's art our best appreciation is shown for the simple, quiet pictures of pleasant life and home scenes the (*genre* class of pictures as they are called); the studies of meadow and cattle and water brooks. In the work of the public speaker the nearer he comes to the sympathies and the understanding of the average man of plain education the more effective he is; and in the preacher's work the same thing is being more and more recognized, and he is learning to develop on that line. It is only in the department of music that the recalcitrant and elaborate and the intensely scientific continues to "hold the boards."



## SONG OF THE BURDEN BEARER.

Over the narrow footpath  
That led from my lowly door,  
I went with a thought of the Master,  
As oft I had walked before.  
My heart was heavily laden,  
And with tears my eyes were dim;  
But I knew I should lose the burden  
Could I get a glimpse of him.

Over the trodden pathway,  
To the fields all shorn and bare,  
I went with a step that faltered  
And a face that told of care.  
I had lost the light of the morning,  
With its shimmer of sun and dew;  
But a gracious look of the Master  
Would the strength of morn renew.

While yet my courage wavered,  
And the sky before me blurred,  
I heard a voice behind me  
Saying a tender word;  
And I turned to see the brightness  
Of heaven upon the road,  
And suddenly lost the pressure  
Of the weary, crushing load.

Nothing that hour was altered,  
I had still the weight of care;  
But I bore it now with gladness  
Which comes of answered prayer.  
Not a grief the soul can fetter,  
Nor cloud its vision, when  
The dear Lord gives the spirit  
To breathe to his will, Amen.

## TEMPTATION.

BY REV. WM. H. BATES, D. D.

## A STUDY.

The subject of Temptation must always be of practical interest to the children of men, whose sinning mostly, and whose sorrowing in no small degree, come through being tempted.

The common idea of temptation is that of solicitation to evil, enticement to sin. This is but part of the contents of the term as it is used in the Scriptures. In the Greek of the New Testament, the word denoting temptation occurs in its simple verb form thirty-nine times, which is compounded with a preposition four times, and in its noun form occurs twenty-one times. And this is the only word used that is translated temptation.

The verb is *peirazo*. It has seven different renderings: assay (Acts 16:7), examine (2 Cor. 13:5), go about (Acts 24:6), prove (John 6:6), tempt (Matt. 4:1), tempter (Matt. 4:3), and try (Heb. 11:17). There is room here for a great deal of signification besides solicitation to evil. Of these thirty-nine occurrences, the word is translated by some form of the word tempt, thirty-one times. The four times it is compounded with a preposition it is translated tempt. The noun *peirasmos*, appearing first in Matt. 6:13, is always, in its twenty-one occurrences, translated temptation, save once, when it is rendered trial (1 Pet. 4:12).

Let us now go to the bottom, begin where the original word begins and work our way upward. The word *peirazo* first means to try, to put to the proof, to test. It is very akin to another Greek word, *dokimazo*. And here let us avail ourselves freely of the results of the studies of Trench, who gives the two as synonyms. The two occur together in 2 Cor. 13:5, "Examine (*peirazo*) yourselves, whether ye be in the faith; prove (*dokimazo*) your own selves." This other is the technical word in the classic Greek for putting money to the test. The coin is tried, is found all right, receives therefore the authorized stamp, and goes out to pass current in the world's marts. In the use of this word, to whatever applied, there are the expectation and hope that the test will issue favorably. It is just at this point that the two words begin to part company. Both were alike so far as concerns the act of trial, or proof; but the first did not, like the second, possess good expectations and bright hopes. The issue might not be unfavorable—happy if it were not so; but the leanings of the first were quite the other way. A word with such proclivities was just the one for the devil to get hold of and make a bad use of.

Later, *peirazo* came to signify trying with the purpose of discovering what of evil or good, weakness or power, was in a person or thing. Here is an added, or as we might say developed, sense. It is thus that sinners are said to tempt God—as in Matt. 4:7, "Thou shalt not tempt the Lord thy God"—i. e. putting Him to the proof and refusing to believe Him on His word, or until He has shown His power. See also Heb. 3:9. It is at this stage of the World's his-

tory and usage that we must take it when we apply it to God's action. In a sense that it acquired still later, and altogether bad, its application to God is very properly forbidden: "Let no man say when he is tempted, 'I am tempted of God.'" (Jas. 1:13.) But in this sense: to see what of good or evil, weakness or power, is in a man, God does tempt men. "God did tempt Abraham," (Gen. 22:1;) and it is to this transaction that reference is made in (Heb. 11:17,) "By faith, Abraham, when he was tried (*peirazo*) offered up Isaac." God tempts for the self-revelation of the tempted. In no worse sense and with no worse intention, can He try or tempt men. Because of the blessed results following such tempting, St. James is able to say, "My brethren count it all joy when ye fall into divers temptation." (1:2)

But the word does not stop here in its history and usage. The fact, all too melancholy, appears that men do break down. Here Satan gets hold of the word. He and his, put men to the proof, with the intention and hope of breaking them down; and he will use such means as he can to make the issue a disaster to his victims and a victory for himself. He and his, solicit to evil, entice to sin; only and always; and this is temptation in its latest and acquired sense, which is now the established and popular sense. And this brings us to the end of our upward working.

The complete Bible idea of temptation, then, appears to be: 1. To try, to put to the proof, to test. "The hour \* \* \* which shall come \* \* \* to try (*peirazo*) them that dwell upon the earth," Rev. 2:10. 2. To put to the test with the purpose of revealing what is in the object tested. "And this He said to prove (*peirazo*) him; for He Himself knew what he would do," John 6:6. "The fiery trial" (*peirasmos*), 1 Pet. 4:12. 3. To try by actual solicitation to evil. "Tempted by the devil," Matt. 4:1. "Every man is tempted when he is drawn away of his own lust and enticed," Jas. 1:14.

Such is our exegesis. Since, as was intimated at the outset, our practical interest in the subject of temptation comes through our sinning and our sorrowing, i. e., in connection with the third sense of the term, some practical considerations from that point of view may very properly follow.

1. There is no sin in simply being tempted. Christ was tempted in all points like as we are, and yet with out sin, Heb. 4:15.

2. The place of sin in temptation is consenting to it. Luther well distinguishes between *sentire tentationem* and *consentire tentationi*, between sensing temptation and consenting to temptation. Unless the tempting impression be felt, there is no real temptation; but unless it be acquiesced in or yielded to, there is no sin. Sin begins where the evil solicitation begins to make a determining impression upon the heart. This one principle, clearly seen, will be a key to nine-tenths of all the questions of conscience on this subject. The worst of temptations, so long as they are without our wills, are no part of us; but by consenting, they are adopted as our own. Nothing can convert an enticement into a sin but the consent of our own will. So long as we refuse to yield, it matters little what temptation may beset us; they may distress and darken and even for a time seem to defile our hearts, but they cannot overcome us. When we openly or secretly, by spoken word or inward feeling, say "yes" to the solicitation, there is sin.

3. Temptation has its uses. This must be so, else God would not permit it. It shows us our weakness. Men are tempted, not by any means so much where they are strong as where they are weak. Satan is too good a strategist not to ply his allurements where there is the greatest prospect of success. That is the point of weakness.

It sends us to the source of strength. When one meets a strong adversary and has promise of assistance unto victory, naturally he will seek the aid of his ally. "The Lord knoweth how to deliver the godly out of temptation," 2 Pet. 2:9. Temptation drives the Christian to the strong One for strength.

It may promote Christian growth. The strength which never has been essayed, the virtue which never has been tempted, may all be genuine; but their work can only be proven by testing. Untried good is simply innocence: good which has withstood trial is virtue. The more frequently we contend with evil from which we cannot escape, the more stalwart will become our spiritual nature. To be tempted, and to resist temptation, is to rise to strength. As in physical, so in moral and spiritual things, exercise issues in growth.

4. Since temptation is the common lot of all, how shall we meet it? Sometimes the best way to meet temptation is not to meet it at all, but run! Joshua's orders at Ai to retreat, proved the first step to victory. There are those who have depraved passions, sensual lusts, gnawing appetites, sordid ambitions,

so strong that there is danger of yielding to the first onset. They should get away from temptation as quickly as possible. Retreat is advance; flight is victory.

The other way to meet temptation is to resist it. No parleying. "Resist the devil and he will flee from you," Jas. 4:7. To all temptations to evil give an instant and unqualified "no." Having mind and heart filled with "It is written," as did Christ in the wilderness, we shall be able to say successfully, as did he, "Get thee hence, Satan," Matt. 4:10.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love Him," Jas. 1:12.

Webster Groves.

## FOREIGN LANDS.

BY WM. W. HARSHA, D. D.

## II.

Now that I consider the words at the head of this paper, I begin to hesitate and question the propriety of their use. Strictly speaking, is there that on earth which the resident in our country can now with absolute propriety call a *foreign land*? The means of intercommunication between the different, even most distant portions of the earth, the great steam vessels plowing the ocean at the rate of twenty-five miles per hour; the electric telegraph annihilating space, so that in seven minutes a message may be sent completely round the world; long-distance telephonic intercourse so that Chicago can talk with New York, and friend recognize the voice of a friend at even a greater distance than that which separates these two leading cities; with these facts before us, and the certainty, almost of still more marked improvements in the near future by which nation shall be brought closer to sister nation, ought we not to begin to frame new terms by which to designate the lands other than our own? Certain am I that the adjective "*foreign*" cannot to-day apply to Europe, Asia, or Africa, as it could be, and was applied a century ago. With this modification of the sense of the phrase "*foreign lands*," we let it stand at the head of our paper and proceed to say our say about

## OUR NEIGHBOR FRANCE.

On our trip to the Pan Presbyterian Council, which met in Glasgow, June 17th, we planned to visit the continent of Europe six weeks in advance of that meeting, and we consequently found ourselves in sunny France about the middle of May. Landing at Havre in the early morning, we took the train for Paris. The far-famed, luxurious, beautiful bewildering, wicked city, the metropolis of France, is not that which first attracts the attention, or elicits the admiration of the intelligent traveler; it is the country through which he journeys from the landing at Havre until he sees the spires and glistening domes of the gay metropolis. And a marvelous country it is. Level, almost as the prairies of the Mississippi Valley—*treeless*, except where on the dividing lines between the farms, tall, slender, sentinels, like the Lombardy poplars, denuded of all their lower branches, are allowed to stand—*weedless*, for apparently through the painstaking cultivation, inch by inch of the little garden-like fields for centuries, no noxious seed is left in the soil from which a troublesome weed could spring—*riverless*, for almost no streams are seen to flow through the country that can aspire to the dignity of a river; there it lies before you the country of France, as fair, as productive, as charming in its quiet, subdued beauty, as any land beneath the sun.

## THE DWELLINGS OF THE PEOPLE

indicate cleanliness, sobriety and thrift. Built largely of a yellowish limestone or of cream-colored brick standing for the most part close to the sides of the narrow road-ways, they present a striking picture of comfort and contentment. The little yards in front and sometimes at the sides of the houses, were paved with what seemed cobble stones or refuse pieces of limestone or brick. Flowers of bright hue were seen climbing up the trellises by the windows, or mingling their flecks of red, or yellow or purple, with the deep green foliage of the hedge rows. We saw few cattle running at large. Cows, and sheep, and goats, carefully herded or securely tethered showed by their well rounded kindly forms, generous feeding. The little villages through which we passed—and they were very numerous indeed, standing as it seemed not more than a mile or two apart—were models of cleanliness. The streets were paved and manifestly water-washed, and all the conditions of health and freedom from pestilence and epidemic diseases seemed to be present. Evidently France, in its rural aspects



and conditions (and the part through which we passed in going from Havre to Paris, as we afterward discovered, is but a fair specimen of the whole) is an eminently thriving, prosperous land. The people are industrious, economical and happy.

FRANCE IS RICH.

Probably in the hands of no rural population in any other land is there to be found such an amount of ready cash as in the hands of these small farmers, dwelling so contentedly in their cottages in the midst of their ancestral fields. The temptations to extravagance are few. The motive to save, that provision may be made in view of the inevitable demands of old age and decrepitude, and above all, what would appear to be a disposition native to this people to economise, has rendered them the thrifty people they are. Other nations have marvelled that France could survive the pecuniary strain put upon her by her protracted and exhausting Napoleonic wars; and when, after her last great conflict with Germany, which overthrew Napoleon the III. and paved the way for her present form of government, it was the astonishment of the world that she could meet the demand of the conqueror for one thousand million dollars in gold without asking for a foreign loan. The solution of the problem lies before us as we look upon those thoroughly cultivated fields, every foot of which is rendering its rich return into the frugal lap of the industrious agriculturalist. No idler he, no brawling pot house politician, no spend thrift, but a diligent cultivator of the kindly soil, which experience has assured him will repay him richly for all his toil. There lies the secret of the prosperity of France. Let other nations learn the lesson.

UNREST.

I tread the empty house  
From room to room,  
And miss thy footstep on the echoing stair,  
The faint, sweet brightness of thy waving hair,  
And all that mark'd thy presence everywhere,  
In sunlight or in gloom.

I yearn for thee at dawn,  
O drear unrest!  
But dawn gives place to noon and noon to night,  
Yet breaks no vision of my straining sight.  
How have I loved so not to love aright,  
And keep thee in my breast.

From dusk to dusk I go  
In search of thee;  
Still hoping that, some day thy foot may fall  
Upon the threshold and thy dear voice call.  
Then shalt thou know how love forgiveth all,  
Whatever blame may be.

—*Pall Mall Gazette.*

A HAPPY THOUGHT.

THE HISTORY OF A LONG PASTORATE IN SHORT CHAPTERS.

BY JOSEPH F. FLINT.

I.

The Rev. Stonewall Litehart had been pastor of the Morpheus church less than two years, when he began to have a creeping sensation that his usefulness was at an end. For were not things very much as he had found them? And the rich bloom and glow that had encircled his pastorate like a halo during the first year, had it not become dimmed and almost brushed away? He had promised himself so much from this his first important pastorate, it was his laudable ambition to exceed in duration the brief pastorates that preceded his, but the prospect was certainly discouraging.

As Mr. Litehart sat weary and heavy-hearted in his study he grimly smiled as he recalled the humorous picture which Sam Jones draws of an overloaded coach which one poor horse is vainly trying to tug up hill, while the passengers are lashing his sides. "Ha, ha—one may as well laugh as cry about it, that fits our case exactly," said the pastor half aloud. "But perhaps it is I who can not pull or rather 'draw', mayhap I have mistaken my calling and cannot really preach!" and the very thought sobered and saddened him. He confessed to himself that preaching was of late something of an irksome task and the output not at all satisfactory—what was the trouble? Meanwhile there stood the wagon, stalled to the hubs.

II.

"Don't you think we need an older pastor, one with a national reputation and great experience?" ventured Mrs. Doolittle to a company of lady friends gathered about her tea table. "Mr. Litehart is a good man, but we need someone to stir up the community, fill the church and make it popular."

"You express my thought exactly," nodded Mrs.

Brownstone, helping herself to a piece of cake." 'Twas only last week that my husband made the statement that things did not move on as they should. He thought we had better wake up the preacher or get one that is waked up." (She did not add that her husband while the chairman of the trustees, very seldom filled the chair and took but a languid interest in the church at a safe distance.)

Coming from such high authority as Mrs. Brownstone, the disapproval expressed and emboldened half a dozen tongues to show wherein the pastor had fallen short, but fortunately Aunt Jane Fowler, one of the faithful few, was the first to get the word:

"What, wake up the pastor!" she exclaimed, "go over to the parsonage and see how intensely wide awake they now are! They have prayed and agonized over the situation even to tears. I think it is we that need waking up. If you Mrs. Doolittle have a maid that is willing to improve and anxious to remain, do you send her away for the first little mistake she makes? Certainly not. You train her into a good house-keeper. Why not apply the same principle to what is of infinitely greater importance, the pastorate? We have sat back while pastor after pastor has worn himself out, it never entering our heads that we might be at fault. If Mr. Litehart's sermons lack, let us make a good preacher out of him. If the prayer-meetings are dull, let us here and now pledge ourselves to attend, take part and get the men interested. Mrs. Brownstone, suppose you begin with your better-half. If in one year there is no improvement in our church-life, then I'm with you in talking up another preacher."

"Happy thought!" assented Eveline Faithful with radiant face, "let us try devotion instead of criticism. After this I will feel that I have duties to perform as well as privileges to enjoy. Put down my name." Thus it came to these Christians as a new revelation that if they themselves were alive, the pastor's work would appear in a different light.

III.

Twenty years have elapsed since the momentous conversation took place around Mrs. Doolittle's tea-table, when a few persons dared to say, "Give the pastor a chance." Long ago the attendance has more than doubled, the singing is something phenomenal, and as to the prayer-meeting, it is with difficulty confined to an hour. When the refreshing breeze of spiritual awakening came, Mr. Litehart fairly outdid himself in the pulpit, and how could this be otherwise, when such hearty appreciation was shown on every side? Mr. Brownstone, from being a brother-in-law outside the church, became a brother in side, bringing others with him. Life beget life, love won the day. The Rev. Stonewall Litehart, D. D., is now a fixture in the community, as much a part of the church as the steeple itself. True, there have been dark days as well as fair, but amid all the ups and downs of the church, the people have never neglected to ask: "Have we put our shoulder to the wheel?" and soon all was bright again.

There were just two factors in the case: First, they had an able, consecrated man, and second, they found it out in time.

*Harvey, Ill.*

INCREASE OF EVANGELISTS.

BY JOHN D. PARKER.

The evangelist should possess a peculiar order of mind, with special gifts. He is largely endowed in his emotional nature, and his speech is hortatory. The spiritual seed has been sown in the minds of men to a large degree, and he comes like Apollon to water and cause the seed to quicken into life. He should be filled with the Holy Spirit, that the work of the Lord may prosper in his hands.

When evangelists are endowed by the Holy Spirit and separated for the work like Barnabas and Saul, and go forth with the approval of Christians, they become a blessing to the churches. But some evangelists in these days seem self-seated, and leap into the work without any special fitness for it and are not authorized by the churches to go forth.

Some evangelists exercise too much authority and take the whole work out of the hands of the local pastors, when they ought to consider themselves simply the assistants of the pastors. Union services of all the churches of the place must be secured if possible and during these meetings the pastors are laid aside as supernumeraries.

Some evangelists seem to prosecute the work professionally, as if it were simply a matter of business. It is even said that some make regular charges for the work and if the meetings are successful there should be a more liberal reward. This secular spirit is not in harmony with the spirit of the Gospel and

is a source of regret to godly men. It would be far better if the evangelist left this matter of compensation entirely to the free will offerings of the people.

Some evangelists employ sensational methods that do not seem to be the best to sober minded Christians. It cannot be denied that some revival meetings are places of great excitement. It is true that no choice is ever made without a disturbance of the sensibilities. The philosophers say "we choose as we like and will as we choose." When a man accepts Christ as his personal Saviour, every fiber of his nature must be stirred within him. But a man should become a Christian as a rational being, in a deliberate frame of mind and not be wrought up to a fever heat, when he is carried away by a storm of excitement. Men can be over persuaded and carried away to make choices which are not sustained by their minds in their calmer moments. One evangelist added one hundred members to a certain church amidst scenes of excitement. But the pastor of the church, a godly man, was afterwards heard expressing regret that all their names had been crossed off from the roll-book within one year.

Some evangelists feed people on such highly seasoned food, use rhetorically so much pepper and salt, that the appetite of the people becomes perverted, and it takes a long time for the regular pastor to restore his church to a normal condition so that they relish plain, wholesome food.

A few evangelists seem to attract large congregations by their eccentricities. Some use the calcium light, others employ illustrations and methods that attract by their novelty. All of these things tend to react to the disadvantage of the churches when not used with wisdom. Some men are eccentric in speech and gesture by nature and probably no harm is done, and a few men can illustrate the Gospel by a calcium light, and do it successfully. But we cannot base a law or practice on exceptions.

An evangelist who is imbued from on high and indorsed and strengthened by his fellow Christians, may accomplish a blessed work on the earth. But a man cannot claim that he has been commissioned for this holy calling, on the ground that his theology is slightly tainted with heresy or because he cannot hold a pastorate from year to year. Evangelists are servants of the churches and must be held amenable to scriptural practice and social laws the same as other workers in the Lord's vineyard.

DO YOU KNOW YOUR BIBLE?

Do you suppose you know the Bible? The Sadducees thought they did, and when they came to Jesus Christ he said, "Ye do err, not knowing the Scriptures." The scribes thought they knew the Scriptures; indeed, they were the very men who wrote the holy words and read them; they were, so to speak, the custodians or treasurers of the divine literature, and if they did not know the Scriptures, who did? You would think the people who live in a mountainous country would love the mountains best. You and I have gone through Alpine villages in which the people evidently looked upon the mountains with eyes unlighted, without wonder, without emotion. Why? Because of their familiarity with those gigantic and glorious hills. It was so with the scribes; they were so familiar with the letter that they did not understand the spirit, as we may be so familiar with church ordinances as merely to observe the ceremony and never realize the divine intent and mind. Jesus Christ said, "Search the Scriptures." Have we understood that word "search?" You have seen a man dig for silver? That is one help toward the meaning of the word "search." You have seen a woman light a candle and sweep the floor and seek diligently till she had found the piece that was lost? That is a hint toward the meaning of the word "search." You have seen a man looking for one document, which, if he could find, would make him a peer of the realm? Look at him with spectacled eyes, with busy fingers, with bent form, with eager face; look how he listens to any suggestion, what letters he sends out to registrars, clerks, any person or persons likely to help him. Have you seen such a process? This will give you some idea of what Jesus meant when he said, "Search." He did not mean that we were to look round with cold, indifferent eyes, and take up anything that might happen to occur in our process of blind looking. He meant the industry of the soul, the very agony of the spirit, a searching, seeking, digging, striving that meant the very agony of the combined faculties which make us men.

Jesus did not come with a new Bible. He read the old one, and when he read it men's hearts turned within them. We need no new Bible, we need the right heart to read the old one, and then it will make the heart that so reads it glow with sacred emotion; it will lift up that heart to heights of rapture and triumph, in the feeling of which time will be but a passing shadow, and earth a speck neither to be mentioned or named.—*Joseph Parker, D. D.*



## Kansas Department.

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

### NOTES BY THE WAY.

BY S. B. F.

In the busy life that we lead how refreshing a season for quiet meditation. A small R. R. station at the crossing of two lines of road, with the station closed and no light, with darkness upon the face of the landscape and nothing visible but the "starry firmament"—for two hours and a half last week—gave us a really pleasant and enjoyable season for meditation and I want to assure more highly favored brethren that there are compensations even at such untimely hours for some of the discomforts which arise out of such environments.

A very pleasant and profitable meeting of the Presbytery of Solomon was held last week at Barnard, Kansas. It is always a pleasure to meet with the good brethren of this Presbytery and to join with them in their earnest devotions and to note their zeal in the work of the church in this region of the Synod. Besides the regular order of business which always quivers with interest and earnest effort in behalf of the struggling Home Mission churches, at the fall meeting there is always held an Institute at which several brethren appointed to the duty before hand, bring in carefully prepared papers on living subjects, which are of deep interest and very helpful. This year we were highly favored by the discussion of the following themes: "Presbyterianism—its doctrine," by Rev. Horace Bushnell, Concordia. The theme was ably and fairly discussed and served to throw much light upon the often misunderstood and more often misrepresented doctrines of our church, touching those distinguishing tenets that are peculiar to the Westminster Confession and which were clearly shown by the speaker to be biblical. The address was very able and satisfactory.

Rev. Wm. Foulkes, D. D., discussed the theme "Presbyterianism—its polity." The discussion was able, thorough and satisfactory both from the biblical and historical standpoints and established beyond question the marvellous parallel between our form of Government and that which obtains in the representative Democracy or Republican form of our civil government. He closed his discussion by a most interesting description of the last General Assembly and the great questions of interest which came before that body.

Rev. T. R. Lewis discussed the theme, "A true revival of religion—what it is." This paper was most admirable and timely, and as is always the case with this brother's preaching, was scholarly and thorough.

Rev. F. E. Thompson discussed the theme "How to promote a true revival." This paper bristled with timely and helpful suggestions, and the general impression was left upon all who heard these papers that if the suggestions were carried out by all "so-called revivalists" who seem to increase and abound over these western fields, that there would not be so much sad fruitage from so many of these efforts. Many wise and thoughtful men are compelled to come to the conclusion that much of the evangelistic efforts put forth under the name of "revival" and which is of the sensational order, is a "curse rather than a blessing." The sequel prove in alas! too many cases, that there is too much "deceiving and being deceived." There are no men better able to pronounce wholesome judgments upon the results of much of this "revival work" than the level headed, hard-working and conscientious pastors. Their words ought to be heard over the whole church.

At this meeting of Solomon Presbytery we were also highly favored by the presence of Rev. Dr. Hewitt, president of Emporia College, who gave a very interesting presentation of the work of our Synodical College; and also of Rev. Theo. Bracken, synodical superintendent of S. S. work who presented a most interesting detail of the work, carried on by the board he represents in the scattered communities beyond even the reach and care of the Board of Home Missions. Some of the incidents he

related of the destitution encountered and the eagerness with which the people gathered in their poverty, to hear the Gospel were really pathetic in their character. All who heard these brethren were stirred in their hearts at the great need of energetic and decisive action in behalf of these great causes which next to home missions ought to lie very close to the hearts of all who are struggling to build up Christ's kingdom in the frontier. We hope for fruitage to the glory of God from these earnest appeals.

### KANSAS ITEMS.

HUTCHINSON.—Some exigencies in the work of Home Missions in Larned Presbytery led the Synodical Missionary to spend Sabbath, Sept. 6th, in this church. It was the day of quarterly communion service and it was a delightful and pleasant occasion. The pastor had just returned from a few weeks respite in the Rockies and it was a sort of a "rallying-day" for the church. A large and deeply interested congregation was out in the morning and two were received by confession of faith and two by letter. A third had been received by profession of faith but death claimed him before he could be publicly received into the church. This church is in a very healthy satisfactory condition. The Superintendent of Missions preached in the evening.—S. B. F.

COLEDGE.—Here is a church almost on the border line of Colorado, the most remote church on the frontier of Kansas. The church is served by that veteran missionary, Rev. John Thomas who serves this church without any help from the Board of Home Missions. It is most distinctively a home mission field, but this grand old hero in the cause of Christ serves this little flock largely at his own charges. By the help of God and the sacrifices of the people they were enabled last May to dedicate a neat little church building which is not only an ornament to the town, but gives the people a delightful church home. For years they were compelled to use inconmodious halls for worship, or depend upon other denominations for a place to hold service, but now they rejoice in their own temple of worship and can invite their friends to share their blessings. Rev. John Thomas and Rev. Geo. K. Bicknell of Kendall and Syracuse, are serving the most remote fields of the Synod, and are doing a much needed and self-sacrificing work. All honor to these heroic servants of God.—S. B. F.

The August-September number of the *Presbyterian Magazine* published at Kansas City, Kans., makes a fine appearance and is very creditable to both editor and publisher. Dr. Mendenhall, pastor of the First church of that city conducts the Magazine and bears the editorial responsibility.

PITTSBURG.—During the Pastor's absence of a month the work of this church has been kept up except that no preaching services have been held. The Ladies' Aid Society have held weekly "Exchanges," selling home-made articles of food and having tendered to them for the purpose one of the store-windows of one of our popular grocers. The Y. P. S. C. E. Senior and Junior, together sent seven delegates to the District C. E. Convention at Parsons. The Sabbath-school attendance has been maintained creditably by both teachers and people. The Prayer-meeting service has known no hiatus during the heat of August; leaders having been appointed for every week and the fires of devotion kept burning. The Pastor returned last Tuesday, Sept. 1. In view of the stringency of the times he has voluntarily proposed a reduction of his own salary to the extent of \$200 for one year. Thirty-five persons were present at the first prayer-meeting last night. The people have a mind to work. The outlook is hopeful. May there be showers of blessing.—J. Y. E.

EMPORIA FIRST.—The new church is progressing finely, and develops great statelyness and beauty. It will certainly be the most beautiful Presbyterian church in the State. Others have cost much more, but none are more durable, and strongly built, and none, so far as I can judge, as beautiful. It is now being shingled. The people were driven out of the old part first part of August, but expect to be back again next week. They have paid everything so far. Members received since Bro. Sauerber came less than 9 years ago, 540.—S. B. F.

LYONS.—Two members have just been received into this church on confession of their faith, a mother and daughter. After

they were welcomed by the church the daughter and her husband had their little boy baptized; three generations coming into connection with the church in one day. The young people of the Lyons church were organized into a Society of Christian Endeavorers in September 1889. The society has just celebrated its seventh Anniversary with the exercises of the evening clustered about the word "seven." Many Bible sevens and their lessons were brought out by the various committees; the Secretary's book contributed seven facts, and the treasurer's seven financial items. The Juniors were also present and contributed their seven. A little poem founded on the pledge, was contributed by one present at the first meeting.

### WOMAN'S MISSIONARY MEETING.

A convention of delegates from the auxiliary of the Woman's Missionary Society of the Southwest Board of Anderson County, Kansas, was held at Garnett, Kansas, Aug. 26, 1896. The meeting was presided over by Mrs. F. M. Douglass of Colony, president of Colony Society. After devotional exercises a cordial welcome was given by Miss Lillie Horgrove, responded to by the president.

Earnest greetings from sister societies of the other churches of the city were extended.

Encouraging reports from the societies of Colony, Central City and Garnett and the C. E., J. C. E. and Bands of the various churches were heard. Perhaps the one discouraging feature of these reports was the falling off in the amount of literature taken—this being attributed to the stringency of the times. The evening session was a popular meeting consisting of music, reading, recitations, etc., by the delegates and C. E. Societies.

The last and morning meeting was first devotional in character followed by a "Question Box" conducted by Mrs. Crawford of Colony. We believe all present received a new impetus in this branch of the church work and will return to their work with increasing zeal. The following resolutions were unanimously adopted:

WHEREAS, We as missionary workers of the auxiliary societies of Anderson County, do realize our entire dependence upon Almighty God that our efforts may be used and blessed in the furtherance of His cause, therefore be it resolved

1. That in our homes we spend much time in secret prayer and also, in our monthly meetings.
2. That we remember at the throne of grace the Women's Executive Committee with its different Boards, especially the Woman's Board of the Southwest with which we are connected, that God will bless the management that wisdom may be given them in this period of financial embarrassment.
3. That we re-consecrate ourselves anew to this work of the Master, to work more faithfully and to heed the injunction of our Saviour, "Freely ye have received, freely give."
4. That one of the means God uses to keep His workers in touch with the needs of the fields, is missionary literature, and that there has been a great falling off in this respect cannot be denied. That we make privilege of the Master's work instead of using luxuries.
5. That we extend our heartfelt thanks to the ladies of the missionary society of Garnett for their generous hospitality to the visiting delegates; to the sister societies for their words of greeting; to the Junior Society for their songs and the recitations, realizing that the future will soon be in their hands and it is well to encourage their aid in our missionary work.

MRS. J. M. CRAWFORD,  
MRS. A. A. ERICKS,  
MRS. S. A. GILMORE } Com.

Next annual meeting will be at Central City, first week of September 1897.

MRS. N. J. PAXTON, Secretary.

### Communicated.

#### CLIPPINGS FROM CALIFORNIA.

BY REV. W. PORTEUS.

III.

Mount Hamilton again. This lofty citadel of earth, to which scientists from many lands will make pilgrimages through the recurring centuries was named after the

Rev. Laurentine Hamilton, a Congregational minister from Oakland, Cal., who died in his pulpit while preaching. This distinguished divine was an enthusiastic lover of nature. While out for a ramble with a group of friends, the proposition being made to scale this highest crest of the coast range; this enthusiastic climber reached there first, and the mountain was known by his name. Laurentine Hamilton linked it with the elevations of earth; James Lick linked it with the stars of God by building the far-famed observatory on its highest height.

#### THE MAN AND THE MEASURE OF HIS MIND.

James Lick was a Pennsylvania Dutchman, born with Holland habits of thrift and industry. He started at the lowest round of the ladder and climbed to the top by personal effort; he carried his way to fortune and fame, single-handed and alone. He began as a piano maker and launched out into a real estate dealer, and then a financier of far-reaching grasp of mind, and finally blossomed into an open-handed, large-hearted philanthropist. He became the projector and proprietor of the Lick hotel, and the Mahogany Mill, the liberal supporter of the California Academy of science. He originated and perfected the Society of Pioneers of California. With Holland blood flowing full and strong in his veins, he was a thorough American in principle and feeling. He erected a monument to Francis S. Key, the author of the "Star Spangled Banner." And last, but not least, he erected and endowed the Lick Observatory on the brow of Mount Hamilton. While he lived among the dusky dwellings of earth his thoughts traveled abroad among the numerous worlds swinging in space. His soul, like Newton's, walked among the stars of God. His aim was to have cast at his own expense, the largest telescope that was ever moulded, and to this object he appropriated \$700,000, and then gave \$75,000 to build the fine road that leads to the observatory. Oh, if men whose coffers God has caused to overflow with wealth, would only use it in the promotion of science, the enlargement of knowledge, or works of benevolence while living, what benefactors to mankind they might become; what multitudes would breath blessing over their names and memory. How much better do so than hoard it until the grave closes over them, and thankless heirs waste a portion of it in litigation, and the remainder in a luxurious or licentious life, as is oft times the case.

But I must drop the "Muck-rake" that gathers the gold, and hold communion with the heavenly bodies. The smaller or twelve-inch glass, the most perfect of its size in the world was turned on Jupiter and his four moons the night I looked through it. That I was interested might well go without saying. The grandeur and glow of the planet the chaste beauty and brilliancy of its moons were marvelous to behold.

The lenses in this small telescope are of the purest quality, clear as crystal. I have looked through telescopes before, but never through one that brought out the roundness of the planet as this one does. It seemed as if I could see the haze or vapor by which the mighty orb surrounds himself. As I looked, I felt willing to grant a poetic licence to the idealistic Greeks broad enough to enable them to borrow the name of the brilliant globe I was gazing on, and transfer it to the brow of the supreme god who held unlimited sway on Mount Olympus.

From the lesser dome I went to the greater dome where swings the large telescope that was turned on Saturn and his belts, or rings, as the reader chooses to call them. One of the inspired writers in describing his feelings while a scene of unparalleled grandeur passed in review before him, says "a trembling awe took hold upon me." I never understood the full meaning and impart of the language until I looked through the great telescope of the Lick Observatory; I have no language with which to clothe my ideas; no tropes or figures of speech that I could master would do justice to the subject, or occasion. I longed for a pencil dipped in living light; I coveted the powers of a Pat. mos picturing pen impelled by the Holy Spirit to portray the vision that dazzled my tear dimmed eyes. All I can say is that the belts were beautiful beyond my power of language to describe; the planet pre eminently brilliant beyond what my ideas could convey.

The maximum magnifying power of the great telescope is about 3500 diameters, so that under favorable circumstances the moon may be seen as well through the glass



two-hundred and forty-thousand miles away, as it could be seen by the naked eye if only a hundred miles away. Allow me to illustrate—so strange is the glass, so immense its magnifying power, that if there was a building as large as the Coliseum in Rome erected on the moon you could see it distinctly.

How far a disembodied spirit kens I know not, but I do know that looking through the great telescope in the Lick Observatory greatly enlarges one's view of the stellar heavens. It brings the distant and the dim under close inspection. Through its powerful lens far distant worlds became your near neighbors.

In looking through this wonderful instrument your eye takes in only a speck of the other sea around you, but as you look the speck enlarges fold on fold, circle on circle, the vision widening and brightens as you look until the soul within you exclaims "Lo these are but a part of his ways, the thunder of his power who can understand."

This great telescope brings fifty million stars under its inspection while some claim we can only see a few thousand with the naked eye. These powerful lenses keep repeating to every one who looks through them the language of the poet.

"Come forth O man! yon azure round survey,  
And view those lamps which yield eternal day;  
Bring forth thy glasses: clear thy wondering eyes,  
Millions beyond the former millions rise;  
Look further, millions more blaze forth from yonder skies."

And still a voice from out the depth profound exclaims "End there is none! End there is none!"

THE MISSIONARY CONGRESS.

Enough has already been decided about the Missouri Missions Congress at Sedalia, October 19 and 20, 1896, to warrant some general interest. Monday evening is devoted to "The Correlation of Home and Foreign Missions." Tuesday morning the Congress will consider "The Problem of Missionary Benevolence," closed with an address on "The Holy Spirit in Missions." Pastors and Women's Societies will be specially interested in this session. Tuesday afternoon the theme will be "Missionary Enthusiasm," such topics being discussed as the Missionary Sermon, the Strongest Plea for Mission Young People's Work, and others. Then comes an address on "Intelligence in Missions." All these topics will include popular discussions. Already we want to urge pastors and elders to come to Synod a day early to attend the Congress. It will well repay the effort.

CLELAND B. McAFEE,

Park College.

A MISSIONARY CONFERENCE.

The home missionary conference held at Beatrice, Nebraska, in connection with the meetings of Nebraska City Presbytery was of more than usual interest. Rev. Byron Beal, the evangelist, spoke on "Evangelistic Work as a Help to Home Missions." Dividing his subject into two parts, he argued first, that evangelistic work sets before the mission churches a high ideal of Christian living which excludes the idea of indolent dependence upon others for support. The evangelist, not being paid by home missionary money, is in a good position to combat this reliance on others. He also, by promoting revivals and gathering new converts strengthens and builds up the church. Of the 1079 additions to the Presbytery during the year about 80 per cent. were the result of evangelistic work.

"What our Sabbath schools can do for the cause of Home Missions in the way of removing the debt and filling up the treasury," was presented by Rev. J. B. Currens. He affirmed that much could be done if the pastors were faithful in preaching to the scholars on the important subject of serving God with our pennies as well as with our dollars. By thus instructing the children we are preparing them for future usefulness. An ounce of influence with the child will accomplish as much as a pound of influence with the man.

Dr. T. L. Sexton was assigned the theme; "The use of statistics as applied to home missions." Figures, he said, are supposed to stand for facts and when they do, they make a permanent record. The reports of the treasurer are for the information and stimulation of the individuals and churches

who make the figures possible, and should be studied in order to make the best use of them. Such study will give us encouragement for doing well and reproof for lack of interest and faithfulness. Our gifts last year were less than they were several years ago. Nebraska gave last year only 38 cents per member for the evangelization of the nation. Each church should have an opportunity to give and should be instructed and urged to aid in this great work.

Rev. S. F. Wilson spoke on "Hindrances to home missions and their remedies." He enumerated as hindrances the indifference of pastors; too much preaching and not enough teaching; a wrong conception of the duties and work of the church—it should be a radiating and not simply a rallying center; rival religions; secret societies; mania for statistics; gathering into the church of those who are not saved. He suggested as remedies raising the standard of church membership and Christian living; instruction as to the mission of the church and in Christian doctrine.

Rev. Dr. E. H. Fleming took as his subject, "Some means of stimulating mission churches to aim at self-support." First, knowledge of how funds are obtained, the pressing needs of fields without any laborers and the obligation to supply this need. Second, confidence of the people living near the field, in those sent to labor and in God. The church should have faith to let go the support of the Board. Third, willingness to take and to give.

A church that by a slight increase in giving can become self-supporting, is sinning by taking help which should go to those really needy.

"The spirit of home missions and how to get it," was discussed by Rev. Dr. O. A. Elliott. The Holy Ghost, he said is the spirit of the missions and all who have the Holy Ghost are most successful workers. The only way to get this spirit is to cultivate a growing love for souls and for burden bearing. Put yourself in touch, sympathy and co-operation with the needy.

Rev. Dr. Baird came to Nebraska in 1864. The population of the Territory was fifty thousand; there were six churches and five ministers; Beatrice had begun her promise of the future, Lincoln was no where, land could be bought for 65 cents per acre and everything was new. It was out of these experiences that the Doctor spoke on "the early trials in Nebraska home missions as an encouragement to present and future activity." There can be no doubt about the trials. Many of them were simply overwhelming. But the work has gone on and multiplied more than a hundred fold. We have, not to speak of other denominations, to-day in the State 225 churches with a membership of 15,931. Add this to all the other work that has been done and who will not say Presbyterianism has been a great blessing to Nebraska? Home Missions pay.

"The demand of patriotism along the line of home missionary effort," was the theme of Rev. H. N. Dunning's remarks. It is necessary, he said, to recognize the evils in our midst. But let Christ be known. Patriotism demands that He should be given unto the people. Nothing but this can save America.

"The reflex influence of home mission effort on the churches," was shown by Rev. F. W. Russell. A burning heart for our Master, he said, is our need. Stanley in darkest Africa in the midst of his darkest trial received his encouragement from the reading of God's Word. So should we. America for Christ, means the world for Christ and thus emphasizes the importance of home missions. Would you strengthen the home church, seek in every way possible to build up the kingdom of Christ in America and throughout the world.

Dr. B. M. Long, presented some suggestive thoughts on "What the Y. P. S. C. E. can do to promote the home mission cause." The territory of home missions, he said, has been so extended that the sun never sets upon it. There is an endeavor which is not Christian. If the C. E. societies come up to the request of the General Assembly and give 25 cents per member, they would give over \$115,000. Can we not do it?

Dr. Countermine delivered the last address on, "Stimulus to home missions from the past successes." The word success occurs only once in the Scripture. God on certain conditions gave it to Joshua and on the same conditions He has given it to our home missionaries. The effect which this should have upon home missionary effort

should be to strengthen our faith in the ultimate success of the work, brighten our hopes and thus increase our energy, as well as to multiply our agencies. The victory is sure. It will most certainly come. This truth ought to stimulate us to broaden our sympathies and efforts until like the sympathies and efforts of Christ they go out and take in the whole world. Open up your hearts toward Christ as the rose bud opens up its petals toward the sun and it will not be long before the whole world will be filled with the beauty, life and sweet fragrance of the gospel of peace.

At the conclusion of the conference, a series of resolutions was passed heartily endorsing the work of the conference as well as the diligence, loyalty and faithfulness of Dr. T. L. Sexton, the Synodical Missionary. Never were his services so much needed as they are to-day. Many of our churches would become discouraged and disband were it not for his timely aid.

A DISTRICT MISSIONARY MEETING.

The Seventh Annual Meeting of the Woman's District Missionary Society was held in the Presbyterian church at Clinton, Mo., August 26th. The district embraces the churches of Appleton City, Brownington Clinton, Deepwater, Lowry City, Montrose and Osceola, all of Kansas City Presbytery. The weather was delightful, the attendance good and the all-day meeting a "feast of fat things," from the beginning to the end. Delegates from five of the seven churches responded to roll call. Montrose and Brownington not being represented.

Informal reports from the different societies showed a good state of interest and zeal in their work. Well prepared papers, bright and replete with excellent suggestions were read by different ladies.

[We regret that lack of space requires omission of the subjects, and names of the writers, and some other details of this report.—ED.]

A memorial service was held for two of our workers who have entered "through the portals men call death" into the rest which remaineth—Mrs. McDonald of Brownington and Miss Mary Newton of Lowry City. The paper had been prepared by our dear Mrs. Newton who was providentially detained from the meeting, and our hearts were tender as we listened to the tribute of the mother to the daughter, of the friend to the friend.

An open parliament was conducted by the president, when various subjects were discussed.

We were glad to welcome into our district as well as our Presbyterial Societies, two new workers—Mrs. Boyer, wife of the pastor at Osceola, and Mrs. Hymes, who occupies the same relation to the Clinton church. As these two ladies are young and "know how and are willing," we hope great things from them. Six delegates drove over from Deepwater. This, our youngest society, was organized about two years ago but is in some respects the banner society in the Presbytery. They hold two regular meetings each month—one in the interest of home and the other foreign missions, and have an average attendance of eight, with a membership of eighteen. We bring this report to our churches in the hope that it may lead to the organizing of more district societies. Every woman cannot go to the Presbyterial Synodical Meeting, but many a one could lay aside her home duties and spend a day with a neighbor, and enjoy it.

Mrs. Widman and Mrs. Williams of Deepwater, were elected president and vice-president for the next year with the right to select their own secretary and time of meeting. With a prayer and "God be with you till we meet again," we adjourned to meet at Deepwater some time in the summer of '97. L.

To account for the fact that one who had great taste for painting never became a first class artist, a critic said, "He always left off where difficulties began." Alas! this is the way with not a few who begin Christian work with much zeal and enthusiasm.

There is a story told of Andrew Fuller that he once went to a friend and asked him for some money for missions. "Seeing it is you," said the friend, "I will give £5."—"Seeing it is me," replied Fuller, "I don't want anything."—"Ah!" said his friend, "seeing it is the Lord Jesus Christ, I will give £10." A husband and wife, two sisters, a mistress and maid, or any other pair of people living together, have had "a few words." Pride conquers love or esteem, and neither will yield a point to the other. They will not do it for their friends; but will they not do it for the sake of their Saviour?

World-Outlook.

Fears are entertained of a renewal of the recent disorders at Constantinople and these apprehensions have caused a panic among the general public. The shops at Galata and Stamboul were closed at an early hour on a recent day, owing to a rumor that fresh manifestations were being organized. Trade is almost at a standstill, and the lack of money in the Turkish treasury is a serious feature of the situation. Turkish placards in Stamboul call upon the Government to pay the salaries of officials, or otherwise they threaten to help themselves.

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Relative to the British armed expedition up the Nile it is reported that two German vessels loaded with arms for Zanzibar have entered the Red Sea, and that Germany does not intend to acquiesce in the action taken by the British Government in appointing Hamoud Bin Said, Sultan of Zanzibar. Rumors are in circulation that it is the intention of the German authorities to reinstate Said Khalid on the throne, from which he was deposed by force of British arms. These rumors have caused great uneasiness. There is a feeling that Germany is not acting in a friendly spirit, and is seeking to make an issue with Great Britain.

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The serious report comes from Cuba that in the future there are to be no non-combatants in Cuba, save women and children. Havana advices state that Maximo Gomez has issued a decree that all able bodied men must declare for Spain or Cuba. If for Cuba, they must join the army of independence, and if for Spain they must abandon their homes and take refuge in the towns held by Spaniards. Three days after this decree by Gomez a similar edict was issued by Weyler, and those who have hitherto been neutral are now between two fires. In each decree it is stated that men who prefer neutrality will be treated as enemies. Each decree also forbids the gathering of sugar, coffee and other crops so long as war prevails. Advices state that the decrees are being mercilessly executed by both the insurgents and Spaniards. To profess neutrality in Cuba now is to invite death. In the city of Havana Weyler has inaugurated a reign of terror. Six of the leading citizens of Havana have been arrested. These arrests have caused a profound sensation in Havana, and it is predicted that Weyler's policy will inevitably result in his downfall.

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Mr. Henry Asquith, formerly Secretary of State for the Home Department in London, has addressed the following message to the *Chronicle*:

"I shall shortly address my constituents, when I shall express my views at length, but I am in entire accord with the conviction that the time has come when Great Britain should refuse to hold further terms with a Government which has become a mere instrument for executing the purposes of a will either criminal or insane. The European Powers by whose favor the Sultan holds his throne, can not condone his past crimes or ignore future dangers without sharing the guilt of the one and becoming directly responsible for the other. I hope we shall witness such a manifestation of opinion here as will save Great Britain from any such complicity and will give strength and authority to decided action on the part of our Government."

The *Chronicle* in an editorial applauds Mr. Asquith's strong message as in every way worthy a responsible statesman.

Mr. Gladstone, in another letter on the same subject, declares:

"The use which the six Powers have made of remonstrances in the past year has not been a mere failure or a mockery, but a great instrument of mischief, because it was implied that such a matter can be disposed of by discussion, and has thereby supplied wholesale and deliberate murder with the only assistance it wanted, namely, the assurance of impunity. In my judgment, even silence would be preferable to such discussion."

The *Daily News* (Liberal), commenting editorially upon Mr. Gladstone's letter, says: "The first necessity of European peace is the deposition of the Sultan."



## Missionary Department.

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

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

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#### Notice

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

### TOPICS FOR SEPTEMBER.

FOREIGN.—JAPAN.

HOME.—THE OUTLOOK.

### FIRST SIAMESE PASTOR

[The following letter from Siam written to the MID-CONTINENT by the Rev. W. G. McClure will be read with much interest.—Ed.]

Sabbath, the 21st of June, was a glad and important day in the Siam mission. On that day the first native pastor was ordained and installed. The people of the First Presbyterian church of Bangkok had made out an unanimous call for the pastoral services of Kru Yuan, and the call had been placed in his hands and accepted by him at a called meeting of the Presbytery of Siam on the 15th of June. At the same meeting he was examined with a view to ordination. Presbytery then adjourned to meet at the First church on Sabbath the 21st, at 2 p. m., for the purpose of ordaining and installing the new pastor elect. The chapel was elaborately decorated with the leaves and branches of trees peculiar to this tropical climate. A committee of young men from the Christian high school had this work in charge; and the effect was both pleasing and indicative of the enthusiasm with which the people were entering into this new relationship. A choir of girls from the Harriet M. House boarding school, led by Miss Lucy Dunlap, furnished some appropriate music, rendering one piece in Siamese and one in English.

Rev. B. T. Boon was appointed to preach the sermon, but being prevented by illness, the writer became his substitute. Rev. A. W. Cooper charged the pastor, and Rev. John Carrington charged the people. The latter being Moderator, also proposed the constitutional questions and offered the ordaining prayer. The people were greatly impressed by the service of laying on of the hands of Presbytery, as the most of them had never before witnessed such a service. The new pastor was very dignified and serious, and showed his appreciation of the solemnity and importance of the service as far as it related to himself. He had hesitated long before accepting the proposed call, because of a feeling of unfitness for the sacred duties of the pastorate. For many years he had served as a Licentiate, first at Ayuthia and then in connection with the Second church of Bangkok, always faithful and efficient. He had also served as Elder in the Second church for a number of years. He had once declined an increase of salary because the preachers outside of the city did not receive the same increase; and he had steadfastly resisted the temptation to engage in secular business though his ability was such as to have secured for him twice or thrice the salary that he was receiving from the Mission. For these reasons he was greatly respected and trusted by all.

As pastor he is to receive thirty ticals (\$10 gold) per month, and probably a residence free of rent. This is a good average

salary for the city, though some of his members, in foreign and government employ, have a much larger income. His salary has been fully pledged by the people outside of the regular Sabbath contributions, which will be used for current expenses and will be applied toward the support of another native preacher.

The Presbytery of Siam will, hereafter, be able to report one native pastor and one self-supporting church. A small beginning certainly, and long hoped for, but all the more a matter of rejoicing and an earnest of the growth in this line that we so much desire to see. This begins a new era in the history of the church in Siam. I am sure that the friends at home, who have shared our solicitude, will now greatly rejoice with us.

It is worthy of mention also that the meeting of Presbytery called to consider this first ordination, was also the first to be conducted in the Siamese language. Heretofore the native members of Presbytery have been very few; but we hope they may soon increase to a large majority, and grow in wisdom and experience until the affairs of the church can be safely intrusted to them.

### BICYCLE GLIMPSES IN JAPAN.

[In the August-September number of the *Presbyterian Magazine*, Rev. W. T. Jones, describes a missionary itinerating trip which he and Rev. T. C. Winn, made in Japan last spring. We present our readers with some interesting extracts.]

Here is a glimpse of a Japanese hotel: "The shoes must first be removed, in order that the nice mats on the floor be neither soiled nor injured. We are shown to the best room in the house. Like all Japanese rooms, it has little furniture. There is one picture on the wall, a bouquet consisting of some bamboo boughs, a rack for hanging things upon and some cushions on the floor to take the place of chairs. Soon fire is brought in. The stove is a metal bowl about the size and much the shape of a two-gallon milk crock. On the top of a large quantity of ashes are charcoal embers. The hotel proves to be an unusually good one as regards the bill of fare. Japanese soups, rice served without any seasoning, pickled onions and fish are brought to our room, as all meals are served in one's private apartments in these hotels. Each guest has his own table, which is about a foot square and ten inches high. Later on in the meal we are served with chicken, beefsteak and tea."

In the same town they went to a preaching place to attend a service held by the Canadian Methodist workers: "The way led us by a temple that was brilliantly illuminated with huge Japanese lanterns. The special demonstrations are in honor of Jimmu Tenno, as were the flags that we saw in the afternoon. The preaching service made a peculiar impression on me. We all sat on the floor around such heating stoves as I have described. The audience was composed almost entirely of men and boys. Some paid the closest attention to the foreigners; some smoked their pipes and others contradicted the statements made by the Japanese preacher. As is often the case on such religious holidays, many were noisy and troublesome, even throwing stones against the building at the close of the service."

Then again they "went to a heathen temple where a priest was preaching Buddhism to the people. Those listening sat on the floor and the priests sat on a raised platform. He was telling the people how it was possible to commit suicide and enter immediately into paradise; also that they might be able to conquer all evil by saying, 'I adore thee, O eternal Buddha.' It was pitiable to see gray-haired people listening to such falsehoods and mumbling their empty prayers."

### A REMINISCENCE FROM JAPAN.

Announcement is made of the recent decease of the Rev. Jonathan Goble, one of the earliest missionaries to Japan. He had served as a marine in Commodore Perry's Expedition, which he joined for the express purpose of viewing Japan as a mission field, and after pursuing a preparatory course of study he was sent back to the country by the American Baptist Free Mission Society, in 1869. At an early date his attention, like that of the missionaries who were on the ground before him, was given to Bible translation, and he was the first to print a speci-

men of his studies, his version of Matthew having made its appearance in 1871.

He subsequently entered into the service of the American Bible Society, and for two or three years met with unprecedented success as a Bible colporteur. He is said to have invented the now well-known *jinrikisha*, but whether that claim is allowed or not, he certainly constructed for the Bible Society, in 1880, under Dr. Gulick's direction, the first Bible carriage ever used in eastern Asia. It was a small two wheeled vehicle, drawn by a single horse, with a very short axle, a calash cover of canvas and various contrivances for comfort and usefulness. About the same time also a smaller hand-cart was built, with a light ornamental awning and various compartments for the safe-keeping of books and money. These vehicles were of great use, and attracted such attention that as many as six hundred volumes of the Scriptures were sold from the hand-cart in a single day. The larger carriage went out on long journeys, lasting several months and covering hundreds of miles. It was Mr. Goble's way to take with him a magic lantern with plates representing Scripture scenes, the exhibition of which in public halls or temples did much to attract the attention of the people to the volumes which he had to offer them, and which they were always ready to buy. Japan is reaping to-day the fruitage of this early distribution of the printed Gospel.—*Bible Society Record*.

### THE OUTLOOK.

BY A. R. H.

#### FOR AND FROM OUR HOME MISSION SCHOOLS.

Two years ago we had 5 more schools, 38 more teachers and 665 more scholars than during the past year. The total reduction in amount expended on school work during the past two years has been \$100,520.28. The result to be expected is fewer conversions, fewer additions to Home Mission churches.

#### THE SCHOOLS AMONG THE MOUNTAIN PEOPLE.

It is not often that a school reports better success and less opposition than we have from our Marshall, N. Carolina, school. "The only trouble" says the teacher, "being the prejudice against 'them thar Presbyterian books' by a few. This is wearing away, and I am hopeful that we can use them without opposition in the future. One man says the people are 'mighty touchous about you-uns books, but the fact is that five-fifths of 'em is in favor of 'em, and ets only the rest that's a-kickin'."

From Hot Springs encouraging words come. "There is a very satisfactory spirit in the school. The girls are cheery at their work, are learning to be unselfish at their work, are coming to feel pride in their work. Nearly all of them we think show good evidence of real Christianity." From Concord, N. C., one of our teachers write: "Our every day life at 'Sunderland' is made up chiefly of little things that make no show, but enter into the lives and form the character of our pupils, who will carry the simple lessons and impressions received into many homes, and future years will tell the result of our efforts."

Another teacher in this school says that recently six of their girls made open confession of their faith and five united with the church, and that "there are now but four girls in the school who are not church members, and two of these have expressed their desire to unite with the church at some future time. Seven girls have learned and recited the Catechism this quarter."

One of our teachers at Asherville voices the belief of many who have seen the pressing need in many parts of our land: "The words of Dr. Van Dyke seem strikingly true. 'Missions are an absolute necessity not only for the conversion of the heathen, but also for the preservation of the church. Christianity is a religion that will not keep, the only thing to do with it is to use it, spend it, give it away.' Change of environment will not save these people, they must have Christian teaching and Christ-like living brought to their doors. This kind of work done at such places as Britain's Cove and Laurel Fork can not be estimated."

Only one quotation more from one of our earnest workers at another school among these Mountaineers showing how the orthodoxy of their Scotch-Irish Presbyterian ancestors frequently crops out in queer ways: "The catechism class numbers fifty and more now, who have been coming pretty

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regularly once a week to recite. Eight have already received Testaments for repeating perfectly the Child's catechism, and two have the beautiful Bibles for the Shorter. I am intensely gratified at the manner in which the catechism has been received, as I anticipated considerable opposition. As far as we know, but one man has made any trouble, and he has not been able to prevent any of the children from coming. He is one of our 'preachers' and his 'dejection' was in the Apostle's Creed. He says as long as 'them Presbyterians stick to the Bible' he is 'in fer helpin' em,' but when they say they believe in the Catholic church, and say Christ descended into hell, he can't sympathize with them'. Fortunately, I was able to set his mind, rest on both 'pints,' so we are good friends again. We have a large enrollment—75, and a good feeling generally, with the exception of a few, who are still afraid of finding 'Presbyterian doctrine' in our readers and arithmetics, and so keep their children out for fear of becoming contaminated."

Is there not a hopeful outlook for these neglected ones who are coming into our Christian schools?

#### To and From Gunnison.

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

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

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

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

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**Church Prayer-Meeting.**

*The Mid-Continent Topics.*

For Sept. 23.

**THE WARRING OF A FLESHLY LUST.**

1 Pet. 2:11.

(A Temperance Topic.)

[See Prayer-Meeting Editorial, page 8.]

**Young People's Meeting.**

**CHRISTIAN ENDEAVOR TOPIC.**

BY M. C. W.

Sept. 27.

Lessons from David's life and words.—2 Sam. 22:1-22.

Let us confine ourselves to some lessons drawn from the period of David's youth.

1. In his very first appearance in the Bible narrative we learn God's way of judging men. When the prophet Samuel goes to Bethlehem and asks to see the sons of Jesse, the father omits to call in young David as if he were scarcely worth considering. And Samuel, too, misjudges. But the Lord corrected his hasty estimate and bade him not decide by the countenance or stature, "for man looketh on the outward appearance, but the Lord looketh on the heart." It makes little difference what the "outward man" may be, how strong the muscles, or how winning the bodily grace, if the heart be not right. "Handsome is that handsome does" is the old saying. Let character as in God's sight be the object of your attention. Not how you look, but what you are. The fairest face is a poor endowment if you have an unlovely spirit. Have "truth in the inward parts and in the hidden part seek to know wisdom."

2. Another lesson from David's history is that an humble occupation is no bar to one's promotion. David kept his father's sheep. In those days this occupation, it is said, had fallen into disesteem. But as the Lord afterwards reminded David, "I took thee from the sheep-cote, from following the sheep, to be ruler over my people." This incident in David's life may well teach that no youth need be discouraged by reason of lowly birth, or circumstances of adversity and struggle, or the humble character of his occupation.

"Honor and fame from no condition rise, Act well your part, there all the honor lies."

If you are only tending sheep, do it well; defend them against the lion and the bear as David did.

3. In David as a young man we see a pleasing modesty and humility. When called to the palace as a member of King Saul's household he was the same humble minded youth and dutiful son he had been before, and when he could be spared he returned to feed his father's sheep at Bethlehem. When he goes out to fight with Goliath, he showed no boasting. As Joseph had said in reference to the king's dreams, "God will give Pharaoh an answer in peace"; so here with David—"The Lord will deliver me out of the hand of this Philistine." It is God's word, "Them that honor me will I honor." And in his errands on the king's business it is said he "behaved himself wisely in all his ways and the Lord was with him." There are many who can achieve success easier than they can bear it. They earn praise perhaps but are straightway spoiled by it.

C. E. GUIDE POSTS.

WHERE IS YOUR FRIEND.

(We gladly respond to the request of the Chairman of the Missouri C. E. Correspondence Committee to print the following.—Ed.)

In the course of a year many people move from one part of the county to another and locate in a new home where they are comparative strangers to their surroundings. Many young people also leave home and go to some large city in order to obtain a situation, education or art advantages, and locate among strangers, knowing no one to whom they can go for the advice or friendship which they so much need while surrounded on all sides by the temptations of

city life. There is also a drifting population seemingly satisfied with but a short stay at one place before seeking another, and to these three classes the Christian Endeavorers of America come with words of welcome and Christian fellowship, seeking by all means in their power to keep them or win them for Christ as the case may be.

Dear reader, have you a friend in such a position, in whose spiritual welfare you are interested? If so, whether he or she be a Christian or not, we are at your service. Our states, cities and towns are so thoroughly organized in this work that we may reach your friends wherever they may be, and we can go to them and offer to them such denominational privileges as they are accustomed to, or we can go to the sinner and try to bring him or her to Christ.

Can we be of service to you in this matter? If so, send full name, address (giving street and number), whether Christian or not, and if Christian, what denomination is preferred, former residence, (if recently removed), together with any other information that will assist us, and all communications will be considered confidential when desired.

We cheerfully offer our services in this work because of the good that can be done and our motto is ever, "For Christ and the Church."

CHAS. A. FORSE, Chairman,  
Missouri Christian Endeavor Committee,  
4812 Greer Avenue, St. Louis, Mo.

**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. 27, 1896.

Lesson XIII.

QUARTERLY REVIEW.

GOLDEN TEXT.

The name of the Lord is a strong tower; the righteous runneth into it, and is safe.—Prov. 18:10.

Topic.—Wickedness brings death; righteousness gives safety.

REVIEW.

I. *Foundation of Greatness.*—David began to build his greatness in seeking counsel of God. His pathetic lament over Jonathan and Saul revealed the depth of his love. At once, however, David is confronted with new and perplexing problems. What shall he do? What every one should do: inquire of the Lord as to his duty. The answer was definite and he followed the command. This did not relieve David from toil, from study, nor from further perplexities. Neither will the prayer of a pastor or a teacher now make it unnecessary to study or to plan for effectively presenting the truth.

The recognition of David by the people was the human following the divine order. It was evident to the people that Jehovah intended David to be a king. David also perceived that the time had come for him to be over the people as Jehovah had long before promised. He had believed this time would come: now he saw that Jehovah fulfilled his promise, 2 Sam. 5:12. There is much in this for our times, that patient waiting of a soul for God's time to bestow the largest blessing—a waiting accompanied by the most careful fitting of one's self to receive the gift. Too often the waiting long is due to lack of the soul's own fitness or preparedness for the blessing. God is simply holding it back, lest coming when the soul is not prepared suitably it might prove an injury rather than a blessing. So David prepared himself and his people by bringing the sanctuary closer to them, and them closer to God.

The morally-great person cares first for God and the place of worship; for on God alone can true greatness be built. A nation without religion is on the way to anarchy. A nation with a corrupt religion is on the road to barbarism. The Moslem government is not a civilization, but only one remove from the savage. The forms of Christianity that have been corrupted in various ways never reach true civilization. Civil liberty never can be fully enjoyed under such conditions; religious liberty is unknown in nations dominated by the Roman Catholic and the Greek Christian churches. They are Christian in form and in creed, but partly pagan and barbarous in practice.

They do not have religious liberty in Spain, nor in Russia; they have the caricature only. It is a mockery to call it liberty.

II. *Personal Obstacles to Greatness.*—A soul may be handicapped by birth, like Mephibosheth. The blood was bad; not of the father, for Jonathan was a nobleman, but from the grandfather, for Saul began to build well, though on a wrong foundation. Building on man's humility, instead of God's goodness was a mistake. The best of human qualities make a shaky foundation for moral and religious character. Such greatness is empty. These qualities are as treacherous as gas-inflated balloons—the higher they carry one, the greater the danger from perishing in the fall to the ground, or in the intense rarity and cold of the air.

Then one's circumstances, even his victories, may be obstacles to true greatness. The contests and struggles of life bring a certain contentious spirit, a disposition to fight, until it is likely to become a second nature, destructive to true greatness. David found this to his surprise and mortification. His victories unfitted him for that greatness in God's work to which he aspired. He could not build the temple; but he was permitted to make splendid preparations for that great edifice.

The most serious obstacles to true greatness, however, come from one's own weak heart. The issues of the heart decide the character. The man of strong passions must lay a strong will over those passions, or they will carry him to swift destruction. So strong ambitions guided rightly make a great man, but misguided make a great demon. And strong emotions may make the possessor a successful evangelist or a disgraceful debauchee. Here again David had a sad experience but a glad turning to righteousness and to God, for the encouragement of any who sin and repent as he did.

Then obstacles from home life stand across the way to greatness in many lives. The home troubles may be due to one's personal weakness working out their own laws, as in David's case. Absalom was the natural result of David's choice of a heathen wife. She with her pagan ideas trained the boy; the father's godly views were far in the background with the smart, handsome and reckless young man. His father practically was treacherous to God in marriage; the son was treacherous to God and to his father, from his overmastering ambition for false greatness. He came to swift destruction and his father to a great sorrow.

III. *Goodness or Hardness.*—What will be the result of discipline in this life? Either goodness or hardness. It will lead to God and righteousness, or drive on to bitterness. He alone has the true method of measuring greatness who sees God and counts the worthiness of his own spirit in the light of God. John Milton said that he was worthy of the title of great who did great things, taught how they might be done, or described them with suitable majesty. And he adds, "Those only are great things which tend to render life more happy, which increase the innocent enjoyments and comforts of existence, or which pave the way to a state of future bliss." And Jesus Christ said, "He that is greatest among you shall be your servant," Matt. 23:11.

He that seeks godly things, that worships God, walks with God, communes with God, loves God, is truly great. To him gratitude is a delight. There is a natural feeling of thankfulness to the giver; grace coming from God in his heart enkindles grace that must find expression. He praises God for deliverances, for successes, for disappointments; for they all tend to make him truly great, since they all promote goodness, only another title for godliness. Destructive vices do not overpower such a character. There is stability, strength, nobleness, the nobility of righteousness as the foundation and in all the material of which the structure is built. It stands for God and God stands by, a defence for it, forever.

Recalled Stormy Times.

"Well that looks natural!" said the old soldier looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

Do You Know

That the Vandavia 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.



It is not alone in fairy stories that beautiful maidens emerge from the slimy scales of serpents and dragons. In the fairy stories, the beautiful maiden is condemned to the life of a reptile because of some carelessness, or the vindictiveness of the fairy. In real life, disease condemns women to loathsomeness because they have been careless or unfortunate, and because they do not take the proper steps to free themselves. Impure blood and sluggish circulation is the cause of the most distressing skin diseases, eczema, pimples, blotches, watery and mucous eruptions. If the

blood is purified and enriched, the "skin" disease disappears. Many a woman has freed herself from embarrassing and disfiguring diseases of this kind by taking Dr. Pierce's Golden Medical Discovery. It not only purifies the blood completely, thereby cleansing and brightening the skin, but it fills the blood with life-giving properties, and builds up the whole system. It rounds out the hollows, thereby rubbing out wrinkles, makes the flesh firm and solid, brightens the eyes, reddens the lips, and gives the lustre of health to the hair. It makes beauty by making health. It makes a woman attractive by making her wholesome.

Whenever there is a clogged condition of the liver and bowels, Doctor Pierce's Pleasant Pellets are the best things to use. They start the healthy, natural action of the digestive organs, and assist Nature in removing poisonous and effete matter. They may be absolutely depended upon to cure constipation, and so to cure biliousness, sick and bilious headaches, sour stomach, foul breath, heart-burn, palpitation of the heart. They are tiny, sugar-coated granules. It takes forty of them to fill a little vial.

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# THE MID-CONTINENT

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WEDNESDAY, SEPTEMBER 16, 1896.

We are sorely pained in announcing the death of our old friend and seminary classmate, Rev. Dr. James Marshall, president of Coe College, Cedar Rapids, Iowa. He died in that city on the 11th inst. of pneumonia, after but a two days' illness. It is the more of a shock, and the bereavement is the greater, as his death occurred just as the new college year was opening. Dr. Marshall was born in Allegheny county, N. Y., Oct. 1834. After graduating at Yale college, he spent some years in teaching work and conducted a school in Syracuse, N. Y. He was a man of well matured character, and above the average age of his fellow students, when he entered Princeton Seminary for his theological training. His sympathies and his marked qualifications for outside christian activities were very marked during his seminary career. The same spirit took him to the battle fields and hospitals to minister to the soldiers in the time of our civil war, and led to his becoming a chaplain, commissioned by President Lincoln. During his ministry he served as a pastor, but particularly had he been engaged, in prominent positions in the work of Christian education. He had been president of Coe College since 1887, and in its administration he had shown to the full his varied gifts, his wonderful energy and his glowing, enthusiastic devotion. He suffered a great personal bereavement a few years since in the death of Mrs. Marshall. There are no children to survive the husband and wife.

WHAT HAS been popularly called Princeton College, though more correctly known by charter title as "The College of New Jersey," now takes on its new name—"Princeton University." It has fairly and abundantly earned this higher and more comprehensive title. The change fittingly goes into effect during this the 150th year of the institution's history, and in connection with the sesquicentennial celebration next month. This commemorating occasion promises to be a great event, and the sons of Princeton are moved in earnest enthusiasm. As bearing on Princeton matters two little pamphlets are sent out, to which the present time gives additional interest. One is a "Handbook of Princeton," in which briefly is given a sketch of the village history and of the founding of the College; the war scenes of the Revolution which were enacted there; the college campus and its buildings, and its big cannon which Washington captured from the British, the athletic grounds, etc. The other furnishes information as to the cost of an education at Princeton, tending to correct the impression that a poor boy, or one of limited means, can not undertake his education there. It aims to show that the student of moderate means may be characterized as the prevailing type at Princeton, and by publishing the expense accounts, as reported to Prof. Sloan of the Faculty, of a large number of young men it shows that one's total amount of expenses may be covered by the modest sum of \$500 or less.

WE MAY be pardoned a slight impatience with the plea that the Presbyterian church must tolerate any kind of teaching from "a great scholar." St. Paul

told us that knowledge puffeth up, and one of the most difficult things to endure upon the part of the "higher" criticism is the dead certainty of its advocates that they are higher. Its advocates ought to be very learned for certainly they miss no opportunity of proclaiming themselves such. But this claim of toleration for all kinds of doctrine from learned men is as foreign to the issue as though such rights were founded upon their height or avoirdupois. We would not deny that in many respects John Stuart Mill was one of the most learned men of his age, but he was far too honest a man to think that constituted a claim to Presbyterian ordination. Herbert Spencer is as learned as any of our professors, but we do not need him in a chair in a theological seminary. Renan was an eminent orientalist, but having abandoned the Christian faith he himself abandoned his ecclesiastical functions and was suspended from his professorship in the college of France. The most brilliant man ever in American politics was Aaron Burr, but his brilliancy could not constitute a substitute for fidelity. Even the undoubted military genius of a Robert Lee was not urged as a reason for continuing his pay in the army of the United States. Genius or learning each is good in its place, but its place is not as a substitute for loyalty. Why not confine the discussion to the sole question that is at issue?

The plea that no man but "a specialist" can sit upon the arguments presented by higher critics is a specious one. In no science does one need to master the details of process in order to rationally accept or reject the conclusion. Take the most difficult of all, for instance, astronomy. There are not three men in a hundred who can read through intelligently the three pages devoted to Comets in the Encyclopædia Britannica, and yet the methods by which the facts of the solar system are discovered and demonstrated can be made plain to a child. It requires an architect to build a cathedral, but not one to say whether the lines are symmetrical, the spire well-proportioned and the whole effect an aid to devotion. The claims of the higher criticism must, as has been said, "be made level to the comprehension of the average man," before it can ask for acceptance. The man of sound common sense does not so much object that its conclusions are revolutionary and destructive as that many of the methods employed are subjective, and its processes necessarily unreliable.

## OLD ISSUES AND NEW LIGHT.

A recent sermon by Mr. Vrooman of Chicago, is reported in one of the papers of that city. We are sorry to see he still shows the same tone of resentment and hostility which marked his preaching just after the action taken in his case last spring, and which caused several members of the Presbytery to withdraw the support which they gave him at first. In his sermon he criticises the church for "concerning herself with the issues of the past." Were any political orator in the present campaign, he says, to take to discussing old questions he would be "called down" by the campaign committee. (So even Mr. Vrooman recognizes the propriety of "calling down" a speaker whose public addresses are out of keeping. But what an infringement on "liberty"? Or is it only in the pulpit that the right to "call down" must not count?) His principle, however, does not hold. Neither political nor other questions are put on the shelf merely because they may be old. In the campaign discussions now being heard, speakers are continually introducing questions and issues of the past. The tariff is an old theme and certainly the currency is. We scarcely read a speech to-day in which the views of Jefferson and Hamilton, and the policy and history of the government in past periods, are not discussed at large. Yet our preacher alleges as a grave charge that church courts are responsible for "such anachronisms," and he calls it a "ghastly waste," and even a piece of "wickedness." In the usual vagueness of modern "liberalism" he does not specify the old subjects which are now so out of place, but for aught he says, faith, repentance, a world to come, Jesus Christ's atoning death—these and other such would be among the things which are not the truths for to-day.

There are "two great classes of the church's enemies," he tells us. One is "made up of the scientific agnostics." But with them he deals gently; for, "in a way," he adds "we are all agnostics. Most of our knowledge is based on assumptions." His fire is reserved for the other class of "enemies." No sweet charity can be shown them. They are "the most deadly." They are those within the church walls who "claim for the Bible more than it claims for

itself, more than reason or scholarship will allow." He affirms in regard to that Book that "it is not the revelation of God," but only the "record of a revelation." Then along with what he puts as a terrible accusation against these enemies "within the church" that they claim strict infallibility of the Bible, he links the charge that they claim infallibility for the Masoretic vowel points of the Hebrew language. We know of no one who claims inspiration for the Masoretic Jews who, subsequent to the time of Christ, devised the system of marking the Hebrew vowel sounds. Perhaps his meaning is not very clear and definite. But if under cover of his harmless assertion on the subject of the vowel points, Mr. Vrooman repudiates the doctrine of the church he is seeking to enter that the Bible is a revelation from God and infallibly inspired for the instruction and guidance of men, he is treading on perilous ground and tampering with his trust as a would-be Presbyterian minister.

## THE WARRING OF A FLESHLY LUST.

(A TEMPERANCE TOPIC.)

Did the ruinous effects of intemperance pertain only to the physical part of man's nature it would be sad enough. But that is not the limit of its blighting power. The maddening liquor injures the soul even more than it does the body.

To love, to trust, to revere, to pray; to aspire, to be patriotic, benevolent, chivalric; to love home and children and fellow men—all these pure and noble emotions are movements of the soul. And there is not one of them which the lust of evil drink does not war against. There are other influences which may injure the body while they leave the soul unhurt, but this destroys both body and soul.

It will eat out the patriotism of the citizen. The flag of his country will come to signify nothing to him, and the national songs will cease to stir his spirit. It will destroy a man's sense of truthfulness. No reliance is to be placed on the drunkard's word. The lies that are unblushingly told, the prevarications, the pretenses, the falsehoods, not only in reference to the appetite which enchains him but for the sake of its gratification—who that has not seen much of this?

The man's kindly instincts will be blunted. His sensibilities of sympathy and affection will dry up, and the sufferings of others, even the destitution and sorrow of his own family will make no controlling impression upon him. Whatever benevolence of native disposition he may have had becomes encrusted, overlaid and buried out of sight, and experiences and appeals which could otherwise have touched his heart meet no response. His ruling passion even destroys his own self-respect and all sense of personal honor, and driving him whithersoever it will, it brings him to the lowest practices and sinks him to the lowest condition.

It obliterates, or at least puts aside, family affection, and saps the very innermost citadel of the man's nature until he ceases to be tender and considerate as a husband, or kind and affectionate as a father, or dutiful as a son. Only too frequent are the cases where the want, the sickness and suffering of a drunkard's family make not the slightest impression on his callous heart. That part of his nature seems deadened. He can go to the saloon and spend there half the night, and all his earnings, when he knows the wife and little ones are almost destitute.

But particularly does this lust war against the soul as respects its religious welfare. And that in two ways. 1. Drunkenness, itself a sin, speedily leads to other sins. Shakespeare describes it as a "devil put in the mouth." It inflames all the other evil passions. It stirs up strife and anger, it excites to pugnacity, it breeds brawls and fights, it is the direct occasion of many a murder. Profanity seems to go naturally with it, even though in sober intervals the drunkard may not be a swearing man. How easily too it links on with obscene speech and with the practices of impurity. But even though not all this brood of vices should follow in every instance, this practice is sure to foster a readiness for low and wicked associations.

2. It hardens the man against the appeals and claims of the gospel. Other things also tend, we well know, to make one earthly and gospel-hardened but this is a sort of earthliness and bondage of the flesh which almost dehumanizes. So utterly gross, so entirely "sensual, devilish," is it, that it excises and expels, as it were, the higher part of one's nature, and the man is in danger of becoming hopelessly deaf and blind to the things "unseen and eternal." Ministers of the gospel have opportunities of observing the power of this habit in keeping men impervious to the truth which they preach, and they know how hard it is to hope for those who give themselves over to this enslaving and soul-destroying habit.



THE ROMAN CATHOLIC HAND IN THE SECULAR PRESS.

Dr. Robt. P. Faris, of St. Louis, has lately published in the *Southwestern Presbyterian* an article pertaining to the above subject, in which he gives some very significant extracts, from Catholic and other sources, by which he establishes his point that while "Rome cannot abolish this mighty instrumentality, which Gregory XVI declared to be 'worthy of public execration and the fires of everlasting judgment,' she is quick to use it for her purposes." We quote as follows from his timely array:

The present Pope said to a deputation of Catholic journalists, Feb. 23, 1879—"Since custom has made newspapers a necessity, Catholic writers for them should labor principally to apply to the salvation of society and the defense of the church that which is used by the enemy."

A decade ago, Henry F. Durant, the founder of Wellesley College, predicted that "before twenty years the leading journals of our country would be in the hands or under the control of the papal church."

From the "Catholics of the Nineteenth Century" I take the following: "The supremacy asserted for the church in matters of education implies the additional and cognate functions of the censorship of ideas and the right to examine and to approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment or entertainment."

Prof. Townsend, of Boston, says: "Recently there has been published the fact that the Catholic Truth Society is 'to beg, borrow or buy space in the secular papers, the dailies, weeklies and monthlies,' all over the civilized globe, that it may thereby defend and extol the papacy. Another purpose of this Society is to overrun newspaper offices with Roman Catholic employees. Another is to control, in a quiet way, the utterances of those publications which are owned and controlled by men who are nominally Protestants."

From the report which appeared in the *Catholic Times* and the *Catholic News* of the proceedings of a Congress of the Catholic Truth Society, in Liverpool, in 1892, I cull the following: An English bishop said: "We can get a report in the newspapers wherever we like." "There is at least one Catholic journalist in every large town. The journals of America and Europe have on their various staffs Roman Catholics in larger number than their relative ability or than their relative numerical strength in these countries would warrant."

Mr. Markoe, the secretary of the Catholic Truth Society, said at the World's Columbian Catholic Congress: "One of the objects of this society is the publication of short, timely articles in the secular press (to be paid for, if necessary) on Catholic doctrines."

At the same congress, Mr. Wolff said: "There are on the great non-Catholic dailies of our large cities, Catholics who in sagacity, quickness, fullness of knowledge and all that goes to make a successful journalist, are peers to their non-Catholic fellow-workers."

The *London Weekly Register* says: "There is not in London a single newspaper of which some of the leading reporters and one or more of the chief persons on its staff are not Roman Catholics."

"The number of Catholic journalists in London is very large," says the *Catholic Times*. "Anti-papal *Punch* has its F. C. Barnard, who was at one time on the point of entering the priesthood; and even the *Standard*, which was established with the special intention of attacking the Catholic religion, now includes Catholics on its staff. On the *Times*, *Morning News* and the daily *Chronicle*, Catholic pens are at work; also on the *Saturday Review*, the *Spectator*, and lighter weeklies, such as the *World*. The monthly magazines have many contributors of the same creed, in evidence of which we may mention that a glance over the forth-coming number of *Tinsley* shows no fewer than four articles written by Catholics."

I could go on *ad infinitum* to show how these busy horns are working, how they manipulate the Associated Press dispatches, how they suppress what is damaging to Popery and spread large what reflects on Protestantism. Having been six years among the Jesuits and having been led providentially to acquaint myself with Romanism, I am not ignorant of its devices. I am painfully impressed that we Protestants and Americans are asleep and that our charity is a downright fool.

In the same line the editor of the *Belfast Witness*, in a recent number, thus speaks:

It would seem as if our Roman Catholic friends, having taken to a large extent possession of the English Press—of *Punch*, of the *Illustrated London News*, of the *Daily News*, occasionally of the *Times* and the *Spectator*, etc., were also determined to take possession of the monthlies (all through the carelessness of Protestantism), and to give us from time to time a surfeit of Roman Catholicism, though, of course, they don't mean it to assume that aspect.

The same Belfast editor in a still later issue calls attention to the fact now brought out in the life of Cardinal Manning, of London, how that wily and astute Roman Catholic hierarch used to boast that he had "captured" Longman the publisher and several of the magazines and reviews, and—strange to tell—occasionally the *Times*.

TURKEY IN EXTREMIS.

The *Nation*, of New York, thus speaks, of the present critical situation in Turkey:

The supporters of Turkey were, at their wits' ends about Crete alone when the troubles in Constantinople began. But they are inevitable. Contempt for the Sultan's authority has at last reached the centre, after having so long prevailed in the provinces. The Christians have been furious by the Armenian massacres and by the

hopes raised by the trouble in Crete and Macedonia, and the Mussulmans are enraged with the Sultan for not killing more Christians. This readiness of the Turkish Government to make massacre the penalty of all sorts of sedition is difficult to comprehend if one does not remember that, by the Mussulman law, Christians live by sufferance under all Mussulman rule. The Sacred Law gives them their lives and property solely on condition of their remaining quiet and not complaining. Death is to the Mussulman the natural and proper punishment for a Christian who makes a disturbance. Therefore, when there is a rising anywhere, it seems as natural to the Mussulman that all the Christian men, women, and children in the neighborhood of the trouble should be killed as it would seem to us that the ringleaders should be arrested. Never since the Turks took Constantinople has a Christian rising been suppressed except by massacre, and, as a rule, no massacre has stopped until Christian Powers intervened. The Turks, therefore, look on the slaughter of Christian families in disturbed districts much as we looked on the arrest and trial of the Chicago rioters—that is, as an act of vigor on the part of the authorities.

The riots in Constantinople are at last likely to bring matters to a head. The Powers cannot allow that city to be given over to anarchy, however unconcernedly they may look on Armenia or Crete. They must maintain order there, owing to the size and wealth of the European population and the importance of the city to the civilized world. But if they interfere to maintain order, they virtually dethrone the Sultan. The protection of a sovereign by foreign force in his own capital means that his rule is, to all intents and purposes, at an end. To this complexion it has come at last, and to this complexion it was certain to come within a year when the massacres were going on in Armenia.

THE FEAST OF INGATHERING.

Dr. Worden, Superintendent of the Sabbath-school and Missionary department of our Presbyterian work writes as bearing on Rallying Day, Sabbath the 27th inst., under the image of the Hebrew festival of Tabernacles:

GATHER THEM IN.

Within easy reach of every Sabbath-school are these yet to be won not only boys and girls, but young men and young women. Does that school merit the name of Christian which is making no self-denying effort to gather them in? The genuine missionary spirit blesses those nearest, the neglected boys and girls or young men, or young women, rich or poor, who live, and are dying, in streets just "around the corner" from "our church."

In the sense of being finished, this is a labor never done. It may well be done, all over again this autumn, with blessing to the canvasser and school. Not a single Sabbath-school in our great Presbyterian church can be exempt from this old fashioned child-saving Christ-honoring work.

What better time to provoke unto love and good works—better time to announce plan and agents for this canvas for new scholars than Rallying Day?

The Young Peoples Society always eager to be useful, should be invited to participate in this movement. Such an ingathering will be to the entire church an incoming of new and simpler love.

HOME DEPARTMENT.

Could I personally visit and counsel my brethren, the pastors and Sabbath-school superintendents, one thing I would advise, *establish in your Sabbath-school a Home Department*. Space forbids the presentation of its advantages but it is the best addition that can be made to any school. An exhibit of its principles and methods will be cheerfully furnished. Let me beseech you carefully to consider it and inaugurate it in your Sabbath-school on Rallying Day. The canvass for members of the Home Department can be made to include the canvass for new scholars for the school itself. There are hundreds of our Sabbath-schools that can readily add fifty per cent. to their membership and more than double their usefulness, by resolutely entering these two lines of work, gathering in new scholars, establishing a Home Department.

It was said by them of old time, that no one had ever really seen rejoicing, unless he had beheld the Jewish celebration of the Feast of Tabernacles. It can be said, in this new time, that no one has ever experienced so much of heaven below, as that Christian toiler whom Christ shall condescend to use in gathering into His school, the sin-sick and forlorn children of men.

WHAT OTHERS SAY.

An idle, thoughtless word, how often has it been the beginning of the separation of friendly and even of loving hearts! The breach once made, others step in to make it wider and wider. False pride, mistaken feelings, the sudden bitterness the heart can feel even towards those it loves, all aid the work of cruelty, and the distance increases day by day until, finding it impossible to return, like the wrecked mariner, they give up in despair and sit down to mourn over their fate, careless, it seems, whether they live or die.—*Presbyterian Journal*.

There is no more merit or efficacy in a sunrise prayer meeting than in a sunset meeting, or a noonday meeting, or a meeting at eight o'clock Wednesday evening. It may be wrong even, for one, after an evening's excitement or labor, to deprive himself of needed rest by rising at day-break. Some of the boasting that we have heard lately, and not from Roman Catholics either, about attending

meetings very early in the morning, savors more of superstition than of true humble Christianity or even good common sense. A prayer meeting at sunrise may be profitable, but the profit does not come because of the time or place. "It is vain for you to rise up early or sit up late."—*Midland*.

Rev. Joseph H. Knowles, in the *Mail and Express*, New York, quotes the statement that "In the State of Pennsylvania, outside of Philadelphia and Pittsburg, in thirteen different towns, twenty Sunday newspapers are issued, with an aggregate circulation of at least 60,000 copies. It is further maintained that in every one of the towns referred to the influence of the church and the law-abiding sentiment of the people has been seriously affected by the Sunday newspaper. Its influence, everywhere and always, is toward a loosening of the ties of respect for and confidence in the truths of Christianity, and the bedrock principles upon which rest the American institutions."

The holiday rest is the breathing spell for greater effort in the arena of life. We are in this world to work, not to idle away the precious hours nor to dream. By the sweat of thy brow shalt thou eat bread; and happy the man who can so live as to enable himself to accomplish the most in good works. The gold dust of time is more precious than the gold standard of money, and now is the time to take stock of the past year and wisely plan for fall and winter work. This is especially so in the church. Never before—because the present time must always be the most important—has there been greater need that all the effort of young and old should be rightly directed. Every act, every thought counts in the great aggregate, and right beginning now will save time and trouble in the hereafter.—*Presbyterian Review*.

The church in some quarters seem radically to have changed her tactics. Instead of the presentation of the gospel in such a way as to convict men of sin, of righteousness, and of judgement, the effort is made to amuse them into a profession of religion. The old doctrines of the justice of God, the majesty of divine law, the judgement—doctrines which made the cross and its royal victim essential to the salvation of men—these must give way to a sugar-coated gospel of love and light and joy. The sterner aspects of truth must be only hinted at. Worldliness calls for a new theology, a homeopathic treatment, with more sweetness and safety in it. As one has rhymed:

"It calls for pleasing pulpiteers,  
Modern and brilliant and fast;  
Who show how men may live as they list,  
And go to heaven at last."

—*Frank W. Merrell in New York Christian Advocate*.

WORLD-OUTLOOK, Continued from page 5.

News comes that an attempt at a revolution in Managua, Nicaragua was last week discovered and instantly suppressed. Several persons were arrested and imprisoned, accused of plotting to capture the military barracks. An investigation followed, and the police found hidden behind the secrecy of the Roman Catholic Parish church a number of priests. The priest in charge was arrested, and is now in prison.

On the ground of recent outbreaks in Constantinople, the Turkish Government ordered the deportation of Armenians from the city to their native places many long-time residents of the city have thus been obliged to leave their families and return to the places where they were born, their enforced departure entailing much hardship and pecuniary loss. Against this order the British and Italian Embassies have made protest but with little effect.

Negotiations in the city of Mexico between the government and representatives of the Japanese Colonization Association have been concluded for a concession of 3,000 acres of land in Chiapas. It is said that the Japanese will proceed at once to place Japanese families and colleges on the land for growing coffee, tobacco and cotton; and that it is the intention of the Japanese to run steamers from Yokohama via Honolulu to Mexican ports as far south as San Benito, State of Chiapas, for the double purpose of developing commerce and providing communication between the Japanese colony and the home country.

Concerning Cuba the news is that the filibuster vessel, the *Three Friends* which sailed from the coast of Florida with munitions and men for Cuba, landed the expedition. The vessel put ashore 3,000 rifles, 1,200,000 cartridges, 600 pounds of stick dynamite and three cannon, besides a great quantity of clothing and shoes. Nearly 100 men were also landed. The ammunition was greatly needed by Maceo, as his supply was about exhausted. It is said that this is the second of a series of six expeditions which the Cuban Junta will send to Cuba during September, as it is the intention of Maceo and Gomez to force the fighting from now on.

The train carrying troops from Havana, who recently arrived from Spain, was attacked near that place by the insurgents, and destroyed. The loss of the Spaniards was 100 men.

Dr. Leopold Beille, the oldest professor of law of the University of Havana, and Dr. Juan Francisco O'Farrill, professor at the same university, and judge of the Supreme Court of Havana, were arrested to-day on suspicion of being in sympathy with the insurgents, and conspiring against the government.

The *Financial Times* of London advises Spain to let Cuba go. If not, the paper says, and the expenditure goes on at the same rate for a year or two longer, it will mean bankruptcy for Spain and chaos for Cuba.



## The Family Circle.

### I WILL BE WORTHY OF IT

I may not reach the heights I seek,  
My untried strength may fail me;  
Or, half way up the mountain-peak  
Fierce tempests may assail me.  
But though the place I never gain,  
Herein lies comfort for my pain—  
I will be worthy of it.

I may not triumph in success,  
Despite my earnest labor;  
I may not grasp results that bless  
The efforts of my neighbor.  
But though my goal I never see,  
This thought shall always dwell with me—  
I will be worthy of it.

The golden glory of Love's light  
May never fall upon my way;  
My path may always lead through night,  
Like some deserted by-way.  
But though life's dearest joy I miss  
There lies a nameless strength in this—  
I will be worthy of it.

### UNDER THE ELMS.

BY REV. E. HERBRUCK, D. D.

"How badly is the course of life adjusted,  
That where sweet roses bloom, sharp thorns  
appear,  
What though the heart has dearly, fondly  
trusted,

The hour of parting will at last come round,  
Of thy fond glances, once I read the mean-  
ing,  
They spoke of joy and happiness for me,  
God bless thee, love, it was but idle  
dreaming,

God bless thee, love, it was not so to be."

Down to the rustic bridge where all  
the summer night long the rippling  
waters made music to the stars, they  
wandered, John and Mary. They had  
been playmates in youth, and the fer-  
vent attachment formed for each other  
grew into a still warmer love as the  
years went by, and that love, it seemed  
to them, was quenchless as the flaming  
world above. They had sought the old  
accustomed seat under the elms, where  
they could see the shimmer of the  
moonbeams on the water, and where  
they had so many a bright dream of the  
future. O youth! youth! What a halo  
it casts over everything while it lasts,  
but how soon it passes away.

"If one wish were yours to-night,  
Mary, what would it be?" said John.

With eyes, tender in their silent love  
light she looked into his face and re-  
plied:

"That our life may be cloudless as  
this night, and that we may ever be  
young and beautiful and loving as we  
are now."

"It need not be otherwise, and I trust  
it shall not be. Love always is young.  
Sweethearts now, we shall be sweet-  
hearts forever."

As they looked down the vista of  
bright eventful years fringed with hap-  
piness and love, their hearts beat high  
with roseate hopes, bright dreams and  
anticipations. Clouds and storms and  
thorns did not find a place in the life  
which stretched out before them into  
the future. Hatred, scorn and discord  
should be far from it, and they should  
know only the bliss of youthful love.  
And so the nuptial day came. The  
lilacs by the garden wall sent forth  
their fragrance, and the budding trees  
smiled in the fresh spring air.

"Grief, envy, hate were mine in ample  
measure,

A storm-tryed, sad and weary wanderer I;  
I dream of peace and hours of tranquil  
pleasure,

When unto thee my pathway led me  
nigh."

And now the years went on, as they  
always do, bringing with them the  
cares and burdens of life. John was a  
man of the world, and lived in it. He  
had never learned the divine command,  
"Love not the world." Business trou-

bles and failures made him irritable.  
He seemed to think his wife inordi-  
nately extravagant and said:

"We must regain what we have lost,  
Mary, and you should be mindful of the  
fact that a wife can waste more than  
her husband can save."

"Dear John, I shall do my part as I  
promised under the elms, but do not  
chide me needlessly."

Gradually, as the autumn grows into  
the winter, there came upon John a  
coldness because of a misconception on  
his part that Mary was not one with  
him in the matter of economy. She  
had never suspected his want of love,  
until their first child lay dead in its  
white coffin. She had made the request  
that he procure some flowers for the  
hands of the little one who should  
never more send a flash of sunshine to  
her soul. She received only a cold look  
and the reply that the lilacs in the yard  
were good enough. And so the coffin  
was lined with these white blossoms in  
full bloom wet with the frantic moth-  
er's grief.

"O I could bear it all, I could bear it  
all, if only John were now what he was  
under the elms when life was as spright-  
ly as the brook that babbled under the  
glittering summer stars."

So the years went on. It matters not  
to them whether they bring sunshine  
or shadow, joy or grief. The burdens  
laid upon the wife became heavier  
every day, and the separation between  
them became more marked. It was not  
often that John said anything to her,  
and then only in an indifferent manner.

It was toil, toil from morn till night,  
with never a word of appreciation.  
John found his way to political gather-  
ings and county fairs, while Mary was  
compelled to stay at home and care for  
things. Neighbors, wives and their  
happy children went by to merry-mak-  
ings, but she was the slave and must  
not cease her toil. When he came  
from the field he ate his supper in  
silence, and while she was doing the  
work, which often lasted late into the  
night he went sullenly to bed. The  
climax was reached when she had asked  
him to take her to a farmers' meeting  
in a grove some miles away. She had  
not had a holiday for years, and it was  
with considerable trepidation she made  
the request. He not only refused, but  
when the day came round he leaped  
into a neighbors' wagon and went him-  
self to the gathering. Where were the  
years which had been so full of promise  
to her. She was ignored and hated,  
and yet withal she had tried so hard to  
fulfill her marriage vow "to obey."

Life had no more charm for her, for  
where one rose appeared there were a  
thousand thorns. God only knows  
these aching hearts. More than once  
while John was away did the elms  
down by the stream hear her agonizing  
cry, and the trembling accents of her  
voice as she sang the words of an old  
Scotch hymn:

"Better loved ye can na be."

\* \* \* \* \*  
"Dark clouds appear, the wind sighs  
through the heather,  
A rain-storm falls from out the gloomy  
skies,  
For bitter parting just the fitting weather,  
Gray on the heavens the world before me  
lies."

A heart-broken woman sits under the  
elms at the close of day. Hear, O even-  
ing winds, the weeping of one whose  
life had been embittered by the ingrati-  
tude of man. Not one harsh word  
escapes her lips, not one word of re-  
proach, but like a cowed and beaten  
slave she has sought the solitude of the  
trees to pour out her grief. Again the  
moon comes up to silver meadow,  
bridge and stream, but a broken heart  
it cannot silver. Then the years  
opened out into the past. She stood  
again upon the bridge and watched the  
imagined stars in the water below. She

walked again through winding paths,  
loitering under the elms to hear the  
robin sing his vesper hymn; through  
tangled thickets where the sweet brier  
bloomed; across the footbridge where  
the mill made merry music as the water  
danced beneath the wheel; through  
orchards scented with the bloom of  
May; up the brow of the hill sweet with  
the scent of the honeysuckle; through  
dark ravines where sunlight sifted  
through the hemlock boughs; up  
through years of storm and sunshine;  
through dark valleys moistened by  
tears of bitter disappointment, until  
the little stream which sang so gaily  
spread out into a pool of inky darkness  
with its exhalations of death. She  
heard again the words to "obey until  
death do you part."

"I have kept my promise. It was a  
hard struggle, but God is just."

A mist rose over the landscape wrap-  
ping elms, and lovers' seat, and bridge,  
and thickets in its filmy veil. They  
found her body in the morning in the  
water under the bridge, her face turned  
upward toward the light.

### "IT'S VERA WEEL."

It's vera weel, throughout the day,  
When ta'en up wi' wark or play,  
To think a man can live alway  
Wi'oot a wify.

It's vera weel when claes are new,  
To think they'll always last so,  
And look as well as they do noo,  
Wi'oot a wify.

But when the holes begin to show,  
The stitches rip, the buttons go,  
What in the warl's a man to do  
Wi'oot a wify.

It's vera weel when skies are clear,  
When's friends are true and lassies dear,  
To think ye'll gang through life, nae fear,  
Wi'oot a wify.

But clouds will come the skies athwart,  
Lassies will marry, frien's maun part;  
What then can cheer your saddened heart?  
A dear, wee wify.

It's vera weel when young and hale,  
But when ye're auld, and crazed and frail,  
And your blithe spirits gin to fail,  
You'll want a wify.

But mayhap then the lassie dear,  
Will treat your offers wi' a sneer;  
Because you're cranky, gray and sere,  
Ye'll get nae wify.

Then haste ye, haste, ye silly loon;  
Rise up and seek about the toon,  
And get heaven's greatest earthly boon,  
A wee bit wify.

### IN DR. STALKER'S CHURCH IN GLASGOW.

The sturdy clergy of Scotland, from  
the days of the covenanters down to  
Chalmers, and even to the present  
time, have stamped their lives upon the  
generations. We have had recently  
the privilege of hearing Dr. James  
Stalker, one of Scotland's greatest  
preachers, loved and honored in our  
land as well as in his own city, where  
for nine years he has preached to the  
congregation at "St. Matthew's," the  
membership of the church numbering  
1,100. He adheres, as many of his as-  
sociates, to the old-fashioned style of  
preaching in the morning and in the  
afternoon at 2 o'clock, and always to  
large congregations. "And why is  
this," we asked the Doctor. His reply  
gives an insight into Scotch homes in  
which the young are brought up to re-  
verence the Sabbath. "We like," said  
he, "to have the evening of the holy  
day one emphatically for our families.  
In the long twilights our children be-  
come the world to us. Music, story,  
song, the sweet and tender intercourse  
between young and old, with all the  
sacredness of the day woven in, give a  
special charm to home life. A good  
deal has been said by writers of a cer-  
tain type of the gloominess of such a

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DR.  
**PRICE'S**  
CREAM  
**BAKING**  
**POWDER**

MOST PERFECT MADE.

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

mode of spending the Sabbath. On the  
other hand, Dr. Paton says, 'Eleven of  
us were brought up in a Christian home  
where Sabbath evenings were spent  
with the catechism and a rehearsal of  
what the church had given them  
through the day, and not one was ever  
heard, or ever will be heard, saying that  
the Sabbath was dull or wearisome,'  
and that is my experience and observa-  
tion," added Dr. Stalker. The testi-  
mony of Carlyle, of Principal Cairns,  
whose intensely interesting life has just  
been given to the world by Rev. Dr.  
McEwen, is to the same point.

Dr. Stalker's lives of Christ and St.  
Paul have been published in the Nor-  
wegian, Swedish, Bulgarian, German,  
Spanish, Chinese and Japanese langua-  
ges, while all his books are eagerly wel-  
comed. He has just completed a series  
of ten Sabbath addresses to young men  
on Religious Psychology. We heard  
the ninth in the series on The Will. It  
was clear, direct and forcible. For nine  
years at the weekly evening service he  
has been giving an exposition of the  
psalms from the first to the 150th.  
"How would you Americans stand  
that?" the Doctor jokingly asked.  
"Yet our people take it all in, and  
others outside come to us every Wed-  
nesday night and would not allow me  
to break the series till the end of the  
psalms was reached."

When the text was announced on  
Sabbath morning the rustle all over the  
house showed that the people were de-  
termined to read it for themselves.  
The large choir are seated on a raised  
platform under the pulpit. They are  
volunteers and all professing christians.  
No organ or musical instrument of  
man's make is employed, but the great  
audience sings with an earnestness and  
devotion in keeping with the strength  
and fervor of their ancestors, young  
and old heartily joining in the service  
of song. The leader always has in spe-  
cial training 150 or so, who may be de-  
pendent on at any time.—S. E. Bridg-  
man in the Congregationalist.

### Buffet Sleeper to Michigan.

Leaves St. Louis daily except Sunday at  
8:10 A. M. via Vandalia line, arriving at  
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**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use  
in time. Sold by druggists.  
**CONSUMPTION**



Our Young People.

AT SET OF SUN.

If we sit down at set of sun  
And count the little things that we have  
done,

And counting find,  
One self-denying act, one word  
That eased the heart of him who heard;  
One glance most kind,  
That fell like sunshine where it went,  
Then we may count that day well spent.

But if through all the live-long day  
We've eased no heart by yea or nay;  
If through it all  
We've done no thing that we can trace,  
That brought the sunshine to a face,  
No act, most small,  
That helped some soul, and nothing cost,  
Then count that day as worse than lost.

THE REASON.

Grandma Gruff said a curious thing—  
"Boys may whistle, but girls must sing."  
That's the very thing I heard her say  
To Kate, no longer than yesterday.

"Boys may whistle." Of course they may,  
If they pucker their lips the proper way.  
But for the life of me I can't see  
Why Kate can't whistle as well as me.

"Boys may whistle but girls must sing;"  
Now I call that a curious thing,  
If boys can whistle, why can't girls, too?  
It's the easiest thing in the world to do.

First you do that, then you do this—  
Just like you were fixing up for a kiss.  
It's a very poor girl, that's all I say,  
Who can't make out to do that way.

"Boys may whistle, but girls may not;"  
A whistle's a song with the noise knocked  
out,  
Strayed off somewhere down in the throat,  
Everything lost but the changeful note.

So if boys can whistle and do it well,  
Why cannot girls, will somebody tell?  
Why can't they do what a boy can do?  
That is the thing I should like to know.

I went to father and asked him why  
Girls couldn't whistle as well as I.  
And he said, "The reason that girls must  
sing  
Is because a girl's a *sing-ular* hing."

And grandma laughed till I knew she'd  
ache  
When I said I thought it all a mistake.  
"Never mind, little man," I heard her say,  
"They will make you whistle enough some  
day."

—Detroit Free Press.

"BE YE KIND ONE TO ANOTHER."

"Must I go to church this morning,  
mamma? I don't want to one bit. I  
don't mind going to Sunday-school, for  
I like that. But the church will be so  
warm and Mr. Haskell will preach, and  
preach with such long words I can't  
understand him at all. And the first  
thing you know I'll be nodding right  
out in meeting. It's lovely out in the  
hammock, and I'll study my Sunday-  
school lesson good if you'll only let me  
stay home," said Florence Monroe one  
Sabbath morning.

But this was one of the times when  
Mrs. Monroe thought her way much  
better than the one Florence had  
planned for herself. So an hour later  
this maiden fair, in her best array,  
might have been seen walking soberly  
along to church. There two surprises  
awaited her. Number one was finding  
a stranger in the place of grave Dr.  
Haskell, and number two, the text he  
announced. Having listened to the  
opening services, Florence was all ready  
to begin nodding when the preacher  
gave as the words from which his ser-  
mon was drawn the following passage:  
"Be ye kind one to one another." After  
that she was wide awake, and not only  
listened faithfully to the strong, earnest  
talk that followed, but went home de-  
termined to live up to that text at least  
all the next week.

Next morning came her first trial.  
She had settled herself to write out the  
invitations to her picnic on Thursday.  
To Florence this picnic was the event  
of the season. Ever since school closed  
she had talked of it, but had never  
found everything favorable until this  
week. Now all the boys and girls were  
home. The weather was charming.  
And so she looked very happy as she  
wrote. There were Edith, Edna, Lulu,  
Kitty, Bess, Harold, Frank, Philip,  
Fred, and nearly a dozen more. She  
read them over again for the twentieth  
time, and as her mother came toward  
her desk, handed her the list for in-  
spection.

"Is that all Florence? Haven't you  
left out anyone?"

"O, I suppose you mean Marion Mor-  
ris. But I don't want her. She doesn't  
go with any of our set. And she'd  
wear that old gingham dress, actually  
two years old, mamma. You know we  
all of us want to look stylish, for there  
are so many visitors at the Rock. Be-  
sides, I don't believe Marion would  
want to go. None of the girls care for  
her at all."

"Why, Florence, have you forgotten  
yesterday's text?" inquired her mother.  
"If I am not mistaken, yesterday after  
church I heard some one say that she  
was always going to be kind now."

"Well, I forgot this picnic. I sup-  
pose I'd better ask Marion. There's  
one good thing about it, she'll bring  
Kaiser. He is the loveliest dog."

Accordingly a little note was des-  
patched to Miss Marion Morris, bring-  
ing much joy to Marion's mother, as  
well as to the girl herself. Marion  
could remember when everything she  
wished was hers. And Mrs. Morris  
was very glad that Florence Monroe,  
the child of her old friend, would afford  
her little daughter some pleasure. Be-  
fore retiring on Wednesday night, al-  
most every boy and girl took a look at  
the sky to see if the stars were really  
shining, and if Thursday would be  
clear. For once they and the weather  
bureau were both right, and Thursday  
morning the sun came up round and  
red. At 9 o'clock they were all gath-  
ered at Florence's home; Marion Mor-  
ris, pleased and shy, among them.  
And close beside her was her great  
Newfoundland Kaiser.

"I tried to leave him home," she said  
in excuse, "but he did cry so to come,  
I had to let him."

But he seemed as welcome as any  
other guest. Soon the large waggon  
with two gray horses was driven around  
to the door. Then with much laughter  
and chatter, they packed away the  
luncheon baskets and themselves. In  
a short time the merry party were un-  
loading at Chimney Rock. Surely such  
a nice place for a picnic never was seen  
before. They tried the swings and  
"merry go-rounds," then took a drink  
from the spring, which they all declared  
as cold as ice water and ever so much  
better. Then they saw the building  
which bore the sign—"Chimney Rock  
Stoar. For Particlers Inquire Within."  
"Hurrah," cried Herold, "I'm going  
in to buy some."

And in he went, followed by several  
boys. The proprietor looked amazed  
when his customer asked for "a pound  
of particlers," but soon handed out a  
package of stick candy, saying—

"This is what pleases most little  
boys."

With a laugh they started for the  
rock. Up the steep paths made slippery  
by the needles fallen from the pine trees  
along the way, they clambered. Many  
times they stopped for breath. But  
finally they reached the opening at the  
top. There before them was a rocky  
platform, on the outer edge of which  
rose a rock about sixteen feet high, and  
which seen from a distance, looked for  
all the world like a chimney. Of course  
they rested first of all; then one of the

party, a boy, of course, grew hungry  
and expressed his feelings. So imme-  
diately a start was made for the "falls."  
For no picnic at Chimney Rock was  
complete unless dinner was eaten at  
Buttermilk Falls.

"I move we eat first, and then our  
baskets will be lighter," said Frank,  
staggering under the weight of two well  
filled ones.

"Not a bit of it. Forward, march,"  
answered Fred, starting off with a box  
of lemons and a huge melon.

Soon they reached the falls, and the  
girls quickly spread the lunch on the  
large flat rock that had served as a table  
for so many picnic dinners. Of course,  
you can imagine it all, the sandwiches,  
salads, boiled eggs, cakes, lemonade,  
and fruit. They made some funny mis-  
takes, but they were all so hungry no-  
body cared for such trifles and they were  
even goodnatured when Philip slyly  
played the old joke of putting salt in  
the sugar dish.

Just beside where they ate, a ledge of  
rock served as a dam to the little brook  
that had come tumbling down through  
the notch from the hills above. The  
water gurgled and churned around the  
rocks until it was so foaming and white  
that it was rightly called "Buttermilk  
Falls." Then it found a way and went  
hurrying on to the valley below. Part  
of these rocks were far enough above  
the water's edge to afford a narrow path  
to the other side of the stream. But to  
walk across was dangerous, for the  
slightest bend either way might send  
one into the water.

The dishes had been cleared away;  
Kaiser had been given his share of the  
fragments; they had played "conse-  
quences," "dumb crambo," "shouting  
proverbs," and ever so many other  
games, when the little hostess Florence  
exclaimed:

"I'm going to walk across those rocks  
to see the copper mine on the other side.  
Who'll go with me?"

A chorus of voices answered: "O,  
don't, Florence!" "Your mamma won't  
like it." "You'll surely fall in and be  
drowned."

But Miss Florence, being a very self-  
willed young lady, went on. For a few  
steps she did bravely; then the water  
and the slippery rocks made her lose  
her balance, and over she went—luckily,  
however, above the falls, not into the  
whirlpool below. There was a second's  
silence, then a splash, and Marion's  
voice rang out: "Catch her, Kaiser,  
good dog! catch her!"

In another minute Florence, with  
water streaming from her clothes, was  
laid at Marion's feet, while a very wet  
and shaggy Newfoundland stood shak-  
ing himself beside her. The picnic was  
over for that day. But when Florence  
had been tucked away in warm blankets  
in her own bed, she said to her mother  
who sat beside her:

"O, mamma, what would have be-  
come of me if it hadn't been for Marion's  
dog? I guess kindness always pays, and  
I'll take that for my text now for cer-  
tain."—Hope B. Strong.

TO BESSIE.

'Tis not what one may do, dear,  
So much wins others' love;  
But rather what one is, dear,  
That's prized all else above.

Ay, and the surest way, dear,  
To do most good I say,  
Is simply to be good, dear,  
Let those deny who may.

The odorous rose ne'er strives, dear,  
Nor lily at our feet;  
They bless with sweetness all dear,  
Because by nature sweet.

—Philip B. Strong, in Little Men and Women

For Brain-Workers

Horsford's Acid Phosphate.

Dr. W. W. Williams Wichita, Kan., says:  
"Have used it in cases of mental exhaus-  
tion and nervousness, with good results."

GRANDMA'S STORY.

You see if it were not for the county  
ditches the fertile, well-tilled acres of  
Michigan would be little more than a  
great swamp. Just turn to the map in  
your atlas and see how much water  
there is in that State. There are sur-  
veyors appointed by the counties, who  
lay out the line of the ditch and each  
farmer digs the ditch that drains his  
own land. This is compulsory. The  
ditch is to be dug four feet from the  
level, which makes it eight feet deep in  
some parts, only four at others, accord-  
ing to the elevation of the ground to be  
drained.

These streams conduct their waters  
to the numerous lakes and rivers, and  
this wise provision protects the State  
from the fevers that were the scourge of  
its earlier days.

The ditch on grandpa's farm was four  
feet wide at the bottom, eight at the  
top, and four feet deep, allowing fall  
enough to prevent sluggishness. And  
when the ground was full of water in  
the spring the ditch would be quite full,  
even floating the logs laid across at in-  
tervals to serve as bridges.

It was at such a time as this that  
grandpa entered the house one morn-  
ing, saying that the sap had started  
some days ago, and all hands must be  
off to the sugar camp the next day.

This was joyful news to the children.  
So that day the necessary preparations  
were made, and the next morning,  
bright and early, they set out, carry-  
ing the sugar-pan and other articles  
needed at the camp. There were grand-  
ma and the baby, grandpa and George,  
with little Phila skipping on before.

Do you know what the sugar-pan is?  
It is used for boiling sap. Imagine a  
pan like your mamma's dripping-pan,  
except the dimensions.

It was six feet eight inches in length,  
three feet four inches wide, and eight  
inches deep, with a projecting rim to  
hold it in place on the arch. It was  
made of heavy Russian iron, and of  
course entirely water-tight.

This must be carried, and this par-  
ticular morning developed a novel mode  
of conveying it to its destination, as  
well as a new use for the pan. When  
the little party arrived at the ditch, the  
logs were floating. So grandpa put  
down the pan and carried the baby  
across. Now grandma must join him  
and hold the wee one while he brought  
the pan. But George solved the pan  
question by slipping it into the water,  
declaring he would "swim it across,"  
which he did admirably, using a long  
pole to guide it.

But the amusing part came when  
grandma tried to cross the unsteady  
bridge. She was no light weight, and  
her fear and hesitation caused the logs  
to rock in an alarming manner. Grand-  
pa, with the baby in his arms, could  
render no assistance, and half laugh-  
ing, half fearful, he cried, "Jump into  
the pan."

Of course he did not think she would,  
but as the log rolled, into the pan she  
slid, fully expecting to sink it with her  
weight. But not so! The staunch pan  
only sunk somewhat deeper in the  
stream, and after much laughing and  
careful guiding she was drawn safely  
across.

After this the various utensils were  
deposited in this odd iron flat-boat, and  
the children paddled down stream, thus  
arriving in safety at the sugar-camp,  
very much earlier than would have been  
possible otherwise.

After this full many a ride was taken  
when the pan could be coaxed from  
"ma." Sometimes, even extending  
through the next farm and down to the  
county line, when two tired, but happy  
little children would toil patiently up  
stream, dragging "boat" and each other  
by turns.

And after careful cleansing and pa-  
tient boiling, and watching, what rich,  
sweet, golden brown sugar was taken  
from this pan! Ah, yes, it takes so lit-  
tle to make childhood happy, and how  
sweet it all seems when glancing back-  
ward!—Banner.



Ministers and Churches

ST. LOUIS AND VICINITY.

Brethren going to Presbytery will note that trains on Iron Mt. R. R., leave St. Louis Union Station 9:40 a. m., and arrive at Iron-ton 1:42 p. m. Leave Fourth and Chouteau Aves., 2:20 p. m., and arrive at Iron-ton 8:29 p. m.

At the quarterly communion of the Clif-ton Heights Presbyterian church, the pas-tor, Rev. J. A. Gallaher had the pleasure of welcoming 13 new members into the church

Dr. Nicolls of the Second church is ex-pected back this week and will be ready for his pulpit next Sabbath. For the two past Sabbaths in that church following the close of Prof. McAfee's supply term, the pulpit was filled by Rev. W. F. Price of Sedalia, and Dr. Hendy of Jefferson City, respec-tively.

Mr. Bryan presidential candidate spoke in St. Louis on last Saturday evening and remained in the city over Sunday. He attended services of worship at the Grand avenue Presbyterian church, Rev. Dr. Canon pastor. At the close of the morning hour there was a tumultuous rush and push of an immense multitude on the street just outside the church, so much so that the presidential nominee had difficulty in getting to the carriage that awaited him. The kind of demonstration made was un-seemly for the day and the occasion, but neither Mr. Bryan nor the church was re-sponsible.

The new Second church chapel, the ear-nest and forerunner of the complete new sanctuary which is to be, is about finished and will shortly be occupied. As a chapel, it is an usually large, commodious and well appointed church structure. The main room with its galleries has a large seating ca-pacity, while on the basement floor is a full and most convenient complement of rooms for all the varied purposes of a large work-ing church. The location is at the corner of Taylor Street and Westminster Avenue. Taylor Street has been paved with vitrified brick, the side walks laid in granitoid and all the surroundings are attractive and pleasing.

MISSOURI.

HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

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

**BUTLER**—Butler Academy opens this year with an enrollment of about one hundred pupils, the most hopeful beginning in its history. Under the management of Prof. Richardson, it is rapidly coming to the front as one of the most vigorous Presby-terian Institutions in the State.

ILLINOIS.

**GREENVILLE**—This church was organized March 10, 1819, by a St. Louis minister, Rev. S. P. Giddings. It was located five miles north of Greenville. On Sept. 15, 1825, a committee of the Presbytery of Missouri, organized out of its membership two other churches called Bethel and Greenville. The ministers who have served the Greenville church are, Solomon Hardy, W. J. Frazer, A. Ewing, T. A. Spilman, W. K. Stewart, James Stafford, P. D. Young, William Gardner, Wm. Hamilton, Thos. W. Hynes, Arthur Rose, Geo. Fraser, N. L. Dickey, A. B. Byram, W. H. Hillis, O. C. Morton, Joseph Swindt and the present pastor, Rev. George J. E. Richards. Of this list nine, just half the number, are still living. The officers of the church are, eight elders, two deacons, two deaconesses and six trustees. The membership at present is 175—from the beginning till now 860. The statistics of the church during the present pastorate, beginning in 1891, show the church to be in healthy and growing condition. In that time, 85 members have been received; 24 adults and 23 infants have been baptized; \$900 for benevolent, and \$6 000 for congregational purposes have been raised. Green-ville is the county seat of Bond Co., named for the first State governor, has over 2000 population, a city government, two rail-roads and eleven church organizations. Its educational institutions are a college, under the auspices of the Free Methodists, and a and large flourishing public school.

**BELLEVILLE**—The Rev. John B. Pomeroy has resigned the pastorate of this church, and the relation has been dissolved.

**STAUNTON**—The Rev. Charles E. Lukens has resigned his pastorate.

**JERRYVILLE**—The Rev. Ira C. Tyson, D. D., has resigned his charge at this place.

**CARLINVILLE**—Mr. Franklin T. Connor, licentiate of Platte Presbytery, has accept-ed a call to the church of this place, and

will be ordained and installed at an ad-journed meeting of Alton Presbytery at Carlinville, Sept. 29, 1896.

**SPRINGFIELD**—The Rev. Jas. E. Rogers, Ph. D. D., ex-president of Blackburn University, has accepted a call to the third church of this city.

**GENESEO**—Rev. W. E. Kimball, D.D., of Madison, Neb., has accepted an unanimous call to the First church of this place.

NEBRASKA.

**BARNESTON**—Jonathan C. Redding of York, Neb., closed a meeting of one week's duration on Friday, Sept. 4th, at this place. As a partial result of such services, thirty united with the churches here on Sabbath, Sept. 6-26 uniting with our church and four with the Methodist. He was assisted by evangelist Byron Beall and pastor Mills of the Methodist church. Bro. Beall received six into the Liberty church, seven miles distant, where Mr. Redding also labored, making with the 26 at Barneston, 32 for the day. Evangelist Redding is a Presby-terian, yet always where it is possible he holds union services. He was trained by D. L. Moody for evangelistic work, and aided that great evangelist during the World's Fair, taking charge of a tent by the special request of Mr. Moody. He is now at Schuyler, Neb.

**SUMNER**—Our church here has passed through a sore trial in the loss of the crop of small grain by a severe hail storm which extended over the territory occupied by the congregation. In spiritual things, they have not been left entirely without some tokens of the Holy Spirit's presence and saving power. At the recent commu-nion conducted by the Rev. B. H. Hunt, who now has charge of the field, four new mem-bers were added on confession of faith. A class of nearly 20 members has been formed, to whom Mr. Hunt will deliver lectures on the Shorter Catechism every two weeks when he visits this field.

**LINCOLN**—The Rev. John Clark Hill, D. D., has declined the call to the First church of this city. The committee ap-pointed to secure a suitable minister has been continued, and they will push forward their efforts to find the minister so much needed. The Rev. Henry N. Dunning will be formally installed as pastor of the Sec-ond church this week. It is expected that the former pastor, Rev. C. E. Bradt will be present and take part in the installation services.

**BEATRICE**—Rev. Dr. Countermine, pastor of the First church, and his excellent wife, have returned from their annual outing which they spent among the mountains of Colorado. Large and enthusiastic congregations were present at both services. This church enters upon its autumn work with increased confidence, hope and diligence. Notwithstanding that so many have re-moved from the city on account of the hard times, the congregations are larger than ever. They are expecting many additions at their next communion.

SOUTH DAKOTA.

**SCOTLAND**—At their regular observance of the Lord's Supper, 6th inst. this church publicly welcomed seven new members, two of them by profession, a husband and wife, the former not having been previous-ly baptized. All are adults and add to the substantial strength of the church. Rev. C. H. French has just entered upon the sixth year of his labors as pastor of this, his first charge, he having come here fresh from Union Seminary. The church not long ago held a memorial service commem-orative of the life and Christian services of Mrs. Carson, wife of Rev. H. P. Carson, D. D.

**ABERDEEN**—This congregation have de-cided to build a new house of worship, the cost of which shall not exceed five thousand dollars. By the divine blessing upon the pastorate of Rev. C. C. Todd, the strength and efficiency of this church steadily in-crease.

**ALPENA**—Seven more members were added to this church the 6th inst., five of them by profession. This is one of the half dozen or more churches under the care of the pastor at large, Rev. W. J. Hill, of Huron, who continues to prove efficient and acceptable in the work.

**GERMANS**—The First German Presby-terian church of Turner county, and six miles southwest of Lenox, now rejoices in the installation of their pastor, Rev. Robert A. Frederick. The installation occurred on the 6th inst. The sermon was preached, and the charge given to the pastor by Rev. August Kalohn of the Germantown Presby-terian church, seven miles northwest of Lenox. The charge to the congregation was given by Rev. Arnold H. Kegel of the Ebenezer German Presbyterian church in Lenox. Rev. C. E. Sharp of Hurley, pre-sided and propounded the constitutional questions.

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**LIVER AND KIDNEY BALM**

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**THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.**

The Ebenezer church in Lennox recently held their annual missionary festival at which the contributions reached the gener-ous sum of ninety dollars.

Rev. Ludwig Figge, formerly of the First German church of Turner Co., has accepted the call from Sibley, Ia., and already en-tered upon his work there.

MINNESOTA.

**MANKATO**—The church at Mankato has issued invitations to a five days service, Sept. 24 to 28, in connection with the ded-ication of their new church edifice, which in spite of hard times has been pushed to com-pletion, and is now ready for occupancy. Former pastors and distinguished speakers are expected, and the occasion will be an eventful one in the history of this church.

**JACKSON**—This church is being greatly quickened under the wise and earnest lab-ors of Rev. R. B. Abbott, D. D. Some half a dozen neighboring districts are regularly supplied and helped by Christian workers from it. The pastor and his wife have al-ready gained a strong hold on the hearts of the people.

**HOLLAND**—The church here will soon dedicate a commodious house of worship. Services were held in the new building on the first Sunday of September. Rev. N. H. Bell, preached and administered baptism and the Lord's Supper.

**HERON LAKE**—Rev. C. E. Davenport, acting pastor, has been taking a much needed rest in Pennsylvania. A new house of worship has been contracted for, which is greatly needed, as the congregation has outgrown its present quarters.—B.

TEXAS.

**FR. DAVIS**—Rev. W. P. Ploys has been conducting another one of his grand camp-meetings. It was held near Ft. Davis. Some of the mountains about are 8 000 feet high, but this locality was 5 000. The peo-ple came for 100 miles around. The gener-ous cattlemen of that region provided ample entertainment for all who came. Four services were held each day. Rev. A. F. Bishop and Rev. H. S. Little both of Deni-son, assisted in the meeting. 17 united with the various churches, 10 of them with the Presbyterian church, and of the ten, nine were men.

**GLEN ROSE**—Rev. A. S. Carver has re-ceived five new members, which makes 91 who have joined this church under his min-istry, but changes are so frequent in the west that but 27 remain. He also received two members into the Stephenville church.

**ADORA**—Rev. James Anderson received two young men into this church.

**SWEDEN**—Rev. J. A. Irvine received nine members on profession on Sunday, August 23rd, into his church (near Brady). They represented three generations, with ages ranging from 14 to 72. Church work is very hopeful in his field.

**WASKOM**—Rev. W. R. Marshall, D. D., received 13 persons into the Waskom church on the 1st of August.

**DENISON**—The Rev. A. F. Bishop received four persons into this church in the month of August.

**TAYLOR**—Rev. W. H. Clagget has re-signed his pastorate of the Taylor church, and will devote himself to the interests of the Texas Presbyterian University.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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We, the undersigned have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.  
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

MARYLAND.

**FFREDEBICK**—On the last Sabbath of August, Rev. D. J. Beale, D. D., preached his farewell discourse to his Presbyterian congregation here, having accepted the call of a church in Philadelphia to which field he has now removed.

MICHIGAN.

**DETROIT**—Rev. A. H. Barr, a graduate of the last class in Princeton Seminary, has been called to the Jefferson avenue church and has entered upon his labors there. Mr. Barr is a son of the late Rev. J. C. Barr, who in his earlier ministry was pastor at

Princeton, Ills., and again at Geneseo of the same state, and who died last winter in Tyrone, Pa.

**ONTONAGON**—This town is in ashes, in-cluding all the church buildings. There was small insurance on the Presbyterian church. Whether the people will attempt to build again is problematical and cannot be decided until it is seen what shape busi-ness matters will take. The missionary pastor, Rev. J. K. MacGillivray, was burned out, losing nearly \$2 000 worth of books, and saving only a trifling part of all the family's clothing and household goods, in-cluding a piano. Total loss at least \$3 000, and no insurance. The insurance was not renewed, as the pastor was expecting to move away shortly, but he will remain now until matters are satisfactorily adjusted.

CALIFORNIA.

**NAPA**—Rev. Richard Wylie has served the church of Napa, Cal., as pastor for 30 years. Such a pastorate is remarkable any-where, and especially on the Western coast, where all work has had such recent origin. The anniversary was fittingly and impress-ively celebrated on August 18, the bonds that unite pastor and people never having been stronger than they are to-day.

MEETING OF SYNODS.

Minnesota will meet in the House of Hope church, St. Paul, Thursday, Oct. 8th at 7:30 p. m.—Maurice D. Edwards, S. C.

Kansas will meet at the First Presby-terian church in Topeka, on Thursday, Oct. 1, at 7:30 p. m.—F. S. McCabe, S. C.

Indiana will meet at Franklin, Monday evening, Oct. 12, 1896, at 7:30 o'clock.—Charles Little, S. C.

Utah will meet in the First Presbyterian church of Salt Lake City, on Thursday, Oct. 8, at 7:30 —J. H. Barton, S. C.

Iowa will meet at Ottumwa, Thursday, Oct. 15, at 7:30 p. m.—J. C. McClintock, S. C.

CHANGE OF ADDRESS.

Rev. Wm. Clyde from Victoria, B. C., to Ashland, Jackson Co., Oregon.

Rev. L. M. Seroggs, Danville, Ky., to Mt. Vernon, Ky.

PRESBYTERY MEETINGS.

**Ebenezer**. At Frankfort, Ky., Oct. 12, at 2 p. m.—Jas. P. Hendrick, S. C.

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

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

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

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

**Geneseo**. At Byron, N. Y., Sept. 28th, 7:30.—J. C. Jacks, S. C.

**Emporia**. At Burlingame, Sept. 29th, 7:30 p. m.—S. B. Fleming, S. C.

**Neosho Presbytery**. At Chanute, Sept. 29, 7:30 p. m.—Lewis I. Drake, S. C.

**Springfield**. At Divernon, Ill., Sept. 22, at 7:30 p. m.—Thos. D. Logan, S. C.

**Hastings**. At Stamford, Sept. 22, 7:30 p. m. Special home mission conference on Wednesday afternoon and evening. Those expecting to be present, please notify elder D. R. Waggoner, so that conveyances may be provided to take all from the depot at Oxford or Orleans to Stamford.—W. M. Porter, S. C.

**Topeka**. At Kansas City, Kan., in First church, Sept. 29, 7:39 p. m.—W. N. Page, S. C.

**Larned**. At Halstead, Sept. 29, 7:30 p. m.—A. F. Irwin, S. C.

**Chicago**. St. Anne, Oct. 5, 10:30 a. m.—Jas. Frothingham, S. C.

**New York**. In chapel of First church, Oct. 5, 10 a. m.—Geo. W. F. Birch, S. C.

Making Money—Butter Made in Two Minutes.

Everybody knows what a fortune there is for a man that can sell a churn that will make butter for him in two minutes instead of the long hours work that the ordinary dasher churn compels. Now any of our readers who want to make money, should write the Queen Butter Maker Co., 21 East 3d St., Cincinnati, for circulars. Everyone who keeps cows must have a churn and how easy it will be to sell such a churn as the above. Anyone can sell five a day and make \$150 a month easy. Take it into any farmer's house on churning day and they will not let you take it away after you have churned their butter for them in two min-utes. Will. C. Izor, Bellevue, sold five machines the first day and made \$12.50, and only worked in the morning, this will give him \$75 a week. Any person can do this as the Butter Maker sells itself.

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**AN ENTHUSIASTIC CLERGYMAN.**

Rev. Thomas Dixon, Jr., Speaks, and His Opponents Create a Disturbance—Comments of the New York Papers.

On Sunday morning, Sept. 6th, Rev. Thomas Dixon, Jr., announced that he would preach on "The Political Crisis," and probably 4,000 people gathered at the Academy of Music—the "People's Church," to hear this brilliant pulpit orator who is not afraid to think for himself and tell his thoughts to the



REV. THOMAS DIXON, JR.

public. During the sermon he was again and again interrupted, but as the *New York Herald* of the following day says, "The hisses that broke in on the preacher's vigorous sentences were drowned by cheers and applause." The unusually clear and penetrating voice of Mr. Dixon stood him in good stead in this clamor. In this connection the following letter, written only a week before, seems particularly to the point.

New York, August 26, 1896.

Dear Sir:

I am very loath as a minister to give an endorsement to a patented article, but I feel it but just to you to say that I have used your Hyomei for Bronchitis with perfect success. I had a chronic cold last winter which stubbornly resisted every remedy for seven weeks. Your Hyomei gave me relief in one day and enabled me to fill all my subsequent lecture dates with satisfaction.

Truly yours,  
(Rev.) THOMAS DIXON, JR.  
Pastor People's church.

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**PRESBYTERIAL PROCEEDINGS.**

Alton Presbytery met in the church at Upper Alton, on Tuesday, Sept. 8th, 7:30 p. m. and was opened with a sermon by the Moderator, Rev. G. J. E. Richards. Rev. A. S. Leonard was elected moderator. The following business of public interest was issued: Rev. John R. Barnes was dismissed to the Springfield association of Congregational ministers. Rev. James E. Rogers, D. D., was dismissed to the Springfield Presbytery. Rev. J. B. Pomeroy was released from the pastoral charge of the Belleville church, and Rev. C. E. Lukens was released from the pastoral charge of the church at Staunton. Rev. Ira C. Tyson resigned the pastoral charge of the church in Jerseyville. Revs. Temple, Richards and elder Hamill appointed to visit Jerseyville Sept. 24th, with instructions to inquire farther into the matter and report at adjourned meeting at Carlinville, Sept. 29th. Mr. Robert Strain was taken under care of Presbytery as a candidate for the ministry. Mr. Franklin T. Conner was received as a licentiate from Platte Presbytery, and examined for ordination. A call from the congregation at Carlinville was placed in his

hands, which he accepted, and Presbytery appointed an adjourned meeting at that place, Sept. 29, to ordain and install him. A popular meeting in the interest of Presbyterian work and Christian patriotism was held on Wednesday evening and was addressed by Revs. G. S. Leonard and T. B. Greenlee and elder Judge Irwin of Edwardsville.

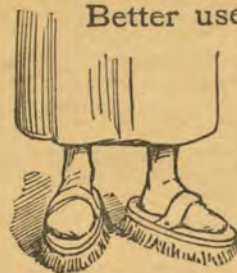
The following were appointed delegates to Synod, which meets in Danville, on the third Tuesday in October. *Ministers*—A. S. Leonard, J. N. Beall, W. P. Hasken, G. M. Smith, C. N. Cate. *Elders*—Thomas J. McBride of Blain, Jasper Johnson, Greenfield, W. T. Brown, Carlinville, H. M. Ferguson, Reno, Bond Co., J. A. Consley, Alton. Carlinville was chosen as the place for holding the annual meeting.

S. C.

The Presbytery of Solomon met at Barnard, Kans., Sept. 1st. Rev. Wm. Foulkes, D. D., the retiring moderator, preached the opening sermon from, The lament of David over the death of Absalom. At the close of the sermon three infants were baptized, the sacrament being administered by Rev. Theodore Bracken. The sacrament of the Lord's Supper was administered by Wm Bishop, D. D., and S. B. Fleming, D. D. Rev. A. C. Frick was chosen moderator and Revs. B. F. McMillan and S. B. Lucas, temporary clerks. Mr. Isaac E. Dalrymple was received under our care as a candidate for the gospel ministry. Mr. E. S. Lheureux, a licentiate, was granted a transfer to the Presbytery to Topeka, where he expects to be ordained. Edward Preston Shier having completed one year in McCormick Seminary was licensed to preach. He expects to enter upon his second year in the seminary in San Francisco. George McKay, a licentiate of this Presbytery completed his examinations and is to be ordained and installed as pastor over the churches of Manchester and Cheever by an adjourned meeting of Presbytery on Sept. 22nd. George G. Burns was received as a licentiate upon a transfer from the Presbytery of Pittsburgh. He was examined in view of ordination and is to be ordained and installed as pastor over the church of Heighton by an adjourned meeting of Presbytery, on Sept. 10th. A commission was appointed to organize a new church in Ellsworth County, if the way be found clear. Presbytery was treated to interesting addresses by Rev. J. H. Lockwood, D. D., representing the interests of the American Bible Society; Rev. Theodore Bracken, Synodical Sunday-school Missionary, setting forth some features of his work; Rev. J. D. Hewitt, D. D., President of Emporia College, and representing its interests; and Rev. S. B. Fleming, D. D., Synodical Superintendent of Home Missions, who set forth the interests of the Home Board. Two sessions were devoted to the work of a Presbyterial Institute, in which Presbyterianism and Revivals were the principal topics of discussion. The people of Barnard manifested a most commendable interest by their large attendance upon the meetings and their courteous entertainment of Presbytery.

T. E. THOMPSON, S. C.

The Presbytery of Peoria held its fall stated meeting at Alton, Ill., Sept. 8th, and chose Rev. James H. Clark, of La Rose, as its moderator. Rev. Charles M. Taylor was dismissed to Schuyler Presbytery; and Rev. D. A. Preston was received from the Presbytery of Cedar Rapids. Mr. John T. Sullivan was taken under the care of Presbytery as a candidate for the ministry upon certificate from the Presbytery of Ft. Wayne and was appointed to supply the church of Eureka. Mr. John T. Gillison, a member of the Second church of Peoria,



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was licensed as a local evangelist. *Ministers*, C. W. Whorrall, J. L. Onion, John Rugh and *Elders*, W. F. Tait, C. C. Lines, C. A. Lawrence, were chosen delegates to Synod, to serve for the term of two years. Presbytery ordered that the action of the General Assembly on Young Peoples' Societies be read to all the churches and to all the Young Peoples' Societies under their care.

A popular meeting was held on Wednesday evening in behalf of the Board of publication and Sabbath-school work which was addressed by Rev. B. Y. George, Mr. G. V. Albertson, Presbyterial Sunday-school missionary, and Rev. Dr. L. H. Moore.

The Home Mission Committee reported that, during the first year of the new plan of Home Missions and Synodical Sustentation, now drawing to a close our Presbytery has supplied and supported the Gospel in the dependent fields, and undertaken and successfully carried on new enterprises on such a scale as has never, heretofore, been done. Presbytery renewed its urgent recommendation, to all the churches, that they give to this cause at the rate of not less than 30 cents per member, per year.

I. A. C., S. C.

The Presbytery of Cairo elected commissioners as follows to attend the Synod of Illinois, to meet in Danville, Ill., on the third Tuesday in Oct. 1896 at 7:30 p. m. *Principals*: *Ministers*, Rob't. Watt, C. T. Phillips, J. F. Knowles, W. B. Minton, J. H. Stevenson, D. D. *Elders*, A. G. McQueen, G. W. Entminger, L. T. Linnell, Wm. Dean, T. A. Davis.

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# Cure Consumption and lung troubles

New York, September 14, 1896.  
Editor MID-CONTINENT:

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

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

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

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## Current Literature.

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

### BOOKS.

LATFOM PEARLS, FOR TEMPERANCE WORKERS AND OTHER REFORMERS. Compiled by Lillian M. Heath. 75 cents. New York, Funk & Wagnalls Company.

This is a collection of recitations in prose and poetry that will be welcomed by all who have occasion to arrange or take part in public gatherings. Temperance workers, suffrage advocates, educational and religious societies, Y. P. S. C. E. members, college clubs, and medal contest organizers, will be especially interested, as this book supplies the material suitable for all such meetings, while their variety and scope prevent monotony, and make a selection always possible at short notice. There are recitations pertinent to the great issues of the day, and in addition to a number of "pieces" from the American poets, and extracts from Lincoln, Sumner, Wendell Phillips, Beecher, and other American orators, there are many new selections.

ABRAHAM LINCOLN. A Poem. By Lyman Whitney Allen. G. P. Putnam's Sons. New York. Price \$1.

Last year the *New York Herald* offered \$1000 for a prize poem. This, in revised form, is the poem which won, and which appeared in that newspaper, Dec. 15th, 1895. The present are not the days of poetry's highest development, nor is America, perhaps, with its intensely practical and realistic genius the best soil in which to grow poets. But there is certainly poetic merit of no low order in this production. Its patriotic spirit too, as the unfoldings of the poems cluster about thrilling events in our national history, belongs to the domain of poetry and imparts the true poetic fire. Not once mentioning Lincoln by name but referring to him only as "The Star of Sangamon", "A People's King" and by such like designations, the poem presents him in connection with the great historic events and episodes during the four years of civil war. The production thus appears in a series of short poems, with variety in verse and measure, and showing excellent taste and real poetic instinct, while yet its unity of design and well connected progress make it, at the same time, one poem.

### MAGAZINES AND PAMPHLETS.

The *Church at Home and Abroad* for September is a specially valuable number.

*Appleton's Popular Science Monthly* for September has its usual number of excellent articles. The following should be largely read, viz: "Principles of taxation," "Immigration and Crime", and "The New Woman and Her debts."

The frontispiece of the September number of the *New England Magazine* is a fine picture of Mount Monadnock. The picture accompanies an article upon Monadnock by Dr. Emerson, illustrated by a score of beautiful pictures. There are two other illustrated articles in the number,—one upon the University of Vermont, the other upon the city of New Bedford.

*The Review of Reviews* for September contains an article on the affirmative, and also on the negative of the question "Would free coinage double the price of silver?" Other interesting articles are "The vice-Presidency in the Present Campaign", and "The Comments of a Populist on the St. Louis Convention." Also copious extracts from articles of special merit in other magazines.

The September number of the *Eclectic Magazine* opens with two articles on similar subjects. The first is entitled "The Incarnation: a Study in the Reli-

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gions of the World," "The Bab and Babism" contains information on that little band of devotees who have so lately stirred up the sluggish religious tendencies of the East. A timely article is Francis H. Hardy's "Public Sentiment in America on the Silver Question."

The September *Century* abounds in articles of timely interest, and in an unusual variety of fiction. In serial stories we have Mrs. Humphry Ward's, "Sir George Tressady." Mr. Howell's, "An Open-Eyed Conspiracy," is continued; and Mrs. Amelia E. Barr contributes the first part of a novelette, "Prisoners of Conscience," which deals with life in the Shetland Islands. Then there are several short stories. Mr. Richard Burton gives an account of the life of Mrs. Stowe, the author of "Uncle Tom's Cabin." Professor Sloan's chapters in the "Life of Napoleon Bonaparte" describe the Emperor's desperate efforts to maintain himself in 1814 against the allies, his exile to Elba, and his return.

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**Moralities.**

**THE SUN NOT NECESSARY.**

The best medical authorities say that liquor-drinking helps to induce sun-stroke. It also induces the death-stroke without the aid of the sun.—*The Voice.*

**GAMBLING AT THE ANTIPODES.**

The council of the churches in Sydney is trying to put down gambling, and a conference on the subject was recently held under the presidency of the Bishop of Sydney. In the course of the speeches it was stated that there were 200 professional bookmakers in Sydney, not to mention a host of amateurs, and that betting was on the increase among women.

**HEREDITARY DRUNKENNESS.**

Hereditary drunkenness has been made a subject of special study by Prof. Pellmann, of Bonn University, Germany, his plan being to select individual drunkards of generations ago and trace out the careers of all their descendants to the present time. His latest subject of investigation has been a Frau Ada Jurke. She was born in 1740, and was a drunkard, a thief and tramp for forty years, dying in 1800. Local records have supplied the histories of 709 of her 834 descendants. Out of those traced 106 were of illegitimate birth, 144 were beggars, 64 others lived on charity, and 181 were women of bad characters. The family has supplied 76 convicts, of whom seven were sentenced for murder. This family has cost Germany a large sum in almshouses, trial courts, prisons and correctional institutions.

**A LITTLE CHILD SHALL LEAD THEM.**

Senator Henry J. Coggshall is a poet. He says, however, that he has only written one poem.

"To tell you the truth," said the Senator yesterday at the Fifth Ave. hotel, "that poem you have heard about was really inspired. One of my senatorial colleagues gave a dinner and I was one of the guests."

"Were you fined a poem for drinking seltzer?" asked the reporter.

"No," replied Senator Coggshall, "I refused to drink anything intoxicating, and my colleagues began to jibe me. I thought of a promise I had made to my little daughter. Her last words to me when I left home for Albany being:

"Papa, be true to me."

"I gave the poem that title."

It is as follows:

What makes me refuse a social glass?  
Well, I'll tell you the reason why:

Because a bonnie, blue-eyed lass is ever standing by.

And I hear her, boys, above the noise of the jest and the merry glee,

As with baby grace she kissed my face and said: "Papa, be true to me."

Then what can I do, to my lass be true, better than let it pass by?

I know you'll think my refusal to drink a breach of your courtesy;

For I hear her repeat in accents sweet, and her dear little form I see,

As with loving embrace she kisses my face and says: "Papa, be true to me."

Let me offer a toast to the one I love most, whose dear little will I obey;

Whose influence sweet is guiding my feet over life's toilsome way;

May the sun ever shine on this lassie of mine; from sorrow may she be free:

For with baby grace she hath kissed my face, and said: "Papa, be true to me."

—*New York World.*

Mr. Alexander Sanderson, Choudrant, La., says: "Having used Ayer's Pills at least twenty-five years, I would say that for all diseases of the bowels, stomach, and liver, which can be remedied by pills, these are always effective. They keep the system in perfect order."

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"You say he wrote a poem for one of the big magazines and got it published the same month?" Certainly. He was the editor of the magazine."—*Electric Spark.*  
"The inventor of the alphabet must have been a modest man," said Hawkins. "Why so?" asked Mawson. "Because he began it with A," said Hawkins. "Most men would have begun it with I."—*Harper's Bazar.*  
Young Housekeeper: We cannot afford fish at your prices. They cost too much."  
Fishman: I have several dozen oysters ma'am, left over from April, marked down fifty per cent.  
Young Housekeeper: Oh, good. Send them up. John is so fond of oysters.—*Harper's Bazar.*

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conversation turned upon Z—a brother novelist. "A very decent fellow," said one of the party. "I never heard him say a bad word about anyone." "Parblue!" replied S—"He never talks about anybody but himself."—*La France.*

Jones: I'm going to bring my wife round to call on you to-night. Smith: That's right; but do me a favor, old man. Don't let her wear her new seal-skin cloak; I don't want my wife to see it just now. Jones (grimly): Why, that's what we are coming for!—*Exchange.*

The Professor (in the Five O'Clock Ladies' Culture and Water-crackers Society): Monopoly, then, may be defined as the exclusive control by certain agencies of desirable opportunities denied to others. Now, Miss Oldish, please name a monopoly. Miss Oldish (still unasked): Er—love.—*Chicago News Record.*

"Look here, Mr. Editor," exclaimed an irate caller, "you referred to me yesterday as a reformed drunkard. You must take it back, or I'll sue your paper for libel." "Very well, sir," replied the editor, "I'll retract the statement cheerfully. I'll say you haven't reformed."—*Rochester Jury.*

"The cheek of some people is simply amazing," said the young mother. "What is the trouble now?" asked the caller. "That horrid newspaper man who lives across the street sent over this morning to ask if he could borrow the baby for two or three hours, as he had to get up a 'Baby Ruth' poem for his paper and wanted to study the dialect."—*Indianapolis Journal.*

Charles Lamb's dear old bookish friend, George Dyer, could never be got to say an ill word, even of the vilest miscreant. "Come now, George," said Lamb one day, on teasing intent, "What do you think of Williams?" (Williams was the Ratcliff highway murderer, the Jack the Ripper of his day, celebrated in D. Quincey's Murder as a Fine Art). "Well, Mr. Lamb," replied Dyer, "I must admit he has a somewhat eccentric character."—*Argonaut.*

One night we were sitting out of doors in the moonlight, unusually silent—almost sad. Suddenly someone—a poetic looking man, with a gentle, lovely face—said in a low tone:—"Did you ever think of the beautiful lesson the stars teach us?" We gave a vague, appreciative murmur, but some soulless clod said:—"No, what is it?" "How to wink," he answered, in a sad, sweet voice.

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