

# THE MIDDLE CONTINENT

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\$2 A YEAR.

CHURCH MEMBERSHIP should not be mistaken for practical Christianity.

THE CHRISTIAN who is always on the alert never lacks for useful employment in his Master's service.

NOTWITHSTANDING HIS alphabetic incumbrance, the Rev. Aminidab Sleek, A. B., A. M., Ph. D., D. D., seems to have pulled through the torrid season in a comfortable condition of health.

IT IS found that Dr. James Marshall, president of Coe College, Iowa, whose death we announced last week, remembered the college in his will and bequeathed to it the sum of \$5,000.

PERHAPS THERE would be less complaint of the minister "preaching over the heads of the people," if the people would study the Bible and sound religious books more, and devote less time to novels and secular newspapers.

IT IS right that the church should know the real status of things in its work for the world and should face the situation. Estimates are published showing that while during the present century four millions of people have been baptized from among the heathen, yet during the same time the heathen peoples have increased two hundred millions.

AN EXCHANGE from across the water remarks with gratification on the fact of our American Missionary Societies waiting upon the viceroy Li Hung Chang, the distinguished Chinese visitor, when he was in New York the other day. It considers the step taken a very wise and proper one and thinks it rather unfortunate, or at least a very strange thing, that no British church nor Missions Board addressed the Envoy on such an important matter when he was in England.

ARE THEY to be doomed to some disappointment who thought the French Canadians by their voting a few weeks ago were cutting loose from the tyranny of their Catholic bishops and priests, and that freedom from church dictation in things political was now established? A Roman Catholic paper exultingly announces the following: "It seems Laurier will submit his plan of pacification for Manitoba to the Holy Father for his approval before laying it before the parliament at Ottawa."

THE NEW YORK *Christian Advocate* has two editorials, one succeeding the other, the first being titled "The wise pastor returning from his vacation" and "The unwise pastor's home coming." The editor draws two widely contrasted courses of conduct as exhibited by the two pastors respectively. It is a kind of "look on this picture and then on that." The mention of the subjects is sufficient however to start trains of reflection and a course of self-examination in the case of pastors after vacation is over.

WE CONGRATULATE the American Board that the last financial statement shows it has closed the business year without a debt—the first time it is said, since August 1892. This good result has been brought about by the generous rallying of Congregational churches and individuals, and by retrenchment in mission fields and extreme economy in administration. The total receipts have been \$743,104, and the expenditures \$627,969, leaving a balance of \$115,135. Deducting from this the debt of a year ago, a balance is left in the treasury of \$502.

THE VERY voluminousness of the General Assembly Minutes, 1896, is in itself an indication of the growing magnitude of the church and its work. The volume, besides furnishing the full record of the last Assembly's proceedings, is a thesaurus of information concerning ministers, boards, seminaries, synods, presbyteries and churches. The statistical columns especially may well be studied. Dry figures they

may be, but they tell many a tale which by a little imagination on the reader's part may be notes of joy or sorrow or pathos.

WE GIVE the following for what it may be worth. We don't want to think of it as a conclusion to be generally drawn. Writing on "Ignorance of the Bible" in *The Watchman* (Baptist, Boston), a Sunday-school superintendent says: "With the exception of two years I have been a regular attendant upon one of the best of Sunday-schools from the time I could toddle until now, and yet I am obliged to say that there is no book which I have studied so much and of which I know so little as the Bible. There is abundant evidence to show that the same is true of a multitude who have been similarly trained."

NEXT SUNDAY is "Rallying Day." This has come to be a fixed recurrence in the church calendar. During the present campaign year it has a stirring sound. The word may have been borrowed from the vocabulary of the hustings and other secular occasions, but it is an expressive term and may well be used in the enterprises of the church. Designed for the Sabbath-school after the scattering and dissipating influence which often attend summer vacations, it has become an important day and in re-gathering the pupils and readjusting the work of the school under the stimulus of a fresh enthusiasm it may be made to tend to the quickening of the whole church.

THE TREASURER of our Foreign Board reports receipts for the month of August 1896, \$33,564 58, as compared with that of the corresponding month in 1895, \$51,235 07. Also his statement shows receipts from May 1st to August 1st, 1896, to be \$121 505 55 as compared with that of the similar portion of 1895, \$137,781 13. The statement further shows the total needed for the current fiscal year to be \$954 533 26. The amount yet to be forthcoming between this and April 30, 1897, in order to meet the work already laid out, is \$833,027 81. Brethren of the churches, Ladies' Missionary Societies, Sunday-school scholars and young Endeavorers of the Presbyterian name, and pastors and sessions as promoters of the service of church giving—there is great work before you all.

IT SEEMS that Bismarck had spoken very slightly of the inhabitants of the Island of Crete since the late troubles have arisen there in their relations with Turkey. Some of the Scotch papers, it is said, berated the old chancellor soundly for his attitude towards the oppressed people of that Island, and one of his admirers wrote to ask if he had really given vent to such opinions. Bismarck answered by quoting Scripture "With regard to the apology which you seem to think I owe the Cretans I must refer you to Titus 2. 12, 13: 'One of themselves, even a prophet of their own, said. The Cretans are always liars, evil beasts, slow-bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.'"

THE CATHOLIC Synod, recently held in St. Louis, passed a decree against any of their members consenting to be employed in the choir service of Protestant churches, or, as the Synod contemptuously designates our sanctuaries, "Protestant meeting houses." The decree reads: "They sin grievously, who, for the sake of gain only, either sing or play on musical instruments in Protestant meeting-houses." One of their papers explains the sweet reasonableness of this order on the ground that "there must be no participation in sacred things with heretics." It also claims that is only a reproduction of a recent decision of the Pope. It calls on all Catholics of musical talents not to "weakly yield to the solicitations of self and Satan and the evil counsels of those who are aliens to the Household of God, and sell for filthy lucre their immortal souls and their personal honor."

THE SECRETARY of a Y. M. C. A. in one of the eastern cities recently resigned his post. A sentence from his letter of resignation deserves serious pondering. It indicates what may be a growing condition and feature which every such secretary has to face, and for that matter too, a situation in which may a pastor find himself to-day. That secretary writes: "The business side absorbs nearly all one's best thought and energy, leaving little time for that side of the work—the spiritual—which was the primary cause of my entering the general secretaryship." A lesson is suggested by the 6th of Acts. "Serving tables," a duty which the apostles found too heavy and vexatious a burden, and which they declared "it was not reason" they should continue in, lest it should involve their "leaving the word of God," has many forms to-day in the service of those who are called to be leaders in spiritual things.

CANADIAN ROMAN Catholic Liberals propose to carry to the Pope the recent statements made by their bishops and priests respecting the duty of Catholics to obey implicitly political instruction, as well as spiritual, a duty which the laity refused to perform in the recent election, for which contumacy they hope for the papal approval. The Canadian Liberals had better not do that if they desire to rest undisturbed in their Catholic conscience. We could tell them in advance what the answer would be. They may, in a case of that kind, put at naught the teachings and deliverances of their bishops and priests, but the Pope will not. He will sustain his under-shepherds. The Pope knows it is logically a blow at the corner-stone of his own supremacy to have the injunctions of his subordinates, in what they think pertains to the interests of the church disregarded. If the people intend to submit such questions to the Pope of Rome and abide by his decision, there is an end of Catholic liberalism in Canada.

IF THE new way of rating the Bible and teaching it, now so persistently pressed by those who will apply to its study only what they are pleased to call "scientific methods," should ever come into general acceptance, how changed will be all our conceptions of the "book divine." Even our phraseology concerning it will take on a change. These would-be revolutionists propose running their ploughshare through the whole gamut of opinion and pious sentiment on the subject. The Bible is to be no longer the "Word of God," but that character will be allowed to it only as here and there it may be said to "contain" his word. We must no longer call it a "revelation from God," but simply a "record of a revelation" by men of old who wrote as they were moved under their own limitations of fallibility. The early narratives in the Old Testament will cease to be historical records, but must be known simply as "stories." The records of supernatural events and the recounting of miracles are to be remanded to the myths and folk-lore of a dim and misty antiquity. The Prophets of Israel and Judah, though so termed by their contemporaries and by Christ and by the apostles, must now be known as the Old Testament "Sages." Certain of the poetical books are to be designated not so much by the separate names they bear in the Canon, but as the "Wisdom literature." The uniqueness of the Bible is still to be allowed and the term "sacred" to be applied to it, but at the same time it is to be insisted on that it is but one of many "sacred books"; that there are the Scriptures of the Buddhist faith, of the Mohammedan, the Brahman, etc. At present under the force and momentum of early beliefs these advocates are saying they are "not yet ready to exchange the Christian Scriptures for the bibles of the world," but who knows what the day of "comparative religions" may "yet" bring forth in the evolution of opinion. And it is significant that while they cite some reasons showing the superiority of the former over the other "bibles" of the world, they yet studiously refrain from mentioning the crowning reason for that superiority, viz., its character as a revelation of saving truth given by inspiration of God.



## THREE LESSONS.

There are three lessons I would write;  
Three words as with a burning pen,  
In tracing of eternal light  
Upon the hearts of men.

Have hope. Though clouds environ now,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow;  
No night but hath its morn.

Have faith. Where'er thy bark is driven,  
The calm's disport, the tempest's mirth,  
Know this—God rules the hosts of heaven,  
The inhabitants of earth.

Have love. Not love alone for one,  
But men, as men, thy brothers call,  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul;  
Hope, Faith and Love—and thou shalt find  
Strength when life's surges rudest roll,  
Light when thou else wert blind.

—From *The German of Schiller.*

## THE PROMISE OF CANADA.

BY SUSAN CREIGHTON WILLIAMS.

To-day the decadent holds the field of literature. With banner waving on high, he loudly proclaims that the whole world is gray, lighted by lurid, smoky gleams where the sun shines through cloud, and that the birds have forgotten how to sing. We listen and wait for a champion. And while we wait, he is at hand—the Canadian poet, whose work comes like a wind from the north for clearness and strength, and tells us that the sea is still blue and flecked with white sails and whiter surge; that in the forest-silence the pines talk softly, that the blue sky still bends over and that brotherly kindness is still strong in the hearts of men.

It is a goodly heritage, this of the Canadian poet. Beside the strong young national life, the very land is an inspiration. A land stretching from the Atlantic to the Pacific, and northward through unknown wilderness to the waters around the pole. A land of rivers, whose names are romance; of lakes, changing with the sun from early radiance to the sombre dusk of twilight. There are russet hills, with the lingering of tradition about their hollows; depths of untracked woods; peaceful valleys, marshes rich with long, waving grass, blossom and berry, or bare and shining after the tide goes down. And through it all, the St. Lawrence rolls its vast dominating presence to the sea. It is a land of beauty and terror; of gently sloping pasture ground and dangerous rocky coast; a paradise of flowers and birds, and the home of wild storms. Above all, it is a land of wind, the life and spirit of the world. The wind blows through all the words of the poets, for it has first blown into their hearts, nor can they be free from its influence.

"The dusty courtyard flags and walls,  
Are like a prison gate of stone  
To every spirit for whose breath  
The long sweet hill-winds once have blown."

And at night a white moon

"Charms to wonderment  
The cattle in the mist."

Or, "all the splendid stars are lit" and burn clear and inaccessible, and along the blue arch

"The silent northern streamers  
Change and rest not till they die."

Such is the land. Nor are the memories that hang about it less inspiring. Every point has its story, true or false, but always brave and stirring, whether it come from old parish registers or some half-forgotten legends. They are all stories of that time that come with the youth of every nation, when strength and courage are the greatest things in the world. This new, untried land cried with a strong voice across the waters to those whose souls were free. They heard and came. And then the spirit of adventure laid strong hand upon them, and led them from the travelled ways into unknown regions. Broad streams invited them. And what if the rapids were swift and sudden and their bark canoes frail? It might be life or it might be death, and that was added exhilaration.

"The plain is wide and the path is long,"

and no one knows what waits at the end of the trail. They might return laden with treasure, or they might never return at all. But it was better to go and meet danger and death than to stay in the village like a woman. They lived strongly and well, those old adventurers, and death was good when they met it

swiftly and bravely. That was the spirit of the time and place.

As Canadian poetry one thinks first of the songs of the voyageurs, those bits of melody with their strange, haunting beauty.

"A whisper of the wind at morn,"

bringing suggestions of the rustle of leaves, the fall of water, and the clear sweep of the paddle. They are all this and much more. They hold a place of their own, yet that does not seem to be a place in Canadian literature. They did not begin with the beginning of Canada, but had their origin in the songs of the French. And though they gained the spirit of the northern land, they were only of the dawn. The dawn is past now, and the songs are gone with it. They have not even had the influence upon the Canadian poets that one might reasonably expect.

After the songs of the voyageurs came the ballads, still known and sung. But these again were the work, not of Canadians, but of French Canadian legendry, and very dear and delightful. The native had not yet found himself. This was not very long ago. But the consciousness of strength has come. The French bonds have been broken, and now the Canadian poet stands forth in calm and modest confidence—a man and a Canadian, with a message for the world that will surely be heard some day. For what is true must last. He is young and strong and clear-eyed. He has a back-ground of glorious memories. His country is very dear to him, and the world is very beautiful. His northern winds have blown away trivialities and brought a whisper of great things.

At present the group is small—the few morning stars singing together. Some half dozen men, all under forty years, they stand for the beginning of a Canadian literature. It is too soon to say much about them, to find deep principles that move them, or great causes for which they struggle. Their purpose, perhaps, is expressed in a sonnet by Archibald Lampman, one of the number:

"Not to be conquered by these headlong days,  
But to stand free, to keep the mind at brood  
On life's deep meaning, nature's altitude  
Of loveliness, and time's mysterious ways."

Or, perhaps this from a poem by Charles G. D. Roberts, the leader of the school:

"Make thou my vision sane and clear  
That I may see what beauty clings  
To common forms, and find the soul  
Of unregarded things."

Though differing widely in some respects, they are all bound together by the strongest feelings of love and loyalty to Canada and to each other. They are all Canadians and all poets, and the result is a spirit of comradeship, of brotherhood, which impresses one as being most beautiful. In all of these men, though in varying strength, we find the northern element. It is not merely that their country is dear to them. It is that the spirit of the far north, with its beauty and mystery of deep silences has filled them. They love the barren strength of its desolate regions. It is to them "the tender, dear dark land of the snow." And when they roam away the night wind calls them—

"Wanderer, wanderer, hither turn home  
Back to thy north at last to me."

Almost everything in these poets that makes them distinctive, can be traced in one way or another to their nature love. And first, the quality of this very feeling is distinct. It is strangely close and intimate. Nature is the mighty mother, the tender mother, whose still word, whispered closely to those who know her, has awakened within them a love and a longing, a changeless, quenchless desire to know the secret that

"Fills her rivers like a voice,  
And leads her wanderers till they die."

There is another development of the same feeling. She is the

"Mother of all things, beautiful, blameless,"

and hence comes a strange sense of kinship with all her children. They share the life of her trees, the winds are their comrades and every bird, "A little brother of the air."

In one other mode this sense of a kinship with nature manifests itself. It is because their heart is

"As her own heart  
Feeling the same wild upward stir,"

that her spring has power to move them so. The joyous flood of re-awakened life that comes to the Northland with April finds an answering thrill and desire in their souls.—

"T' O wind on the hills,  
The breath of God over the top of the trees,  
Whispers a word."

And all answer. The plant life, the birds, the creatures of the deep, the wondering heart of man, all hear

"The far low summons,  
When the silver winds return."

Bliss Carman is the poet who most perfectly expresses the feeling caused by

"The lift of the told spring lure."

"Make me over, Mother April,  
When the sap begins to stir!  
When the flowery hand delivers  
All the mountain prisoned rivers  
And thy great heart breaks and quivers  
To revive the days that were.  
Make me over, Mother April,  
When the sap begins to stir."

Following the nature love is a longing for deeper knowledge of her moods and more unrestrained intercourse. Almost all poets have expressed at times a distaste for the confining restrictions of civilized life, and a desire to be closer to the heart of nature. But in the Canadian poet this seems particularly real and a very strong element. It is a part of his inheritance, not only the delight in

"Far sea-faring"

but

"The love of the moving foot,  
And joy of the roving eye."

They like to call themselves vagrants and vagabonds, "Such as wake on the night and sleep on the day, and no man wot from whence they come nor whither they go." They enumerate the joys of the open road—

"A vagrants morning, wide and blue,  
In early falls, when the wind walks too.

"A shadowy highway, cool and brown  
Alluring up and enticing down.

"An idle noon, a bubbling spring,  
The sea in the pine tops murmuring."

Sometimes this free and hearty happiness passes almost imperceptibly into a grave symbolism. It is the "wayfarer desire" that

"Moves and wakes and would be going  
Long the quest and far the ending  
Where my wayfarer is wending  
When desire is once afoot,  
Doom behind and dream attending."

But the quest is crowned at last.—

"When through laughter and through tears  
Fair the final peace appears,  
And about the watching camp-fires,  
Sink to sleep the nomad years."

And after wandering there is a tavern waiting

"Kept by one,  
Who knows the children of the wood,  
And welcomes each when day is done."

But this work, with all its pure freshness, its strength born of water and forest and wind, is only the beginning. And the more we love it and delight in its freedom and beauty, the more do we exult in it as the promise of what is to come. With such a land, with such influence, with such wealth of poetic material in history and folk-lore, there can be no room for doubt. The work has been well begun, surely it will grow, keeping, one feels certain, its own character, but strengthening and deepening, as long as Canadian winds blow and Canadian hearts remain loyal.

*St. Louis.*

## PARIS.

BY W. W. HARSHA, D. D.

## III.

It has passed into a world-wide aphorism that *Paris is France*. There is a sense in which this saying is true. Not that all France is to be judged by what we see in Paris, nor that the prosperity of the nation is to be measured by the prosperity of the city, nor that the city is in a numerical ascendancy in the nation. The aphorism has gained almost universal acceptance because in the numerous political revolutions and upheavals, to which the nation has been unhappily subjected in the past, those outbursts have originated in the city and have been largely quietly submitted to by the peacefully inclined, industrious, rural population. The inhabitants of the provinces have been willing, apparently to allow the turbulent and ambitious citizens of the metropolis to determine for the whole land, the character of the government under which they are to dwell. Seeing this the rabble has for generations taken advantage of it, and a successful revolution in the city of Paris has been a revolution for France. Paris then, may be said to be to the nation what the head is to the human organism. If the head be sober, cool, and self-poised, guided by sound judgment, the whole physical organism may be regarded as free from danger. But if the



head be that of a visionary enthusiast, or of an infuriated madman, the physical organism is liable to come to harm. Paris has too often played the madman for the good of sunny France.

THE PARIS OF TO-DAY.

In all its leading characteristics the city is now what it has been for generations. Its features cannot be so far disguised but that they can be recognized. It is still the gay, thoughtless, pleasure-seeking, beautiful, wicked city, that it has been in the past. Politically there is at present a lull, a temporary rest, a truce, as one may say, but there is a feeling of insecurity, an apprehension in the breasts of all classes except the most thoughtless, that at any moment, this security may be broken and another revolution burst upon the land. Vesuvius seldom gives distinct warning when preparing for an eruption, but suddenly at midnight, it may be, when the thoughtless dwellers upon her grassy slopes are wrapped in slumber, she belches forth her destroying floods. The powerful military force maintained in Paris and ostentatiously exhibited from time to time by the present authorities, is as much, or more perhaps, to keep in check the turbulent masses in her streets and alleys, than to indicate to enemies without her ability to defend herself from foreign invasion. We certainly have hope for Republicanism in France, but we can but feel that Paris has in it still elements which imperil its success. Paris is, we believe, still France in this, that in her environs is lodged the political destiny of the nation.

MONUMENTAL PARIS.

Cities the world over are selected as the sites of the monuments erected to commemorate the great deeds, and perpetuate the fame of national heroes and benefactors. Washington has his monumental marbles, busts and statues, in every city of any importance in our land, and Lincoln and Grant, Webster, Clay and Douglas, are not without their memorials in granite or in bronze, wherever they have admirers. Beyond almost any city known to us, however, Paris may be called a city of monuments. Towering high above her palaces, her government building and her blocks of business houses, they are the objects which first arrest the eye of the incoming traveler. These monuments may be classified as follows:

FIRST, RELIGIOUS OR SACRED MONUMENTS.

It is thus we would characterize the great churches of the city prominent among which may be named the Notre Dame Cathedral, the Madeleine, and the church of St. Louis. So far as its great churches are concerned the Notre Dame stands prominent and is regarded as the pride of Paris, if not of Europe. It is cruciform in shape—as is the case with all European Cathedrals—three hundred and ninety feet in length, one hundred and forty-four feet in width, with a height within the nave from floor to ceiling, of one hundred and five feet. With its magnificent fluted columns, crowned with their gothic capitals, its beautiful organ lofts, its numerous adjoining chapels, and its almost countless busts and statues, within and without, and its towers and its spires, it is not wonderful that this is an object that is among the first named to the traveler as worthy of inspection.

We have classed the Madeleine among the great churches of the city and yet it was not originally intended to be a strictly religious structure. It is a beautiful edifice, an admirable reproduction of Grecian architecture. Entered by ascending twenty-eight granite steps, through a portico than which nothing finer can be imagined, under a richly sculptured frieze and cornice, it fills the beholder with delight. Though originally intended for secular or patriotic purposes by Napoleon 1st, it is now used as a church and religious services are here daily observed. An immense painting over the high altar, the figures upon which are all life size, represents Napoleon 1st, in the act of receiving the iron crown of the Cesars from the hand of the Pope of Rome, and placing it upon his own head, in this manner most emphatically declaring that he was the self-made ruler of the French people.

The church of St. Louis, being a part of the notable structure known as the Invalides, is now an interesting object among the sacred edifices of the city because, beneath its magnificent dome, gold-gilt by his commands, repose in their splendid sarcophagus the remains of Napoleon Bonaparte. To this monumental church, every visitor to Paris should repair to see the magnificent resting place of the great Napoleon.

For every Christian in Japan there are five Buddhist temples; in all about 263,000 houses for idolatrous worship.

ROUGHING IT ABROAD.

BY JOS. EARNEST McA FEE.

VII.

GENEVA, ATHENS.

That is a long leap from Geneva to Athens. It is leaping from the French language, which to me is unintelligible, to the Greek which, as it is spoken only, is a little less so; from a cool, balmy climate almost into the tropics; from honest Switzerland to Greece where even the government does not give its people honest money.

I had to come through Italy to get here. My general impression of Italy is that it is the finest country on the globe for a gentleman traveling alone and unacquainted with the language to stay out of. That is, if he is not seeking a chance to "rough it." If he wishes to find a place where every man's hand is against him and where there will never fail a man or a woman to cheat him mercilessly from morning till night every day in the week, then Italy is just the place. If I were to make the trip over again and were aiming to make "roughing it" the principal feature, I think I should take a ship direct for Italy and never leave it. A foreigner is not a curiosity nor a fellow-mortal to be helped out of his difficulties with a strange language and in the midst of strange customs, but he is a victim, the more helpless the better. The merchant never seems to say within himself, as others do in other countries: Now here is a purchaser whose trade I may be able to hold by good treatment and fair dealing—even that is putting honesty on the low policy foundation—but the Italian dealer appears to say within himself, Here is my victim; I may never get a chance at him again. I'll get the last centime of him I can, which does not give honesty any place. The government through its officials sets the example and the people outstrip their master. One railroad official gave me two lire in change for four 50 centessimi pieces, which he knew, and the most ignorant child in the kingdom could not but know, to be worthless; another railroad official gave me short change, and most evidently not by mistake.

That is my side of the story. The guide books say that the impression that all Italians are dishonest is erroneous, and now that I am safely out of the country I am willing to acknowledge that that is true. In fact I met two or three honest and exceedingly kind Italians myself. My dealings were almost exclusively with those of the lower and middle classes. I came into contact with much of the material out of which the American "dago" is made and it was even more nauseating since it was about in larger quantities. So I am willing to allow that it was the lower classes that gave me such a bad impression of Italy but it still remains true that my contact was just as much with the lower classes in England, Holland, Germany and Switzerland, and I have no such impression of those countries. Of course Greece and Turkey and other countries have the same and worse reputations, but it should be remembered that they do not enjoy the distinction of being one of the Great and Only "Powers of Europe," which are expected to be at least civilized.

I came on here via Rome, Naples, Brindisi, Patras. Shortly after I reached Turin, the Prime Minister of Italy, the Marquis di Rudini, arrived and passed out of the station where I got a good view of him. The Italians did certainly conduct themselves handsomely on that occasion. There was the greatest curiosity to see the distinguished man but there was no crowding about him and staring into his face. I was glad there was not, since it gave me a good chance to see him myself.

I have grown accustomed to saying that I went to Rome to see St. Peter's and the Colosseum. That is not all I saw but that is enough to make a place immensely attractive. I do not doubt for a moment that the guide-books are right when they speak of St. Peter's as the finest and grandest Christian church. I certainly had not expected to see anything so grand. It is a journey to walk about the interior and every part is in perfect condition. That last is one very impressive thing about St. Peter's as compared with other great churches. One knows it is old and the associations carry one far back into the past but there is a freshness, probably because there is a richness and substantiality, about everything which keeps it from appearing old. Of course one can forget only for a short time that the great church is put to uses that would often be ridiculous if they were not so usual, and that a great amount of what passes for worship within its walls lacks all of the essentials. But it is the greatest and grandest Christian church and a Christian cannot but feel proud that so much richness and grandeur is devoted to exalting the name

of his Master, even though the immense resources for doing that are so poorly economized.

The impressive thing about the Colosseum is that there is so much of it. Of course there was a great deal there to start with, although one does not fully realize that till one sees it, but there is an immense amount left after all these centuries to tell the tale of the past. The descriptions I had read and the photographs I had looked at had not at all prepared me for what is there to be seen. It is a fearful ruin of course but there remains enough to enable one to imagine the vast amphitheatre occupied by the thousands, and the arena below providing the entertainment, while lower still one may find the very vaults where were kept the wild beasts and doomed men and women, places made even sacred by their associations with Christian martyrs.

As I hastened from Rome—I rode my bicycle to Naples—I visited St. Paul's (which by the way is a church to be classed among the grandest) and the Catacombs. The approach from St. Paul's to the Catacombs of St. Calixto is by a narrow, winding, country road.

At the Catacombs I was given as a guide a priest who had been in America and was as jovial as a good big German body could make him. I was alone and he gave me special attention, telling me many jokes connected with the Catacombs that are not served up to every visitor. One, which he called an American joke, was at the expense of a young American woman and was connected with two symbols on one of the tombs. There was the representation of a water pot or jar signifying that the deceased had been a potter, and by it was a serpent. The lady thought it must mean that the deceased met his death during an attack of delirium tremens, as there was the wine jar and a snake, and her brother who was a physician told her that men who drank to excess saw snakes. The priest, as we came out said, "Now you have had Catacombs and American jokes all for 20 cents, or the price of two glasses of beer," pointing to my bicycle, "sail on." I did not know that a glass of beer cost so much, but I take him as good authority in that matter. *Hic docet*, call for *Father Paul* when visiting the Catacombs.

After much delay and mishap some tedious and disagreeable experiences, I reached Naples and saw Mt. Vesuvius making his special display of fireworks; visited Pompeii and the National Museum, saw the church in which the blood of St. Januarius is said to liquify with clock-work regularity two or three times each year—unfortunately I did not strike one of the times—etc., etc. But by that time I was so delayed that riding on the train was necessary, so I went to Brindisi and took ship for Patras in Greece. I rode my bicycle about 100 miles of the distance between here and Patras.

As for more of experiences in Greece I shall be compelled to content myself with saying now, "thank you; it is quite warm enough to suit me," and withhold more till another time.

Interesting statistics were recently put forth showing the relative voting strength of Catholics and Protestants in the United States. One-third of our population, or 20,613,307, are church communicants. Of this number 14,000,000 are Protestants and 6,000,000 are Catholics. The number of qualified voters in this country is 15,137,889. Of these actual voters 3,500,000 are Protestant communicants, while more than 10,000,000 are nominally Protestants. The total voting force of the Catholics is a little more than 2,000,000, or about one-fifth that of the Protestants.—*St. Louis Post-Dispatch*.

A man may almost read himself into scepticism if he only reads one side of the controversy between Christianity and unbelief, if he reads nothing but Darwin, Huxley and Spencer, and others who rejected the supernatural claims of the Christian faith, and who never turns to the answers and arguments which have convinced men equally as able and candid as the sceptical writers. If the questions between faith and unbelief are not threshed out to the bottom; if all that is known is a little state science, or shallow metaphysics, or unhistorical dogmatism; if the last article of a smart writer is accepted as the rational and intellectual theory of the universe; it is surprising that the result a scepticism superficial and unreal, without earnestness and that profound sadness which any man who thinks and feels must experience if he reaches the conviction that the glories and hopes of Christianity are all unreal? Much of the scepticism of to-day is uneducated unbelief; it needs, in the first place, not more faith but more knowledge, a profounder knowledge of the deeper problems of faith and unbelief, and of the literature of the Christian faith.—*Dr. Barrett*.



## Kansas Department.

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

### NOTES BY THE WAY.

BY S. B. F.

Abundant rains have fallen over this region of the West, in the last few days, putting the ground in excellent condition for the fall seeding.

He who sends the "early and the latter rain" and causes His "sun to shine upon the evil and the good" is waiting and willing to pour out the Holy Spirit upon the church in refreshing blessings. Let the "fallow ground" be broken up and the hard clods of worldliness and the wild weeds of corruption and sin be made to disappear; so that a large spiritual fruitage come to all our churches, under the divine blessing. God is willing; the field is needy; why not comply with the spiritual conditions and look for and secure a great revival of "pure religion and undefiled" throughout all our borders.

A pleasant meeting of the Presbytery of Highland was held last week in Irving, Kan. The reports indicate that crops have been good and that the churches have had a good degree of prosperity. This Presbytery is located in one of the best agricultural regions of Kansas and is rapidly passing out of the rank of our Home Mission field. The Presbytery already gives into the treasury more than it draws out and it is fondly hoped that it will not be long until all its churches shall be on a basis of self-support. A very profitable meeting was held on Wednesday evening in the interests of Home and Foreign missions. Addresses were made by Rev. S. L. Allison, Rev. A. T. Aller, Rev. D. C. Smith and the Synodical Missionary, Rev. Geo. Hagaman, D.D., of Washington, presided.

The Presbytery of Osborne held its stated fall meeting at Crystal Plains in Smith County, Sept. 11-12. There was a full representation of the ministers in active work, present. This Presbytery is on the frontier and is purely a Home Mission Territory. There is not a self-supporting church in it and in the very nature of the case cannot be for some time to come. The corn crop is good in parts of the territory covered by the Presbytery and in other parts is a failure. The struggles of these pioneers on the frontier can only be appreciated by those who have been on the ground and know something of the adverse circumstances with which they have been contending for years. The Presbytery met in a church which forms a part of the field served by Rev. Jacob Baay, who is a veteran in home missionary work having been in the ministry thirty seven years and most of this time on the frontier. His name is a synonym for orthodoxy all through Smith County. His "bow abides in strength" and his arraignment of evil doers strikes terror among all such. His church at Smith Centre is a model of decorum and sound doctrine and the teachers of a spurious gospel have a hard time while Brother Baay is around. He is "learned in the Scriptures," having at his command, not only the original languages in which the Scriptures were written but also several modern languages and these several languages, ancient and modern, are his daily companions. In his early home in Holland where his sainted father was a minister of the Reformed church, he tasted of bitter persecution and oppression and under such tuition as this, he developed that sturdy character which renders him to-day a notable "defender of the faith once delivered to the saints." He serves three churches and on each alternate Sabbath rides 24 miles to do his work. All honor to such noble men who stand by our work on the frontier.

The College of Emporia opens up its work for another year this week and begins that work under increasingly favorable auspices. Most of the old students have returned and quite a goodly number of new ones appear for work. The faculty are on the ground

invigorated and refreshed by the vacation for faithful work. More and more is it becoming apparent that this college is worthy of and needs the support of all Presbyterians throughout the bounds of the Synod. It is distinctively "our Synodical College" and has a right to claim the patronage and hearty support of all loyal Presbyterians. There are reasons in some individual cases, why it is not possible for some Presbyterian parents to patronize our own college; but other thing being equal, we believe it to be the duty of all to give the precedence and preference to the Synod's college. Along with this clear duty there ought to be a more careful and conscientious canvass made among our young people by pastors and elders, seeking out students and by every legitimate means directing them to our college.

After a wide observation in traveling into every part of the State, I am convinced that the college authorities ought to provide for a more thorough and systematic canvass of the State than has yet been done. The college and its superior advantages are not as widely known as they ought to be. Many Presbyterians are in ignorance of the real advantages to be found in Emporia College and some do not even know that there is such a college. We might learn something to the advantage of the college by observing the persistence with which our State institutions are pressed upon the attention of the youth of the commonwealth.

### KANSAS ITEMS.

Evangelist E. P. Marvin, now in White Cloud, Kan., is giving Bible readings and holding Gospel services in the West.

HIGHLAND—The pastor, Rev. A. B. Irwin, has nearly finished his tenth year of work with this church. In that time a church building and manse have been built and paid for. The work has prospered every way in benevolent gifts and spiritual life. Forty-five additions were received last year, 39 on profession of faith and six by letter. The church is thoroughly organized for efficient work. Sabbath services, Sabbath-school and the weekly prayer-meetings are well attended. The Senior and Junior Endeavor Societies and the Woman's Missionary Society are thoroughly alive and very efficient factors in the progress of the church. A spirit of unity and earnestness pervades the church.—S. B. F.

HOXIE—Rev. M. W. Kratz, a Princeton Seminary student, has just closed a four months service with the church here and at Greenfield. Mr. Kratz endeared himself very much to the people by his simple, earnest exposition of the Gospel truth from the pulpit and through his amiable social nature—being able to associate with and reach the people in their homes. The churches, at each place, have been much strengthened and Christ has been exalted in the lives of the members. On his departing at the close of his engagement with the church, the Session of the Hoxie church took action expressing their warm appreciation of his work.—L. T. A.

WASHINGTON.—The Presbyterian church of Washington has entered upon its 20th year of the present pastorate. Dr. Hageman will have been at Washington twenty years the first Sabbath in June. The church is in a good condition with favorable prospects for the future. It has a good Ladies' Aid Society and a Woman's Missionary Society, Junior and Senior Y. P. S. C. E., and a growing and interesting Sunday-school. The new Presbyterian Hymnal has been introduced and much appreciated. The good crops of Washington County, encourage the people to look forward with greater interest to the accomplishment of all Christian work.—S. B. F.

WINFIELD.—The church at Winfield moves pleasantly forward under the pastorate of Rev. Samuel N. Stophlett, who was installed in April of this year. The attendance at the services has been large and regular, even during the heated season. The pastor and people are planning to do aggressive work during the autumn and winter with auspicious prospects. The Christian Endeavor Society held an Echo service after the Washington Convention which was interesting and instructive and very much enjoyed by all. It was conducted entirely by the young people. It was held in the auditorium of the church and occupied the hour of the usual evening service. The pastor has been absent for a few weeks in

Northern Iowa, where he sought rest amongst the people of his first pastorate. He has returned invigorated for active work in the near future.—S. B. F.

SEDAN.—For the past ten years the First Presbyterian church of Sedan has been ministered unto by the Rev. H. M. Gilbert as pastor and during that time a great work of grace has been experienced and the church here has been built up and a new sanctuary has been built. Our Sabbath-school is in a flourishing condition, prayer-meetings are held regularly every Thursday evening, at each meeting a leader being appointed for the next week, (the MID-CONTINENT Prayer-meeting Topics being used). The Christian Endeavor Society and the Ladies' Aid Society are all doing a good work. Sabbath, the 13th was the last day of our pastor, he having resigned to accept the pastorate of the church at Chetopa, Kansas, and at a meeting of the Session, a resolution was adopted expressing the love and good wishes of the church for Brother Gilbert in his new field of labor and also giving to him this expression of their high esteem for him as a minister, for his untiring zeal and devotion to the church, and for his interest at all times in our church work. We take great pleasure wishing him and his family God speed in his new field of labor.—Seward P. Davis, Clerk of Session.

## Communicated.

### CLIPPINGS FROM CALIFORNIA.

BY REV. W. PORTEUS.

Santa Cruz is a most interesting and attractive place in many ways. Its location is one of the handsomest in the State. The San Lorenzo river (a most romantic stream) flows into the ocean at this point and forms the northeastern boundary of the city. Half a mile to the west rises Beach Hill. This hill commands a view of the bay and of the mountains of Monterey that in clear weather make a magnificent background to the glistening waters, where sails of every size go scudding along. On the landward side of the hill you look down on the entire city, and back of that there are broken ridges of hills or mountains that rise in graceful swells between two and three thousand feet above sea level. Their sloping sides are mostly shagged with redwood, pines, bay trees and madranes; most of their crests are crowned with primeval forests, planted in nature's careless haste. When the ark rested on Arrarat the sight of Santa Cruz was a big bayou where whales spouted at pleasure and perished when sea receded; in sinking foundations for city structures it is no uncommon thing to strike the frame work of one of these monsters of the mighty deep. On the western end of Beach Hill is a deep cut through which the Broad Gauge railroad runs into the city, and through which the electric cars carry people to and from the beach. The city proper is quite level, the streets wide and well paved with asphaltum, as there are large deposits of it outside the city limits. There are fine residences dotted over the tablelands that rise between the city and the hills, and mountains in the background, thus lending a peculiar picturesqueness to the whole scene.

#### NAMING THE CITY.

The Jesuit missionaries named it "Santa Cruz," or "the city of the Holy Cross," about one hundred and twenty-six years ago—a name it will bear until the close of time. Jesuits and monks are fond of fine locations, they like fine pastures and fat cattle, and rich mines. They control the finest locations on the continent, and especially on the western side of it. The bay in front of Santa Cruz reminds me a little of the bay of Naples, though not quite so imposing; there is no Castle Del-Ava on the Point and no via Cape de Monte in the back ground, and Loma Preata is a little too far back for Vesuvius; then it lacks the smoke by day, and the flame by night to make it realistic. The Santa Cruz mountains are quite as imposing as the southern Appenines and like them are often vineclad from base to summit. You have all the fruits and flowers of southern Italy even to an occasional earthquake. (I have been disappointed in not feeling the earth rock or the ocean roar by an internal commotion. But I may yet be gratified if I stay long enough.)

#### THE BEACH.

The beach is a very beautiful one, quite smooth and gently sloping. No undertow and no sea-puss or cross currents. My first view made me think of Schiveningen on the German Ocean. The quaint looking wind chairs dotted the beach here and there, and yonder they look like peanuts of mammoth proportions hollowed out on one side and set up on end, the seat in each one is so adjusted, that your feet rest on the smooth sand. The occupant may be as secluded as a clam at high water; he may read, write or think just as he pleases, while the pleasure yachts and fishing-smacks go careering over the foam-crested billows in front, and he listens without interruption to the sea-sobbing at his feet or he may turn his chair and face his neighbor for a friendly chat if he so chooses. Still farther back on the beach there are several rows of handsome tents made out of stripped duck all open to the sea in front; clean logs with the bark peeled off and cut into lengths are placed round two sides and one end of the tent; then large pillows are provided and you sit, lie or lounge as you please. It is a sort of *san*, or sand, *souci* I assure you; everybody is at his ease, and every one does as he or she pleases. One hums a tune, another reads a book, one tells a story, another cracks a joke or a peanut, one sleeps, and another sneezes if he wants to—they are the most happy-go-lucky set of saints and sinners I have seen in many a day. They did not seem to me to care whether free silver or premium gold gained the day in the coming election, if enough of either filled their coffers.

#### THE BATHING

Is of the best, the beach is suited by nature or the action of the water to secure the best results; neither stone nor stump, neither gravel or grit gets in your way, the billows roll in regular succession and break the whole length of the beach almost at the same time. The life line is secure, the buoys, boats and raft are all in their proper places, the bathing masters are on the alert should their services be needed, a thing that very seldom occurs; the chopping sea of the Atlantic is unknown upon the Santa Cruz beach. It is by all odds the finest bathing place on this part of the Pacific coast, the water is cool, but I find it most exhilarating. I am known as a sober-sided Presbyterian, but I came out of the Santa Cruz surf metamorphosed into a Methodist. I came out saying, "Glory to God," or "Hallelujah." I am fitted for an "Amen corner" in an old-fashioned meeting house. Do you think it is wrong, reader, to get happy in the ocean your Father and mine poured from his urn? I don't. It is as good as a camp-meeting song or sermon to me. I was lying on the top of the billows the other day with my limbs crossed and my hands under my head, when a strong swimmer splashed some water in my face, I shouted "Ship a boy," he apologized by saying, "I thought you were asleep sir." If I was only tuneable I presume I would often sing

"Rocked in the cradle of the deep."

There are not French people enough to make it as gay as Ostend, or English people enough to make it as busy as Brighton, or Welsh people enough to make it as laughable as Llondudrea, but it is as beautiful a beach and as fine bathing as any of them.

The bathing pavilion has the freshness of the ocean on the seaward side and the perfume of flowers on the landward side. I know nearly all the watering places of the world, but I do not know another on the green globe out of California, where the fragrance of flowers is so softly blended with the freshness of ocean as at Santa Cruz. Keat's mind was in a poetic mood when he sung,

"A thing of beauty is a joy forever."

It would take a Keats or some other equally gifted genius to do justice to the beauties of the city of the Holy Cross

### PRESBYTERIAL PROCEEDINGS.

The Presbytery of Schuyler met at Quincy, Ill., Sept. 8th. Rev. J. H. Bratton was elected moderator, and Rev. J. M. Leonard, temporary clerk. Rev. J. L. Underwood, C. E. Fulton, C. M. Taylor and T. G. Pearce were received; and Revs. J. T. Patterson, M. L. Johnson, G. G. Copland, W. H. Cooper and W. E. B. Harris were dismissed. The following were chosen delegates to Synod: Ministers, J. H. Brat



ton, J. W. Sanderson, D.D., M. P. Ormsby, C. Bremicker, A. H. Dean, E. L. Lord and R. G. Ross. Elders, Jas. Compton, F. M. Steel, H. L. Rand, C. L. Bush, C. J. Karney Geo. Spence and J. H. Provine. The outline plan of the General Assembly of 1895, for commissioning students at the end of their seminary course for a period of service in our mission fields was endorsed. Systematic Benevolence received much attention, our churches being requested to adopt a system of pledge cards and weekly envelopes; and it was resolved to undertake to raise our apportionment of \$5,498, an increase of 22 per cent. over last year. The committee was instructed to notify each church of the amounts expected from it under the apportionment. The Home Mission Committee reported the work in a very hopeful state; grants allowed, missionaries paid in full, receipts since last April of \$557.54, a balance now on hand of \$190.12, and a new church organized at Baylis, Ill., with a subscription of \$2000 for the erection of a house of worship. The churches were urged to contribute \$750 before April next as the least required for the work. Licentiate Lewis R. Crane was examined, ordained and dismissed to the Presbytery of New Brunswick.

Appropriate services were held to the memory of Rev. J. G. Rankin of Quincy, the oldest member of Presbytery and for sixteen years the stated clerk, and Elder James Sample of Carthage, who had so faithfully attended the meetings of Presbytery for many years. The sessional records were examined and approved. An adjourned meeting will be held at Camp Point, Oct. 15th, at 10:30 a. m., and the stated meeting at Augusta, Ill., the second Tuesday in April, 1897, at 7:30 p. m.

AMOS H. DEAN, S. C.

The Presbytery of Rock River met in Peniel church, near Joy, Mercer Co., Ills., on the 8th inst. Opening sermon by the retiring moderator, Rev. A. B. Bickenbach. Rev. Wm. Carter of Sterling, was elected moderator, and Rev. Andrew McMaken of Garden Plain, was chosen temporary clerk. All the business was done with due consideration and dispatch. The devotional services gave evidence of the Spirit's presence and ministered to spiritual enjoyment. Encouraging reports were made from nearly all of the churches; special mention being made of the Young People's Societies and Sabbath-schools. Among these the membership and the work is growing. A very pleasant social time was had during the dinner recess, the ladies giving a sumptuous dinner under the trees in the church yard. The congregation was present and manifested great pleasure, not only in caring for the Presbytery, but in attending its Sessions and giving attention to what was being done. A popular meeting was held on Wednesday evening with a full house. A rousing address on Home Missions was delivered by Rev. J. W. Skinner of Morrison, after which an offering was made for the work and given to the treasurer of the Ladies' Society of Peniel church. Rev. Glenroie McQueen, D.D., was dismissed to the Presbytery of Springfield, Rev. J. H. Kerr, D.D., to San Francisco. Rev. Wm. E. Kimball, D.D., was received from the Presbytery of Niobrara, and arrangements made for his installation over the church of Geneseo, Oct. 9th. Rev. Andrew McMaken is to be installed over the united charge of Garden Plain and Newton on the 22nd inst. Rev. R. E. Flemming over Millersburg and Peniel, October 1st. The church of Pre-emption was dissolved. The stated spring meeting will be held in Aledo.

T. R. JOHNSON, Per. Clk.

The Presbytery of Southern Dakota met at Dell Rapids, S.D., Sept. 8. In the absence of the moderator, the Rev. La Theo. Iobe, the opening sermon was preached by the Rev. D. A. Tawney of Canton, S. D. Eleven ministers and three elders responded to roll call. Mr. Tawney was chosen moderator. The Rev. Luding Figge, a member of Presbytery from its organization and for fifteen years in charge of the First German church of Turner County, was dismissed to the Presbytery of Sioux City. The First church, Union County was dissolved by request of the congregation. The membership goes to the Presbyterian church of Hawarden, Iowa. Parkston church reported the completion and dedication free from debt of their house of worship. They

were aided by the Board of church erection. The Rev. C. H. French of Scotland, S. D., was elected stated clerk, to assume the office Nov. 1.

Presbytery adjourned to meet on the floor of Synod at Groton, S. D., Oct. 1.

T. B. BOUGHTON, S. C.

The Presbytery of Omaha met in Lyons, Neb., Sept. 15—Rev. S. B. McCormick retiring moderator, preaching the sermon. Rev. Wm. A. Galt, missionary among the Omaha Indians, was elected moderator and Rev. J. K. Sawyer and elder J. K. Fleming clerks. Rev. A. Kadletz was dismissed to the Presbytery of Dubuque, and Rev. J. F. Bruner to the Presbytery of Washington City. Rev. J. T. Patterson was received from the Presbytery of Schuyler. Rev. T. L. Sexton, D. D. was invited to sit as a corresponding member. Rev. Asa Leard, D. D., was relieved at his own request from the chairmanship of the standing committee in home missions and Dr. R. L. Wheeler appointed in his place. Rev. C. H. Churchhill was released from the pastoral charge of the Monroe and Oconee churches, and permission given him to labor outside of the bounds of this presbytery. The overture from the General Assembly relative to the examination of candidates for the ministry on the English Bible was answered in the affirmative. The sessions of churches were requested to observe Temperance day, the third Sabbath in November. The commissioners to the General Assembly presented their reports which were received and their fidelity approved. Rev. R. M. L. Broden submitted his report as pastor at large which was approved.

A committee was appointed to organize a church at Divide Centre school-house, near Lyons, the congregation having been gathered by Rev. J. V. Findlay, pastor of the Lyons church. The report of the committee on Home Missions awakened unusual interest because of the orders of the Board for reduction in appropriations. If relief cannot soon come it will work great hardship in many cases and lead to charges in pastoral settlements. The Home Mission committee was instructed to group mission churches as far as possible so as to make them self-supporting.

The churches whose appropriations are to be reduced were urged to try to make good the deficiency to their pastors. Dr. A. G. Wilson, presented the report on Foreign Missions. He is about to be doubly honored in sending out his second son as a medical missionary to join his brother in India. Mr. Charles H. Fleming, a son of elder J. K. Fleming of Lour Avenue church, Omaha, was examined and received as a candidate for the ministry. Rev. A. Barta, was granted permission to labor outside the bounds of Presbytery for six months. An interesting program of addresses on Home Missions was given by Drs. T. L. Sexton, synodical missionary, A. G. Wilson, R. L. Wheeler, J. M. Wilson, J. Gordon, S. B. McCormick and G. Williams. A vote of thanks was extended to the pastor and people of the Lyons church for their kind hospitality.

Presbytery adjourned to meet in the First Presbyterian church of Omaha, Monday, Oct. 12th, at 3:30 p. m.

(Continued on page 13.)

A FITTING TESTIMONIAL.

Rev. E. B. Sherwood, D. D., senior member of the Presbytery of Platte, was greatly surprised and deeply touched to-day by the action of his Brethren. Though 86 years old he is a constant attendant upon the sessions of Presbytery and at the regular meeting held last week it was necessary for one of the brethren to get him out of the church on some plea that the following resolutions might be presented and acted upon without his knowledge: "The Presbytery of Platte counts itself honored in the life and labors of the Rev. Elisha Barber Sherwood, D. D., who celebrated on Sept. 18th, 1896, the sixtieth anniversary of his ordination to the Gospel Ministry. The blessing of God has come richly upon him during these many years of service. He has received more than 2000 members into the Presbyterian church. Many of our churches were organized under his leadership and others have been fostered by his wise counsel and helpful ministrations. His hoary head is a crown of glory to himself and to his Presbytery.

"This memorial is but a faint expression of our love and regard. May Grace, Mercy, and Peace from God the Father, Son, and Holy Ghost be his forever."

In the reading of the minutes at the close of Presbytery the Clerk passed over this action, and "Father Sherwood" came home entirely ignorant of what had been done. The resolutions were beautifully engrossed, signed by the Moderator and Stated Clerk, and handsomely framed. Meanwhile word was passed around among the brethren and this morning the mail brought a large number of letters, each congratulating Dr. Sherwood upon having attained to a Ministry stretching from 1836-1896. After reading two or three his eyes became so dim—though not by reason of age—that he had to call in his wife to read the rest. After dinner the carrier brought a still larger number of similar epistles, and with full hearts they read "Resolutions from Park College Faculty;" "Resolutions from Park College Students;" Congratulations from Pastors who had worked with him for twenty years and more; from young men whose "parts for trial" he had assigned, all telling the same story of reverence, love, and hearty good wishes. Then they had to be re-read and talked about as his brethren in the city dropped in to speak for themselves.

It was my good fortune to be there when Rev. Ernest W. Symonds the Moderator of Presbytery came. After a few words for himself, he said, The Presbytery had sent him to assure "Father Sherwood" that he dwelt in their hearts and to present in their name the resolutions they had adopted and put in permanent form. If the thoughtful, loving hearts who devised this plan to comfort and cheer could only have been present they would have been perfectly satisfied with the success of their efforts.

HENRY BULLARD.

St. Joseph, Mo., Sept. 18th, 1896.

HINTS ON PUBLIC WORSHIP.

- (1) The church building. Places can aid worship. The soul can be spoken to through the eye as well as through the ear.
- (2) The need of awakening and nourishing the worshipful spirit and purpose in congregations, and the teaching of better church manners. Outward reverence is the protection of the worshipful spirit, as outward decency is the safeguard of purity.
- (3) The place of music in public worship is as important, but music in the church is as part of the worship, and artistic execution is as a secondary matter. What were called "services of praise" were often only a decorous form of Sunday amusement. The church is not a concert-room, and must not be made one.

PARKHURSTIAN.

Nations have never been very long-lived affairs, but no nation has ever died because it was old, but because it was so infamous.

It is not so much disobeying of law as it is contempt for the authority of law, that is the country's greatest menace.

Hearthstone disobedience is Anarchism in the green.

The stoning of Achan in the old Bible story was hard for Achan, but it put an abrupt period to the thievish ambitions of any number of others in the Hebrew camp who were getting ready to become Achans.

Leniency to criminals is to breed criminals.

There is no duel between Sinai and Calvary.

The great University open to us all is the much alive and struggling world in which we live.

The better a man is if he is bad, the more dangerous he is to deal with and the greater his capacity for mischief.

When you talk about men who are only bad, people know what you are talking about; but when you are talking about men who are 50 per cent. imp and 50 per cent. angel of light, the performance becomes complicated, the intelligence of your auditors goes to pieces, and you wish that all men were thoroughbreds—either of one description or the other. Our fathers died for their country, we should now live for our country."

World-Outlook.

In the English expedition up the Nile against the dervishes, they landed a force at Dongola and that place has fallen and the nominal objective point of the expedition has been reached. The dervish forces are in retreat and seeking a place of refuge.

Affairs in the Turkish government itself as well matters pertaining to the Armenian question still remain very serious. The persecutions continue and the Sultan shows no disposition to relieve the situation. It is rumored that none of the great European powers are disposed to interfere, or even protest, except Great Britain and that she does not feel called on to undertake the work single-handed. Some of the London papers are broadly hinting that the United States join with England and Italy in solving the Armenian problem, and they express the hope that it will find an echo in the United States. The *Chronicle* asserts that an American Admiral was last year ordered to bombard Yildiz palace if there were any further massacres of Armenians. "These orders," says the *Chronicle*, were subsequently withdrawn when the Venezuelan dispute came to a head; a signal example of the danger of leaving such disputes to simmer till they boil over at the most disastrous moment. The sooner Lord Salisbury and Mr. Olney can agree to the arbitration of the question, the better it will be for the chance of the union."

Lord Hugh Cecil, son of Premier Salisbury, and a member of Parliament, spoke the other day as follows: "Every Englishman must share in the general indignation aroused by the atrocities perpetrated under the infamous government of the Sultan. It is most earnestly to be wished that the indignation may now cease to be confined to our country. Unhappily, it would seem that we should be dangerously misleading the Armenians if we made them believe that England alone can save them. Lamentable as it is, it appears to be a fact that there is no hope for them till the feeling abroad at least approximates the excitement here. I trust that this may soon happen."

A great sensation was caused by the arrest of one Tynan, suspected of being a participator in the Phoenix Park Dublin assassinations several years ago, and also now charged with complicity in recent dynamite plottings. He was arrested in Boulogne, France. It is now said however that it is impossible to extradite Tynan on the charge of having been connected with the Phoenix Park murderers, as the French statute of limitations intervenes. The arrest and the developments brought to light have made a great stir and are operating to the serious disadvantage of the present plans of the Irish leaders in their Home Rule scheme. M. Bossu, the French Deputy Public Prosecutor in charge of the case against Tynan has received a violent letter informing him, in the name of a committee of invincibles and anarchist brotherhood, that unless Tynan is released at once, M. Bossu will be blown up with dynamite. The letter is written with a red fluid, believed to be blood, and is dated Thursday, September 17. In connection with the above circumstances alleged disclosures are said to have been made by the finding of documents upon the person of Edward J. Ivory, alias Edward Bell of New York, who has been charged with being concerned in the Irish dynamite conspiracy which add to the excitement. The number of policemen on duty in plain clothes at the houses of Parliament, the Mansion house, the Royal Exchange, the National Gallery, the British Museum, St. Paul's Cathedral, Westminster Abbey and other public buildings have been doubled. The war office has also taken additional precautions here, besides doubling the force of police and sentinels who are guarding the powder magazines at Woolwich. Bell had been arrested on the charge of participating with Tynan, Kearney and Haines in the dynamite conspiracy to blow up the residence of Queen Victoria at Balmoral while the Czar was her guest.



## 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. All 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.

### ST. LOUIS PRESBYTERIAL CONFERENCE.

There will be a meeting of the Presidents and Vice-Presidents of the missionary societies connected with St. Louis Presbyterial Society, for conference upon our work, on Sept. 28th, at 2 p. m., in the West Presbyterial church.

All interested in carrying forward this great work are urged to attend. It is hoped that every Society will be fully represented.

MRS. H. MAGILL, Pres. Pres't.

### MID-MONTHLY MEETING, SEPTEMBER 13th.

This was the day for missionary letters, but there were none, instead we had our dear Miss Griffin from Chieng-Mai, and it made our hearts glad to take her by the hand and look into her earnest face. We were interested to have fresh news from the school. She reports fair progress. Like the weather, the school has its two seasons; the hot, when the roads are good, and its number 60, and the wet when the number falls to 45. Even that is a full charge for one teacher, with an assistant in the day time. The ordinary grammar school lessons are taught, with of course the Bible. They are fond of singing; it is a strong inducement to attendance and with the songs they are learning the sweet old story.

More than one-half of the pupils are church members. Miss Griffin will remain in this city a few weeks and her many friends will be glad of the opportunity to see her.

The Scripture lesson was from Gen. 16:13, Gen. 21:14-18, and Ps 139:1-12. Topic, The omniscience of God. There is no more comforting thought among all of our thoughts of God, than that of His omniscience. David realized this when he wrote this Psalm. Notice how personal is the view he takes. He does not sing of Him as the great Creator, holding the universe in the hollow of His hand, directing every part of its wonderful machinery, keeping the stars in their courses, controlling the rise and fall of nations, guiding events as they gather and culminate in the epochs of time; his heart is full of joy because of what God's omniscience meant to him throughout the psalm; it is "Thou" and "I"—God and David—a close contact, a constant presence.

God is indifferent to no life which He has created. The little brown sparrow dying under the hedge, the human waif of a few hours, dropped stealthily upon some cold door-stone, the Hagars, creeping into the darkness to hide their breaking hearts and perhaps to die, the tempted, the sorrowful

and the suffering everywhere, are under His eye. You and I, as we round out the little circle of our lives with our doing and our enduring, are seen of Him. Not a grief, nor a joy but He knows, not a burden which He has not shaped in His hand and poised there before it was laid upon our shoulders, that it might not be so heavy, but that with His strength we could bear it. He knows us better than we know each other; better than we know ourselves. There are no misunderstandings, no mis-conceptions, no mistakes, no accidents with God. There is our comfort.

And what is the relation of this thought to the work which binds us together? Our plans and purposes run along lines which reach out into the distant parts of the earth. But we must remain at this end. An occasional letter, giving a fact here and there, an impression; there is little more—little of the absolute which we can directly connect with our doing. We work in faith; in faith we connect our work to God and that is all we can do; but there is not a prayer of faith, nor a deed done for His glory, that He does not guard and follow on and out to its furthest limit of influence. Need we ask more? We must continue to work in faith, with no worry for the outcome, since He will guard that for the Son's sake. Continue to work. We sometimes lose our power and fall short of possibilities which may be near, because we do not follow up our good intentions; we drop our hands by our sides with a half defined conviction that the work will go on of itself, at least, some one else will take care of it. Remember that a very little river, if it only keeps on running, and does not dry out in the summer time, will carry much water to the sea. Joash of old, when told by the prophet to strike with his arrows upon the ground, "smote thrice and stayed,"—smote thrice when he should have smitten six times—and failed of his heart's desire. Like Joash we have stood at the window opening eastward and with the bow in our hands, and the King's hands upon ours, we have shot the arrow into space—into China, India, Japan—let us not, as he did, fail of our highest possibilities, because of indifference or any want of continuance.

One other thought. We never reach our ideals in spiritual work. Perhaps it was not meant that we should. But because we do not, and from other causes, some of them purely physical, we have times of discouragement and of self-depreciation; times when we fail to see that we count for anything in God's kingdom. If we have even one talent we do not know what it is, and so for the good we do, we might as well have none. There is a little poem by Mrs. Herrick Johnson, which has a lesson for us here. A mother sat alone near the close of a busy day, mending a little garment "for the child of her love." As her needle went in and out her thoughts were busy with the problem of her own life, what was she doing with the talents entrusted to her; how was she building that spiritual structure which every child of God must rear. And her thoughts grew morbid and gloomy; her faith became enshadowed, and sat like a vessel becalmed in a fog. She feared that when the Master builder should inspect her work, He would find only wood and stubble and hay, where silver and gold and precious stones should be. She was only sure of one thing, and that was that she loved Him; she wanted to serve Him. She turned over the garment to make sure she was leaving no part unattended, and she found a queer little spot, all wrinkles and twists and angles of every name. A bit of grey had been placed under the blue and with a coarse thread and coarser needle, little, inexperienced fingers had closed the hole with an unsightly patch, which would have brought a smile to your face or mine. But to the mother's eyes came tears and she was conscious of a tenderer feeling toward her child, than she had ever known before. "Dear child, she wanted to help me." And she sat looking at the bungling work seeing only the love of her child in it, until it grew more beautiful to her than one of Correggio's Angels would appear to us. And she felt, as it were, a hand laid upon her soul, and with her spiritual ear she heard:

"Art thou tenderer for the little child,  
Than I am tender for thee?"

Straightway her heart leaped with joy. She saw the meaning of the lesson God was teaching her. Her faith came back into the sunlight. She knew that God saw her love through all her imperfect doing, and

for the love that was in it, her work would be accepted.

One of Napoleon's soldiers said to the surgeon who was probing his left side in search of a bullet, "go a little deeper and you will find the general."

When the probing time comes for our work, may the great Searcher find, close to the heart of it, in the very heart of it, Jesus, our King.

A. L. H.

### DEPARTURE OF A NEW MISSIONARY.

A farewell meeting of the church of Parker, South Dakota, was held on the 26th ult., under the auspices of the Woman's Missionary Society. The occasion was the departure of Miss Louise M. Chase for Corea. Representatives were present from nine neighboring churches. Others sent written messages of farewell. The house of worship was very beautifully and tastefully decorated for the occasion, giving it quite a parlor and homelike appearance. The pastor, Rev. T. R. Boughton, conducted the exercises, which were made more enjoyable by the instrumental music of the Sabbath-school orchestra and two well rendered vocal solos. After a very becoming welcome by the president of the Woman's Missionary Society, the chief addresses of the occasion were made by Rev. A. C. McCauley of Bridgewater, and Mrs. J. S. Oliver of Huron, president of the Women's Missionary Society of Synod. After brief remarks by Mrs. E. H. Grant of Huron, Miss Anna E. McCauley of Bridgewater, Rev. C. E. Sharp of Hurley and the Synodical Missionary, Miss Chase, by request, added a few words. She told how that since she was seven years old she had heard the call of God to go and tell the heathen of Christ, for some years thinking she would herself have to earn the money. She revealed how it is to God's call she is responding and on His care she is depending. The next day as the train pulled out of the station carrying her away, the Christian Endeavorers were there singing

"Speed away, Speed away on your mission  
of light,  
To the lands that are lying in darkness and  
night."

### THE OUTLOOK.

#### FOR AND FROM OUR INDIAN SCHOOLS.

Judging from the record of the past three years the outlook for our Indian schools is not hopeful. In 1893 we had 38 schools, 175 teachers, 2,453 pupils. In 1896 we have 24 schools, 127 teachers, 1,856 pupils. The greater part of these closed schools have been in Indian Territory. It has been the privilege of the writer to visit many of these schools and view their practical working. Also to visit in the homes of people of the different civilized tribes, to organize missionary societies in their churches, and to know personally what has been done in many places for the elevation of these Indians over the blanket tribes.

If you will visit Henry Kendall college at Muscogee, and see what that school has wrought since it was founded, you will regret that the outlook for the continuance of so many of our schools has been darkened by retrenchment. Perhaps as you saw about one hundred and fifty Indians there you would say that these had very little Indian blood. True this is of the majority of the children of the Cherokee and Creek citizens, but these are the Indians with whom for the most part we have to deal in Indian Territory. These girls have enough native blood in their veins to make them very pretty with soft, dark eyes and heavy hair. They are bright and attractive, and these very qualities may prove the ruin of themselves and their families if they are not saved by such Christian influences as our model mission schools throw around them. If they are saved they will found homes that will rapidly redeem our territory from semi-barbarism. It is a well-known fact that the majority of their statesmen and leading men were educated in our mission schools.

The writer visited this important school at Muscogee, a few weeks ago, for the third time and was pleased to note the many improvements made in the past three years. We believe that even brighter prospects are before us under the presidency of Rev. W. R. King, who has been for three years past the faithful and efficient synodical mission ary of Indian Territory.

# Why

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The only school we have among the regular blanket Indians is in the Kiowa reservation—Mary Gregory Memorial School, Anadarko, Oklahoma. Here thorough work is being done not only for the blanket Indians but for the poor whites also, for whom provision has been made in special cases. We have the right workers in the right place.

#### THE EFFECT TEACHERS HAVE ON THE OUTLOOK.

So many times the writer has been asked to help some one to obtain a position in one of our schools; has been asked what qualifications are necessary, etc. All workers are counted as "teachers," though some are housekeepers, the "mothers" in our schools attending to the scholars' clothing, their bathing and care of their bodies in general. One trains them to cook and bake, to wash and iron, mend and sew. Sometimes two missionary teachers have the care thus of twenty-five scholars in class-rooms and out, really overworking much of the time. What mother, with one helper, would feel that she could look after twenty-five children, teach them, make their clothes and train them also to help here and in all the lines of work mentioned above?

Now among the blanket Indians, especially, the children are not always inviting—far from it. They come to you dirty, with a filthy blanket wrapped about them, hatless and shoeless. The matron must cleanse the child, who has never been bathed, except in the river; must cut off the hair as the only way to properly clean that portion and then it often means eternal vigilance afterwards to keep the heads in a decent condition. One of the realities of the Indian is that the more lazy and shiftless he is the more apt his head and body are to be "alive." This is a stern, a "living" reality that confronts many of our workers.

Then did you ever imagine the patience it requires on the part of our teachers, to teach a child the care of clothing when all she has been accustomed to is a loose slip, with a blanket in winter and a sheet in summer? How is she to be trained to make a bed when she has never slept on one? How quickly can she be taught to conduct herself properly at the table when she has never before sat on a chair and eaten at a table? Is it easy to teach her to use a cook stove when she has been used to seeing cooking done over a hole in the ground in the center of the tepees in the winter, where the smoke that does not enter the eyes of the inmates and inflame them, slowly escapes through the top of the cone-shaped home? And with the Indian who lives for to-day only—a feast to-day and a famine tomorrow—how shall she teach the care for the future, preparing meat to use at a later time, etc.

All this instruction comes through one teacher, and much, so much of the outlook depends upon the kind of a teacher we have and they way she gives the instruction. Often the instruction must be given to one who knows not a word of English and who doesn't want to learn it and the "white man's way." In many cases—especially in our government schools—it is compulsory education the Indian submits to. Yet it is for his good.

Lack of space compels me to leave the description of teachers we need and expect to employ, for next week.

A. R. H.



## Church Prayer-Meeting.

The Mid-Continent Topics.

For Sept. 30.

THE STRANGER WITHIN THY CHURCH GATES.

Num. 10:29.

[See Prayer-Meeting Editorial, page 8.]

## Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Oct. 4.

Why I believe in the atonement.—Heb. 9:11-28.

SCRIPTURE REFERENCES.

Without blood no remission, Heb. 9:22. The blood makes atonement, Ex. 12:13. Christ died for sinners, Rom. 5:8. Redemption through the blood, Eph. 1:7. Healed by his stripes, 1 Pet. 2:24. Jesus the reconciler, 2 Cor. 5:18. Sin for us, 2 Cor. 5:21. The word of reconciliation received by us, 2 Cor. 5:19. Our mission, 2 Cor. 5:20.

What is the atonement? It is that sacrifice which Christ offered up of Himself whereby God is reconciled to all who accept his person and work for their salvation; it is that glorious work of Christ on account of which God can be just and yet justify the ungodly. God is now at one with (reconciled to) the believer on his Son.

Why do I believe in the atonement? For the best of reasons. It is taught fully and clearly in the Scriptures, both of the Old and New Testaments: Some will have it that the atonement is a Pauline development of doctrine, and is almost if not entirely peculiar to his epistles; but we do not believe a word of it—it is very far from being fact. It was not Paul, but Isaiah, who wrote, "The Lord hath laid [caused to meet] on him the iniquities of us all"; it was not Paul, but the Baptist who said, "Behold the Lamb of God which taketh away the sin of the world"; it was not Paul, but the Son of man himself who uttered these golden words, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"; it was not Paul, but Peter who wrote, "Who his own self bore our sins in his own body on the tree"; and it was not Paul, but John (the apostle of love) who said, "Herein is love, not that we loved God, but that He loved us and gave his son to be a propitiation" (yes, that's the word) "for our sins." There is no lack of teaching as to the fact of atonement—redemption by the blood of the Son of God. One needs to be very blind indeed not to see the cross in the fifty-third chapter of Isaiah. Christ and Him crucified is to be seen in the Psalms, in Daniel, and in other parts of the Old Testament.

Jesus is the Redeemer—One who has bought us back, who has paid our debt, and set us free. He has drained our bitter cup to the very dregs, and not left us one drop to drink. "Behold the lamb of God"—the glorious Substitute for every sinner.

Our first duty is to lift up Christ; to keep Him and his cross well to the front. "We have been made nigh by the blood of Christ, for He is our peace." There is no peace, no pardon, no eternal life, no anything worth having, apart from the cross. Side by side with Christ's supreme deity we place his atonement; and woe be to the man who speaks a word against either truth! "The blood of Jesus Christ his Son" (ah, yes, there it is) "cleanseth from all sin."

HINTS TO THE LEADER.

It might be a good plan to consider the names of the Saviour in relation to the atonement. All of his names are suggestive, and most of them savor of Calvary. Such names as Redeemer, Lamb, Saviour, are a spiritual education in themselves. Would each one give his favorite name for the blessed Redeemer? Godly Geo. Herbert used to love to call Him "Jesus Master." Rutherford's famous title for Him was "Sweet Lord Jesus." How call you Him? Do your thoughts run on the blood?—*Endeavor Herald*.

C. E. GUIDE-POSTS.

At the Presbyterian rally during the O.

E. Convention at Washington it was determined that a special effort should be made this fall in the Endeavor Societies of our own church, to try to get our Board of Home Missions out of debt. Mr. James McClellan of the Washington and Compton Avenue church, St. Louis, was appointed to look after this work among the societies of the St. Louis Presbytery. We dare say the societies will soon be hearing from Mr. McClellan. The cause he represents before them appeals not only to their love for Christ's kingdom, but also to their church loyalty.

There is room in your society for another member to go about encouraging the diffident and helping the inexperienced. Will you be that one?

There is a great lack of modesty in the prayer-meeting at times. The lack exhibits itself in an eager desire to occupy the "chief seats" in the back of the room. Let there be an increase of that commendable modesty which quietly takes the empty front seats and thus helps the leader and adds interest to the service.

## 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.]

Fourth Quarter.

Oct. 4, 1896.

Lesson I.

SOLOMON ANOINTED KING.

1 Kings 1:28-39.

GOLDEN TEXT.

Keep the charge of the Lord thy God, to walk in his ways.—1 Kings 2:3.

Topic.—Men should honor God in their wills.

*Steps to the Lesson.* The two books of Kings in the Hebrew Bible formed one book. They follow the two books of Samuel, which were also called the book of Kings, so that the Hebrew canon then was one unbroken narrative from the book of Judges to the end of Kings. Thus the history of the Hebrew monarchy is one continuous story, from its beginning under Samuel to the great captivity in Babylon. It shows how God led his people, and there are distinct intimations of the purpose of that leading. The author of the books is not certainly known; the Jewish Talmud says it was Jeremiah; others suppose the author was Ezra or Baruch. The books have a unity of plan and similarity in style, but were first divided into two books by those who translated the Old Testament into the Greek, about two centuries before Christ. Their form indicates that the books were largely an authentic compilation from existing and perhaps government records. The books have always had a place in the Jewish sacred Scriptures.

SPECIAL WORD STUDIES.

*Stone of Zohelath.* (v. 9). Or, "rock" or "cliff" of Zohelath. The Hebrew stem means to creep or crawl, like one afraid, and hence like a serpent. So serpents are called in Hebrew literally "crawlers in the dust," Deut. 32:24. This rock or cliff of Zohelath was a rock of terror, or possibly of hiding, crawling away, a secret place, and therefore was chosen by the usurpers to complete their conspiracy.

*Reverence.* Or, "obedience" as the Revised Version reads.

*Anoint.* The head, hair, and sometimes the feet or the whole person, were anointed. David was three times anointed king. See 1 Sam. 16:1-13; 2 Sam. 2:4 and 5:3.

*God save the king.* This is a paraphrase rather than a translation of the Hebrew, which reads, "Let the king live." The English translators adopted their current watchword, or greeting to their king, to represent the Hebrew.

*Bath-sheba* means "daughter of oath." She was the mother of Solomon, and had been the wife of Uriah, who was slain in the army by the treachery of David, and then David married Bath-sheba, who thus became a queen-mother.

*Solomon.* The Hebrew name means peace. *Nathan* means "given." He was a noted prophet in the reigns of David and Solomon.

*Cherethites, Pelethites.* The words signify "executioners" and "runners." Some think they designate these officers, and are

not proper names. Compare 2 Kings 11:4, 19.

LESSON EXPOSITION.

*I. The King's Pledge and Order.*—Call me Bath-sheba, v. 28. The scene may be more clearly understood by noting the order of events. Adonijah and his company of conspirators were having a feast outside the walls of Jerusalem, where he was to be announced as king. Nathan the prophet learned of this meeting and the plot, and promptly advised her to see David and to learn whether Adonijah's act was approved. Bath-sheba at once sought an interview, was welcomed, and the king heard Bath-sheba's story, probably in private. Meanwhile Nathan entered the palace and was announced as desiring to see the king, David. According to Oriental custom he could not enter the royal presence until he was invited. As usual, Bath-sheba retired and Nathan was permitted to enter. The prophet repeated the reports of Adonijah's conspiracy to the king, as Bath-sheba had done, and made the same suggestion—that David should declare who was to succeed him. Then David ordered the attendants to call Bath-sheba in, and she stood before David again, this time apparently in the presence of Nathan and the officers of the court.

*As the Lord liveth,* v. 29. This was the common form of a judicial oath among the Hebrews. Compare Judges 8:19 and Ruth 3:13. Besides this use of it by Gideon and Boaz, it was used by Saul, 1 Sam. 14:39; 19:6, etc.

*So will I certainly do this day,* v. 30. David recognizes a previous early pledge that Solomon should succeed him, though no other definite record of it appears in the sacred narrative. This promise he would at once perform. This implied resignation of the crown and a transfer of it to Solomon. David did this, moreover, in accord with what he believed to be the will of Jehovah.

*Bath-sheba bowed with her face to the earth,* v. 31. This is the true Oriental custom before superiors. They prostrate themselves on the floor or ground before their kings or rulers. In Assyrian sculptures ambassadors are depicted with their faces actually touching the ground at the feet of some monarch.

*Call me Zadok . . . Nathan . . . and Benaiah,* v. 32. This was a more formal conference; the head of the priests, of the prophets and teachers, and of the army, were called to carry out the king's order with proper dignity and publicity.

*Ride upon mine own mule,* v. 33. The "servants" were no doubt his personal body-guard—large, well-disciplined bodies of warriors. With this military display they were to put Solomon upon the king's own royal mule, a mark in itself of a transfer of royal authority. Gihon, modern explorers say, was within a few hundred feet of the place where Adonijah was feasting with his company.

*Blow ye with the trumpet,* v. 34. The anointing was a consecratory rite. It was customary to blow the trumpet when any new law or decree was to be announced. The sound of the war trumpets called attention to the royal messenger; the people listened to hear the message as he rode or ran along, shouting.

*He shall be king in my stead,* v. 35. Saul was made king by the choice of the people and the consent of Jehovah. So also David was called of Jehovah and chosen king by the people. But David was of another tribe and family from Saul. Here, however, David's reign was simply continued in Solomon, according to oriental ideas. There would be no expectation of another popular election under these circumstances. Solomon was accepted without question.

*II. The Young King Proclaimed.*—Amen: the Lord, the God of my Lord the king, say so too, v. 36. Hebrew, "Let it be: Jehovah, the God of your majesty, say so." This response was given properly by Benaiah, for he was in command of the army; it was his office to execute the order. The military matters were left to him, and the military would control the people.

*Make his throne greater,* v. 37. This might seem to be an unfortunate comparison, derogatory to David, but probably it was intended to be very complimentary to David as well as to Solomon. The prayer at least came true.

*Anointed Solomon,* v. 39. The priest took the oil, that is, the holy oil of the sanctuary, which the rabbins say was compounded by



Insanity is the horrible dream of the night perpetually present during the day. Insanity in women is oftener due to disease of the organs distinctly feminine than to any other cause. The insane asylums of the country are full of women whose carelessness of their health in this particular line has sentenced them to a life that is less desirable than death. The weakness or shock that causes such insanity is frequently the result of childbirth. At the time when a woman's greatest usefulness should begin she is taken away from her duties, and from those she loves, and for months, or years, or forever is shut away from them by the bolts and bars of a hospital. Such things are absolutely unnecessary. Dr. Pierce's Favorite Prescription will prepare women for the trying time of parturition so that there will be no danger and comparatively little pain. It is the only medicine in the world that will accomplish this purpose. It is the only medicine of its kind devised by a regularly graduated, experienced and skillful specialist in the treatment of the diseases of women. It will cure any weakness or disease of the feminine organs. It strengthens and purifies them, relieving them of inflammation, soothing all pain, promoting regularity, and putting a stop to debilitating drains.

Dr. Pierce's Pleasant Pellets aid the cure of all sorts of diseases by gently stimulating and invigorating the liver, by toning up the stomach, and by restoring to the entire digestive tract a regular, steady, natural, healthy action. Don't let an unscrupulous druggist delude you into believing that anything else is "just as good." He makes more money on the "just as good."

Eleszar and kept until the captivity. The old tabernacle stood at Gibeon, some miles from Jerusalem, but there was a tent in Jerusalem for the ark, and it is supposed the oil was taken from the latter place. This was in charge of Abiathar, the priest who joined Adonijah in his conspiracy; but the king's order would admit Zadok to the tabernacle where the ark was kept. Thus Solomon was declared king, the conspiracy defeated, and David's hopes realized.

SUGGESTIONS FOR AGE.

Set your house in order.  
Set your business in order.  
Set your soul in order.  
See that all your accounts are correct and intelligible.  
Do what you intend for your family.  
Give what you ought and intend to give to the Lord's cause.  
Do not leave for another anything that you ought to do yourself.  
Work while the day lasts; "the night cometh, when no man can work."

SUGGESTIONS FOR YOUTH.

Be ready for the work to which God may call you.  
You have great opportunities. All the men of to-day—rulers in government, leaders in the church, in business and in the professions—must soon pass their duties over to others. President, governor, manager, superintendent, pastor, lawyer, doctor, seems to say, "If you can do my work, you can have my place."

Butter Making—How to Churn in two minutes—Making money easy.

Only those who have churned butter for an hour and a half on a warm day know how hard work it is to make butter and everyone will be delighted with the news that a machine is now made by The Queen Butter Maker Co., of Cincinnati, by which butter can be made in from two to five minutes. Anybody can sell 5 a day and make \$150 a month. The machine is made small enough so that any farmer churning from two to five gallons can use the churn. Any one who wants to make money should secure the agency for the Butter Maker. M. T. Hines, Columbus, made butter in two minutes before six farmers and sold five on the spot, making \$12.50 in half an hour. Easy to make money. The Queen Butter Maker Co., 29 East Third Street, Cincinnati, Ohio, will send circulars to anybody that may desire to know about the Machine. Anyone who is looking for something on which they can easily make a good salary should secure one of these machines, and see how easily they can be sold. Every farmer will buy one.



# THE MID-CONTINENT

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WEDNESDAY, SEPTEMBER 23, 1896.

It is not in great things that Christian character is tested; it is generally in the small inconspicuous every-day affairs of life.

RECEIVED FOR the Armenian Relief fund, from the Young People's Society of Christian Endeavor of the Presbyterian church of Neodesha, Kansas, \$6.

WE ARE called this week to announce the death of Rev. Wm. C. Young, D. D., the President of Centre College, Danville, Ky. Dr. Young had been in failing health for the past year, although latterly it was thought he had been improving. He died very suddenly while in the college room of one of the professors. He had just delivered his annual opening address to the students, and was accompanying the committee of Synod on an inspection of the buildings. They were engaged in conversation at the time, sitting in the room, when suddenly leaning back he died in his chair without uttering a word. Dr. Young was in his 55th year. He was a son of Dr. John C. Young, a former president of the same college and the grandson of Hon. John J. Crittenden, well known and celebrated in the public life of a generation ago. He had served as a pastor in the First Presbyterian church of Madison, Ind., of Fullerton Avenue church, Chicago, and of the Central Presbyterian church of Louisville. Since 1889 he had held the presidency of Centre College. He was moderator of the General Assembly when it met at Portland, in 1892, and since then has rendered conspicuous and most valuable service to the church in Assembly committee work and on its floor of debate. In public ecclesiastical work he combined remarkably the deliberative and the oratorical, and his power was largely felt. He has been cut off in the full maturity of his powers and his death is a great loss to the church.

It is to the credit of all branches of the Christian church in the United States that they are giving such earnest attention to the work of education. Eminent-ly true is it that in this country Christianity has founded and supported seats of learning. Christianity indeed was the pioneer in the work, waiting not for the state either to lead or to help. No church has been more forward and conspicuous in such enterprises than has the Presbyterian. With her it is nothing recent. She was thus enlisted in the early days of poverty and scant population when a solitary "log college" was its university and struggling pastors the first professors, the same as now when she can point to institutions maintained under her auspices in nearly every state of the Union, and endowed with millions of dollars. All those which go under her name are known as Christian colleges. Their management is in the hands of those who realize that education should be the handmaid of religion. Ministers of the gospel officer them as presidents. The Bible is enthroned in them. God is worshiped in their halls. The truths of Christianity are upheld. It is their aim to do their work under the conviction that "the fear of God is the beginning of knowledge," and that "wisdom is the principal thing." Parents desirous to secure the highest facilities of education for their sons and daughters should be glad to know that one or another of these good institutions is with-

in easy reach of nearly every locality where they may be residing, and stands equipped and ready to do its good work for those entrusted to its charge.

## CRITICISM AND THE TABERNACLE.

The new scholarship by its reconstructing and revising process claims to be "rescuing the Bible" and making it a new book. We point to one of its "finds"—what its critical analysis teaches concerning the "Tabernacle in the wilderness," with its curtains of blue and scarlet, its loops and taches, its altar, its court, its laver, its holy place and most holy, its Shekinah, etc. This, it teaches, originated after the exile, or say a thousand years after the Israelites began their religious organization in the wilderness. Not only did Moses never write the Pentateuch description of it, but he never constructed the tabernacle, nor even conceived it. Neither was it known in remotest imagination by any one whomsoever in all that period, nor for hundreds of generations afterwards, and Bezaleel and Aholiab were in no sense its artificers. That it was an evolution in religious worship and ritual which developed during or after the exile in Babylon. And that instead of being the model on which the temple was constructed, the temple became the model suggesting the structure of the tabernacle. That while in Moses' time there was a tabernacle it was a very different affair. It was Moses' own tent, a "tent of trust," as some of the critics term it, located outside the camp and not in the center and very simple in style and object and in no sense a seat of elaborate ritual and priesthood functions.

We do not undertake any examination of this daring and revolutionary theory. All we would do at this time is to call attention to its great success in making, according to its boast, a "new book," or another book, of the Bible. Like Paul in the days when he was Saul, prior to the noon day vision, it "makes havock \* \* entering into every house." In the closing part of Exodus, as the representation goes, after the detailed description of the tabernacle has been given, we read that it was "according to all the Lord commanded Moses." The direction was spoken that the laver be put in place and the court set up and Aaron and his sons anointed, and we read, "Thus did Moses; according to all that the Lord had commanded him, so did he." Then the tabernacle was reared up and the covering of the tent put above it, "as the Lord commanded Moses." The ark was brought into the tabernacle and the table of the shew bread, "as the Lord commanded Moses." The candlestick was put in its place and the lamps were lighted "as the Lord commanded Moses." Likewise the golden altar and the sweet incense, "as the Lord commanded Moses." The hangings at the door of the tabernacle and the altar of burnt offering were set, "as the Lord commanded Moses." And after these specific details are given in order and the refrain of solemn testimony "as the Lord commanded Moses," follows each in separate mention, it is summarily added, "So Moses finished the work."

It is the Christian believer's part to consider these declarations of the new teachers not from any plausibility which they may have, but from the view-point of the Scripture record. It is impossible for this attempt at a made-over Bible ever to succeed without a radical recasting of what has been heretofore the common and universal understanding of its contents and its authority. The critics say the post-exilic priestly narrator "throws back into the time of Moses" this whole scheme of the tabernacle ritual. To enable the scheme better to "go down" among the people, that narrator (known as P. in the critics' nomenclature) fraudulently put it into the wilderness period and attached to it the name of Moses, and "got up" all the intermediary of "the Lord commanding Moses."

But what about the morality of such "palming off" and such utterly misleading representation, again and again repeated, of the Lord directing Moses? We let one of the leading critics of this school answer the question. "The hypothesis of forgery," he says, "is not to be rejected straightway on the ground of its moral repulsiveness." That "it was not deceit nor delusion, but illusion," and that at certain stages of "development" the truth must be enclosed for a time (in this case about 2,400 years) in a "husk of harmless error."

There is such a thing as proper and legitimate Biblical Criticism. The course of study in our Theological Seminaries has always recognized it and provided for it. But because of that fact shall everything be allowed to go unchallenged and unopposed just because it passes under the name of criticism? There are certain ministers and certain editors of church papers, who while themselves not advocating the views of the radical critics, yet in the name of peace and broad charity refrain from opposing them, although on the

other hand, throwing aside all charity and gentleness, they reserve their hostility and their sarcasm for those who in the name of God's truth would call a halt to such teachings. We are curious to know how such brethren really regard the revolutionary and destructive treatment of the Bible, now going on under their very eyes, a sample of which we have given above.

## THE STRANGER WITHIN THY CHURCH GATES.

By its open door, its ringing bell, its notice placards, its appointment of ushers, etc., every church professes hospitality. No sanctuary is built on the selfish and excluding ideal of—

"Me and my wife  
My son John and his wife  
Us four  
And no more."

But does a church's duty towards providing for strangers and for those whom in a generic way we term "outsiders" include nothing more than giving them seat-room? Take the case of a traveler stopping over Sunday in your town—an entire stranger in the whole community. He suspends his business. He would "remember the Sabbath day to keep it holy." In the secularity of the hotel, with its "all days alike," and in the life on the streets in the same neighborhood, there is nothing in accord with his Sunday sympathies and customs. Like Peter and John once, after detention by the magistrates, "being let go they went to their own company"—the brethren gathered together—so the stranger would seek a more kindred and congenial atmosphere and go to those towards whom, though unknown in personal intercourse, he yet feels drawn by reason of a common tie with Him "of whom the whole family in heaven and earth is named," and under the pleasing thought of "one faith, one hope, one baptism." Now, is nothing due by the church to that fellow-worshiper more than escorting him to a seat? Can you not offer him a hymn-book as well as the contribution box? Were it not better your glances towards him (for look at him many are sure to do) be a kindly recognition rather than a critical scanning? In the slow and orderly passing out of the pews and down the aisles after the benediction, why not offer a hand to the stranger and express your gratification at his presence and assure him of a hearty welcome on any future occasion? Especially in these Christian courtesies should the officers of the church and the ushers (although not these only) bear a goodly part.

Or, a whole family of new comers settle in the town and establish a home. Possibly they have been already attached to some denomination, or as is so often the case they are non-communicants but have been accustomed to attend church and be identified with its support and its social life, and their children to be at home in the Sunday-school. While still under the feeling of "strangers in a strange land," they "go to church" as their custom has been—father, mother and children together. It may be your church home to which they turn their feet. Now your town may continue to be their place of residence for the rest of their lives; but as long as they retain any recollection of church experiences they will remember that first day at your church, and the impressions they received, and whether or no they took on something of a home-feeling within its walls. True, you can say, they had a sermon and they had an opportunity of joining in spirit in all the exercises of worship and what more did they expect. But nevertheless they did expect something more and you would too, had you been in their place; something that would have cost the neighboring "pew holders" nothing, and involved no sacrifice of dignity nor undue tax on modesty, but which would have been worth a world of encouragement to them in their sense of strangeness. We can not speak for other churches in this respect but we believe many a family of strangers has been lost to the Presbyterian church by neglect and thoughtlessness in this simple matter.

A good rule to guide in this province of church life is the inspired direction, "Use hospitality one to another without grudging." Although Peter may have primarily intended this counsel for another purpose, yet surely its spirit applies to this duty also. Church members should consider themselves as hosts and hostesses in their own sanctuary. The strangers are as invited guests. As you know how to welcome guests in your own home, even "making advances" to them, introducing them, relieving their embarrassment and their shyness, likewise in your own church home realize a similar sense of responsibility to those who are strangers within its gates. Christian fellowship carries with it a certain degree of sociality and can not be fully expressed or enjoyed without the manifestation of that sentiment:



OUR PHILADELPHIA LETTER.

LI HUNG CHANG'S VISIT.

The month of September brings with it the revival of the city life. With the pupils of the schools and men of business came Li Hung Chang on the 3rd inst., and he was heartily welcomed in this city, we love to call the most American of the large cities of the continent. His visit was limited to a few hours, and thousands lined the streets along which he passed. There was a spontaneous outpouring to welcome the greatest of the men of the east in this generation. His public reception was in Independence Hall, and the presence of the representative of China, beside the old Liberty Bell was impressive itself. Li Hung Chang seems to have developed the art of speech-making. Attention has been drawn to the freedom with which he speaks of America's relations to China, in contrast with the constraint which limited his expressions while in Europe. Undoubtedly, the chief interest of his unofficial tour centers in the closer relations upon which China and the West may enter as its consequence. He has been foremost in promoting this in the past. In Independence Hall, he assured the Mayor that his visit "will enable him to advocate the introduction of the most modern civilization into the most ancient civilization with a higher authority." As he insists upon having an advanced copy of the speeches to which he listens, his replies are carefully measured. His advanced years do not leave much time for action, but among the thirty-eight officials who accompany him, there are younger men whose career will be influenced by his views. It is to be hoped that he will discover that industrial improvement and political institutions are grounded upon Christianity, and that he may recognize the Bible as the differential characteristic between the Orient and the Occident. His past career at home, and such interviews as that in New York with the representatives of American foreign missions, give some hope of this. At all events, Christians ought to pray that God may bring about such an issue of this visit. Why should not Li Hung Chang go back to his home as the Ethiopian eunuch from Jerusalem, and become the active propagator of the religion of Jesus Christ among his nation?

PARSONS COLLEGE AND ITS NEW PRESIDENT.

The Presbytery of Chester at its meeting in Wayne dismissed Rev. D. E. Jenkins from the church of New London, Chester County, to accept the presidency of Parsons College, Iowa. His studies began in America, and were pursued in Melbourne University, Australia, where his father had become a professor of economics, and he returned to Princeton Theological Seminary to complete his preparation for the ministry. For a few years he has been pastor at New London, recommending himself to his associates in the ministry, as well as to an attached congregation. His college course was crowned with several rewards of merit, and he goes to his new post with the expectation of a useful career on the part of his friends of the past. Chester County was the birthplace of one of its former presidents, Rev. Jno. Armstrong, D. D., who is still remembered in the east, as well as by those who regretted his death as untimely.

PRESBYTERY OF CHESTER.

This Presbytery covers the territory of Chester, and Delaware Counties, and met on Sept. 8th, in the church of Wayne, Rev. W. A. Patton, D. D., pastor. The beauty of its residences, roads and all its surroundings is matched by the appearance of the church and by the hospitality it extended to the presbytery. A full meeting was occupied with the care of all the churches. Within its bounds is Lincoln University, giving the best training to colored men and extending its influence over the whole South through teachers and ministers among its numerous graduates. Two items of business were important, specially because of the connection of this institution. The first was a warning from the Board of Education, that the receipts of the treasury were so diminished, that a reduction of aid from \$80 to \$60 per annum to students was imminent. This reduction has gone from \$150 to the present allowance. Presbytery raised its protest against it.

Secondly, a letter was received from the office of the Foreign Board, "in the absence of Dr. Brown," announcing that its policy at present forbids accepting for missionary service any one of the African race, for reasons deemed wise in its own judgment and the judgment of the church. Presbytery appointed a committee of two to visit New York for conference with the Board. It is deemed important in view of the fact that several of the graduates have offered themselves for service in Africa. It is the hope of your correspondent that this conference will make it manifest that the "present" policy is dictated by temporary circumstances, and that it does not mean that Africans of suitable qualifications are not to be sent to evangelize Africa.

THE END OF VACATION.

The return of many of the pastors points to the beginning of the active work of the churches. On Sabbath (Sept. 6th), Rev. Dr. D. J. Beale conducted his first service in the First church of the Northern Liberties. He comes to this field of labor from Frederick, Md., and was welcomed by his new congregation.

The Holmsburg church has extended a unanimous call to Rev. W. Franklin Smiley, formerly pastor of Fort Collins church, Presbytery of Boulder, Col.

Rev. H. A. Nelson, D. D., editor of the *Church at Home and Abroad*, has returned from a visit to St. Louis.

The Ministerial Association resumed its Monday morning meetings at 1334 Chestnut street. Its first session was taken up with vacation reminiscences, and mutual greetings.

THE MINUTES OF THE GENERAL ASSEMBLY.

The minutes, new series. Vol. XIX, have come to hand by mail. It is a work of skill as well as of labor to issue this volume in time for the fall meetings of presbyters. To all who are interested in the state of the church, it is one of the most interesting volumes of the year. The volume in the hands of ministers and sessions is a reminder of the goodness of God, which has made the Presbyterian church in the United States one of the most numerous and influential of the Christian churches of the world. We welcome it as a proof that the strife about God's word has passed, and the triumph is with the friends of its infallibility. But we find in it incentives to prayer and labor. The continued decay of the sum of our benevolences is not only a warning of the evil effects of strife and "hard times," but also of the danger of the decay of piety in the church. Whatever evil threatens, however, we ought to remember that God's promises are given to his church in its straits, as well as in times of prosperity. We ought to appropriate them now, to correct any evils that the minutes exhibit, and realize that the spiritual influences that the church may exert, are more powerful than all opposing influences. Oh, for such an outpouring of the Spirit of God on our beloved church as shall make it overcome the world. The minutes ought to encourage us to expect this, because of God's goodness to us in manifold ways during the past year, as well as to rouse us to a sense of our needs.

MURRAY.

SOME FAMOUS LONDON PREACHERS.

Dr. W. W. Moore of the Union Theological Seminary in Virginia thus writes in the *Central Presbyterian* of some of the preachers he has heard this summer in the city of London:

MR. HAWES AND DR. WACE.

Mr. Hawes looks like a small edition of the late Henry Ward Beecher—long hair, smooth face, large mouth, but with a peculiar, penetrating voice, and an abrupt, jerky manner. He is unconventional and racy to the last degree, and cuts a good many "monkey shins" in the pulpit, which are all the more startling because of his elaborate white clerical vestments, such as resting his elbow on the desk with his chin in his hand for the space of five minutes, taking all the time as fast as Phillips Brooks except for the peculiar "ah! ah!" which he interjects between sentences from time to time as if unable to find the word he wants, then letting himself down and hanging over the pulpit on his arm pits with his arms in front and his body behind. His sermon didn't have anything to do with his text, so far as I could see. He is a broad churchman, as broad as Dean Stanley. In fact, he is like the dog of which the train man said in answer to an inquiry as to the dog's destination, "I don't know, an' 'ee don't know, an' nobody don't know. 'Ees et his tag."

Dr. Wace, in whom I was interested as one of the stoutest knights that has recently measured lances with the Agnostics, preached a well written sermon in a dull and lifeless way to a handful of people at Lincoln's Inn Chapel. But we should not forget that there are many Presbyterian ministers who, as one of our secretaries of foreign missions, once said, "carry a load of dogmatic theology into the pulpit and dump it on the people, laboring all the time under the delusion that in so doing they are preaching the gospel."

SPURGEON, PARKER, AND HUGHES.

Some years ago a child was asked "who is the Prime Minister of England?" and replied, not unnaturally, "Mr. Spurgeon." That Spurgeon has been called up still higher, but in the great Metropolitan Tabernacle which he built in London thousands of people still gather Sunday after Sunday to hear the gospel preached by his son and successor, the Rev. Thomas Spurgeon. Of course he cannot bend the bow of Ulysses. But, for that matter, there is no preacher living who can. Still he is a clear, earnest, effective preacher; we were at the opposite end of the church from him but heard every word distinctly. We were all struck with his resemblance to the Rev. S. T. Martin.

Another dissenting minister who continues to draw great crowds in London is Dr. Joseph Parker, and he is probably the ablest preacher in the city, though on the day I heard him he was so indistinct in his utterance at times that I found it almost impossible to follow him. There is an air of self-importance about him which I trust is only apparent.

I heard the Rev. Hugh Price Hughes also, the leading Methodist preacher of London, in a faithful and striking exposition of Haggai, an excellent expository sermon, just what I did not expect from him, as he has at times been charged with sensationalism.

But the strongest, most spiritual and most comforting sermon I heard in London was preached by the Rev. J. Monro Gibson, D. D., pastor of St. John's Wood Presbyterian church. That also was an expository sermon, as the best preaching so often is.

AN EXTRA PUSH—PLEASE!

EDWARD T. BROMFIELD, D. D.

Notwithstanding the financial pressure now felt throughout the land—notwithstanding the uncertain political outlook—in fact all the more because of these drawbacks and difficulties, must the plea go forth for an autumnal offering in behalf of Presbyterian Sabbath-school Missions. Rallying Day presents itself as an exceptionally good opportunity for directing the attention of the Sabbath-schools and Young People's Societies to this matter. The day and the subject are closely akin. The rally is primarily for local

objects, but conquest on distant fields as well as growth at home should ever be our aim. This year there is a special reason for giving the cause of Sabbath-school Missions an extra push onwards.

The contributions from Children's Day this year towards this object, so far as reported, are several thousand dollars below those of last year. Last year they were some two thousand dollars below those of the year previous. Yet during the two years previous to April 1, 1896, the actual number of Sabbath-schools contributing to this work increased from 2667 to 4332, a most gratifying fact in itself, as showing the widening interest in the work. The diminution of income, notwithstanding the great addition to the number of schools sending an offering, is a telling commentary upon the growing scarcity of money and the difficulty of sustaining the benevolent operations of the church. What is to be done? Fold one's hands in despondency? No! Give up the case without further effort? No! Go into debt? No! Very well. There is only one other course and that is to put forth an extra effort to bring up the income of this Department to the point deemed necessary. The Department would be derelict in its duty to the churches, to the scattered children and adult people it seeks to benefit, to the solemn trust it holds as in the sight of God, if it were to suffer the matter to rest where it is without making such an effort.

The money asked for is not so large in amount as to dishearten people. An average of a few cents apiece from every member of the Sabbath-school—to say nothing of the Young People's Societies and other sources of supply—would more than bring up the receipts to the level of last year. Of course as soon as the country gets through the present crisis and things take a prosperous turn, the income of the Department will bound up at once. No less than this is expected because of the increasing number of churches, Sabbath-schools, Young People's Societies and liberal givers taking an interest in the work. But "for the present distress" the Sabbath-schools and Young People's Societies, indeed all who wish well to the work are invited to make a special rallying day or autumnal offering in its behalf. Is it too much to hope that this plea will be kindly received and draw forth a generous response?

WHAT OTHERS SAY.

Exact, constant, correct and accepted definitions, would end three-quarters of the debate which is now in almost hopeless progress in the absence of such definitions.—*Northwestern Christian Advocate*.

Amusements, entertainments—what are they in this very earnest and awful life of ours, with its tragedies, rebellions, wars, disasters, cruelties! It becomes us to clothe ourselves with the whole armor of faith; with perfect loyalty to God and to our highest convictions. God should be in all our thoughts.—*Presbyterian Witness*.

We are glad to note that the Republican Headquarters at Chicago are kept closed against the transaction of any business whatever on the Sabbath, by order of Mr. Hanna and the expressed wish of Major McKinley. We hope all other political headquarters observe the Sabbath in like manner. A better sentiment is coming into our political campaigns.—*United Presbyterian*.

The early part of the seventh century was the era in which antagonistic worldly powers were directed in opposition to the work of pure religion. In the West, in the Roman Catholic church, the claim of temporal sovereignty was set up; in the East, Mohammed organized, in the same century, a national framework for his religion, and began to propagate it with the sword. Since that century "a time and times and half a time" (1260 years) have rolled away, and the nineteenth century is witnessing the decay and fall of these antagonistic agencies. The temporal power of the Pope is gone—the temporal power of Islam seems to be tottering. We may well watch the signs of the times.—*Christian Observer*.

An earnest little minister's wife, properly anxious for the mental as well as moral elevation of her husband's people, was greatly disturbed over the waste of time at the regular meetings of the ladies for a social afternoon. "It seems so foolish to spend so much time in that way. If they could only have some reading, or something else elevating." That was her plaint. And it truly is well to be elevated on all proper occasions. But breadth is as important as elevation, and the heart as vital as the brain, and knowledge of one another as essential as acquaintance with books. And the trouble is that elevation and brain and books are getting the better of breadth and heart and knowledge of our neighbor.—*Deacon Pugh, in the Advance*.

A few days ago the Church association van agent had, in a protestant town in England, to be rescued by the police from a large mob of Romanists. This is the workings of that Church with which Lord Halifax and Mr. Gladstone would want us to unite. But not yet. For Britons have not altogether forgotten the story of St. Bartholemew's massacre and of the Spanish Inquisition. When one remembers that the Rev. Lord Douglas marched through Scotland with his Roman Catholic van, selling Roman Catholic publications without a dog to bark at his lordship, he cannot but feel the marked difference between the Romish and the Protestant idea of liberty.—*Belfast Witness*.



## The Family Circle.

### ANY LITTLE I CAN DO.

If any little word of mine  
May make a life the brighter,  
If any little song of mine  
May make a heart the lighter;  
God help me speak the little word,  
And take my bit of singing,  
And drop it in some lonely vale,  
To set the echoes ringing!

If any little love of mine  
May make a life the sweeter;  
If any little care of mine  
May make a friend's the fleetier;  
If any lift of mine may ease  
The burden of another,  
God give me love, and care and strength  
To help my toiling brother!

### THREE LITTLE SERVANTS.

I have a little servant  
With a single eye,  
She always does my bidding  
Very faithfully;  
But she eats me no meat,  
And she drinks me no drink,  
A very clever servant, as you well may think.

Another little servant  
On my finger sits,  
She the one-eyed little servant  
Very neatly fits.  
But she eats me no meat,  
And she drinks me no drink,  
A very clever servant, as you well may think.

Now one more little servant  
Through the single eye,  
Does both the other's bidding  
Very faithfully.  
But she eats me no meat,  
And she drinks me no drink,  
A very clever servant, as you well may think.

A needle and a thimble,  
And a spool of thread—  
Without the finger thimble  
And the knowing head,  
They would never make out  
If they tried a day,  
To sew a square of patchwork, as you well may say.

—Troy Budget.

### LIVING EPISTLES AND DEAD LETTERS.

BY JULIA H. JOHNSTON.

Living epistles and dead letters are totally different things, and yet, a living person may be a dead letter. All Christians, older and younger, are sent into the world to be living epistles of the love of Jesus; if they fail utterly in this mission, they are dead letters.

Mis-directed, undirected or unstamped letters with no clue outside to their starting-point or destination, go to the dead letter office, no matter what is inside. The right name may be written within but the postmaster can not see through the cover; he must decide from the envelope, and if the address is all wrong, or is missing, the letter will miss its way.

So no one need say lightly, "I mean well, I feel right, I have good intentions." This is not enough. One must do right, or how is an outsider to read aright? A living epistle must appeal to others by his conduct, in an unmistakable manner, as a letter needs to be correctly addressed on the outside, in order to reach its destination.

A general address will not answer the purpose. No one mails a letter directed to "A Certain Person," or to "Any one who cares to read." Living epistles, likewise should be personal letters, addressed individually to friends, brothers and sisters, and to particular people with whom there is daily or occasional contact.

A mis-directed letter may be the means of a great loss to some one. There may be an important message within that the one it was meant for, can ill afford to miss. He may be longing for it, or be in great need of it, whether conscious of need or not, but he may miss it altogether through a wrong address. Those who have heard and known of the love of God should carry the message and should address the right ones, in the right way, personally, and in a way that shows the unmistakable stamp of the Spirit. There must be the required stamp upon a letter; any sort will not do. A one cent stamp on a sealed note, or a Persian stamp for United States delivery, will not answer the purpose. So those who would be living epistles, to carry heavenly messages, must have the stamp of divine approval and commission upon them.

Carelessness, oftener than anything else, accounts for mistakes in sending letters through the mail, and it is carelessness on the part of living epistles, sadly often, that makes them go astray and fail of their object.

A letter is such a help—a good letter, a comforting, encouraging, hopeful one. Even a little cheerful note, with a heart word of sympathy in it or a message of remembrance, may do a world of good. Who is not glad to receive such, or to write them? Letters establish and keep up communication between the absent, and reveal hearts to hearts. They make strangers acquainted and bring friends closer together. What a strong incentive every Christian has to be a living epistle, not in an unknown but in a familiar tongue, rightly directed on the outside, filled with cheer within, and "known and read of all" who need the message from above.

Peoria, Ill.

### THREE LITERARY ANECDOTES.

Here are three delightful anecdotes, all of them strictly true, that cast a somewhat lurid light upon the literary culture of East, West and South respectively. The scene of the first is laid in Providence, Rhode Island, where a young lady was asked the other day by her uncle to make some purchases for him, of which he gave her a written list. The first item was "Scott's Emulsion," and after glancing at it the intelligent young woman made straight for a certain large book shop, where she was received by an equally intelligent salesman.

"I want a copy of Scott's Emulsion," said she casually.

"Scott's what?" said the clerk.

"Scott's Emulsion," replied the maiden.

"Oh, yes," was the answer. "Well, you see, we don't sell Scott's works except in complete sets."

The scene of the second occurrence is in a thriving city of the West, where a Southern litterateur of distinction had just delivered a long and critical lecture on Matthew Arnold to a fashionable audience. A friend of the lecturer while passing out of the hall, overheard the following conversation between two ladies:

"That was a pretty good lecture on the whole; but who was this Matthew Arnold, anyway?"

"Oh, I don't know. I haven't time to keep up with all these new Southern writers!"

The last incident occurred in a university town in one of the Southern States. A reading club had been organized, each member of which was required to prepare a paper on some designated literary masterpiece. One member, an Episcopal clergyman, was asked to take for his subject Sir Thomas Malory's *Morte d'Arthur*. Immediately after the meet-

ing he sought the study of a literary friend.

"What is this *Morte d'Arthur* that they've given me?" he queried anxiously. "Of course I've always known that Malory edits *The Churchman*, but I never heard before that he'd written a book!"

—From *Chronicle and Comment*, in *The Bookman*.

### MARRIAGE SENTIMENT.

The following is a list of posies inscribed on wedding rings collected by a gentleman during forty years experience in the jewellery business:

In thee my choice I do rejoice.

May God above increase our love.

I've obtained whom God ordained.

Let our contest be who loves best.

Hearts united live contented.

May God decree we two agree.

I like my choice and do rejoice.

In God and thee my comfort be.

God did decree our unity.

God hath sent my heart's content.

Happy in thee hath God made me.

The love is true that I. O. U.

—Belfast Witness.

### NO PREJUDICE.

A friend had been telling Coleridge that it was unfair to prejudice a child by giving him moral and religious instruction. For answer, the author of "Aids to Reflection" invited him to see his garden, and brought him to where a luxuriant growth of ugly and unfragrant weeds spread themselves over beds and walks alike. "You don't call that a garden?" said his friend. "What!" replied Coleridge, "would you have me prejudice the ground in favor of roses and lilies?"

### MAKING SILHOUETTES.

Even in the enlightened days when the art of photography has advanced so very near to perfection, there are still some old fashioned people who cling with fondness to these silhouettes. One great thing in their favor is, that the least clever among us may, with a little patience and a steady hand, find in them a pleasing recreation, and soon become adroit in their execution. But there may be some of our young readers who scarcely know what a silhouette is, and such unenlightened persons we will endeavor briefly to instruct in the almost forgotten art. A few sheets of drawing paper, a pencil, and a lamp, are all the essentials needed to commence operations.

The operator first fixes a sheet of paper to the wall, by inserting a pin in each corner. Then the person whose likeness or "silhouette," is to be taken, is seated in a chair, close to the wall, in such a position as to throw a distinct shadow of his profile (as near life-size as possible) on the center of the paper. To secure steadiness a wine glass, or some such support, is placed between his head and the wall—for the slightest movement often causes failure. Having arranged these matters satisfactorily, the operator proceeds to sketch, with a pencil the head and profile of the "sitter;" and this requires a steady hand and some dispatch, as it is no easy matter to sit in one position for a great length of time perfectly motionless. When the sketch is concluded, little skill will be needed to bring the task to an end. The operator has only with a sharp penknife to cut out the head in the line of the pencil mark. The center part is then thrown aside, and the other paper laid on a piece of black cloth, which throws out the features boldly, and if sufficient care has been taken a striking likeness will be the reward.—*Happy Thoughts*.

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Our Young People.

AN EASTERN LEGEND.

There's a tender Eastern legend,  
In a volume old and rare,  
Of the Christ-child in His garden  
Walking with the children there.

And it tells—this strange, sweet story—  
(True or false, ah, who shall say?)  
How a bird with broken pinion  
Dead within the garden lay.

And the children, childish, cruel,  
Lifted it by shattered wings,  
Shouting, "Make us merry music,  
Sing, you lazy fellow, sing."

But the Christ-child bent above it,  
Took it in His gentle hand,  
Full of pity for the suffering,  
He alone could understand.

Whispered to it—oh, so softly!  
Laid its lip upon its throat,  
And the song-life, swift returning,  
Sounded out in one glad note.

Then away, on wings unwearied,  
Joyously it sang and soared,  
And the little children, kneeling,  
Called the Christ-child "Master—Lord."  
—Grace Druffield Goodwin.

BABY'S MOCCASINS.

BY D. W. WOODS, JR.

They were very small moccasins. What are moccasins? Of course, you don't know. Moccasins are shoes such as Indians wear. They are made of soft leather, so that they are not stiff like our shoes, nor are they so heavy. No pegs are used to put them together; they are sewed with a bone needle and thread also made of strips of leather. Usually only one piece of leather is used for each moccasin. By pounding it and stretching it over a stone while it is wet, with two cuts in it, one at the heel the other on top, a good Indian workman can give it the proper shape for the foot. A few moccasins are made with the fur inside for warmth, but ordinarily the furs are removed. Many of them are painted or adorned with beads or pieces of colored bone. The moccasins about which I am going to tell you, were very small, only about four inches long. They were made to measure, too, and made in one day.

Away back near the year 1745 a woman was getting dinner one day. Her kitchen was a room in a log cabin, and it was also the dining-room, parlor, and even bedroom sometimes. She had no stove. All her cooking was done in the fireplace. A pot hung on the crane; a piece of bear's meat was ready for the spit. Of course, when she baked wheat bread she used the clay oven outside, but the corn bread was baked in the hot ashes of the fire place in the kitchen. This autumn day she was hurrying to have dinner ready for her husband when he should come in from the field where he was husking corn. While she worked, her baby boy was rolling over the floor, kicking his chubby bare legs and feet about, shaking his dumpling fists at the rafters and watching a chicken near the door, beyond which he could see the stump-dotted clearing and the tinted forest. Shortly before dinner a shadow darkened the door. The baby laughed as an Indian who stepped quietly in, with a grunt, which meant good morning. He was a friendly Indian to whom the baby's father had once done a kindness, and so Wakenah (that was his name) came often to the cabin about dinner time. Soon the father came in with a hearty backwoods greeting for his dusky friend who shared their dinner.

After the father had gone back to his corn-husking Wakenah sat on the chest by the door watching the baby on the floor. Before long he took the boy in his arms, held up his tiny bare feet before his mother and said, "No moccasin, baby?"

"No," said the mother, "baby has no moccasins."

"Hng," grunted Wakenah, "me make moccasin baby."

He strode out of the door with the baby under his arm, carrying him as if he were a bundle, the baby chuckling and laughing. The mother was too much occupied with her work to understand what Wakenah was doing. She noticed by the shadows on the floor that it was only a little after twelve o'clock when the Indian carried her baby away. Three o'clock came quickly to the busy woman, and when she went to look for them in the yard neither baby nor Indian was to be seen. She called, but there was no answer, and then she ran to the field to tell her husband that the savage had run off with their only child. The father hardly knew what to do. I wonder what your father would have done in such a case. Would he do as the baby's father decided to do? That was—what? Well, nothing; yes, indeed. Of course, the mother thought he ought to go after the baby and bring him home. But the father said that Wakenah must be trusted. If they believed in him, he would still be their friend. He would bring the baby back soon. If he had not come back by evening, the father said he would go to Wakenah's hut and get the baby. He would not let the mother go, either. So they waited. "Five o'clock," said the shadow on the floor, but no baby came. But about half-past five Wakenah came through the woods and across the clearing, carrying a very tired and very dirty baby in his arms. On the little feet were two little moccasins, with fringes around them and figures of beads all over them. Of course, they thanked Wakenah for his kindness, but the mother hardly thought a pair of moccasins paid for her anxiety. Yet once, long after that, when the baby had become a young man, one of those moccasins saved his life. He had been captured by a party of Indians who were going to kill him, but he had one of his baby shoes with him, and showed it to the Indians, who did not know him. But Wakenah was among the Indians, and he remembered the dinners of bear's meat and beans and the white man's faith in him, and he sent home the captive with his moccasin. The young man kept those moccasins for many years, and gave them to his son; but they were burned up in the fire that destroyed the stone house which had been built near the place where the log cabin had stood. All this goes to show, however, that even Indians remember kindness.—*The Outlook.*

FLORENCE NIGHTINGALE'S FIRST PATIENT WAS A CRIPPLED DOG.

There is a beautiful incident related of Florence Nightingale's childhood, and it shows that God had already planted within her the germ which was to develop in after days.

Her first wounded patient was a Scotch shepherd dog. Some boys had hurt, and apparently broken its leg, by throwing stones, and it had been decided to put it out of its misery.

The little girl went fearlessly up to where he lay, saying, in a soft, caressing tone, "Poor Cap, poor Cap!" It

was enough. He looked up with his speaking brown eyes, now bloodshot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked, with her little unglomed hand, the large, intelligent head.

To the vicar he was rather less amenable, but by dint of coaxing he at last allowed him to touch and examine the wounded leg, Florence persuasively telling him that it was "all right." Indeed, she was on the floor beside him, with his head on her lap, keeping up a continuous murmur, much as the mother does over a sick child.

"Well," said the vicar, arising from his examination, "as far as I can tell, there are no bones broken; the leg is badly bruised. It ought to be fomented to take the inflammation and swelling down." "How do you foment?" asked Florence. "With hot cloths dipped in boiling water," answered the vicar. "Then that's quite easy. I'll stay and do it. Now, Jimmy, get sticks and make the kettle boil."

There was no hesitation in the child's manner; she was told what ought to be done, and she set about doing it as a simple matter of course. "But they will be expecting you at home," said the vicar. "Not if they are told I'm here," said Florence. "But you will wait and show me how to foment, won't you?" "Well, yes," said the vicar, carried away by the quick energy of the little girl. And soon the fire was lit and the water boiling. An old smock of the shepherd's had been discovered in a corner, which Florence had deliberately torn to pieces, and to the vicar's remark, "What will Roger say?" she answered: "We will get him another." And so Florence Nightingale made her first compress, and spent all that bright day in nursing her first patient—the shepherd's dog.—*Exchange.*

THE TRUTH IS BEST.

Lost your situation? How did it happen, my boy?"

"Well, mother, you'll say it was all my own carelessness, I suppose. I was dusting the shelves in the store, and trying to hurry up matters I sent a whole lot of fruit jars smashing to the floor. Mr. Barton scolded and said he wouldn't stand my blundering ways any longer, so I packed up and left."

His mother looked troubled. "Don't mind, mother, I can get another situation soon, I know. But what shall I say if they ask me why I left the last one?"

"Tell the truth, James, of course, you wouldn't think of anything else?"

"No; I only thought I would keep it to myself. I'm afraid it may stand in my way."

"It never stands in one's way to do right, James, even though it may seem to sometimes."

He found it harder than he expected to get a situation. He walked and inquired, until one day something really seemed to be waiting for him. A young-looking man in a clean, bright store, newly started, was in want of an assistant. Things looked very attractive, and so neat and dainty that James, fearing that a boy who had a record for carelessness might not be wanted there, felt sorely tempted to conceal the truth.

It was a long distance from the place where he had been dismissed, and the chances were slight for a new employer hearing the truth. But he thought better of it, and frankly told exactly the circumstances which had led to his seeking the situation.

"I must say I have a great preference for having neat-handed careful people about me," said the man, good humoredly, "but I have heard that those who know their faults and are honest enough to own them, are likely to mend them. Perhaps the very luck you have had may help you to learn to be more careful."

"Indeed, sir, I'll try very hard," said James, earnestly.

"Well, I always think well of a boy who tells the truth, even though it may seem to go against him—good morning, uncle. Come in, sir."

He spoke to an elderly man who was entering the door, and James, turning, found himself face to face with his old employer.

"O," he said, looking at the boy, "are you hiring this young chap, Fred?"

"I haven't yet, sir."

"Well, I guess you might try him if you can only," he added, laughingly, "keep him from spilling all the wet goods, and smashing all the dry ones, you'll find him reliable in everything else. If you find you don't like him, I'll be willing to give him another trial myself."

"If you think that well of him," said the young man, "I shall keep him myself."

"O mother," said James, going home, after having made an agreement with his new employer, after such a recommendation from his old one, "you were right, as you always are. It was telling the truth that got it for me. What if Mr. Barton had come in there just after I had been telling something that wasn't exactly so!"

"Truth is always best," said his mother; "the truth, the whole truth, and nothing but the truth."

A LITTLE BIRD TELLS.

It's strange how little boys' mothers  
Can find it all out as they do,  
If a fellow does anything naughty,  
Or says anything that's not true!  
They'll look at you just for a moment,  
Till your heart in your bosom swells,  
And then they know all about it—  
For a little bird tells!

Now, where the little bird comes from,  
Or where the little bird goes,  
If he's covered with beautiful plumage,  
Or black as the king of crows;  
If his voice is as hoarse as a raven's,  
Or clear as the ringing bells,  
I know not; but this I am sure of—  
A little bird tells.

The moment you think a thing wicked,  
The moment you do a thing bad,  
Or angry, or sullen, or hateful,  
Get ugly, or stupid, or mad,  
Or tease a dear brother or sister—  
That instant your sentence he knells,  
And the whole to mamma in a minute  
That little bird tells.

You may be in the depths of the closet,  
Where nobody sees but a mouse;  
You may be all alone in the cellar;  
You may be on top of the house;  
You may be in the dark and in silence,  
Or out in the woods and the dells—  
No matter! Wherever it happens,  
The little bird tells!

And the only contrivance to stop him  
Is just to be sure what you say—  
Sure of your facts and your fancies,  
Sure of your work and your play;  
Be honest, be brave, and be kindly,  
Be gentle and loving as well,  
And then you can laugh at the stories  
The little birds tell.

—Selected.

Scott's Emulsion  
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fish-fat taste.

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virtue of the oil.  
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but the taste.

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Ministers and Churches

ST. LOUIS AND VICINITY.

Those who have the interests of Oak Hill mission particularly upon their hearts are planning to keep the work going. The Sabbath-school here is too interesting and the new chapel is too valuable to give up this needy field within the city's limits.

The meetings which have been held during the past two weeks in the Memorial Tabernacle church, led by Mr. Chess Birch, were attended with marked manifestations of the Holy Spirit and resulted in the conversion of a number of souls. A number who have not yet confessed Christ it is hoped will do so at the communion on 1st Sabbath in October.

The Grace church continues to move along with most marked zeal. In the midst of troubles it has been able to cast off anything like despair. For two weeks it was favored with the services of one of the very first ministers who preached for it after it became an organization. The pulpit was filled by Rev. Mr. Shearer, on Sept. 20th. A permanent supply is expected soon, as the church and Home Mission Committee are laboring to this end.

MISSOURI.

HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

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

GREENWOOD.—On Sept. 6th, nine new members were received into the church, eight by letter, and one on profession of faith. The church has been revived and blessed under the ministry of Bro. W. B. Chancellor of Clinton, Mo., who has supplied the pulpit for the past three months. The Sabbath-school and Christian Endeavor are in a flourishing condition.

SPRINGFIELD, SECOND.—Eight members were received by certificate at the September communion.

ST. CHARLES.—Rev. Albert S. Hughey, for five years pastor of the Jefferson Street Presbyterian church, in St. Charles, has tendered his resignation.

BROOKFIELD.—The Presbyterians of this place have gone to work in earnest in the matter of building a new house of worship. The foundation is already well nigh completed and the work will be pushed to a finish. It is expected that the new edifice will be ready for dedication by the beginning of new year. In the meantime the regular services will be held in Brookfield College chapel and a hall where most of the evening congregations will assemble. It is pleasant to note the harmony and co-operation which exists between the college and the church in the great work which has fallen to the lot of each. Rev. E. C. Jacka who has preached for the church since last June, has been regularly called to the pastorate. He has accepted and arrangements for installation will likely be carried out about the time of the dedication of the new church. Within the three months he has served the church, fifteen adults have been received into membership. The college, which is thoroughly Presbyterian in its board of trustees and faculty, opened this fall with an increase in attendance over any previous year of its history. The outlook is encouraging and there seems to be a great work before this institution.—E. D. W.

MACON.—This church has been growing healthfully in coming out from under the burden of a small debt, and caring for the different circles of religious interests within the church. It has not been without its disappointments, however, the most recent of which is the inability to secure the services of Rev. H. Shock, whom they invited to take the work here but whose Presbyterian refusal to release him from his present charge at Breckinridge and N. Y. Settlement, in Platte Presbytery. We had the privilege of preaching to very delightful congregations here on the 13th inst., both morning and evening. Arrangements were made for Rev. T. B. Terhune to preach here on Sept. 20th.—E. D. W.

ILLINOIS.

MAROA.—The Presbyterian church here has extended a call to Rev. J. C. Hanna, of Cameron, Mo. He has accepted and will begin his labors the 1st Sabbath in Oct.

PEORIA.—The Peoria pastors are all at work again after vacation. Rev. William Diekhoff of the German church was the only Presbyterian pastor who did not have relief during the hot weather. Rev. A. Christy Brown of Calvary church is looking well after six weeks in the Rocky Mountains. His people gave him a reception the night after his return. The Rev. W. S. P. Cochran is much appreciated in his work in Grace church after the lake breeze in Michigan. Dr. Samuel H. Moore is more vigorous than ever after a good outing in Penn-

sylvania. Rev. E. L. Williams will get to evangelistic work again after election. The Rev. Charles W. Whorrall enjoyed a few weeks in Iowa and is again pushing the work in Bethel church. The First church is searching diligently for the right man to succeed Dr. McCurdy. Arcadia and Westminster chapels are efficiently supplied and organizations are expected in the near future.

COLORADO.

CENTRAL CITY.—The resignation of Rev. Mr. Richards as Pastor of this church to take charge of the church at Grand Junction, leaves Central again to look after a new pastor to take his place. The pastorate just closing has been profitable to the church and the people were reluctant to give Bro. Richards up.

LONGMONT.—Substantial progress is reported from its labors of Rev. Geo. W. Pollock in this field, and our people are moving along vigorously in the direction of encouraging gains in the several departments of church work.

DENVER, 23RD AVE.—Rev. Francis E. Smiley, has just treated his choir to a very pleasantly arranged reception which was greatly enjoyed and will return good fruitage to the thoughtful pastor in extending this fully appreciated courtesy to them.

SOUTH BROADWAY.—The return of the pastor and his wife from their summer vacation was greeted with a large attendance at service and a renewal of hearty hand shaking in token of its joy experience. Dr. Crissman is hard at work again in pushing forward the work.

IOWA.

CEDAR RAPIDS.—Coe College, situated here, is in mourning over the death of its President, Dr. James Marshall, as was mentioned in the editorial column of the MID-CONTINENT last week. Added to his devoted service of the College in his life he has remembered it in his will. It is found that he gives the sum of \$5000 for the endowment of a chair, \$1000 to be applied by the President in the aid of worthy students, the portraits of himself and wife, and a number of valuable curios and other personal effects to the college. The college commenced its sixteenth year on the 16th inst., with an attendance exceeding that of any previous year, and under most auspicious circumstances.—The late Dr. James Marshall, president of Coe College of this city, whose death occurred here on the 11th inst., was buried at Mt. Morris, New York, last Tuesday the 15th. The services were conducted at the house of his sister-in-law, under charge of the Rev. Dr. Parsons, pastor of the Presbyterian church there. Prof. Bates of Coe College, who had accompanied the remains on the sad journey, Dr. Kirtledge of Geneseo and Rev. J. M. Carmichael of Nunda, made brief addresses. Rev. N. J. Conklin of Rochester, a seminary classmate of the deceased, offered prayer. Dr. Marshall's old home had been in that region of New York, and while living in Iowa he had annually visited there among old friends and old scenes.

MORRISON.—Rev. H. B. Dye, late of the Fourth church, Sioux City, has now taken charge of the church of this place.

MICHIGAN.

STURGIS.—Rev. H. H. Wells, D. D., of Cleveland Presbytery, well-known throughout the west, has begun a three weeks' series of evangelistic meetings here.

YPSILANTI.—At a congregational meeting recently held, it was decided to extend a call to the Rev. Robert K. Wharton, of Beaver Dam, Wis.

LANSING.—September 6th was Communion Sabbath at the First Presbyterian church and a very interesting service was held, preceded by a morning prayer meeting of the session in the pastor's study. It being the custom to collect a Communicants' offering at the close of the communion service, the offering that day (\$22) was voted for the relief of the Presbyterian minister at Ontonagon, Rev. J. K. McGillivray, who had lost all his household in the fire which recently swept through Ontonagon of this state.

CHANGE OF ADDRESS.

Rev. H. B. Dye, from Sioux City, Iowa, to Morrison of the same State.

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 Presbyterian 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.

Texas. The Synod of Texas will meet in San Antonio, Oct. 23, at 8 p. m.—Warner B. Riggs.

Illinois. The Synod of Illinois and associated Woman's Foreign and Home Missionary Societies will hold their annual meetings in the First Presbyterian church of Danville, Illinois, beginning on Oct. 20th, 1896, at 7:30 p. m. If possible, reduced railroad rates will be secured for all persons who get certificates from agent at starting-point of having paid full fare in coming. All names of delegates should be sent early to the Rev. Willis E. Parsons, Danville, Ill.—D. S. Johnson, S. C.



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Missouri. The Synod of Missouri will meet in the Broadway Presbyterian church, Sedalia, on Tuesday, Oct. 20, 1896, at 7:30 p. m. The Woman's Synodical Home and Foreign Missionary Societies will meet in the Central Presbyterian church of the same city on Wednesday, Oct. 21, at 9 o'clock a. m. On Monday, Oct. 19, at 7:30 p. m., a Missionary Congress will be opened in the Broadway church, and continue in session through the next day. This will be under the supervision of the Synod's Permanent Committee on Foreign Missions, of which Rev. Cleland B. McAfee, Ph. D., is the Chairman.—John Miller, S. C.

Colorado. The Synod of Colorado will meet in that Central Presbyterian church of Denver, Colo., Oct. 20th, 1896, at 7:30 p. m.

The Woman's Missionary Societies of the Synod will meet at the same time and place.—T. C. Kirkwood, S. C.

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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. Butter, 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.

Topeka. At Kansas City, Kan., in First church, Sept. 29, 7:30 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. 5th, 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.

Oklahoma. At Norman, O. T., Oct. 13, at 7:30 p. m.—T. D. Duncan, S. C.

Waterloo. At Toledo, Ia., Oct. 6, 7:30 p. m. The Woman's Presbyterian Missionary Society, holds its annual meeting at same place and time.—C. H. Purmort, S. C.

Pueblo. At Victor, Colo., Oct. 16, at 7:30 p. m.—T. C. Kirkwood, S. C.

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### Presbyterial Proceedings.

Continued from page 5.

The Presbytery of Platte met Friday evening, Sept. 11th, with the thriving little church of Cowgill, which only a few years ago it was proposed to disband, but which was saved by the persistent energy of the pastor-at-large, Rev. John Wilson. Rev. E. W. Symonds, pastor of Hope church, St. Joseph, was elected moderator; and Rev. L. H. Shock, pastor of the Breckenridge and New York Settlement church, temporary clerk. Rev. Austin D. Wolfe, the new president of Avalon College, was received from the Presbytery of Nebraska City, and accepted a call to the pastorate of the Avalon church. Rev. Joy C. Hanna of Cameron, was dismissed to the Presbytery of Springfield, Mr. J. Frank Fethroff, a graduate of Park College and McCormick Theological Seminary, who is supplying the churches of Kingston and Mirabile, sustained a highly creditable examination and was duly licensed to preach. October 23rd was set for his ordination. The most notable event was the near approach of the sixtieth anniversary of the ordination of the patriarch of the Presbytery, the Rev. Elisha B. Sherwood, D.D., which occurs on the 18th inst. Presbytery noted the event by the adoption of the following paper, which was ordered to be engrossed and presented to him on that day:

1836-1896.

The Presbytery of Platte counts itself honored in the life and labors of the Rev. Elisha Barber Sherwood, D.D., who celebrates on September 18th, 1896, the sixtieth anniversary of his ordination to the Gospel ministry. The blessing of God has come richly upon him during these many years of service. He has received more than 2000 members into the Presbyterian church. Many of our churches were organized under his leadership and others have been fostered by his wise counsel and helpful ministrations. His hoary head is a crown of glory to himself and to this Presbytery. This memorial is but expression of our love and regard.

May grace, mercy and peace from God the Father, Son and Holy Spirit be his forever.

S. C.

(Continued on page 16)

#### False Economy

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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.

SOME MODERN SUBSTITUTES FOR CHRISTIANITY. By George Wolle Shinn, D. D. Thomas Whittaker, publisher, New York. Paper 25 cents.

The six chapters in this volume furnish a consideration of the claims of Theosophy, Christian Science, Spiritualism, Socialism and Agnosticism. In brief forms of treatment and in a popular and very intelligible style the author seeks to set forth just what each of these systems purports to be, and the reasons for declining to accept any one of them as a substitute for Christianity. He contends throughout that whatever good thing is held or aimed at in any of these new movements is found at its best in Christianity; and that when the principles and aims of the Christian church are understood, men will see that in its growth and development is the coming of the kingdom of God on earth.

BIBLE ILLUSTRATIONS. A series of plates illustrating Biblical Versions and antiquities—being an appendix to the Oxford Bible for teachers. Henry Frowde, New York.

The Oxford Bible for teachers already had a very wide and extended appendix of helps—taking about one-third of the whole volume. This is an enlargement of its department of plates in the Helps, intended for a new edition of the Oxford Bible, and now published in separate form. It already numbered sixty-eight plate illustrations, and the present new edition of that department has increased the number to one hundred and twenty-four. All these plate illustrations bear on Bible study, being such as ancient alphabets and inscriptions, monuments and coins and clay tablets, historical events, fac similes of Scripture text from early manuscripts and versions, etc. It is difficult to see what more is needed in the line of helps than the Oxford now contains.

SOUTHERN QUAKERS AND SLAVERY. A study in Institutional History. By Stephen B. Weeks, Ph. D. The Johns Hopkins press. Baltimore.

This is a very interesting study of an element of Christian population which has figured in America since an early day. The scope of the book is broader than its title suggests. While it pertains more especially to the history of the Quakers in the Southern States rather than in the country at large, it is not confined by any means to their attitude towards slavery. The situation of the Southern Quakers relative to the war of the Revolution and to the Civil war of a generation ago, and their general spirit and their development as a religious body, are here portrayed. The Quakers appeared in Virginia soon after their organization by George Fox in England, though the first ones to land in America appeared in Boston in 1650, and Massachusetts was the first colony in which Quakerism was preached. The tide of their emigration, however, flowed to the South—largely to the Carolinas and Georgia, almost with the first settlers there. They were law-abiding, industrious and frugal; they were zealous missionaries, and through their earnest and faithful preaching became, towards the close of the 17th century, the largest and only organized body of dissenters in the Southern colonies. They were ever the zealous supporters of religious freedom, they testified against all wars, they sought to promote all human movements and though living in the midst of slavery and under the laws and customs which made that institution an integral part of society they most distinctively set themselves against everything like human bondage. About the beginning of this century their protest against slavery took the form of migration, and they left their old homes in the south by thousands and removed to the free Northwest, settling particularly in Ohio and Indiana.

### MAGAZINES AND PAMPHLETS.

An excellent number is the last *Littell's Living Age*, Sept. 12, with selections from the *Scottish Review*, *Longman's*, *Fortnightly*, *Spectator* and others of the leading English periodicals.

*The Chautauquan* for September has among the excellent articles for general reading "The Royal family in Germany," "The new Congressional Library" and "Photography in natural colors"

*The Forum* for September contains some excellent articles on the import-



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ant subjects of the present time. These are "Fire and Sword in Cuba," "Antitoxine treatment of Diphtheria a pronounced Success," "The threatened Annihilation of the Judge and Jury system," and "Early and Recent Currency Legislation."

*The Homiletic Review* for September is filled with articles of interest and value to ministers.

We have received the catalogue of Occidental College (Los Angeles, Cal.) for 1895-1896.

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**Moralities.**

**TEMPERANCE IN CONGRESS.**

Before Congress adjourned the House of Representatives passed a bill to bottle spirits held in bonded warehouses. During the discussion Hon. E. A. Morse, of Massachusetts, said, and his words ought to be studied by those who believe in raising revenue by means of the saloon:

"I notice down here on Pennsylvania Avenue, in walking back and forth to the Capitol—I notice a large sign which bears in letters of fire the words 'Hunter's Pure Rye.' I do not know whether that means pure Kentucky whisky, or what kind of whisky it is; but, Mr. Speaker, it is a fitting emblem—those letters of fire. They stand for the fire that is never quenched, for the second death, for 'eternal burnings,' for the loss and the ruin and the destruction of souls caused by this blasting, withering, damning poison. The sign over every rum shop ought to be in fire, and there ought to be a skull and crossbones over the door for a trademark.

"The gentleman from Kentucky says that strong drink is a large source of revenue to the government. I hope the argument will never be advanced in this Congress that it is good policy and sound, wise statesmanship to raise revenues for the support of the government by licensing men to make beggars, suicides, paupers, and murderers of their fellow-men. God pity the community, town, city, State, or nation that raises revenue that way."

**PROHIBITION IN CANADA.**

A very weighty deputation of Canadian temperance advocates lately waited on Premier Laurier and had the satisfaction of hearing from him the statement that it is his intention, supported loyally by his cabinet and the Liberal party leaders, to submit and support such legislation at the next session of Parliament as will permit the electors of the Dominion to determine whether or not all traffic in liquor in the Dominion shall be prohibited. Mr. Laurier, Sir Oliver Morratt and Hon. Sidney Fisher, who also spoke, referred gratefully to the vast gains in temperance sentiment and habit during the past quarter of a century and their eager desire to contribute to bettering present conditions, but they also impressed upon the leaders of the Dominion Alliance present the seriousness of the step proposed and the necessity of a public sentiment strong enough to enforce and endure a prohibitory law as well as create it. The Dominion Alliance accepts Mr. Laurier's pledge as satisfactory and will immediately begin an ac-

tive campaign. One half the present Liberal Cabinet are total abstainers, and already a new tone is perceptible in and around the Ottawa Parliament buildings. The bar in the House of Commons has just been ordered abolished.—*Congregationalist.*

**THE WORKING OF THE RAINES LAW.**

A correspondent of the New York *Evening Post* has been studying in New York city the practical workings of the much debated Raines Law of State control of the liquor trade. Its effect as a political instrument is not yet clear, but from his point of view its practical working has been, on the whole, satisfactory. The law-breaking saloon of earlier times, he says, is practically extinct and the amount of excessive Sunday drinking has evidently fallen off, as is shown by the police court statistics, but there is no difficulty in getting liquor in the hotels, which abound everywhere in the city, and in the larger saloons which have blossomed out as hotels by the addition of a few beds and a hotel license. The supply of Sunday liquor is largely provided by clubs, which are exempt from police interference in supplying liquor to their members, whether they be the organizations of rich men on Fifth Avenue or of poor men on the East Side, and the effect of partnership in these clubs seems on the whole to be that of self-restraint. Even the Germans, who were bitterly opposed to the enactment of the law, seem to be satisfied with its results. Within limits this is certainly an encouraging showing, though it leaves abundant room for instruction and moral suasion on the alcohol question.

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**Presbyterial Proceedings.**  
Continued from page 13.

Ozark Presbytery met at Eureka Springs, Sept. 15 h, at 6:30 p. m. Owing to the nervous prostration of the Rev. Mr. McClung, the retiring moderator, the Rev. Eugene E. Stringfield, by request, preached the opening sermon. Rev. J. B. Welty was received from the Kansas City Presbytery and Rev. J. A. Gehrett, D.D., from Palmyra Presbytery. Licentiate F. G. Knauer was received from Washington Presbytery. Presbytery placed a call, from the 1st church Joplin, in

the hands of Mr. Welty, which was accepted and arrangements effected for his installation. The churches of Ozark Prairie and Mount Vernon united in a call for the services of Dr. Gebrett. The call was received and permission granted him to hold it until the adjourned meeting, during the meeting of Synod. Mr. Knauer was ordained and accepted a call from the Carthage Westminister church, and was given permission to hold the same until the spring meeting of Presbytery. Mr. W. L. Smalhorst was licensed, ordained and dismissed to the Presbytery of Chile. These are two most promising young men and Ozark Presbytery is justly proud of the honor, not only of ordaining two such efficient and devoted young servants, but of retaining one and, especially of being able to give, to the foreign field, one so worthy of such an exalted calling. The ordination service was most effective.

Mr. H. Roy Livingston was received under the care of Presbytery. The stated clerk was instructed to grant letters to Revs J. A. Gerhard and Warren Mooney when called for. The popular meeting was well attended and two very interesting discourses were delivered. One by Rev. J. B. Welty on Home Missions and one by Rev. G. H. Hemingway on Foreign Missions. The reports of the Standing Committees evinced the fact that we too had fallen in line with many other churches and were not able to measure with former years in our gifts to the various Boards. Brother Allen has a very neat little church and a pleasant people, and Presbytery greatly enjoyed their hospitality and the fresh, pure water of the Springs.

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**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.

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