

# THE MID-CONTINENT

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\$2 A YEAR

"NOT EVERYONE can increase his income" says a philosophical editor; "but everyone can reduce his expenses."

SAYS THE *Wine and Spirit Gazette*, which ought to know: "There is everywhere a growing prejudice against the liquor trade." That's a word of cheer in these gloomy days.

A GEORGIA justice of the peace keeps a good many marriage fees away from the ministers in his town, we fear, by this sign, according to an exchange: "We will marry you in this shop for a load of wood, a string of fish, a mess of pork or a bale of cotton."

IN THE olden days the minister announced the number of the hymn, then read the whole hymn through, and then re-read the entire first verse and repeated the number of the hymn, and then looked wistfully around over the congregation before sitting down, as if he expected some one to hold up a hand and ask what hymn was to be sung.

THE LITTLE German principality of Waldeck, leads the sociological world, not in theories, but in practice. A decree has been proclaimed that a license to marry will not be granted to any individual who has the habit of getting drunk; and if one who has been a drunkard apply for such license he must produce sufficient proof of reformation to warrant his receiving it.

THE STATEMENT of Foreign Mission receipts for last month showed a total of \$17,470. That is a decrease of \$3,239 for the same period in '95. The total receipts for period between May 1st and September 30th, were \$138,876—a decrease of \$19,514 from the record of '95. This is a pretty plain statement. May the tide soon turn, and the "increase" take the place of "decrease." This statement of receipts carries its own "vigorous, searching appeal for Foreign Missions."

DU MAURIER's passing away had in it something very sad and pathetic. While lingering in his fatal illness one of his friends at his side essayed to comfort or cheer him by referring to the success of his novel, "Trilby." "Yes," was the doleful reply, "it has been successful, but the popularity has killed me at last." The success of that piece of authorship was remarkable in intensity, but in the nature of things could only be short lived. His career lasted until the waning of the book's wild popularity had set in. The writer's fame as far as it is based on that work will not be posthumous.

THE LIFE is upon a plane with one's beliefs. In other words, one's opinions are revealed by his conduct. This being true, what is to be said regarding the faith of those whose conduct reveals no concern for the eternal welfare of their friends? Is it a real or only a professed faith? If it is real faith, would it not find expression in action suited to its nature? For does it not believe that one's eternal destiny hinges upon his relation to Christ? It goes without saying that genuine faith is living and operative, and like its divine author, it expends its beneficent energies upon and in behalf of those who are in danger of perishing.

## 35 WEEKS FOR \$1.00.

"Trial Trip" offer. Tell your friends who are not subscribers that they can now get the MID-CONTINENT 35 weeks for \$1.00, cash, on trial.

THE ANNUAL custom of having a special sermon on the first Sunday of the school year at Wellesley College is an interesting one. The text is invariably the same: "God is Love." The little chapel is always specially decorated for the occasion. The home-sick maiden, with eyes swollen from much secret weeping, should soon develop a strong attachment for that new church home under such cheering circumstances.

BISHOP WARRING with bishop on educational policy. Priests writing political pamphlets. And the very reverend Father Phelan, of St. Louis, turning loose his filth howitzer against one of the highest among his faith. That is the strange state of things in the (more or less) holy Roman church, to-day, in America. We have always held that that body would be Americanized. It—thank God!—can never Romanize America,—but it is unfortunate that, so soon, it has adopted the blantant type of Americanism. The Romish body is unwillingly laying bare a good many loop-holes into its secret brick walls of seclusion these days. And the insight is not pleasant.

A PROMINENT Presbyterian, an ex-Moderator, who has long been looked upon as one of the first to be consulted when a change in a pastorate was planned, said to a caller the other day, in deep distress: "I do not know what has come over the Presbyterian church. Look at my desk. It is literally covered with letters from churches seeking new pastors; and from pastors seeking new churches. There is a spirit of restlessness and dissatisfaction everywhere. I do not know what to make of it." It is to be feared that many another old minister of wide acquaintance would be forced to bear similar testimony. Let us all do what we can to stop this senseless state of things, in any way we can.

THE SAVIOUR'S injunction is, "Go, work to-day in My vineyard." To-day has its limit, for "the night cometh, when no man can work." We have no tenure on this world's future. The opportunity of to-day may not repeat itself to-morrow. We should do to-day that which our hand findeth to do. When grace touched the heart of the woman of Samaria, she went at once into the city and told of Christ. Through her instrumentality many of the people went out to Jesus and became believers in Him. That was her opportunity for doing good; had she neglected it, she would probably have never again possessed it. An opportunity gone is generally lost forever.

IN THESE days when one hears nothing but politics and—politics, a piece of heroism must not go unheralded. Mine Foreman J. J. McCarthy of Duryea, Pennsylvania, is a hero. He doubtless saved twenty-three lives. On the night of Oct. 16th., fire was discovered in the main gangway in the oil shanty, which contained 100 gallons of oil and five empty barrels, and when the men arrived the place was a seething furnace. Foreman McCarthy managed to climb up the "main way" on his hands and knees until he reached a door that he opened, allowing the main current of air and the smoke to return to the "fan shaft" before reaching the men. He was utterly exhausted. When he made his way out he fainted.

A NEW Jersey town was treated to a weird sight the other day. It was none other than the spectacle of an infuriated Chinaman chopping his wooden idol to pieces in the middle of the street. The reason of the outburst was that the joss had not been properly caring for the weal of his devoted servant. The Chinaman had tried to curry favor, and trade, by carrying political waters on both shoulders. He had placed a banner before his shop bearing upon it a strange device. On the opposite sides were the names of opposing candidates for national honors. Mr. Sam Lee had no objection to still other names, had the banner more than two sides. But what he had, according to reports, caused him sufficient trouble. He lost a steady and most valued customer because of the elasticity of his political affinities. And so his

wooden god had to suffer for not properly attending to business.

THE WORK of the American Bible Society with emphasis on the "American" is something we may all be proud of and extremely gratified by. It has circulated the Holy Scriptures in nearly one hundred of the different forms of speech which our race has inherited from the men who projected the tower on the plain of Shinar. It has its agents in eleven capital cities. Missionaries of every name are found among its correspondents and co-workers. It had last year its regiment of nearly four hundred and fifty men engaged at its expense as distributors of the Bible in foreign lands. More than one half of its issues in 1895 went into the hands of Pagan, Mohammedan, or nominally Christian people outside of the United States. Not less than 383,398 of them were sold in China alone, and about five and a half million volumes in the various dialects of that empire have been printed during the last fifty years.

THESE ARE troublous times for many publishers of religious newspapers, who, from the nature of their class of "business", must give long credits. Yet at the same time their own bills must be paid weekly and monthly. The result of this state of "slow paying" is beginning to be most seriously felt, especially in the West. The *Kansas Christian Advocate* after a brave struggle has ceased to be. Impossibility to collect money honestly due them was, of course, the cause. The *Pacific Christian* was recently obliged to temporarily cease publication for the same reason. The *Pacific Methodist Advocate* in discussing this state of things says:

"We have passed through financial depressions and almost money panics, such as was witnessed in the summer and fall months of 1893, but we have seen and felt nothing since we launched this enterprise to compare with the last sixty or ninety days in the way of business stagnation and money stringency. These are times when the lives of religious newspapers on this coast are trembling in the balance. . . . We are now at the place where we must have assistance, and that 'right early.' Our bills have to be met each week, and to do this, we must have money."

That appeal should go to the hearts of that newspaper-toiler's "slow pays"—who, by the way, live and move in all denominations.

WHY WILL people keep on writing "Rev. Brown", instead of Rev. Mr. Brown. Surely every one knows that "Rev." is not a kindred titles to "Dr." or "Prof." "The Rev." Mr. so and so is strictly correct, though usage permits the omission of "the" in most cases. Here is something apropos: "Not long since one of the editors of the *Journal and Messenger* was asked by a firm of publishers to read a story in manuscript by a writer of much ability; and was surprised at the number of Rev. Browns scattered through it. The story was written by a person who ought to have known better. We have always assumed that this vicious English is the result of reading daily newspapers; but it suddenly occurred to the reader that the writing of 'Rev.' without the 'Mr.' (when it is absolutely impossible to learn the given name) might be due to the school rhetorics which caution the pupil against using two such titles as 'Mr.' and 'Esq.' The fact that it is always appropriate to write 'the' before 'Rev.' perhaps shows how it differs from 'Prof.' better than any explanation. The daily papers write 'Candidate McKinley' and 'Candidate Bryan' when they wish to degrade the person of whom they are speaking. To write 'Rev.' without the initial of the given name or 'Mr.' is really an insult to the person designated. Always use the given name or initial, if possible. If absolutely impossible, then write 'Rev. Mr. Brown,' or 'Mr. Brown,' or even 'Brown'—anything rather than 'Rev. Brown.'"

## SPECIAL OFFER. FOR \$3.00

Any present subscriber can renew his own subscription and send the MID-CONTINENT one year to a new subscriber.



## THOU KNOWEST, LORD.

Thou knowest, Lord, the weariness and sorrow  
Of the sad heart that comes to Thee for rest;  
Cares of to-day and burdens for to-morrow,  
Blessings implored and sins to be confessed—  
We come before Thee, at thy gracious word,  
And lay them at Thy feet: Thou knowest, Lord.

Thou knowest all the past—how long and b'ndly  
On the dark mountains the lost wanderer strayed,  
How the good Shepherd followed, and how kindly  
He bore it home, upon His shoulders laid,  
And healed the bleeding wounds and soothed the pain,  
And brought back life and hope and strength again.

Thou knowest all the present—each temptation,  
Each toilsome duty; each foreboding fear!  
All to each one assigned of tribulation,  
Or to beloved ones, than self more dear;  
All pensive mem'ries, as we journey on,  
Longings for vanished smiles and voices gone.

Thou knowest all the future—gleams of gladness  
By stormy clouds too quickly overcast;  
Hours of sweet fellowship and parting sadness,  
And the dark river to be crossed at last.  
O, what could hope and confidence afford  
To tread the path, but this: Thou knowest, Lord.

Thou knowest, not alone as God, all-knowing;  
As Man, our mortal weakness Thou hast proved  
On earth, with purest sympathies o'erflowing,  
O Saviour, Thou hast wept and Thou hast loved;  
And love and sorrow still to Thee may come,  
And find a hiding place, a rest, a home.

Therefore we come, Thy gentle call obeying,  
And lay our sins and sorrows at Thy feet;  
On everlasting strength our weakness staying,  
Clothed in Thy robe of righteousness complete;  
Then, rising and refreshed, we leave Thy throne,  
And follow on to know as we are known. Amen.

—Jane Borthwick.

## FROM EUROPE.

W. W. HARSHA, D. D.

NO. VII.

## ROME'S INFLUENCE ON PROTESTANT FAITHS.

When the captain of a vessel which is covering the ocean from New York to Liverpool discovers that the thermometer is sinking rapidly, he infers at once, and correctly, that he is in the neighborhood of icebergs which are cooling the air, and prudence demands that he keep a sharp lookout lest he should encounter one of those floating mountains. Now, what icebergs are, and have been, in the ocean, the papal church has been, and is

## IN THE SPIRITUAL WORLD.

Wherever she has obtained any considerable control of the human mind or exerted any considerable influence in the religious world, she has lowered the tone of piety, rendered men less anxious to live holy lives, and more inclined to rely upon mere rites and ceremonies as all that is required in religion. That God is a spirit and they that worship Him must worship Him in spirit and in truth, is an injunction which gradually fades out of the minds of men, when Rome with her sensuous teachings succeeds in supplanting in any nation and among any people, the simple service and the spiritual worship which Christ has enjoined in His word. Is proof needed to attest what is here affirmed? Let the Christian man or woman visit Europe, and travel with open eyes and all that we have here asserted will be abundantly confirmed. Ask a Romanist in any papal land what God requires of him in order to salvation, and he will be ready with the answer, "Obedience to the church, to observe feast days and fast days, and go to confession and live and die in communion with holy mother church." To all this, no doubt, there may be found notable exceptions, those who have been led by the Holy Spirit to the light, despite the erroneous teachings of the papal hierarchy; but the great mass of Rome's followers are being deluded by her into the soul-mining belief that salvation is in the hands of the priests and is bestowed by them upon those only who are faithful to the church in its injunctions.

## BUT THIS IS NOT ALL.

Wherever we may go in papal lands we will find that this ceremonialism of the papacy pervades and affects disastrously to a very large and damaging extent even the Protestant communions. Firm though these churches may be in their opposition to the dogmas of Rome, strenuous though they may be in denouncing her transubstantiation, her mariolatry, her priestly absolution, her indulgences, and her purgatorial fires, there is yet a tendency to ascribe too much value to the mere rites and ceremonies of relig-

ion. Need attention be called to the Lutheran church in Germany, the sad lapse of which into ritualism, followed by an extensive adoption of rationalism, was so apparently and so generally lamented by evangelical Christendom in the last century and from which defection from the faith of Luther and the founders of that church, she seems of late to be recovering to the great joy of all the true followers of Christ? This defection in that noble body of Christians, while hating Rome and her unscriptural dogmas, was due without question, chiefly, if not exclusively to the fact, that the papacy by a service so largely ceremonial was offering to man easier terms of salvation, and those more congenial to the carnal nature than those upon which Christ insists in the Gospel.

## THE REFORMED CHURCHES

of the continent, also, have felt the disastrous influence of the outpouring papal iceberg. This is especially the case in Geneva, Switzerland, in the churches founded and ministered to by Calvin and his able and thoroughly evangelical coadjutors. For generations a heartless formalism, "having the form of godliness while denying the power thereof" has prevailed in the Reformed churches of Switzerland. On our recent visit to Geneva, though questioning closely, we could elicit no satisfactory response to any evangelical sentiment or suggestion. Classes of catechism were being examined for admission to communion, but so far as we could learn this had regard wholly to the intellect, without reference to the heart. Punctilious as to forms and ceremonies, it seemed to pass their comprehension that Christ required the affection of the heart or the consecration of the life. Even the revival of vital godliness under the labors of the Scottish brothers, Robert and Alexander Haldane, in the early years of the present century, which resulted in the conversion among others of

## MERLE D'AUBIGNE AND CESAR MALAN,

seems to have had but a temporary effect in arresting the rationalizing tendency, for Dr. Malan, after preaching a pure gospel for many years, gave, when about to die, his pulpit and pulpit chair, and communion table to the Free Church Mission at Montreux, that, as he declared they might not fall into the hands of the rationalistic teachers, who still claimed the name of Protestant. And from that sacred desk and from above that communion table we had the privilege recently of hearing the gospel of Christ proclaimed by Dr. Milne, the Free church missionary in Montreux.

As regards the eloquent and learned Merle D'Aubigne, after teaching an evangelical theology for years in the divinity schools of the University of Geneva and doing all in his power to impress vital godliness upon the successive classes of young men coming under his instructions, he died and left his important chair to be filled through government influence by one, who, when I questioned him on my recent visit, in regard to D'Aubigne and his teachings shook his head and with a most significant shrug of the shoulders,

CRIED "BAD, BAD."

And so it is largely in papal lands and wherever the chilling, deadning influence of the papacy is felt. Let evangelical churches in America be warned. If ever the Romish church gains an ascendancy here, such as she has had in other lands her influence upon vital godliness will be the same. Nothing, it is said can live under the shade of the deadly upas tree. The church of Rome is the upas tree in the spiritual realm. The life of God in the soul sickens and dies beneath her shade. Her past in Europe should be a sufficient indication as to that which her future will be wherever she shall spread her poisonous branches. France and Spain, Austria and Italy, Mexico and South America in religion, are what the papal church has made them. If Germany, Great Britain and the United States aspire to be what those nationalities are the way is easy. Let them become papal lands, and the thing is accomplished.

## BASIS OF PRESBYTERIANISM.

DR. JOHN HALL.

(In Belfast Witness.)

What is the directory for church organization? We say the Scriptures. The defenders of the Diocesan Episcopate do not rest much on Bible teaching, but argue that their system is an evolution from the Apostolic method. To this there are two valid objections. (a) Evolution developed by fallen man is likely to be bad, and not good. Polygamy, idolatry, intemperance, are evolutionary products. And (b) the church evolution went on into the religious system of the dark ages. If the latter part of it be evil

where is the adequate defence of the former? If evolution justifies the Diocesan Episcopate, why should it not justify the Papacy? Taking the Word of God, then, as the determining guide to church polity, we say that it nowhere sanctions any superiority of one order of church officers over another, that the apostles were as distinct a group of men as the prophets, and, like the prophets, left no successors, that they were empowered to lay the foundation of the Christian church in doctrine and in organization; and they never hint at any church officers but "bishops and deacons," the "bishops" being—as the Revised Version very properly puts it—"elders," or "presbyters" and consisting of men who ruled well, and of others who, in addition, labored in the Word and doctrine; and the deacons—having a definite work to do in the brotherly care of the poor.

There is an historical element in the New Testament church organization. The Synagogue had ruling and teaching elders. The districts had representatives called sanhedrim, and a central; etc. Everything distinctively Jewish that was bad for the cause of truth the apostles ruled out of the Christian church. So it was with circumcision and distinction in meats; but nowhere is there any hint but of approval of the "elders" ruling and teaching in the local church. Had evolution, as such, been a safe method, the Judaisers, as we call them, would have carried their point; but they were condemned as "subverting men's souls" (Acts 15:24), and the Synod that pronounced this sentence was constituted on Presbyterian lines. The church at Antioch determined that "Paul and Barnabas and certain of the brethren" should consult about the matter with the apostles and elders at Jerusalem, paid the expenses of the delegates and "the apostles and elders" discussed the matter, reached a decision, and "it pleased the apostles and elders, with the whole church to send chosen men of their own company" to Antioch, and Barnabas and Silas were sent and their commission is from "the apostles and elders and brethren." All this we get in the fifteenth chapter of Acts. There is no presiding bishop of the diocese and not a hint regarding deans, archdeacons, prebendaries or the like.

But it may be said: "The church was then only in a formative, not a completed, condition." Well; we have three inspired letters, two to Timothy and one to Titus, evangelists, and—like our synodical missionaries—laboring to organize churches. The fullest directions anywhere in the New Testament as to the official staff of the church are here given. Only two orders are alluded to—bishops and deacons, and the bishops or "Presbuteroi" are of two classes, those that rule and those that also "labor in the Word and doctrine"—*en logo kai didaskalio*.

Now, two points are deserving of notice here. Let a Romanist stand up for the celibacy of the clergy, and there is not a Protestant in the world who would not say as a sufficient reply—The wives of both bishops and deacons are recognized in Paul's letter to Timothy; therefore celibacy is not a New Testament condition. Now, if that argument is valid, so is the other, that bishops and deacons are the only recognized orders. The second point is that if evolution is a sufficient vindication of Diocesan Episcopacy, it is equally valid for clerical celibacy. And a third has naturally come to your minds already, namely, this—How strange that the Apostolic church should be provided with diocesan bishops or officers over the clergy and deacons, but not a word regarding the clergy themselves—not even the curates!

## SCRIPTURE FOR IT.

Now a brief statement is proper touching the positive teaching of God's Word. The church is one including teachers and taught, as the State is one including rulers and ruled. The members of the church have the right of choice. Hebrew congregations, doubtless, under the direction of the later prophets, had elders chosen to preside, and some of them, with the needful gifts, to explain the Scriptures. So the elders called on our blessed Saviour to speak in the synagogue. As the Gospel went out among the Greek-speaking Gentiles, the word "presbyter" or elder would not be sufficiently intelligible to them, and so the word *Episcopos*, or overseer, or presiding officer, came into use. It is used only five times in the New Testament, once with reference to our blessed Lord (1 Peter 2:26), "Shepherd and Bishop of souls." In the other four cases it is used for the benefit of Gentile churches. In Acts 20:17-18, it is interchanged with elder—*presbuteros*. The Presbyters of Ephesus are told by the apostle that the Holy Ghost had made them overseers or bishop—*Episcopos*—"to feed the church of God," to be pastors. The identity of the two is also fixed in Tit. 1:5-7. Titus is to ordain elders in every city—*presbuteros*;



and then as to the sort of men they should be, for a "bishop"—*Episcopon*—blamelessness, and so on, being requisite. So Peter, whom "Evolution" elevated into a primacy, the seat of which it is doubtful if he ever visited, claims to be a fellow-presbyter—*sumpresbiteros*—with the elders of the church, exhorts them to do just the duties implied in the term "overseers." How this matter was regarded in the early church we can gather from Jerome. "*Apud veteres iidem Episcopi et presbyteria, quia illud nomen dignitatis est, hoc utatis.*" So John Chrysostom makes the two identical and speaks of many bishops or presbyters in the same church. In modern times Archbishop Whately owns that apostles gave a bishop to each church and a "church and a diocese were for a considerable time identical."

On this basis the parity of the clergy is maintained by the Presbyterian church, and the ruling elder is acknowledged and accorded his voice and vote in the representative counsels of the church.

On the office of deacon, with which preaching is never connected in the New Testament, two remarks are proper—(a) Many Presbyterian congregations are without deacons and innumerable voluntary societies get the church's means to do what could be, and should be, done by the officers of the church of Christ. And (b) according to my observation the "deacon" of our Congregational brethren is substantially the "elder" of the Presbyterian and New Testament church, and just as it was an infelicity that the churches of the Reformation allowed the term "bishop" to be dropped by the majority of ministers and given to a limited class, so it is an infelicity that the word "deacon" is used by our Congregational brethren—for whom as such we have respect and affection—for officers who are in point of fact "elders" in the churches.

#### ADDED FEATURES.

Let me add, in conclusion, that the Presbytery and the higher bodies, like Synods, are the natural and necessary outcome of a the life of a number of Christian organizations with common interest; and if a Congregational brother should inquire what authority we had for Synods and Presbyteries, it would be a sufficient reply to say—We have the same authority as his brethren have for "Associations," which ordain and install, or for the American Board of Missions, which represents the denomination. It would be easy to vindicate popular election. The congregation of 120 choose a successor to Judas; the church choose delegates to the Council at Jerusalem; the church choose a companion to Paul; the congregation choose the deacons in Acts 6:3. It would be easy to show that there is not a single case in the apostolic record of ordination conferred by a single individual, and as to the title of old-world bishops of the Diocesan order (which I had sometimes to use), it is hard to forget our Lord's words to James and John when they made an ambitious request—"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. *But it shall not be so among you.*"

If parity was settled by Christ among the apostles, it is difficult to see how it can be ignored among the ministry and especially where they claim "apostolic succession."

#### ROUGHING IT ABROAD.

BY JOS. EARNEST MC AFEEL.

NO. IX

ATHENS. (PART 2.)

It is not the modern city, or its retained orientalism that attract visitors to the city; it is classical Athens. Compared with Rome it is perhaps but a poor field for the antiquarian; there are few reminders of her former glory. But Athens did not have so long a period of former glory to remind of, and the relics are not meagre after all. Besides, they may boast a quality which easily atones for a lack in quantity. The glory of its antiquities secured for Athens, the capital of the kingdom when there were several more favorably situated competitors. The Acropolis and its surroundings are sufficient to establish forever the reputation of any city. All Greece and especially Athens are now appreciative of the treasures they hold, and there is a law against carrying antiquities from the country, putting a stop to the vandalism that was practiced with a high hand some years ago. A prominent archaeologist has referred to some of the deportations of priceless sculptures as "the surest guarantee of the preservation." Perhaps that is true of some of the removals of relics, but one cannot but feel it a shame that the visitor

must put up with the merest fragments here, when more valuable portions of the sculptures exist elsewhere. And the lower classes have discovered that they have a bonanza. Several street cleaners have offered me dilapidated chunks of bronze at the remarkably low price of two drachmae, which were represented as ancient coins found in Marathon or some other place at a safe distance. There are some enterprising citizens, especially in evidence about the Acropolis, who devote all the energies of their minds and bodies to polishing chips of Pentelic marble, which is as stones in the streets of Jerusalem for abundance, and to the effort to sell them at from one to three drachmae apiece.

The guide is here in all his vexatiously pertinacious ubiquity. A tourist and especially an English-speaking tourist is here as elsewhere, supposed to know absolutely nothing and to have too little ingenuity to find out anything, and what is especially important to would-be-guides, to have an abundance of money to remunerate any and every informer. A self-appointed guide is always proud of his linguistic accomplishments. A visitor stands in the parthenon reading from his guide-book an exhaustive and careful description and explanation of the different parts of the structure and in the midst of the reading one of these guides approaches and in all the English he can muster volunteers the information, "This is the Parthenon." So much valuable information is crowded into that simple statement, and it is so eloquently given that the weather-beaten reliefs on the little remaining frieze can hardly restrain tears of excited admiration. One such learned guide met me at the gate of the Acropolis and informed me that he was going to conduct me among the ruins and explain everything in his matchless English, for one drachma. I told him that there was one all-absorbing, well-nigh overpowering emotion struggling beneath my heaving bosom, and that was the desire to be let alone by pestiferous guides. He understood, but could not fully appreciate my feeling. When I proposed to put my bicycle inside the gate, to insure its safety, he told his professional brethren that I wished to ride about the Acropolis which moved his brethren to much laughter at the expense of the unsophisticated foreigner. I told them I was much disappointed at not being allowed to take my bicycle in, as I had hoped to ride up the steps of the Propylaea, and all through the Parthenon. The next morning I visited the Museion, a hill near by, rode my bicycle as far as I possibly could and pushed it the remainder of the distance to the monument of Philopappos which crowns the summit, to show the guides gathered about the Acropolis gate what a great success a bicycle is as a mountain climber.

It is disappointing and annoying to have the guide-books throw suspicion upon the generally accepted beliefs. It is quite common now to say that the Apostle Paul did not stand on Areopagus while delivering his address recorded in Acts 17. He was probably not even on the side of the hill. That takes much of the halo from the Areopagus, but I walked about it and on it, thinking of the Apostle Paul nevertheless and being thrilled by the consciousness that at least I was near the place he had stood and walked. And suspicion is cast also upon the location of the Pnyx where the crowds listened to the eloquence of Pericles and Demosthenes. But I refuse to discredit the tradition which locates the Pnyx where it is now supposed to be. It was inspiring to stand where some of the greatest orators the world has produced had delivered their most stirring addresses. It moved me to assume impressive attitudes and attempt majestic gestures, and failing to recall any passages from Demosthenes, but feeling that the occasion demanded some eloquence, I broke forth with "Friends, Romans, countrymen." I could not but feel the impropriety of such words in that place and discovering not even a goat or a donkey to lend me his ears I brought my eloquence to an inglorious close, stood my bicycle up where the great men had been, and snapped my Kodak at it.

Still, while one cannot be sure of a few things one would like to believe about things and places here in Athens, there is vastly more that one may be sure of. It is Athens at any rate and about the place cluster memories of many glorious and indubitable facts of Grecian history.

The city still lives in the memory of the games of last spring. It must have been one of the great events in the history of the modern city. Photographs are on sale everywhere of the stadium on "Marathon day." All the available space is occupied by the dense throng. The seats were designed to accommodate 60,000 persons, but upon that day 71,000 tickets were sold. Interest in athletics has been thoroughly aroused, especially in the southern portion of the kingdom. The Princeton athletes who competed in the contests are remembered with

great admiration. The demonstration in Princeton was uproarious when reports of their brilliant successes came in. While riding in the country one day, I had pointed out to me the young fellow who won the Marathon race over the Princeton runner. He is only a hardy peasant and had done no actual training for the race. On that morning he hoed five hours in a vineyard, riding to Marathon in a cart just in time to start with the rest on the twenty or twenty-five mile run to Athens at 2 o'clock. It did not make the disappointment less that Princeton lost the race, but there is some satisfaction in knowing that it was the hardy, healthy, hard-working peasant who won.

I have been deterred from attempting any extended trip into the interior by the dilapidated condition of the tires on my bicycle. A week or two ago I received a letter from Morgan and Wright of Chicago, who had heard indirectly that my tires were giving me trouble, stating that the tires I had set out with were not intended for touring, and that they had ordered a pair of new tires adapted to touring, shipped from their English depository. That is the open-handed way in which American manufacturers do business! And, *marabile dictu*, in spite of inefficient postal service in this part of the world, the new tires sent by parcel post from England have arrived, and I am about to start on a short run into the interior, of which more anon.

#### MEDITATIONS.

BY JOHN D. PARKER.

A fresh graduate from an eastern Theological Seminary, on his way to his western home missionary field, stopped over the Sabbath in New York City to hear a noted preacher who prayed so earnestly for home missionaries, that the heart of the young man was touched. Going forward at the close of the service he introduced himself to the clergyman as a student going out as a missionary, but he received such a cold, withering look, that he drew back abashed.

The prophet says: "Many shall run to and fro, and knowledge shall be increased." This prophecy has been wonderfully fulfilled in science, of which we have an illustration in meteorology. Meteorologists have found out, and begin on their charts to recognize the fact that we have two thermometers, the old metallic thermometer which gives the amount of heat in the air, and the new sensible, or wet-bulb thermometer, which marks the heat as experienced by sentient beings. We cannot form a correct opinion of the climate by the readings of the old, metallic thermometer, until we ascertain the amount of moisture in the air, for the difference of moisture makes a wonderful difference in the sensible heat. The temperature of 100° prostrates people on the Atlantic coast, but gives delightful weather in the Rocky Mountains. The same principle applies to preaching. The same sermon affects people differently, according to their spiritual condition. Some people live spiritually in a dry atmosphere, and it takes a hot sermon to touch them.

It is lawful for clergymen to use local coloring, and to place truth in a bright light to make it visible. Truth may be emphasized and isolated to give it prominence and make it impressive. But there is a limit when one truth overrides another, or when one fact is so emphasized as to let another fact drop out of the category and disappear. A mountain in a painting may be placed in the foreground to give it prominence, but other mountains within the range of vision should not be left out of the picture entirely. A clergyman recently, in speaking of the rapid advancement of scientific knowledge in modern times, said that some pupils in our high schools now know more of mathematics than did Sir Isaac Newton, the prince of mathematicians! Such exaggerations only provoke a smile among intelligent laymen, who know very well that *few men* in our times can read and understand the *Principia*.

Conversation should be interlocutory, an interchange between those engaged in conversation as the word signifies, first one, then the other, without interruption. In this way the current of thought flows on, both persons engaged in conversation, adding about equal amounts to the stream of thought. Some people, however, do not observe the law of conversation and want to do all the talking themselves, and occupy nearly all the time, allowing nothing for the other person engaged in conversation. In conversation they are like the bimetalists in finance, and believe in a ratio of 16 to 1, the one being given in time to the other fellow. This ratio may work well in finance, but it is not a fair ratio in social life.



## Kansas Department.

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

## NOTES BY THE WAY.

BY S. B. F.

Fidelity is not to be measured so much by the words a man speaks, nor yet by the deeds he performs, but by the spirit which lies back of and prompts the word and the deed. A jealous, carping, fault-finding disposition is the "fly in the ointment" that mars the record of an otherwise honorable career. How much better, in this world of fault-finding, is the spirit which "thinketh no evil."

The sweetness and tenderness of the loving Christ is more needed to-day in the world than ever before. The civilization of the present has reached that lofty elevation where the malevolent spirit is less and less tolerated because it is brought into contrast more and more with the spirit and mind of Christ. The church as the representative of Jesus Christ, while standing unflinchingly and uncompromisingly for the "faith once delivered to the saints," needs to emphasize the spirit of Christ in every way and to prove to the world that she does represent her great Lord and Head.

More than this the methods by which the church is to do her work must be along the line of the Master's spirit of self-sacrifice if the highest results are to be realized in the extension of the Redeemer's kingdom. We are confronted now with depleted treasuries, with practical stagnation in our missionary enterprises at home and abroad, with untold perplexity and hardship upon our missionaries and with a church membership which declines to "bring the tithes into the storehouse." At least this seems to be true of about two-thirds of the membership of our churches.

If the work of the church and the salvation of the lost is not of sufficient importance to lead the majority in our churches "to plan to make sacrifices" in the way of giving of their substance, then must the gospel be greatly hindered in its advances and the organized agencies of the church, for furthering its work must languish. Shall we not seek for a mighty revival of the Master's spirit of self-sacrifice throughout the whole church. It seems to me that this is an indispensable pre-requisite to any large ingathering into our churches.

"O Lord, revive thy work," is the deep heart cry of every true saint of God at the present time. The greatest need of the hour is, not for a few, but for all of God's ministry and all of God's people to get into such close personal touch with the divine Lord that all can be used by the Master, to bring about the salvation of those who are perishing. This is the chief end of all our work for Christ here below, after our own personal salvation, and how shall we best be prepared for this all-important service. Manifestly by seeking to be so filled with the power of the Holy Spirit that we shall be made willing to do the most obvious things which Christ requires. If it is to wait for the endowment of the Spirit, let us wait. If it is to "bring all the tithes into the storehouse," let us bring them in. If it be to go and witness for Christ among the perishing—let us go.

Why a gracious revival does not come from the presence of the Lord must be referred to the individual conscience to answer as it must answer at the great day?

The Presbytery of Emporia adopted the following resolution in regard to the work of Lewis Academy, Wichita, at its late meeting in Burlingame.

"We have heard with great satisfaction the report on Lewis Academy by the principal, J. M. Naylor, Ph. D., that the same be accepted and placed on file; that we hereby re-affirm our full confidence in the wisdom, fidelity and efficiency of its management, and our unqualified appreciation of the high grade of work done by Dr. Naylor and his associates; and that we heartily recommend Lewis Academy to all our

churches, bespeaking for it their liberal patronage in students and money."

J. C. MILLER, D. D.,  
EDWIN R. WORRELL,  
CHAS. E. BRADY,  
Committee.

This academy is doing a grand work for the cause of Christian education and is, in every way, worthy of help and patronage which our Presbyterian people can give it. Remember Lewis Academy.

One of the most important matters pertaining to morality and good citizenship in our commonwealth is likely to be lost sight of in the heat of political combat, now being waged, and that is the importance of electing men to office, from the lowest to the highest who will favor the enforcement of law, and specially the law against the liquor traffic.

As forcibly put by another, the question is "shall the law-respecting people of Kansas meekly and tamely submit to a perpetual reign of anarchy, or will they rise as one man and compel recognition on the part of those who are in authority? It is daily becoming more and more apparent that the law—the law which the people themselves have made and have said shall be respected and enforced, will never again be righteously enforced until the people elect the right kind of officers and demand its enforcement, nor will these duties be performed until the people themselves are re-aroused and re-educated. The masses need to be forcibly reminded of the evil effects of the open saloon and of the awful consequences of intemperance.

The present apathy has continued long enough. It must be broken at once. It can and will be broken if every minister and every church in Kansas in this hour of peril, proves loyal and true to the cause of God and humanity. England on a certain notable occasion expected every man to do his duty, but the Almighty upon every occasion expects every man to do his duty."

Evangelist E. Buell Love, who has been doing excellent work in the Presbytery of Allegheny, during the last year, and who has just closed a meeting at Hoboken, Pa., goes to Wahoo, Neb., for the month of November. He would be glad to hold other meetings while in the west. Correspondents may address him at Wahoo, Neb., care of Rev. J. K. Sawyer. His permanent address is Warren, Ohio.

## KANSAS ITEMS.

DODGE CITY.—The First church of Dodge City, Kansas, has been prospering during the past year. A large number of additions have been made to the membership and the congregations have grown in numbers and in interest. The pastorate will be vacant about the first of November and we trust we may obtain a vigorous man to push forward the work. Any communications may be addressed to Dr. S. J. Crumline, clerk of session.

KILL CREEK.—Rev. H. S. Christian a student from Princeton Theological Seminary, just closed a very efficient four months service with the churches of Kill Creek and Covert. The members of these two churches have been much strengthened and encouraged by the clear, concise and simple presentation of the Gospel truth, and the churches are in splendid condition spiritually. Rev. J. M. Batchelder, D. D., of Osborne, recently preached at Kill Creek and conducted a communion service for them.—L. J. A.

LOGAN.—Rev. Wm. M. Carle, a Princeton Theological Seminary student, was invited to serve this church during his summer vacation. At the end of that time his services had been so effectual, and were so much appreciated that the session prevailed upon him to remain with them a year. Rev. J. M. Batchelder, D. D., of Osborne, conducted a communion service for them on a recent Sabbath at which time a ruling elder was elected and ordained, and two members were received into the church.—L. J. A.

MANCHESTER AND CHEEVER.—On March 1st, 1895, Rev. Geo. McKay, took charge of our work at these points. During the year the congregations increased and much interest was manifested and at the close of the year the congregations extended to Mr. McKay, a unanimous call to become their pastor. The call was held for six months

and at the last meeting of Solomon Presbytery at Barnards, Kan., arrangements were made for the ordination and installation of Mr. McKay, over these churches. An adjourned meeting of the Presbytery was held in Manchester, Sept. 22nd, when the ordination and installation services were held. At the installation service Rev. J. N. Rankin, of Solomon, presided and propounded the constitutional questions. Rev. H. Bushnell, of Concordia, preached the sermon. Rev. Wm. Foulkes, D. D., of Salina, delivered the charge to the pastor, and Rev. T. R. Lewis, of Beloit, the charge to the people. The united congregations joined in these services and this young brother is cordially welcomed to these fields.—S. B. F.

MADISON, ELMENDORA, AND NEOSHO RAPIDS.—Rev. J. W. Funk, took charge of these churches last April. At Madison he has established a Reading Room, not only for the Presbyterian church but for the whole community. The community is growing in the effort to sustain it. The literature is supplied from the exchange list of the "church library." The "Home Mission Traveling Library" is in demand and is doing a good work. The church has been re-painted and re-papered at a cost of \$100. A series of "pastors receptions" have been held, which are very helpful. At one of these receptions 30 copies of the C. E. Hour were presented to members of the C. E., and at another, 40 copies of the Book of Proverbs were given to boys and girls between the ages of 10 and 15.

At Elmendorra the church has been re-painted and seems to be rapidly recovering from the reverses of the past few years.

At Neosho Rapids the prospect is good for building a new church and unless this can be done soon, the work must suffer more or less. Mr. Funk has several new and interesting helps for church and C. E. work and would be glad to correspond with societies which desire these helps.—S. B. F.

## THE SYNOD OF KANSAS.

Synod held its meeting at Topeka, Oct. 1-5. Rev. Dr. William Foulkes of Salina, was elected Moderator, and the business was transacted promptly and satisfactorily. As must always be the fact in such a Synod, the chief interest gathered about the supply of our feeble churches, and the support of our self-denying missionaries. The discussion of these topics—always of supreme interest—is now made pathetic by the financial depression which rests upon the country.

In connection with these topics, and as logically linked with them, the Synod gave attention to Christian Education, especially considering the College of Emporia, in its history, its successful work, and its present urgent needs.

The annual report of Rev. Dr. Fleming, the Synodical Secretary of Home Missions, was received, and duly considered. Foreign Missions, in its claims upon us, and its success, was impressively laid before us by several enthusiastic speakers, among others by Rev. Dr. Corbett, of Chefoo, China.

Notwithstanding the approaching election which properly interests us all, and some special patriotic parades at Topeka which tended to divert the attention of many persons, the Synod had a good attendance both of ministers and elders, and, in addition to the topics mentioned, it carefully considered the subjects of Temperance, Sabbath-schools, Freedmen, Ministerial Relief, Systematic Beneficence, Church Erection, Young People's Society of Christian Endeavor, the work of the Young Men's Christian Association, and other topics bearing practically on our work. Most important was the earnest spirit of devotion which prevailed in the meetings, and which served to show that in our sore extremity, and in our great need, our trust is not in man, but in the pledged word of Jesus Christ.

The next meeting is to be held at the church in Emporia, which is just finishing a new and spacious house of worship.

F. S. M., S. C.

## Communicated.

## THE FINANCIAL QUESTION OF OUR CHURCH.

BY REV. M. BEROVITZ.

To refer to the salaries paid to the servants of the church—ministers or officers of the Boards—I feel is touching a very delicate point. I would rather say nothing in

regard to it, but I have lately heard several voices like the sound of a bugle foretelling a coming battle in this direction, not only in our church but also in other denominations. If we don't shut our ears willingly we can hear loud enough something like the murmuring of the Grecians against the Hebrews, that took place in the apostolic church at Jerusalem; and it is our duty to hasten and put a stop to it before it gets alarming, like the apostles did. We must not lightly dismiss important questions like these by saying, it is envy or greediness that makes some people speak against the high salaries of certain ministers and officers of the church, for it may be also that the spirit of God is thus pointing out some disorder in the church of Christ.

Lately I read in a paper that these salaries are given as a token of gratitude; but a church that wants to show gratitude to the pastor finds many other ways. The salary according to our church government is not given to the minister either as a token of gratitude or as payment for his services, but simply to make him free from worldly cares. Worse still is the defence of such salaries made on the ground, that the ability and amount of useful work done by the persons receiving them is worth the money. This defence is not only against the spirit of our church government but also of the whole Bible and unworthy of the high ideal of the sacred ministry. What is ability? What is success in the ministry of the church? Are they not so many graces for which only God is to be praised? Ask Paul and he will tell you that he worked and was successful more than the others, and yet, says he; "not I but the grace of God which was with me." If ability and success are to be taken into consideration in this connection; what shall we do with the words, as directed to ministers of the Gospel, "Freely ye have received, freely give."

Besides, the work of a true servant of God is too precious to be paid for with earthly wages. Therefore the church of Christ on earth never meant to pay her servants the value of their work. The servant of Christ, feeling the divine call for a special work in God's kingdom, is obliged to obey and follow anyhow. The salary he receives is but a helpful hand from the church to enable him the more to follow the divine call free from earthly cares. Therefore salaries must be paid, not according to success or ability or amount of work, but according to personal necessities. This is the example set before us by the divine word where it is written: "Distribution was made unto every man according as he had need."

How far astray from such a noble biblical example we have gone, may be shown by the following fact: In Illinois there is a town I know where there are three Presbyterian churches. In 1891, the minister of the one, an unmarried young man, who was making his first pastoral experience, received \$1000; that of another, an aged man with rich experiences in the ministry, with wife and one child, received \$1200; that of the third one, a man that had spent already many years in the work of the church with a large family received \$500. Fancy now this disproportion of salaries in the light of God's word? It is surely wrong, that laying aside the principles established in the word of God in this respect, the church allows some of its servants to live in luxury while others are almost succumbing under the misery of a poor salary, and yet both are the servants of the same King and the work of both is to build up God's kingdom, to lead the souls to Christ.

It is evident that a remedy must be provided to put a stop to such an anomalous thing and bring us closer to our divine rule of truth and life. Such a remedy has been for many years in use already by our Board of Foreign Missions: They pay all missionaries of the same country alike, making only a slight difference in the special needs of exterior circumstances, like single, married and size of family. This plan recommends itself to the whole church and it is approved by the word of God and is in accordance with the spirit of our church government. Let the presbyteries while encouraging the churches to raise as much money as they can for pastors salary, reserve for themselves the privilege of fixing the sum to be given to every pastor. By doing so the presbyteries must treat all alike making only a little difference between married or single, size of family or other exterior circumstances, and coming as near as possible to the words: "Distribution was



made unto every man according as he had need." Churches that collect more for support than they need to pay to their own pastors can be directed by the presbytery to help pay the salary of pastors of such churches that cannot raise the necessary amount for this purpose. The benefits of such a plan are obvious: It would bring us closer to apostolic principles; it would establish uniformity among the ministers; the temptation of looking for another church for a better support would be removed; many churches would be taken from under the care of the Board of Home Missions; the spirit of murmuring would cease, and many other great spiritual blessings would be the result.

May the Lord Himself help His church to solve the problem so that it will tend to His glory.

#### OUR WASHINGTON LETTER.

The Presbytery of Washington City met in the Presbyterian church at Manassas, Virginia, on Monday and Tuesday, the 5th and 6th of October. There were thirty-six ministers, eleven elders and two students present.

The retiring moderator, Rev. W. J. McKnight preached an excellent sermon Monday evening, after which the presbytery was called to order for business, the stated clerk, Rev. B. F. Bittinger called the roll and the election of moderator announced as the next in order. Rev. James S. Westcott was unanimously elected, and presbytery adjourned until Tuesday morning.

When they reassembled, Rev. David Riddle of the Baltimore Presbytery was voted the courtesies of the presbytery. Arrangements were made for the examination of Mr. Fred E. Andrews, a licentiate, transferred from the Genesee Presbytery.

Mr. Andrews has been serving acceptably, the new church at Ballston, Va., since July and is now holding a series of meetings in that church, assisted by Washington pastors. The organization of two new churches was reported to presbytery—Eckington and Riverdale.

Rev. George B. Patch, who was stricken with paralysis last February, though much improved, feels that he is not able to carry on the work and asked that the pastoral relation existing between him and Gunton-Temple Memorial church be dissolved. Mr. Prevost of Gunton-Temple church in a feeling and complimentary speech told of the work of Dr. Patch and of the love the church bore him, and asked that he be assigned them as pastor emeritus. The request was granted.

The cyclone which struck this city and was almost as disastrous as that which wrought such havoc in St. Louis, demolished the spire of the New York Avenue church. About six thousand of the beautiful trees of our streets and parks were uprooted or broken off, many buildings were destroyed or unroofed, telegraph poles were broken off and much damage done to vessels at the wharves.

The Anti-Saloon League held a revival for one week, beginning Oct. 4th. Among the speakers were Major Geo. A. Hilton, of California; President B. L. Whitman, of Columbian University, D. C.; Rev. Hugh K. Walker, pastor Central Presbyterian church, Baltimore, Md.; Mrs. Ella A. Boole, A. M., of New York; Mr. S. P. Thrasher, Secretary Law and Order League of Connecticut, and many of the local clergy. Through the efforts of the Anti-Saloon League of the District of Columbia, the American Anti Saloon League was organized December 18, 1895. The latter will hold its Convention in this city beginning December 8th.

The Union Veteran Legion held their annual encampment beginning October 14th. There was a large parade down Pennsylvania Avenue, past the White House and to the Peace Monument at the foot of the capitol. The President and members of his cabinet, also the District Commissioners received the old soldiers. The disabled veterans rode in carriages; those who marched stepped along briskly to the sound of airs which were familiar on field and in camp in the days of '61 to '65.

The removal of Bishop Keane from the rectorship of the Catholic University, has elicited much unfavorable comment upon the "powers that be," from all classes. The Bishop was a liberal Catholic and favored the public school system of the country. He leaves behind him many friends, who

admire him for his individuality and broad mindedness.

#### CHURCH NOTES.

Dr. William H. Dobson, a member of the Eastern church and of the Volunteer Union, has received a call to serve at a mission station in Africa.

The Western church will conduct a kindergarten in the infant department room. It will be under the charge of Miss Anna M. deHart, a graduate of Froebel school.

Dr. C. B. Ramsdell is at home again. He spent three weeks in reorganizing New Windsor College and it is now open, with Dr. Purnell as chairman of the faculty.

M. M. NORTH.

#### "MEMORY DAY" AT LINDENWOOD COLLEGE.

Friday, Oct. 30th, by appointment of the Alumnae Association is to be observed as Memory Day, by the Alumnae and friends of Lindenwood College.

The occasion serves to keep in remembrance the self-denying labors and sacrifices of the founders of this venerable institution, Maj. George C. and Mrs. Mary Sibley, who so nobly co-operated in setting apart and donating the beautiful and commodious grounds on which Lindenwood stands, 66 years ago, and who followed their gift by giving the institution their united support and unceasing services of their entire after lives.

With them have been associated Mr. and Mrs. Samuel Watson whose generosity has often come to the aid of Lindenwood. Connected with these and other friends who have been associated with the long and honorable history of the College, are those who have been identified with it as Presidents and teachers whom its Alumnae and those who have enjoyed its advantages delight to remember and honor.

The observance of this annual home coming and memorial day serves also to freshen the recollection of pleasant scenes and associations of school life, and rekindle and perpetuate the feelings of interest on the part of its friends and Alumnae, in their Alma Mater. The personal presence of all who can come on this occasion will be welcomed, by the Faculty and students. Lindenwood never appeared fairer than now in the autumnal beauty of its magnificent trees and grounds. The request is hereby made to all its friends who may read this notice, and who may not be able to be present, to send some message of their kindly interest and sympathy, which may be read at the commemorative exercises.

#### PRESBYTERIAL PROCEEDINGS.

The Presbytery of Niobrara met at O'Neill, Nebraska, on the 29th of September. The retiring moderator, Rev. E. VanDyke Wight, preached from the text, "And the Lord alone shall be exalted in that day." Rev. S. F. Sharpless, of Norfolk, pastor-at-large was chosen moderator, and Rev. R. E. L. Hayes, temporary clerk. Rev. W. J. Oliver was received from Nebraska City Presbytery, and a call from the Madison church placed in his hands; this church hereby assumes self-support. Dr. D. M. McIntosh, was received and his name was ordered enrolled as soon as his letter is received from the Presbytery of Cayuga. Rev. Wm. T. Findley, of Winnebago, was elected Stated Clerk of Presbytery, in place of Dr. Kimball, recently dismissed to the Presbytery of Rock River. Rev. N. S. Lowrie, of O'Neill, was elected chairman of the Home Mission committee, which is, by far, our most important committee, in these trying times. Presbytery expects to keep within the limit of the ten per cent. reduction, in its applications to the Board. A Home Mission conference, under the management of Dr. Sexton, in which seven of the brethren took part, was a matter of great interest. The overture on examination in the English Bible was answered in the affirmative. Student W. J. Lowrie was recommended to the Board of Education for aid. Randolph is the place of the stated spring meeting.

WM. T. FINDLEY, S. C.

Mankato Presbytery met at St. Peter, Minn., Oct. 6th. Rev. E. M. Lum, retiring Moderator preached the sermon. Rev. John Sinclair was chosen Moderator, and Elder H. M. Palm, clerk. Rev. F. C. Bailey and Rev. H. McRea, were welcomed from other presbyteries. Rev. C. E. Davenport

was received from the M. E. Conference after an examination, and having served a year in some fields within our bounds. The call of the Madilla church was removed to Rev. W. T. Hall, who has been acting pastor for nine years, and plans were perfected for his installation. Miss Young, the new principal at Albert Lea College, spoke in behalf of the education of young woman, and of the College she represents. Rev. N. H. Dell, gave a report of the work of the pastor at large, and of the presbytery. Four new churches have been enrolled the past year, and six church edifices erected. There have been added to our roll of members 350 on examination, and 175 by certificate. In the small Home Mission churches 73 per cent of occasions have been by conversion. A popular meeting was held on Wednesday night, at which several ministers made brief addresses. Fitting tributes of respect were paid to the memory of Rev. Jacob E. Courad and Rev. John Currer who have recently joined the church triumphant.

N. H. BELL.

The Presbytery of New Albany met Sept. 29th at Evans Landing, on the Ohio river. The attendance was not large because of stormy weather. Rev. F. P. Tyrrell was elected moderator, and Rev. N. B. Southerland and W. C. Broady were elected temporary clerks. Rev. Henry C. Bradley was dismissed to the Presbytery of Ottawa, Rev. M. E. Prather was dismissed to the McMinnville Presbytery of the Cumberland Presbyterian church. Rev. John P. Hearst, Ph.D., was received from the Presbytery of St. Paul. Dr. Hearst has been laboring for several months past in the Jeffersonville church and a call to become its pastor was placed in his hands and accepted, and a committee of installation appointed for Oct. 7th. A call was also presented from the Corydon church for the pastoral services of Rev. H. I. Stern. The call having been accepted Presbytery arranged for the installation by committee on the 22nd of October at 7:30 p. m. The Rev. T. D. Fyffe of Crawfordsville Presbytery, the Synodical Sunday-school missionary, was present and made a stirring address on Sunday-school work. This work in New Albany Presbytery, under the faithful and efficient labors of the Presbytery's Sunday-school missionary, the Rev. W. B. Chamberlain, has been very successful and faithful. There was more than the usual amount of good resolutions passed concerning the work and interests of the various Boards of the church. If the brethren will only perform the doing of them, they will have no cause for shame at the next regular meeting of the Presbytery at Jeffersonville, in the spring.

A. G. MOORE, S. C.

#### Notes and Queries.

##### Editor Mid-Continent:

I find that I was in error in regard to the amount of property, endowment and other funds of Wooster University. (In MID-CONTINENT of Sept. 30th.) Five hundred thousand dollars would be nearer the correct figures. With the splendid work accomplished by this institution in its first quarter of a century, we may confidently expect it to add yet greater luster to its name in the next twenty-five years. The churches of Ohio have a grand opportunity before them to make it an institution which will do honor to the Presbyterian name, and with Princeton and like institutions, exert a lasting influence for the church, and win a permanent place among the educational forces of our country. It is certainly deserving, not only of commendation and patronage, but of enlargement by way of new buildings and equipment, and greatly increased endowment that will set it on its feet squarely beside the older universities, the equal of any.

L. F. BICKFORD.

##### Poplar Bluff, Mo.

##### HYMN BOOKS NEEDED—AN OPEN LETTER.

Dear Brethren in the Lord: If it is not asking too much of the MID-CONTINENT, I would like to say through its columns that this mission is greatly in need of hymn books, and we feel unable to purchase the new hymnal, much as we would like to do so. If this notice reaches the eyes of some church that has secured the new hymnal and has on hands the books it used before, we would be grateful for them. It often happens that congregations change hymn books and lay aside those it had used. The No. 6 Gospel Hymns, or any good hymn book, would be a great help to us. We would be glad to hear from some church that could help us. JONATHAN A. NOVINGER, Pastor, Green City, Mo.

#### World-Outlook.

Secretary Olney is in receipt of a telegraphic dispatch from the United States Minister at Constantinople to the effect that he has at last obtained telegraphic orders from the Turkish Government to permit the departure for the United States with safe conduct to the seaports of all native women and children whose husbands and fathers are in the United States of America.

\* \* \*

P. J. P. Tynan, the alleged dynamiter, who has been released from prison procured his effects at the prefecture and left Boulogne for Paris. He resents the charge of intemperance brought against him by the British press, and when asked to make a statement, said: "Talk for the benefit of the newspapers? Not at any price. All I can do is to shout with all my might: 'Down with the English!'"

\* \* \*

Horrible reports of the atrocious butcheries of Cuban women, children and old men by Weyler's orders came from that distressed island. Other shocking features are added and it is to be feared that the reports are but too true. Col. Rodriguez, in reporting the result of the expedition, stated he had dispersed numerous bands of insurgent camp, and he triumphed over helpless old men and innocent women and children.

\* \* \*

The month of October, 1896, may be regarded as a model month so far as national peace is concerned, nevertheless there is war, battle, siege or insurrection upon every continent. This means actual hostility and physical conflict. Altogether there are one million human beings in arms and doing their best to kill one another at the present moment. That means more than are contained in the greater New York.

\* \* \*

Among the second cabin passengers who arrived at New York, last Friday, on the steamship Werkendam from Rotterdam, were two men whose names were not on the published list of passengers. Their tickets bore the names of John Williams and Henry Smith, but the men were John F. Kearney and Thomas Haines. Kearney and Haines were arrested September 13, in Rotterdam, charged with having dynamite bombs in their possession and with being concerned in a conspiracy against the lives of the Czar of Russia and the Queen of England.

\* \* \*

The Viceroy of India cabled to London, that over most of Oude, a large part of the northwest provinces, the Punjab, eight districts of the central provinces and two districts of Upper Burmah, which was not irrigated this autumn, the crops are in a seriously damaged condition. In addition the prospects of the crops in parts of Bombay cause anxiety. Rain is now improbable and a famine is inevitable, unless sufficient rain falls in Oude, the northwest provinces and the Punjab. There is also considerable distress in other affected areas, which are about the same as in 1877.

\* \* \*

It is the General consensus that the Venezuelan Commission can report in only one of two ways. It was directed to ascertain the true divisional line between Venezuela and British Guiana and any such historical line, once ascertained by it, must put either Great Britain or Venezuela in the wrong. If Great Britain is right, the American demand for arbitration is uncalled for; if Venezuela is right, she imperils by arbitration a position decided by this government to be just. A correspondent of the Springfield Republican points out that a third course is open to the Commission, which, in connection with the approaching arbitration of the matter, would avoid the difficulties presented by either extreme, and he reports that it will be adopted—i. e., a report that the data obtainable do not make it possible to establish the true historical boundary; that the country is a vast unexplored wilderness; and that, in fact, there never has been any boundary. It follows that there never can be any boundary by historical inquiry only, nor any whatever except as established for the purpose by negotiation or arbitration. Hence the matter ought to be settled in one of the two ways.



## Missionary Department.

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

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

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

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#### Notice

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

### TOPICS FOR OCTOBER.

FOREIGN.—PERSIA.

HOME.—THE TREASURY.

### HELPS FOR STUDY OF PERSIA.

Historical sketch of Persia 10 cts. Question book 5 cts. Foreign Mission fields 1c. God My Exceeding Joy, 1c. Flash Lights on Persia, 5c. The Brides' Outfit (poetry) 1c. What our Missionary Doctors Do, 2c. Address as above.

### FROM PERSIA.

Rev. Samuel G. Wilson, thus writes in the *Missionary Review*:

Gospel work among the Mohammedans shows little change. The law of death to the apostate is at all times liable to be enforced. The martyrdom of Mirza Ibrahim, contrary to expectations, has had a depressing effect on the work among Mohammedans in Azerbaijan. Inquirers have drawn back, shrinking from drinking the same cup. Some of them say that to forego wealth, position, and even life is a greater cross than they can take up. The workers, too, have felt the need of exercising greater caution than before. The baptism of a Persian woman in Ispahan, in 1894, was the occasion of riotous demonstrations. A *fatwa* or decree was given by a Mujtahid to kill the missionary who was the means of her conversion. The woman was seized, but her life was spared, and she is confined in the harem of the prince-governor, where she was lately seen by the ladies of the mission.

## Nerves

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

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Nerves are like fire—good servants but hard masters.

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It is a cause for thanksgiving that she has been permitted to live.

The work of the Bible societies continues to be one of the best agencies for the diffusion of the truth in Persia. The sales of Scriptures are not so large as in many countries. The total number circulated during the past ten years is estimated at 60,000. The report of the British and Foreign Bible Society says: "What have these 60,000 copies done for Persia? Have they in any way helped to bring one sinner to Christ? Yes, not only one, but a very large number.

1. There are many of whom we have heard and some whom we have met and know personally, who are real and true Christians. 2. There are hundreds of men who, while accepting the truth as it is in Jesus, and believing in the doctrines of the Christian religion, are afraid openly to confess their faith. 3. There are thousands who have got a glimpse of the truth and become anxious inquirers and who are 'not far from the kingdom of God.' 4. Thousands there are who at one time were bitter enemies of the Gospel, trying to hinder the work in every possible way, but whose hearts have been softened. People who knew nothing of the Bible or Christianity will be seen now discussing these topics in order to find out the truth."

Gospel work among the Oriental churches in Persia shows little change. Among the Armenians the past year has been one of increasing friendship and enlarged opportunity. The sympathy of America for the suffering Armenians in Turkey, and the devotion of the missionaries there to their relief have taken from the hearts of many the old roots of bitterness. There does not appear any quickening of spiritual aspirations and longings, such as we so much desire to see. Religious feelings are callous, and but a cold response is given to appeals to the conscience. The thoughts of the people are engrossed in the pursuit of gain, and in the discussion of the wrongs and prospects of their race in Turkey and Russia. Personal religion is rarely a matter of personal concern. The conviction prevails in the minds of the Armenians that they are safe through the rites of the church, and the doctrines of regeneration and conversion are neither taught nor understood among them. Missionaries sometimes have a feeling of disappointment that so few are converted as the result of so much labor, and that Protestant churches are not built up more rapidly. There are, indeed, other results which are encouraging. The gradual progress of enlightenment, the popular approval of evangelical truth, the apologetic attitude of the mass of the Armenians with reference to their doctrines and ceremonies, the expressions of desire for the education and improvement of the clergy for the translation of the church books into the modern tongue and for a reformed church show that the heaven of evangelical truth has wrought among them. Many cling to the Gregorian church as the representative of their national life, and hope for reforms from within. Yet the patriotic laymen and priests tell us that not a rite or a doctrine must now be touched or changed in the old organization lest the national unity be disturbed, not until the aspirations of the race are attained. With hope of religious reformation so indefinitely deferred, we cannot do else than continue to invite and urge the members of the Gregorian church to come out and enter into light of evangelical faith and worship.

The Year Book of Prayer for Foreign Missions for 1897, is at hand, price 10 cents per copy. In many ways this volume is an improvement upon those previously published. There are small skeleton maps, brief statistics of the missions and a key to pronunciation. A change in the topics for the monthly concert of missions for '97 has been made. It is believed that this plan will lend new interest and enlist the cooperation of many who are not now identified with missionary meetings, and emphasize the magnitude of the work of Foreign Missions as the supreme duty and privilege of the church of God. "Year by year the scope for prayer increases until now the praying heart can take in not only the persons, but their helpers and surroundings." Are there not many who will gladly "help together in prayer." To do this intelligently get a Year Book and see that your friends have them. Address,

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### SYNODICAL HOME AND FOREIGN SOCIETY OF KANSAS.

The 12th annual meeting of this society was held in Topeka, beginning on Wednesday, September 30th. The session opened with devotional exercises. Then came a welcome to delegates by Mrs. Worley of Topeka, response by Mrs. Banker of Lawrence, music and the appointment of committees. There was neither a distinctive Home or Foreign day, but the two subjects were intermingled and combined.

At 8:30 a. m. on Thursday, Mrs. Hoag of Newton, president of Home Society, presided. Questions, answers and discussions on the various departments of the work were the order of the meeting this year, only one address being given by our own ladies. This was by Mrs. T. F. Garver of Salina, Presbyterian President of Solomon. The subject was "If the iron be blunt," and was a plea for our missionary literature and magazines. We were much gratified and pleased to have with us representatives from New York and St. Louis, two missionaries and Miss Mary E. Holmes, representing the Freedmen's Board.

Miss Lizzie Coult of Newton, gave us ideas on Junior Christian Endeavor work, and answered the many questions asked her in a helpful manner.

Mrs. Devore brought us greetings from the Woman's Executive Committee and also spoke to us of Alaska, and of our patriotic, though savage brethren in that territory. Mrs. Van Hook of Tabriz, Persia, told us of scenes in the lives of our Mohammedan sisters. She was followed by Miss Holmes who very earnestly told us of the one thing that so fills her heart and hands, "Our Southern heritage."

On Friday, Mrs. E. W. Tweeddale of Topeka, Foreign President was in the chair. Reports were encouraging, showing advance in number of societies, missionaries sent into the field and also in contributions.

Mrs. J. A. Allen of St. Louis, brought us loving greeting from the Southwest Board, cheering our hearts by an account of its growth, tracing its progress from the first \$500 for missions to the present time when its influence is felt all over Missouri, Kansas, Indian Territory, Texas and New Mexico. She brought us news from the far countries, where our missionaries are laboring so faithfully and also a message from Mrs. Martin, our special object secretary.

Mrs. Dr. Hewitt of Emporia, led the young people's hour, Mrs. Allen and Mrs. Devore, speaking on special objects.

The following officers were elected for Home Society: President, Mrs. E. D. Hoag, Newton; 1st vice-president, Mrs. M. B. Cleland, Topeka; corresponding secretary, Mrs. F. J. Sauerber, Emporia; recording secretary, Mrs. S. B. Fleming, Wichita; secretary of literature, Mrs. Phil. Shoemaker, Independence; secretary C. E. and Jr's., Mrs. J. H. Harper, Hutchinson; secretary Freedmen, Mrs. W. C. Withington, Humboldt; treasurer, Mrs. C. H. Goodrich, Neosho Falls.

For Woman's Foreign Missionary Society President, Mrs. L. V. Magoffin, Topeka; vice-president, Mrs. W. Q. Doole, Horton; corresponding secretary, Miss Caro. Deming, Topeka; recording secretary, Mrs. Wm. Cooper, Yates Center; secretary literature, Mrs. Phil. Shoemaker, Independence; secretary C. E. and Jr's., Mrs. J. H. Harper, Hutchinson; treasurer, Mrs. O. H. Goodrich, Neosho Falls.

In the resolutions were embodied these sentiments: "In spite of the city being crowded with visitors to the G. A. R. Reunion and fall festivities, homes were provided for all the delegates and all was done to make their stay pleasant."

Great regret was expressed that Mrs. Tweeddale, president of the Foreign Society felt unable to act in that capacity longer. She is universally beloved and respected, but we know that her interest in the work will not decrease and we hope to have her at our meetings even if not acting president.

On Saturday morning a short meeting was held to finish up the business. A committee was appointed to revise the constitution of the Synodical Woman's Foreign Missionary Society of Kansas and present it at the next meeting—said committee being Miss Caro. Deming, Mrs. Magoffin, Mrs. Tweeddale, Mrs. Cleland, all of Topeka, and Mrs. Dr. Hewitt of Emporia.

After the closing prayer the session was adjourned to meet in Wichita, in 1897.

Mrs. L. V. MAGOFFIN.



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### HOW OUR MISSION SCHOOLS HELP THE TREASURY.

#### HOME MISSIONS.

It would be impossible to tell you all that the children in our mission schools have done and are doing toward self-support, toward helping the treasury and their own people around them. You may recall the fact that at Sitka, Alaska, we have a \$10,000 church erected entirely from the earnings of the natives, and that it was built by boys educated in our Industrial school. Now there is a church membership of natives of about 400.

The boys there are helping our treasury now by chopping the wood needed, and are towing in on rafts four or five hundred cords from forests, fifteen to twenty-five miles distant. There the children took up a thank offering and sent to our treasury \$14.58. One little girl earned over \$2.00 by selling ferns.

Then our Mission Bands will want to glance at Juneau, where their money is to be used this year. Do you remember how our church there was built? It was promised as soon as the money was in the treasury but Mr. Willard couldn't wait so he and the school boys began work, cutting with axes and picks through several feet of frozen peat bog in order to place the piles on the solid ground below. After this they tore down and rafted to Juneau the material in a building twenty-three miles away that had been donated for that purpose. Now "The Log Cabin church," is one of the first curios examined by tourists who visit Juneau. The superintendent of the Juneau school writes: "Our church services throughout are well attended and give great encouragement. The church collections for the quarter amounted to the snug sum of \$33.75. Our Sabbath-school in the past five months have rolled up the sum of \$16.95. So now we purchase all of our own helps and are on that score, independent. If, during the week the children receive any money they remember their Sunday-school and save a portion of it. I have been able to collect \$37.50 from parents toward the support of their children, and Mrs. Jones secured a scholarship from the university, \$50, which was paid down."

Perhaps some of you did not know that our work here had made so good an impression that a miner has made his will leaving almost his entire property to the mission, which will realize about \$30,000 when he dies. Not long ago he told Mr. Jones, the minister, that he had watched the progress of the mission for many years and desired to show his approval of the good it had done Juneau by bequeathing his property to it.

Our Junior Endeavorers in Indian Territory are to help with half of their contributions in the support of Mr. Jones. Various collections are reported from our mission schools. One at San Pablo, Colo., sent \$3.30 for the memorial fund, and on Children's Day took up \$3.50 to aid other children. One of our mission schools in Montana had a celebration and took up a collection of \$3.00 for another Indian mission school at Good-Will, S. Dak.

While at Good-Will the girls made fancy articles for sale and sent \$10.00 to the treasury. So we might go on and give many more instances of how our mission children often give from their poverty.

A. R. H.



## Church Prayer-Meeting.

The Mid-Continent Topics.

For Oct. 28.

ELEMENTS OF A PROSPEROUS CHURCH.

Acts 2:42.

[See Prayer-Meeting Editorial, page 8.]

## Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Nov. 1.

The blessedness of entire surrender to God.—John 15:1-10.

*Daily Readings.*—Monday, David's submission, 2 Sam. 12:15-23. Tuesday, Peter's submission, John 13:1-9. Wednesday, Eli's submission, 1 Sam. 3:11-18. Thursday, Job's submission, Job. 1:1-22. Friday, Paul's submission, Phil. 3:1-11. Saturday, Christ's submission, Matt. 26:36-46.

"Thy will be done." There is perhaps no petition in the Lord's prayer harder to pray from the heart than this. Yet there is nothing surer than this, that the Christian's happiness is intimately bound up with that very prayer. To submit to God is to be blessed; to oppose his will is the essence of misery. The doctrine of obedience is one which needs to be more fully taught than it is. We must never in our zeal for salvation by grace forget for a moment that it is of vital importance that the saved should be holy. Many of God's people it is to be feared, have but a dim view of the deep necessity of instant and loving obedience to their Master in all things.

It is well to remember that God has purposes and plans for us all, and our great business is to find out, so far as we may, what those plans are, and then instantly comply with them. Nor should we forget that attention to his will, down to the minutest details, is imperatively required of us. So far as the doctrine and discipline and government of the church are concerned, we should be willing to be led in all these matters by the revealed will of God, even though obedience to new light should entail great sacrifice upon us. All loss incurred in carrying out the will of our God is more than made up by a further knowledge of his will and a deeper peace in the heart.

So far as God's purposes in grace and in providence are concerned, we cannot err in assuming that they are consonant not only with the purest justice, but with the richest mercy and love. "Shall not the Judge of all the earth do right?" Bowing to that supreme will, Eli in a dark day said, "It is the Lord; let Him do that what seemeth Him good." In cheerful submission to that will, David, when his child was dead, arose from the ground and put away the signs of mourning, saying, "Wherefore should I fast? Can I bring him back?" Using all due means while the child was yet alive, the psalmist yet felt that God knew best what to do, and readily acquiesced in the divine will. In deference to that same august will, the patriarch of Uz, in the day of his sore calamity, grandly said, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Coming down to New Testament times, we find the Saviour himself giving expression to the same sublime sentiment when in the garden of Gethsemane he said, "Not as I will but as thou wilt."

It is related of a certain lady that she refused to surrender herself fully for a time lest the Master should send her to China. After years of unrest she surrendered herself fully, and it was just to China that the Master did send her.—*Endeavor Herald.*

G. E. GUIDE-POSTS.

Are you one of the "gad-about-Endeavorers?" You know what I mean. There is a revival going on in a neighboring church, and you attend the meetings instead of staying in your own church and helping to secure one there. Is that you?

Why don't you take a front seat when you go to meeting? You know how it gladdens the heart of the pastor when the front row is full.

What makes you so selfish in these little things which you can do for Christ and the church?—*Presbyterian Journal.*

When the young people come to disregard their pledges to their society it will have a hardening effect upon them. It is just here that we have feared there will be trouble. While the society is new and everything moves on smoothly and no specially distasteful or onerous duties are imposed upon them there may be alacrity in the work, but so soon as difficulties come there will be a sitting out and this will be discouraging to the real workers. If the society fails to grow hearts will wax faint. Movement forward not backward is what the young heart longs for. Let no one be a hindrance but a help. Energy and courage is what is wanted to keep the society in good working order. A wagon is not a success when one or two of its wheels refuse to turn.—*Christian Instructor.*

### ENDEAVORERS OF PALMYRA PRESBYTERY.

At the Presbyterian rally in Washington, in July, a resolution was passed that we would try to raise at least 25 cents per member in each society of our church and forward same to the Home Board to help raise the debt. A committee of one from each Presbytery has been appointed, and as the one selected from Palmyra, I urge each society, both Junior and Young People's to make a special effort to raise this amount by November as requested. The money should be sent direct to the Home Board. Let us stand by our leaders as they stood so loyally by the C. E.'s at the last General Assembly.

Cordially, LULU M. COLLINS.  
Louisiana, Mo.

### Sunday-School.

[By special arrangement with the *Sunday-School World*, the Exposition of the lesson, as prepared by Dr. Edwin Wilbur Rice, is given to the readers of the MID-CONTINENT.]

Fourth Quarter. Nov. 1, 1896.

Lesson V.

BUILDING THE TEMPLE.

1 Kings 5:1-12.

GOLDEN TEXT.

Except the Lord build the house, they labor in vain that build it.—Ps. 127:1.

Topic.—God's house is to be built and sustained.

SPECIAL WORD STUDIES.

*Cedar.* The Hebrew word for cedar is strictly cypress, but it is of wider meaning than the English representative, and includes the fir, cypress, and the juniper also. The cedar of Lebanon was no doubt the chief timber used. There is a splendid group of cedars on Lebanon now numbering about 450 trees, of great age, the natives say dating back to Solomon's time.

*Evil Occurrent.* The Hebrew seems to signify some plague, as pestilence, famine or rebellion.

*I Purpose.* The Hebrew is quite pictorial and graphic: "Behold me saying to build," etc.; this form with the infinitive expressing purpose.

*Lebanon.* Or, "the Lebanon" in Hebrew, as we say "the White Mountains," "the Blue Ridge," distinguished by its greatness as the mountain range of that region.

*Measures.* The Hebrew is *cor*. Its capacity is uncertain. Some say it was equal to about five and a half bushels. Others make it equal to about ten and a half bushels of modern measure.

LESSON EXPOSITION.

*I. Solomon's Request. Hiram . . . sent his servants, v. 1.* This was an embassy to congratulate Solomon upon his ascending the throne of his father, as the second clause of the verse clearly implies. Hiram had been a friend of David, and he wished to keep their friendly relations with the new king.

*Thou knowest . . . my father could not build, v. 3.* The report of this had gone to Tyre. Solomon repeats the reasons probably as they were publicly announced to other nations at the time. David was too much engrossed with war, so that he had not suitable time to build. This was doubtless true, beside the other reason which Hiram would not easily appreciate, namely, that David was a man of war, while God wanted a man of peace to build his temple.

*God hath given me rest, v. 4.* David had intervals of rest, but his reign was one of

wars and victories. That of Solomon, on the contrary, was one of peace, without adversaries or enemies openly to attack and to make war on him. So it was true that David appeared to be surrounded with enemies, while Solomon seemed to be circled with friends.

*I purpose to build a house, v. 5.* David had a similar purpose, but was not permitted to carry it out. Of this purpose Hiram had known. The reason for postponing it had reached Tyre, as appears in v. 3; but whether the added plan of David to have it done by Solomon was also known does not clearly appear. The plan of Solomon is definitely stated, however, and Hiram's aid asked.

*Thou will I give hire to thy servants, v. 6.* He was not asked to aid in building the temple without pay. Hiram was to fix the pay for his servants, and the labor was to be the best skilled that Hiram could find. The cedars or cypresses of Lebanon belonged to Israel, Josh. 13:5, though they were in the territory of Hiram.

*II. Hiram's Response.—He rejoiced greatly, v. 7.* The response of Hiram looks at first sight like that of one converted to a belief in Israel's Jehovah alone. This is not likely. From the tenor of the whole history it is more probable that Hiram continued to worship his Phœnician deities, but looked upon Jehovah as a great god among the many foreign deities recognized by the Sidonians. He congratulates Solomon as a friendly king, prosperous, wise, and ruler over a great nation. For the Hebrew kingdom was then powerful, though not extensive in its territory as compared with some other world-kingsdoms.

*I have considered the things, v. 8.* "Or, 'I have heard the message which thou hast sent unto me' in writing. It has long been a belief that alphabetic writing began with the Phœnicians. Though this is not now accepted, it is worth noting that letters passed between these monarchs, according to this account, as they did between the rulers of Egypt and the land of Canaan before Joshua's conquest; a fact recently proved by the discovery of the letters of that age, among the Tel-el Amarna tablets.

*I will convey them by sea, v. 9.* The shortest and best way of taking timber from Lebanon to Jerusalem is here noted. The modern cedars or cypresses of Lebanon are about ten hours distant from Tripoli; a steep descent. Or they may have been brought to Sidon, and thus shipped by sea to the port nearest to Jerusalem. The chronicler says it was Joppa, 2 Chron. 2:16. It is about forty miles from Jerusalem. Hiram closes his dispatch by saying in effect, "I will do all you wish, if you will do what I wish." That is, if my terms are satisfactory to you, it is a bargain; the work will be done. But Solomon had agreed to do this in advance; so the bargain was concluded.

*Twenty thousand measures of wheat, v. 11.* A measure was in Hebrew *cor*, its contents somewhat variously estimated in modern measures from five and a half to ten and a half bushels. The sum was one-third less than that consumed by Solomon's household. See 1 Kings 4:22. The twenty *cors* measures of oil seem quite insignificant, and scholars generally adopt the reading of the Greek version here, which accords with the account in 2 Chron. 2:10 and is followed by Josephus, twenty thousand baths of oil, equal to about two thousand *cors*. A bath is counted equal to six or eight gallons of modern measure. Thus Solomon would give about 160,000 gallons of oil.

*The Lord gave Solomon wisdom, v. 12.* It looks as if the sacred writer regarded the peaceful contract between the kings as one proof that the Lord had fulfilled his promise to give wisdom to Solomon, and hence naturally calls attention to it in connection with this league or covenant between the kings.

POINTS FOR CLASS WORK.

1. The sanctuary of God calls for holiness and purity before the splendor.
2. It is to express the devotion of the worshippers.
3. It should be in keeping with the homes of the worshippers.
4. If it is very far beyond them in expense and elegance, they will be kept out; if below them, they will lose the spirit of worship.
5. Unbelievers and heathen may be asked to aid in building sanctuaries to the true God.



Bad dreams are one symptom of ill health. People generally treat such matters lightly. They believe that they are caused by the eating of something indigestible, and that this is a small

matter. Perhaps sometimes it may be. The most horrible dreams are, however, due to affections of the nerves. Irritated, tired, worn out nerves are one of the chief causes of indigestion. More than that, they are a continual strain and drain on the brain. They are sapping the vitality of the brain every instant in the day. By the time night comes, the brain is too tired to rest. It is an unnatural condition of fatigue. The little worries and irritations of the day find repetition at night in the form of dirty, muddy water, filled with slimy, crawling things, from which the most frantic efforts give no relief until the sufferer finds himself wide awake, sitting up in his bed, with sleep banished for that night. That is nervousness, perhaps caused by, or causing, indigestion, and producing insomnia—sleeplessness. It doesn't take a man long to wear out with that sort of work. The day after a night full of horrible dreams is not likely to be a good day for business. A man's work for that day is not likely to be very valuable—nor the woman's either.

There is a cure for bad dreams, sleeplessness, indigestion, brain fatigue and debility. Its name—"The Golden Medical Discovery," called so because its discoverer knew that it was more valuable to the world than the discovery of gold in California, or Australia, or Africa. It makes what is far more precious than the finest gold—good health. It purifies the blood, strengthens the nerves, aids digestion, invigorates the action of every organ in the body, and produces firm, solid, healthy flesh. It will fill out the cheek-hollows of bloodless, pale women and nerveless, lifeless men. It is sold by druggists, and there is nothing "just as good."

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WEDNESDAY, OCTOBER 21, 1896.

OUR ST. LOUIS Cumberland Presbyterian neighbor, *The Observer*, remarks that "there was a time when Cumberland Presbyterians appeared prouder of the Cumberland part of their name than of the Presbyterian part. And even yet, there are many who hold an intense prejudice against the very word Presbyterian." This latter observation we are sorry to read, and it greatly surprises us. Whatever grounds the Cumberland brethren of eighty years ago may have supposed they had for a hostile feeling towards the mother church of that day, yet since the new organization deliberately retained the name Presbyterian as part of its corporate title and has continued to bear it all these years and has joined itself in the federation or Alliance of Presbyterian churches, it is inexcusable that there should be to-day among its constituency "many who hold an intense prejudice against the very word Presbyterian." The *Observer* while justifying the prefix "Cumberland" because, as it says, the term historically signifies a "medium theology," yet very emphatically insists that greater stress should be placed on the "Presbyterian" portion of the compound name which that church bears. It laments that "heretofore, too many of us have held loose and indefinite notions of the true import of Presbyterianism. We have had a mixture of the Presbyterian and the Congregational forms of church government. Many of our Presbyteries have but timidly adhered to the Presbyterian polity. They have hesitated to assume, and feared to enforce, Presbyterian authority."

In sharp, ringing tones that we wish could reach certain of our own churches and presbyteries it belauds the Presbyterian system of church government as "peerless," and as "a rich legacy handed down from other times and other lands," and calls upon the Cumberland church to be "jealous of it and not permit it to degenerate into a weak and inefficient agency."

LET us think of our Home Missionaries and their families. Put aside for a moment the Home Board and its officers and its reports. Dismiss 156 Fifth Avenue from your minds. Don't dwell on the poor "showing" which the condition of the times has obliged the Board to make to the Assembly. Sometimes, perhaps, the impalpable boards and their statistics get between us and our missionary brethren of flesh and blood—the men pulsating with life, pressed down by burdens and cares. There is a way of getting to think about a board with far off headquarters, within brick and stone walls, with office desks and record books and files of correspondence, that may suggest nothing beyond a sense of mechanical routine and business methods. We are not reflecting in the least upon the officers and members of those organizations. We can well believe they are stirred emotionally over the situation as much as any other individuals. But we fancy that to talk continually about the board and the board's wants and the board's methods and the board's appeals, and so on, is not the best way to bring us face to face with the present condition. Now what are the facts? Why, here are ministers of the Gospel educated and consecrated men, with the same physical necessities and the same noble aspirations, and the same domestic and family affections which others have, who are rendering unrequited toil on home mission fields. Support is owing them, and it is not awarded. Their families are often in absolute need. Their minds are burdened with anxiety. No one knows what

practice of self-denial has been made necessary. We often think of that tale Dr. Cyrus Dickson once related to the Assembly of the devoted wife of a toiling home missionary cutting off her long locks of hair and selling them that she might aid in maintaining the family. We fear that incidents now, if not the same yet similar to this, are occurring in these times of stress. So we say, look away for the time from the *Home Board* and think of the *home missionaries*—especially at this time when, while the treasury still remains low, the winds and frosts of winter are upon us.

## AN UNFORTUNATE MISSIONARY EXPERIENCE.

The unfortunate experience of our brethren of the American Board in their missionary school, the Doshisa, located at Kyoto in Japan, has been freshly retold by Dr. Ashmore, the veteran of the Baptist Missionary work in China, who is at present sojourning in this country. This school was the growth of many years and under a generous, fostering policy of the Board had become a great educational plant—perhaps unequalled by any other foreign missionary enterprise of this kind. One man alone in New England had given a hundred thousand dollars to erect and equip a first class Science Hall. Numerous other buildings for College purposes had been built through grants made by the Board, as also about a dozen commodious dwelling houses for the missionary professors. The enrollment of students numbered five or six hundred.

It seems that treaty law in Japan requires that the title to real estate must be vested in natives, and hence all this valuable missionary property had to stand in the name of Japanese trustees. And just here comes the marvel of effrontery. From holders in trust these Japanese brethren transformed themselves into actual proprietors, asserted their legal right and dispossessed the real owners, the Board, and took out of their hands all vestige of control, and gave their benefactors to understand that if they remained in any relation to the institution, or to the premises, it was only on Japanese sufferance. Dr. Ashmore thus puts it: "They (the Board) were finally told that if they wanted the use of the dwellings for their missionaries, they must pay rent—actually pay rent for buildings they themselves had erected. They also wanted the resignation of certain at least of the professors, in order that their places might be filled with Japanese; or else they were to hold their places subject to Japanese conditions to be imposed upon them. With it all they took on an air of wishing to appear fair, and even a little generous; they wanted the professors to continue till the close of the year 1896, and offered the free use of dwellings for a certain number of years. The missionary professors could not stand having that kind of salt of the covenant rubbed in on the raw flesh, and so, at the conference a few months ago, decided to resign and withdraw at once."

The Board last year sent a deputation to inquire into this most surprising business. They found, besides these peculiarities of the moral code, a new departure also in the theological ideas prevailing in the institution, which was most startling. While still calling it a Christian institution, it appeared that the Doshisa authorities attached an unusual sense to the word Christianity in that first they had refused to qualify it by the adjective "Evangelical," and second they were unwilling to "affirm as among the beliefs, for which it stood in Japan, such fundamental Christian truths as the personality of God, the immortality of the soul, the divinity of Christ and the future life—that this would be to "narrow the basis" of the University.

Dr. Ashmore's strictures on this connection suggest that the theological training which these Japanese Christians received from their missionary instructors had first been at fault. The whole proceeding, he thinks, is "an illustration of the practical outcome of the 'New Theology' as applied to missions," and that until "the subject is searched with 'lighted candle,' the real secret of this Doshisa departure will not be understood." Concerning the brethren of that Board he testifies there are among them, "grand and able men, as noble and self-sacrificing as any that ever trod the mission field; but they have made a mistake in method. Cherdorlaomer has come in and marched off with Lot and all his belongings, and there is no Abram to pursue and capture them back." And his general conclusion is: "The new theology is not a good missionary theology. A radical error is in its encouraging men to doubt, and to explain what they call intellectual independence. The 'new Bible' or the new theology, as they are now getting it up, will fail when brought to the missionary test."

## ELEMENTS OF A PROSPEROUS CHURCH.

A picture of the early church is given us in the book of Acts, shortly after the day of Pentecost, that is ideal. It suggests the pattern, for any day, of a flourishing church life. It is this: they continued steadfastly in the Apostles' doctrine, in fellowship, in the breaking of bread and in prayers.

1. A fundamental part in the mission of a church is its unfaltering adherence to the deposit of truth. It is a witnessing body. The word of God has been "once for all delivered" (R. V.) to the church as a steward to administer in sacred trust, and it is "required in stewards that a man be found faithful." The apostle warns against our tossing about on every wind and wave of opinion. "Then are ye my disciples indeed," says the Master, "if ye continue in my word;" and Paul likewise exhorts Timothy to "continue in the things which he had learned." The truth is essential to holiness, and continuing steadfastly in Christian beliefs is in order to continuing steadfastly in Christian life. The ultimate reason for the church's organization, its boards, its activities, its worship is found in the fact of its mission to the world as a witnessing body. Let the church be uncertain as to what it believes, or indifferent to it, or chameleon like ready to change and adapt its testimony to the ever fluctuating spirit of the times, and it will not be long before it forfeits its character as a church of Christ.

2. A second thing represented in the early church—they continued steadfastly in fellowship. They joined together in acts of worship. They "gathered with one accord in one place." They made manifest the truth of the apostle's word that "the members being many are one body," and that "by one spirit they had all been baptized into one body \* \* and had all been made to drink into one spirit." This fellowship expressed itself in their sense of brotherhood, in their social relationships and in their mutual sympathies and helpfulness. Ostracized from the rest of the community in Jerusalem they were brought closer to each other and freely cast in of their property to a common lot that none of the brethren should be in want. While the same modes of manifestation may not be expected to-day the same spirit of fellowship is called for. Brotherly kindness, good will, Christian courtesy, sympathy with the unfortunate of our fellow members together with a oneness in spiritual aims—this will be a mark of spiritual life in a church of to-day as well as then. And the rapidly growing conditions of the present time, which make social conditions and the inter-relations of individuals and of classes a pressing question, demand that our church life should throw light on the subject. Certain it is that a better realization of what is meant by "fellow Christians," by "brethren," and by the favorite hymn "Blest be the tie that binds" would help towards the prosperity of a church.

3. There was the "breaking of bread." This was the communion in the body and blood of Christ. The late Ralph Waldo Emerson was for awhile in his earlier life a minister and preacher. It is said that one of the first tokens of defection from that degree of theological faith which he had professed was his opinion that the sacrament of the Supper was needless and to be abandoned. The conviction of a Saviour crucified for our sin and of forgiveness through his blood we believe will fade from the mind if this sacrament is deliberately ignored. The participation in this service, with "faith to discern the Lord's body," as a joint service and in the spirit of joyful fellowship, greatly tends to the unification and the spiritual health and joy of the body of Christ.

4. The remaining feature here given in the picture of the flourishing church is that it continued steadfastly "in prayers." Along with faithful adherence to the word of God, the maintenance of Christian fellowship in work and worship and fraternal sympathy, and the bond of communion with the crucified Lord and with each other in the ordinance of the Supper, the prospering church is always one which gives itself unto prayer. A praying church is sure to be a flourishing church. For what more hopeful sign could there be than to find the prayer-meetings of a church largely representing the whole membership; and then to know, besides that fact, that every home, as a constituent portion of that church, has its altar of daily worship; and still further that each individual member in his own inner privacy is a praying man or woman in the regularity and constancy of a fixed habit. "Continued steadfastly in prayer"—this means that prayer is a function in a flourishing Christian life just as is breathing, or the movement of the limbs, in bodily life.



## FROM THE STUDY CHAIR.

## MINISTERS AND THE HARD TIMES.

The writer of this has had abundant opportunities of knowing how much the financial distress of the times has affected the ministers, and especially our Home Missionaries. In view of all the facts he ventures to say that upon no class has the burden of the hour fallen more heavily, nor has any one borne it with more heroic endurance than the ministers of the Gospel. The ministry is not a money making calling. It offers no inducement to those who seek wealth as the chief end of life. Preparation for its high duties is an arduous and expensive task. Six or eight years of an educational course usually exhaust the little patrimony a young man has who starts out to enter the ministry; and his ordination finds him poor in this world's goods. This in view of the present condition of human affairs is best; a rich ministry would not be a blessing to the church. The cares of property and the anxieties of large riches would be a hindrance rather than a help to the minister in his work. But on the other side the anxieties and distresses of poverty are no less a hindrance. The minister, who by reason of his unpaid salary is unable to meet his obligations or who on account of its meagerness, has trouble daily with the question of bread and clothes for his family is in no condition to do his best service for his people. The notion that ministers are a well paid class has no foundation in fact. Statistics show that their average salary is less than that of our skilled workmen and artisans. It is only a little over six hundred dollars a year. In the towns and cities where salaries are largest the demands made upon the minister are proportionately large, so that while he is insured a comfortable living for a time, he is not, in the vast majority of cases, able to save from his income that which would support him in old age or provide for his family in case of death. The condition of aged ministers without charge, or of their widows, furnish ample proof of this. It is also a well-known fact that those who have received the largest salaries in our city churches have never been able to accumulate anything, but in their old age are still dependent upon such an annuity as their churches may see fit to grant them. Under the most favorable circumstances the minister must live with carefulness and rigid economy in order to keep out of debt. It is then easy to see how severe the trial has been to our Home Missionaries under the present circumstances, who have been compelled to accept reductions in their slender salaries. This year the General Assembly has ordered a further reduction of ten per cent. in the grants from the Board of Home Missions; that means taking so much of the burden of debt from the church at large and placing it upon the already overburdened missionaries. And yet there is no murmuring among them. There is heroic endurance and alas much secret sorrow and anxiety in their homes. No true minister wishes to be a burden to his people; the rather would he if possible like Paul, labor with his hands that he might not be a burden to any. He covets no man's silver or gold or apparel but the rather glories in self-denial that he may serve others in Christ's mean.

But it is to the honor of Christ that his ministers should at least have a decent and comfortable support, to the end that they may be free from worldly care and anxiety in their calling. He has made this obligatory upon his church when He ordained that "they which preach the Gospel should live by it." The Mosaic law forbade the muzzling of the oxen that were engaged in treading out the corn. The man who did it was mean and merciless to his beasts. And yet there are congregations who treat their minister in this way. Some preach the Gospel and starve by it. Can a church prosper or look for the blessing of God when this is the case? The proposition sometimes made in financial straits to cut down the minister's salary does more than that. It cuts down the minister's power for good. It cuts his heart, it destroys hope and strength for his work. It makes him feel that he is a burden to his people, and no wonder that disheartened he begins to seek for another field of labor. While closing this, there comes a letter from the Board of Home Missions revealing the distressing fact that there is due to all its missionaries and teachers from three to six months' salary for services faithfully rendered. It contains also the following extracts from letters received which reveal most touchingly the distress which is to be found in the homes of many of our faithful pastors and missionaries. "My credit is exhausted, and I am at the point of dishonor on account of debt. Can't the Board do something for me? This is an urgent case; it is my last appeal."

"I have been," says another "compelled to borrow money at the bank at ten per cent. interest to keep me going; and I have a note for \$180 due the 17th of this month (September), and I hope for the sake of my credit in the community that you can send me my check before that date."

"Please try," says a third, "to raise for me a little money if possible. I need it badly to pay house rent."

"Would it not be possible," writes still another, "to send me a draft at once? We are threatened with a lawsuit, if we cannot raise the sum which the Board owes us by the tenth of September."

A brother from the frontier writes: "There is not in my congregation a member who is able to advance the money for so short a time; there is precious little money in the community, and the rate is ten per cent. per month, even when a satisfactory security can be provided. I have not a dollar in the world outside of my salary, which is \$500 for this year. I shall be obliged to go in debt this week or the next, unless you can help me."

"I hope," writes a worthy brother from a far-off field. "that nothing will stand in the way of prompt payment, for I have not received enough from the church here to pay my board, and if all now due me were paid, it would not be enough. I am in great straits!"

SAM'L J. NICCOLLS.

## PRINCETON, A CENTURY AND A HALF OLD.

Jesse Lynch Williams, of New York City, a son of the Editor of the MID-CONTINENT, and an enthusiastic Princeton alumnus, thus writes in *The Golden Rule* of Boston, in connection with his *alma mater's* sesqui-centennial celebration:

The College of New Jersey, which is to be called Princeton University after the twenty-second of this month, rests deep in the green country on a leafy plateau midway between New York and Philadelphia. It stands three miles back from the busy main line of travel between these two noisy places, and from the car-window as you rush by you can just make out its academic groves and towers against the sky, though most conspicuous of all is the tall, ugly water-tower, which is academic but once a year, when the freshmen paint their class numerals on it in sacred orange and black, and the sophomores conscientiously daub them out again with green paint.

The campus is made up of about 250 acres, lawn, woodland and meadow; and in and among the thirty or forty college buildings upon it are about eleven hundred students, who dress rather carelessly and are full of Princeton spirit and democratic ideas.

Some of them are hard workers and some study no more than they are obliged to; but all consider it good for them to be there, and no one was ever known to leave the place without becoming fully convinced that there is no spot on earth to compare with it. For, however catholic-minded her training may make her sons in other respects, upon the question of the relative excellence of American seats of learning, Princeton turns out a more narrow-minded, bigoted lot of alumni than any college or university in the country.

Now, as it stands to reason that other institutions must have as good or nearly as good schemes of courses, and professors, and equipments for instruction—they are better, for all I know, in some of these respects—the reason why Princetonians are so universally enthusiastic over Princeton probably lies in the peculiarity of its undergraduate life and spirit rather than in any especial educational advantages as such.

Princeton student life is peculiar in a number of ways. In this country there are many little colleges in little towns, and a number of big colleges in or near big towns; but Princeton is the only big college in a little town; and this fact has been of more consequence in developing its individuality than you would at first suppose.

## AS AFFECTED BY THE TOWN.

The town of Princeton, what there is of it, serves as little more than a setting for the college. It exists only for the college and on it; and would doubtless cease to exist if the college did, or would fade away to a few lonely houses along one lonely street, like Kingston, a little further on down what was formerly the old stage-coach route, but now quite off the line of travel between the two great cities.

Therefore the student is removed from the various direct and indirect influences that residence in a city or accessibility to one would afford. By this I am not referring particularly to the wasting of time; as a matter of fact, there is probably as much loafing done at Princeton to the twenty-four hours as at any other institution of corresponding size in America, but it is mostly done on the campus itself, and in the company of other students, and with the college atmosphere about them.

That is the point. The student body is thrown on itself and its own resources, not partially, but entirely, for its amusements as well as for its society and friendship. When one appears at the dinner-table in calling clothes, it is so rare an event that it calls forth remark, but students are all so frequently with one another that sometimes it is hard to tell which rooms belong to which young men. They have no theatres or the like, but every evening in the spring term the whole college gathers on the front campus to hear the seniors sing on the steps of Old North. Not only those that are fond of music come, but nearly every one connected with the institution, including the graduate students and some of the faculty and all of their families. For, you see, by reason of the lack of outside distractions this, like many other customs, means much to these undergraduates, and is taken quite seriously. "Senior singing" is a regular institution, a fixed college habit; and no one would think of questioning it, any more than one questions the ringing of curfew every evening at nine in Old North tower, or the marching down to Varsity field after luncheon to watch the teams' practice. This last is every one's duty as well as pleasure, and rain is not supposed to make any difference. Perhaps that is one reason why Princeton is considered a worthy athletic rival of universities several times larger than herself. At any rate, it accounts for her taking it so to heart whenever she finds herself an unsuccessful rival.

But not only are the diversions supplied by the students, but the ideas that unconsciously influence the undergraduate in his working moments are also generated by the spirit and traditions of the place itself, untainted by the odor of any particular section.

Princeton is quite old enough to have traditions and a spirit of its own. It is one of the three or four oldest seats of learning in the country, and this campus life has been going on and growing rich in customs and more pronounced in tone for a century and a half among some old,

brown buildings whose stone steps are deep-grooved by the feet of many generations of sons of Nassau. Some of those that helped to wear down those stones bore names that afterward became very great and sacred names in our nation's history, and some of that history was made right there in those same old ivy-covered buildings and on the battle-field near by. Something of this sort makes a very wholesome admixture in the academic atmosphere in which the undergraduate lives.

So, with the noise of the big outside world reaching him only as an echo, these four very distinctive years are apt to have a beneficial effect upon a young man in the formative period, whether he studies or not. At any rate, they make a very enjoyable four years, and one looks back upon them as something so sweet and pure and Arcadian that he finds himself feeling sorry for all men that spent those four years elsewhere; and this must seem exceedingly presumptuous to enthusiastic graduates of other institutions.

## THE SESQUI-CENTENNIAL.

But this article is not to sound the praises of Old Nassau, but to be a brief description of Princeton suitable at this time of the sesqui-centennial of the founding of the college.

The ceremonies celebrating the one hundred and fiftieth anniversary of the College of New Jersey on October 20, 21 and 22, are also the inaugurating exercises of Princeton University. The charter signed on Oct. 22, 1745, was not only the first academic document in America guaranteeing religious liberty in academic matters, but also the first that distinctly contemplated the creation of an institution that should in some future day have the full powers and privileges of the Old World universities. But Princeton has been slow about rushing into the state of a university.

Perhaps it was because she was loath to give up the old name, because it was old. Perhaps it was because she looked about at a great many so-called "universities," and preferred to be known as a college. At any rate, she could not, up to the present time, have honestly claimed to be more than a quite large and prosperous college with departments for graduate work.

According to the last year's catalogue, the institution is made up of the academic department, the school of science and the graduate school.

The academic department contains nearly half of the eleven hundred students enrolled, and offers the A. B. degree for pursuing any one of an indefinite number of combinations of certain "required" and "elective" studies. This is not the place for explaining the Princeton system; but, briefly stated, it prescribes the bulk of the studies, and allows but a limited range of electives in freshman year, and in senior year it prescribes almost no course, and allows practically unlimited discretion in elective study.

In the John C. Green School of Science there were last year about four hundred students. This includes the departments of general science, of civil engineering, and of electrical engineering. The electrical school was added in 1889, and has risen to considerable prominence. Previous to 1873, there were no specialized scientific courses, and A. B. was the only degree conferred, except, of course, the graduate and honorary degrees.

The Graduate School numbered 120 last year, and offered numerous courses in literature, philosophy and science for securing the degrees of A. M., Ph. D., Litt. D., D. Sc., and others. The Graduate School has made great strides of late in doing its part toward the establishment of Princeton University.

Princeton Theological Seminary, as it is the largest and oldest Presbyterian seminary in the country, has often been confused with the college, or has at least been considered a part of the same institution. As a matter of fact, the two are distinct organisms, ruled by independent corporations, with different presidents and faculties, and situated on different grounds, with several streets and considerable real estate dividing them. But they hold much of history and ancestry and many graduates in common, and each has worked to help the other; and both are proud that they are sister institutions.

The great progress made under the twenty years' leadership of the late lamented Dr. McCosh, capped by eight prosperous years under the energetic presidency of the popular Dr. Patton, has brought the college to a material as well as sentimental epoch in its history on its one hundred and fiftieth birthday. The time is now ripe for it to become a university.

Fortunately, this is a material possibility also. Besides the honor and applause and newspaper space that the college is to receive, and in addition to the many speeches by mighty European educators and high dignitaries from all over the world, some announcements are to be made of very substantial endowments to the amount of between \$2,000,000 and \$3,000,000.

It will also be announced how this money will be expended. It is rumored that the country will have another law school, and that the Graduate School will be firmly established with a big building and a faculty of its own. New departments and new systems are being talked about, and men of the right kind are sought for new chairs of instruction.

Already the plans have been exhibited for some long low Gothic dormitories to stretch about the outside edges of the campus, and the new library will probably eclipse all university libraries in America. It is to be so large that a number of old buildings must get out of the way for it.

All Princetonians think that Princeton University has a future as big as the past of Princeton College is brilliant. She has rare opportunity for becoming a seat of learning unlike any other here, a place for scholarly seclusion, for high thinking and plain living.

"The great rural university is what we mean to make of it," Dr. Patton said in an after-dinner speech the other day.

How great, it remains to be seen. But I hope it will always remain rural.  
New York, N. Y.



## The Family Circle.

### BACKWARD PEEPS AT AN OLD PARSONAGE.

BY LINNIE HAWLEY DRAKE.

It was not the house in which I was born, for memory conjures up a pretty white cottage with rose-latticed verandas and cool, graveled walks underneath wide-spreading maples. But this big barn-like, box-shaped dwelling, standing out upon an open prairie, unprotected by either tree or shrub, was the first about which my childish recollections cluster with any degree of vividness.

Whatever color the house might have been originally, time and the elements had taken a hand, and given it a lasting coat of that dull, dingy gray they so affect—most quakerish are they in taste!

Over the front door, which boasted a brass knocker, projected the inevitable "stoop" of that day with its wooden seats on either side. Above these were, well you would have said railings, but one was Dunder and the other Blitzen and they belonged to Paul and me. O such wonderful journeys as we have taken on those noble steeds, which, we usually kept "all saddled, all bridled, all fit for a ride" for we never could tell what might arise that would impel us to be off without a moment's warning.

Surely the father must have been embued with missionary fervor when he exchanged his snug and comfortable living in an eastern village for this bleak field with its possible future and uncomfortable present! When he transplanted a young wife and delicate little ones from congenial soil and loving influences to the wild, fierce winters of Wisconsin, devoid of all that makes life pleasurable. No, not all for they were together, and side-by-side, heart-to-heart they labored, feeling that God had called them to this work and what-  
ever befell they were in his hands.

But why, I wonder, were we not more comfortably housed! There were many prettier, cosier homes even in that early stage of the now populous city.

True, it was convenient to the church and then, all the other ministers' families had lived, or died there—I forget which. So it was the *parsonage*, but only in name for the poor parson had the rent deducted regularly from his puny salary.

\* \* \* \* \*

Crowded into a cable-car with dozens of other miserable and perspiring mortals a few days since I caught the crumbs of a conversation between two gentlemen, and to these stray morsels, more than anything else, are due the little peeps I am going to give you into the old parsonage, where my thoughts went scudding so rapidly that I could hardly wait to reach my room before describing the vanished forms and faces I saw therein. Yet, wait, I very nearly omitted to give you the crumbs from which I have kneaded my whole loaf!

Crumb one. "Brother T's people have sent him to Europe for six months. Throat trouble or something."

Crumb two. "Salary go on?"

Crumb three. "Certainly, and furnish a supply in his absence. Well, he's worth it—lose him if they didn't."

Crumb four and last. "Between you and me, the preachers of to-day have a precious, easy berth, no work, all play—fine churches, elegant parsonages without rent, and the biggest kind of pay, most wish I'd been a preacher myself."

"No work." That's not true, I protested inwardly. How can people on the outside really know what the work of a truly devoted pastor is! *My* ministers worked. Then rapidly I ran over in my own mind one and another of the

self-sacrificing earnest men whose daily lives I had personally known. I could have told them of one who came to their own city some twenty years ago to find the church, to which he was called, a smoldering pile of ashes, burned that very night. Discouraged was he? Not a bit. "We'll build another" he said, and with his own hands helped clear away the ruins. And though a wife and seven children looked to him for support, took but half the six hundred dollars which was to have been his yearly pay. The church was rebuilt but no meat nor butter found their way to the parson's table that winter. How many members of that congregation do you suppose would have done the same?

*My* ministers had no easy berths and no luxurious parsonages ready furnished, for occupancy. There were no trips to Europe, that I ever heard. No reception parlors in the church where parishioners might come and be made acquainted with the pastor and his wife. Not at all. My minister and his good lady trudged about on foot and "woe be unto them" if every member of the flock was not visited at stated intervals.

Occasionally my minister kept a horse but it was sooner or later given up as too great an extravagance.

But there were donation parties. Now, perhaps, in fairness I should say that all donation parties are not alike but to those they gave my minister they brought anything they chose or could not use themselves and deducted the amount from their yearly subscription.

They carried pie to the pastor's house,  
And they scattered the floor with crumbs  
And marked the leaves of his choicest books,  
With the prints of their greasy thumbs.

They piled his dishes high and thick  
With a lot of unhealthy cake,  
While they gobbled the buttered toast and rolls,  
Which the pastor's wife did make.

They hung round Clyte's classic neck  
Their apple parings for sport,  
And every one laughed when a clumsy lout  
Spilt his tea in the piano-forte.

Next day the parson went down on his knees  
With his wife, but not to pray;  
Oh, no, 'twas to scrape the grease and dirt  
From the carpet and stairs away.

But exceptions were found even here. Never could be dearer, kinder-hearted people than good deacon Bannister and his estimable wife. Ah, the turkeys they sent and the mince-pies and the jugs of cream! What days we spent at the old farm, riding Dobbin and romping over the great barn! Ah, if they had just all of them been deacon Bannisters!

Our minister's wife was quite as much church-property as the minister himself. She must lead the ladies prayer-meeting, preside at the sewing-society, attend all the church services, teach the young ladies' Bible class and in fact be repository general for all the grievances, annoyances, quarrels, love-affairs and scandals in the whole congregation without consideration of her own health or the size and condition of her family. Small wonder that "ministers' children were always the worst", and this I deny. I think on the contrary we come into the world with an extra allowance of grace to be able to reach the average standard of goodness after enduring the cold scrutiny of the whole community, not to speak of the church.

Why, if these duties are expected of the minister's wife, should she not receive compensation for her services. Then, and not till then can the congregation grumble if she be remiss in any or all of them.

We have all known a few wonderful women who, physically and mentally were able to be co-laborers with their husbands and raise large families be-

side but they are the exceptions, no the rule.

Our own mother so eminently fitted by her high mental attainments and religious zeal to assist our father was sadly hampered by over-sensitiveness and delicate health.

Thus a call from Sister Stabeinwell and another from Sabina Smoothspeaker, where each would manage to convey the fear that Sister Parsons was a leetle too worldly minded—for a minister's wife, you know, of course. \* \* \* That the immortal souls in her class had their eyes (so to speak) on her constantly to see if she were altogether lowly and humble, and that Cynthia Ann had come home last Sunday not knowin' a word of her Catechism but had told her ma just how many feathers there were on Sister Parson's *bunnet*; now was it right, was it Christian?

Poor Mother! She thought so little of her gowns and bonnets! They were always sent from her eastern home where her sisters, knowing the leanness of her purse, fashioned them after their own. And father would insist upon her wearing the stylish things, why should she not? she had always had them!

From out this same little bundle of memories comes that of Miss Puckersly who sat in the side aisle and wore her hair drawn smoothly over her ears, that is if she had any ears, I did so want to know! she was very tall and thin and sharp and virtuous. She never gave me a peppermint lozenge in her life, and once she motioned me to turn 'round and listen to my father when I was wondering if her ears had been cut off for listening at key-holes like Susanna in the Fairy Prince. As if I couldn't hear my father any time.

She was the very one, too, who caused me to make a fright of myself. You see I overheard her tell mother that the child's curls lay heavy on her consciences; "they actually came between her and her pa's preachin'."

She said "she sat an' *calkerlated* the time it must take to do 'em' and she thought they were the devils own snare to secure my ruin and take mother's time from better things."

Mother cried after she was gone, and that was enough to make me determine those wretched curls, they were always getting into a tumble and a snare, should never make mother any more trouble! so, watching my opportunity, I seized the big shears and cut the horrid things off close to my wise (?) little head before discovery. Then, of course, the other side had to follow, and strange to say no one seemed the least impressed by my goodness, but how gratified Miss Puckersly must have been upon the next Sabbath when she gazed on the "shorn lamb" in the pastor's pew. The "seed" had truly "fallen upon good ground." My vanity was gone, I was perfectly conscious that I was a fright, so perhaps the lesson was salutary.

How we managed to exist at all, during those severe winters, puzzles me unless we were fed by ravens and warmed by "hidden fires." For father's salary was far too small to cover all our wants, except there were ways and means I know not of.

We had donations, certainly, outside of the regular donation party each year. For instance, one good brother brought us a load of green hickory at midwinter. This I remember for poor Paul got into disgrace while helping him unload by telling him if he didn't *mind* he'd "like to have him exchange half of it for dry because green wood didn't burn abit good in *our* stoves."

Another kind member brought us several bushels of frost-bitten potatoes and a bland smile, remarking, as he deposited the former, that they were only a "bit teched." Now we may have been very bad children, but we didn't like frost-bitten potatoes any better than those whose fathers are not preach-

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ers, and we thought of nothing else as our eyes followed the donor's black-coated figure passing the collection-box the next Sabbath, though we had been expressly forbidden to think about it at all.

Nor could my mischievous brother—when a sad case of destitution was presented to his class by the same worthy person (he was their teacher)—forbear; but promptly offered to send a peck of frozen potatoes from our own cellar.

The cellar. O! I must describe that. It really was the most delightful feature of the house to Paul and me, at least.

Great would be our exultation, when, as the snows began to melt and the spring rains descend, Bridget would appear and announce to the mistress that "sure, mum, an' it be all afloat down thur, mum!" We well knew what that meant. 'Twas a yearly occurrence, and though mother would sigh and look troubled, Paul and I would excitedly prepare for a sea-voyage. The ship was a dry-goods box, and because it leaked I stayed on deck mostly, otherwise sat in my high-chair, while Paul propelled the craft by the aid of a broom-stick. We saw much of the world in this manner, and often returned home with quite a cargo as it neared the dinner-hour. Potatoes from Ireland, a china-bowl of jam from China, butter or lard from Greece, and "baked-beans" from Boston. Malaria! no, we never had it. It had not been discovered then or most certainly we should have been fatal cases—truly "ignorance is bliss." But I used to fall frequently into the clutches of that dragon of the night—croup. How many times I have nearly died from it and wished, for the moment, that I was dead, and fate in the form of my mother appeared with the castor-oil bottle and a tablespoon—ugh! I'm proud to say that I never succumbed to the nauseous stuff without a struggle! nor until every member of the family was there to help. When it did go down it found the poor little victim with each foot imprisoned, hands likewise, nose held, and mouth pried open. Even dear father has apologized to me since, so that the indignities suffered there have been somewhat mitigated.

Paul and I had few playmates at that time. Later, several very nice families lived near us, but for a while the little McCarty's next door were the only children near our eyes. There were six of them, and after Jennie McCarty had gotten Paul into several disgraceful scrapes we were positively forbidden to play with them, yet told to treat them in a perfectly kind and civil manner. Our ideas of civility may change somewhat with our growth in years, for I am quite sure we both solemnly declared to father and mother that our manner to them was quite perfect when I can distinctly remember of making most horrid mouths at that Ann McCarty when they shouted after us—

"Mr. Parsons is a parsons



Yum-e-yum-e-nen,  
Lisbeth Parsons is his daughter  
An' Paulie is his son."  
Said Paulie would then threaten to "smack 'em good if they didn't mind": but before the boy was ever able to carry out his direful threat a voice from the "study" would send him to his own room to learn to be a gentleman.

When Paul was very bad he was always locked up, and sent supperless to bed. That is, he would have been, had it not been for his most devoted little slave, myself. Paul well knew his power and used it without mercy. There was nothing I would not attempt if he but tauntedly remarked that I "was a girl." The very essence of degradation seemed to lie in those words as Paul used them. He once induced me to place my hand beneath the covers of a book and allow him to step upon it to test the value of a beautiful carnelian ring just presented to me, by simply saying that of course I darn't because I was a "girl". I immediately did: though I know perfectly well beforehand that the ring would be broken. Then like the "girl" I was, cried bitterly over the fragments. Paul coolly asserting that if it had been worth anything it wouldn't have "broke".

But I was telling how Paul was punished. His room was in the rear of the house, and a nail underneath the sill of the window outside, attracted no attention if from it did dangle a fish-hook and line. So when Paul was in disgrace he used to "bob" for his supper; knowing full well that his little sister would go forever without cake before his hook should be drawn up empty. Books went up too, sometimes, and apples, and occasionally a candle. Wrong, of course it was, "but I was so sorry for him; and we have confessed and been forgiven long ago; and father has laughed with us over my loyalty to the tyrant."

The small person was always sentenced to solitary confinement in a kind of store-room or big closet with one window, where she used to sit upon a pile of blankets and drum her rebellious little heels, searching in vain for one grain of repentance in her wicked little heart. She can well remember just how many shelves there were on each side of the closet; how many sheets and pillow cases in each pile, these were soon counted in those days, but no recollection comes to her of any particular sorrow for anything but that "poor dear muver" did feel so bad out there in the sitting-room, and at last for "muver's sake" she would try to be good.

She can't recall any punishment ever inflicted by the father worse than being prohibited from going to church "ever-an-ever so long" after a little divertisement she carried out one Sunday morning during the first long prayer. When after a little excursion upon hands and knees under the seats between the pastor's pew and the pulpit she suddenly presented herself upon the pulpit-sofa and in the shrillest of shrill voices, exclaimed "Ope you eyes, fader, ope you eyes an' tum to dinner." Nor did she desist until "fader" did "ope" his eyes, and detaching the baby-hands from the skirts of his coat, carry her back to the pew and its distressed occupant.

When the ban was removed, she did nothing more exciting upon her first attendance than gather a handful of tempting cherries from the scoop-shovel bonnet of a Boston-belle who bowed her head upon the back of the pew. What happened then? Why, I've not the remotest idea. Either something so awful that memory became a blank for the time being; or she was forgiven on the spot which is much the more likely.

But our young lives were to be sadly darkened in the old parsonage. The last peep 'neath the eaves must be upon a somber scene. They are dripping eaves, too, to-night; rain without and tears within.

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There are two children sitting on the old red-lounge in the sitting-room. It is chilly and cheerless though it is May. Some one has started a fire in the grate but it has not been replenished and nothing remains but smoldering sparks like the joy in our hearts. No one has thought to light a lamp or to look for Paul and me. So we sit there hand-in-hand shivering at that strange unknown presence that seems to follow us from room to room and hide in each shadowy corner. There are strange men in the hall where the front door stands open. They have a candle and a long pine box with shavings in it. The flame of the candle blows weirdly in the wind every time they pass through the room and we ask each other with our eyes what they are doing.

For so many things have occurred unlooked for, unexpected, the last few weeks that our childish brains seem numbed and bruised with thoughts and trouble.

There was the baby-sister that came sweet as a dainty rose-leaf; but we had no time to rejoice over our new possession for mother, our beautiful mother, left us almost immediately. We did not know then; but we know now of the great "revival" taking place in our father's church, how too soon she, in her great anxiety for the precious souls under her charge, left her home, overtaxed her strength, and literally gave her life that they might be saved.

These people, who after all were not without hearts, only thoughtless perhaps, came then with their words of commendation when she had no need of earthly commendation. With their flowers when she did not care for them. With their tears and reproachful memories when it was too late. Oh! tell me why are we so tender to the dead and so hard to the living, our living; our best and dearest?

Grandparents' loving arms and hospitable home opened wide to receive the motherless bairns, but Paul and I knew nothing of all this as we stared at the sickening rays of the candle under the hall-door that dreadful night.

There, the door has blown open, tighter clings the cold fingers to Paul's sturdy ones, more frightened grow the eyes as the rose-wood coffin is lowered into the big pine box. The silver plate bearing the precious name and "age 31 years, 9 months, 1 day", is hidden by the great box-lid, when all the concentrated energies seem to waken to one fact and a great despairing cry of "mother, my mother" rings through the house and a little insensib'le figure falls to the floor.

Kansas City.

### Our Young People.

#### THE TABLES.

"O, I cannot say these tables  
For the teacher skips, you see,  
All the questions that are hardest  
She'll be sure to give to me.  
The twos, threes, and fours are easy;  
The fives and tens and 'levens,  
But it's hard to learn the sixes,  
The eights, the nines, the sevens.

"Sometimes I wish I might be ill,  
So I would not have to go  
To school the days those hard ones come,  
For I'm sure to miss, I know.

But then, of course, I could not play  
Out of doors when school is done;  
And these spring-days we boys do have  
The jolliest kind of fun.

"To ask mamma for an excuse,  
That she did not think was fair,  
Would do no good—she's very strict  
To have things on the square.  
I 'spose I'd better pitch right in,  
And fight my way clear through  
Those tables, 'till I've mastered them—  
And that's just the thing I'll do."

Now that's the sort of scholar  
For all girls and boys to be,  
If you don't master the hard places,  
I'm sure that you'll agree  
That you never can acquit yourselves  
With high honour to your name,  
Because you stopped in schooldays  
When difficulties came.

You'll find that life is very much  
Like those tables learned in school;  
You will have to know your figures  
And well understand the rule,  
Some problems will be easy, like  
The fives, the tens, the 'levens,  
But there'll be others in the nines,  
The sixes, eights, and sevens.  
—S. Teall Perry.

### GRANDMA VAN DER IN THE CORN-FIELD.

"My father," said Grandma Van Der, "had a small farm beside keeping a country store. I loved to be out in the fields with him in spring time when he planted seeds in the soft, brown earth. I was delighted when he told me one morning that I could drop corn."

"What's that, grandma?" asked Coco.

"He made nice little hills of brown earth in straight rows and I carried a tin pail of shelled corn and dropped five or six grains on each little hill, then father covered them with the rich soil, patted the hill with his hoe, and left the corn for the May sunshine and showers to sprout them; when the green blades would push through the earth, and grow and grow into stalks higher than father's head, with great ears of corn upon them to make meal for us and food for the cattle and horses.

"I dearly loved to take off my shoes and stockings and walk barefoot in the soft, warm earth, but mother feared I would hurt my feet and forbade my doing this."

"Oh, what lovely fun; what made your mother spoil it?" said Coco, who never tired of country good times.

"Mother knew best, dear—mothers usually do, but I was naughty one day and slipped off my shoes and stockings as soon as we were out of sight of the house."

"Why didn't your father stop you?" said Freddie.

"He was so busy setting the pole to get the corn rows straight that he did not notice what I was doing. I trotted along the corn-rows enjoying the soft, warm earth about my feet, listening to the wild birds singing, chatting to my father when near him, and wondering why mothers would be so cruel as to forbid children having such good fun. We had the field over half planted when I stepped from one of the rows into the grass and low bushes at the edge of the field, and it seemed as if a thousand needles had pierced my bare feet. Oh, how they hurt me! I had

stepped into a bed of nettles, and then I wished I had minded my mother.

"Father heard me crying and came to my assistance, but he was obliged to carry me home, and mother scolded me well while picking out the stinging prickles. It was two or three days before I could wear my shoes comfortably. I never cared to go barefoot after that. The corn was all planted before I could go into the field again."

"I don't think your mother ought to have scolded our grandma," said loyal Freddie. "The stingers were punishment enough."

"Freddie, I wasn't a grandma then, and I think I needed a little scolding occasionally, just as the boys and girls do in these days when disobedient.

"But we must say good-night, or somebody beside grandma may need scolding for not obeying orders."—Sel.

### THE LOST BOY.

A little boy was playing in his yard. A man passed with a monkey and organ.

"Come, hear me play," said the man; and the boy followed him. The man took little Harry far away. His mamma could not find him. So she called on the police and everybody to help find him and put his picture in the newspapers, with a letter asking every one to help her search for her little boy.

The man who had stolen him, dressed Harry in old clothes, and stained his face dark, so that he should not look like his own picture. He kept him in a gypsy camp, where no one was kind to him.

One day he was sent out in a big city to beg, and a lady gave him some cold food wrapped in a newspaper. He looked at the paper. Then he said aloud: "Why, that's me. How funny that I should be printed!"

The lady heard him and asked, "Who are you, little boy?"

"I'm a gypsy now; but I used to look like that picture, and live near God with a mamma. My name was 'Darling.' I didn't like to be washed, and once I kicked nurse 'cause she scrubbed my ears. I guess that's why God gave me to a bad man who keeps me dirty and beats me and colors my face."

"You are like the picture," said the lady. "Come, and let me take you to some good men, who will send for your mamma, and find out if you are really Harry, the lost boy."

So they sent for his mamma. And though he was thin and his face was stained, she knew him and he knew her. He did not cry while she washed the dark stains off his face. When he was clean and sweet, and looked like himself, he said: "Thank you mamma; it's nice to be with good folks again, if they are real clean and do wash a little boy pretty often. I don't care if you did hold my ears, 'cause I'm so glad that I look like my picture again."—Sel.

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## Ministers and Churches

### ST. LOUIS AND VICINITY.

Very encouraging and hopeful reports were made at the ministers' meeting last Monday, showing marked spiritual interest and awakening in some of the churches.

Dr. Ferguson, of the West church, had a leading part on the State C. E. convention program, last week, an account of which appears elsewhere.

Dr. Brookes has had entire charge of all the services of the Washington and Compton avenue church the last two weeks. He preaches for Dr. Nicolls next Sunday.

The ladies of the Carondelet church are pushing the sale of a cook book, compiled by the Ladies' Aid, for the benefit of the church. It is a good one. The price is 50 cents. Nov. 2nd, will be Dedication Day. A brave effort all along the line is being made to raise the \$3,000 needed by that day.

Growing out of the Thursday evening union prayer-meetings, called by the Christian Endeavor Union and held at the Cumberland Presbyterian church, is the appointment of an evangelistic committee for work this fall. The work is to begin on Nov. 8th, in the district bounded by Cass & Grand avenues. The churches within that territory will be divided into three groups of four churches each.

A very encouraging Sunday was passed at the McCausland avenue church. At the close of the morning service Pastor Lindsay asked if there were any who desired to make a stand for Christ. One man, the head of a family, arose. His wife will join him. In the evening two young ladies took a similar step, making four in one day. And that without any special evangelistic effort—simply the faithful preaching of the Word.

Last Sabbath was a very pleasant and gratifying day in Lafayette Park church. It was the first service held in the restored Sanctuary, since the sad damage wrought by the storm of last May. It is now a beautiful room, with new ceiling and new carpet and windows, and every spot of damage elegantly repaired. This renovation together with the new slate roof and the approaches and steps on the east front give to the entire building a greatly improved aspect. The large auditorium was filled by the congregation present. There was a service of ordination and installation of three new elders, Elijah L. Galt, John Scott and Stuart Scott. This was followed by the communion service, when 15 new members were publicly received—6 by confession, and 9 by letter. At night 5 new deacons were installed. The service of re-dedication will be held on an early Sunday in the future, Dr. Marquis of Chicago preaching the sermon. During the interval since last May the work of the church has gone on without interruption, and without the omission of a single Sunday—all the services having been held in the basement. Dr. Palmer, the pastor has great reason to feel cheered, and hopeful for the future.

### EXPOSITION WEEK FOR TORNADO SUFFERERS.

All Presbyterians of St. Louis and vicinity are urged to note that the Directors of the Exposition Association have magnanimously tendered to the Merchants' Exchange Relief Committee all the receipts (less expenses) of the last week of the present Exposition (Oct. 10-24 inclusive) for the tornado sufferers. They appeal to the citizens of St. Louis and vicinity to respond with equal generosity to this noble offer. Their circular states that more money is absolutely and imperatively needed for the afflicted victims of the tornado. The Relief Committee expended about \$213,000 in food, clothing, rent and cash for their immediate relief; and the balance of \$29,000 increased by private gifts to \$32,500, has been spent by the rebuilding committee in repairing the homes of small householders, principally widows, aged and infirm persons, and unmarried women. But on the average their relief was only 15 per cent of the actual damage, and these same persons, in many instances, must receive additional help, or lose their homes under the Sheriff's hammer. Nearly 200 other applicants, worthy of aid, have received nothing; and Mr. Frederick, the City Assessor, after careful inspection reports nearly 100 homes of small householders, which neither have been repaired nor can they be without substantial assistance. It will require at least \$100,000 to tide these sufferers over, and a much larger sum could be wisely expended.

The condition of these homeless families is most deplorable: some of them living in basements and cellars, with no roof over their heads, the storms beating in upon them; others of them seeking shelter in coal-sheds, barns, and outhouses; and all of them in destitute circumstances, many without clothes for their children and with

no settled employment. Winter, too, is at hand; and unless relief is immediately provided, their condition will be horrible. Unless the situation is relieved, great suffering, poverty, and its invariable companion, must inevitably ensue. At best, the resources of our Benevolent Charitable Organizations will be taxed to their utmost during the coming Winter.

St. Louis promised to take care of her own. Her word has gone forth into all the world. She must keep her word, for her honor is at stake at home and abroad. And St. Louis will do it, for no such solemn promise of our citizens has ever gone to protest. We must raise the needed money, and the magnificent offer of the Directors of the Exposition presents a feasible method of doing it.

We call upon all our citizens, then, to cooperate. Let the last week of the Exposition be a week of self-denial, of sacrifice, of generous free-will offerings, on the part of all our citizens, for our poor and needy brothers. Let each one buy a ticket to the Exposition at the present popular prices, 25 cents for adults and 15 cents for children; the management having agreed to present special and unique attractions. And in addition to the purchase of a ticket, let each one provide himself with a "Tornado Sufferers' Envelope" (to be had at the Exposition and Stores); put in it his "Free-Will Offering", much or little as he can afford, for the suffering poor, and drop it into one of the many contribution boxes to be placed in the Exposition building.

### MISSOURI.

#### HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

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

### KANSAS CITY NOTES.

HILL MEMORIAL.—The installation services by which the Rev. Edward W. McClosky was duly constituted the pastor of Hill Memorial church, took place on Tuesday evening, Oct. 13th. The Rev. J. A. P. McGaw preached the sermon; the Rev. Lycargus Rallsback gave the charge to the pastor, and the Rev. J. C. Taylor, the charge to the congregation. The Rev. Dr. H. C. Stanton offered prayer. Mr. McClosky pursued his college studies at Wooster University; he was graduated from McCormick Seminary in 1892, his first charge was the Hope church, Burlington, Iowa; his second, the church at Geneseo, Ill. His people here have extended to him a most cordial welcome. The prospect for a good work is very encouraging.

NEOSHO.—Since Rev. Robt. Ely became the pastor of the Presbyterian church here, a parsonage of ample room and convenience has been erected. The expense has been met upon the installment plan and has nearly all been completed. The church has had a healthy growth. Some excellent Presbyterian families have recently moved to the town and their influence is being felt in the church. Brother Ely and his family have a strong hold upon the hearts of this congregation. The town and community is growing and it is pleasant to note that our church is having a share in this progress. Presbyterians moving to this part of the country may expect to be looked after.—E. D. W.

SENECA.—Close by the Territory in Southwest Missouri, in Newton Co., is the town of Seneca, having taken its name undoubtedly from a tribe of Indians occupying lands not far away. The people here can speak knowingly of several tribes who are within a few hours drive. Almost any day individuals of them may be seen upon the streets of the town. But it was not to see the Indians but to meet the Presbyterians that we made the journey of three hundred and twenty-six miles in order to be present at the dedication of their new church. Rev. Robt. Ely the veteran pastor, not minister, of our church of Neosho has been driving seventeen miles twice each month in order to preach to this people. Hitherto they have worshiped wherever they could get in. Finally, they concluded to rise and build. Just after they had started their building a destructive flood came and brought wreck and ruin to many houses and homes. Two entire families were drowned. Eighteen persons altogether lost their lives. Seventy-two houses were partially or entirely destroyed. The new Presbyterian church, in course of construction, was greatly injured. The congregation, however, gathered up courage and went forward into completing the building. Liberal aid was received from our Board of church erection. On Oct. 11th, it was dedicated, Synodical Missionary preaching the Sermon, and Rev. Robt. Ely making the dedicatory prayer. This people have now a delightful church home all paid for and neatly furnished. The church is in excellent condition to move forward.—E. D. W.

### OHIO.

REILY.—Rev. T. C. Bates having resigned the church at Monroe of this State, has accepted the call extended him by this church.

### NEW YORK.

ROCHESTER.—Rev. G. B. F. Hollock, D. D., has declined the call extended to him by Christ Presbyterian church, New York city, and will remain with the Brick church, Rochester, N. Y., which church he has served the past seven years.

### INDIANA.

SYNOD.—Dr. S. C. Dickey, has declined a renomination for Synodical Superintendent in this synod. Dr. Hays has been elected that office.



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### MICHIGAN.

ALMA.—The pastor of this church, the Rev. W. F. Jones, received nine new members at the communion service held Oct. 11th. This brings the total of accessions during the five years of this pastorate up to 200. The church is very flourishing in all its departments. Its being the college church makes it of special interest.

THE SYNOD.—The 62nd annual meeting of the Synod of Michigan was held in the Westminster Presbyterian church of Detroit, Oct. 13-16, and was opened with a sermon by the retiring moderator Rev. J. G. Lowrie, D. D., on "Behold the lamb of God." Communion service followed. Rev. George W. Barlow, D. D., of Caro was elected moderator. Rev. H. P. Collin having resigned the stated clerkship, Rev. Wilson D. Sexton was elected stated clerk and Rev. William Bryant permanent clerk. Revs. J. A. Worden, D. D., E. P. Cowan, D. D., and E. C. Ray, D. D., represented the Boards of Sabbath-schools, Freedmen and aid for colleges. Rev. Wilson Piraner presented the claims of foreign missions, and Rev. Paul F. Sutphen, D. D., of Cleveland, home missions. The most interesting feature of this meeting of Synod was the home and foreign mission congress held on the afternoon and evening of Wednesday and Thursday. Rev. W. S. Bannerman of Africa, Rev. Lewis F. Esselstyn and wife of Persia, Dr. Mary Bradford and other missionaries made a deep impression by the story of their work. Rev. Thomas C. Hall, D. D., also gave a fine missionary address. The ladies of the Westminster, First, Fort street & Jefferson avenue churches, provided the noon lunches. There were no unpleasant judicial cases or anything to mar the missionary spirit of the Synod. Alma College, which owed its birth to the meeting in Westminster church eleven years ago, came in for its full show of attention and approval. Tappan Presbyterian association, of the University of Michigan, had the privilege of a mass meeting on Friday evening, in which president Angell, Prof. Kelsey and others gave addresses. The attendance of members was probably the largest in the history of Synod, about 180. The students' volunteer hour, and the woman's hour in the congress of missions introduced a very happy feature into the proceedings. It was better than discussing technicalities and points of order. Bay City 1st church, will entertain the Synod of 1897. An afternoon and evening will be devoted to Sabbath-schools and young people's work, and another evening to Freedmen. The reports of all the committees were unusually good and practical. It was a most harmonious and delightful meeting of Synod.—W. B.

### ILLINOIS.

GENESEO.—Rev. Wm. Kimball, D. D., was installed pastor of this church, Presbytery of Rock River, Oct. 9th. Rev. W. S. Marquis, D. D., presided, preached the sermon and proposed the constitutional questions. Prof. N. W. Thornton delivered the charge to the pastor, and Rev. T. R. Johnson charged the people. An appreciative congregation was present, and the outlook for this church, under the pastoral care of this excellent brother, is quite hopeful.

### INDIAN TERRITORY.

ARDMORE.—Wednesday evening, Oct. 7, Rev. Charles C. McGinley, was installed pastor of this church. Rev. S. W. Mitchell, presided and preached the sermon. Rev. S. G. Fisher, gave the charge to the people, and the Rev. W. E. Graham, the charge to the pastor. The service was largely attended and very impressive. Mr. McGinley has supplied this church acceptably for eighteen months, during which time it has grown and prospered. The church located as it is in the largest town of the Indian Territory, gives great promise for the future. With a devoted pastor and united people, this church may become a center of life-giving influence to the town and community.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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### SOUTH DAKOTA.

WHITE.—This church has given a unanimous call to Rev. A. M. Work, Ph. D., to become their regularly installed pastor. He has been their very acceptable stated supply the past year, and they have prospered as a church.

ONEOTA.—This rural church, near Frederick, have enjoyed the labors of Rev. Wm. Wade, a veteran in the service, the past year, and desire him to continue with them. At a recent communion service three more members were welcomed, one of them by profession and all adults.

BRIDGEWATER.—Four more members were welcomed to this church, 27th ult., three of them by profession and all adults. The pastor, Rev. A. C. McCauley, has now entered upon the eleventh year of his pastorate with them, and his is the longest pastorate in the Synod, save among the native pastors of the Indian churches. His sister presides in the manse and aids, him much in all church and mission work, for he has care also of the Canistota church, fifteen miles distant, and is and has for eight years been chairman of his presbytery's committee on home missions. This is his first pastorate.

WHITEWOOD.—Rev. Geo. P. Beard, has entered upon the second year of his ministerial labors with this church. During the year just closed the membership has largely gained in numbers and influence, the manse has been repainted and all the work of the church has advanced. At the same time, Mr. Beard has during most of the year also preached at two or three country points, to large congregations, from twenty to thirty miles distant, and supplied Sturgis, seven miles away, every Sabbath evening. Whitewood is also the home of Sunday-school missionary, Geo. Perry, and has become somewhat a Presbyterian center in the north Black Hills. It has been the base of supplies for seven or eight churches and several mission points.

### MEETING OF SYNODS.

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

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

All Presbyterians interested in the Westminster League are notified that the St. Louis Depository of the Presbyterian Board of Publication is ready to furnish sample copies of league publication for the asking.

### CHANGE OF ADDRESS.

Rev. T. C. Bates from Monroe, Ohio, to Reily of the same State.

Rev. C. C. Herriott from Macalester Park, St. Paul, Minn., to Oakland, Calif.

Rev. T. N. Richards from Central City, Colo., to Grand Junction, same State.

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**ST. LOUIS PRESBYTERIAL CONFERENCE.**

The conference of presidents and vice-presidents of auxiliary missionary societies, with the presbyterial officers, which had been announced for Sept. 28, at West church, was seriously diminished in attendance by the very inclement weather.

The "Topics" were, however, taken up informally and discussed by those present.

As requests have come from those who were disappointed in not being able to meet with us, for the publication of the Questions, we subjoin them:

1. What is the best method of conducting the meeting of an auxiliary society? *a.* Devotional. *b.* Business. *c.* News from the field.
2. What can a president do to encourage proportionate giving and the remitting of the contributions quarterly to the presbyterial treasurer?
3. What are the advantages of quarterly payment? *a.* In auxiliary societies. *b.* In presbyterial societies. *c.* At headquarters. *d.* On the field.
4. What should be done with letters, notices, etc., sent by presbyterial officers?
5. What are the elements of a successful president?
6. How can the president make the work of the other officers pleasant and profitable? *a.* How assist the treasurer. *b.* The secretary of literature. *c.* The recording secretary.
7. In what ways can every society be a successful society?

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

**PRESBYTERIAL PROCEEDINGS.**

The Presbytery of Waterloo held its stated meeting at Toledo, Iowa, Oct. 6. There was a good attendance of both ministers and elders. Dr. Earhart was chosen as moderator, Rev. James T. Wyllie and Rev. A. B. Byram from the Presbytery of Corning and Rev. H. B. Dye from Sioux City Presbytery were received by letter. Rev. O. H. Gravenstein was dismissed to the Presbytery of Manekato. A call from the churches of Clarksville and Unity was placed in the hands of Brother Wyllie, who was granted the privilege of holding the same till next spring.

Candidate Geo. W. Bryant, student at Princeton seminary passed a very creditable examination and was licensed. Presbytery wanted to adopt the Michigan plan for making applications to the Home Mission Board, also to raise fifty cents per member for Home Missions as church offerings, and arrangements were made to hold meetings in all our churches in the interest of Home Missions as soon as possible.

Dr. Bailey, our Synodical Home Missionary aroused presbytery by his address to a full realization of the burden now resting upon our Home Mission Board and the endangered work now before the church.

Rev. S. R. Ferguson, our Sunday-school Synodical Missionary also presented the work for Sunday-schools in the State in a most forcible light. If the causes of Home Missions and Sunday-school work do not prosper in Iowa it will not be the fault of our Iowa missionaries.

A resolution favoring and encouraging the endowment of a chair in Omaha Theological Seminary now occupied by Dr. Phelps, was adopted. The presbytery united with the Ladies Missionary Society in their popular meeting Wednesday evening and listened to a very interesting and profitable address by Miss VanHook of Persia.

Eldora was chosen as the place for the spring meeting.

C. H. PURMORE, *S. C.*

**A RESOLUTION OF NIOBRARA PRESBYTERY.**

WHEREAS: In the providence of God, Rev. Wm. E. Kimball, has been called to labor outside the bounds of Niobrara Presbytery, and

WHEREAS: Dr Kimball has been pastor of the Madison church for a period of 17 years, and Stated Clerk of Niobrara Presbytery from its organization in 1885, be it resolved:

That we deeply regret Dr. Kimball's removal from our Presbytery. That as a Presbytery we place upon record our high appreciation of Dr. Kimball's long and faithful pastorate of the Madison church. That we gratefully recognize the eminent services which he has constantly and generously given to the churches of Niobrara Presbytery during its formative period. That we commend him to the church at Geneseo, Ill., and to the church at large as a Christian gentleman, a cultured scholar, a faithful pastor and a loyal presbyter.

That these resolutions be spread upon the minutes of Presbytery, and copies furnished to Dr. Kimball, the churches of Madison and Geneseo, and the church papers.

Nsill, Neb. Sept. 30. 1896.  
WM. T. FINDLEY, *S. C.*

**MISSOURI C. E. CONVENTION.**

The tenth annual State Convention of the Missouri Christian Endeavor Union met this morning at the First Christian church of Sedalia, Oct. 16th. President W. R. Gentry, of Columbia, called the convention to order. The address of welcome on behalf of the churches of the city was delivered by Rev. F. V. Stevens, pastor of the First Congregational church. On behalf of the young people's societies of the city, T. T. Gray president of the local union, delivered an appropriate welcome. The response was by Mr. George W. Lubke, Jr., of St. Louis.

Reports on the principal lines of endeavor work came next on the programme as follows: Junior work, J. A. Shannon, Kansas City; Missionary work, Irene B. Lucas, St. Joseph; temperance work, Lulu M. Collins, Louisiana. Brief reports from district officers followed.

The opening exercise in the afternoon was Bible reading, the subject being "Our Weapon," by L. E. Buell, of Springfield. The remainder of the afternoon programme was as follows: "The Bible—Our Guide in Service," Dr. W. T. Moore, LL. D., Columbia; "The Bible—Our Aid in Spiritual Growth," Rev. Duncan Brown, D.D., Tarkio; symposium, "What Can We Put Into Our Work the Coming Year to Make it More Efficient?" Thomas Jones, ex-state President, Kansas City; paper, "The Corresponding Secretary," Miss Rosa I. Patterson, Kirksville; address, "Christian Endeavorers in Temperance Reform," Rev. J. B. Welty, Joplin; "The Golden Rule," Thomas Wainwright, Chicago.

From 4:30 to 5:30 there was an informal reception to all officers of the State, District and County Unions and presidents of the local unions by the Sedalia local union.

That night almost duplicate meetings were held in the First Christian and First Congregational churches. After the annual address of President Gentry, the reports of State Secretary Lillie M. Dieter, Sedalia and State Treasurer Barclay Meador, St. Louis, were read. At the Christian church Bishop Hendrix of Kansas City, delivered an address on "A Breach in the Great Wall," while at the Congregational church Rev. Cleland B. McAfee of Springfield, delivered an address on "The World Wide Call," and Rev. W. F. Richardson, D.D., of Kansas City, on "The Answer of Personal Consecration."

The music was a special feature at the different services, Rev. P. P. Bilhorn of Chicago, being musical director.

The convention adjourned Sunday night after having selected St. Louis, as the place of meeting in 1897. The first

order of exercises that day was early morning prayer-meetings in several of the churches, the subject in all being "Christ likeness." That afternoon denominational exercises were held in all the churches.

That night services were conducted in several of the churches and the following addresses were delivered: "Each Endeavorer a Temple of God," Rev. Lapsley A. McAfee, Parkville; "A Complete Salvation," illustrated, Rev. Francis L. Ferguson, D.D., St. Louis; "God's Call, Our Response," Mr. William Shaw, Boston, Mass.; "Endeavor Work" Rev. Francis L. Ferguson, D. D., St. Louis; "Heavenly Visions," Rev. Duncan Brown, D.D., Tarkio; "Christ's Supreme Test of Character," Rev. W. T. Moore, LL. D., dean of Bible College of Missouri, Columbia; "The Power of the Holy Spirit," Walter Vrooman, Secretary Civic Federation, St. Louis; "Moral Heroism," Thomas Jones, ex-President Kansas City; "The Young People in the Church," Rev. J. B. Welty, Joplin.

The new State officers were introduced, resolutions thanking the people of Sedalia for courtesies extended were adopted, and the Convention adjourned.

**DAY AND WEEK OF PRAYER FOR YOUNG MEN.**

NOVEMBER 8-14, 1896.

Thirty years have passed since the Albany Convention inaugurated the observance of this annual season of prayer for young men and work among them in Christ's name. Graciously have these prayers been answered by the gift and presence of the Holy Spirit in the work of the Associations of all lands. We have special reason for thanksgiving that during the financial distress of the past twelvemonth, the great majority of the American Associations have been able to maintain their position, and that commendable advance has been made in nearly every department. This stimulates our faith as the annual season of special prayer again approaches, and gives reasonable expectation that the blessings of the past will be repeated and increased the coming year.

A faithful observance of the entire week will bring to any Association a commensurate blessing. Where such an observance may seem for any sufficient cause impracticable, special attention should at least be given to the Day of Prayer, Sunday, November 8th.

It is suggested that, as has been customary with many Associations, a twofold purpose be kept in mind in arranging for the week's program:

(1) An earnest evangelistic effort in behalf of young men. Coming as the week does near the beginning of the season's active work, its well ordered observance may happily influence for good the spiritual life of the entire year.

(2) A broad outlook over the Association field. This is obtained through appropriate public meetings in which the various phases of the work are presented. Such meetings have generally been accompanied with earnest prayer and thanksgiving, and contributions in aid of the supervision and extension of the American work. A reflex influence is sure to affect helpfully the local work.

Many pastors have been accustomed to unite with the Associations in observing this season, by preaching sermons upon the importance of definite work for young men, and also by making this work the subject of special prayer at a midweek service. Often the presentation of some phase of Association work has given added interest. A continuance of this helpful, prayerful co-operation is earnestly asked for.

Any contributions secured during the Week of Prayer should be promptly for-

warded, by check or post office order, to No. 40 East Twenty-third Street, New York City, addressed and made payable to the International Committee.

LUCIEN C. WARNER, *Chairman.*  
ALFRED L. MARING, *Vice-Chairman.*  
FREDERICK B. SCHENCK, *Treasurer.*  
RICHARD C. MOBSE, *General Secretary.*

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**Marriages.**

BLAIR—SMITH.—At Maroa, Ill., Oct. 5th, 1896, Mr. Howard Blair of Lyons, Kans., and Miss Lura Smith of Maroa, Ill.—Rev. Jay C. Hanna, officiating.

BLAIR—MALONE.—At the residence of the bride's parents near Steelville, Ills., Mr. James Blair and Miss Louisa Eileen Malone Rev. J. G. Klebe of Sparta, Ills., officiating

**Roanoke College Still Growing.**

In spite of the financial stringency of the times, the forty-fourth year of Roanoke College, opened September 16th, with an increased number of students. The steady gain in the enrollment for some years shows that Roanoke is growing in popular favor, not only in Virginia, but also in other states. It is the best evidence of the public recognition and appreciation of the various improvements made from year to year in all departments of the College work. The faculty and friends of Roanoke have every reason to feel gratified at the prosperity of the College in such times as these and in the face of so much competition, especially from State institutions.—Salem (Va.) Times Register, Sept. 18th.

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THE MID-CONTINENT.



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There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

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## Current Literature.

### BOOKS.

**THIRTY STUDIES IN JEREMIAH.** By Wilbert W. White. The International Committee of Y. M. C. A., New York.

Prof. White, who has just sailed for Calcutta, India, where he is to engage in public Bible work under the auspices of the International Y. M. C. A., has left behind him in this county several little books of outlines which are exceedingly valuable in the study of God's word. Among them is this outline study of the book of Jeremiah, who has been called the prophet of "the bleeding heart and the iron will." His prophecy in some respects is difficult of study, but both for its contents and for the character of the prophet himself it will well repay studious work. This little manual will give great assistance, and will impart new interest. A full and ingenious diagram which is contained in it greatly assists the student.

**NATHANIEL MASSIE. A Pioneer of Ohio.** By David Meade Massie, Cincinnati. The Robert Clarke Co.

This book represents a most laudable and praiseworthy ambition. It presents valuable data which pertain to history in the early days of Ohio. Nathaniel Massie, a native of Virginia, while yet a young man, removed to central Ohio, in its freshly opening territorial life. He was enthusiastic as an explorer and a surveyor in the new settlements. Among his many enterprises he founded the present city of Chillicothe in that State. It was the territorial capital and for a long time a most important place, both commercially and socially. During the present year its centennial anniversary has been appropriately celebrated, and that circumstance has made fit this sketch of the life and work of its founder. The book at the same time shows him one of a certain class of greatly influential men as a representative of the dawning Democracy of a hundred years ago and as a factor in political movements which extended beyond the immediate scene of his labors. Along with Massie were others in the early days of Chillicothe who figured largely in the matter of Ohio's admission into the Union and in the framing of its constitution and in the administration of its affairs for many years.

Like unto the above in general plan, although not so full nor so thoroughly analyzed, is "Studies in the Life of Paul," by William H. Sallman. It is issued from the same source.

### MAGAZINES AND PAMPHLETS.

In the *Biblical World* for October the most interesting articles Prof. Bruce's sketch of Dr. Davidson, the professor of Hebrew in the New College, Edinburgh. Prof. Stevens gives a very enlightening paraphrase of the first eight chapters of Romans.

*The Twentieth Century Monthly* for October is the first number of the successor to *Pulpit Herald and Altruistic Review*.

We have received from Novello, Ewer & Co., New York, music publishers, a copy of the Anthem "I will set his dominion also in the sea"—founded on Psalm 89:26, 27, 28, and composed by Daniel H. Wilson. Issued in sheet form. Also a variety of octavo anthems all founded on Scripture passages or sentiments and suitable for church choirs.

### 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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**Moralities.**

**THE KIND OF MEN WANTED.**

Some one who has looked through the "Want" column of one of the technical papers—*The Metal Worker*—found this list of specifications in a dozen of the advertisements:

- "Must be competent, reliable, total abstainer."
- "Must be sober and industrious."
- "Want a man who is sober and capable."
- "Must be temperate."
- "Must be sober."
- "Strictly sober."
- "Strictly temperate."
- "Must be practical and sober."
- "No drunkard need apply."
- "Steady job to sober, reliable men."
- "Strictly temperate and industrious."

If good work can only be expected of this class of employes, what is the rule in the case of employes?—*St. Joseph Bulletin*.

**TRUTHS FOR TO-DAY.**

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

Leniency to criminals is to breed criminals.

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

What a nation has most to fear is not foreign invasion, but internal corruption.

Hearthstone disobedience is anarchism in the green.

Punishment should be frank and swift, if the authority of law is to be respected.

Crime has to be dealt with not only with regard to the criminal, but with regard to the thousands and tens of thousands who cherish criminal tendencies.—*Parkhurst*.

**A MONSTER PETITION.**

The Queen of England is about to receive the largest petition ever presented to her by her subjects throughout the world. It is the unique petition, signed in forty-four languages, praying for increased protection against the evils of the liquor and opium traffics. The petition contains over 7,000,000 signatures. As it is impossible to present the huge roll, the pages have been photographed and magnificently bound in two large volumes. The title pages are exquisitely illuminated, and as a document it is not only of historic interest but also a work of art.

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### FACT AND FICTION.

#### SOME TWO-FOR-FIVE WISDOM.

A sick man never makes fun of a doctor.

It is a pity that our neighbors do not know as well as we do what is best for them.

Photographers take the world just as it comes.

About the only force some people have is the force of habit.

The parents of a pair of Boston twins named one Simul and the other Taneous because they were born at the same time.

A good many men are more interested in having work than poverty abolished.

Some men are born great and grow smaller every day of their lives.

#### THE MOSQUITO EDITOR'S BEST.

We were all telling mosquito stories at a New Jersey summer resort, when one particularly audacious man said: "Oh, that's nothing. I was off the coast at Barnegat last summer on a fishing trip, and while we were out on deck early in the evening, smoking and chatting, a great cloud of mosquitoes, all of them monstrous birds, came out from shore and settled on the boat; and do you know, in fifteen minutes they had stripped it of every inch of canvas and left the mast bare as beanpoles." We held up our hands in deprecation at this tale, when another of the party exclaimed: "Well, don't be astonished. I can vouch for that. It was only a week after that I was on a trip along the coast, and the same swarm of mosquitoes came after us." The first speaker didn't seem to appreciate this unexpected support, for he muttered: "Humph! They did, eh? Well, how did you know they were the same mosquitoes, eh?" "How did I know?" repeated the other with a chuckle. "How did I know? Why, they all had on canvas overalls."—*Harper's Monthly.*

#### AMONG THE NEWSPAPER BARDS.

##### A BENEDICTION.

Blest be the tie that binds,  
E'en though it cost a dollar,  
If it but lacks ambition  
To climb above our collar.

##### IT ISN'T SAFE WITH SOME WIVES.

His wife has a quick and decisive way  
And an eye that is dangerous looking;  
And so he has never aught to say  
To her of his mothers's cooking.  
—*New York Press.*

##### THOSE AWFUL SLEEVES.

She carried her new dress away  
But, ah! my heart it grieves  
To tell she had to hire a dray  
To carry home the sleeves.  
—*Philadelphia Record.*

##### THEN WHY DO SO?

"I'm saddest when I sing," she trilled;  
Her words were doubtless true.  
The neighbors, all their quiet killed,  
You bet were saddest, too.  
—*Buffalo Courier.*

##### THE EDITOR.

He sat in a chair much in need of repair,  
And his scissors went clipity clip;  
He ran his hand through his crumbled hair  
And he cut out many a slip  
Containing queer tales of males and females  
And never a line did he skip.

He saw an old joke, and he smiled as he spoke,

To the type in a sorrowful way:  
"My old friend, alas! I've noticed you pass  
Full twenty-five times to-day.

# HARD TIMES OFFER!

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## THE MID-CONTINENT.

You bear well your age on the newspaper page,  
I fear you have come to stay."

And then with a sigh, his ubiquitous eye  
To a column of nonpareil sped.  
His scissors were dropped and the editor stopped  
As he gazed at the startling head.  
The problem was great and it troubled his pate—  
"Is Life Worth Living?" it said.

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##### A SAD STORY.

Her photograph hangs near my desk;  
I'm wishing, as I live,  
It were the only one—for I've  
Also her negative.

—*New York Herald.*

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