

THE MID-CONTINENT

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\$2 A YEAR

ALL WILL rejoice to read elsewhere how the Nebraska farmers who received assistance from the "Seed Fund" are able to be bravely paying off their obligations.

WE SEE that the number of donkeys in the United States is steadily decreasing,—but the number of aeronauts (and we believe "bridge-jumpers") is constantly increasing.

Those friends who received a proposition concerning the "St. Louis Tornado Views," which was limited to October 10, will kindly note that the time is extended throughout October.

MAY THE wheat the farmers toiled to raise, and which has been getting back to normal values of late, be of true assistance now to them! All are glad in any betterment in the conditions of those who feed the world.

THE ASSEMBLY while choosing Eagle Lake, (Ind.) for its next meeting place, at the same time appointed a visiting committee to inspect the grounds and buildings beforehand. This committee was composed of the officers of the Assembly, together with Rev. S. C. Dickey and Dr. Chas. Little. The committee did the "inspecting" last week and report favorably.

IT IS SAID that at the beginning of the year, in some of the Chinese Baptist churches, the testful and searching question is asked of the men: "Have you paid your debts?" This kind of ecclesiastical discipline, says a brother editor, "could be worked to advantage in America as well as in China. The prompt payment of honest debts is one of the pressing duties of the hour and professing Christians should be foremost in its performance."

A HUNDRED years ago in England at a time when people were grumbling at the badness of the times mention was made of the very large crowds at the watering place of Bath and of a ball given at which seventeen hundred pleasure seekers were able to be present. So too it sometimes seems difficult to believe we are now in the midst of hard times. Fairs, expositions, places of entertainment, excursion parties, campaign rallies, railroad trains, etc., all show immense crowds of well-dressed, merry looking people. Still the fact remains that the times are hard.

NO LESS an authority than Dr. Hudson Taylor believes that the most important result of missionary work in China is the altered condition of mind of the masses towards Protestant missionaries, which is largely due to the circulation of Christian literature all over the country by localized and itinerant missionary effort. Twenty years ago even the most friendly paid little heed to what was said, their minds being occupied with the question, "What can be the object of this man? What he says seems all right, but why does he come here? He is making no money; he must be an agent of his government, a spy, or have some underhand aim that we can't make out." Now they pay attention to the message and beg itinerant missionaries to remain longer, or to return.

THE CHICAGO case that goes to the Synod is thus put by the *Interior*: A minister coming from another denomination "used expressions unfamiliar and unac-

ceptable to some of our brethren whose forms of thought are confined to our Presbyterian type of teaching." "Unacceptable"—yes. But "unfamiliar"? The sad fact is that semi-skeptical expressions in reference to the Scriptures, the true divinity of Christ, the atonement and the eternal penalty of sin are only too familiar in these days. That portion of Chicago Presbytery who make protest must be a peculiar class of brethren indeed if such notes sounded new, and were unknown to their ears, in these days when by means of books and papers and "Biblical" magazines theological liberalism is so determinedly asserting itself.

ONE OF the London papers recently called attention to a clergyman who had held the same living for over fifty years. Now it learns from correspondents that such cases are by no means rare in the English church. A most curious history is told of a clergyman named Mathson, who died in 1891 at the age of ninety, after being minister at Patterdale, in Westmoreland, for sixty years. For many years his benefice only brought him £12 a year, which was afterwards increased to £18—the high-water amount. With that unobservance of usual methods general in out-of-the-way country districts, he himself read the burial service over the body of his mother, married his father to a second wife, and in due course buried him, published his own banns of marriage in the church with a woman he had formerly christened and conducted the weddings of all his four children.

HOW TRUE it is that "in the midst of life we are in death"—and the hands of the intelligent compositor. Mistakes are bound to happen, but typographical mistakes differ from mistakes in other fields of life and work, in that so many see them. With thousands of disconnected small pieces of lead in every page of a paper, is it not remarkable that so few mistakes are made? And should they not be looked upon in a philosophical light? A prominent eastern Presbyterian editor tells how the printer made him say "Bossuet appears to me the greatest writer and orator of recent years," although Bossuet died nearly two hundred years ago. Other editors will join with him in saying, "Accidents will happen in the best of families and the only thing we care about is to have it understood that they are accidents and not blunders that proceed from ignorance."

A LATE number of the *Congregationalist* presents the picture of a certain minister of to-day, and prints underneath the same an extract from one of his sermons as characteristic of his style of thought. In it he "lets out" against what he calls "mechanical theology" and talks commonplace under the name of the "vital process of salvation." Among other things his soul abhors is "imputed forgiveness" and "the fiction of imputed righteousness." We know what the historic doctrine of "imputed righteousness" means (though we greatly fear this "vital process" preacher does not), but what is "imputed forgiveness" and who holds it? In the editorial column our esteemed cotemporary, highly eulogising this preacher, and speaking of him as "unique," not even "wearing a white neck-tie," and as having "a style of his own," makes special mention of the fact, that "Theological professors have left no earmarks on him." This is most evidently true—and 'tis a pity they did not.

IN ITS fiery contention for peace the *Evangelist*, without being at all conscious of it, is sometimes amusing. The *Canada Presbyterian* thus remarks: "The New York *Evangelist* wants peace so badly in the American Presbyterian church (North) that it seems inclined to fight for peace almost every week." And with all its zeal in the matter it is at the same time so child-like and bland. Its recipe for peace? Why, you foolish Galatians, nothing can be simpler. Take for instance

the Vrooman case. Mr. Vrooman makes a statement of views as his passport to Presbytery, the like of which we venture to say was never heard with acceptance and approval at any presbyterial examination before. To be sure he is a stranger, ecclesiastically. The *Evangelist* can not urge in his behalf any type of Presbyterian lineage. It can not connect him with any section of the church nor identify him with any party in recent controversies, nor appeal to the clientage and alumni of any seminary. It can not even raise the cry of "persecution." But its specific to the Synod of Illinois, Be quiet; don't allow any agitation; settle "complaints" by suppressing them—and thus study the things which make for peace.

ALL WILL recall the discussion involving Dr. Rufus S. Green, the *Assembly Herald*, and the remarkable stock brokerage plan of that gentleman. A publication not widely known to fame, called the *Building and Loan News*, issued from New York, recently published a "write-up" showing that the said Dr. Rufus S. Green has been "heartily endorsed, approved and upheld" by the General Assembly in all his deeds and words. It also proceeds to assail the editors of the Presbyterian journals who dared to criticise the divine in question. We have not seen the "piece." But Dr. Gray has. He strikes out from the shoulder thus: "We can imagine the sinister and diabolic grin of the stock-brokers when they learn that the great Presbyterian Assembly has gone out of its way, as the *News* leads them to believe, in approval of their way of clipping the lambs. All the Presbyterian papers who disapproved of the appeals of the editor of the *Assembly Herald* to the cupidity of the unrefined, are named, and come in for a raking. They engage in the stock-gambling business themselves, so the writer alleges, and were only actuated by jealousy of the *Assembly Herald*. * * That is a regulation phaixan bomb. Anybody can see where the pieces hit. This is a sad kind of comicality. It is too pitiful for laughter, and too amusing for tears."

WITH ALL its outward show of smoothness the Roman Catholic machinery suffers many a jolt. The vigorous protest over the removal of Bishop Keane, the late executive head of the Catholic University at Washington, is a jar that threatens to work much confusion; incidentally, it has jolted into bright flame the light, and again there is exposed the multitude of wheels within wheels. It brings to point of issue the opposing American factions: those who believe that in America Romanism must adapt itself somewhat to environment, that it must be "liberalised"; and those who stand for the Romanism of Spain and Italy on this side the sea. Keane, with Gibbons and Ireland stand for this progressive movement. Corrigan of New York, Wigger and Schroeder (the latter an unnaturalized foreigner who has resided in this country but a few years) stand for ultra-conservatism. The removal of Keane, with all its crafty explanations, is of course, the ban of Rome placed on that progressiveness. But it is asserted, the Jesuits have brought it about, through influence at the Vatican. And it is well known that many of the priests and most of the laity of this country look with no spirit of friendliness on the Jesuits. Consequently vigorous protests have been made in behalf of a restoration of Keane. Wills of wealthy Catholics are, it is hinted, to be changed if no heed be given to those protests. The airing the matter has already received, and the discussions that are to follow cannot but give to Protestant America a clearer insight into the devious ways of that religio-political machine, the Catholic church; an insight which, as a warning, will do no harm.

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WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care,
I'll help to lift them from their low despair,
When I have time.

Have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent—
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—London Christian Endeavor.

RELIGION IN EUROPE CONTINUED, NO. 2.

W. W. HARSHA, D.D.

VI.

The great and heaven-daring crime of the papal church against humanity and that which exposes in a most signal manner the falsity of her claim to be the only true church of Christ, is not her ritualism, or her teaching as to the ground of absolution, inimical to a pure morality as these teachings are, but her great sin against God and her crime against mankind is her

SUPPRESSION OF THE BIBLE.

In England, in Scotland, in Germany and in America, even where the papacy has some power over her people, it is impossible for her wholly to prevent her devotees obtaining access to the divine Word. Though the Book be excluded by priestly orders from their own homes, still in the homes of Protestant neighbors and friends the sacred volume is found and notwithstanding priestly vigilance the light of life may gain access to the minds of Romanists. In Protestant lands too, all seclusion of Romanist children from those of Protestants is impossible, and through the rising generation the truth of God may penetrate papal darkness. In the songs committed in our Sabbath-schools and sung upon our streets and in our homes, something better than the worship of the Virgin Mary or the spirits of departed saints may be learned. But in Europe where the papal hierarchy has almost unlimited control, matters are quite different. Here the secrets of every household are known to the ecclesiastical authorities through the confessional. Bigoted mothers are bound; under pain of purgatorial fires, to reveal every departure on the part of any member of their households from the rules of the church. A Bible under these circumstances, could scarcely be hidden for a week from the priestly inquisitor, and a child suspected or convicted of listening to the doctrines of a Protestant companion or teacher, would be subjected to the severest punishment. You may travel for months in purely papal lands without

SEEKING A BIBLE.

It was only when we crossed the channel into England, that we found a copy of the Divine Word other than the one we carried with us. It is doubtless whether in Spain, or in France, or in Italy, or in Australia, or in the Romanist Cantons of Switzerland one Roman Catholic family in a thousand will be the possessor of a Bible; and if a copy should be found, the discovery, on investigation, would be made that it was there by reason of a scrupulous concealment from the prying eyes of the priest.

And here again all over Europe the thoughtful are beginning to ask, "Why is the papal church afraid of the Bible? Is it because there is that in it which is opposed to the religion taught by the priests? Why are these people who claim to be commissioned by Christ as the sole leaders of mankind in spiritual things, so fearful lest the men should handle and read the very words of Christ?" And these questions are being answered and will continue to be answered in a manner by no means to the credit of the papal hierarchy. Emancipation from this ungodly oppression will come in due time. May God hasten the day.

IS PROTESTANTISM PROGRESSING?

To this question we answer, yes, but its progress under the circumstances is slow in all European countries where Romanism has for so many years

held sway. In Paris, we met that faithful servant of Christ, Pastor Theodore Monod, who for nearly forty years following in the footsteps of his devoted father and uncle, has been preaching the gospel of Christ, and we learned of the work being done by the consecrated laborers in the McAll Missions; and whilst the lamp of life is kept trimmed and burning the darkness is so dense that its illuminating rays penetrate but slowly. The American chapel, with its able service in English, is kept up for Americans and English-speaking residents and visitors. In some of the smaller towns of France Protestant worship is found, but the organizations are weak and greatly need encouragement. In Switzerland and in Belgium the Protestant cause is maintained partly by missions from the Free and Established churches of Scotland and from the Church of England, but everywhere the blighted effect of Rome's dominance is experienced. In Montreux in Switzerland, on the eastern shore of Lake Geneva, we found a mission planted and sustained by the Free church of Scotland and ministered to most acceptably by the Rev. John Milne, and yet though faithfully and ably toiling there for years, but little impression seems to be made upon the French speaking population. Rome, in the estimation of the populace reared under her influence, offers in her system of absolution by means of confession and penance, an easier means of obtaining eternal felicity than the Bible presents. Thus trusting Rome they forget Christ. And yet though slowly, yet surely the work of God goes on. The delegates at the Pan-Presbyterian council from the Continent, all spoke hopefully of the progress that the truth is making. It is not a battle or a campaign that must decide it. It is a warfare for ages, in which the soldiers of the cross must neither declare a truce nor admit of an armistice nor concede a defeat until victory is secured. The monstrous claims of the papacy, her unchristian spirit, her bloody persecutions of the faithful, her unscriptural and immoral teachings and her great crime against God and humanity, the suppression of the Bible, call for and justify her overthrow. *Despair not, it will come.*

ROUGHING IT ABROAD.

BY JOS. EARNEST M'AFEE.

VIII.

ATHENS (PART I)

Athens has been honored or disgraced, as we may choose to put it, by a longer residence than any other city which I have visited. I reached here soon after the middle of August. And although the schedule of our campaign provided for our leaving Greece by September 1st, it is now near the middle of September. The Nebraskan has not yet arrived. He is stranded somewhere in Italy, has met with all manner of misfortunes, which together with attempting to do too much in the given time, have long delayed him. There has been opportunity therefore not only to see the sights but to encourage deep impression. I have long ago settled the question raised by the Vassar girl, viz: Is the Acropolis on the Pantheon or the Pantheon on the Acropolis? and have entered broader lines of study. I have grown reasonably familiar with most of the great relics of antiquity here, for descriptions of which the reader will doubtless be glad to be referred to the guidebook and encyclopaedias. But perhaps some of my impressions have been unique.

Greece would appear just now to be the last place on earth to invite one to enjoy natural scenery. Some writers have been pleased to speak of the "fertile plain of Athens." It is more fertile than the surrounding mountains, having a little soil concealed in the chinks among the stones, and not being like them one mass of solid rock. Something does actually grow in the ground hereabouts, but what is made to live by dint of much irrigation is so deep buried in dust that it is hardly recognized as vegetation. It is difficult to understand the expatiations of the classical writers upon the beauty of the place. There must have been a different state of affairs in their day or else they described it at a different season of the year. There may have been green fields once, but all uncultivated, unirrigated vegetation has long ago withered, dried up and to all appearance blown away. The roads appear never to have been rained upon and even in the city passengers on the streets are usually enveloped in a cloud of dust in spite of the two wettings a day which the principal streets receive. A writer in a guide book had the hardihood to mention a "velvety lawn" in one of the parks. I betook myself to the place to feast my eyes, but not one blade of grass green or brown could I find. I wiped the dust out of my eyes and concluded that visitors at

other seasons of the year find more refreshing sights. There are trees and green spots in the city now but irrigation is resorted to everywhere. The new part of the city is well supplied with parks and gardens but they are usually as guiltless of lawns or turf as if they were paved with asphalt. There have been some white fleecy clouds in the heavens since I have been here but nothing to suggest rain except the great need of it. I am told that no rain is expected till Oct. 1st.

The city is remarkably white. As I came over the pass of Daphni and saw Athens for the first time it was with difficulty that I made out the outlines of the city. The sun was at the zenith and there were few shadows to break the glare from the white walls in the barren plain. And it appeared on coming closer that much of the glaring light was reflected from clean pure marble. The same old Pentelikon which supplied the material so inexhaustibly for the building schemes of Pericles and Herodes Atticus and Hadrian is rolling out hundreds of tons of as good marble for modern buildings. Many of the new public buildings, and private ones too, are glorious in this southern sunlight with their finely chiseled marble walls. And in this climate the stone remains uninjured for an almost indefinite period. The old Theseion, for example, which has experienced 2000 years of good and bad weather in Greece appears even more substantial than the modern buildings. It has suffered much from wars and vandalism and is in a dilapidated condition, but the stone has not crumbled as it has in the buildings of the north of a half or a quarter of its age, and a vigorous scrubbing with (say) soap and water, it would appear, would restore its ancient whiteness.

The magnitude and importance of the city has grown on me with closer acquaintance. I was disappointed at first but the city has grown bigger and grander the longer I have remained, although there is still room for much growth along these lines in my estimation. Its magnitude has impressed me perhaps because I have often left my bicycle in my room and "taken to my heels," which to a wheelman is very tedious. Athens is the metropolis of a section of the world which is growing in importance. It boasts a king and a royal palace, a house of parliament and the various offices and public buildings of a modern government. Nor is there lack of business life. Business stops at 12 noon and the streets are quite deserted till 3 p. m., but after that time and during the morning it is a busy place. Western methods have been widely introduced of course and there are now long streets of substantial business blocks. But oriental customs are still maintained. In the older portion of the city artisans and merchants occupy the sidewalks and streets with the greatest freedom; the cobbler hangs up a square of cloth to protect him from the sun's rays and his patron sits down beside him and has his footwear repaired while he waits, if he chooses to do so. The streets, ancient and modern are alive with venders of the more substantial articles as well as fruit and vegetables during much of the day; and it is generally considered that he who can yell the loudest is the most enterprising salesman. One morning as I was on the Acropolis such a roar and din arose from the city from the shouting of the hawkers and the braying of their donkeys that I had only to shut my eyes to imagine the historic hill again surrounded by red-handed Turks or myriads of Persians preparing for an assault. There was really such a noise that I was some time in convincing myself that there was not a riot in the city. The goat is as ubiquitous here as in southern Italy. I have seen a goat-herd assemble his numerous flock on the marble side-walk in front of a marble-front hotel in a principal street while he extracted from one or two of the flock the quantity of milk which the servant was waiting to receive. Having satisfied that customer he started his troop on down the street appropriating most of the side-walk. In the early morning every street in the city is traversed by flocks of milk-goats. The system presents some features recommending it above our more elaborate western methods. The fresh undiluted article is assured to the customer and the milk-man is saved the expense of vessels and wagons.

THE "NEW WOMAN" AND EDUCATION.

It is clear we shall continue at an ethical as well as a commercial disadvantage unless we replace the handicrafts of the primitive woman, build up the industrial arts—the all-important, ever-dignified and beautiful pursuits of cooking and sewing, cleaning and repairing, needlework, embroidery, carving, coloring, and house decoration. The most unlovely homes in the world are the bare, untidy homes of our working population. The most wasteful housewife

on earth is the thriftless American housewife. To reinstate the skilled industries, to weave in beauty with the life of the people, we must carry manual and technical training and applied art to the point of action, as it were, down among the degraded, the belated, the neglected, the submerged. In the "slums," where ignorance revels, crime festers, and decent poverty hides, we should found cooking, sewing, and housekeeping schools, with carpentry centers, wood-carving, brass-hammering, drawing, modeling, and other creative pursuits that will fascinate the roughest street girl, and transform the boy "tough" into an eager, industrious artisan. Belgium and France, whose products we in vain try to equal, have planted industrial and domestic science schools in every hamlet, technical schools in all the manufacturing towns, dairy and farm schools in the agricultural districts. The teaching is adapted to local industries; on the coast, to shipbuilding and fisheries; in the quarries, to stone-cutting; around textile mills, to weaving and dyeing; with drawing everywhere. Hence the industrial supremacy of these countries, their excellent food, absence of waste, national thrift, and the love of art that pervades even the humblest classes. To educate by the same methods the children of America, to improve our homes, to bring order, skill, and beauty into the barrenest lives, to carry on the propaganda for universal industrial and art training, is the privilege and duty of the "new woman."—*Clare de Graffenried, in Appleton's Popular Science Monthly.*

INDIAN SUMMER.

The year draws to its close through still, sweet days.
From wood and field exhales a dreamy haze—
An airy veil that trails soft lengths away,
And lends a ghostly beauty to decay.

Like tropic birds the bright leaves waver by,
In rustling drifts along the pathway lie;
Where runs the lichened wall across the downs,
The asters stand in ragged purple gowns.

The sleek cows crop the juicy aftermath
Beside the brook along a lowland path,
And on the hillside in the sun, behold
The yellow stubble shines like stems of gold!

O days so fair, so full of solemn cheer,
The best and brightest of the whole long year—
A type of souls that triumph o'er decay,
And shine the brighter as they pass away.

—*Congregationalist.*

NONE WHO COME REJECTED.

BY REV. J. G. LOWRIE, D. D.

The divine and the human elements in salvation are strikingly linked together when the Saviour says, "All that the Father giveth me shall come to me; and him that cometh, I will in no wise cast out." Divine sovereignty appears in the first clause, as the bulwarks of a mighty fortress rise before a fugitive who is seeking a place of refuge; while in the second clause the door of welcome stands wide open.

Salvation does not depend upon man. God has provided it. It is a divine work. Its foundations are firmly laid in God's holy character and in his covenant promises. No soul need ever fear who believes in Jehovah's word. "The name of the Lord is a strong tower: the righteous runneth into it and is safe."

Yet the terms in which the Gospel is announced show clearly that there is no compulsion used in bringing men to Christ; no violence is offered to the human will. Jesus says, "All that the Father giveth me shall come to me"—not be dragged to me, not driven to me. "I, if I be lifted up from the earth, will draw all men unto me." "As many as are led by the Spirit of God, they are the sons of God." God does not save men arbitrarily. All who are saved are willing to be saved, and can be saved only in the use of those means that God has appointed for salvation. While therefore the sinner has every encouragement in the fact that God is able to save unto the uttermost, and is not willing that any should perish, the responsibility of coming to Christ is wholly his own. Our Lord's words assert more than "all that the Father giveth to me are safe." He says, "All . . . shall come." And none are safe who do not come. In this presentation of the Gospel a few things are plainly taught. 1. We can be saved only in God's way. It is a blessed thing to know that Christ will lose none of his people. That the sheep of his fold shall never perish; that they shall be kept by the power of God. But if God has ordained their salvation He has just as clearly ordained that in order to salvation they shall believe and repent. No

one will be saved who does not come to Christ. Every blessing we seek to obtain has conditions that must be complied with. If we desire physical strength, we must eat nourishing food and give the body proper exercise. If we seek healing, we must study the laws of health and take appropriate remedies. If we covet knowledge, we must welcome instruction. If we would see, we must open our eyes in the light. So, if we would be saved, we must come to Christ. There is a threadbare cavil against the sovereignty of God often thus expressed, "If I am to be saved, I will be saved, let me do as I will." This is as absurd as for a sick man to say, "If I am to get well, I will get well, whether I defy all the laws of my physical being or not." Rather, if God has ordained that the sick shall recover He has also ordained that healing shall come in the use of adequate remedies. "When a man can be killed without dying, or live without life, then may one be saved without conversion, and not till then." Salvation has its terms. These are all summed up in the one word "come." "Come unto me," says Christ. "If any man thirst, let him come." "He is able also to save them to the uttermost that come." And He promises "Him that cometh unto me, I will in no wise cast out."

2. Coming to Christ is not a difficult matter. No sinner need be at a loss to understand what is meant by it. It finds ready illustration in the case of every one who came to Christ for healing when He was on earth. The sick who came to Him felt their need of healing. They despaired of help anywhere else; they believed in His power and His willingness to heal them. They had confidence in the great physician. They applied to Him alone, and they glorified Him when He made them whole. We must come to Christ in the same way for spiritual healing. We must have confidence in Him; we must commit ourselves to Him; we must approach with the prayer of faith; we must come to His terms. These things every sinner can do, he can open his heart to the truth; he can yield to the drawings of God's Holy Spirit; he can pray, he can receive and rest upon Christ alone for salvation as He is offered in the Gospel.

3. The door of salvation stands wide open. We have likened the Gospel, as here set before us, to a fortress. And here indeed are walls and bulwarks. This refuge is built upon a rock. God's eternal decrees of mercy may here be seen, and they will never give way, though all the ingenious rebellion of man and the very gates of hell assail them; but here also is the open door, and over its portal we may read, "Him that cometh unto me I will in no wise cast out." Now what folly it would be in a fugitive who was seeking protection from his enemies to go about the bulwarks of a fortress, trying at every point to beat his way through its massive walls, and complaining that they were so impenetrable and unyielding, while he refused to enter the gate that stood wide open, and paid no heed to the watchmen that called to him in urgent terms to come in!

We may make difficulties for ourselves if we will. We may cavil at the Gospel, we may beat defiantly and helplessly against what seem to us hard doctrines. But the truths we need to know, for our salvation are plain enough, and Jesus says, "Whosoever will, let him come."

4. The invitation is not only for those who come for the first time. There are many who need to come back to Christ. He will receive again those who have departed from them: whether for the first time or for the thousandth time; let the needy soul draw near this gracious Saviour. He has a welcome for the wanderer, as well as for the sinner who comes with his first confession and prayer for pardon. "He restoreth my soul" says David. If any have forsaken Him, they must seek the same refuge they once found in Him. "I am the door, by me if any man enter in, he shall be saved."

5. Christ turns none away who come to Him. We can find no instance in the Gospel narratives where He ever refused to heal the sick when they applied to Him. No blind man asked in vain for sight, no paralytic was left in helplessness to bemoan his sad condition, as Jesus of Nazareth passed by. No leper was there in such desperate case, but could confidently say, "Lord, if thou wilt, thou canst make me clean," or who failed to hear the gracious answer, "I will; be thou clean." Yet it is a significant fact that Jesus did not give a single specific invitation to the sick to come to Him for healing. He was the great Physician; but His mission was chiefly to heal the spiritual maladies of men. Hence His invitations are to the sin-sick and to those that are weary of soul. And assuredly if He never turned any away who came to Him when He was on earth for bodily healing, though He did not specially invite them to

come, He will not turn any sinner away who comes in answer to His repeated and urgent invitations. Matthew Henry, whose commentary is not superseded by all the valuable notes upon the Scriptures that have been multiplied since it was written, well translates the double negative of the Greek that gives emphasis to the promise, "Him that cometh unto Me, I will in no wise cast out," "*I will not, no, I will not!*"

To all who remain unsaved, Jesus declares the true reason: "Ye will not come unto Me, that ye might have life."

Niles, Mich.

SUNDAY EVENING SERVICE PROBLEM CONSIDERED.

BY A LAYMAN.

Our pastors are exercised about the Sunday evening service. They do not like to speak to a handful of people. Empty benches chill the most pious enthusiasm. Why beat the air? If the congregation will not come, why should the minister go? This is a sad state of things. Have we too much Gospel? Are the people surfeited? Perhaps two sermons on Sunday are more than they crave, more than they can digest.

One thing is certain: no minister should be asked to prepare more than one elaborate doctrinal discourse in a week. Two profound disquisitions keep the brain in a continual production. There is no time left for reading, recreation, social life, general culture. The clergymen who lead thought have always been great readers. Dr. James W. Alexander, Dr. McCosh, John Wesley, Spurgeon, Moody. Ministers who do not study will soon run dry. Inspiration in the pulpit is very well, but you must enter the pulpit with beaten oil.

Why have any service on Sunday night? Let each family reverently gather around the table as in the days of our Puritan fathers, and engage in the study of the Bible or in religious reading. We all need more reading and meditation. We are talked to death. But this will not do. If a pastor preaches only once a Sunday, he will not earn his salary. Economical folks will want to cut it down. "No preachee, no payee."

So we are driven back to a second service. What shall it be? A union service in which several congregations join? This may insure a full house, but it will be a mob, a sort of solemn mob. A curious, excitable crowd, with little feeling or intention of worship. Regular members do not care to run from church to church. Let pastor and people stand by their own church. But the methods must be varied. If people do not care for a second sermon with its fourthly or fifthly, they may take an interest in something else, equally good, equally inspiring. Whatever things are pure, lovely, just, honest, of good report—these all fall within the compass of the Gospel of Christ. We assume that the minister should be the educator of his people, the student of their wants. He has the leisure; the people are busy; let him carefully study the situation, and use Sunday evening for the presentation of such topics as may from time to time minister to the edification of his hearers.

1. Why not give a series of missionary sketches? Carey, Judson, Moffatt, Livingstone, Gilmour of Mongolia, Mackay of Uganda, will afford material for an evening talk as entertaining as a novel. Or let there be a missionary night on China, India, Africa, some special field, with short essays by those qualified, with maps and illustrations. The ordinary congregation is grossly ignorant of missionary work, and needs enlightenment. Whist clubs are poor substitutes for missionary meetings. Every church should have its missionary library. Dr. Gordon's Clarendon Street Baptist church, Boston, supported two missionaries in the foreign field.

2. Why not a temperance night once a quarter? What, "that chestnut!" Old as the hills! So is sin, but the clergy hammer at it every Sunday. Provide temperance literature, my good pastor, tons of it to be had cheap, and circulate. Get people to reading and have a platform evening of spirited temperance addresses. Drink is the colossal evil of the time. If Christ or Paul were on earth, either would denounce it in thunder tones.

3. Why not an occasional song service? Interpersed with sketches of the hymn writers, Wesley, Watts, Dodridge, Ray Palmer. People enjoy music. Praise is worship. Let us sing with the heart and with the understanding also.

4. Why not a series of talks on popular practices, parties, the Sunday paper, the wheel, tobacco, cards, dress, Sunday visiting—everything that pertains to the duties and responsibilities of good living.

But we forbear. These are simply suggestions. As may be seen, the Sunday evening service is susceptible of various treatment, of infinite modifications. There needs to be no catering to sensationalism. Every topic may appeal to the Christian heart, to conscientious consideration.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

The Synod of Kansas has just closed a very pleasant and profitable meeting at Topeka, Kansas. Dr. Foulkes proved himself to be a most acceptable moderator, conducting all the sessions of the Synod with dignity, fairness and dispatch.

While all the meetings of the Synod were good and profitable to those who attended them yet it is to be hoped that, hereafter, arrangements can be made that the Synod will not be obliged to compete with a "Carnival Week" again. The people of Topeka, though contending with great odds against them, succeeded most admirably in entertaining the Synod.

While the Synod was not favored by the presence of a single secretary of any one of the Boards; yet we were glad to welcome Revs. Dr. T. S. Bailey and Dr. Hunter Corbett and Mrs. DeVore and Mrs. VanHook. The smiling face of Rev. J. W. Allen, D.D., of St. Louis, brought cheer to us in our lonely condition. We shall be glad to have all of these friends come again. They will find a cordial welcome.

The Synod commended the plan of holding Missionary Conventions in all the churches within our bounds, during the coming winter and as all but one of the presbyteries have appointed strong committees to direct the holding of these conventions, it is to be hoped that all these presbyterial committees will act promptly and arrange with those who are to conduct theirs, so that the work may be done as speedily as possible. Let each presbyterial committee so group the churches that they can be conveniently reached and then designate the ministers or elders who shall hold the conventions in each group.

It will require some time and correspondence on the part of the committees, but the compensation for such extra labor it is felt will be great, and much will be done to help the cause of Home and Foreign Missions which now needs replated treasuries. Let us have concerted action all along the line and we will find ourselves in harmony with the mind of the General Assembly and the officers of the Boards.

The Presbytery of Emporia adopted the following resolutions in regard to the College of Emporia:

The Presbytery having heard President Hewitt's address in the interest of Emporia College desire to put on record their appreciation of the work of the Faculty and Trustees of same institution. Therefore

- Resolved.* 1. That we have heard the enthusiastic address of Dr. Hewitt with profound gratification and that we hereby thank him and his fellow members of the Faculty for their zeal and consecration in the interest of higher education.
2. That we recognize the efficiency and earnestness and loyalty of the Board of Trustees in the discharge of their duties and especially the substantial friendship of Calvin Hood, Esq., in an hour of financial need.
3. That the ministers and elders of this Presbytery be requested to convey to the churches within our bounds an account of the happy and hopeful condition of said college, and secure for it all the moral and financial support possible.—J. R. McQuown, for Com.

KANSAS ITEMS.

HUMBOLDT.—Rev. B. C. McQuestion took charge of our work at this place last spring and has been succeeding admirably ever since. Brother McQuestion has been an evangelist and has carried these methods into his present work and there are many accessions to the church by profession of faith. Mr. McQuestion is in demand in the Y. P. S. C. E. Conventions throughout the State where he does good and effective work.—S. B. F.

LAWRENCE.—Rev. Willis G. Banker is the efficient and popular pastor of this church and every part of the church work is pro-

gressing nicely. One great need at the present time is a more commodious church building. An interesting fact connected with his work is that about 100 students of the State University are members of the Presbyterian church and some 60 more are adherents. Brother Banker and his people are taking a deep interest in the welfare of these students and the Christian students themselves are deeply interested in the spiritual welfare of themselves and their fellow students. Already are steps taken looking towards the securing of suitable rooms, etc., for Presbyterian headquarters. While the State University can never become a distinctively Christian school as are our denominational colleges; yet it is of the utmost importance that all Christian students have ample facilities within their reach for the cultivation of spiritual life. This the Presbyterian church of Lawrence is seeking to do for Presbyterians who come to the State Institution.—S. B. F.

WESTMINSTER, TOPEKA.—Rev. E. S. Farand reports this church as in a prosperous condition. This church has become self-supporting under his labors and the benevolent work of the church is well sustained. The congregations and Sabbath-school are good and the Y. P. S. C. E. is in a flourishing condition. This church is an illustration of what faithful home missionary effort will do for the upbuilding of the Master's kingdom.—S. B. F.

MINNEAPOLIS.—Correspondents of Rev. J. W. Waite should address him here, as he has accepted the call to this church and entered upon his labors.

PRESBYTERY OF EMPORIA.

The Presbytery of Emporia met in Burlington, Kas., Tuesday, Sept. 29th, 1893, at 7:30 p. m. Rev. O. J. Gregg of White City, was elected moderator and Rev. S. W. Stopholett of Winfield, temporary clerk. Rev. E. M. Gilbert was dismissed to the Presbytery of Neosho. Rev. Chas. E. Bradt was received from the Presbytery of Nebraska City. Rev. Chas. E. Bradt was called to the First church of Wichita and the call accepted by him and arrangements made for his installation. Rev. J. R. McQuown was called to the church of Caldwell and permission given to him to hold the call until the next stated meeting. Rev. E. J. Brown of Conway Springs, was called to the church of Cottonwood Falls and time given to him to consider the call.

The representatives of Lewis Academy and the College of Emporia, made interesting reports on the work of these institutions.

Presbytery ordered that arrangements be made to hold both Home and Foreign Missionary conventions in all our churches, between this and the next stated meeting, and appointed committees to carry out this order of Presbytery. Rev. W. E. Mack was made chairman of the committee to arrange the conventions in the interests of home missions and Rev. E. R. Worrall those on foreign missions. The brethren of the Presbytery will be called upon to hold these conventions by twos and threes in their respective localities.

The most of the standing committees of the Presbytery made elaborate reports, bringing before the presbytery the work of the several boards and church agencies for the past year. These were very satisfactory. A church of eighteen members to be known as Bethel church, was organized in Pleasant Valley Township, Sedgewick Co., and the name entered upon the roll.

Winfield was chosen as the place of the next stated meeting.

S. B. F., S. C.

Communicated.

SYNOD OF SOUTH DAKOTA.

The Synod of South Dakota was in session in Groton, S. D., from 3 p. m., Thursday, Oct. 1st, till Sabbath evening following. The attendance was very encouraging, not so many elders as last year, but the same number of ministers and about the same number of ladies. For the first time in seven years, not one board secretary was present. By request of the retiring moderator, Rev. A. C. McCauley of Bridgewater, Rev. T. B. Boughton of Parker, preached the opening sermon. Rev. G. S. Baskerville of Good Will, was elected moderator. Revs. J. C. Cram of Tyndall and J. M. Eckard of Volga, were chosen temporary clerks. The popular meeting on Thursday evening was in the interests

of Christian education and addressed by Revs. A. M. Work, Ph. D., of White, and W. M. Blackburn, D. D., LL.D., president of Synod's College at Pierre. This subject always occupies a large portion of the attention of this Synod, and with well sustained, even increasing interest. There is increased appreciation of the really superior work done by Dr. Blackburn and the college, and Synod appointed a special committee to specially solicit increased and substantial support more widely from the churches of the Synod. This was decided to be the best and most practicable thing to be done at present.

Friday was given chiefly to the consideration of home missions. After the report of the synodical missionary, who was with hearty unanimity elected for another, his ninth year, the able report of the Committee on Home Missions had thorough and appreciative consideration, also the question "What more can our ministers and churches do to help home missions?" Five minute speeches by ministers and elders, fully occupied the time, developing and indicating a broader, deeper interest in and more earnest spirit to promote the cause than ever before. A special committee of three elders was appointed to carry into effect such of the suggestions as promised most efficiency. Rev. A. T. Wolff, D. D., of Madison, delivered the address of the evening to the popular meeting.

The meeting of the Woman's Synodical Missionary Society was one of the best in their history, and the president, Mrs. J. S. Oliver, by special request, read her annual address to the popular meeting on Friday evening. The reports of Mrs. L. H. Neff, secretary, showed that in each presbytery, save Dakota, (Indian) there had been less contributed to home missions the past year, but more to foreign missions. Dakota Presbytery far outstrips the other presbyteries in the total of their contributions to home mission work. The address on foreign missions on Friday evening was made by Dr. Blackburn, whose son has just gone to succeed the late Dr. Shedd in the work at Groomiah, Persia. Rev. J. R. Williamson, D. D., a classmate of Dr. Shedd's, presided and made helpful remarks.

During Saturday and evening, the remaining business of synod was dispatched, and after enjoying a very helpful sermon by Moderator Baskerville, Sabbath morning, a popular and uplifting meeting on Sabbath afternoon, in the interests of Christian Endeavor, and addressed by Revs. C. H. French of Scotland, and J. M. Eckard of Volga, and listening to stirring addresses by Revs. Dr. Wolff and W. J. Hill of Huron, and J. P. Black of Castlewood, in the interests of retaining prohibition in the state constitution, Synod adjourned to meet next year in Madison, S. D.

Groton entertained so delightfully and easily that the enjoyment of synod was much enhanced, and pastor J. S. Butt and his people will ever be held in kindest remembrance for their hearty hospitality.

Synod adopted a very earnest petition to our national administration to take the initiative in putting a stop to further massacre of the Armenians. Liberal contributions were made at the popular meetings for home missions, foreign missions and prohibition, which were to be credited to the Groton church and congregation and Women's Missionary Society. Reports showed our people generally encouraged, spirituality on the increase, a hopeful and increasingly prayerful outlook; a gain in church membership and in the aggregate to benevolence; two more church organizations than one year ago, two more church buildings and a larger working force. This year we have eight self-sustaining churches, and seven more ministers, while we have put in a total of more labor and without any increase in the average of expense. Our churches have expended less for congregational expenses.

The Sabbath-school mission work appears steadily advancing and increasingly effective. Elder E. H. Grant of Huron, was elected synodical Sunday-school missionary superintendent for another year, his fourth. The care of Christian Endeavorers in connection with the congregations of Synod again received consideration. The action of the General Assembly was endorsed with respect to instruction in the doctrines, polity and activities of the church, and a standing committee appointed. On being informed of the death of the late treasurer of the Board of Home Missions, Synod, by rising vote, adopted fitting resolutions.

HARLAN P. CABSON, S. C.

A NOBLE MONUMENT FOR THE PEOPLE.

BY WM. D. BUTLER.

Some fourteen years ago one of Baltimore's merchant princes took steps to carry into execution a scheme which he had long in contemplation, to wit: the founding of a library for the people which shall endure while the city of Baltimore lasts and its inhabitants continue to read. No more lasting monument could have been erected nor one broader in its usefulness than that contemplated by this philanthropic merchant.

On a lot in the heart of the city for which he had paid two hundred thousand dollars he erected a fire-proof building costing two hundred and twenty five thousand dollars. This building was handsomely designed and admirably executed and arranged for the accommodation of a library of two hundred thousand volumes with all the necessary reading rooms, offices and work rooms required for the managers of the library. In this building was collected a well selected library of over thirty-two thousand volumes. Several branch buildings were erected in different sections of the city convenient for the people. Each branch contained accommodations for a library of fifteen thousand volumes with large reading rooms and all needed offices.

After this monumental plan was fully matured the benevolent founder said to the city of Baltimore in its official capacity, "I will turn over to the city all this property to belong to the people for their use forever. And I shall pay into the city treasury in cash the sum of eight hundred thirty-three thousand three hundred thirty-three and one-third dollars, on the single condition that the city pay over every year forever, the sum of fifty thousand dollars to the Board of Trustees appointed by me and incorporated to manage the library."

This princely gift was accepted by the city and after all needed legislation was secured the "Enoch Pratt Free Library of the city of Baltimore" was confirmed and went into operation to the great rejoicing of the people for whose benefit it was established.

A short time since while spending a week with an old friend, Mr. James A. Gary of Baltimore, who is vice-president and acting president of the Board of Trustees of this library, the writer had ample opportunity to study the working in detail of the managers in carrying out the purpose of the philanthropic founder.

The "Enoch Pratt Free Library" is named after the founder and is managed by a Board of Trustees appointed by himself for life with power to appoint their successors. These trustees have been selected because of their business integrity and ability to manage the trust committed to their care, without regard to religious belief or political associations.

There are now in use beside the main library, six branch libraries located in different portions of the city so as to accommodate the people. Each branch is supplied with the best literature in books and periodicals in languages to suit the people. Baltimore embraces a large foreign population from every nation of Europe.

Books are furnished each branch from the main library. Once in six months or oftener the books no longer called for in any branch are shifed to other branches or returned to the main library and replaced by new publications. In the true sense the "Enoch Pratt Free Library" is a circulating library. The main library now contains over one hundred and twenty thousand volumes selected from all the languages of Europe. This library is not a reference library for students but a free library for the reading people. The reference library is richly provided by the Peabody Institute which contains over one hundred and twenty-five thousand volumes selected with special reference to the wants of students and literary investigators. These books are not loaned out of the library building.

The annual income of fifty thousand dollars a year paid by the city to the Board of Trustees enables them by judicious management to add to the library of the main building and branches the best literature of the day and also from time to time to erect new branches where next needed as the city grows. The Board of Trustees is required to report each year to the city a detailed account of receipts and expenses and

their manner of discharging the trust committed to them.

Enoch Pratt is now in his eighty-ninth year and in feeble health. He still takes a deep interest in the library which his liberality has established. He has also the great satisfaction of seeing his purpose accomplished which but few rich men have enjoyed. No name will be longer remembered and more truly honored by the people of Baltimore than that of the founder of the "Enoch Pratt Free Library."

St. Louis;

THE PRESBYTERIAN FEED AND SEED FUND FOR THE NEBRASKA FAMINE SUFFERERS OF 1894-95.

ENCOURAGING RETURNS OF LOANS ALREADY.

Messrs. Editors.—Many of your readers will recall the accounts of the famine in Nebraska, occasioned by the drought and consequent failure of crops for three successive years. The people struggled bravely until the winter of 1894-95. Then the distress had become so severe that cattle, horses and other animals were dying at a rate that would soon have left the western and northern part of the State helpless. Not only this, but the people themselves were enduring the pangs of hunger and cold, and several cases of actual starvation occurred before outside relief came. Having literally nothing with which to purchase food, fuel or clothing their condition was pitiable indeed.

Relief measures were hastily formed in the eastern and southern States, and supplies began to be sent in. Presbyterians in other parts of the country, realizing the necessity for more systematic work, joined with the pastors and home missionaries in the Synod of Nebraska, to devise some plan. Under the supervision of Rev. W. J. Ringland, D. D., then president of Hastings College, a scheme was soon devised. The whole Synod of Nebraska co-operated with him, while the home missionaries were the active agents for carrying on the work. Statistics were gathered rapidly, and relief judiciously administered with the least possible delay, to all who were in need, regardless of creed. The needs of the applicants was the only claim they recognized.

While this work was far-reaching and most merciful, it was clear to the minds of those who were most interested that something more was needed than to merely provide for the present wants of the sufferers. Spring was coming on and there was no seed to plant, nor were the horses in condition to do the work of preparing the fields. So another arm was added to the organization already known as the Presbyterian Relief Association. An additional fund was started, called the Feed and Seed Loan Fund. Money was promptly received in response to appeals made through the MID-CONTINENT and other religious papers. Grain was purchased by the Relief Committee at low wholesale rates. The railroads of Nebraska furnished free transportation, and in a marvelously short time, this more permanent form of relief was scattered throughout all the famine-stricken districts. The amount of labor on the part of those who were actively engaged in this work can never be computed. Some of them, including the head of the organization, worked night and day to accomplish what at first seemed an almost impossible task. All this was done without compensation. It was the willing service of pastors and missionaries, many of them already overworked, who recognized the necessity for prompt action.

The joy and gratitude of the people on receiving a form of relief so unexpected, and put in a form that was not all charity, was everywhere expressed. The horses were first strengthened by the feed, then put to work to prepare for the planting. Men thanked God and took courage. The showers which came just in time to soften the ground and moisten the freshly sown fields were regarded as a special providence, blessing the feeble human efforts that had been made.

Let all bear in mind that there were two distinct lines of relief under one management. One brought temporary relief to all who were in need, while, through the Feed and Seed Loan Fund, the farmers were supplied at the lowest wholesale rates with grain and potatoes. For these supplies,

each gave his personal note, one-half of these being made payable to the Home Board, the other half to the Omaha Theological Seminary. In order to allow the impoverished people time to recover, no interest was to be exacted until after two years. The result of the whole plan has been most satisfactory. Before this year's harvest was gathered, between seven and eight hundred dollars had been paid into Omaha Seminary, and doubtless a corresponding amount to the Home Board.

When we remember that these non-interest-bearing notes are not due until the spring of '97, and that those who received the feed and seed were destitute of all other supplies, this quick return is as surprising as it will be gratifying to all who were contributors to this loan fund. Several thousand dollars were expended in these two forms of relief; but it is doubtful if a better expenditure of money could have been made, both for the immediate and after results. The secretary will publish a statement of the work shortly, which will be sent to all subscribers of not less than five dollars to either fund.

Rev. Dr. Sexton, synodical home missionary of Nebraska, holds the notes for the Home Board, and the treasurer of Omaha Theological Seminary, the ones made payable to that institution.

PRESBYTERIAN.

HOW ONE WESTERN PASTOR LIVES AND WORKS.

An interesting, unique report of Rev. H. C. Bradbury's work at Sylvan Grove, Kansas, and vicinity, has been received. It was prepared by him at the request of officers of the church at that point. The report covers the period from April 1, '95, to April 1, '96. A total of 35 families in the neighborhood of Sylvan Grove and the Sunday-school of the First church of Topeka, combined in raising \$205.20 in that time. The pastor "remarks" "Then Peter said, Silver and gold have I none; but such as I have give I thee." Then there is added, "Some of these figures represent money, others hay, corn, potatoes, eggs, butter, fruit, pasture, etc., etc."

There follows "my helpers salary report," for same time: Elder Newton Lott has preached during the year from two to three times a Sabbath, and has received from the field, as salary, one load of fodder, twelve bushels of corn, twenty-five cents in money and two pounds of butter. Harry Pratt preached three times every Sabbath from the middle of May to the middle of September, and received no salary from the field. Rev. B. S. Barton conducted two revival meetings, one at Bashan and one at Pleasant View. For this five weeks work he received from these stations \$30, mostly in produce and clothes."

Then comes a letter, from which are culled these extracts:

"My Dear People:—For twenty-five years I have preached the gospel to the poor. Through storm and sunshine, through heat and cold, by day and by night it has taken all my energies of heart and soul, mind and body. Souls have been converted and churches built up by God's blessing. But who is sufficient for these things? Christians, there is more than enough work for us all.

"The Lord has kept me alive, and given me day by day my daily bread, and filled me with joy and strength. I love this work. I have had money left me by relatives, and these resources are very fast being exhausted, as 'I gladly spend and be spent for you,' that I may make the Gospel without charge.

"The Home Mission Board of our church, which sent me to Kansas in 1872, and gave me a start, has not sent help to this field for many years. They really are only allowed to help those churches who do all they can to help themselves.

"The children and teachers of the First Presbyterian church, Topeka, Kansas, have helped on the work in this field for twenty years by their prayers, words of cheer and money (as I report above). Now and then some good church has sent us a box of clothing to keep out the cold, and God has moved the heart of some good friend to help us on in the work by money or religious papers.

"Let each have a plan. The Bible gives us a system: 'Upon the first day of the week let everyone of you lay by in store as God hath prospered him.' (1 Cor. 16:1) God will pour us out a blessing that there shall not be room enough to receive it when

we bring all the tithes into his store house. (Mal. 3:10). If we go by this system all our church work will prosper, and we will prosper, too. 'The liberal soul shall be made fat, and he that watereth shall be watered also.' (Prov. 11:25).

Your pastor,
HENRY C. BRADBURY.

Lincoln, Kans., Sept. 25, 1896.

WITNESSING FOR CHRIST,

BY REV. W. G. OGLEVER.

Contact with Christ is the basis of all true testimony for him. Faithful witnessing is impossible without it. Our Saviour said: "And ye also shall bear witness because ye have been with me from the beginning." Abiding with Christ insures knowledge of Him, love for Him, and a faith in Him which produces such enthusiasm as makes testimony effective.

In meeting the assailants of Christianity theoretical arguments are not so valuable to the Christian as personal contact with Christ. A great infidel at the close of a lecture invited questions, hoping to hear the usual arguments for Christianity, and prepared to trip up some unwary and unskilled defender of the faith. A plain woman, however, arose and testified out of a full experience to the help and comfort she had found in Christ through years of widowhood and poverty. An argument the infidel was not prepared to meet.

Many an evangelist refuses to address sinners until he has preached thoroughly to the church members, calling them to repentance and demanding evidence of vital religion, then when the church is broken in and full of life he throws open the doors of mercy to the outsiders. The severest shock that a young convert can receive is to be thrust into the lifeless arms of a Christless church. Sinners will be converted when Christ's children know the joys of salvation. His disciples must tarry in Jerusalem for the power from on high, men who have power on earth must spend much time in Heaven. Contact with Christ means power with men.

There is a testimony that emanates from character, as perfume from a rose. The religion of Christ is invisible, but is manifested in men's lives. A man may deceive the world by his words, but not by his life. If he is a branch of the true Vine, his fruit will declare it. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Contact with Christ must yield such fruit. Union with Him means assimilation of Him. Christ in the heart speaks through the life. Henry Ward Beecher charged young ministers to be so filled with the divine life that they should carry with them unconsciously the breath of the other world. Men are slow to appreciate the difficult doctrines of theology, but they quickly detect Christ-likeness. That is the badge He places upon the Christian in their secret meeting, and it cannot be hid.

It is related of the Emperor Napoleon III. that he wished to bestow a special honor upon Rosa Bonheur but doubted the propriety of thus honoring a woman. During his absence from home, the Empress, who was left as Regent, found her way to the great artist's house and entering the studio unannounced threw her arms about the artist and kissed her, then retired as suddenly as she had come. Not until the royal visitor had gone did Rosa discover that during the short embrace the Empress had pinned upon her the cross of the Legion of Honor. Christ leaves His mark of honor upon those who meet Him in secret, and that mark is unmistakable. The Christian's silent witnessing depends on how near he gets to Christ,—how much he dwells in the secret of His presence.

The hands must be emptied of treasures and the heart swept clear of lesser loves, if Christ is to be grasped by our hands and to dwell in our hearts. More of us than we are willing to believe are kept from entire surrender to Jesus Christ by money and worldly possessions; and many professing Christians are kept shriveled and weak and joyless because they love their wealth more than their Lord. When ballast is thrown out the balloon shoots up. A general unloading of the "thick clay," which weighs down the Christian life of England and of America, would let thousands soar to heights which they will never reach as long as they love money and what it buys as much as they do. No man enters into life who does not count all things but loss, and die to them all that he may follow Christ.

—Alexander Maclaren, D. D.

World-Outlook.

The enthusiastic reception tendered the Czar and Czarina at Paris has caused wide comment. Paris is doing all in its power to honor its distinguished visitors.

There has been an interchange of courtesies between the Pope and Queen Victoria. The Pope congratulated the Queen on the length of her reign, and she in return spoke of the loyalty of her Catholic subjects. He had visited the Queen when Mgr. Pecci just fifty years ago in London.

From Berlin comes word of an alleged Franco-Russian treaty. One paper asserts that written treaty of alliance is in existence between Russia and France, but that it is only defensive in its provisions. Others doubt the accuracy of the report and assert that up to Tuesday night the draft of the treaty had not been signed by either the Czar or President Faure.

The Archbishop of Canterbury, Rev. Edward White Benson, was seized with apoplexy during the service at Hawarden church last Sunday morning. He was carried to the Hawarden rectory, where he died at 11:30 o'clock. In December, 1892, Dr. Benson was appointed by the Crown on Mr. Gladstone's recommendation, to the Archbishopric of Canterbury, in succession to Dr. Tait. Dr. Benson has published various religious works.

Guayaquil, Ecuador, was the scene of a most disastrous fire, last week. It is reported that the financial loss to the city will aggregate \$80,000,000. Many lives were lost—just how many it is impossible to say as yet—and 35,000 people are homeless. Two thousand houses including every bank in the city, of which there were five, were burned. The Custom House, theater and many other public buildings were also swept away by the flames. This includes everything from Aguarre street to Las Penas, the entire business portion of the city. Coming as it did at midnight, the flames destroyed many lives before those who were asleep could be warned of the impending danger. Scores are missing and though it is impossible to estimate the number of dead now, the figures will of necessity be large. Among the 35,000 homeless ones who fill the charred streets the suffering is great. The fire started in a small dry goods store. It is believed that this store was fired by incendiaries. The police have made several arrests so far, and the people are so wrought up that numerous threats to lynch or burn the prisoners at the stake have been made. Business in the meantime has been entirely suspended, and every effort is directed toward relieving the distress of the sufferers.

Among the important papers in the Venezuelan case recently submitted to the Boundary Commission in Washington, and now made public, is a memorandum by the Minister of Foreign Affairs at Caracas. It is in reply to certain statements contained in Lord Salisbury's note of November 28, addressed to Sir Julian Pauncefote, the British Ambassador at Washington. Lord Salisbury attempts to justify the British usurpations on the Lower Orinoco and in the Cuyuni Basin by alleging title derived from the Dutch, who, he holds, had settlements there at the date of the treaty of Munster, in 1647, and by alleging violations by Venezuela of the agreement of 1850, whereby the disputed territory was neutralized. The memorandum of Dr. Rojas, the Venezuelan Minister of Foreign Affairs, purports to show, by historical events adduced from both Dutch and Spanish sources that the Hollanders never had a single settlement on the Coast of Guiana west of the Essequibo River, or at the farthest west of Cape Napan, more than 40 leagues distant from the Orinoco's mouth; nor on the Essequibo itself, nor on the Cuyuni above tide water. Consequently, no portion of the territory between the Essequibo and the Orinoco, and stretching southward from the Atlantic Coast to the Imataca Mountains, was ceded to Holland by Spain by the treaty of 1648 nor could that cession possibly have included any territory on the Cuyuni above the first falls in that river, some dozen miles from its junction with the Essequibo.

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WEDNESDAY, OCTOBER 14, 1896.

AT THE recent annual meeting of the American Board at Toledo, vigorous action was taken on the Armenian question, as affecting the missionary rights. The paper recited that nearly \$200,000 worth of property belonging to American citizens in Turkey has been destroyed; their houses burned, themselves attacked and imprisoned, and in some cases driven from their homes; that the Government has demanded redress of the injuries and punishment of the offenders, but has obtained neither, and that these violations of treaty rights indicate a purpose to destroy the whole fabric of Christian civilization which has been erected with so much toil and sacrifice and cost. Resolutions were adopted urging the President of the United States to insist upon the issue by the Turkish Government of papers to our American consuls authorizing them to act in Turkey as may be needful under the circumstances, that our consuls may securely occupy under the flag of our country the posts which our Government assigns to them and their interest, and in accordance with treaty rights administer with authority the duties of the office. It was resolved that a committee of three be appointed by the president of the Board to present the resolutions to the President of the United States.

THE OCTOBER number of the *Presbyterian and Reformed Review* is on hand. The late "Dr. Talbot W. Chambers" is presented in a sketch, appreciative, tender and discriminating, by J. Preston Searle. Dr. E. D. Morris treats of the "Jerusalem Chamber" (in Westminster Abbey) historically and in the way of personal reminiscence "The effect of the Fall of man on Nature" is the subject of a thoughtful paper by William A. Holliday. Howard Agnew Johnston raises the question of "A Definition of Conscience." The "Early Bermuda church" is considered by W. Robson Notman. An article which will draw special attention is Dr. Breed's examination of the last Assembly's action on the Christian Endeavor question. Different writers furnish notes on the late meetings of the Scotch Assemblies, of the Presbyterian General Assembly of the United States, the General Synod of the Reformed church in America, the Canada Presbyterian church and the Glasgow Council. Obituary notes of A. D. F. Randolph, recently deceased, are given. The usual excellent review of books closes the number, notable among which are "Dr. Briggs on the Messiah of the New Testament," by Geerhardus Vos, and "Dr. Watson on the Mind of the Master," by Samuel T. Lowrie.

IT IS well said in the *Herald and Presbyter*: "There are those who affect to be too sweet-spirited to tolerate the imprecatory Psalms. They were not out of place for the purpose for which they were written, and when one reads of the outrages and insults for which the Sultan of Turkey is responsible, he feels that these Psalms express the mind of all righteous people of to-day in view of the horrible character and acts of this man."

Our readers will recall the story often related of the warm but friendly conversational dispute between two clergymen as to the propriety of these Psalms. It was during our civil war, and they were walking on the public street as they talked. Suddenly they came across a bulletin announcing some terrible atrocity which was outside the severities of recognized or legitimate war, and which made their blood boil in righteous

indignation. Instantly he who had just been condemning those Psalms broke out in most decided imprecatory strains without a moment's doubt. Whereupon his companion lost no time in turning in an *ad hominem* application. In the same way Horace Walpole, a century ago writing to his friend Hannah More, whom he used to call his "dear Saint Hannah," concerning the horrors of the French Revolution then in progress said they excited sentiments which one naturally abhors, and that it was difficult to refrain from declaring that such a people should be exterminated from the earth.

THE ADVANTAGES OF AMERICA IN FOREIGN MISSION WORK.

In illustration of this we restrict ourselves to a single particular. We differ from our Christian brethren of Europe in that while their lands are represented in all the heathen countries by other policies and schemes besides their missionary work, *religious enterprise* is the chief and almost only organized interest that takes us thither. The mission societies of England for instance have done a most beneficent work for India; yet England is chiefly known and felt by that people as a great world-power that has subordinated their land to British interests. The natives must always associate the East India company and the years of conquest with the English name. England is also known beneficently by her colonies in Southern Africa and on its eastern and western coasts, but it is her secular hand that holds and directs in a controlling grasp. The same may be said in regard to English efforts in China. Likewise, too, as far as English societies may concern themselves with mission work in Turkey or in Egypt.

France, in the infancy of missionary work in the Sandwich Islands, made armed interference with the native rule and sought to enforce her commerce upon the people. She has colonies in northern Africa and dominates them in her own interests. Not many years ago she was sending ships to fire on the towns of Madagascar and since then has made war on China. The ambitious designs of Germany have been stirred in these days of colonization schemes in the continent of Africa, and all the great powers of Europe have been active in the Congo question.

These relations which the Christian governments of Europe hold with the lands of the heathen have a bearing on missionary work as wrought by European hands. They imply taxation for foreign revenues. And they imply what can be construed into oppression. Every military post in those lands, every soldier upon their soil, every foreign born official, is a reminder of their subjugation or their dependence.

Then again consider the commercial and business relations which the countries of western Europe hold with these far-off people. England insists on being the emporium for her colonies and her dependencies, and she controls their railway and agricultural interests, and shapes their markets and regulates their production, and gauges or limits their wealth. Also, in the matter of foreign tourists and visitors and individual residents in those countries, nearly all of this kind of contact is with Europeans. The natives thus see them more familiarly and in greater varieties of personal character and often, perhaps, in a light not the best calculated to commend the Christian lands which they represent.

How far these different circumstances may tend to disparage or hinder mission work on the part of the boards and societies of Christian Europe we cannot say, but as the people in missionary lands are accustomed predominantly to think of the countries of Europe in other than religious relations, and not unfrequently by reason of these various points of secular contact manifesting toward them jealousy, suspicion and alienation, there is reason to apprehend that this may have its influence in hindering the course of the gospel at the hands of our old-world brethren.

But now with us of this country it is quite otherwise. With the single exception it may be to some small extent of China, in resentful recognition of the unwelcomed advent of its people to our shores, there is no reason for distrust, or for prejudice and prepossession against the name American in any pagan land. By reason of our position on the globe, our being in a different hemisphere and separated from the heathen world by an immense ocean on either side; with no territorial or commercial ambition as yet turning our government in those directions, sending no armies thither, and enforcing no trade and taking no tribute, ours is particularly adapted, it would seem, to be a land from which to send the gospel of peace and good will to men. Represented only by its missionary citizens, America must appear to those people as more

disinterested and more single in its aim, and as "knowing nothing among them save Jesus Christ and him crucified."

INCREASE OUR FAITH.

Faith, as here used, is that spiritual dynamic which is put in contrast with the energy of the flesh. It is that elevating and endowing influence under which we endure as seeing God who is invisible, subdue kingdoms, work righteousness, overcome the world, esteem the reproach of Christ greater riches than the treasure of Egypt, and have respect unto the recompense of the reward. There are reasons which give to the prayer, "Lord, increase our faith" a special emphasis to-day as we look at the work which awaits the hand of the Christian church. Among these may be mentioned:

1. The fact of the aggravated hostile influences which oppose the course of the Gospel. The materialistic philosophy of the time, strengthened perhaps by the very character of modern civilization, tends to so obtrude the things seen and temporal that men often find it difficult to apprehend the things unseen and eternal. In the pressure and struggle of life and amid the mighty energies of physical science and the emphasis put upon the things of sense and the "work of men's hands," it is becoming difficult to feel dominated by the thought of a world to come and of human needs beyond the life that now is. Then there is the rationalistic trend in theological thought—a weakened sense of the authority of Scripture, a reluctance to acknowledge the supernatural in revelation, a lowered conception of Jesus Christ both in his person and his work, an eagerness to minimize the fact and the deadly import of sin, and to resolve the whole system of grace into a system of ethical precepts. Added to these aspects is the portentous manifestation of wickedness throughout the world. In the growing spirit of lawlessness seen in Christian lands which would strike at the very foundations of the social fabric, as well as in the revived energy and animosity exhibited by some of the non-Christian faiths, which we had been dreaming were to be no longer an active power of opposition, it would seem as if things were culminating to the final conflict of evil and good. It is therefore of imperative necessity, both for the courage and the hope of the church that she should be able in larger measure of faith to realize that "greater is He that is for us than all the things which can be against us."

2. Because of the increasing needs and the loudly sounding calls does the church need this increase of faith. The whole world is open and in that sense the whole world is waiting for the manifestation of the Sons of God. The harvest fields were never so white, the different forms and avenues of labor never so various and never so multiplied, whether we look abroad or at home. Who is sufficient for these things of responsibility? What does the inventory of resources show? Alas, it often seems as if there were only the five barley loaves and the two small fishes. Unbelief is ready with the discouraging question, what is this little among so many? In view of the demands of the world ever calling, "Come," and in view of the behests of the Lord ever sounding, "Go," Lord increase our faith. Then with such girding of armor will it be seen that "one shall chase a thousand and two put ten thousand to flight."

3. Because to a far greater degree than in other times so much is made to-day of human instrumentality in the work of the church does this prayer have a special appropriateness. Just because of organization, methods, boards, endowments, schemes, schools, educated ministry, large numerical showings, the standing, the moral force and wealth of the church—just because of these favoring outward conditions there may be a temptation to rely on the human side of the power and to forget that it is faith which overcomes the world. Especially in this day do statistical columns and a full array of committees appeal to the mind. The danger is that they may deceive the mind by awaking confidence in an arm of flesh. These things are needful in the equipment of the church. They are among its blessings for which we thank God. Only, it is not by the things of human might nor by the things of human strength, but by God's spirit that we conquer. That church will be impotent whose only endowment, or the endowment on which she chiefly relies, is that of external equipment, however great these resources may be. Nay, these resources may even prove to her hurt if she makes therein her boast and forgetting the true source of power relies on the mere human instrumentality. Lead us not into temptation. But with every addition to external power and because of it, let there be felt in greater urgency the need of the prayer, "Increase our faith."

POVERTY AMONG THE ENGLISH CLERGY.

The poverty of the English clergy has lately been the subject of vast numbers of letters to the London newspapers, and of much public discussion. As to the fact of the serious cutting down of clerical livings, in consequence of the decline in the value of church endowments, there can be no doubt. At the last church congress it was stated by the Dean of Norwich that 400 beneficed clergymen of the church of England receive less than \$250 a year, 3,500 less than \$500 a year, 7,000 less than \$650 a year. Yet the standard of clerical education and style of life has not been lowered, nor can it be, apparently, in the church of England, where every clergyman is still expected to live like a gentleman. His daughters, as some of them have sardonically remarked, are expected to marry only with the gentry, though provided with neither the means nor the opportunities to make such marriages at all common nowadays. No effective remedy emerges in the course of the discussion—the one most in favor being a large sustentation fund upon which the poorer clergy may draw. When asked why the parishioners themselves do not come to the rescue of their distressed rectors, as the dissenting churches support their ministers without any endowment whatever, the church organs give a rather involved answer. Such methods will not do for the church of England, it is intimated, which is bound to keep a clergyman even in remote and unprosperous districts, where little or no money for his salary would be forthcoming. This seems, however, only a roundabout way of saying that the poorer folk in England have not exactly that enthusiasm for the church that they have for their chapels. Doubtless, too, the fact that they have never had to contribute to the support of the church makes them a little slow about beginning. The suggestion is sometimes made that the enormous incomes of the higher clergy might well be cut down for the benefit of their poor brethren; but this is based on a misunderstanding. The incidental expenses of the fatter bishoprics are so great that it often requires a private fortune in the incumbent to support the dignity of the position. It was Tait, we believe, who, after his elevation to Canterbury, said he was glad to meet the Queen, as she was the first person he had encountered since being enthroned who had not asked him for some money.—*The Nation*.

MR. GLADSTONE'S SPEECH ON THE ARMENIAN ATROCITIES.

The present deplorable situation was not due to the act or default of the Government of this great country. One important distinction to be drawn in dealing with Turkish misrule and the accumulated outrages upon our fellow-Christians was that we did not denounce such outrages because they were our fellow-Christians. This was no crusade against Mohammedanism. Indeed it was no declaration of universal condemnation of the Mahomedans of the Turkish Empire. On the contrary, amidst the dismal and heartrending reports, one rare touch of comfort and relief had been that in spite of the open countenance given to massacre by the highest authority, there had been good and generous Mohammedans who had resisted these misdeeds to the utmost of their power. If instead of being Christians, the sufferers and victims had been themselves Mahomedan or Hindoo or Buddhist, they would have had the same claim upon our sympathy and support. The ground upon which this movement rested was the broad ground of humanity alone, and we did not rest alone upon the authority of revolutionists or agitators, but upon credible official reports. Now, as in 1876, the barbarities perpetrated were the policy of the Turkish Government. The very same course of proceeding was now at work, but to the guilt of massacre was added the impudence of denial. That process would continue just as long as Europe was content to bear it. It was a denial therefore which he for one entirely put aside. What was the general character of the purpose for which they were that day assembled together? Was it the infliction of revenge? Was it the exaction of compensation? No, their purpose, if he understood it aright, was a purpose defensive and prospective. There was not a man in the assembly who could hold out a reasonable ground of expectation that the massacres were at an end. One sentence was spoken from that platform pregnant with peculiar truth, it was a sentence in which the speaker ventured to anticipate that the words spoken at that meeting would find their way into

THE PALACE AT CONSTANTINOPLE.

He doubted if it would be an exaggeration to say that it was in the Sultan's palace, and there only, that the inspiration had been supplied, and the policy devised of the whole series of these proceedings carried on from time to time. When the Sultan carried massacre into his own capital under the very eyes of the Ambassadors, he appeared to have gained the very acme of what was possible for him to do. Atrocious, abominable, and unpardonable as was the massacre of Constantinople, it was of a paler color than those which had taken place in the recesses of the Armenian hills. It was in the main confined to the work of murder, but in the Armenian massacres the work of murder was added to by the work of

LUST, PILLAGE, STARVATION, TORTURE, and every accessory that it was possible for human wickedness to devise. But the weakness of diplomacy, he trusted, was about to be strengthened by the echo of the nation's voice.

The idea that the Sultan entertained the purpose of exterminating the Armenians was not so irrational as it appeared eighteen months ago. The concert of Europe was a powerful, august, and useful instrument for good, but its

successes had not been uniform, and he thought that usually the concert of Europe had failed in what was known as the Eastern question. He believed that the continued presence of the Ambassadors of the six Powers in Constantinople operated as a distinct countenance to the Sultan, who was thus recognized as our ally, and entitled to all the advantages of alliance. It did not follow that even for the sake of the great object in view, we should place ourselves in a position of war with United Europe or transplant Europe into a state of war; but he did not, on the other hand, believe in those

PHANTASMS OF WAR

which were conjured up by some persons. He entirely denied that England, under all circumstances, abandon and forego her own right to ultimate independent judgment, or to forego her own duties, powers, and opportunities, so as to make herself a slave, dragged at the chariot wheels of other European Powers which might possibly have other points of view. He did not believe that the way to carry other Powers with us was to show a servile determination under all circumstances, and whatever they might decide, to make their conscience beforehand the measure of our own. On account of broken treaty promises on the part of the Sultan we had the right, should we find it impossible to obtain the previous assents of the other Powers, to

THREATEN TURKEY WITH COERCION.

Coercion will not of itself mean war. He hoped England would not have to act alone in this matter, but he would never be a party to renouncing our right to act alone. He took it that the first step to be taken must be the recall of our Ambassador from Constantinople and the corresponding dismissal of the Turkish ambassador from London. That was not to create a European war, and he would point out that what was called a suspension of diplomatic relations was a thing of frequent, he might almost say of constant occurrence.

The suspension of diplomatic relations by England would inform the Sultan that she would take into consideration the means of enforcing—if force alone were available—her just and humane demands. If we came to this point, and it became our duty to imitate to the Sultan that we should consider proper means for enforcing our just demands, there was one condition which must not be overlooked on our part, and that was the passing of what was called a self-denying ordinance. He did not believe that any part of Europe would make war to ensure a continuance of massacres more terrible than had ever been recorded in the dismal and deplorable history of human crime.

CONGRESS OF MISSIONS IN SYNOD OF MISSOURI.

This is to be held at Sedalia, Oct. 19 and 20th. The Music throughout the session will be under the direction of the Rev. Henry F. Williams and his wife, of St. Louis.

Entertainment will be provided free for all who attend. Names should be sent to Mr. J. G. White, Sedalia, Mo. Efforts are being made to secure the extension of the R. R. rates granted to the State Endeavor Convention. The Missouri Pacific Tickets will be good until Oct. 22nd. Women's Societies and Endeavor Societies are urged to send delegates. Of course all members of Synod are looked for. It means only one day more.

PROGRAM:

Monday Evening, October 19th, 8 o'clock. Contacts of Home and Foreign Missions. The Rev. H. E. Evans, D. D., Kirkwood, Mo. The Rev. Professor John B. Hill, Kansas City, Mo. The Personal Element in Mission work. The Rev. Lapsley A. McAfee, Parkville, Mo.

Tuesday Morning, October 20th, 9 o'clock. The Devotional Meeting. Led by the Rev. George H. Hemingway. The Problem of Missionary Benevolence. [Twenty-minute addresses followed by popular discussion.] 1. The Method of the Offering. The Rev. John Wilson, Cameron, Mo. 2. The Time of the Offering. Experience Meeting. 3. Its Measure and Agency. The Rev. Arthur J. Brown, D. D., New York City, N. Y. The Holy Spirit in Missions. Rev. Duncan Brown, D. D., Tarkio, Mo.

Tuesday Afternoon, 2 o'clock. The Problem of Missionary Enthusiasm. 1. The Missionary Sermon. The Rev. George E. Martin, D. D., St. Louis. 2. Strongest Pleas for Missions. The Rev. Wilson Phraner, D. D., East Orange, N. J. 3. New Life in Missions. The Rev. J. A. P. McGaw, D. D., Kansas City. 4. The City Campaign. The Rev. Henry F. Williams, St. Louis. Intelligence in Missions. The Rev. John F. Hendy, D. D., Jefferson City, Mo.

On Wednesday from 10 to 12 a. m. the Foreign Mission Committee's report will be presented, followed by addresses by the Rev. Dr. Arthur J. Brown and others. At the Synod's popular meeting Wednesday evening, the Rev. Dr. H. C. Stanton, First church, Kansas City, and the Rev. Dr. Henry Bullard, Westminster church, St. Joseph, will speak.

AN IDEAL CHURCH.

The ideal church has been the dream of religious enthusiasts for centuries, and many a vain and weary quest has been made for a religious society so sweetly and happily conditioned. Having come to this conclusion, it is with astonishment as well as with joy and gratitude that Christendom must greet the announcement made in the columns of that staid, dignified and eminently conservative journal, *The Christian Intelligencer*, that the ideal church has actually been found. It was the editor himself who found it, and he tells of his discovery in the editorial columns of his paper. We learn from the editor the fea-

tures and characteristics of his *rara avis*. For one thing there was a large number of children in attendance at the church service. They attended the Sabbath school session just before, and remained to hear the sermon. In the second place, all the people, including the children, took part "audibly, distinctly and heartily in the responsive readings and singing." In the third place, there wasn't any choir at all nor even a precentor. "All they had was a small reed organ and an organist. They were their own choir." And the singing was harmonious, strong and full of spirit. For promptness, harmoniousness and whole-heartedness, it surpassed anything the delighted editor had ever heard. And then again, there was no lack of sociability. When the service was over, the people did not separate at once and flee to their homes as if in fear of contagion, but "tarried and mingled together socially." "I, was a delight," says the editor, "to witness the cordiality and good fellowship that prevailed, in marked contrast with some churches where, to a casual observer, the people seem strangers to each other." After all this it is not surprising to be told that this happy church is self-sustaining that it contributes liberally to missions and other good causes, that it has a large and flourishing Sabbath school, that many new members are taken into the fold at every communion, and the church edifice is neat, attractive and free from debt, and that the pastor "enjoys the confidence, affection and cordial support of his people." Truly this is a delightful picture, and we cannot wonder that the editor is moved to speak of this church as an ideal one. The only fault to be found with the description is that the writer omits to mention the post office address of this idyllic society. Perhaps this omission was wise, for if the place had been located, so many people who are not fortunate enough to belong to ideal churches might have moved that way as to upset the whole ideal program, and thus spoil even this one beautiful vision.—*Christian Work*.

THE AMERICAN SABBATH UNION.

The following resolution was unanimously adopted by the General Assembly of the Presbyterian church at its late session, at Saratoga, New York, and on the following day was also unanimously adopted by the Committee on the State of the church at the General Conference of the Methodist Episcopal church, at Cleveland, Ohio.

The resolution was heartily approved a few days afterwards by the General Synod of the Reformed church of America, at Catskill, New York.

Resolved: That we recommend to our Pastors and churches that as far as practicable the last Sabbath in October shall be specially devoted to the consideration of the binding obligation to "Remember the Sabbath day to keep it Holy;" and that we earnestly invite all Christians to unite with us in setting apart that Sabbath for special instruction in the home, in the church, and in the Sunday-school in reference to the Lord's Day.

WHAT OTHERS SAY.

When men become so liberal that they love every other church as much as their own there is danger and likelihood that they will love none to any commendable degree. We do not love humanity in a general way. We love individuals. He is loyal to the whole community who is first true to his own flesh and blood. Our own spiritual mother is more to us than any adopted mother ever can be. We must be loyal to Christ at some place, with certain people. Our faith must make for itself a local habitation.—*Reformed Church Messenger*.

The truth-loving habit should be assiduously cultivated from infancy both as to the arts and sciences, as well as in its moral aspects. Much of the laxity in the business world in reference to the discharge of business obligations is owing to a failure to cultivate such habit. Thus instilling a love for truth in all its aspects from the earliest dawnings of the soul's activities, will lay the foundation for honest and veracious lives in a later years. "A good and honest heart," that is a truth-loving heart, such as our Lord himself possessed and which all must have before the attainment of gospel blessings, should therefore be cultivated constantly, since it is the soil in which alone the word of truth may find such lodgment as shall bring forth "fruit unto perfection."—*Christian Oracle*.

Some of our contemporaries are just finding out that Prof. Schmidt, who has just gone from Hamilton to Cornell, is a great and good man, "one of the most accomplished of all scholars in the field of Semitic languages", and they are convinced that there ought to have been a great deal of trouble—a heresy trial *a la* Briggs and Smith, or something of that sort—before he could be removed or persuaded to vacate the chair which he was holding. The fact that the Baptist denomination has no creed is thought to complicate the question, and it is supposed that, in such case, no professor can be removed from his position without a great "heap of trouble". But we are at a loss to understand how a professor can hold a chair any more firmly than a pastor can hold a pastorate. So far as we are aware, there is no law governing the one case more than the other. We know of no contract between the Board of Trustees and a professor in college or seminary which compels a trial in the courts, or a trial for heresy, before a professor can be removed from his place. If there is such a law it is time it were repealed. In every other position in life, places are held during a set and defined period, or during the continuance of mutual satisfaction between the parties; and it does not appear that there is any reason why a teacher in a school should have any special advantage over men in other positions.—*Journal and Messenger*.

The Family Circle.

A KNIGHT OF THE CROSS.

BY FRANCES HANDLEY KEACH.

Harold's eyes were bright and his cheeks flushed as he laid his book down.

He had been reading the stories of the knights who served the Holy Grail and aided the poor and oppressed.

"How grand and noble they were to spend their lives in such services," he thought with boyish enthusiasm.

Then because Harold was just twelve years old and had not yet learned better, he said, as he joined the little circle about the fire—

"Auntie Helen, don't you wish we had such good, brave knights as they used to have in the old times?"

"I think we have, Harold," auntie replied, smiling.

"Oh, you mean the ones who do the every day things the best they can," declared Harold impatiently, "but the Knights of the Grail endured all sorts of hardships and went into real dangers and had lots of exciting adventures, just to help people and make them glad and good and happy," said the boy all in a breath.

"It is knightly and brave just to do the commonplace duties well," Auntie Helen answered. "But I was thinking of a Knight of the Cross, who did far more heroic things than any you have been reading about."

"Is it a sure 'nough true story?" asked little Frank.

"Yes, entirely true."

Then the children drew their chairs closer to Miss Helen, for even Harold thought nobody else could tell such capital stories.

"The beautiful motto of this modern order of knighthood," began Auntie, "is 'Attempt great things for God; expect great things from God.' Its founder was a man by the name of Wm. Carey, and his life is a fine chapter of Christian chivalry. He was born in England and his parents were quite poor. As the boy grew up he loved flowers and birds and books. One of the first books he read for himself was Captain Cook's 'Voyages,' and the description of other lands interested him so much, that he made a large geographical chart with sections marked off to represent the different countries of the world. He wrote every thing he could learn about them in these sections and soon found out that there were millions and millions of people who did not yet know that Christ had come into the world to save them. When he was told that they were heathens because nobody had told them about Jesus the little fellow felt sorry and troubled. At last when William was fourteen or fifteen years old he was sent to a town not far from his home to learn shoe-making."

Miss Helen saw the disappointed look in Harold's eyes and said, "You know, dear, the Master whom your old Knights of the Grail served was a carpenter called Jesus."

"I forgot Auntie," he answered softly.

"In this town the young boy became a Christian," continued Miss Helen, "and when he read, 'Go ye into all the world and preach the Gospel to every creature' he remembered the dark sections of his chart and wondered how the Christians could be so happy and contented when they knew that all these souls were perishing. After a few years young Carey married and opened a shoemaker's shop in his own little cottage. Over the door he put the sign, 'Second-hand shoes bought and sold,' and if you were to go to Hackleton, you would still see it there. Then while he mended the coarse shoes of the poor

people of the neighborhood he made up his mind that he would go to India as a missionary. To prepare himself to go he propped his books up against the old shoes and while he worked at his trade taught himself Latin, Greek and Hebrew so that he could read the Bible in these three languages. He had already begun preaching missionary sermons and was such a good preacher that the people in the city of Leicester asked him to come and be the minister of their church. This he was glad to do and he so stirred up the hearts of the people that they wanted to send the "good news" about Jesus to the Hindus. At one of these meetings Carey compared the millions of souls in India to priceless gold deep down in the earth. 'We saw there was a gold mine in India but it was as deep as the centre of the earth,' a minister who was there wrote, afterwards. 'Who will venture to explore it?' some one asked. 'I will go down,' Carey solemnly promised, 'but remember you must hold the ropes.'

"He meant that the people must pray and give him money to go on, didn't he Auntie?" said Edith, who belonged to the Busy Bee Band.

"Yes, Edith, and holding the ropes is what we should do gladly when brave men and women are willing to go down into the dark and dangerous places.

"Well, at last in 1793, Carey with his family and a medical helper set sail for India. It was a long, hard voyage and when they landed in the city of Calcutta, they were not allowed to remain, but were obliged to move into a dangerous forest infested with tigers and other wild animals. Here they built a bamboo hut which was their only home for a long time. It was so unhealthy in this swampy forest that the children all sickened, and one child died. They were so poor, too, that Mr. Carey worked out by the day. But he kept a strong heart and studied the language at night. Then he built a little chapel close to his own house where he talked to the natives about Jesus and soon so many came to hear him that he had to preach out of doors. Though he loved these people so much it was not until he had been in India seven years that he baptized his first convert. That was on Christmas day in 1800. I can't tell you even a small part of the wonderful things this heroic man did, but you can read about them for yourself. He spent over forty years of his life preaching the gospel in hundreds of towns and endured hunger, sickness and great dangers. He translated the Bible into nearly forty different dialects so that nearly three hundred millions of people could read it. After a time he became president of a great college; was the means of stopping the practice of killing babies, burying the wives when their husbands died, and offering living, human sacrifices to the great idol, Juggernaut. Now, there are two-thirds of a million native Christians in India and seven thousand missionaries, as a result of that one man's unselfish life. He was so beloved and honored that when he died in 1834 the whole civilized world went into mourning for him. The Governor General of India thought so much of his approval that he said he "esteemed it greater honor than the applause of courts and Parliaments." Another great man wrote that Dr. Carey was "the most honored and successful missionary since the time of the Apostles." But he was of such sweet and humble spirit that he once said to a young minister: 'You speak of Dr. Carey and what he has done. When I am gone say nothing of Dr. Carey; speak about Dr. Carey's Saviour.'

Miss Helen was silent for a moment then she said: "Have you ever read of any of the old knights who served their Master more heroically and unselfishly, or made more people good and happy, Harold?"

Harold?

"No, indeed Auntie," answered the boy heartily. "Won't you tell us about some other 'Knights of the Cross.'"
Wichita, Kans.

"ARE YOU READY FOR CHURCH?"

Up the stairway of a quiet New England parsonage used to come this question, Sunday after Sunday, asked by the minister in his calm, reverent voice as he came from his study, where he had been pleading for a blessing upon the day's labor, and down would float the various replies in careless, girlish voices: "Yes," "Almost," "No; don't wait for me, I'm not nearly ready."

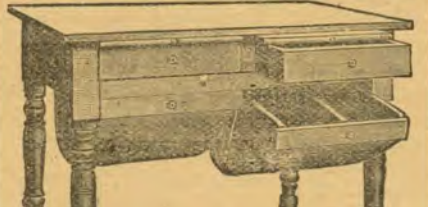
And still after many years, in the calm of the blessed Sabbath mornings, do I seem to hear the same old question. The same and yet not the same, for with the passing of time the meaning has broadened and deepened going far beyond that which takes note of the outward adorning alone, for the words now come to my soul and the speaker seems to be "One whose form is like unto that of the Son of God," and again, as in the long ago, do I oftentimes have to make sad reply, "No, I am not nearly ready."

In this experience do I walk alone? I fear not, and in the lack of individual preparation, it seems to me, may be found the reason why to so many of us the prayerfully, carefully prepared services of the Lord's house on his day prove to be "flat, stale, and unprofitable," when they might glow with divine power, leading our souls into "green pastures and beside still waters," so refreshing us spiritually that throughout the week we would be. Plying our daily task with busier feet, Because our secret souls a holier strain repeat.

If special preparation would lead to this result, would it not be worth our most earnest endeavor? Is it too much to ask that we who are called upon to present ourselves before the King of Kings and the Lord of Lords should make ready? The simple rule in physics that no two things can occupy the same space at the same time holds good in spiritual matters as well, and we who would truly commune with God on his day must first be from "our worldly cares set free." We are so constituted that we cannot rush into his presence and be calmed and quieted instantly. While we are striving for a restful soul condition precious time is being wasted, and long before we have found the desired help the benediction is pronounced and we go from the house of prayer hungering and thirsting for that which we might have had.

In order to gain the most from this God-given day of rest, worship and service, we need to preface each one with six days of earnest preparation. Without this daily living in touch with God a few special hours of devotion will avail little. But those whose lives are most in accord with that of the great Teacher

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It is lightening the work of thousands of kitchens. Give it a chance in YOURS. No need to send a cent in advance. If it proves its value in 30 days, remit \$6.50; if not, notify us and we'll remove it free of expense to you. Size, 27x47 inches; two large bread boards; two nicely partitioned drawers; two metal bottom swinging floor bins. ORDER TO-DAY, while you think of it. All that's necessary is to give shipping directions and say you're a reader of this paper. Eastern shipments made from our Chicago warehouses. Address all orders, QUAKER VALLEY MFG. CO., EMPIRE CITY, KAS.

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are the very ones, seemingly, who most feel the need of adding to this weekly preparation a special time when they may, as it were, begin their "day of rest and gladness" before it really comes by a quiet season alone with their God.

There are many housekeepers who could do some of the extra work, which seems of necessity to precede the Sabbath, a little earlier in the week. If we only thought so, there are times other than Saturday evening which could be used to reduce the pile of clothes in the mending basket. These and many other ways will suggest themselves to those whose steadfast desire is to make of these earthly Sabbaths foretastes of the heaven above. Of this, as in all other debated questions of right versus practicability, the wise old saying, "Where there is a will there is a way," will prove itself true, and the blessing of the Lord will surely rest upon every effort to gain for one's self and others the most good from the right use of sacred times and seasons. Try for one month the plan of coming to this "day of all the week the best" rested in body, strong in mind, calm and peaceful in spirit, and thus be able to answer "Yes" when the question comes to your soul, "Are you ready for church?"—Congregationalist.

"I was troubled for a long time with an itching humor on the scalp," says Mr. D. P. Davis, Neal's Landing, Fla., "but at last, being recommended Ayer's Hair Vigor, I tried it, and a complete cure was effected." Everyone who has used it speaks well of this dressing.

Time is Money.

When you are traveling, due consideration should be given to the amount of time to be spent in making your journey. The Union Pacific is the best line and makes the fastest time by many hours to Salt Lake City, Portland, San Francisco, and other California points. For full particulars address, J. F. Aglar, Gen'l Agent, St. Louis.

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Our Young People.

A LITTLE STEP-SAVER.

BY JULIA H. JOHNSTON.

How many, many steps each day,
Does mother take? Do tell me pray.
If you should try to count them all,
The number would be far from small.
'Tis hardly fair to ask you to,
'Tis something that you can not do.
Those ready feet go here and there,
From room to room and up the stair—
For mother must go everywhere.

But let me tell you of a boy
Who proved himself his mother's joy.
He was not very big and stout,
But quickly he could run about.
The steps he saved, I can not tell,
I only know he did it well.
Upstairs and down, he trotted gaily,
—and briskly ran on errands daily,
Took messages when he was told,
Brought kindlings in when days were cold.

The morning paper ran to bring,
And answered too, the postman's ring.
If asked to drop his play awhile,
He did the errand with a smile.
He saved his mother's steps each day,
And did it in a pleasant way.

Now here's a work that all may do.

A single step is small, 'tis true,
But little steps, by little feet,
May really do a service sweet,
If steps enough, the children take,
With willing hearts, for love's dear sake,
And tired grown-ups will repeat
A blessing on the ready feet.
Peoria, Ill.

THE PRIZE LOST AND FOUND.

Eloise Maitland was not a born artist, but her friends all admitted that she possessed more than ordinary skill in picture-making. Her drawing master said she was "bound to excel," but Eloise knew that when he made this assertion, he relied more upon her close application than her genius. She never had been defeated in her life, and her fresh triumph in carrying off the honors of her class on graduating day had made her enthusiastic in her determination to win the twenty-five-dollar picture prize which would be awarded by the committee at the coming fair, in September.

On this hot July morning of which I write, she had placed her easel by the open window so as to catch the faint breeze that was stirring without. Forgetful alike of the disordered room and intense heat, the time went quickly by—each minute adding to her all-absorbing interest, until, right in the midst of a bit of exquisite coloring, her attention was arrested by a heavy sigh. Leaning out of the window, her eyes fell upon her mother, who was coming up the garden walk with a slow, weary step. She had been gathering vegetables for dinner, and looked so tired and worn out that Eloise was really frightened. Great beads of perspiration stood over the hard-working woman's face, and as she placed her heavy basket on the stile to rest a moment, that same mournful sigh that had startled her before floated up to the window again.

"Poor mother! how tired and discouraged she looks! I wish she could take times easier," murmured the daughter, pitifully, as she returned to her palette and tried to go on with her work where it had been interrupted; but the inspiration of the morning was gone, and all her efforts at blending colors proved fruitless. The only picture that rose up before her mind's eye now was that of her weary, overtasked mother bending under the weight of the heavy load she carried.

"What a subject that would be for an artist, and I am sure I could paint every line and wrinkle upon her dear face," she exclaimed, as she seized her pencil and began tracing the outlines upon paper.

Where is the woman who **Where**
does not like to have does not like to have
her baby fat Scott's Emulsion rosy cheeks
and chubby of Cod-liver Oil is and plump-
and cunning? for both, but its ness herself?
merit is "peculiar
to itself," and its
effect cannot be had by using any substitute for it. 50c. and \$1.00 at all druggists.

"Finish it with a glimpse of her grateful daughter, seated at her cool, pleasant window, trying to paint the reflection of her own mother's withered features," suggested the monitor within.

Pushing her easel aside, the young girl bowed her head upon her hands in solemn thought. She understood the inward voice that was upbraiding her, but how could she give up her darling pursuit with that tempting prize almost in her grasp? And that was what it meant, if she exchanged her brush for the broom and the washtub in the kitchen below; for with her hands hardened by toil, it would be impossible to give that delicate touch which the exquisite finish of a successful painting demanded. The struggle was fierce, but Eloise had learned where to carry her troubles, and in His strength she gained the victory. She knew that her mother had grown old—toiling beyond her strength, that she might have the advantages of a liberal education. Had years of study unfitted her for occupying stations of usefulness in the sphere in which she moved?

"Such a poor return would not be fitting to a daughter of the King," she said decidedly. "I will take my place in the household, and labor to excel there, just as I have done in the worlds of literature and art." And with her resolution meant action. Returning the easel to its nook, she began the reform by quickly putting her room in dainty order, and then donning a dark print and wide apron presented her bright, cheery face at the door of the steaming kitchen.

"Let me bake those pies, mother, you look so warm and tired," she said abruptly.

"You! Why, child, you never did the like in your life."

"I am ashamed to own that I never did, but if you will sit out on the porch by the window and give me the necessary directions, that blot will soon be removed from my fair name," laughed Eloise.

"But your picture, daughter," urged her mother.

"Never mind the picture, mother, it will be two whole months before the fair, and I want to study the art of cooking," was the girl's reply, and while her mother shelled the peas for dinner she rolled out and baked the half-dozen crisp pies that, an hour later, her father and the boys pronounced "almost as good as mother's."

It was not always pleasant, this roasting over a hot stove, sweeping the corners and picking up and putting everything in its place, but Eloise persevered in everything she undertook, and she was never disappointed in the reward she reaped.

"How is your picture progressing, Eloise?" asked Mate Reynolds one evening as the girls were discussing the merits of some new paintings.

"Very slowly, indeed," answered Eloise. "The truth is, girls, I have discovered that my talent for picture-making is much below the standard of good artists, and as I can never hope to be more than a very common-place painter, I have determined to turn my attention to the study of fine art in the kitchen. If less popular, this neglected branch is surely more practical than many upon

which we school-girls have been bestowing much more labor. Suppose we form a cooking-club, girls. We can meet once a week at each other's houses and discuss the best methods of housekeeping, and occasionally we can stay for tea, each one in her turn cooking all the food served."

The girls agreed eagerly to her proposition, and the club became one of the pleasant fixtures of the village. The young ladies did not confine themselves to fancy cooking, but every branch of the culinary as from the boiling of a pot of vegetables to the compounding of the most delicious cake, received due attention, while gardening and the care of the house, from attic to cellar, came in for free discussion and careful consideration.

Eloise did not win the picture prize, but she gained the premium for the best half-dozen loaves of bread, beside enjoying the pleasure of seeing the wrinkles on her mother's face all smoothed out, and in their place a restful look that would have contrasted agreeably with the tired, worried features that she had been tempted to sketch on that hot July morning when she first realized that her energies might be turned to better purpose than painting second-class pictures for a country fair.—Selected.

REBUKED AND REPENTING.

Jimmy Howard was twelve years old and away from home for the first time in his life. His mother was an invalid, and his parents had sent him to a boarding-school. He had expected it would be grand fun, and he had enjoyed his first day very much; but it was ended and here he was in his room with four other boys, and he had promised his mother to read a few verses in his Testament and pray every night.

"I can't," he said to himself, "I know these fellows never pray; see how full of fun they are."

"But you promised," conscience whispered.

"Mother never half knew how hard it would be, or she would never have asked me. Why, I shouldn't wonder if they threw their shoes at me. There wouldn't be any comfort praying that way. I'll just jump into bed and say my prayers there, and I'll read my Testament to-morrow when they are not looking."

So he quieted the voice of conscience and slipped into bed, pulled the clothing over his face to shut out the clatter, and tried to pray. But he was not happy, and the words would not come. Presently it grew quiet, and he heard one of the boys say: "John, it's your turn to read to-night."

"So 'tis," was the answer.
And then he listened as John read aloud the fifth chapter of Ephesians, "This is my verse, boys," John said, as he finished. "Be not drunk with wine, wherein is excess; but be filled with the Spirit."

"That one about 'Redeeming the time' is mine," said one of the others.

"Seems to me that one about 'foolish talking and jesting,' comes home to us pretty well. I never knew that was in the Bible, did you, John?"

"Yes, mother read it to me once, but

it is an awful hard one to live up to."
"What is your verse?" he asked of a lazy-looking boy, who was lounging on the foot of his bed.

"I haven't any," he drawled out.
"Where's the new boy?" asked John. Then seeing where he was: "I say, Jimmy Howard, ain't you ashamed of yourself to get into bed without saying your prayers?"

"Yes, I am, sure as you're alive," the boy said, rolling out. "I am a regular little coward; I thought you'd all laugh at me, and I couldn't stand it."

And as he dropped upon his knees with the others, he remembered a Sunday-school lesson of several months before about the prophet Elijah, under the juniper tree, bemoaning the fact that he was the only one who did not worship Baal, when there were thousands in Israel who had not bowed the knee to that false god.

The next day Jimmy Howard wrote to his mother a full confession of his wrong, not forgetting to tell how he had been comforted, while begging for forgiveness, in the thought that the great prophet Elijah had at one time been just as weak and cowardly as he.—Exchange.

PARTNERS.

A sturdy little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl, to-day?"
"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed and inspiring, but cheery withal.

"Yes'm, it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well considered compliment, and the little water-carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her do things all the time; she hasn't anybody else. Mother'n me's partners."

Little girl, are you and mother partners? Do you help her all you can?—*Little Worker.*

BABIES FOR A SHILLING.

Derbyshire is being amused by the story of a laughable incident which occurred in one of the small parish churches in the highlands of that county. The curate was directed by the vicar to make two announcements, one about a forthcoming baptismal service, and the other referring to some new hymn book. At the proper time, the curate said: "For the future, 'Hymns, Ancient and Modern,' will be used in this church. There will be a baptism of infants here next Sabbath. All persons wishing to have their children baptized must send in their names to the vicar before Wednesday." The vicar, who is somewhat deaf, noticed the curate's voice cease, but, not observing that the order of notice had been reversed, added: "And I should like further to mention that those wishing to have some of the latter on applying at the vicarage, can obtain them for one shilling each, or with extra strong backs for eighteen pence."

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and Pure Linseed Oil, it will look fresh and clean longer than anything else; if properly applied, it will not scale, chip, or chalk off, but forms a perfect base for subsequent re-painting; is therefore economical.

To be sure of getting Pure White Lead, examine the brand (see list of genuine brands). Any shade of color desired can be easily obtained by using NATIONAL LEAD Co.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO.,
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THE PRESBYTERIAN COLLEGE OF THE SOUTHWEST.

This institution at Del Norte opened Sept. 15th, with a slight increase in attendance over former years, despite the "hard times" which seem to grow harder and keep some away. The reduction in the amount of scholarships, which it now seems the Board of Education will be obliged to make, will fall heavily upon the Mexican students for the ministry, who have to depend almost entirely upon that source of income for expenses during the school year. If that help is only sixty dollars, it does not leave much for room rent, fuel and incidentals after paying for board, though the latter should cost only \$6 per month as heretofore. Tuition is given free by the school, through the help of special scholarships which it tries to secure for that purpose.

The buildings have been much improved in appearance inside and out by paint, paper and calcimine. Valuable additions have been made to the library through the kindness of friends. A supply of scientific apparatus has been secured from Longmont Academy, which unfortunately does not open this year. This will be a great help in science work, making laboratory work possible. Some pictures from the same source help to make the rooms attractive.

The courses of study in the academic department have been raised to correspond in grade with the best schools in the State. Two new teachers are doing good work; they are Mr. E. L. Wells, who for some time carried on a successful private school in Oregon, Ill., and Mr. Roy V. Magers, valedictorian in the class of '96, Park college. Mrs. Magers, a member of the same class, while not on the faculty, makes herself useful in various ways and is a valuable addition to the college family; while Mrs. Wells is the very efficient matron of Stuart home, where the college club forms a happy family.

Who will give a few hundred dollars to complete the new stone chapel for use of the college and the church in Del Norte?

MISSOURI CHURCH NOTES.

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

WEST PLAINS.—Rev. Geo. H. Williamson is just closing one year of earnest, faithful work with this church. One year ago it felt the need of a good sum of home mission aid to support a pastor which was granted. It has planned to do without such aid in the future. This relieves the Board for a good sum—much is due to the pastor in working the church up to it. The congregation met his desire in the matter in a most encouraging way. It suggests the

thought, may there not be others that can do as this church and some others have done? The 10 per cent. cut for the presbyteries would then be easily complied with.

LATHROP.—Rev. T. B. Terhune, who has been laid aside for a few months on account of ill health, has sufficiently recovered as to give some time and strength to preaching and expects to labor for a time with this church. At the same time he will avail himself of the healing properties of "Excelsior Springs" water which are not far away.

MAITLAND.—This church is planning for some special services during the closing days of this month. The synodical missionary has been appealed to spend a few days to aid in the services; he has but little time for evangelistic work, but assists when and where he can.

FORDLAND.—This new organization, but a few months old, has a lot paid for upon which it proposes to erect a church and will occupy it before the new year. Up to last March there had never been a Presbyterian sermon preached in the community. In different ways a change is seen to have come for the elevation and higher welfare of the people since our church work was started last spring.

SHELBYVILLE.—Rev. Abram. H. Bates has been supplying this church and a Southern Presbyterian church at Shelbina, on the H. and St. Joe railroad. Successful meetings have just been held with the Shelbina church and the same are anxiously looked forward to in the Shelbyville church.

MATTOON PRESBYTERY.

Mattoon Presbytery met in Charleston Sept. 29th. The presbyterial institute held in the afternoon with papers presenting different points of the relation of the church to missions was of especial interest.

Presbytery opened by a sermon from Rev. Henry Love, the retiring moderator. Rev. Edwin McNutt elected moderator. Attendance good; the apportionment by General Assembly of contributions for the records was not adopted, because many of the churches now exceed the amount proposed. No members dismissed. Rev. James L. Griffes was received from Springfield Presbytery to take charge of Marshall. Delegates to Synod were. *Clergymen* Rev. S. M. Morton, D. D., E. L. Hurd, D. D., Gerrit Snyder, Edwin McNutt, G. W. Fisher and S. R. Skinner. *Elders:* J. W. Bull, J. A. Maxwell, W. P. Wilson, J. M. Hopkins, D. A. Gilbert and Alfred Stewart.

After a Day's Hard Work
Take Horseford's Acid Phosphate.
It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

PRESBYTERY OF CIMARRON.

The Presbytery of Cimarron met at Paul's Valley, Ind. Ter., on Sept. 8th, 1896, and was opened with a sermon by Rev. E. Hamilton of Chickasha, the retiring moderator. Rev. C. C. McGinley of Ardmore, was elected moderator and local evangelist R. D. Munsell of Beaver, temporary clerk. The business was entirely of a routine nature with the exception of a call from the Ardmore church for the pastoral services of Rev. C. C. McGinley, which he accepted, and a committee consisting of Revs. S. G. Fisher, S. W. Mitchell and W. E. Graham appointed to instal him. The presbytery meets at Enid, Okla., next spring. The license of P. D. Munsell as a local evangelist was continued one year. The presbytery adjourned to meet at the call of the moderator on the floor of Synod.—*E. Hamilton, S. C.*

Encouraging Progress.

The Randolph-Macon Woman's College at Lynchburg, Va., recently advertised in our columns, reports a notable advance. The attendance has increased from 119 last session to 160. The buildings have been enlarged until they extend over a front of 364 feet, more than an entire square. Three new recitation rooms, two new laboratories, ten more music rooms and a splendid new library hall have been added.

A very valuable addition has been made to the faculty by the election of Thomas W. Page, A. M., Ph. D., to organize a department of history. Dr. Page is a distinguished graduate of the University of Leipzig, Germany, having taken his Ph. D. degree on history and economics *summa cum laude*. We congratulate the college.

Marriages.

BIGELOW—VANDERFORD.—At the residence of the bride's parents, Springfield, Mo., Sept. 30th, Mr. George F. Bigelow and Miss Pearl Vanderford, Rev. E. E. Stringfield, officiating.

STRASSBURGER—COPPEDGE.—At the home of the bride No. 14 Rugby Place, St. Louis, by Rev. L. L. Overman, Mr. Geo. Strassburger and Miss Lulu Coppedge both of St. Louis.

MENKE—GUNN.—At the home of the bride, Lexington, Neb., July 9, 1896, Mr. Fred A. Menke and Miss Marian Gunn, Rev. J. W. Hill, officiating.

HIGHSMITH—OLIVE.—At the home of the bride, Lexington, Neb., Sept. 29, 1896, Mr. Charles E. Highsmith and Miss Leonora V., only daughter of Mr. and Mrs. I. W. Olive, Rev. J. W. Hill, officiating.

WILEY—LAWRENCE.—In Pana, Ill., Oct. 8th, in the Presbyterian church, Charles S. Wiley, Esq., of Charleston, Ill., and Miss Lida Blackburn Lawrence, daughter of Judge G. P. Lawrence of Pana, ceremony by Rev. E. W. Clarke, D. D., of Pana, assisted by Rev. Charles Mills of Marietta, Ohio, a cousin of the bride.

YOUNG—YOUNG.—In Pana, Ill., Oct. 11th, John H. Young, Esq., and Mrs. Mary Jane Young, Rev. E. W. Clarke, D. D., officiating.

Worthy your Confidence.

The success of Hood's Sarsaparilla in conquering scrofula in whatever way it may manifest itself is vouched for by thousands who were afflicted by this prevalent disease, but who now rejoice over a permanent cure by Hood's Sarsaparilla. Scrofula may appear as a humor, or it may attack the glands of the neck, or break out in dreadful running sores on the body or limbs. Attacking the mucous membrane, it may develop into catarrh or lodging in the lungs lead to consumption.

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THE COLLEGE OF EMPORIA.

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

Does Your Church Need

A Communion Set?

Recognizing the difficulty under which many churches labor in obtaining COMMUNION SETS at a reasonable price, we have made arrangements with one of the most reliable Jewelry houses in the country to supply all we may require.



This set is composed of six pieces, viz: One Flagon, One Baptismal Font, Two Plates, and Two Goblets. They are all extra quality Quadruple Silver Plate and are Warranted.

FREE, FOR 16 New Subscribers at \$2 00 Each.

The name of the church will be engraved on the Flagon *Free of Charge*. For 18 subscribers the goblets will be gold lined.

The names need not be from any one Post-office. Please forward them as fast as obtained stating that they are for a club to secure the Communion Set, and as soon as the requisite number is obtained it will be engraved, carefully boxed and sent by express.

We can refer to many churches which are now using our Communion Sets.

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If a door is hung to swing one way, there is no use trying to push it the other way. There is a right and a wrong way to do things. Many thousands of women in America are sick, and would like to be well. They are making efforts to get well, but they are making them in the wrong way.

They are taking medicines prepared by incompetent nurses, or inexperienced physicians. They are daily submitting to examinations and local treatment, for which there is generally no necessity. They are growing steadily worse instead of steadily better. There is no reason why almost every woman should not be well and strong. Over thirty years ago, Dr. R. V. Pierce, of Buffalo, an eminent and successful specialist in the treatment of the diseases of women, discovered a wonderful specific for woman's diseases that has since become world-famous as Dr. Pierce's Favorite Prescription. It cures all forms of female weakness and disease. Its effect is immediately perceptible in the better feeling of the patient. It forces out impurity, soothes the inflammation that is always present in disorders of this kind, promotes regularity, and stops debilitating drains on the system. It cures nervousness, irritability, sleeplessness, lack of appetite, lack of vitality.

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Every woman should have a copy of Doctor Pierce's Common Sense Medical Adviser. It is a handsomely illustrated volume of a thousand pages, several chapters of which are devoted to the reproductive physiology of women. It is written in plain language, and contains over three hundred illustrations and colored plates. Until recently, it was sold at a dollar and a half a copy, and at this price, it reached the tremendous sale of six hundred and eighty thousand copies. It is now offered, paper-bound, absolutely free to any woman who will send twenty-one cents in one-cent stamps to cover the cost of mailing only to World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y. If handsome, substantial, French cloth binding is desired, send ten cents extra, thirty-one cents in all.

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Current Literature.

BOOKS.

IN TRIBULATION—or **The Blessing of Trials.** By H. Clay Trumbull. Jno D. Wattles & Co., Philadelphia.

This is a series of short papers on different aspects of sorrowful experience incident to this world in which, as it has been tenderly foretold of Christians, they are to have tribulation. The writer says in his preface that they were mainly written while he was himself in the furnace of trial. He can therefore speak as one able to comfort them which are in any trouble by the comfort wherewith he has been comforted of God.

MAGAZINES AND PAMPHLETS.

Appleton's *Popular Science Monthly* for October. Whether silver be regarded as money or merchandise, the mining of it is an industry with an eventful history. The picturesque story of the Comstock lode is told in this number of the magazine by Charles Howard Shinn under the title Nevada Silver, with the aid of many views and portraits. Dr. Emil Kraepelin describes a new measure of mental capacity which should have a value both in education and the civil service. Another article illustrated with views and portraits is some beginning in science, in which Prof. Collier Cobb describes early scientific instruction in the University of North Carolina.

The October *Forum* contains under the caption "What free coinage means," four noteworthy articles on the silver question. "Compulsory Dishonesty," by Hon. Benjamin Harrison. "Free coinage and Life Insurance companies," by John A. McCall, president of the New York Life Insurance Company. "Free coinage and Trust Companies," by Edward King, president of the Union Trust Company. "Free coinage and Farmers," by John M. Stahl, secretary of the Farmers' National Congress.

The Eclectic (Oct.) gives us from an English point of view, "The battle of the standards in America;" "The making of a President;" and "The Cuban question", together with a large assortment of miscellaneous papers from the choicest of the English periodicals.

BAY VIEW READING CIRCLE.

The Bay View Reading Circle is one of the remarkable successes of the last few years, and only its modesty in

courting publicity is perhaps the reason why it is not more widely known. Still, it has never passed a year without doubling its membership, and to-day it counts its members by thousands, who own to a deeper, larger, richer life under the stimulus of its work and the wise direction of their studies. Its local circles have sprung up in nearly every State, and besides, many woman's and other literary clubs, recognizing its superior literary plans, have adopted them. In the new class of 1900 now forming nearly a month in advance of the opening of the reading year, fifteen States are represented. Briefly, the Bay View work is a short and comprehensive four years' course, simple in plan and with a diploma crowning the end. It has its American, German, French and English years, when the history, literature and institutions of these great modern nations and a few associate subjects are studied. Helpful aids are given through the monthly *Bay View Magazine*, the teacher of the circle. There is a delightful comradeship in the local and in the general circle, and an elevating influence about the work. A few years ago Mr. John M. Hall, an honored graduate from a leading college, and a young lawyer with an already rich practice, gave up his fine business to become the head of the Bay View system, which now includes the well known Bay View Assembly and Summer University. The winter office of the reading circle is at Flint, Mich., where inquirers will always be supplied with information. I am sure many readers of the MID-CONTINENT who are thinking of some desirable winter literary plans will thank me for this information about the Bay View circle.

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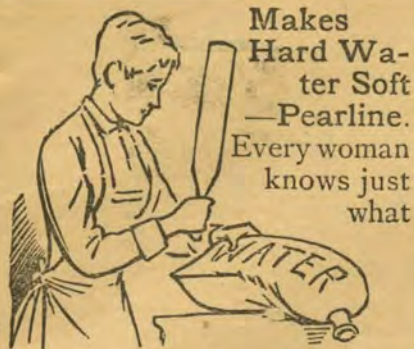
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Moralities.

TEMPERANCE IN CANADA.

The Hon. A. S. Hardy, the new Premier of Canada, replying to a deputation of influential citizens who desired to learn what would be the policy of the government on the temperance reform, said: "This is a temperance government in sympathy with the temperance reform. It will take no step backward, and will go as far forward and as rapidly forward as public sentiment will warrant and our jurisdiction allow."

AGRICULTURAL FAIRS.

Two things about the agricultural fairs of State and County have passed our comprehension. One is that the gentlemen who preside over the agricultural societies, as officers or directors, can consent to the shocking immoralities that are authorized and sanctioned. And second, that gambling and obscene side-shows, utterly and outrageously illegal any where else should be permitted full sway inside the fences of an agricultural fair. Whatever of education there is toward moral ruin and shame. It would seem that it would only be necessary for a few upright, self-respecting men to enter their vigorous protest.—*Central Presbyterian.*

NO MORE OF IT FOR HIM.

The editor of the *Ledger* (Calloway County, Ky.) has taken this brave stand "All contracts for whisky advertisements in the *Ledger* have expired, and from this date no whisky advertisement shall appear in these columns at any price. If saloon people desire to expiate on the merits (?) of any peculiar brand of their damnation, they can look elsewhere for a medium through which to extol their virtues. The *Ledger* makes no claims to sanctification, but when a saloon keeper tells us that a \$6 advertisement in the *Ledger* has sold him \$1200 of whisky, it makes us feel that we have been, in a small measure, responsible for the damage done and we promise 'to sin no more.'"

RAILWAY MEN.

At a meeting of the Railway Brotherhood at Terre Haute, Ind., Chief Arthur of the Engineers, in an address to the union said: "I advise men to shun saloons and gambling dens. If that is preaching aristocracy, I am an aristocrat. If I had my way I would close all the saloons and there would be no occasion for a Keeley institute. The workmen are their own worst enemies, but the Brotherhoods are making better men of the men in the train service." He also said that the Brotherhood had paid \$6,000,000 insurance. To-day it has 107 written contracts with railway companies as to wages. In one year it expelled 370 members for drunkenness and it has steadily raised the moral standard of engineers.

POSTERS ON THE STREET.

It may be some time before there will be public control of posters in the interest of the respectable people of the community. Yet a poster shouts to all passers by. Have not the respectable people of every locality the right to insist that even good taste shall not be offended? Men care for the influence on their children. We spend vast sums on our public school systems, and even on public libraries. In Cincinnati, the city has made a large contribution towards music in one of the public parks. The only excuse for such expenditures is the improvement of the people. Leaving all moral questions out of the discussion, the dead wall of the streets and highways should not be covered with posters offensive to good taste.—*Journal and Messenger.*

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LARKIN SOAPS On Thirty Days Trial. From Factory to Family, And Get a "CHAUTAUQUA" Oil Heater Or Seth Thomas Mantel Clock Free.

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Cash with order is not asked, but if you remit in advance, you will receive extra a nice present for the lady of the house, and shipment day after order is received. The money refunded without argument or comment if the Box or the Premium does not prove all expected. We guarantee the safe delivery of all goods.



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FACT AND FICTION.

England spends 20 millions a year on her police force.

The lungs of the average man contain about five quarts of air.

Botanists say that there are upwards of 50,000 varieties of plants.

A Poem.—She is a poem. The Poet.—Why? Does no one want her?—Life.

The Chinese government contemplates a considerable extension of railroads.

Tommy: "What does 'Col.' stand for pa?" Mr. Bjones: "Any gentleman south of the Ohio."—Exchange.

Dr. Opper, the great German geographer, says that 1,700,000 square miles of the earth are still uninhabited or ownerless.

Johnny: "Do you say your prayers every night?" Jimmy: "I do whenever I've got ter sleep in the folding-bed."—The Rural New Yorker.

It would probably be hard to convince a Bantam rooster that his crowing doesn't have a good deal to do with making the sun rise.—Ram's Horn.

A Work of Science.—He—Her complexion is simply superb. I admire it immensely. She—But I did not know you were interested in chemistry.—Vogue.

For several years past nearly all the slate-pencils used throughout the United States have been made at one factory in Charlottesville, Va.

"You may bring me," said the Girton girl, "a small portion of Celtic disturbance." "A which, is it?" said the waiter. "Irish stew, you stupid," answered she.—Tit-Bits.

"This chicken," began the boarder, timidly. "That is a Plymouth Rock, sir," said the frowning landlady. "Ah! thank you, ma'am. I knew it was a rock of some kind."

Hoss and Hoss.—Young Wife—Before we were married, Clarence, you never smoked in my presence. Young Husband.—I know it, my dear, and you never wore curl papers in mine.

Very Moving.—"Wasn't that a moving sermon on domestic charities by Dr. Monthly?" "Yes, indeed. Old Skynflint actually dropped a tear in the plate."—Harvard Lampoon.

Editor (to aspiring writer): You should write so that the most ignorant can understand what you mean." Aspirant: "Well, what part of my paragraph don't you understand?"

"That is a pretty big buckwheat cake for a boy of your size," said papa at breakfast to Jimmy boy. "It looks big," said Jimmy boy, "but really it isn't. It's got lots of porouses in it."—Harper's Young People.

Doctor—"Well, my fine little fellow, you have got quite well again! I was sure that the pills I left for you would cure you. How did you take them, in water or in cake?" "Oh, I used them in my pop gun."—London Tit-Bits.

Mandy—"Silas, we don't know nothin' about the sufferin' among the poor until we read the papers." Silas—"What have you found?" Mandy—"Why right here they're offerin' to sell undressed kids at so much a pair."—Chicago Inter-Ocean.

Father—"Johnny, there's a button off your coat. Go up stairs and sew it on." Little Johnny (in surprise)—"Mother will sew it on." Father—"I know she will, but I want you to learn to sew on buttons yourself." Johnny (amazed)—

"Why?" Father (solemnly)—"Some day, Johnny, when you grow up you won't have any mother—nothing but a wife."

A little group was discussing Biela's comet in a country store: "I tell you," said one of them, "there was a great fall of stars the time that comet come along. I see more than a thousand drop, with my own eyes." "I didn't see 'em," responded another; "but I looked out the next night and I noticed the stars was thinned out considerable." —Puck.

Julian, aged six, is the preacher's son, and when his father is away he says grace in his stead. Julian is also fond of sweet potatoes. The other day his father was absent and sweet potatoes were on the table. Julian's mother called on him as usual. "We thank thee, O Lord," he said, "for the food thou hast given us this day, p'tikuly the sweet potatoes."—Detroit Free Press.

Mr. and Mrs. Fitts were out driving. "I wonder," said she, "just what the poor horse's feelings are. It must be just horrid to be driven and dragged around without any ideas as to where one is going, except as some one directs." "I think I can appreciate his feelings," replied Mr. Fitts. "I imagine that he feels just about as I do when you take me out on a shopping trip."

Enough.—He was a young lawyer, and was delivering his maiden speech. For two weary hours he talked at the court and jury, until everybody felt like lynching him. When he got through, his opponent, a grizzled old professional, arose, looked sweetly at the judge, and said, "Your honor, I will follow the example of my young friend who has just finished, and submit the case without argument." He then sat down, and the young lawyer felt as though cold water was coming down his back.—Detroit Free Press.

He didn't Complain—Young Wife: This talk about men being so impatient when a woman is getting ready to go anywhere is all nonsense. Friend—Doesn't your husband complain at all? Young Wife: No, indeed. Why, last evening I couldn't find my gloves, and had a long hunt for half a dozen things; and yet, when I was finally dressed, and went down stairs to my husband, there he was by the fire, reading and smoking as calmly as if I wasn't half an hour late. Friend: Well, I declare! Where were you going? Young Wife: To prayer-meeting.—New York Weekly.

In a certain home in this city, one night recently, a little five-year-old girl, white-robed for a night's rest, had been placed in bed by her mother, and as the tender parent bent over the little form the child's lips parted and in tired tones came the words: "Now I lay me down to s'leep; I p'ay the Lord my soul to teep; If I s'ould die"—a long, wearisome yawn—"If I s'ould die"—then a closing of the heavy eyelids and a protracted hush, and as the cherub turned her face she was only able to add: "P'ease, Lord, I'm deess as-deess-as-tired-as I-tan-be. Tan't I say the west in th' morning?" She said this much with a great effort, and sank into a profound slumber.—N. Y. Tribune.

What Poms are.—There is a clergyman who talks to the children of his church about the duty of giving up the vanities of this world, and as most of them belong to the class that does not own winter underclothing this advice seems a little unnecessary. Sunday afternoon he was as usual exhorting his hearers to sacrifice things they did not possess and to renounce the famous trio of the world, the flesh and the devil. Suddenly it occurred to him that perhaps his language was not clear to the infant mind and with a view to finding

THE YOUNGER — THE BETTER

We'd like to begin dressing the small boys as soon as they are out of skirts. We count a good deal upon the advantage of starting them correctly in the matter of their clothes.

The boys know better than their parents sometimes when their things are right. A good deal of the children's clothing is of the cheap dry-goods-store variety, to serve merely to sell as a "leader," but it don't wear worth a cent.

Good clothing is just as well worth while for boys as for men, and we put your money's worth in whatever we make,

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out he said: "I've been telling you of the poms and vanities of this life. Now I want to know who can tell me what poms are." There was dead silence until a boy who lisped put up his hand and remarked: "Pleathh, sir, pomph ith thingth to get water out of."

Don't Worry Yourself

and don't worry the baby, avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company New York.

The *Presbyterian Observer* reported a recent exodus from the Established church of Scotland to the Free church as follows: "My dear little boy," said a minister in Glasgow the other Sunday, to an urchin who was standing looking in at one of the Sunday-school windows, "would you like to join our Sunday-school, and grow up a good man?" "What sort o' Sunday-schule is't—'Stablished?" "Yes," said the clergyman "it is connected with the Established church. Are you not coming in?" "Na," replied the boy; "I tried the 'Stablished Kirk Sunday-schule last year, an' I got only twa oranges an' a poke o' sweeties at the Chris'mas tree; sae I'm gaun to gie the Free Kirk a trial this year."

National Platform Pamphlets.

The Union Pacific have just issued a third edition of above. In addition to the various national platforms, it contains a large amount of information on the monetary system of the United States which has been obtained from documents issued by the Treasury department at Washington. A valuable work. Issued "with the compliments of the Passenger department."

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The International News and Book Co., Baltimore, Md., makes a most liberal offer of \$200.00 to anyone selling 200 copies of their books, "Child's Story of Jesus" or "Gathered Jewels," by Spurgeon. The greatest selling books out. A \$100.00 bicycle given for selling 90 copies in 2 months. A \$270.00 Estey Organ given for selling 115 copies in 3 months. A splendid opportunity for a church to secure an Organ. A gold watch is given in addition to commission for selling 60 copies in 30 days. Last fall over 100,000 copies of their books were sold. They paid agents over \$50,000 in commission. 407 agents secured premiums in addition to commission. 33 made over \$375.00, 115 made over \$200.00. Complete outfit for both books 50 cents. Freight paid, credit given. Other books and Bibles for fall and Xmas Holidays. Inducements not equalled by any publisher. They give Bank references as to their responsibility. Write them immediately.

BAY VIEW READING CIRCLE

Fourth year of this Home College opens November 1. It is neither sectarian nor sectional, and has doubled its membership every year. Its course is short, systematic, requires only 35 pages a week, is thoroughly directed and costs only \$3 for books, membership, and the illustrated monthly Bay View Magazine. For full particulars and how to form a local circle, address

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