

THE MID-CONTINENT

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\$2 A YEAR.

IN TIMES of sore trial; in days and nights of a multitude of fretting perplexities—remember that you cannot tire out the Everlasting Arms.

EVERY CLOUD does have its bright living. The "hard times" since '93 will teach lessons of economy to many that simply cannot be forgotten. Though perhaps many may feel that they have learned their lesson.

ANY OF OUR friends who pay subscriptions intending to receive a copy of the "Tornado Views" will kindly state that same are wanted. Otherwise they are not sent. If any have been overlooked, please write us.

THOUGHTFUL AND earnest spirits in the Prison Reform Association find themselves perplexed by the problem how to promote the things humane and ameliorating in the punishment of crime, and yet be on guard against a mawkish sentimentality which often tends to defeat the aims of justice.

IT'S HARD for the man who tries always to pay his employees on every Saturday to be told so often, these days, to "wait till after election" for the payment of bills due him. A little thoughtfulness on the part of all in this regard would save many a religious newspaper publisher, for instance, an extra burden of care these trying times.

THE AMERICAN Board of Missions of the Congregational body having made a noble, successful struggle with their debt overcame it. The few Eastern Presbyterians who were enabled to do no little towards that grand end, are now respectfully referred to the state of things in their own Presbyterian treasury. Will they not also take a conspicuous part in that debt-extinction?

WHEN WE pray for any virtue we should cultivate it as well. Let the petition which you voice before God be a charge which you address to yourself. By turning requests into precepts, and the offering up of our desires into self-applied injunctions, we best understand what is meant by acceptable prayer. By what we ask of God we see what it is that He requires of us. Thus we prove the sincerity of our words and gauge the measure of answered prayers. Praying that you enter not into temptation, watch also that you do not.

READERS OF Addison's papers in *The Spectator* will recall what he tells of a certain parson and the squire in the parish who was chronically neglectful of his church duties—how the parson was always preaching at the squire, and the squire always absent from church and never hearing the reprimands and calls to duty. How often now is it the case especially at the prayer-meetings and on rainy-day Sundays, that the faithful, "never miss a meeting," Christians who need it not are the only ones present to hear the rebukes which apply so well to the neglecting and laggard.

THUS FAR the present phase of higher criticism has for the most part been only negative. Wait until it attempts something constructive if you would see its futility. It promises large results, but results of an affirmative kind and which represent a unity among the critics, will be few, and are yet a great way off. As an observing colored brother in a city mission church, complaining of his Ethiopian pastor that he did not expound the Word, said: "He can take the Bible apart as good as any man I ever seed, but he can't put it together again." Thus destructive criticism is one thing and not a difficult thing either to make; but building up an affirmative and satisfactory system of belief is quite another thing.

KNOX COLLEGE of Galesburgh, Ills., has issued a beautiful card invitation to attend the exercises under its auspices in celebration of the thirty-eighth an-

niversary of the Lincoln-Douglass Debate, to be held Wednesday, Oct. 12th. The anniversary oration will be delivered by Dr. Chauncey M. Depew of New York. The address on the unveiling of the Memorial Tablet to be placed in the walls of Knox College, will be made by Senator John M. Palmer of Illinois. Other addresses will be made by Ex-Governor Boies, of Iowa, Ex-Minister Robt. O. Lincoln, Senator Shelby M. Cullom. The exercises will be held on the Knox College Campus, beginning at one o'clock, p. m. The speakers will stand where Lincoln and Douglass stood in the famous debate.

How THE first Sunday paper started has been thus explained by *Harper's Weekly*: "The first New York daily newspaper to issue a Sunday edition was the *Herald*, and, according to Mr. Robert Bonner, the innovation was due to an accident. One Saturday the *Herald's* galleys on which the set-up type is held in readiness for making up into pages, were filled with left-over matter which had been crowded out of the Saturday paper, and Mr. Bennett said to his foreman, 'Let's get up a Sunday issue. Use the old matter and put in a few fresh things.' This happened shortly before the outbreak of the war and as the publication of a Sunday newspaper was at that time considered disreputable, the other dailies did not follow the *Herald's* example until the beginning of hostilities created an eager demand for news from the front."

THE FOLLOWERS of Kneipp, who professes to cure the ills of the body through early morning promenades in bare feet through the dewy grass, are growing in enthusiasm and numbers in this country. But how long will the fad last after the first white frost? An interesting tale is told of a Chicago park policeman's first experience with the pioneer dew-walkers there, this summer. He was struck dumb, very early one morning, to see an old gentleman, and old lady, and three damsels, all minus shoes and stockings, parading slowly through a grass plot. Speaking of his sensations, afterwards, he said: "I was going to ring for the patrol wagon to take them to the station. But was afraid to let them get out of my sight. I thought they would jump in the lake, next." It took a minute explanation to convince the conservator of public weal that the party were really not lunatics.

THE WORD "revival" is a much abused term. People talk about "holding a revival" with little thought of what the declaration means. A revival can no more be held than a man can grasp the wind in his fists. They mean, however, that a series of meetings is being held the object of which is a revival. But the holding of such meetings, even though they may be accompanied or followed by many conversions does not prove that a revival is being experienced. A revival implies previous life. It is a re-awakening of Christian people. Its presence is shown by unsparring heart-searchings, a forsaking of sinful habits and courses of conduct, a new and higher sense of Christian obligation, the disappearance of feuds, reconciliations between those who have been estranged—these and many other things that might be mentioned show that Christians have experienced the season of refreshing which is usually styled a revival.

THE CONDUCT of the "unspeakable Turk" bids fair to grow worse instead of better. Not only have fresh atrocities been committed but the same satanic rage against the poor Armenians, it is feared, is to continue. The Sultan and his officials, as they have not the fear of God before their eyes neither have they the fear of men—the courts of Europe nor the civilized world. The impudence and effrontery, too, which they show is something colossal. A petition was sent to the Sultan several months since by the Evangelical Alliance in behalf of his Armenian subjects. It was forwarded through the State Department at Washington. First rehearsing the story of the persecutions and sufferings, it made an earnest appeal to the Sultan, in the name of the Christians of the United

States and of the world, to fulfill the existing and sacred guarantees of religious freedom in Turkey. A reply dated July 19th, has been received by Mr. Wm. E. Dodge, President of the Alliance, absolutely denying the statement of facts and affirming the existence of religious freedom and protection in the lands of the Turkish Empire! Dr. Josiah Strong, Secretary of the Alliance, well says of this reply: "It is a superlative illustration of consummate impudence and mendacity."

AN INTERESTING account of a trip to Livingston's grave appears in the current *Century*. A photograph of the tree, under which is the great heart of that great missionary, is shown. Cut deep into the grain of the tree, and still in fine state of preservation are the words: "Dr. Livingstone, May 4, 1873," and native names. It is a hardwood tree (called *mowula*), three feet in diameter. It is a tall, conspicuous tree, and is likely long to stand, a living tomb-stone. There are no stones in the neighborhood out of which to construct a memorial cairn, and the stealing by slave-traders of the metal tablet which was placed nearby, by Dr. Livingstone's daughter, shows that no such monument would last. The grand old tree is symbolic of the man whose heart is buried beneath it. This late explorer says: "I visited the tree and in order to guide others to the exact spot, in case this tree should disappear from any cause, I selected another big tree likely to last many years, cleared away two and a half square feet of its bark, and in the space marked as follows: 'This tree is magnetic southwest of the tree where Livingstone's remains are buried, and is forty-five paces from it.'" The grave is in a quiet nook, on the edge of a great, still forest. "When I visited the place," said this great explorer, Dr. Glave, "turtle-doves were cooing in the tree-tops."

A PASTOR once remarked: "I shall not have my resignation published." His reason was: "I will not subject this church to such a flood of letters as that would bring." And yet, mysteriously, before this pastor's resignation had become known in his locality, number one of the applications for the pulpit had arrived. That prompt letter decided the pastor to reconsider the matter, and remain where he was. It is said true there is one other profession that "manifests this same phenomenon." It is that of the school superintendents. It is stated that when the public school superintendency in one little western town became vacant, no less than forty applications for the position were received—and the last one captured the coveted prize. Commenting on this state of things a writer in the *Advance* says: "What does it mean? It means in general that a public servant does not hold a very secure position. In particular as regards the minister, it does not mean that the profession is over-stocked, and that there are thirty churchless pastors for every pastorless church. It does mean restless pastors and restless churches, the churches as truly as the pastors. And I am not sure that the custom of publishing resignations and calls has not something to do with this restlessness, just as the account of a few suicides is apt to precipitate an epidemic of suicide. It means also that the minister is at the mercy of the whim of any man or woman with a tongue. And having, as a rule, no property ties to hold him, but having his boxes and their bindings stored away in barn or attic ready for the next move, the move is comparatively easily accomplished. It means in some cases that a change has been forced by a reduction of salary for which the church may or may not be to blame. A ministerial friend who is becoming a patriarch in his Association, having seen almost all the pastorates within its limits change men, said of a neighboring vacant parish: 'They will raise \$550 for a new man if they like him. Then next year it will come down to \$450 or \$400.' This is not a failing of our own denomination only. A Presbyterian once remarked to me, 'a church calls father at a stated salary, and pays it for a year or two. Then they can't raise it any more. But you'll notice they put it up again for the next new man.'"

MOTHER.

BY MRS. M. A. NICHOLL.

Blest guardian of my infant days,
Who led my feet in childhood hours
Whose voice amid those pleasant ways
Called forth my earliest powers.

Thy love, whose guidance kind and fond
Made girlhoods' memories tender,
First pointed me to bliss beyond
Earths' poor, delusive splendor.

I, turning down life's midway hill,
Longing for sunset golden—
My thoughts go back to childhood still,
To memories, sweet and olden.

The evening prayer, the morning psalm,
The Sabbath's holy quiet;
Come softly back, in soothing calm
Across the world's wild riot.

You, in fair Beulah's meads, await
The white-winged angels' greetings,
The summons from beyond your gate—
The bliss of heavenly meetings.

Soon, safe beyond the sullen flood,
Beside the throne's white glory,
You'll meet the ransomed of our God,
You'll sing Redemptions story.

And oh! His face your eyes shall see,
Best of all bliss immortal!
When shall His image rest on thee—
When you have past heaven's portal.

In some fair-dwelling, love-prepared,
Beside the crystal river,
With all our angel-gathered shared—
Your rest shall be forever.

When earth, poor earth, shall fade from me,
Then I, to bliss attaining,
Shall meet with Jesus and with thee—
And find the "rest remaining."

Millerboro.

INFANT SALVATION.

REV. E. A. MCKINLEY, PH. D., D. D.

I.

THE HISTORY OF OPINION.

What will become of all children who die in infancy is a very tender and serious question. That all such are saved would be a truth of mighty comforting power, while that any of them are lost would be tremendously distracting. About this most important matter there have been many conflicting opinions and much conjecture. And there is still some difference of opinion relative to this subject. Protestants are now largely ranked on one side and Romanists on the other. Evangelical Christians now generally believe that all who die in infancy are saved; and Romanists do not so believe. In regard to this transcendently important subject the differences of belief are now, chiefly, not among Protestants, but between Protestants and Romanists. But even among Protestants this opinion has been a growth until nearly all are now united, with the Bible as their authority as they believe.

The history of opinion upon this subject is both interesting and instructive. The Jewish people, although especially educated in religious truth, obtained many misconceptions and made numerous mistakes. They even blundered badly as to their Messiah, the truth about whom they were expected, principally, to learn. The Jews characteristically believed in the salvation of their own dead children but not in that of the children of other peoples. David evidently expected to be reunited with his own greatly beloved child in the better world when he said, "I shall go to him, but he shall not return to me." It was this belief that made him submit peacefully. This cheerful anticipation comforted him. The Lady of Shunem certainly believed in the happy future of her dead child, when, in response to the prophet's question, "Is it well with the child?" she exclaimed "It is well." These examples illustrate the belief of the Jews in the salvation of their own dead children while denying it to the children of the heathen.

The early Christian church was influenced in many things by Judaism. Inasmuch as baptism, instead of circumcision, became the initiatory rite of the Christian church, early Christianity taught that unbaptized children, dying in infancy, are lost. Even the infant children of Christian parents, dying unbaptized, were supposed to be lost. The great theologian, Augustine, of the Fifth Century, held this view; and his opinion shadowed childhood for more than a thousand years.

The teaching of the Roman Catholic church is, that the children of both christian and heathen parents dying in infancy, are saved if baptized and lost if not baptized. But Catholics suppose lost infants to go to a dark place between heaven and hell where punishment is chiefly that of deprivation. There is however, no biblical foundation for this *limbus infantum*. The Roman Catholic view that only baptized infants, dying in infancy, are saved, passed over somewhat into the church of the Reformation. Martin Luther, although so great a reformer, entertained this opinion. And so did even John Wesley at one time. The High church of England still entertains it.

After the reformation started, the salvation of those dying in infancy did not at first receive the attention that it merited. Persecutions, and the statement of other great doctrines, absorbed attention. When this subject came to be seriously considered great diversity of opinion prevailed. But the general drift then setting in has been steadily and more rapidly toward a belief in the salvation of all dying in infancy. While the Roman Catholic church authoritatively taught that all unbaptized children, dying in infancy, are lost there were many, like Victor and Vicentius in the fifth century, who believed otherwise. All the way down the Christian centuries there were those who did not agree with the teaching of the church upon this question.

At the very first rumblings of the reformation John Huss and John Wickliffe declared that all dying in infancy might possibly be saved. They had some hope of the unbaptized, infant dead; but they had not given the matter sufficient attention to know what the grounds of their hope were. When the sixteenth century reformation got fairly started Zwingli, in Switzerland, was the first prominent reformer to advocate the salvation of all dying in infancy, baptized and unbaptized, Christian and heathen. And John Calvin did the same. He strenuously objected to tying salvation to baptism. He insisted that all infants are sinners, but that those who die in infancy are regenerated by the Spirit for the sake of Christ. Tyndale, Toplady and Whitefield, all proclaimed their belief in the same truth. In America Lyman Beecher and Charles Hodge have stoutly maintained that all infants, dying in infancy, are saved through regeneration of the Spirit and because of the atonement of Christ. All of the above were eminent Calvinists. From John Calvin down, Calvinistic theologians have been foremost in advocating a belief in the salvation of all dying in infancy. They have led the way in this and other Protestants have followed. The Baptists have greatly aided in displacing the old idea that only baptized children dying are saved. It has been impossible for other Christians to regard the dead, unbaptized children of good Baptist people as lost. The spread of Methodism also has greatly aided in the growth of present opinion. The development of the modern conception of the universal brotherhood of man likewise has contributed to this result. Theologically and historically this most cheering and blessed truth entertained by modern Christianity has been a growth. During many ages priests and theologians were celibates, and were supposed, at least, to be childless, and, consequently, did not give much attention to the salvation of dying infants. During many hundreds of years the Bible was not very much studied. But the reformation of the sixteenth century changed all this. It brought about the public education of children. It made home a better place for children. It increased the estimate that is put upon the value of children. It brought forth the Sabbath-school. It gradually directed general attention to the salvation of those dying in infancy. It caused new light to break forth from the Word of God upon this subject. It has resulted in nearly all Evangelical Christians believing that all who die in infancy are saved.

CREDIT DUE TO CALVINISM.

The Calvinistic System has furnished the most substantial doctrinal basis obtainable for this belief. It grounds it upon the Purpose of God. It bases it upon His sovereign, unconditional election, without foreseen faith or any other excellence. The salvation of those dying in infancy harmonizes better with Calvinism than with any other system. The founder of Calvinism and his greatest modern representatives have championed it.

And yet Calvinistic Christians have been most outrageously slandered in this respect. Even in quite recent times their system has been assailed with marvelous ingenuity and pertinacity as necessarily consigning deceased infants to the pit of woe. But John Calvin, if anything, was logical, and, yet, he championed infant salvation! The logic of the Calvinistic system is in favor and not against the salvation of all dying in infancy. It is, however, one of the curious facts of history that those whose system

of doctrine and whose public teaching have been most favorable to the salvation of all dying in infancy should have been branded as believing and teaching that there are infants in hell not a span long! John Wesley at one time did hold to the necessary damnation of some dying infants, but John Calvin never did.

Of course some careless and harsh statements were made by some persons while opinion on this subject was chaotic. Great fault has been found with the Westminster Confession for mentioning "elect infants." Why has not similar antagonism been aroused by "elect children," which occurs in the prescribed prayer of the Methodist discipline for the baptism of infants? When the Westminster Confession was formed the salvation of all dying in infancy was beginning to be debated. Widely different views then prevailed. Some did not then believe in the salvation of the dying children of the heathen. Others did not yet believe in the salvation of unbaptized dying children even of Christians. Still others did not know what to believe in the presence of the supposed silence of Scripture. The Westminster Confession did pretty well for that time. It cut salvation loose from baptism. It gave a sufficient reason for the salvation of some dying infants. It ascribed their salvation to the purpose of God. It made the work of Christ and the Spirit necessary for their salvation. It made their salvation a matter of pure grace. About the dying children of unbelievers and of the heathen it said nothing.

It is singular that the expression "elect infants" should have created so much antagonism. How can there help being elect infants if God ever has elected anybody to everlasting life? Because there are some infants who are not elect it does not follow that any of that kind die in infancy. There must be some infants who are not elect because they grow up to be wicked men and women and die in sin. When the Apostle John addressed his second letter to a certain Lady and mentioned her "elect sister" he did not thereby necessarily imply that she had a reprobate sister. It is not likely that one reading this letter ever so understood the Apostle. Although mentioning "elect infants" the Confession does not imply that there are any infants who die who are not elect. This wrath-provoking expression, "elect infants," does not occur in a chapter on Election at all, but in one on Effectual Calling. Its design was to show how the saved are saved.

OBSERVATIONS.

BY REV. J. MALCOLM SMITH.

"A thing of beauty is a joy forever;" and so is a kindness, to giver and receiver, and more to giver than receiver.

Ability to do right unused, perishes; and, like a murdered man, forever haunts its unforgiven slayer.

Mary could have got three hundred pence for the poor by selling that ointment; her love to Christ in anointing him with it, instead, has inspired love that has fed unknown millions for his sake.

The man that cares for himself alone concentrates his life on damning himself eternally.

We must be good, if we would do good; we must do good, if we would know that we are good.

The only way to use the provisions of the Gospel to gain heaven, is to use them to make us heavenly.

Some professedly Christian teachers, wearing the ministerial title by ordination as orthodox, are fast preparing to crucify Christ for claiming to be the Son of God, with Moses and Paul on either side of him; the one for alleged forgeries by proxy and the other for deceiving the church out of the true gospel.

Really now, which is likely to be the wiser way, to adapt Christianity to our conceptions, or to adapt our conceptions to Christianity.

Mr. Ingersoll says that if he had had the ordering of things he would have made health, instead of disease, contagious; but if we reflect a little before bowing down in adulations to his good heart, we will have to conclude that he would have charged on the scale he does per lecture for enlightening the race, and so started it in life bankrupt forever.

It does seem rather queer that some of our Presbyterian editors never have a severe word for those who are busy trying to dig away the foundation from under our faith, and never have a gentle word for those who protest against Presbyterians being allowed to do such work as approved servants of the church; but there must be some reason.

We may not have right to judge those who will give a large sum to build a grand church when they will give little or nothing for unostentatious Christian

use; it might be well, however, for them to examine themselves to see how much their giving for any purpose is from the love of Christ in their heart.

We have only to know people well to find goodness where we could not have hoped for it, and to love persons whom we have found it hard not to abhor; yet a thoughtful Christian can never see the goodness he knows is essential, and longs to see, in any one in whom he cannot see Christ the fountain of goodness.

DAWN.

BY PAULINE FRANCES CAMP.

A breathless silence holds the sleeping world,
When sudden, from some lone and distant glen
A mavis trills, then harks, then trills again.
Quick at the signal, his black banner furl'd,
Night from his starry throne is downward hurl'd,
And dew, fresh, on sky and hill and fen,
Fair morn writes victory with sun tipped pen.
Her fleecy robes, with shining gems impearl'd,
Change swift their opal tints, red pales to rose.
Then as the wild bird chorus jubilant thrills,
A slender sunbeam, like a flashing sword,
Clears the frail mist and earthward goes,
And once more, gorgeous arch o'er rales and hills,
The heavens declare the glory of the Lord.
Springfield, Mo.

PARIS AND HER MONUMENTS.

BY W. W. HARSHA, D. D.

IV.

The prevailing monuments of Paris, however, are not religious or sacred, though the Papal church has drained the pockets of her devotees for centuries to erect to her glory immense cathedral piles, as illy suited as it is possible for edifices to be for the uses to which religious structures should be devoted. She has been outmatched in her zeal by the warlike spirit which, especially, during the life time of the first Napoleon, dominated this mercurial people. In almost every part of the city, in the place Vendome, in the Champ de Mars, in the Place de Concorde, in the Champs Elysees, in the Place du Carrousel, in the Place de l'Hotel de Ville, in the Place de la Bastille, in the Place du Focadero, and in the Place des Victoires. In these, and in numerous other central points, easy of access, has some kind of memorial column, pillar, or statue been erected commemorative of some military hero, whose name and fame is thus perpetuated; or they are there to celebrate some warlike event of which the nation is proud. And as we went from place to place, and viewed these memorials in granite, bronze or marble, we were impressed with the fact that they represented very largely events in the career of that marvelous military genius—

NAPOLEON 1ST.

Some of these will not fail to arrest the attention and elicit the admiration of the visitor to Paris. In the center of the Place Vendome stands the column Vendome, one hundred and forty-three feet in height by not less than fifteen feet in diameter at the base, built of solid masonry, heavily covered with bronze, representing in bass reliefs the battle scenes and victories of Napoleon Bonaparte in 1805. This is said to be in imitation of Trajan's column in the city of Rome, and is a most striking piece of art. In the terrible days of the commune, in 1871, when the city became a prey to the insane spirit of mob violence, this magnificent column was thrown down, with the view to its entire destruction. It has since been re-erected however, and bids fair to stand if unmolested, as long as the city itself endures.

At the eastern end of the magnificent boulevard de la Madeleine stands another notable column called the "column of July." It is also of bronze, one hundred and fifty-four feet in height, and is commemorative of those citizens who fell in the fearful political struggle of 1830. Erected on the site of the noted Bastille, the prison in which for generations many of the noblest citizens of France had been incarcerated for political offences, and in whose dark dungeons many scores had died. This column of July stands not only to tell to future ages of the patriotism of the city's sons, but of emancipation from the tyranny of unscrupulous rulers who could consign to imprisonment and to death men and women who dared to differ from them on merely political questions. The column of July lifting its symmetrical form where once stood the frowning towers of the Bastille, speaks of freedom of thought and of speech. It tells of mind emancipated from the despotism of civil rulers. Will Republican France heed the voice which thus speaks to her? If she will hear that voice and obey it, she will have taken a gigantic stride in the path-

way of civil liberty. So long as any government fears the outspoken criticism of her people, and seeks to suppress it by imprisonment, banishment or death, she is yet in danger; her weakness is manifest.

A mile and a half to the west of the Tuileries and the Louvre, on a high point of land overlooking that marvelously beautiful street, the Champs Elysees, and spanning it, stands the

ARC DE TRIOMPHE DE L' ETOILE.

The foundation of this wonderful structure was laid by Napoleon 1st, when in the height of his power and was finished, but according to the emperor's plans, long after his death by Louis Philippe, costing in its construction about two million dollars. It may be said with safety that it stands without a rival on earth as a monument to military genius and prowess. It perpetuates the memory of nearly four hundred generals who acquired distinction in the wars in which Napoleon was the leader; and the names of ninety-six battle fields on which France was victorious over her foes are there carved in the enduring granite to be gazed upon by succeeding generations of Frenchmen. As we stand within the grand archway of this massive structure, and read the names of the generals led by the great captain to victory and recall the fact that many of their martial deeds were inspired by a purely earthly ambition, and that many of their so-called victories were productive only of deprivation, misery and woe to the thousands then upon the earth, we can but regret that such energy, skill and genius had not been expended in the promotion of the arts of peace. Contrasted with what is so ostentatiously exhibited upon the *arc de Triomphe*, how unspeakably meritorious do the labors of Martyn, Judson, Livingstone, Morrison, and other missionaries of the cross, appear, who, toiling for the spiritual and eternal welfare of mankind, have gone to secure the crown of glory from the pierced hand of the Prince of Peace. There certainly is for these an *arc de Triomphe*, more glorious than that which graces the heights of Champs Elysees.

NAPOLEON'S TOMB.

After Bonapart's body had lain for some years in its resting place on the island of St. Helena where he died, the French government obtained permission to remove it to Paris and bury it, according to his dying request, "among the people whom he loved." A receptacle every way worthy and expressive of the estimation in which he was held was provided, and all that was earthly of him who was known as the great Napoleon, now sleeps in a gigantic mausoleum, provided by the "Emperor of all the Russias," beneath the gilded dome of the Invalides. That life of storm and of conflict is ended. The thrones that he overturned stand to-day more firmly than when he assailed them. The crowns which he tore with ruthless hand from the brows of kings and emperors rest securely now upon the heads of their descendants. Not a member of his own family in whose behalf he struggled, and for whose exaltation he risked his life on many a bloody battle field, occupies to-day an earthly throne, or fills a position of distinction. Napoleon III, who sat for a time on the throne of France, was a grand-son of Josephine, divorced by the great Emperor that he might have an heir as his successor. Is any one enamored of such a life as this? Let him come and for an hour stand by this granite sarcophagus, and then see if he will not be disposed to cry—"Alas! Is this all that is left of the great Napoleon?" *Sic transit gloria mundi.*

THE QUALITY OF SOUL.

BY JOSEPH H. FLINT.

What is the secret of the universal popularity of the Book of Psalms? How explain the fact that the Jew and Christian can here clasp hands with equal love for the sweet singer of Israel and his songs? Why is it that while other books lose half their excellence when translated into a foreign tongue, the psalms retain their richest flavor? It is owing to the quality of soul that pervades the psalms like celestial sunshine, pure and lofty. They come from the heart of the singer and therefore reach the heart. The phrases "My soul," "O my soul," occur nearly one hundred times—a most significant fact. It shows out of what clear depths of spiritual experience the waters of life were drawn, that they have retained their freshness to this day.

Contrast now for a moment much of what passes in our day for devotion and public worship with the ardent spirit embalmed in the treasury of David. The singing is in many churches left for the most part to paid choirs, which are quite as well known for their lack of soulfulness as for their cultivated taste, classic music and trained voices. Let it be here said

for the thousandth time, unless the Christian dominates the artist, unless the soul finds expression in the words, the song will not reach the heart.

Again, take the prayers one often hears; they are proper in diction, deferential in tone, and evangelical in spirit; but all too frequently they are lacking in the pleading tone, the uplifting faith, the humble confidence in God, that banishes self and ushers us into the very presence chamber of the Most High. What is lacking? The soul was not first "kindled with fire from above," that is all, but the lack is fatal.

And is not this the trouble with much of the preaching of the day? When was the average sermon so well written, so logical, so entertaining, as now; and yet when so ineffective in the conversion of sinners? The saying that it formerly required one sermon to convert a thousand hearers, but that now one thousand sermons are needed to gain one convert has just sufficient truth in it, to give point to the need for greater spiritual power in the pulpit. Oh, for the baptism of the Holy Spirit upon all our preachers! Oh, for that fire from above that shall fill the heart, burn its way into the manuscript and find utterance in voice and look! What our great church needs to-day is not a finer or more fitting setting for public worship, not more polished sermons, but a rich and mellow soul-culture, a growing into Christ, and the growth of His spirit in us.

How may the professing Christian attain to an ever increasing depth and responsiveness of soul-life?

It may seem a strange thing to say, but quite fundamental is the simple quality of genuineness. Be yourself. Dare to think and feel for yourself, and give expression in song and prayer to what lies at the bottom of your heart. The true ring of personality is not nearly as common as one might expect, seeing that religion is in its very nature so intensely personal a matter. 'Tis a temptation of the evil one to imagine that rhetoric in a sermon is more important than unction, and that vocal gymnastics is a better preparation for a singer than making melody in the heart. A little more confidence in the normal action and representative value of one's own inner world, would go far towards enriching especially our prayer-meetings.

The cultivation of the inner life. As the years go by we who believe in God should seek his presence more frequently and commune with our own souls. What gave Barnard of Ciny such marvelous power over men was his habit of private devotion and solitary thought. The periods of solitude were always followed by fruitful companionship with his fellowmen. Men took knowledge of him that he had tarried long at the feet of Jesus. The same was true of that singularly gifted mystic, John Tauler. After preaching to applauding multitudes in Strasburg, during a period of years, Tauler found himself growing self-conscious and catering to popularity. Suddenly he withdrew from the busy scenes of his labors, betook himself to retirement and there spent years in quiet meditation and prayer. At last he felt it the part of wisdom to return, and his preaching now proved tenfold more powerful than before. The people were wonderfully influenced by his mighty words. A Christian's influence is measured by the fullness of his own soul's life.

Harvey, Ills.

"I went into a Roman Catholic chapel," said an intelligent Chinese gentleman in China. "It was full of images. There was the image of God; the Djun-neng-zians (the image of the Almighty); there, too, were Mo-li-ziang (the image of Mary); Iah-seh-ziang, (the image of Joseph), all worshiped and prayed to; and I thought the scene much like that in our native temples. I was admitted after a while into an inner room, and there was a service going on for souls in purgatory and for our departed unconverted ancestors; all the world like our sacrificial ceremonies for the spirits of the dead. And I came out resolving, if I changed, to make a more thorough change than that."

A non-church-goer, willing to justify himself, explains that he was insulted in church ten years ago, and of course he has not attended church since that time. But Jesus was insulted at church, and yet He went back to the synagogue on the following Sabbath just as though nothing had happened. We do not suppose that any church-goer ever had more to discourage him, in the conduct of the worshipers and in their manifest spirit, than Jesus had, and yet He has set us an example in regular and faithful church attendance. We know a man who was insulted at the polls on election day, and yet he never thought of giving up his privilege of voting.—*United Presbyterian.*

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Many and trying are the difficulties through which many of our missionaries and missionary churches are passing; but God is greater than all difficulties and all obstacles and in Him is our trust.

The "choppy sea" of political excitement upon which rocks the "ship of state" will be smoother and calmer by and by, and the minds of men will be also calmer and less perturbed. The fogs and mists which now obscure have not destroyed the "headlands" of the state or the "solid rock" upon which rests the church of Jesus Christ. Wide continents of truth and righteousness yet exist and lie in the calm serenity of God's protection undisturbed and undisturbable by these "wild, rollicking waves" of partisan politics. The Lord reigns, the right will triumph and let all the people be of good cheer and stout heart.

The usual uncertainty which accompanies a presidential election in this country is now keenly felt in all business and religious movements and people are inclined to say "wait until after the election" before committing themselves to any given course of action. This is no doubt a prudent way to view the case, but the fact does not relieve the embarrassment which faces those who would go forward in the interests of business or religion, so far as it pertains to the temporal welfare of the church. Are we not too prone to pay deference to Cæsar when we come to consider the things of Christ and the kingdom? The cause of Christ must be maintained; the Gospel preached and sinners called to repentance whether kingdoms rise or fall and whether political methods or measures be changed or not. Let not the uncertainties of Cæsar stand in the way of immediate obligation to Christ and fallen humanity around us.

There is one feature of work that may be done for home missions in the Synod of Kansas which ought to be and can be easily worked if all our ministers will fall into line and help, and that is, instead of holding a missionary convention in each presbytery for the purpose of stirring up the limited few who could attend such conventions, to a greater zeal in rendering substantial aid to the Board of Home Missions in the present emergency, for two or three neighboring ministers to join together and go into each one of our churches and hold a convention in the locality where the church is and try to reach all our churches and press upon them the importance and great need of this work and secure a good collection for home missions. Owing to the widely scattered condition of the field and the "magnificent distances" to be traversed, it has been thought that this plan would be far more effective than to attempt to hold a Presbyterian Convention. It will involve a little extra work on the part of ministers, but would in the end, reach far more people. The plan is for each presbytery to appoint its home mission committee or some other equally strong and efficient committee to lay out the work and appoint the brethren who are to do it. Already have Highland, Solomon and Osborne appointed such committees and the other presbyteries which meet this week have been asked to do so. It is to be hoped that all the presbyteries will adopt this plan as the most effective that can be worked in the territory occupied by this Synod and that before the new year dawns every church within our bounds shall have had a visit from at least two ministers who will enlighten them as to the needs, and press upon them the claims of our home mission work which must continue to suffer, unless there is a general and effective rally all around the line. A general effort is to be made all over the church to arouse a new interest in this great work and let not Kansas be behind or lag in this most important matter.

The College of Emporia opened under very favorable auspicious week before last.

Most of the old students were in their places and many new ones.

Dr. Hewitt gave a formal and cordial welcome to the students on the morning of the 16th. His theme was "The Purposes of an Education." The substance of the address is given as follows in the *College Life*: "The purposes of an education are: *First to know.* We do not know many things as they really are. If some one would cut the earth in halves with a big knife as you cut an apple, scientists would find they were mistaken in many things they thought true. But to be able to know things as well as we can is the first aim of education and secondary to that is to know the signs of knowledge so as to be able to tell others. The *second purpose* is to be able to feel. We must learn to be moved when we hear the truth. The true artist whenever a pretty face or other object meets his eye is moved with emotion by the sight and cannot rest till he puts it on canvas. Deep feeling is part of an educated man. Then the *third* and culminating object of an education is to be able to do. 'Ye are my friends if ye do whatsoever I command you.' Doing is the thing that counts in life and education fits a man for doing. In all this we have one great model, Christ the thinker, the feeler, the doer. God has a plan for every man's life, a mould for each to fill out. The supreme mission of life is to fill out that mould and make ourselves as near like God's model for us as possible."

KANSAS ITEMS.

MEDICINE LODGE.—This church has been served for the last four months by Rev. J. C. Berger, who has done a most excellent work. The church rallied heartily to his support and has taken on a new lease of life in this remote frontier. It is now hoped that Medicine Lodge can be grouped with Harper and that a permanent man can be placed on the field.

HARPER AND FREEPORT.—These churches have been served by Rev. D. Diamond Mitchell for the last four months and have enjoyed his services very much indeed. The churches have been quickened into new life and are very sorry to part with him. A young and vigorous man can now find an inviting field in Harper and Medicine Lodge.

BELLEVILLE.—On Sabbath, Sept. 6th, Rev. J. N. Rankin of Solomon, Kas., held communion service in this church. The congregations, both morning and evening were good. Two were received into the church by profession and two by letter. Rev. E. P. Shier of McCormick Seminary, has supplied this church and Scandia and Scotch Plains for the last four months with great acceptance. Mr. Shier was licensed by the Presbytery of Solomon last week and goes to San Francisco to complete his theological studies.—S. B. F.

SPRING HILL.—Rev. S. Olinger has supplied this church for the last four months with great acceptance. Eleven were received into the church, five by profession and six by letter. The outlook is hopeful for this field if a suitable grouping can be found.—S. B. F.

HERRINGTON.—Rev. George G. Burns was ordained by Solomon Presbytery on Thursday evening Sept. 10. Rev. J. N. Rankin of Solomon propounded the constitutional questions and offered the ordaining prayer. Rev. Wm. Foulkes of Salina preached the sermon and Rev. Wm. Bishop, D. D., of Salina delivered the charge to the minister. Brother Burns enters upon the work in Herrington with very good promise. He has already won the hearts of this people; he and his estimable wife are adapting themselves admirably to western life, and seem to be the very people needed in this field.

On Sabbath following the ordination of Mr. Burns the largest communion service in the history of the church was held. Five were received by profession of faith and five by letter, all of them good, substantial members. Bro. Burns feels greatly encouraged in the work and the outlook for this church is brighter than at any time in its history.—S. B. F.

SEDAN.—In last week's item about the church at Sedan the statement of the length of brother Gilbert's ministry there should have been three years instead of ten, as the types by mistake made it.

KANSAS FIELD NOTES.

TOPEKA, 1st.—The Synod of Kansas will convene in this church Oct. 1st, and be opened with a sermon by the retiring moderator, Rev. L. I. Drake, D. D., of Humboldt. Communion services will follow the sermon and after roll call the election of officers. Devotional meetings will occupy one hour each morning preceding regular business conducted by Rev. A. H. Harshaw, D. D., of Junction City. The afternoon is programmed for popular meetings at each of which addresses will be delivered on the different departments of church work by members of the Synod, and visiting brethren from abroad. Rev. C. S. Bailey of Cedar Rapids, Iowa, will speak on Home Missions on Friday afternoon and Rev. Hunter Corbett, D. D., of Che Foo, China, on Foreign Missions on Saturday afternoon. The committee announce no evening meetings. On Sunday afternoon the Sabbath-school work will be presented by Dr. T. A. Worden and the temperance cause by a number of the brethren of the Synod. In the evening short addresses will be given in the interest of the young people's Christian Endeavor work. Monday will be devoted to the interests of the Boards of Church Election, Ministerial Relief, Freedman and Christian Education.

At 2 p. m. Tuesday, Mr. J. Hanna will deliver an address on "The Living Book," and at 7:30 in the evening an open parliament will be conducted, subject, Good Citizenship. As the meeting occurs during the week of reunion and festival, the different railroads have granted special rates good to October 5th. The prospect for a large attendance is good, and the programme arranged promises a very interesting and profitable meeting. The Ladies' Synodical Missionary convenes at the same time and from all reports the attendance will be very large. Mrs. J. H. DeVore of New York and Mrs. L. C. VanHook, Persia, will be present and address the Synod. The Synod will be held in the largest Presbyterian church in Kansas. The building was erected and dedicated in 1885 at a cost including lots, of \$54,000. The membership has increased 100 per cent. since the occupancy of the present building; the present roll being nearly 800. It has sent out six foreign missionaries and in all lines of Christian activity shown itself to be a working church. Since the organization in 1859 by Rev. A. T. Rankin, the pulpit has been filled by Revs. John Steele, S. T. McClure, Dr. S. F. McCabe, H. W. George, E. C. Ray and S. B. Alderson. A large growth attended the ministry of the last pastor. The roll was increased more than three hundred. The late resignation of Dr. Alderson leaves this large and influential church without a leader. Following this is another sad announcement—the recent death of Elder Gemmel, one of the most prominent and useful men in the church. Shadow to-day, sunshine to-morrow. The best possible arrangements for the comfort and welfare of the Synod will be made by the local committee and a cordial welcome will be given to all.

S. T. McCLURE.

Communicated.

JOTTINGS IN OHIO.

Dear Mid-Continent:

Having just returned from my vacation in northern Ohio, I make a few jottings of things noted in that region. Northern Ohio is well known as the "Western Reserve," and its people are among the most prosperous, educated and enterprising people of the country. The improvements along the lake shore give it the appearance of a continuous garden; indeed it is largely occupied with gardening and fruit-raising, and there are but few portions of the country that equal it in this respect. For comfort of living, good society, intelligence, schools and churches, it takes high rank and is justly famous throughout the country.

The city of Cleveland is a fair and beautiful city situated on the lovely shore of Lake Erie, and in some respects has no equal among the many goodly cities in America. Its Euclid avenue is famous for its beauty, and in some lines the city excels in manufactures. She has with becoming pride and a good deal of display just cele-

brated her centennial year since her founding.

The "Western Reserve," being originally settled by Connecticut people, has always been strong in Congregational elements, but there are also many prosperous Presbyterian churches. The city of Cleveland with its 350,000 population has fourteen strong Presbyterian churches; the old "stone" church, which is the First Presbyterian church, with its 950 members, leading in strength and influence, while the Woodland avenue church with its 1,011 members leads in numbers. Of the former the old "s one" church, Dr. H. C. Haydn has for years been the honored pastor, part of the time also dividing his labors between the church and the presidency of Western Reserve University. His predecessor was the able and distinguished Dr. Goodrich. Of the Woodland avenue church, Dr. Hutchins, formerly a prominent Congregational minister, is pastor.

Cleveland Second church, with its elegant \$250,000 edifice, of which the lamented Dr. Pomeroy was so long pastor, has but recently secured a new pastor in the person of Dr. Stephen.

Dr. Haydn, Rev. D. L. Hickok of East Cleveland, and Rev. T. Y. Gardner of Glenville, were all formerly honored ministers of the Congregational church.

The Ashtabula church is lamenting the loss of their worthy pastor, Rev. J. N. McGiffert, D. D., who has recently been translated to the church triumphant. Dr. McGiffert had a pastorate of great usefulness of over thirty years, and both church and presbytery suffer a great affliction in his death. It was my privilege to be a neighbor pastor to this truly sainted man.

The churches of the Cleveland Presbytery are to be highly commended for their benevolent contributions, and the truly enterprising and evangelical push they give to the cause of Christ and Presbyterianism in that region. May their example greatly stimulate all our churches.

As chief among the educational forces of northern Ohio, I should mention Western Reserve University in Cleveland, but for many years located at Hudson, 30 miles from the city. It has been largely Presbyterian, although in close union with the Congregationalists. It has now in its new position a fund of about \$2,000,000 and is very prosperous. Near by is Oberlin College, so justly distinguished as a great school and for its great men, chief of whom was that remarkable man with scarce an equal in American church annals, Rev. Charles G. Finney. Oberlin is a Congregational institution, and has about 1,500 students. Also our own Wooster University, a grand institution, deserves honorable mention. It is only 26 years old, has a property and fund of about \$1,000,000, and about 700 or 800 students. It is beautiful for situation, splendidly equipped, and presided over with dignity and ability by the worthy president, Dr. S. F. Scovel. I know of no better institution anywhere in America for the sons and daughters of our Presbyterian families, and other families as well, than Wooster University.

L. F. BICKFORD.

Poplar Bluff, Mo.

AN HISTORIC CHURCH.

REV. B. E. P. PRUGH.

By request of the session of Upper Indiana Presbyterian church, near Vincennes, Ind., their pastor preached a sermon covering the history of the church from its organization to the present time. It was an occasion of deep interest to the congregation, and as some of the facts are of much wider interest, he gives the following outline of the history.

This church now embraces the very spot within its bounds, where was formed the first Presbyterian, and probably first Protestant church organization west of Ohio. The organization was perfected in 1802 in a barn on the farm of Col. Small (now known as "the McKinney farm") about two and one-half miles northeast of the present Union Depot at Vincennes, on the road leading to Bruceville. Rev. Samuel B. Robinson, of Kentucky, was the minister privileged to effect the organization. He did not remain with them, nor did the church secure a permanent pastor for several years. The Rev. Samuel T. Scott, who had previously taught school among this people to secure the means to finish his education, and who had at that time conducted prayer-

meetings among them, became their first pastor, at some time not far from 1805, though the exact date is not known. He had been educated at Transylvania Academy, in his native state, Kentucky, and had studied theology with Dr. Jas. Blythe. His influence in the whole region round about Vincennes was great. The congregation seem to have had no house of worship until 1815, but to have erected a platform in the woods, known as "the Presbyterian Stand," from which "Father Scott" preached the Gospel. In "The Life and Times of Stephen Bliss," by Rev. Samuel C. Balbridge, it is stated that Bliss "visited the venerable Father Scott on the occasion of a communion season in his church," and that at these meetings the congregation sometimes numbered more than 1000 hearers. "This is the more surprising," he says, "when we remember that the city of Vincennes was at that time but a trifling Catholic village, a French trading post." This was about 1824. About 1815 two "Meeting Houses" were erected, and in July 1815, "the Sacrament of the Lord's Supper was administered at the Upper Meeting House" to 69 communicants, and in November of the same year at the Lower Meeting House to 54. From 1823 till the death of Father Scott in 1827, the communion seasons alternated between Vincennes, the Upper, and the Lower Meeting Houses.

The Rev. Samuel R. Alexander was installed the second pastor in October, 1828, at which time the church numbered 182 members, and practically embraced the same territory now covered by all the Presbyterian churches of Knox County. On April 6, 1831, it is stated "the new brick church of Vincennes was this day dedicated." But the Vincennes church did not become a finally separate organization until 1842, when the "Indiana church" was divided into three separate churches. Probably about 1835 the first steps were taken looking toward the erection of the "Centre Meeting House," which, according to the Records, seems to have been nearing completion in the autumn of 1836. Six deacons were ordained early in this latter year, of whom two venerable representatives remain among the living, each being far past fourscore years of age. They are Mr. Rob't. McCord, Sr., senior elder of the Vincennes church, and Mr. A. B. McKee, senior elder of the (Lower) Indiana church. After the division of the church by Presbytery in 1842, Rev. S. R. Alexander still continued to serve the "Upper church," and at least part of the time the "Lower church," until very reluctantly, in 1857, the church united with him in asking a dissolution of the pastorate on account of his continued ill health. But though thus laid aside from active work, Father Alexander lived among his beloved people, and faithfully held up the hands of several pastors, until at the advanced age of more than 81 years, and 28 years after ill health laid him aside from the work, on the 7th of February, 1884, he was called home. The first great ingathering into the church was in the very beginning of his ministry, when he reaped the fruit of Father Scott's faithful labors in an addition of 63 new names to the church roll.

In 1857, the Rev. John L. Martin, took charge of the church for about a year, during which time the fruits of Father Alexander's faithful services were gathered in 44 souls added to the church.

After being supplied for short periods by Rev. Jno. S. Gilmor and Rev. Jas. B. McClure (the latter a son of the church) in Dec. 1860, the Rev. Francis R. Morton entered upon a pastorate of 8 years. He was succeeded by the Rev. Geo. D. Parker, who labored 4 years and received 73 new members into the church. Since that time the following ministers have served the church for longer or shorter periods, viz. Rev. E. R. Nugent, now dead, Rev. A. Y. Moore, now of Hanover, Ind., Revs. J. Scott Davis and J. M. McKee and Thomas Smith, all now dead, Rev. E. W. Fisk, D. D., Rev. W. E. B. Harris, Rev. M. L. Johnson, and the present pastor, Rev. B. E. P. Prugh, the serious illness of whose wife renders it necessary for him to seek a field of labor in a less malarious climate.

To-day there remain some of the logs of that first rude log building that was the first Protestant church of Indiana, a cane made from one of which the pastor carries as a souvenir. The old "Centre Meeting House," built of brick, has stood the ravages of 50 years, and affords to-day a comfortable, commodious home for the Sab-

bath congregations, and bids fair to do so for many years to come. May the Great Head of the church bless and multiply in fruitfulness this "Mother in Israel."

CUTTING SALARIES.

Our church papers contain a considerable amount of correspondence in regard to the hardships which missionaries are now enduring in consequence of their salaries being cut down below what they regard as the living point. The writer is one whose salary has suffered not only the 10 per cent. cut, but about 27 per cent., and yet he sees abundant cause for thankfulness and very little cause for complaint notwithstanding the fact that a family of small children are depending on him and the Lord for a living.

We are fast learning Paul's lesson, "in whatsoever state we are to be content," and we have very good reason to do so, for when we compare our salaries with those of missionaries of other churches we thank God that we are not as other men. Indeed when we compare our circumstances with the average parishioner we would not care to exchange places with him. It is a time when all classes are learning to do without much which once seemed necessary, and we see no reason why home missionaries should be exempted from this wholesome discipline and complain because people do not give them comforts which they cannot afford for themselves.

The old soldiers of the Civil War, tell of long marches and much hard fighting performed by men who were living on "hard tack," by men who made no pretense to religion and were not credited with a high standard of morality.

And shall the soldiers of the cross complain because they have to endure hardness at a time when many working men would be glad to get about half the missionaries salary?

Perhaps one subject which the Lord may have in view is the weeding out of the ministry of men who have come to regard preaching as a very good trade at which they can make an easier and better living than at anything else.

If this testing time results in purifying the church and in calling forth the spirit of self-sacrifice among ministers and people, the light afflictions which we are now enduring are not worthy to be compared with the blessings which are to follow.

A HOME MISSIONARY.

PRESBYTERIAL PROCEEDINGS.

The Presbytery of Highland met at Irving, Kans., Sept. 8. Mr. F. C. Everett, a graduate of Emporia College and of Princeton Theological Seminary was examined and licensed to preach the Gospel. Mr. Everett has already entered upon his work at Troy, Kansas. The pastoral relation between the Rev. A. T. Aller and the church at Nortoville was dissolved and Bro. Aller was given permission to labor outside the bounds of this Presbytery. Easter Sabbath was recommended as an appropriate time for the annual offering for the cause of Freedmen in all our churches, Sunday-schools and Young People's Societies. The free conversation on the state of religion within our bounds showed an encouraging condition of our churches. The popular meeting on Wednesday evening in the interest of Missions was interesting and helpful. Addresses were made by Rev. S. L. Allison, Dr. S. B. Fleming, Rev. A. T. Aller and Rev. D. C. Smith. Hiawatha was chosen as the place for the next regular meeting.

GEORGE HAGEMAN, S. C.

The Presbytery of Palmyra met at Laclede, Mo., Sept. 15. In the absence of the retiring moderator and at the request of the Committee on Arrangements, the Rev. E. C. Jacka, pastor-elect of Brookfield church, preached the opening sermon. The Rev. J. H. Byers was elected moderator and Elder C. B. Comstock, temporary clerk. Rev. Elias C. Jacka was received from the Presbytery of St. Louis, Rev. Leonard Keeler from the Presbytery of Matoon and Rev. Francis Lee Goff from the Presbytery of Corning. A call from the Brookfield church was placed in the hands of Brother Jacka and accepted, and a call from the church of Moberly was accepted by Brother Goff. Arrangements were made for the in-

stallation of these two brethren. Brother Keeler remains in charge of the New Cambria church which he has served very acceptably during the past summer. The Rev. J. B. Cherry takes charge of the church of Louisiana. The Rev. J. A. Gehrett, D.D., was dismissed to the Presbytery of Ozark and the Rev. S. W. Zeller to the Presbytery of Cairo. The Presbytery arranged for evangelistic services in all the vacant churches during the months of November and December; each series of services to be conducted by two ministers, to continue at least six days and to close on the Sabbath with the Lord's Supper. The Wednesday evening popular meeting was a service in the interest of Temperance, in which stirring addresses on the religious and secular phases of the temperance question were delivered by Revs. Thomas H. Tatlow and J. H. Byers.

Presbytery adjourned on Thursday at noon to meet at the call of the moderator during the Sessions of Synod at Sedalia.

M. H. BRADLEY, S. C.

The Presbytery of Vincennes met in regular fall session at Carlisle, Ind., Sept. 15th, and was opened with a sermon by the retiring moderator, Rev. Alexander Urquhart. The Rev. George Lockhart of Oakland City, Ind., was chosen moderator and Elder J. D. Kell and Rev. J. Henry Cane, temporary clerks. Presbytery revised its list of "Permanent Committees," listened, with an interest intensified by the prevailing financial stress of the times, to able reports from standing committees, indorsing recommendations for ministerial, official and churchly fidelity to Christ's cause in this time of need found it necessary to ask Synod for an appropriation of \$300 for its Home Mission work for the coming year; took advanced steps towards localizing or specializing the "Home Work" of Foreign Missions, by arranging to hold a Foreign Mission Conference in each church; resolved to earnestly strive to meet the amounts scheduled by the Assembly's Committee on Systematic Beneficence; added to its roll the newly organized Sugar Grove church; arranged for the installation of Rev. John P. Engstrom, recently received from Palmyra Presbytery as pastor of Park Memorial church, Evansville; received Rev. John Logan Marquis from the Presbytery of Helena and arranged for his installation as pastor of Grace church, Evansville; received Rev. Thomas S. Smith from the Presbytery of Grand Rapids and Rev. Geo. Knox from the Presbytery of St. Louia, giving them permission to labor respectively in the churches at Sullivan and Vincennes until the next meeting of Presbytery; gave Revs. Bryan E. P. Prugh and Rev. R. V. Hunter, D.D., permission to labor without the bounds of Presbytery and dismissed Rev. John R. Tercy to the Presbytery of Solomon. A touching tribute was paid to the memory of the late stated clerk, Rev. Henry A. Dodge, and Rev. O. S. Thompson was elected his successor. A rousing popular missionary meeting was held on Wednesday evening with addresses by Revs. May, Thompson and Hunter.

Vincennes was chosen as the next place of the regular meeting of Presbytery in April, 1897.

O. S. THOMPSON, S. C.

The Presbytery of Bloomington met at Gibson City, Sept. 15. Rev. Geo. B. Safford was elected moderator. The pastoral relation was dissolved between Rev. H. L. Moore and Paxton, Rev. Samuel Light and Watseka and Rev. E. K. Strong and Bloomington 1st. Brother Moore was dismissed to the Presbytery of Oklahoma. Mr. Strong to Saginaw, Rev. J. E. Groendyke to Council Bluffs, Rev. W. R. Moore to Crawfordsville and Licentiate W. D. Adkinson to Chicago. Rev. Geo. R. Smith was received from the Presbytery of Emporia. The

Continued on page 13.

Notes and Queries.

TO MID-CONTINENT:
Yesterday, while on one of my preaching tours I saw something strange to behold. I saw a Cherokee leading a prayer-meeting who was converted under sentence of death on the gallows, in Judge Parker's famous court at Fort Smith. As I looked upon the man as he stood testifying to the power of God to save sinners I thought to myself, "What hath God wrought?"

EVANS P. ROBERTSON,
Tahlequah, I. T., Sept. 21, '96.

World-Outlook.

Fresh disturbances have been reported from the Island of Crete, in shape of a bloody conflict between Turks and Christians at Malevezel.

It is reported that, in face of the certainty that it would be refused, England has abandoned her demand on France for the extradition of Tynan, the alleged "Number One" who was charged with concocting a dynamite conspiracy.

On the 23rd inst., the anniversary of the beginning of Victoria's reign as Queen of England was celebrated. Her reign is the longest in English history. Enormous number of congratulatory telegrams from all parts of the world were received.

It is rumored that the dispatch of a Russian squadron to Shanghai will be the first result of an agreement reached between Li Hung Cheng and Russia, which is viewed with great anxiety in Japan. China, it is added, is rapidly repairing the docks and workshops of Port Arthur, and is storing there vast quantities of coal. It is thought that these movements indicate a startling development in Russian policy.

The Anglo Egyptian forces are in full possession of Dongola, and the Soudan expedition proper has been brought to a successful close. The ease with which the result has been achieved is astonishing, though unquestionably due to the thoroughness of the preparations for a protracted campaign. All the principal dervish chiefs have surrendered and the opposition to the Egyptian power in this section has completely collapsed. Only five British soldiers were wounded in the day's operations. There were captured six field guns, a large quantity of ammunition, great stores of grain and many flocks and herds. According to the intelligence department defections at Omdurman and Khartoum threaten the overthrow of the Kalifa within a short time.

A popular meeting was held last week in Liverpool, called by the Reform Club, to protest against the recent massacres of Armenians at Constantinople and elsewhere in Turkey. The vast building was packed and the feeling was strong and decided. After the usual formalities of opening such a meeting had been concluded, the first resolution, proposed by a Conservative and seconded by a Liberal, was put. It read:

"That this meeting desires to express its indignation and abhorrence of the cruel treatment to which the Armenians are being subjected by their Turkish rulers, and of the massacres which have recently occurred at Constantinople, which are a disgrace to the civilization of the nineteenth century." The resolution was adopted by acclamation.

Mr. Gladstone addressed the meeting. He expressed the opinion that the purpose of the gathering was defensive and prospective, saying that no one could hold out the hope that the massacres were ended, although he ventured to anticipate that the words spoken at the meeting would find their way to the palace at Constantinople. He said: "I doubt if it is an exaggeration to say that it was in the Sultan's palace, and there only, that the inspiration has been supplied and the policy devised of the whole series of massacres. When the Sultan carries massacre into his own capital under the eyes of the Embassadors, he appears to have gained the very acme of what it is possible for him to do. But the weakness of diplomacy he thought would be strengthened by the echo of this nation's voice. Now, as in 1876, to the guilt of massacre is added the impudence of denial, which will continue just as long as Europe is content to listen. The present movement," he added, "is based on the broad grounds of humanity, and is not directed against the Mohammedans, but against the Turkish officials, evidence of whose barbarities rests in credible official reports."

Missionary Department.

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Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, 10 A. M.

Missionary Literature may be obtained at the Rooms, between the hours of 10 A. M. and 4 P. M., Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust Street, St. Louis, Mo."

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Notice

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

TOPICS FOR OCTOBER.

FOREIGN.—PERSIA.

HOME.—THE TREASURY.

THE NEW SHAH IN PERSIA.

Rev. W. A. Shedd, one of our missionaries in Persia writes in the *Independent*.

All the world was startled by the assassination of H. I. M. Nasr-ed-Din, Shah. Startling as was the event itself, perhaps even more surprising was the equanimity with which the country as a whole received it. Political prophets have confidently fixed on his death as the time for foreign intervention, if not occupation; but the event sadly discredited prophecy. * * To us it seems almost incredible that one Shah should succeed another with little more disturbance and not one hundredth the excitement which attend a presidential election in America. It is possibly worth while to correct some current statements concerning the present occupant of the throne. One statement in a responsible magazine accuses him of being a drunkard. This is emphatically false. It is doubtful, too, whether he will be less averse to European improvements than his father was; for he has shown his appreciation of Western civilization by educating his children in European languages and accomplishments. He is usually credited with being sincerely attached to his religious faith, and also with a merciful disposition.

Dr. Benjamin Labaree, for many years a missionary in Persia, writes of him to *The Evangelist*: The mild disposition of the new sovereign, his distaste for the cares of government, and his lack of vigorous, physical health do not augur favorably for a reign of prosperity like that of his father's.

Rev. S. G. Wilson says of him: He is a man of faith, and free from the nationalistic tendencies of some of the ruling class. He is devout in his fulfilment of religious rites, and a total abstainer from intoxicants. He has a humane and sympathetic nature. He is a friend of education.

One year ago scarcity of food in the city of Tabriz led to a bread riot, in which several persons were killed. Now it is reported that the new Shah has proved that he cares for his subjects, and is especially thoughtful for the poor, by removing the taxes upon bread and other articles of food.

IN JAPAN.

Christianity must make its aim, and find its strength in the middle classes in Japan. The upper higher classes are, humanly speaking, beyond our reach. The bonds of rank, family connection, pride of heart and regard for reputation, are too strong for them, and few are willing to humble themselves and be called Christians. They are not even willing for the most part to take any notice of our religion or countenance it by their presence at our assemblies. "Not many wise after the flesh, not many mighty,

not many noble are called." When Jesus made humility the mark of a disciple, he placed a stumbling block almost greater than all others before this people, and in fact before all peoples. But the wisdom of Jesus is fully vindicated. As in the days of Jesus, the common people heard him gladly, so in Japan they are the ones his messengers most easily reach. They are willing to accept him and ready to bear his cross. It is by these and through these we must save Japan.—*Church at Home and Abroad*.

NOTICE TO NEOSHO PRESBYTERY.

In Neosho Presbyterial Society Miss Lily Hargrave, Garnett, Kansas, is Secretary for the Sunday-schools and Bands. Miss M. E. Boyd, Paola, Kansas, is Secretary for the Christian Endeavor and Junior Societies. Send reports to them.

MRS. WM. COOPER.

HOME MISSION OUTLOOK.

HOW IT IS AFFECTED BY OUR TEACHERS.

The thousands of women connected with the Women's Executive Committee throughout our churches have an important part in shaping our country's future for weal or for woe—for weal if we maintain Christian instruction everywhere, if we use our influence in re-instating the Bible as a part of the daily curriculum of our public schools. But in a special sense we are responsible for the maintenance of evangelistic teaching among the exceptional populations in our land. When we think of the ten millions outside of Christian instruction and think that we are able to reach comparatively few through the schools we support, it has a tendency to discourage us often. But with joy we recall the fact that in our 118 home mission schools are over 9,000 pupils; and that without the moulding, transforming influence of our consecrated teachers found therein many of them would grow up criminal or paupers, or ciphers, without the privileges of Bible, Christian example and precept.

It is necessary that our teachers should be people of common sense, tact and true sympathy; full of love for Christ and therefore loving all for whom He died. They should not only be capable of looking after the physical and mental welfare of the children committed to them, but their lives must show the beauty of holiness. And there can be no double living here—for children are apt readers of character generally. The hidden, inner life must correspond with the outer profession.

Above all they must have enthusiasm—the "Hidden Source of Power," indeed, if it comes from the true indwelling. Enthusiasm is linked with consecration, and you cannot have earnest consecration without its appearing in enthusiasm, nor can you have true enthusiasm without consecration. "Enthusiasm is conviction on fire."

Teachers with the qualifications enumerated above are capable of leading others because they themselves are constantly growing and advancing. They can rightly govern others, because they have learned to govern themselves and have yielded themselves to their Master. Then can they teach because they are daily taught by the Great Teacher; and can develop true, enthusiastic interest because they have the true enthusiasm that comes from "God in us." Many of our workers have been "with Christ in the school of prayer," and have learned there sweet lessons of trust and strength. Their influence will tell for time and eternity on the children under their instruction.

We seek for a high standard for all of our teachers, and I am glad to have met workers in our schools, such as I have described—workers, whose faces and lives were a constant benediction. Faithful, hopeful, tactful enthusiasts are the ones who find that "home mission work pays." Only those willing to practice daily self-denial need expect to make a success of this work and find it pleasurable employment—and these lead their scholars to find pleasure in even the homely everyday details of our boarding school work.

To take this fair land for Christ we need more of these true workers; workers who have kindled their enthusiasm at the cross and His altar, and whose glowing fire is manifested in zeal for souls, and whose consecration to God is shown by service to man

Workers whose consecrated enthusiasm has consumed self, so it is "Not I but Christ!"—the worker hidden behind the cross so that Christ only is seen and exalted. Thus shall we carry out the motto given to us for this year by our beloved president, Mrs. James—"The uplifting of Christ."

Examine carefully the workings of the Woman's Executive Committee, the work done in our schools, the workers upon whose influence so much depends and you will have only encouraging glimpses of "The Outlook" and will expect much from the pupils favored by such practical, Christian training. The only discouragements are seen from "the treasury" view—causing retrenchment, closed schools—to be considered next month.

A. R. H.

GO AND LO.

Rev. Henry F. Colby, D. D., of Dayton, O., in an address, as President, before the American Baptist Missionary Union at their annual meeting last May, made most excellent use of these two monosyllables in our Lord's great commission to his disciples. We give some portions of the address, and are only sorry our space will not allow of more copious extracts.

GO.

This is a command, strong, positive and expecting unquestioning obedience. There is such a military peremptoriness about it that you remember the iron Duke of Wellington called it the church's marching orders. It is as remarkable for what it assumes as for what it directly expresses. It assumes first of all that the speaker has a right to command, absolute authority to dictate the movements of men. All through his ministry, indeed, he had manifested this same consciousness of imperial sovereignty. He had emphasized his precepts not by the declaration, "Thus saith the Lord," but by the words, "Verily, verily, I say unto you." He had given tokens of his authority by his supernatural works, especially by his resurrection from the dead, and now he had prefaced this great command by the saying, "All power is given unto me in heaven and in earth." He takes it for granted that his disciples will not only recognize his right to command but will joyfully obey him. He assumes also here that he himself is the source and centre of a glorious gospel, a blessed consolation, a saving and uplifting force. No other teacher ever made such an astounding claim as that. No other teacher ever dared to say, "I am the Way and the Truth and the Life. No man cometh unto the Father but by me." And to crown the assumptions here expressed, this gospel was to be for *all the world*. They were to go and to keep going until every soul had heard it. Oh, what a marvellous catholicity was this! What a contrast was this with the narrow spirit of our Lord's own nation! This one word "Go" broke through all their miserably narrow exclusivism and started waves of evangelization that should widen and widen until they compassed the globe.

Thus to go is indeed the very spirit and nature of his gospel. God has so loved the world as to give his only begotten Son, and in sympathy with that divine yearning and sacrifice for the whole world that Son had now stretched out his arms wide on the cross. If he came to seek and save the lost in one nation he came to seek and to save such in every nation. If he died for men and women in England and America he died for men and women in China and Africa.

Nor can we limit the command to those early disciples. It pointed to distant localities, all of which they could not personally reach. The work would also transcend the limits of their earthly lives. Moreover the promise accompanying it reaches to the end of the age. We have the gospel to-day because they started forth, and what we have freely received we must freely give. We cannot, of course, each one of us go everywhere. But whatever may be our personal position and occupation in life, as surely as we have taken Christ to be our Savior and Master we must take the whole world into our thoughts and our prayers. And if the Christians in any land or place could ever point to their fewness, their weakness and their need of each other's help by local consolidation, such remonstrances would have been specially appropriate from that first band of disciples. The Lord must have foreseen all of these objections, and yet he did not hesitate to give the order. They were to remain at Jerusalem, not until they had Christianized Jerusalem, but only until they had attained power from on high. Then they were to go, go, go; and the hori-

Help

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

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zon of their field should be the uttermost parts of the earth.

LO!

As the former was a command, this introduces a promise, introduces it with a note of wonder, as if the Lord would say: "Mark now what I tell you. Here is something rich and blessed for you beyond all ordinary human experience. Here is a fact that shall occasion you delightful surprises. Ye have trusted me. Ye have believed that I came out from the Father and have the words of eternal life. Ye have learned to rejoice in my presence as the highest of all privileges. Be assured that as I am with you to-day, so truly will I be with you *all the days* as you go on this high behest." He had already said unto them, "I will not leave you comfortless: I will come unto you." He had joined himself with his Father in the promise, "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."

He assumes that although his bodily presence should be taken from them, his spiritual presence should still be real and constant. He assumes also that though they should be scattered far on the face of the earth, He could still be with each one of them, and He could be with each of their successors to every generation. This glorious truth should be their constant consolation and reward. It should be the pledge of their success. It should be always and everywhere enough.

How grandly this has been fulfilled in the experience of individuals let the apostles in the book of Acts testify. Let Paul in his letter to Timothy testify: "At my first answer all men forsook me. Notwithstanding the Lord stood with me and strengthened me." When Christ's disciples have met persecution his grace has not failed them. Says John G. Paton, the heroic apostle to the New Hebrides, referring to occasions when his life was in extreme peril. "In Jesus I felt invulnerable and immortal, so long as I was doing his work. And I can truly say that these were the moments when I felt my Savior to be most truly and sensibly present, inspiring and empowering me." Such a vivid consciousness of the fact may not always gladden the hearts of the Lord's servants, but is it not true that as a rule the most aggressive Christians are the happiest Christians, and that the greatest sacrifices in spreading a knowledge of the gospel have been accompanied by the sweetest spiritual experiences?

As it has been with individuals, so it has been with churches. Whenever Christ's servants have been willing to go, lo, he has been with them. The trouble with so many of us is that we want to put the "Lo" before the "Go." We sigh to have rich spiritual experiences and great displays of the Lord's grace before we render obedience to his orders. We forget how closely he has linked them together, and how dependent the second is upon the first. Thinking of our own spiritual comfort we lose it; striving for the welfare of others we are blessed. Who can tell what showers of blessings, what manifestations of the Lord's mighty presence and power, are now waiting to be poured out upon the hearts of his servants and upon his churches when they shall thoroughly awake to do his will! "Speak unto the children of Israel that they may go forward!"

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Oct. 11.

(A Temperance Meeting Suggested.)

God or Mammon?—Matt. 6:19-24.

Daily Readings—Monday, the fleshpots of Egypt, Ex. 16:1-15. Tuesday, Lot's choice, Gen. 13:1-18. Wednesday, Lot's wife, Gen. 19:15-26. Thursday, Mammon rebuked, Neh. 5:1-13. Friday, "Touch not," 2 Cor. 6:3-18. Saturday, carnally minded—death, Rom. 8:1-14.

We have, away back in the early history of the chosen people, a significant instance of the sin and folly of turning a greedy eye on Mammon in the case of Lot's choice of the rich plain where the wicked cities stood. Mammon may be taken as just another name for the world, and what the world is let an inspired apostle tell: "The lust of the flesh, the lust of the eyes, and the pride of life." There was death in that eastward look of Lot. Contrast with that lustful look the noble conduct of Abraham; a rich man, but with no love for riches, willing to go east or west as circumstances might offer, and with far more regard for the "altar" than the lay of the land. Riches to Abraham were not an accident; they were the life of Lot. Yet whose is the land to-day? Lot's or Abraham's? Whose seed have the better prospect? Israel's or Ammon's? Abraham gave up to get; Lot grasped to lose.

And "remember Lot's wife." Likely enough her vote and influence went for the "plain" at the first. All women are not angels, though many of them are. The "world" has snares for women as well as for men—blessed are they among women who can break with the world and make for the other world! Luxury, riches, worldly honor, are a poor substitute for "kingdom." "The beauty of holiness" is the glory of the woman as well as of the man.

Mammon may be something that we can eat or drink, as readily as something to put in our pocket or on our back, Israel in the wilderness gave as their idea of Mammon the fleshpots and garlic of Egypt. Their choice was Mammon, not manna, even as countless thousands to-day make "a god of their bellies," and prefer eating and drinking and dressing to eternal life and glory. To multitudes "garlic" counts for more than glory. Oh, what a taste such people have! But then "the carnal mind is enmity against God," and that accounts for it all.

There is one form of Mammon to-day at which we are strongly tempted to throw a stone: I mean the heathen and merciless oppression of the poor by the rich and powerful. That is one of the sins that brings a land to mourning. See for proof of this the prophecy of Amos, especially chapter 8. God have mercy on the usurer, on the man who grinds money out of the faces of the poor in any shape or form.

But, it is not a question of Economics we are dealing with; it is something far higher and holier than that. The crying need of the people, after all, is not wealth, or even honest wages, but the *spiritual mind*. The spiritual mind is the death of Mammon, and its generation in capitalist and laborer alike is the great hope of the world. The "flesh" will ever go for Mammon; only "the spirit" can be trusted to cleave to God. Oh, the glories of regeneration. Oh, the necessity that even the regenerate should cultivate "the spirit" and not "the flesh." There is "flesh" in the best of us—alas! too much it.

And in conclusion, avoid Mammon in the shape of the beer barrel. To make liquor, or to sell it, or even to drink it, is not in our line. Drink does not savor of Christian Endeavor, nor *vice versa*. Better let it alone.—*Endeavor Herald*.

C. E. GUIDE PO.

HINTS FOR THE SOCIAL COMMITTEE.

Call and ask the pastor if you can aid him in any way.

Arrange the chairs in your society meeting room in various ways, sometimes in circular form, sometimes the reverse of the ordinary, with the leader's table at the opposite end.

Often change the position of the leader and organist.

It is your duty to see that the front seats are filled up, and the back seats not worn out by overwork.

Curtains would make those windows look better, and if they are not very clean, it might be a social departure to wash them, put up blinds and curtains; then put a nice warm-tinted shade on the lamp or globe on the gas jet near the leader, and then hang some pictures on the walls.

It continues to be good social form to give a warm, hearty hand-shake, and even a vice-like grip is better than a clammy one.

Can't you arrange to have that stranger invited home to tea frequently? You may save him by so doing.—*Endeavor Herald*.

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. 11, 1896.

Lesson II.

SOLOMON'S WISE CHOICE.

1 Kings 3:5-15.

GOLDEN TEXT.

The fear of the Lord is the beginning of wisdom.—Ps. 111:10.

Topic.—Seek wisdom before riches.

Asking of God Amiss and Avright.—Solomon was a young man born to greatness, and who had that greatness thrust upon him when very young. But he was evidently not at ease. He had the strength and the average weakness of human nature. To assure himself in his position he contracted an alliance with Egypt, and married a daughter of Pharaoh. This was not expressly forbidden by the law, as some suppose. The Mosaic law did forbid intermarriage with any of the seven Canaanitish nations, but not with others. See Deut. 7:3, 4. Moses himself married a woman of Midian, and later a woman of Cush. So David had married a princess of Geshur. It is true this Mosaic law was extended by later Jewish authorities to forbid marriage with any foreigners. Solomon himself and David were descendants from Ruth, a Moabitess.

It is evident that Solomon's marriage alliance with Pharaoh was not a bar to blessings from God. The king's heart was, however, vacillating, for he "sacrificed and burnt incense in high places," v. 3; but he gave his chief worship to Jehovah at Gibeon.

That God should have made the offer to him under such circumstances shows how much the Lord may do for us in the face of the serious imperfections of our worship of Him.

SPECIAL WORD STUDIES.

Gibeon means "a bill" or "of a hill." It was an ancient and noted town about six miles north of Jerusalem, the scene of a great battle between Joshua and the Canaanites. Josh. 10:12, 13.

Dream. The ancients believed that some dreams had special significance, and might indicate the divine will. So Pharaoh of Egypt regarded his dreams, Gen. 4:15; and his officers showed the same view. Gen. 40:8. Thus in Assyria a similar idea prevailed respecting the divine purport of dreams. Dan. 2:26; 4:5.

Understanding. The Hebrew is literally "a hearing heart." The Hebrew thought is undoubtedly that of "penetration," "discrimination" or "good judgment."

Discern. Again the Hebrew is literally "to hear," hence to discriminate in judgment. The English word discern is closely allied to it in meaning, that is, "perceive," or "learn to judge."

Honor. The Hebrew word thus rendered here several times is literally "glory." Solomon had not only wisdom, which he asked for, but he was promised also glory, riches and "long life" (Hebrew literally "many days"), which he had not asked. He did not live to a great age, probably not much beyond sixty years. God gave him glory and riches, and would have given "many days" had Solomon kept faithfully his part of the covenant and been true to Jehovah.

LESSON EXPOSITION.

I. The Prayer.—In Gibeon the Lord appeared, v. 5. It is significant that the Septuagint, followed by the Vulgate and the Syriac version, reads, beginning with v. 4, "a thousand burnt offerings did Solomon offer upon the altar which was in Gibeon. And the Lord appeared to Solomon," etc.

This would indicate a slight difference in the old Hebrew text on which the Septuagint was based. And the dream may have been in Jerusalem, if that reading is accepted. But the offerings were made at Gibeon; and from 2 Chron. 1:3 we learn that Solomon went up there with a great congregation to celebrate his accession to the throne. In consequence of this special worship, Jehovah revealed himself to Solomon in a dream, and offered to grant an answer to a special request. This was in full accord with Oriental customs and with the eastern idea of a return. If an Oriental sheikh does you some great favor, he might resent any attempt of yours to pay him for it; and yet he might also expect some present or service in return, and might be offended if you neglected such a courtesy. Jehovah dealt with the Jews in some measure upon the plane of their prevailing customs. They could best understand God's messages in this way.

Solomon said, . . . *I am but a little child*, v. 7. Here again the speech of Solomon shows the true Oriental. He recognizes God's goodness to David in giving him a son to sit on his throne. Then, in the presence of God, he counts himself a babe. The Oriental usually begging his address to a superior by calling himself a slave, or even a dog, depreciating himself, thinking to exalt the superior. It is not insincere always, nor adulatory, but the common habit of the East. Solomon no doubt felt all that he said of his feebleness and ignorance. He did not know how to go out or come in—that is, how to behave or conduct himself as king.

Great people, v. 8. The promise to Abraham had been fulfilled. Gen. 13:16; 15:5. Solomon was confronted with weighty questions. The court was full of intrigues, as he had been made aware when he was crowned. The old military commanders could not be trusted. His brothers were ambitious, and might be ready to snatch away his crown. The people were seriously divided; unity was only on the surface, and, like a rope of sand, might easily break with the weight and bigness of itself. Here were grave problems for a young man not much over twenty in years.

Give . . . an understanding heart, v. 9. This was the highest wisdom, to ask for wisdom. It takes a wise man often to perceive that he lacks wisdom for an emergency. The young king asked for an understanding heart, or literally for "a heart hearing to judge," that is, a wise, discriminating mind, to deal with the perplexing problems before him.

II. The Answer.—The speech pleased the Lord, v. 10. The "speech," or literally "the thing" as it is rendered at the end of the verse. It was all a dream, yet it seemed to Solomon a reality; and when awake again he felt that it was a divine communication. The answer made it clear that the Lord was pleased with the request.

God said, Because thou hast asked this thing, v. 11. Notice in this verse that for "long life" the Hebrew is "many days," and for "honor" it is "glory." An Englishman might have asked for a "title," a place in a princely family; a Frenchman for gayety, pleasure; an American for dollars, riches; a Spaniard for his enemies. Solomon asked for discretion, God gave that, and added a promise of three other things in which an Oriental, in common with human ambition the world over, took delight; riches, honors or glory, and "many days" to enjoy them. His wisdom was then, a divine gift.

None like thee, v. 12. The extent of this promise has been variously understood. Solomon's wisdom was to excel that of all who had gone before him and of all who should come after him. Some say it was intended to be absolute, so that Solomon was the wisest of all mankind in any age, past, present or to come. So Keil and Cook understand it, following Josephus. Others limit the phrase to those in Solomon's position as king over Israel; and this seems consistent with the context. It would be an unnecessary if not an unwarranted strain upon the language here and in the parallel account in 2 Chron. 1:11, 12 to say it promised that Solomon should be absolutely the wisest person that ever had lived or that should live, in all kinds of wisdom.

Given thee that which thou hast not asked, v. 13. If a man gains wisdom truly, he gains many other things with it. If the main purpose of life is attained, many subordinate things come with it. They are companions, attending the larger thing. Some have tried to show how Solomon was



Oh! What a difference in the evening—when a woman has cleaned

house all day with Pearline, instead of the old-fashioned way. It's so much easier.

There isn't a thing anywhere about the house (that you'd take water to) but Pearline can save you time and work on it. Saves that wearing rubbing on your paint and wood work, too. And what a difference to everyone in the house when the cleaning is done quickly and easily and without any fuming and fretting! You men ought to get together and insist on Pearline. 443 JAMES PYLE, New York.

greater than Moses or David or Ezra or Abraham; but in view of the explanation given in the previous verse, this is needless, and may be putting into the text what was never intended to be placed there. Abraham had pre-eminence in faith, Moses as a lawgiver and one who spoke to God face to face, David as the founder of a great monarchy, Solomon had pre-eminence as a wise ruler; this was what he asked for, v. 9, and what was granted.

If thou wilt walk, v. 14. Now comes a condition and a promise. But Solomon did not fulfill the condition. He departed from God, forgot the statutes and commandments of God; so he died comparatively young for those times.

Solomon . . . offered up burnt offerings, v. 15. This was to ratify the covenant, no doubt, on his part. The ark was now in Jerusalem, so that would be a fitting place to signify his assent and pledge to keep the covenant and to acknowledge it before all the people as their king. They, with him, were bound to it, for he was their head and representative.

POINTS FOR CLASS WORK.

1. Solomon asked for the most important thing, and got others with it. So he who seeks the kingdom of heaven first is promised all necessary things with that.
2. One who has great responsibilities should humbly seek for correspondingly great gifts.
3. True fitness for any place is a gift from God.
4. God's gifts are made to those who prove faithful.
5. The mercies of God should prompt us to gratitude.

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Mankind! It is a great thing when they aim to be divine; but it is a sad sight when they are satisfied with being men only—that is to say, in being all that is beyond expression—poor, wretched, intriguing and false, which is most painful to look at, yet unfortunately so common.—*Landriot*.

"My wife has been using Ayer's Hair Vigor for the past five years," writes Dr. I. P. Barrows, Sycamore, Ill., "and it has restored her hair from gray to its natural color, keeps it glossy and prevents it from falling out." Ayer's Hair Vigor is a scientific hair-dressing.

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WEDNESDAY, SEPTEMBER 30, 1896.

RECEIVED for the Armenian Relief Fund from "A Widow," \$1.

It is not in great things that Christian character is tested; it is generally in the small, inconspicuous day affairs of life. Our life in the household and in the business place or the shop, where we are usually brought into contact with a variety of experiences which, taken singly, seem to be of little moment, puts character to the test. It is here we often fail.

THE NEW YORK *Evangelist*, quite heedless of the *Interior's* hint about "intermeddling," and its lordly warning off all outsiders from the Chicago-Vrooman preserve, keeps right on in its "prejudging." According to it Mr. Vrooman's attitude suggests nothing whatever that should cause a ripple of surprise or the faintest doubt in the minds of any of the presbytery; that in reality it was not his examination that caused a contention but some "personalities" among the members altogether apart from questions of orthodoxy; and finally that it is the complainants alone, and not Mr. Vrooman, whom Synod should check.

THE NECROLOGICAL report presented to the Alumni Association of Princeton Theological Seminary at its meeting last May has been published. Forty-nine ministers who had been matriculated students of the seminary have died within the year. Of these, as the report states, the oldest had reached the age of ninety-one years and eleven months, one other had passed his ninetieth year, ten their eightieth, eleven their seventieth and ten their sixtieth. The youngest was within ten days of the completion of his twenty-eighth year when he died. The average age of the forty-nine was sixty-seven years and two months. The date of the public profession of their faith has been obtained in the case of forty-five; the average age for these was seventeen years.

THE CITY of Calcutta in India has become a great centre of educational influence. It is reported as having twenty colleges with three thousand students, and forty high schools with two thousand students. In the city there are altogether about fifty-five thousand English-speaking and non-Christian natives. The International Committee of the Young Men's Christian Association considering it an inviting field for foreign missionary work are about to enter upon it. Through the liberality of earnest men in England and the United States a large and suitable building at the cost of \$50 has been secured in the college quarter of the city. Prof. W. W. White, D. D., of the Chicago Bible Institute has been engaged to take this Calcutta work for two years. Dr. White sails from New York for his distant field on the 30th inst.

Is your pastor's salary paid? That is a plain, pertinent inquiry. Discussing this theme in a very practical manner a Methodist brother editor remarks: "Most pastors receive small salaries. The utmost care is required to make the ends meet. They have not income beyond their salary. It is the solemn duty of

the stewards to see that this is paid. Beyond instructing the stewards as to this duty, the pastor should have no financial concern. Nothing more surely injures his influence, than an exhibition of a mercenary spirit. To be compelled to urge, and to keep on urging, the congregation to pay his salary—which in some places is the condition of receiving it, is to make people believe that he is more concerned for his money than for the souls of his people. Very naturally some ministers suffer in purse rather than lose the confidence of their parishioners. But if they are not paid, what follows? Manifestly they can not pay their bills. This saps their self-respect and ruins their reputation. It makes it well-nigh impossible for them to move to a new appointment; and causes their successors to be held at arm's-length by butcher, and grocer, and tailor, and the rest. The impairment of usefulness directly attributable to this is far-reaching and lamentable."

THE LATE DR. A. J. GORDON.*

The books of Christian biography, when judiciously written, have always been fruitful of good. We can find in them something more than entertainment, or fascinating interest or instruction. We can receive therefrom spiritual stirrings, wholesome lessons, rebukes it may be to our faith, and incentives to a worthier life and a better service.

The recently issued *Life of Adoniram Judson Gordon* (well known for many years past in the goodly fellowship of God's servants as Rev. A. J. Gordon, D. D.) is such a book. It is written by his son, Ernest B. Gordon, and while there may be a delicacy and a difficulty when the biographer is one so tenderly bound to the life portrayed, yet in this case we consider the task most admirably done. There is comparatively little of the domestic and home life revealed, of which naturally the narrator would know the most, but the object seems to have been to present before us the subject of the biography in that public aspect which he so long held before his church and before a great portion of the Christian world, namely, as the earnest, deeply spiritual, single-minded and many-sided servant of the Lord.

Dr. Gordon died early in the year 1895. He was born in New Hampshire, 1836, of devotedly Christian parents, members of the Baptist church, and from whom, as it is remarked, he inherited a "genius for goodness." While yet a youth he gave himself to the Lord, and chose the ministry as his vocation. After a short pastorate in a rural or suburban church he removed to Boston, upon the earnest and repeated solicitation of the people there, and held the pastorate of the Clarendon Street Church from 1869 until his death a period of about twenty-five years.

In Boston the young minister found himself in a church and in a community where in so many respects the currents of thought and of action were greatly at variance with his own. His church, which pressed its call upon him, was a large and influential one but a typical "City Church" in that sense of the term which is not the most favorably suggestive. It was highly respectable, wealthy, bordering on worldliness, with artistic singing and an air of exclusiveness and chilliness to the stranger and the poor. (Once, it is told, an officer of the church was actually rebuked by one of the deacons for attaching the words, "strangers welcome," to some circulars for public distribution.) Dr. Gordon, on the other hand, was characterized by warmth and zeal, had a passion for souls, was a people's man—drawn to them and they to him—dreaded a quartette choir ("nest of singing birds" as he used to call it) and begged and implored for congregational singing; felt the claims of the outside world, (the tender, helpful Spirit-driven worker for the drunkard, the laundry Chinaman, the churchless children of the street) and could not be confined to the work within his own church walls. The religious liberalism and the schemes and philosophies always rife in Boston and so antagonistic to the gospel which is "not of men neither by man" gave him a feeling which we imagine must have been akin to that of the Psalmist when he wailed about his "sojourning in Mesech and dwelling in the tents of Kedar." He labored for years to change the character and status of his church and at length had the happiness of seeing it accomplished, and that not by violent and rupturing methods but by the quiet and gradual transforming influence of a deeper spiritual life, under which it wondrously grew and multiplied. Yet in all this counter-acting and undoing and re-modeling, and in all his antagonisms to prevailing errors of thought and teaching in the community he ever wrought in the spirit of love, and enjoyed the confidence and good will

* *Adoniram Judson Gordon*. A biography with letters and illustrative extracts drawn from unpublished or uncollected sermons and addresses. By his son Ernest B. Gordon. Fleming H. Revell Co. Chicago.

even of those whose work or whose opinions he opposed.

In the consciousness of the wide-embracing scope of the service for God to which he had given himself, his ardor begot within him that consecration to foreign missions for which his labors were so abundant and so far reaching. He was well nigh eaten up in his consuming zeal. By the press, by preaching, in conventions, in executive committees, in correspondence with the distant fields, in developing the spirit of godly benevolence, Dr. Gordon during the later years of his life was one of the most conspicuous and successful, in the ranks of American pastors, in promoting the Missions of the gospel in heathen lands.

In scholarship he was of no ordinary rank among busy ministers. He was at home in the Greek Testament and also in the English Bible throughout, and especially in its spiritual disconcertment, he was a preacher of power and winning attractiveness, he understood the questions of the day and the subtleties of modern error, he was a popular platform speaker, and he was the writer of spiritually-edifying books. He was a man of organizing ability and power of leadership.

His life was a crowded one. His years, as we now read of them, seem, like our rivers in the spring freshets, to have run "bank-full." We thank God for that life and that work. We believe that in the recollections of those who knew him, and in the record which this book will preserve, Dr. Gordon though dead will long continue to speak.

ANOTHER PROFESSOR GONE ASTRAY.

The Baptist Theological Seminary of Colgate University at Hamilton, N. Y., has had in its faculty a young Prof. Schmidt, who had taken his course as a student both at that institution and in Germany. He has been filling the Old Testament chair for the past five years. The Baptist Education Society, which has a control over the Seminary, became dissatisfied with the young professor's views and with his influence as a teacher in their ministry-training school and had him sever his relations with the institution on the grounds, namely, that he did not accept the Scripture canon as generally accepted by the Baptist denomination; that he did not admit the inspiration of the writers of the Scriptures; that he did not believe in the divinity of Jesus Christ, except as all men are in a sense divine; that he did not believe in the resurrection of Jesus Christ; that he rejected entirely the supernatural and miraculous in Scripture; and that his views of the ordinances differed from those generally held by the Baptist denomination.

The statements against him as they stood, Prof. S. said were not true; and in his own way and by dexterity of language he undertook to explain how he could use the phraseology of full-fledged believers while yet meaning thereby something quite different from the common faith. As for instance, insisting that he did admit the inspiration of the writers of Scripture and believed that they spoke as they were moved by the Holy Ghost while at the same time claiming that these divinely-inspired men made mistakes in writing history, were not kept from error in their predictions of future events, nor restrained from expressing defective moral sentiments and religious ideas. Surely here is intellectual if not moral confusion. We are puzzled by such instances, becoming very popular now among theological errorists, of what has been called the "non-natural" use of words.

We had known nothing of Prof. Schmidt prior to this development except that we had read in Dr. Harper's magazine last winter an article from his pen on Moses, which was a specimen of the most extreme and radical criticism now at work in "restoring the Bible." In his sketch he would acknowledge as credible, or at least as historical, concerning Moses nothing prior to his slaying the Egyptian and fleeing to Midian. He claimed that it was in Midian Moses first learned about Jehovah (or Yahweh, as the Prof. preferred to make it), and that Moses conceived of Him as one of the "local gods" who made his home on the Sinaitic mountain tops, and that at the time of the Exodus he led the Israelites to that same region under the impression that "Yahweh could not leave his mountain home." The narrative of Moses bringing down from the mount the tables of stone with God's written testimony thereon, the article attributed to tradition, and the Prof. regarded it very doubtful if there was any writing on the stones because (Prof. Sayce and other eminent archaeologists to the contrary) the art of writing was not then known. And further, according to that article, the whole so-called Mosaic system of morals and ritual originated in far off subsequent times and was only attributed to Moses. This, the writer indeed allowed to be a "fiction," but seemed to justify the fraudulent policy because of the "profound truth it held."

IN THE WELSH PULPIT.

CHRISTMAS EVANS, THE FAMOUS WELSH PREACHER IN THE EARLY DAYS OF THIS CENTURY.

Christmas Evans was a preacher of his own type. The people heard him gladly, and when it was noised abroad as he traveled through the rural districts that he was to preach in a barn or under a tree, whatever might be the time of day they would leave their homes or their work in the fields to attend the service. There was often a very broad vein of humor, and great licence in imagination, in his preaching, but he was intensely evangelical and earnest and was a great instrument for good. The following, despite its decided anachronism in making John the Baptist a grown man when Jesus was an infant, is a sample of his style. The sermon is based on the inquiry of the wise men concerning the young child, as related in the second chapter of Matthew. He says:

"The Magi (the wise men of the East) according to instructions proceed to ascertain the whereabouts of the child Jesus. I see them approach some village, and reaching the turnpike gate they ask: 'Do you know anything of the young child?' The gatekeeper supposing that they were asking the amount of the toll, replied: 'O! three half pence an ass to pay.' 'We do not ask you the amount of the toll, but whether you know about the young child that was born around these parts.' 'No! I do not,' answers the toll collector, 'but there is a blacksmith's shop a little further on; inquire there, and you are likely to obtain the information you desire! The wise men proceed, and reaching the blacksmith's establishment they shout, 'Hey! do you know anything about the young child?' A harsh voice answers: 'No use gentlemen, you can't have your asses shod just now: call in about two hours.' 'We don't ask you to shoe the asses, we have simply called to inquire if you know anything of the marvelous young child that has recently been born.' 'No!' exclaims the son of Tubal Cain, 'go and inquire at the tavern on your way. Lots of drummers put up there: probably you may hear something there about him.' 'On they trot, and coming opposite the country inn they cry out: 'Hello! there! does any one around here know anything of the young child that has just made his appearance?' 'Hurry up, girl, and take a pint of porter to the strangers.' We don't ask you for porter, but about the young child.' 'Beg pardon, gentlemen, I thought you looked thirsty, and wanted a drink. No offence I trust,' replied the landlord, 'the best thing you can do is to follow up the street till you reach a grocery store; they take in all the newspapers, there you are likely to obtain the desired information.' Bidding the Boniface 'good-bye,' onward they journey, until the grocery establishment is reached: 'Do you, Mr. Groceryman, know anything concerning the wonderful child that has lately been born?' 'Reach a half quarter of tobacco to the gentlemen.' 'We don't ask you for tobacco, but for some information concerning the young child our eyes and heart long to see.' 'Excuse me, sirs, I regret very much that I cannot aid you; there is an old Rabbi a little further on, to the right; you will find him a genial, obliging gentleman; if any one can assist you, it is he.' Arriving at the Rabbi's residence the travelers knock at the door. A venerable man with long, white flowing beard appears, and bids them step in. 'What can I do for you strangers?' 'We have come to inquire from you if you know anything of the young child that has just been born?' The Rabbi refers to his chronicles and papers and then says: 'Well, gentlemen, something remarkable has just taken place, or is about to transpire, the time seems ripe for some extraordinary revelation. I advise you to ride a little distance further, until you reach the banks of the Jordan; there you will find a great crowd gathered from all parts. Inquire for the Baptist preacher. His name is John. He is the son of an old priest by the name of Zechariah. He seems to have received some strange revelation.' Soon they found themselves near the river's bank. John was pointed out to them. He wore a raiment of camel's hair around his loins, and seemed to be at home in baptizing scores of men and women in the river. They caught his eye, and cried out to him: 'Do you know anything concerning this child Jesus?' 'Yes,' replied the Baptist herald, 'there he is. Behold the Lamb of God, which taketh away the sin of the world. He will bruise the old dragon's head, and bring in everlasting righteousness to all who believe in his name.'"

THE PRINCETON SESQUICENTENNIAL.

ANNOUNCEMENT OF PUBLIC LECTURES TO BE DELIVERED AT PRINCETON UNIVERSITY IN CONNECTION WITH THE CELEBRATION IN OCTOBER.

The Sesquicentennial Celebration of the founding of the College of New Jersey and the ceremonies inaugurating Princeton University will occur on Tuesday, October 20th, Wednesday, October 21st, and Thursday, October 22d, 1896. The Celebration is to be preceded by a number of public lectures. Admission to these lectures will be by ticket, free of charge. Tickets will be reserved on written application to Professor William Libbey, University Hall, Princeton. No tickets will be sent by mail, but will be delivered personally to the applicants at the office of the Committee in University Hall. As the lectures begin on October 12th, it is desirable that applications for tickets should be received in Princeton not later than October 5th. A special invitation is extended to all professors, scholars and teachers in the departments of study represented by the lectures. The same invitation is cordially extended to all the alumni of Princeton University, to Princeton students who are pursuing courses of study related to the topics of the lectures, and to ladies and gentlemen interested. Inasmuch as nearly all the lectures will be delivered during the week

preceding the Sesquicentennial Celebration, visitors to Princeton should have no difficulty in obtaining accommodations and lodging over night at the hotels and boarding-houses of the village. However, all the lectures excepting one course are set at hours which will enable visitors from points not farther distant than New York or Philadelphia to come and go without stopping over night.

ANDREW F. WEST,

Secretary of the Sesquicentennial Celebration Committee.

I.
Four lectures by Joseph John Thomson, Cavendish Professor of Physics in the University of Cambridge, England. Subject: The Discharge of Electricity in Gases. These lectures will be delivered in the Physical Lecture-room of the John C. Green School of Science.

II.
Four lectures by Felix Klein, Professor of Mathematics in the University of Göttingen, Germany. Subject: The Mathematical Theory of the Top. These Colloquia will be held in the English Room, Dickinson Hall.

III.
Six lectures by Edward Dowden, Professor of English Literature and Rhetoric in Trinity College, Dublin. Subject: The French Revolution and English Literature. These lectures will be delivered in Alexander Hall.

IV.
Two lectures by Andrew Seth, Professor of Logic and Metaphysics in the University of Edinburgh, Scotland. Subject: Theism. The lectures will be delivered in Alexander Hall.

V.
One lecture by Karl Brugmann, Professor of Indogermanic Philology in the University of Leipzig, Germany. Subject: The Nature and Origin of the Noun Genders in the Indogermanic Languages. This will be delivered in German in the English Room, Dickinson Hall.

VI.
One lecture by A. A. W. Hübner, Professor of Zoology in the University of Utrecht, Holland. Subject: The Descent of the Primates. This lecture will be delivered in the Geological Lecture Room in Nassau Hall.

DAY OF PRAYER FOR THE COUNTRY.

At a mass meeting called by D. E. Moody, Monday, Sept. 21, and composed of ministers, and laymen and Christian people, the following resolutions were adopted:

To the Christian citizens of the United States:
"We, in common with a large number of our fellow-citizens of every religious and political creed, believe that our nation is in the throes of a great conflict portending the most serious consequences, unless there be the merciful interposition of the divine hand. We believe this to be true independently of any settlement of the present presidential contest one way or another. On the one hand that mysterious factor known as 'public confidence' is declining, as illustrated by the depression in both financial and industrial circles, while on the other, political, class and even sectional feeling is running unusually high, and likely to become intenser as the day of election draws near.
"Not only is it true that questions requiring the most careful and dispassionate consideration are very likely to be determined in many instances in the heat of passion, but after their determination the results may prove baneful over a wide surface, and for a lengthened period. We would not view the situation, perplexing and foreboding as it is, outside of its relation to the mind of God. We believe in his presence and agency among us. He is the governor among the nations and will be entreated of his people. But we believe this to be a time for Christian patriots to follow the example of our forefathers in earlier crises which have confronted us, and pray unitedly to him "that keepeth covenant and mercy for them that love Him and keep His commandments," that he would visit us with especial grace. We therefore affectionately invite, and earnestly urge our Christian fellow-citizens throughout the length and breadth of our land, irrespective of denominational or political affiliation, to join with us in observing Thursday, October 8, as a day of fasting, confession and prayer to Almighty God that he will allay passion and restrain evil among us. That he will strengthen faith and inspire hope, that he will impart wisdom and bestow patience, and that he will forgive our iniquities as a nation and grant us his salvation.
"We would further respectfully recommend that in addition to the gatherings held in the usual places of worship on that day, union meetings be arranged for in the afternoon or evening, where all may come together to unite their hearts and voices in what we are persuaded is a common cause."

AN EARLY NEW YORK CHURCH.

The first church in Albany, built in 1657, was simply a block-house with loopholes for the convenient use of guns in defense against the Indians, if defense were needed. On the roof were placed three small cannon, commanding the three roads which led to the church. This edifice was called "a handsome preaching-house," and it was boasted that it was almost as large as the fine one in New Amsterdam. Its corner-stone was laid with much ceremony. Over all, hung in a belfry a bell presented to the little congregation by the directors of the Amsterdam chamber of the West India company. The pulpit was the gift of the same board of West India directors, since the twenty-five beavers' skins sent for its purchase proved greatly damaged, and hence inadequate as payment. This pulpit still exists—a pedestal with a flight of narrow steps and a curved balustrade. It is about four feet in height, and only three

in diameter. It is octagonal; one of the sides, being hinged, forms the entrance door or gate. All the small panels and mouldings are of oak. It stood in a space at the end of the center aisle.

"I see the pulpit high—an octagon,
Its pedestal, doophuysje, winding stair,
And room within for one, and one alone,
A canopy above, suspended there."

From the ceiling hung a chandelier, and candle-scones projected from the walls. There were originally two low galleries; a third was added in 1682. The men sat in the galleries, and, as they carried their arms to meeting, were thus conveniently placed to fire through the loop-holes if necessity arose. The bell-rope from the belfry hung down in the middle of the church. This church was plain enough, but it was certainly kept in true Dutch cleanliness; for house-cleaners frequently invaded it with pails and scrubbing brushes, brooms, lime and sand; even a *ragebol*, or cobweb-brush, was purchased by the deacon for the use of the scrubbers. The floor was sanded, as were the floors of dwelling-houses.—*Alice Morse Earle in Atlantic.*

THE SHUT-IN SOCIETY.

Once two invalid young girls who had somehow heard of one another began to cheer each other's long hard days by letters and little remembrances. They only wished to make each other's sad lives a little brighter, and never dreamed that what seemed to them but the simple little kindnesses of every day was the beginning of a work which spread all over our great country. Ere long these two young invalids thought that they might brighten other lives, and by asking among their friends they found others to whom a letter, a paper, or some little remembrance made a bright spot in a weary day. The little band named themselves "The Shut-in Society", having in mind Gen. vii. 16. As they grew in numbers many well people said they would like to help, and joined in the work, calling themselves Associate members.

By the year 1884 the numbers had so increased that it was thought best to organize the Society, with the usual officers; and the following year it was incorporated under the laws of the State of New York. Mrs. J. M. D. Conklin, one of the founders, was the first President; while Mrs. Helen E. Brown, as Vice-President, carried on the infant Society, and by her personal work and influence spread the knowledge of its work. She filled at different times the offices of Secretary and Treasurer, Editor, and President; and to her is largely due the rapid growth of the Society in its earlier years, its great usefulness, and its special line of work. She "rests from her labors, and her works do follow her."

The Society now numbers about 1400 invalid members, and 800 associates. This does not represent the circulation of *The Open Window*, for which we have many subscribers outside of our membership.

Few realize what enjoyment and variety there is in even the most common place everyday life, until they are cut off from the outside world and from ordinary work and pleasure and compelled to spend weary months or years within narrow walls, shut in by suffering and weakness. Anyone so situated may become a member of the Shut-in-Society, without regard to creed or sect. To many such the letters, and books and papers received from associate and invalid members are the only spots of brightness in dark monotonous days. We need more associates who will work with us and there must be many invalids we could benefit, but who never have heard of our Society. A cordial welcome is waiting for such, who, while themselves receiving cheer and comfort, may feel that their lives are still useful, while they can give their sympathy to other sufferers.

MARY HAMILTON HADLEY,

Secretary of The Shut-in-Society.

14 Lincoln St., New Haven, Conn.

WHAT OTHERS SAY.

There is no reason why the same rules of politeness that prevail in the drawing room should not be exercised in the church, as far as consideration for others is concerned. It is comparatively a small thing to show a little kindness to a stranger; but to the recipient it means much and goes far toward turning into a means of spiritual blessing a service that might have been married and rendered unprofitable by an act of discourtesy.—*Christian Herald.*

The most sacred place to a sincerely devout life is the closet. The closed door shuts out the noises of the world and the soul listens to God's voice. There thoughts go straight to the Lord, and worship is in spirit and truth. Whatever interruption the services of the sanctuary may suffer, this of the closet need never, ought never to be interfered with. Church life may grow languid through the summer, but heart life never. The place of public worship may be closed against entrance but the closet door should be shut with the worshiper on the inside every day. True religion consists more in the secret communion of heart, mind, and will with God than in any external acts of adoration or sacrifice. A considerable portion of the Sermon on the Mount is concerned with emphasizing the importance of private devotion. The Lord urges it in a series of contrasts with the characteristics of the religious life of the times which is designated by the words "Seen of men." The life he sought to instill is in striking opposition to the established custom, and is described by the words "In secret."—*The Christian Intelligencer.*

The Family Circle.

FLOWERS.

God might have made the earth bring forth
Enough of great and small;
The oak tree and the cedar tree,
Without a flower at all.

Then wherefore, wherefore were they made
And dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night?

To comfort man, to whisper hope
Whene'er his faith is dim,
For whose careth for the flower
Will much more care for him,

A LESSON.

If not without the blameless human tears
By eyes which slowly glaze and darken shed,
Yet without questionings or fears
For those I leave behind when I am dead.
Thou, Abba, know'st how dear
My little child's poor playthings are to her;
What love and joy
She has in every darling doll and precious toy;
Yet when she stands between my knees
To kiss good-night, she does not sob in sorrow,
'Oh, father, do not break or injure these!'
She knows that I shall fondly lay them by
For happiness to-morrow;
So leaves them trustfully.

And shall not I?

—W. Canton.

WHAT CAN AN ELDER'S WIFE DO?

One Sunday after the morning service, Mr. Smith introduced his wife to a young couple sitting near them, who had recently joined their church and who seemed to be strangers. Walking along together, they learned from their new acquaintances of an initial experience in the church which might well set them thinking. It was this:

They had come from another city, the husband being at the time a member of another denomination, though he had voluntarily proposed that his letter should go in with his wife's when they joined the church. The first Sunday they were there early—before the ushers, and having no one to show them a seat, had made choice of a short pew against the wall. A few minutes after the services commenced two ladies came in and stopped beside them, looking down at them with what seemed impertinent questioning; finally, after whispering together a moment, they sat down behind them, still whispering. Puzzled and embarrassed by this behavior, the eye of the wife happened to fall on the name-card on the pew in which they sat. She turned at once, and with a courtesy which had not been accorded them, said:

"I am afraid we have unintentionally taken your seat; of course, if you wish it we will vacate."

To her surprise, the owner of the seat replied:

"I would be very much obliged if you would," and in the midst of the services they got up and resigned their seat to those inhospitable pewholders.

"You may well believe," said the little stranger, in concluding her narration, "I felt like going home and having a homesick cry and never entering that church again. I turned naturally towards the door. But a better thought came instantly. I knew it could not but be that in a city church of that size there must be some who know not how to be true ladies, it will not do to make the church responsible."

So they quietly took other seats and as soon as possible got a pew of their own and joined the church. It so happened Mrs. Smith was not an advocate of the pew system any way, and now she was boiling with indignation against it.

"It isn't the first time things of that kind have happened right under my own eye," she exclaimed excitedly, "and I do

believe this renting of pews is at the bottom of all the coldness, selfishness and deadness with which our church is credited, and there will never be any life in it until it is abolished. This idea that any part of the church of God belongs to the person who can pay the most money for it, is preposterous and unchristian, and I do not see why we should tolerate it any longer."

"Softly, softly," said her husband on the other side. "There are advantages in the system, else it would never have been adopted by any church. And at any rate, it takes a good while to convince the majority that a custom of such long standing is all wrong, and it cannot be abolished until then. Meanwhile, by all means let us do what we can to break in upon this chilliness of the church atmosphere, for this certainly cannot be as the dear Lord would have it."

Somehow Mrs. Smith could not get rid of those words: "Let us do what we can." But what can an elder's wife do? she would question within herself again and again.

"If I were a preacher I would tell them what I thought of such a system. I would say: 'If you cannot raise the salary without renting pews, then I would rather preach on half-pay than to a church which has no place nor welcome for strangers and the poor!' Or if I were an elder or deacon or a man of any kind, I would stir the matter thoroughly, have a call meeting of the congregation and bring before them these little incidents so continually occurring and so disgraceful to any body of God's people."

"But," whispered conscience, "what is that to thee? You are not the preacher nor an elder nor a deacon. The important question for you is, 'What can an elder's wife do to undermine the coldness and selfishness, as you think, occasioned by the pew renting system.' The thought came unbidden and unwelcomed: 'An elder's wife might have a little social gathering and draw some of the new young couples together and thus make them feel at home and happy in the church. But—entertaining on ever so small a scale, is no end of trouble in these days of uncertain and unreliable domestic help. For me, with all my cares and worries, it is out of the question.' In this way Mrs. Smith managed to dismiss the thought for the time, but it came back again like a bad penny a few days after when another of those same new members said, not complainingly in the least, but rather sighingly, nevertheless:

"It is a little lonesome-like to come from a village church where you know everybody and everybody knows you, and where the pastor drops into the home circle every week of the world, to one of these big, cold city churches where the most you see of the pastor is from the pulpit, and where you go in and out Sunday after Sunday nobody knowing or caring."

Dear impulsive Mrs. Smith treated her husband to another slight explosion of indignation over this indirect slur on her pastor, "as if," she said, "any mere man could possibly drop into the hundreds of households in his congregation every week and keep up with all the odds and ends of a city charge besides."

But when left to herself her conscience again began to drive home the question: "What can an elder's wife do about it?" That was an unfortunate Presbyterian conscience of hers, which never let go when once it had raised its disapproving voice. "I always speak to the new people, whether I know them or not," she murmured by way of salvo. But this did not satisfy her private mentor. The question still rang in her ears in ceaseless refrain. Notwithstanding her cook left that very day and she could not leave "baby" long enough to hunt another cook, she said to her husband: "I believe I will give a little enter-

tainment the latter part of this week, if I can get a cook, and invite these young married people who have recently come into our church."

"I wish you would," he replied earnestly, "the church is losing ground, I sometimes fear; needs new blood, I suppose, and these young men and women might supply it if they could only be cordially incorporated."

A new cook came to hand next morning and proved a good one, so Mrs. Smith was, in so far, without excuse. It often happens that duties we so much dread are blessings in disguise.

"Don't worry yourself about the eating," Mr. Smith said, "make the social and intellectual part of the entertainment most memorable to your guests. You cannot do this if you wear yourself out catering for their palates."

She determined to take his advice for once. Her refreshments were of the simplest, but her rooms were sweet and cozy and tasteful, her children well behaved and ready to entertain with their own artless prattle or to be entertained by an unoccupied guest as might be needed; and she herself, before the arrival of her visitors, had become quite enthused over her little tea party. It was a diminutive affair, no doubt, as to numbers and society importance. But the pastor and his wife were there to meet twelve young souls looking out with bright eyes of hope upon more than half of their "threescore years and ten."

How they did all enjoy each other! And how Mr. and Mrs. Smith did enjoy them! Their warm-hearted clasp of the hand at parting told more than their words. A good deed does not die after its first fruit. We eat the apple, but the seed falls to the ground to grow and bear fruit in its turn. Not many days after, the six ladies came to Mrs. Smith, with whom they had established the most cordial friendship, and said laughingly:

"One good turn deserves another." We want to ask a great favor of you. We have organized ourselves into a band to do for other new members what you have done for us, and we would like to have you for our president, at least until we get a little under way."

We need not go further. But this we know: If sunshine can drive away the fog and damp of the physical world, just so surely can loving, warm-hearted zeal dispel the chilly atmosphere of a church, even if the zeal begin with one elder's wife conscientiously performing an uncoveted duty. Thus much, if no more, can an elder's wife do, independent of pew renting or any other clog, real or imaginary.—Annie E. Wilson, *New York Observer*.

THE TRAINED NURSE.

A blessing to many persons in one of our smaller cities is a trained nurse who is going to try the experiment of taking charge of more than one patient at a time. To one she will go for an hour in the morning and make her comfortable for the day, and return for the same length of time at night. In surgical cases she will go to dress the wounds as often as required. She will in this way relieve many families and friends worn out with care-taking who could not afford her continuous services.—*Evening Post*.

TO LIVE WELL AND HAPPILY

Use "Garland" Stoves and Ranges.

The importance of good manners in the schoolroom is a topic that is wisely attracting a good deal of attention just at present. W. D. Howells, in *Harper's Bazar*, goes to the extent of advocating an examination of a teacher's manner's, and would reject one for being rude or uncouth quite as soon as for failure to

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reach a required intellectual standard. Another writer in the *Atlantic*, complains of the lack of politeness in children of all school grades above the kindergarten, and both agree that the school, even more than the home, is the proper place for training young people in social amenities. One reason for this opinion is that, in too many cases, parents themselves are uncultivated and also wholly unconscious of the fact. The home can best furnish the ideal of good breeding, namely, unselfishness, but specific instruction in civility, which is the beginning of civilization and the very root of civism, should emanate from the schoolroom. The best teaching, however, whether of manners or morals, loses its potency unless enforced by example, and therefore it seems only reasonable to insist that an instructor of boys and girls should possess, not necessarily the graces of a Chesterfield, but a bearing of unvarying politeness.

Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

"Every man according to his ability."

Not every man according to his mood or fancy, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor brethren would be if this were the recognized standard of giving in the church to-day!—H. C. Trumbull.

To and From Gunnison.

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

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

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

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

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Our Young People.

THE TOWN OF "USED-TO-BE."

Grandma lives in a funny place,
The town of "Used-to-be,"
Where streets are "turnpikes" and people
are "folks,"
And a nice hot supper a "tea."
"Where is the town of 'Used-to-be?'"
In grandma's memory bright.
"The way?" Upstairs, to grandma's room
(The cozy room on the right).
"When can you go there?" Twilight's
best,
For the dreamy glow in the grate
Lights the way to the town of "Used-to-be"
And nobody need to wait.
Then ho, for an hour in the dear old town,
And hey, for the husking-bee,
And oh, the dancing in stiff brocade,
And ah, the trysting-tree.
And ugh; the sermons, two hours long,
And three of them, Sabbath-day,
In a "meeting-house" so cold and drear,
Where the "foot-stove" held its sway.
But if grandma shows you a summer scene,
In a farmhouse and orchard fair,
With rows of cheese on dairy shelves,
And bees in the clover-sweet air,
And there, beyond, in the kitchen wide,
Grandma, herself, at the wheel,
Spinning, singing, a fair young bride,
You say, for you can but feel—
"What a dear, dear town of 'Used-to-be,'"
But grandma's voice drops low,
And she says, with a half-sad, half-sweet
smile,
" 'Twas all so long ago."
—Boston Transcript.

A BABOON ADOPTING CHICKENS.

At Klipplaat Station, Putfontein, Cape Colony, in South Africa, two young Englishmen live, sixty miles from the nearest town. In the dearth of friends they make much of their pet animals. A private letter from one of these young men says:
Some two months ago one of our hens having just brought out a nest of thirteen chickens was killed by a wild cat. So we sent the little orphans to Nato's house, for his children to look after. This arrangement was not successful, for in about a fortnight's time we received only five chickens back. These at once took up their residence at the baboon's who is chained to a pole, having a box fixed at the top, and another at the bottom. The one is her sleeping apartment, and the other her sitting-room. At first, Lulu (the baboon) did not seem to know what to do with the chicks. I found her one day pulling the wings of one to their full extent, and then pushing them back to its body again seemingly studying its formation, the chick all the while appearing quite unconcerned. The little things used to roost under her; but, this not being comfortable for any of the parties concerned, it was dropped by mutual consent and the little ones made their roosting-place in a bush within reach of her chain. Lulu's food is boiled mealies (corn meal), which she has in a swiss milk tin. Whenever I appear with this and set it down for her, the chicks crowd around her so that she has not a chance to get any herself. So she gently puts out one hand and pushes the chicks away, and with the other helps herself. Sometimes this does not answer, when the babies are very hungry; and she is reduced to picking up her tin and marching up the pole to her bed room where she can eat in peace. When she has done, she brings the remainder of the mealies down to her porteges to finish. The chicks never leave her night or day. Sometimes they may be enticed away when the other fowl are being fed; but as soon as they have finished, they run back to her as hard as they can.

It is a very funny sight to see her surrounded by her family, some of them on her head, or anywhere else they fancy, and she does not mind them in the least. But woe betide any other fowl that ventures to feed with her! If any of the other chicks (we have reared nearly a hundred this year) is attracted by the sight of the mealies and come to join her children, she quietly waits until it is well within reach and then seizes it. Turning it round until it is in a comfortable position for her to begin, she plucks out half its tail and then throws it away from her as far as she can. It is very strange that she can distinguish one chick from the another; but she does so at once, and has never made a mistake, though it would be quite excusable if she did. For among so many it is hard even for us to know one chick from another. About a fortnight ago, a hawk seized one of Lulu's babies and flew away with it before I had time to get my gun and shoot it. Poor Lulu shrieked frightfully but whether from grief or freight I was unable to discover.—The Woman's Journal.

ROBERT BAKER AND THE GOLD WATCH.

A number of boys were coming up Clayton street together one afternoon and talking very gaily about the affair that was interesting almost every boy in the small town of Winchester—a raffle at the jeweler's.
What had stirred them up more than ever was that Judge Hill's son had stopped them on the corner and with an air of great superiority had taken from his pocket a gold watch, the gift of his father on Edward's last birthday anniversary, saying with ill-surprised pride that it had cost one hundred dollars. It was hardly to be wondered at that there was some excitement when Mr. Wilkins, the jeweler, had announced the raffling of a gold watch, at fifty cents a chance, to be held at his store the following Tuesday afternoon, and for days the boys had been saving up their pennies—running errands to earn a dime, and some had begged the half-dollar from their parents.
Robert Baker had earned his by doing some jobs in his uncle's law office, and when Mr. Reed found that Robert intended taking a chance for the watch he had looked a little disappointed, for Rob was so remarkable for conscientiousness, and Mr. Reed had thrown out several hints that raffling was only another name for gambling, and Robert had by nature a very logical mind. "He'll make a splendid lawyer some day," Mr. Reed had said often, "one of the finest in this country, if I am not mistaken."
Robert's mind was full of the raffle, for his heart had so longed for a gold watch. I must confess to you that he went to the jeweler's and paid his shining half-dollar, and took what some of the boys would call one of the "lucky numbers," and then went home to supper looking more sober than usual.
"I am afraid Robert is not well; he looks badly," said his mother to Mr. Baker that night. She knew nothing of the raffle, or she might have guessed that he was ill at ease.
And at last came the day on which the watch would become the property

of some boy in that town. Many hearts were beating high with hope. What boy doesn't want a gold watch?
Robert hasted down street, almost hoping he would not be the possessor of that gold watch. Somehow, some way he felt that there was a wrong somewhere. He could hardly know it was, but he knew he had not earned it. That chance was his only dependence for winning it, and this feeling of concern was only deepened when Mr. Wilkins called out in presence of the eager crowd, "Robert Baker wins the watch!" Envious eyes were turned upon him, but he received it from Mr. Wilkins' hands with an expression of great uneasiness.
"Oh, Rob, you are lucky." "Let me see it, Rob." "Won't you lend it to me sometimes?" "Oh, Rob, aren't you glad?" were some of the questions showered upon him as he stood, watch in hand, among his crowd of school-mates.
As he walked home he joined his uncle, and of course, produced the watch and told him all about it.
"The first watch I ever had," said his uncle, "I earned. I taught school, and feeling the need of one, I bought one on the installment plan. I have it now. It is old, of course, but somehow we always value anything when we labor honestly for it, my boy."
This was all he said. He said it so kindly, he penetrated the boy's feeling on the subject, and wanted to help him out of his trouble as best he could.
There was little sleep for Robert that night. He hadn't told his parents as yet about it. His heart was heavy and he was too sincere to appear glad over it.
"Uncle must think it is wrong," he thought. "I knew by the way he spoke. I'll get up before breakfast and take it back to old Wilkins. What business has he to tempt boys with his gold watch? I'll settle the business in a hurry."
"Why, what's the matter?" said Mr. Wilkins, as in response to a violent jerk at his door bell, the servant brought in the boy, holding in his hand the now hated watch. "Doesn't it run all right? You're not used to a watch yet and don't know how to manage it. It's a first-class timepiece, now I'll tell you, and worth fifty times what you paid for it."
"Mr. Wilkins, hand me back my half-dollar and take your watch. It burns a hole in my pocket. I wish I hadn't kept it this long. I wouldn't have it for anything you could offer me. It isn't mine. I got it by chance. I hate the sight of it."
"All right," said the astonished jeweler; "perhaps you are not wrong, Rob. At any rate I respect you for it, and I trust I shall profit by the lesson, and I promise you and I will never tempt the boys again by offering gold watches or anything else that might lead them into wrong."
"The boy is father to the man." I believe it, for when this great man was my pastor I knew him to be one of the highest-toned men I ever knew on earth.—Sel.
The soul is the soil which requires to be dug and stirred deeply, otherwise nothing will grow in it but weeds.—St. John Chrysostom.

ISN'T IT WONDERFUL?

Isn't it wonderful, when you think,
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass-blade small,
Crushed by the feet that pass—
But all the dwarfs and giants tall,
Working till Doomsday-shadows fall,
Can't make a blade of grass.
Isn't it wonderful, when you think,
How a little seed asleep,
Out of the earth new life will drink,
And carefully upward creep?
A seed, we say, is a simple thing,
The germ of a flower or weed—
But all earth's workmen laboring,
With all the help that wealth could bring,
Never could make a seed.
Isn't it wonderful, when you think,
How the wild bird sings his song,
Weaving melodies, link by link,
The whole sweet summer long?
Commonplace, is a bird, always,
Everywhere seen and heard—
But all the engines of earth, I say,
Working on till the Judgment Day,
Never could make a bird.
Isn't it wonderful, when you think,
How a little baby grows,
From his big round eyes, that wink and
blink,
Down to his tiny toes?
Common thing is a baby, though—
All play the baby's part—
But all the whirling wheels that go
Flying round while the ages flow
Can't make a baby's heart.

"BE YOU A LADY?"

Little acts of courtesy put the sunshine into life. Who has not felt the day brighten from a kindly act done them, or even from a cheerful good-morning.
The following pretty anecdote speaks for itself: As a young lady walked hurriedly down State street, on a bleak November day, her attention was attracted to a deformed boy coming toward her, carrying several bundles. He was thinly clad, twisted his limbs most strangely as he walked, and looked before him with a vacant stare. Just before the cripple reached the brisk pedestrian, he stumbled and dropped one bundle, which broke open and emptied a string of sausage on the sidewalk.
One or two richly-dressed ladies drew their skirts aside as they passed; one of them exclaimed, "How awkward!" A lad stood grinning at the mishap, and a school-girl amused by the boy's look of blank dismay, gave vent to her feelings in a half-suppressed laugh, and then went on without taking any further interest.
All this increased the boy's embarrassment. He stooped to pick up the sausages, only to let fall another parcel, when in despair he stood and looked at his lost spoils. In an instant the bright-faced stranger stepped to the boy's side, and in a tone of thorough kindness said: "Let me hold those other bundles while you pick up what you have lost."
In dumb astonishment the cripple handed all he had to the young Samaritan, and devoted himself to securing his cherished sausages. When these were again strongly tied in the coarse, torn paper, her skillful hands replaced the parcels on his scrawny arms, as she bestowed on him a smile of encouragement, and said: "I hope you haven't far to go."
The poor fellow seemed scarcely to hear the girl's pleasant words, but looking at her with the same vacant stare, he said: "Be you a lady?"
"I hope so; I try to be," was the surprised response.
"I was kind of hoping you wasn't."
"Why?" asked the listener, her curiosity quite aroused.
"Cause I've seen such as called themselves ladies: but they never spoke kind and pleasant to boys like me, 'cepting to grand uns. I guess there's two kinds—them as thinks theys ladies and isn't, and them as what tries to be and is."—Presbyterian.

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is one of the best fuel-foods. The cod-liver oil obtains its oxygen from the air, and heat is produced. It warms, nourishes, invigorates, gives good blood, and fortifies against the piercing winds of fall and winter. The Hypophosphites tone up the nervous system and improve digestion.

Scott's Emulsion prevents colds, coughs, consumption and general debility. 50c. and \$1.00 all druggists.

Ministers and Churches

ST. LOUIS AND VICINITY.

Dr. Brookes has been engaged to give a week of Bible exposition at Dr. Sneed's church, Minneapolis. He is expected back in St. Louis about Oct. 7th.

We are sorry to see in one of the evening papers a very unjust insinuation in regard to the withdrawal of Mr. Robert L. Gurney, General Secretary of the St. Louis Sunday-school Union. In resigning his work in the Union, Mr. Gurney is only following out the plan he has long contemplated, namely, that of entering a theological seminary with a view of preparing for the work of preaching.

LINDENWOOD COLLEGE.—The new term has opened up, and the work of the year has been "buckled down to." Considering the very "hard times" and uncertainty as to the future fact by many parents, the number of students is hopeful. It is expected that there will be additions during the course of the year. A full corps of teachers is at work in the various departments. Dr. Knight is directing the manifold duties of his responsible position with zeal.

Rev. Phillip Grillo, Presbytery's City Missionary among the Italians and French, reports a very hopeful and encouraging state of things at the present time. He preaches in one of the rooms of the Memorial Tabernacle every Sunday evening, and holds a meeting in the Second church on Friday evenings, besides starting a cottage prayer-meeting. A large proportion of the attendance is of men. There are about 6000 Italians in the city. An Italian Sunday-school department is also held in the Bethel Mission.

The Annual Convention of the Christian Endeavor Local Union was held Friday evening, 25th, at the 2nd Baptist church. It was packed to the doors. "City Evangelization" was the theme of the evening. The addresses were on the different mission and rescue homes and "snap-shots" illustrating interior and homes of some of the families were shown on the canvas. The Local Banner was awarded to the McCausland Avenue Presbyterian Christian Endeavor Society for having the best percentage in attendance. All the members were there. Resolutions were passed commending R. L. Gurney of the committee who leaves to study for the ministry. The Christian Endeavor Union are planning under the pastors to hold evangelization services the coming fall and winter. On Saturday afternoon in the Second Presbyterian church, the Grand Junior Rally was held.

MISSOURI.

HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

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

SENECA.—Mr. J. M. Berry, a ruling elder in this church, being in St. Louis last week and calling at the Presbyterian House and headquarters of the MID-CONTINENT, made the pleasing report that the new house of worship built by the Seneca brethren was to be initiated in its sacred uses last Sunday. The church is to be dedicated on the second Sabbath of October. We congratulate the pastor, Rev. R. W. Ely and the people.

AVALON.—At the late meeting of Platte Presbytery, much time was given and interest shown in the Presbyterian school of this place. The board of trustees have reason to be highly pleased with Presbytery's zeal in behalf of the school. Nearly one-half dozen young men, students of this college were in attendance and introduced to presbytery all being candidates for the ministry. The board of trustees is made up of some of the ablest ministers in our church and most efficient elders and business men in northwest Missouri. The new president is Rev. Austin D. Wolfe, late pastor at Seward, Neb. Able teachers have been engaged by the board to carry forward the work of the institution.—E. D. W.

PARKVILLE.—Sunday, the 31st ult. was communion day. Nineteen united with our church, bringing letters from other churches. One student was received on confession of faith. The Wednesday evening prayer-meeting and Saturday evening preparatory service had been marked by the presence of the Spirit, and we expected the blessing received in the communion service. The sermon led us to think of the "Peace of God," and prepared us to appreciate more fully the tokens of the love that, at such great cost, had made us heirs of that peace.

The session of the church connected with the college, at its last meeting made record of appreciation of Prof. Winchell's services,

and sorrow for his loss. In the memorial minute they say: "In his years of arduous service as clerk of the session, he has cheerfully carried a burden of work probably exceeding that of any other church in the State, and by his efficiency and loyalty to duty he has made a place for himself that cannot easily be filled. The church as a whole misses a most capable officer, weighed in the balances as deacon, treasurer, elder and clerk, and never found wanting; one in whose discretion it had learned to rely, whose life to commend, and from whose hand it had hoped to receive the sacrament for many years to come."

WARSAW.—The Presbyterians of Warsaw are nobly struggling in their effort to erect a small church building this fall. In aid of the enterprise, a piece of music for the piano titled "Osage Valley March," composed by M. G. Tomkins, has been published by A. W. Perry & Son, Sedalia. Its title page reads, "Very respectfully dedicated to the ladies of the Warsaw Presbyterian Board of Church Erection, to be sold as a benefit to a fund to build a Presbyterian church in Warsaw, Mo." It is sold at 25 cents per copy. We commend both the music and the cause it seeks to help to our fellow Presbyterians and to others. It is an opportunity to aid a struggling church, while at the same time the aid is put on the basis of "value received."

BROOKFIELD.—Rev. E. C. Jacka, pastor of the Brookfield church, delivered an address to the students at the opening of the college here on the 8th inst.

KANSAS CITY.—FIRST CHURCH.—The Rev. Dr. H. C. Stanton has returned from his vacation in vigorous health. He occupied his pulpit on Sabbath, Sept. 20th. The pulpit was supplied September 6th and 13th by the Rev. H. H. Shawhan.

SECOND CHURCH.—The Rev. Dr. H. D. Jenkins expects to take his vacation in October. His pulpit will be supplied by his son, Mr. Paul B. Jenkins.

FOURTH CHURCH.—The Rev. Mr. Featherstone has been engaged to supply this church for six months.

HILL MEMORIAL.—The Rev. E. W. McClusky will be installed October 13th. The Rev. J. A. P. M. Gaw, will preach the sermon; the Rev. Lycargos Railsback, will preside and give the charge to the pastor; and the Rev. J. C. Taylor will give the charge to the congregation.

SEDALIA.—The Broadway church has given a call to Rev. L. P. Cain of Sheldon, Ill.

NEW YORK.

ROCHESTER.—Rev. G. B. F. Hallock, D. D., associate pastor of the Birch Presbyterian church, Rochester, has been given a unanimous and hearty call to Christ Presbyterian church, New York City, at a salary of \$3,000 to succeed the Rev. J. J. Lampe, D. D., who recently left that church to accept the chair of Old Testament work in Omaha Theological Seminary.

ILLINOIS.

ROCK RIVER PRESBYTERY.—This presbytery send as delegates to Synod—Ministers, A. B. Bickenback, J. W. Skinner, D. T. Robertson, William Carter, Chas. W. Anthony. Elders, Wm. E. Appleford, John Bayers, John Palmer, Wm. F. Small, Irving Dool.

PRESBYTERY OF ST. LOUIS.

The fall session was held in Ironton, Mo., Sept. 15th. The moderator's opening sermon, another by Dr. F. L. Ferguson the next afternoon, yet another by Rev. Mr. Campbell in the evening, a service at the mission Thursday noon, and the morning devotional exercises kept the spiritual side of the work well to the front.

The call from Westminster church was returned by Rev. G. E. Knox, and he was dismissed to the Presbytery of Vincennes. The name of "Iron Hill" church was dropped from the roll upon the recommendation of a special committee reporting it practically extinct. Julius F. Schwartz was received under the care of Presbytery as a candidate for the gospel ministry. The Committee on Education urged the needs of their board, the pitiable allowance it was able to make to young men at our colleges and seminaries preparing for the gospel ministry, and serious consequences to the church from a failure to liberally support this foundation portion of the work given her to do. The Sunday-school work was at the committee's request presented by Sunday-school missionary W. H. Herrick. The Bible Society was represented through a letter from Rev. H. P. Bond, and commended to the sympathy and support of the churches. The Foreign Mission Committee brought two recommendations which were adopted: "1. That we heartily

commend the outline program for the foreign mission congress to be held in Sedalia, Oct. 19th and 20th, and earnestly urge a large attendance of the brethren. 2. That we recommend an earnest co-operation in the effort of the Synod's committee to have simultaneous meeting in all our churches in January 1897, in the interest of this great work."

The Committee on Systematic Benevolence requested time till the next adjourned meeting of presbytery. The Committee on Ministerial Relief was also granted leave to report at the same time.

A petition for the organization of a church at Tyler Place, St. Louis, was referred to the Home Mission Committee, for prompt action as soon as the way be clear.

A circular with the Assembly's action on Young People's Societies was read by the Committee on Y. P. S. C. E., and copies ordered sent to be read in all the Societies.

The Committee on Bills and Overtures reported recommending an affirmative answer, which was adopted, to the assembly's overture touching the examination of candidates for the ministry on the English Bible, its contents and the relation of its several parts.

A communication from the Page Boulevard church of great importance and calling forth lively sympathy was referred to the Home Mission Committee for prompt consideration and all such relief as possible.

The Committee on Leave of Absence had noticed with a regret, shared by all Presbyterians present, the absence of many both ministers and elders, and while some remembered, a large number omitted, sending their excuses, and accordingly offered the following recommendation which was adopted "In view of the fact that more than half the enrolled ministers of Presbytery were absent without excuse, and also as only four or five churches were represented by an elder, many of them the most prominent, and that notwithstanding much important business bearing on those very churches, therefore we recommend, that the Stated Clerk be instructed to call attention by published resolution in the MID-CONTINENT to the failure of so many pastors and sessions to avail themselves of the opportunity for information with regard to the matters that are pressing immediately upon the churches, at least in so far as these were embodied in the reports and discussions of Presbytery, and to suggest that the pastors and sessions hereafter let only the most important reasons detain them from the Stated Meetings of the Presbytery."

An invitation from the First German church of St. Louis to hold the Stated Spring Meeting in their midst was extended and accepted. And after a rising vote of thanks and prayer to the Ironton church, Presbytery adjourned to meet Oct. 12th, 1896, 10 a. m., at 1516 Locust St., St. Louis, Mo.—J. H. Gauss, S. C.

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CHANGE OF ADDRESS.

Rev. Jno. B. Pomeroy from Belleville, Ill., to Virden, same state.

Rev. John Mordy from Newkirk, Oklahoma, to Guthrie, Okla.

Rev. C. E. Lukem from Stanton, Ill., to Edwardsville, same State.

PRESBYTERY MEETINGS.

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

Omaha. An adjourned meeting of the Presbytery of Omaha, will be held at the First church, Omaha, Monday, Oct. 12, 3:30 p. m.—J. D. Kerr, S. C.

Illinois Woman's Synodical Society for Home and Foreign Missions will meet at Danville, October 21-23. Executive meeting, Tuesday evening, October 20, 7:30 o'clock. Delegates desiring entertainment will kindly send their names to Mrs. G. B. Yeomans, Chairman of Entertainment Committee.

The Rev. A. G. Eagleson of Winterset, Ohio, wishes to spend a portion of the winter in evangelistic work in the west. Mr. Eagleson offers his services free of charge save only for expenses. He will assist any pastor or vacant church needing his services; but would request all such to correspond with him at once. He has had an experience of several years in the work.

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MEETING OF SYNODS.

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

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 H. 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.

Indian Territory will convene in First Presbyterian church of South McAlester, Thursday, Oct. 22, 1896, at 7:30 p. m. to be opened with a sermon by retiring moderator, Rev. W. R. King. The Ladies' Synodical society will meet at same place Friday, Oct. 23, 9 a. m.—E. E. Mathes, S. C.

Nebraska. The Synod of Nebraska will meet in York, Tuesday, Oct. 13th, at 7:30 p. m.—John T. Baird, S. C.

Marriages.

GILCHRIST—SHIELD.—At the bride's residence in Clifton Heights, St. Louis, on Sept. 16th, by Rev. J. A. Gallaher. Mr. David Clark Gilchrist and Miss Lillias Johnston Shield, all of St. Louis.

ADAMS—CORFMAN.—At the parsonage at Brainerd, Kas., Aug. 20, 1896, by the Rev. D. G. Richards, Joseph A. Adams to Miss Irena M. Corfman, both of Plum Grove, Butler Co., Kas.

ZIMMERMAN—SHANKLAND.—At the parsonage, at Brainerd, Kas., Sept. 2, 1896, by Rev. D. G. Richards, A. J. Zimmerman to Miss Lizzie J. Shankland—both from Antonia, Kas. The bride is a sister-in-law to the officiating minister.

SLAGEL—WITMER.—On Wednesday evening, Sept. 23, 1896, at the home of the bride's parents, Mr. and Mrs. J. A. Witmer, Baileyville, Kans., by the Rev. D. C. Smith, Mr. Jacob P. Slagel to Miss Sallie E. Witmer.

CUMMINS—ROECKER.—At the home of the bride's parents, Sept. 23, 1896, Mr. Guy L. Cummins and Miss Emma M. Roecker were united in marriage by the Rev. Henry A. Sawyers, all of Oregon, Mo.

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PRESBYTERIAL PROCEEDINGS.

(Continued from page 5.)

"Training Course" of *The Church at Home and Abroad*, was endorsed. Rev. R. Conover was made a delegate to the Anti-Saloon Convention at Washington, D. C. Rev. W. E. Parsons was made chairman of the Home Mission Committee, Our Synodical Sunday-school missionary, Rev. C. K. Powell and his work were heartily endorsed. The commissioners to Synod are: *Ministers*, Rev. W. P. Kane, D.D., W. A. Hunter, D. D., C. N. Wilder, D.D., J. W. Pugh, D.D., E. M. McMillan, A. S. Wright, D. K. Campbell, J. W. Mann, W. E. Parsons, J. W. West. *Elders*, Geo. K. Ingham, O. P. Chamberlain, Henry Harris, Frank Wilcox, Jas. Steele, M. L. Moore, W. M. Camp, T. J. Hoge, O. H. Damon, R. A. Bower. A very delightful Missionary Congress followed the business of Presbytery.

W. A. HUNTER, S. C.

The Presbytery of Nebraska City, met in the First church of Beatrice, Nebr., on Sept. 1. The opening sermon was by the retiring moderator, Rev. B. M. Long, D.D., on the Two Great Commandments, Matt. 22:37-39. Our Synodical Missionary, Rev. T. L. Sexton, D.D., was chosen moderator. Rev. Austin D. Wolfe, was released from the pastorate of Seward church and dismissed to the Presbytery of Platte, where he takes charge of the church and college at Avalon, Mo. Rev. W. H. Niles was dismissed to the Presbytery of Steuben. Rev. Jacob Ratz was received from the Presbytery of South Dakota and arrangements were made for his installation over the German church of Plattsmouth. A call was presented from the church of Pawnee City, for the pastoral services of Rev. W. Rolland Williams, of the Presbytery of Iowa City, and the church was authorized to prosecute it before that Presbytery. Mr. Clarence A. Steward was received under the care of Presbytery and licensed to preach. Mr. Hugh Walker was licensed as a local evangelist for one year. A very profitable conference on Home Missions occupied Wednesday afternoon and evening; nine of the brethren discussing as many phases of the subject. The churches and ministers of Presbytery were divided into ten groups for the purpose of holding a missionary meeting in each church some time between this and the spring meeting of Presbytery.

Most of our churches are in a prosperous condition, many of our small ones being supplied by neighboring pastors, students or local and other evangelists. Sunday-school missionary, R. H. Pollock, reported good work done in his department and Presbytery earnestly urged his reappointment for another year.

An adjourned meeting will be held during the sessions of Synod.

S. COOKE, S. C.

The Presbytery of Kansas City met in Independence, Mo., on the 22d of September and was opened with a sermon by Rev. R. H. Jackson, the moderator, from Jonah 3:2, "Go preach the preaching that I bid thee." Rev. E. S. Brownlee was elected moderator and Rev. E. W. Clippinger and Rev. T. M. Cornelison were elected temporary clerks. Rev. E. W. McCluskey was received from the Presbytery of Rock River. Rev. W. Frank Price was dismissed to the Presbytery of Fargo. Mr. O. Lee Reynolds a member of the Second Presbyterian church of Kansas City, Mo., was received under the care of the presbytery as a candidate for the ministry. The Hill Memorial church of Kansas City presented a call to Rev. E. W. McCluskey to become its pastor. The call was accepted and arrangements were made for his installation. The installation is to take place on the 13th of Oct. Rev. L. Railsback is to preside and give the charge to the pastor. Rev. J. A. P. McGaw, D. D., is to preach the sermon. Rev. J. C. Taylor is to give the charge to the people. An interesting program was carried out during Wednesday afternoon. The commissioners to the General Assem-

bly presented their reports in the shape of brief addresses. This was followed by several addresses on Sabbath-school work. An excellent paper, prepared by elder John Montgomery, Jr., of Sedalia, was presented, an address on "The minister and the Sabbath-school" was delivered by Rev. H. A. Hymes. At the popular service on Wednesday evening the following addresses were delivered: "Presbyterian doctrine, the promoter of evangelization," by Rev. A. D. Madeira, D. D. "Our own work," by Rev. J. F. Watkins. "Union of effort," by Rev. E. D. Walker, D. D., synodical missionary. Clinton was selected as the place for the next regular meeting.

Presbytery adjourned to meet at the call of the moderator during the sessions of the Synod at Sedalia, Oct. 20-24.

JOHN H. MILLER, S. C.

The Presbytery of Springfield met at Divernon, Ill., Sept. 22. Rev. W. L. Tarbet, D. D., was made moderator. Rev. J. E. Rogers, D. D., was received from the Presbytery of Alton, Rev. Glenroie McQueen, D. D., from the Presbytery of Rock River and Rev. Jay C. Hanna from the Presbytery of Platte. Arrangements were made to install Dr. Rogers as pastor of the Third church, Springfield, Dr. McQueen as pastor of the Virginia church and Rev. C. A. Taylor over the church of Winchester. Rev. W. E. Williamson, D. D., was released from the pastorate of the Petersburg church, which reported the adoption of resolutions commending his labors. Mr. Alfred E. Schaffer was taken under care of Presbytery as a candidate for the ministry. Rev. E. M. Snook, Ph. D., was dismissed to the Presbytery of Lexington, southern Assembly, and Rev. T. G. Pearce to the Presbytery of Schuyler. The overture in regard to examining candidates for the ministry in the English Bible was answered in the affirmative. Commissioners to Synod are: *Ministers*: T. D. Logan, D. D., A. B. Morey, D. D., W. H. Penhalegon, D. D., D. G. Carson, John Roberts. *Elders*: M. S. Kimball, J. N. Wilson, J. W. Newcomer, M. D., T. W. Nisbet, J. H. Kincaid.

The Second church Springfield, was chosen as the place for the spring meeting.

CLERK.

Presbytery of Detroit met at Birmingham, Sept. 21-22, and was opened with a sermon by the retiring moderator, Rev. William Bryant, on Isa. 60:2. Rev. J. B. Wallace was elected moderator. Arrangements were made for the installation of Rev. J. H. Hebener at Northville. Licentiate A. H. Barr was examined with a view to ordination, and the matter of reception, ordination and installation over the Jefferson ave. church postponed until his dismissal from the Presbytery of Carlisle. The application of the Thompson Presbyterian church for re-enrollment was not granted until evidence can be furnished that there is a regular Presbyterian church waiting to be enrolled. Rev. H. M. Morey was dismissed to the Presbytery of Logansport with warm expression of esteem. The plan adopted by the Presbyterian rally at Washington for twenty-five cents each from every Endeavorer was heartily endorsed; as was the plan of the woman's committee on Freedmen for devoting the Easter collection in every Sabbath-school and Y. P. S. C. E. to Freedmen. The next regular meeting in April will be at Milan, and the November intermediate meeting at Westminster, Detroit. The attendance was smaller than usual. The entertainment by the Birmingham church was cordial and delightful.—W. B.

No earth-born will
Could ever trace a faultless line;
Our truest steps are human still—
To walk unswerving were divine.

Truants from love, we dream of wrath;
Oh, rather let us trust the more!
Through all the wanderings of the path
We can still see our Father's door.

—Holmes.

The whispers of conscience are as loud within the soul as the brazen tongue of the floating fog-bell which gives warning of danger.—Anon.

THE

Presbyterian Board of Publication and Sabbath-School Work HAVE JUST PUBLISHED

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MAGAZINES AND PAMPHLETS.

The *Atlantic* for October is early on hand with its usual installment of high class, thoughtful articles.

The September *Pulpit* gives us sermons by Rev. J. B. Whitford, Drs. Lancely and Robins and others.

The *Biblical World* September number opens with a sketch of the German scholar and author (whose name now ignes quite frequently in this country) Professor Barnhard Weiss, accompanied by a portrait.

The September *Westminster Review* (English reprint—Leonard Scott publication Co. New York), furnishes among others, articles on such subjects as "The Foreigner," "The Ethics of Statecraft," "Imperative Free Trade," etc.



The man who keeps up with the procession nowadays must be strong enough to stand long, forced marches. This is a busy world we live in, busier than it ever was before, in any other age, and this is the busiest country in the world. The country is full of ambitious, energetic, strong, brainy men, each of whom is trying to lead his own particular profession. If his body fails, or his brain fails the man must fall out of the ranks—must lose his position—must, perhaps, make the rest of the journey in an ambulance.

The road to success is full of stragglers, full of those who—because they neglected their health—could not keep step—had to drop from the front rank to the second, and from the second to the third, until finally they were left behind altogether. A man can't succeed in war or in business, or in any other undertaking, unless he has health to carry him forward and to sustain his efforts. When he begins to lose health and strength and vitality, he begins to lose his value in the world. He loses the power of accomplishment, and so the power of earning.

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A TELLING CONTRAST.

A careful record at Yale, for eight years, shows that non-smokers are twenty per cent. taller, twenty-five per cent. heavier, and have fifty per cent. more lung capacity than smokers. A recent graduating class at Amherst presented a similar difference in favor of non-smokers, who have gained in weight twenty-four per cent. over the smokers, and in height thirty-seven per cent. and also exceeded in lung capacity.

POOR RICHARD NEEDED.

If Benjamin Franklin were alive it is doubtful if there would be any way in which he could serve his country so well as by writing another "Poor Richard's Almanac", inculcating the virtues of industry and economy, and those practical precepts of life by which only the mass of the people can be prosperous in any age. The branches of business which seem to flourish best to-day are those which relate to the amusement of the people, not of the rich alone, but of the poorest of the poor.—*Journal and Messenger.*

THE THEATRE.

Dr. Cuyler thus quotes the novelist, Wm. D. Howells: "If in any pulpit vice were preached for mockeries of purity and appeals to lubricity such as we are used to in the theatre; if lying were inculcated and passion put above duty; if homicide were lightly invoked, and adultery treated as a comical affair—somehow the law would reach that pulpit, although the State professes to have no relation with the church. In like manner, if in any private school or college the humanities were imparted by a chair devoted to the study of those authors whose work befools literature, the law would somehow intervene to prevent the mischief, although the effect might be logically blamed as a socialistic meddling with private enterprise. The theatre, however, is left unmolested in almost any excess. Ideas are enacted, if not expressed there which are simply abominable. We all know it; we can prove it at any time; it is undeniable."

NEGRO MORTALITY IN CITIES.

The astonishing death rate among the colored people—in some of the Southern cities it is twice that of the whites—becomes less surprising when one calmly reviews its causes. The close crowding due to poverty, the utter neglect of white land-lords and the complete ignorance of the laws of health, invite all sorts of disease. For sickness there is small chance of recovery, without hospitals, dispensaries, nurses, and often without doctors. There is no chance for fresh air in their houses and alleys, and in some instances parks are forbidden them; there are neither gymnasias nor playgrounds for the children. The wonder is that the death rate is not greater.

With such physical conditions we may rightly expect the criminal statistics to be what they are. Clear conceptions of right and wrong are hard to find among such ignorance, poverty and disease. While this accounts for, it does not excuse, the crime, but now that the investigators understand the cause, they are going to begin at the bottom and try to better the physical condition of the people.—*Boston Transcript.*

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Kansas hens lay more eggs than those of any other state in the Union.

What a lot of labor would be saved if the sweeping glances we read about would only take the dirt from carpets.—*Buffalo Courier.*

Esther: "Did he kiss you?" Tena. "He hadn't the nerve to do that." Esther: "It would require considerable."—*New York Herald.*

Dentist—Well, my little man, what can I do for you? Small boy—Please, sir, I want you to pull a front tooth so's I can spit like Jimmy Peters.

"Why don't you strike the man across the street for a quarter?" Rags: I've been waitin' two hours to see if he won't come over this way.—*Inter-Ocean.*

"You surprise me! That quiet little man a safe robber!" "Entirely so—from detection. He's the man that makes out my gas bills."—*Chicago Tribune.*

"It makes me tired to see that wheel go round," said Lazy Lumpkin to his friend. "If it wasn't tired it wouldn't go round," answered the friend.

Judge: Why didn't you call a policeman when the man assaulted you with a club? Citizen: Call a policeman? Good gracious, your honor! Wasn't I thumped enough as it was?

"That was an awful mistake Madge made at the Twiggs' reception." "What was it!" She sat and talked for 20 minutes to a cluster of chrysanthemums, thinking it was one of the guests."

Biblical—Bess: I hear you are going to marry a lawyer; you lucky girl. Now you'll have everything that money can buy. Maud: Why so? Bess: Because you know, one is always hearing of the law and the profits.—*Columbia Spectator*

"I'll have to leave you mum," said the hired girl to the lady of the house, who was finding the burden almost too

much to bear. "Thank goodness!" she exclaimed, "you don't have to take me along with you."—*Detroit Free Press.*

"Please, ma'am," said the boy, "can't you help me? I has to support a wife an' three children." "You? Why, you're not old enough to be married." "No; but me father is. It's his wife an' three children I has to support."—*Harper's Bazar.*

Minister—I have noticed, Patrick, that the vane on our church spire has not changed its direction for several weeks, though the wind meantime has blown from all points of the compass. Can you explain the reason of this? Patrick—I'm thinking I can do that same, yer riverence. It needs the same thing as the people that sit under it o' Soondays. Minister—And what is that? Patrick—A little grace, yer riverence.—*Boston Courier.*

The Spartan mother was pale but resolute. Her hand trembled as it rested upon the armored shoulder of her only son about to go forth to battle, but her lips were set sternly and her eyes were dry. "My boy," she said solemnly: "come back with your shield or upon it, and thank your lucky stars it's only war and not football." With her bension then he departed.

Father: My daughter has mysteriously disappeared and I have no clue. Detective: Have you reared her carefully? Father: Oh, yes! She was educated in a convent, and never went out without her mother. Detective: We'll find her. I'll go first and see if she hasn't answered a matrimonial advertisement.—*Puck.*

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