

THE MID-CONTINENT

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\$2 A YEAR

MANY LIVING to-day will tell their grandchildren of the "marvelous campaign of 1896."

THESE ARE times to economize. But begin right. Beginning to cut your church contributions is not right.

THE GROWING young Omaha Seminary has received marked attention in various Synods this fall. We rejoice to know it.

IF THESE troublous days cause men and women to feel their own miserable weakness and their need of divine strength, many will be thankful for the dark days in happier times to come.

DO NOT overlook that appeal of Dr. James A. Worden, the superintendent of Sabbath-school mission work, for clothing. There never was a time of greater need among the deserving poor.

IT IS pleasant to note the boxes that are being packed by some missionary societies right now,—instead of waiting till snow flies. If that box from your society is not yet packed, why not?

A FEW more such brave actions as that of the Synod of Illinois *in re* Vrooman, and it will be everywhere recognized by restless brethren of other denominations that the Presbyterian Church is really no free-for-all Cave of Adullam.

THE SYNOD of Nebraska has settled the question as to whether Bellvue College or Hasting College is the synodical institution. By a vote of 76 to 64, it was decided in favor of Bellvue. President Pattison, of Hastings, gracefully urged that the vote be made unanimous. Then Rev. Dr. Scott, of Hastings, moved, to quote our report: "that the subject never be heard of in synod again."

SPEAKING OF printers' errors, here is another "tough one." The following note explains itself: "Editor *Christian Advocate*: I am very glad you have pointed out the typographical errors in my article, 'New England Liberal Theology.' The word certainly was 'pernicious,' not 'precious.' The mistake was mortifying to me, as it conveyed exactly the opposite meaning intended, etc."

THE ESTEEMED New York *Christian Work* recently credited to THE MID-CONTINENT a statement anarchistic in tone. Their attention was called, by private correspondence, to the error. The following courteous explanation appeared on an editorial page of the *Christian Work*, Oct 22d:

"Our friend THE MID-CONTINENT disavows a recent utterance attributed to it in this journal. * * * THE MID-CONTINENT is entitled to an acquittal of the charge of having given expression to the utterance, and we withdraw our statement, with regret that it should have been made."

WE SEE that Dr. Henderson, our whilome associate, is as keen a fisherman as ever. He caught such a big "croaker" out at Coronado, Cal., the other day, that he got his name in the papers. That brings to mind a fish story on him that we know is true, because we are telling it. He, with a friend, made most elaborate preparations for a day's fishing in a small lake near St. Louis. They fished all one broiling August day. Net results: One four-ounce sun fish. The doctor was especially fierce on some destructive Bible critics the

next day, but, like James Whitcomb Riley's young lady, he had "nothen to say."

TIMES HAVE changed indeed. Consider Princeton University of to-day, of which the newspapers have been given us so much of interest lately; and then consider this: When Nassau Hall was built, New Jersey refused to let them conduct a lottery, but Pennsylvania sanctioned the plan and they raised \$8,000 from Philadelphia. President Burr's salary was \$350 a year. A collegian's expenses were about \$70 per annum. The freshmen had to wait on the upper classmen, running errands and building fires. The horn blew in the halls at five o'clock in the morning and the students had to turn out for chapel prayers at that early hour.

AT A missionary gathering in the East a short time ago, under a wave of excitement a large sum of money was given or promised. There were some unpleasant features about it. For instance, it is noted in the *United Presbyterian* that one man gave his last two dollars despite his statement that his wife and children were at home utterly without money. Another gave \$500 she had saved to send a sick sister to a spot where there was hope of recovery. These statements, if true, illustrate the danger of impulsive appeals and contributions made under excitement. "What we need is not so much special collections under special appeals, but deliberate and regular giving under the settled conviction of duty and the abiding pressure of the love of Christ."

THE DEAN of the Boston University School of Theology knows of fifty young men in that institution, many of them with slenderest financial resources. They will not hesitate to wash windows, run errands, take care of sidewalks and furnaces, post bills, distribute circulars, or wait on table. Their intelligence, business experience, and guaranteed honesty commend them to minor positions of trust as night clerks, collectors of bills and of rents. Look out for these young men in the coming years, wisely says the *Nashville Advocate*. "They will occupy strong pulpits, fill the office of the presiding eldership; guide the destinies of colleges and universities, edit the church papers and magazines, and be invested with all the responsible duties of the Episcopacy. We take off our hat to them in advance."

WE HEARD an editor of a sister denomination bitterly complaining of his slow-paying subscribers and predicting all sorts of dire things for himself if times do not soon change. That story of the Dakota editor seemed apropos. He wrote as follows on his editorial page: "I went out one day last week to collect \$163 dollars due me from 163 subscribers. I put in the whole day at it. How much do you think I collected, dear reader? Not a cent; not a measly cent." And that led to the story of the Arizona editor who being written to by his brother in the East as to how was the newspaper business, replied: "Splendid. Editing's the only thing for me. Why, last week I made \$2,000. I was run over by a freight train and lost a leg. That's what the jury said it would cost the railroad company. Come out and join me!"

THE COMMITTEE of the General Assembly appointed to visit Winona and report, came, saw and were conquered. That was to be expected. The following is their formal letter to the President of the Directors of the Winona Assembly:

"Chas. H. Conner, Esq., President. Dear Sir:—The committee on the next place of meeting of the General Assembly of the Presbyterian church in the U. S. A., having by authority of the Assembly consulted with your Board of Directors, having visited Winona, and having received from your Board explicit and satisfactory assurances that everything in its power will be done for the comfort and convenience of the Assembly, have decided that the way is clear to hold the meeting of the Assembly in May, 1897, at

the Winona Grounds, and that it will be so held.—John L. Withrow, Wm. Henry Roberts, Wm. E. Moore."

THE NEW YORK *Independent* has been issuing some remarkable numbers of late. It will soon vie with the wide-spreading New York "Sunday editions" in diversity of contents. In the issue of Oct. 22d, the first 21 columns (not advertising space) contained by actual measurement 1 column and 10 lines of a strictly religious nature. There were 5 other columns in that 21, which were of semi-religious nature (such as "One Branch of Relief Work in Marsovan," and the Princeton Poem). The next 12 columns contained a few lines over 2½ columns. The two pages of editorials contained one religious article. The other four were a sample of the good secular newspaper type of editorials, on the usual subjects: Politics, foreign imbroglios and the like. Then come the paragraphs, a collection of interesting notes on various topics, some of them on church matters. The heading "Religious Intelligence" follows, and contains exactly 6 columns. While "Literature," which is next, has a little less than 15 columns, some filled in closely, and in small type. Then follows about 30 columns of the financial, insurance, agricultural and story departments. Sum it all up and it is probably the most remarkable showing for a religious journal to be found. As was feelingly remarked: *Ubinam gentium sumus!* No doubt all that pays well. The advertisers evidently like it. It is all very readable. But let us hope that the many Presbyterians who take the *Independent* also take a religious paper.

"TORNADO WEEK" has been on every St. Louisan's lips. The directors of the successful annual St. Louis Exposition decided to turn over the net receipts of their last week, ending the 24th, to the sufferers from the tornado of May 27th. That was a most excellent plan, and the city took hold with a will. These are exceedingly trying times, but nearly every one managed to raise a quarter to buy a ticket with. It was pleasant to note the earnest desire on the part of all citizens to make the attendance as large as possible. The ministers and Sunday-school superintendents notified their hearers, the editors furnished space, and then windows of stores and, as was noted, the sides of very humble-looking drays, were decorated with signs urging all to buy a ticket. There were boxes, too, in charge of ladies, at the Exposition building, where money was dropped, from pennies up. In many other ways has this worthy cause been brought home to the hearts of St. Louisans. It is a sad fact that \$100,000, at the lowest estimate, was needed to help the many who have not yet been able to repair their wind-wrecked homes. Many are living in those very wrecks, which are to-day practically what they were on the morning after the storm. Many may lose their homes by sheriff's sale, unless the fund thus raised may be sufficient to help them out of their serious difficulty. The excessively hard times coming close after the great storm is the cause of this state of things in many cases. It is most unfortunate that the proposed bond loan plan failed. The distrust and uncertainty as to the business future in that case, also, had a most unfortunate effect. Yet on the whole, St. Louis has borne the burden of that besom in a marvellous manner. The Southside, where the wind did its worst, has shown a brave spirit, well personified in the re-opening of the wrecked Lafayette Park Presbyterian church very recently. Let us hope that the net results of this "Tornado week," which at this writing are not known, will be beyond all expectations!

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.

SPECIAL OFFER. FOR \$3.00

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

ENOUGH.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.
I can not read the future plan,
But this I know;
I have the smiling of His face,
And all the refuge of His grace,
While here below.
Enough, this covers all my want,
And so I rest;
For what I can not, He can see,
For in His care I sure shall be
Forever blessed.

—Sabbath Reading.

THE LATE DR. WM. C. YOUNG.

BY THE REV. WM. R. HENDERSON, D. D.

At a comparatively early age, Dr. Wm. C. Young has passed away. A life of almost ceaseless activity has been suddenly brought to a close. Indeed, it was such a death that he preferred. In his beautiful funeral address the Rev. Dr. C. B. H. Martin said: "It was the realization of Mrs. Barbauld's words, which Dr. Young once told me that he loved:

'Life, we've been long together,
Through pleasant and through stormy weather;
'Tis hard to part, when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time—
Say not good-night, but in some brighter clime
Bid me good morning.'

No wonder Wordsworth said of these sweetly tender lines, 'I wish I had written them.' And they exactly describe Dr. Young's long cherished wish, as expressed very recently to a member of the faculty—a wish, as a lady told me, which he himself formulated thus, 'Sudden death, sudden glory!' who can doubt that God granted his servant's prayer?" His was a swift translation from the service of the Master on earth to the service of the Master in heaven. But a few moments before the sundering of the silver chord of life, he had finished an impressive address to the students of Centre College in the chapel in which he had earnestly appealed to them to accept the claims of the Gospel, saying, "This is the most important thing of all."

Thus his earthly life closed, but it was a close which was in keeping with his entire ministerial career. The Gospel of Jesus Christ was always his theme, and indeed his passion. He was loyally and cordially, devoted to the work of his high calling, the preaching of the everlasting gospel. His heart was in the work of the ministry; he had no inclination to use the pulpit to discuss "the questions of the day," nor did he seek to train his people in matters merely ethical. He believed that the hearty acceptance of the gospel would speedily result in the settlement of questions of an ethical character. He thus showed that he had full confidence in the truth of the apostolic declaration: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." When he was the pastor of the Fullerton avenue Presbyterian church in Chicago, Dr. Frances L. Patton, then professor in theology, in our seminary in that city, said that he was the "boldest preacher of the gospel in Chicago." It may be said without exaggeration that no matter where or when he preached, he never seemed to forget that he was an ambassador of Christ and had no right to know anything among men save Jesus Christ and Him crucified.

Dr. Young was a remarkably well read man. He was familiar with the writings of most of the standard authors in poetry, history and general literature. He pursued these avenues of culture in order that he might render richer and more effective service in the pulpit. No one could ever accuse him of "padding" his discourses with quotations, for every thought, incident, or poetical gem employed by him, fitted as nicely into its place as the cogs in a wheel. It was used for a purpose, and that purpose was to clarify his argument, to enhance the impressiveness of his thought, or to drive home some point to the conscience and heart of the hearer. And it was in part by reason of his studious habits that Dr. Young never reached the "dead line" of ministerial usefulness. He was an intellectually progressive man; he was

constantly making new sermons into which he poured his maturer thought and riper culture.

Indeed, there was one characteristic of Dr. Young's preaching which could not escape notice, and that was his earnestness. His theme seemed to possess soul and body: when he was preaching there seemed to be no other beings or objects which had the slightest interest for him except the congregation of immortal beings before him, and for them his only interest centered in the theme of his discourse. Of course they were interested listeners and were consequently edified. He evinced this characteristic, as well as the other useful qualities which marked his preaching, wherever he preached. Years ago I heard him preach one night to a mission congregation in Chicago, the service was held in an old frame dwelling which had been rented for the use of the mission and was located in a section of the city inhabited by the laboring class. His text was Romans 1:16. In the exposition of this text he exhibited all the fervor, clearness and force of manner, thought and illustration which characterized his discourses to more refined and intelligent congregations. He was heard with wrapt attention by those "plain people." They exhibited not only a lively sense of the excellence of the sermon, but showed that they appreciated the manly, dignified spirit in which the preacher had treated them. There was, indeed, an entire absence of the demagogical tactics which sometimes are resorted to on such occasions. After the service I told him I had never heard him preach a finer sermon from his own pulpit.

In all places and circumstances, Dr. Young evinced a sincere Christian spirit. There was no effusiveness about his piety, no attempt at display, but the spirit and manner of his life, his every day walk and conversation showed that his life was hid with Christ in God. I was often thrown into intimate contact with him, in traveling at ecclesiastical gatherings, on fishing excursions, in his home, etc., and I always found him the same, true, sincere follower of the Master. He uniformly maintained the poise and dignity of character becoming a minister of the gospel.

Now that he is gone to the rest and reward of heaven, I am glad to be able to pay to his memory this humble tribute, in the writing of which I have followed the promptings of my heart. For nearly twenty-five years a warm, close friendship bound us together. He was a good man, a sincere and loyal friend, a brilliant and faithful preacher of the gospel, and a devoted and intelligent servant of the great church to whose ministry he gave his life.

Coronado, Cal., October, 1896

"THE SUPPLICATION OF A RIGHTEOUS MAN AVAILETH MUCH."

BY REV. S. MALCOLM SMITH.

This is a special kind of praying, and an extraordinary result. But little of true, acceptable and prevailing prayer is supplication; be availing *much* more than *availing* meant. Christian life is always prayerful, often prays, sometimes supplicates; is ever sustained by prayer, frequently gets specific answers, occasionally works wonders with wondrous asking. The atmosphere has always its moisture, often generates showers, sometimes gives downpours. Without prayerfulness spirituality would cease, without prayers it would wither and bear no fruit, without supplication the fountains of prayer would dry up and the deep sources of prayerfulness fail. It is inconceivable that, any living Christian should not know in some measure for himself these three conditions of intercourse with God.

The biographies of those known as mighty in supplication show that with most there is some notable time, generally followed by others, when their unwanted power wrought its work. Three such times are recorded in Elijah's life: when he sealed the heavens, when he brought fire from heaven to burn the sacrifice, and when he unsealed the heavens. When the Saviour was leaving his disciples to purchase eternal life for them and all who should believe on him through their word, he supplicated for them and the fruits of their ministry; some nights, no doubt many, he spent in what must have been supplication on the mountain; his agony in Gethsemane was supplication. No man has been found a Christian of great spiritual achievements, who had never seasons of supplication; but none sustained, or could sustain, or needed to sustain the frame of those seasons continuously. The occasional experiences of them is to charge, and does charge, the life with potency that fits it between times to accomplish its high mission with prayer and prayerfulness. So we find in the Nehemiah's, the Daniels, the Finneys. George Muller in his early supplications to get supplies from God for his orphanage acquired a faith

that has made his 60 years after asking easily effectual.

The passage in Romans that describes supplication tells how it comes to one: "The Spirit helpeth our infirmities: for we know not what to ask for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered." We may be plunged into bottomless trial, and must cry unto God "out of the depths" with louder voice than our faith has, and the Spirit loudens our faith's voice till we know we are heard, and are joyous. Some great desire from God has seized our very life, and will break it if it is not met; and the Spirit enables us to grasp the life with impurity. When we are going to be fitted for a very great enterprise for God the Spirit equips us by putting us to trial and proof of God in Israel wrestling.

And inasmuch as supplication is given by the Spirit, what is supplicated for is always something that will be granted. We are not talking here about the begging God to give us something we want in an unspiritual frame, but about "the supplication of a righteous man," and "a righteous man" in "a righteous" frame; such an one as Christ tells of in saying: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." He that has that fellowship will prove the might of supplication as much as Elijah did.

THE TRIUNE GOD.

BY REV. S. J. LINDSAY.

In 1 John 5:7. it is said—"There are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one." We are fully aware of the omission of these words in the Revised Version but we are equally aware of the fact that the position taken by the revisers is to say the least questionable. But even admitting there is not sufficient textual evidence for the verse in question, it still remains true that the same doctrine is taught in the preceding verses and elsewhere in the Word.

There is no better statement of the doctrine of the Trinity than that given in our standards: "There are three persons in the God-head, the Father, the Son and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." In other words we hold that the God-head is tri-personal, uni-essential, and as to all properties or attributes of Deity, absolutely equal.

Let it be observed that the above statement contains three distinct propositions:

1. Tri-personality of the God-head. That there are three distinct persons in the God-head appears from the following considerations: (a) We find all three concerned in the act of creation. Compare Gen. 1:1-3 with John 1:1-3 and Heb. 1:1-12. (b) In the plan of Redemption. John 3:5, 6, 8, 16. (c) In the establishment of the kingdom. Matt. 28:19. (d) In certain operations of grace. Jno. 14, 15, 16, 26; 15, 26; 16:7-14. (e) Also see context, particularly verses 5 and 6, where all three persons are mentioned.

2. The Unity or Oneness of the God-head. Not in a numerical sense, but in the following particulars: (a) As to essence of being or substance. Heb. 1:3, "Express image," essentiality of being. (b) As to plan or purpose. This is implied in all passages referring to the counsels of God. Isa. 46:10; Eph. 1:11. (c) As to operation. Each having a distinct part, and yet maintaining absolutely perfect co-operation or oneness of action. The following texts are to be understood in the light of the foregoing statements. Jno. 10:30; 17:11-22. This view of the unity of the God-head is consistent with both reason and revelation. Thus it may be said, "And these three are one."

3. The Equality of the Godhead. Argument and proof: (a) Christ claims equality with the Father. Jno. 5:17-18; 10:33-36; 17:5. (b) Is declared to be God by the apostles. Titus 2:13; Heb. 1:8. (c) Asserts divine prerogatives: Self-existence, Jno. 5:26; Resurrection power, Jno. 5:28-29; Omnipotence, Matt. 28:18. (d) The Holy Spirit declared to be God. Acts 5:3-4. According to the law of equals, if all are equally divine, they must necessarily be equal to one another. "Equal in power and glory." What a wondrous doctrine; mysterious, and yet no more so than the mystery of life all about us. Man is a trinity of being—body, mind and soul. The ray of sunlight is a trinity of elemental principles—light, heat, color. Electricity is also a trinity of forces—light, heat, power. So with God (Elohim) the eternal, self-existing Jehovah. Three subsistencies, yet one essence—Father, Son and Holy Spirit.

Since it is true that there is a co-equal, co-existence co-eternal trinity of being in the God-head, it follows:

(a) That each should be equally loved and honored. (b) That they who deny the divinity of Jesus Christ and the personality of the Holy Spirit are in danger of committing the unpardonable sin. Read Mark 3-28-29; Jno. 5:23. For it is still true that—"These three are one." (c) The importance of correct views in relation to the doctrine of the trinity. He who is wrong in relation to this, is usually wrong in relation to all doctrines of grace.

St. Louis.

IN THE SYNOD OF ILLINOIS.

COMPLAINTS AGAINST THE ACTION OF THE PRESBYTERY OF CHICAGO IN THE VROOMAN CASE.

The complaint on the part of thirty-seven members of the presbytery (24 ministers and 13 elders) in the case of Rev. F. B. Vrooman is here given in substance:

The complaint is—

Against the action of the said Presbytery of Chicago in sustaining as satisfactory, the examination of said Vrooman, in propounding to him the constitutional questions required in our Form of Government, and accepting a qualified answer thereto, and in receiving him as a member of the said presbytery and in placing in his hands the call of the Kenwood church and in appointing a committee to arrange for his installation and adopting the report.

REASONS.

First: That in the aforesaid examination before the said presbytery he failed to present satisfactory views concerning the propitiatory sacrifice of Christ, contrary to the teachings of the standards of the Presbyterian church. Confession of Faith, chap. 6, sec. 6; chap. 8, sec. 5; chap. 11, sec. 3.

Second: That in his statement and examination he denied in effect the justification of the believer by the imputed righteousness of Christ thereby contravening the teaching of the Scripture as interpreted in the Confession of Faith, chap. 11, sec. 1.

Third: That in the said statement and said examination of the said Vrooman he denied the everlasting punishment of the ungodly, thereby contravening the doctrine of the Scripture as taught in the Confession of Faith. Chap. 32, sec. 1; chap. 33, sec. 2.

Fourth: Because in said statement and examination said Vrooman did not sincerely receive and adopt the Confession of Faith of the said church as containing the system of doctrine taught in the Holy Scriptures without equivocation, evasion or mental reservations, as required in chap. 15, sec. 12, ques. 2: "Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?"

Under each of these separate grounds were given citations from Mr. Vrooman's written statement read to the presbytery, or from his answers as shown in the presbytery's record of his examination, and from his responses to the constitutional questions which pertain to the reception of a member from another ecclesiastical body. The names of witnesses under these several specifications were Howard A. Johnston, W. S. P. Bryan, Charles H. Wisner, W. N. Hindman and Peter Sinclair; and the sworn stenographic report of the proceedings of said presbytery at said meeting on April 13, 1896.

REASONS FOR PROCEEDING TO TRIAL.

The complainants assigned the following reasons for proceeding to trial:—

I. The interests of Kenwood church, which is in good and regular standing in the Presbytery of Chicago, and which has extended to Mr. Vrooman a call to become its pastor, and is in an unsettled condition pending the issue of this complaint.

II. The interests of Mr. Vrooman, who finds that his avowed views are a hindrance to his entrance into the Presbyterian ministry. If it be found that his views are in accord with the church he should have the cordial endorsement of the Synod; if they are not in such accord he will not ask for himself a liberty which the church does not grant to her own sons. If he is in accord his status as a Presbyterian minister is assured; if he is not, his status as a Congregational minister remains unimpaired.

III. The interests of the Presbytery of Chicago, which, by a majority vote, has admitted to full membership and placed upon its roll a minister who, at the time of his examination, in the judgment of your complainants, confessed his ignorance of certain cardinal doctrines of the Gospel, and distinctly repudiated certain other doctrines which are also cardinal. The interests of the presbytery demand the issue of this question in this form and at this time, rather than in the form of an arraignment for heresy at some future day.

IV. The interests of the Presbyterian church of the United States of America, which has exercised the common right of every Christian church in declaring the terms of admission into its communion and the qualifications of its ministers, to wit: the sincere reception and adoption of the system of doctrine contained in the standards of the church. These interests cannot fail to suffer by the admission to membership, with full ecclesiastical power, of a minister, who, instead of cordially adopting the creed of the church states his own creed; who fails to define his position on questions fundamental to the faith we hold; who confesses his lack of knowledge on other questions equally fundamental; who categorically contradicts the teaching of Scripture as formulated in the faith of the church on other doctrines which are also fundamental, and who qualifies and conditions his answers to the constitutional question instead of giving to them an answer in the affirmative. (F. G. XV, 12).

In the judgment of your complainants, the admission of Mr. Vrooman, with his avowed views, to full standing in the Presbyterian church will effectually put an end to any claim we may make of maintaining a standard of doctrine. There is no reason why hundreds of other men, with other and conflicting views upon religion, should be excluded from our ministry if Mr. Vrooman is admitted.

V. The interests of the kingdom of heaven, which are larger and broader than those of any organized church. That kingdom is a kingdom of truth and it is extended only as the truth is made known. That truth is held to, not for its speculative or intellectual value, but because truth is in order to godliness. If the doctrinal basis be stricken away, the ethical superstructure will soon fall to pieces.

THE MERITS OF THE CASE.

Your complainants represent that the act of presbytery, in sustaining the examination of Mr. Vrooman, and its later act in admitting him to membership, were not justified by the facts of the case, as shown in this evidence, upon the following grounds:

1. The recognition of Mr. Vrooman read, without objection from the presbytery, he set forth his opinions and beliefs on various questions, chiefly theological. He apparently labored under the impression, which impression the presbytery took no steps to correct, that the Presbyterian church would receive and consider his statement, and accept the responsibility of deciding whether this statement agreed sufficiently with the standards of the church to warrant the admission of Mr. Vrooman into her ministry.

2. Mr. Vrooman's practical independence of our creed. The gravity of Mr. Vrooman's error appears from the fact that this statement of his, and not the Westminster standards, is his creed to-day. He has been very careful to qualify his assent to our standards by his individual creed, and his answers on examination. These qualifications do credit to Mr. Vrooman's honesty, but at the same time they maintain his practical independence of our standards. If one, coming from another body, is to be permitted to formulate his beliefs, and to qualify and interpret his acceptance of our standards, a speedy end is made of all unity in the belief of the church. The privilege has not hitherto been accorded in the Presbyterian church to anyone, even her own sons, and in the Presbyterian church, as in the sight of God, there is no respect of persons.

3. Mr. Vrooman's views are not immature, but positive and well-defined in their antagonism to our system of doctrine. His answers indicate, not a mind of immature development, as if the deep questions concerning God and his salvation were unfamiliar, nor yet a mind which has adopted the essentials of faith and is in a state of hopeful receptivity concerning the truths of the Gospel, but a mind which has pondered long upon this question and has become set in its opposition to the great broad features of the evangelical faith. His utterances, to which the Presbytery gave a favorable interpretation, were, for the most part, wrung from him under repeated questionings. His concessions to Gospel truth were partial, reluctant and evasive; nor did they contradict or explain away those other statements upon which this complaint has been based. Even if, for the sake of charity, we were to grant that Mr. Vrooman's views are simply immature, he ought not to have been admitted to membership in the Presbytery of Chicago. Our ministry is not for men who profess openly that their interests lie along other lines than that of theology, and who tranquilly confess their ignorance of fundamental truths, taught to our children, and their doubts about other truths equally fundamental.

4. Mr. Vrooman's specific rejection of the truths of the propitiatory sacrifice of Christ, justification

by faith and the eternal punishment of the ungodly. This we present under the following aspects:

(1) *The teachings of our standards are in direct conflict with the views of Mr. Vrooman on these truths.*

Tried by these standards, the views of Mr. Vrooman come far short of the truth in some directions, and in others run directly contrary to it. His general phrases make much of Christ and his salvation, but they are phrases which are employed not only by evangelical Christians, but by those religious bodies which claim the title Christian, and, at the same time, reject the fundamentals of the Christian faith. The phrases prove nothing; their value lies only in the explanation of them: and the explanations which Mr. Vrooman has given to those phrases show that he is not in accord with, but in antagonism to, the system of divine truth as we hold it. This is true of each of the three doctrines specifically cited in the complaint.

(2) *The teachings of our standards with which Mr. Vrooman is in conflict are not of secondary importance, but are essential parts of the system. His errors strike at the vitals of religion.*

It only remains for us to prove that those errors are with reference to essential and necessary doctrines. That some divergence from our standards is allowed, all will admit, but this divergence must be with reference to what are called "extra essential" doctrines. (See Moore's Digest, p. 45) In order to see what the Synod meant by "extra essentials," see Moore's Digest, p. 46, where some of these extra essentials are mentioned. Our system of doctrine does not consist merely of the differentiating features of Calvinism: it consists of all the evangelical doctrines plus the distinctively Calvinistic ones, and in our Confession of Faith these two elements are intermingled to form the system. Hence, divergence from the system would mean, not merely divergence from its Calvinistic features, but from any one of its fundamental evangelical doctrines.

(3) *The teachings of our standards with which Mr. Vrooman is in conflict are those not peculiar to any one type or school in the Presbyterian church, but are distinctive of the Reformed or Calvinistic or Augustinian system of doctrine as a whole.*

It has been asserted that the views of Mr. Vrooman represent the theology of the New School church and are therefore protected by the *Terms of Reunion*. That this assertion is contrary to the facts and a grievous aspersion upon the honored fathers of the New School church will appear from

1. The Auburn Declaration adopted in August 1837 at a convention of representative New School Ministers and Elders.

2. Representative theologians of both the Old and New School branches.

3. Mr. Vrooman so qualifies his assent to the constitutional questions that the standards of the church are not the standards of his belief, and are without any binding authority upon him.

He accepts the Westminster Confession as interpreted in his examination and his statement; so that for his real views we must go, not to the Confession, but to his recorded answers, and his written statement. This is contrary to the practice of our church.

Not only so, but Mr. Vrooman by his qualifications has protected himself perfectly from any future judicial enquiry into his views. If admitted to the presbytery by the decision of this Synod, he can always claim that his acceptance of the standards was conditional, and that his conditions were stated explicitly. He can also claim that the presbytery in receiving him acknowledged his right to make the conditions, and thus to qualify his assent. He would therefore enjoy perfect immunity from doctrinal responsibility.

4. The presbytery's interpretation of the Book of Discipline (85) deprives a minority of one-third of the members present and voting of their constitutional rights.

The interpretation placed by this presbytery upon B. D. 85, is a part of the record sent up for consideration by this Synod. Your complainants represent that it is not the correct interpretation, in that it failed to recognize the effect of a complaint signed by more than one-third of the members present and voting. We ask that this Synod pronounce judicially upon this question, and that it rule that the presbytery should have paused before proceeding to receive Mr. Vrooman as a member, until this complaint had been issued, and that its reception of him in violation of this rule was null and void.

All of this is submitted in the fear of God, in loyalty to His church, and in love to our brethren. On behalf of the complainants,

W. S. PLUMER BRYAN,
HOWARD AGNEW JOHNSTON,
WILLIAM M. HINDMAN,
LEROY HOOKER,
BENJAMIN LEWIS HOBSON,
PETER SINCLAIR,
The Complainants' Committee.

Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

KANSAS ITEMS.

GARNETT.—The Garnett church had five additions at the September communion service.

PRESBYTERY OF LARNED.

The Presbytery of Larned, met at Halstead, Kas., Sept. 29, 1896. And by request of the retiring moderator, elder J. Hanna, the opening sermon was preached by the Rev. D. E. Ambrose of Sterling, Kas. Mr. Ambrose was then elected moderator, and Rev. A. Axline and elder J. M. Leidigh elected temporary clerks. The Rev. Webster E. Browning, Ph. D., was dismissed to the Presbytery of Chile, S. A. The pastoral relation between the Rev. J. C. Haswett, D. D., and the church of Larned was dissolved. Home Mission work in the presbytery received special attention, and an effort was made to so group the churches that the greatest number might be supplied with the least possible outlay. The Board of Home Missions was asked to re-commission the efficient pastor-at-large the Rev. A. H. Parks for one year.

Preliminary steps were taken for the dissolution of the following churches, viz.: Banner, Bellfont, Edwin, Hartland, Nashville and Sylvia.

Rev. W. D. Ward, professor of Latin in Emporia College, addressed the presbytery in behalf of that institution, and the Presbytery by resolution expressed its gratification at the splendid record made by this institution, and the efficient work done by its faculty; and commended the college to the liberality of our churches, and the patronage of our young people. An excellent practical paper was read on Wednesday afternoon by elder J. T. Ralston of Lyons, on "Better business methods in church work." The popular meeting Wednesday evening was addressed by B. H. Gragg of Pratt and Rev. R. G. Carnahan of Halstead. The Presbytery will hold its next stated meeting at Pratt, Kas.

A. F. IRWIN, S. C.

REPORT TO KANSAS SYNOD.

BY DR. S. B. FLEMING, S. M.

In submitting my report for another year it is fitting that due recognition of the goodness of God should be recorded. His Fatherly protection and kindly watchful care has been over all and personal blessings, innumerable, have been bestowed. While the difficulties and trials with which we have been confronted are grave and numerous and some times grievous to be borne yet as soldiers in the battle field, the workers in the Synod, have endured and pushed the battle into the ranks of the enemy, assured of the final triumph of the Captain of our Salvation.

GENERAL CONDITIONS.

The general conditions surrounding us, as well as the nation, have not perceptibly changed. Great industrial, and commercial depression still exists throughout our whole land and for the last few months the entire nation has been passing through the depressing and distracting influences of a great national campaign. Seldom has the nation, in all its history, been so agitated and disturbed by conflicting ideas as to the best political measures to be adopted and perhaps never has there been such radical and fundamental changes suggested in the existing order of things as is now proposed by some of the political factions of the country. It is not wonderful, therefore, that such a state of affairs in the whole nation should be felt in all departments of business and benevolence.

The wheels of the church drag heavily. The great agencies for the prosecution of our work are financially depressed and, in some cases, compelled to retrench.

The mass of our churches, the strong as well as the weak, are greatly embarrassed in keeping the work up to the average standard. Even the spiritual life and activities of our churches seems to be affected by these general conditions of unrest and uncertainty throughout the nation.

LOCAL CONDITIONS.

Through out the most of the common-

wealth the crops have been fair. The hand of our Heavenly Father has been open towards us and the earth has yielded her increase. The staples of wheat and oats are below the average; but the staple of corn is abundant in most of our territory. There is sufficient for man and beast. While the marketable value of our products do not bring large returns yet we are most grateful to Almighty God for that abundance which he has bestowed. There is enough and to spare.

So far as the interests of our churches and the general conditions surrounding our work is concerned there has been no improvement over the hard conditions of the last three or four years. What is meant by this is that the battle has been "to hold our present work" and "to keep from retreating," to say nothing about advancing. Many and fierce have been the battles to keep our churches alive.

RETRENCHMENT.

It is not necessary that I should mention the fact that the Board of Home Missions has been compelled to take a much to be deplored step backward, in the way of retrenchment. No missionary of the Board in this presence needs any enlightenment on this subject. The hard lesson of actual experience has been sufficiently convincing. A combination of causes, easily understood, has made this step imperative.

The inheritance of a debt caused by the assumption of the care of the schools among our exceptional populations; the refusal, by order of the church itself, to receive further patronage from the national government, in aid of these schools; the general financial depression throughout the country which has cut off the supply from the churches in the way of collections, from the diminution of gifts from individuals and from legacies; in the action of the Board, in obeying the mandates of the General Assembly, to pay the salaries of the home missionary, by borrowing money to the extent of its ability upon its vested securities. All of these causes and others have contributed to bring about the present sad necessity of retrenchment. More need not be said than that such a state of affairs has wrought untellable hardship upon our missionaries and their families, brought great discouragement and disaster to many of our weak and helpless churches.

PRESENT DUTY.

With this stern fact of retrenchment before us, what is the imperative duty of all our churches and all our church members at the present time? The call for the gospel of righteousness and good will throughout our whole land was never louder than now. The need of it was never greater or more apparent. The forces of evil seem to be marshalling in unusual numbers, in new and dangerous forms and in unexpected places and the bulwarks of common honesty and morality are wickedly assailed.

The claims of the kingdom of Christ and the future stability of our government demand a serious awakening to thoughtful action of every Christian and every patriot, in order to bring the power of the gospel to bear fruit in the lives of our people. This cannot be done unless the gospel ministry is brought in living and loving touch with the masses of the people so that gospel principle may, not only expel the forces of evil, but build up Christ-like character in the lives of our people. This cannot be done unless the godly and pious ministry is sent out among the people. This cannot be sent unless the constituency of our own and other churches, who love the Master and His cause, will give of their substance to maintain the home missionary in his self-denying work. The manifest duty of every one now is to give, to give liberally, to give quickly to the great agency appointed in our own church to carry on this work. In order to secure liberal and intelligent giving, information must be given to the people. Those who realize the dangers threatening us and who have some conception of the needs of the hour must awake and to the work. The time for concerted, wise and persistent action is upon us. The plan which has been proposed to all the Presbyteries of the Synod, which seems the most feasible for this particular part of the church, is not to hold Presbyterial or Synodical Conventions, as is done in many parts of the country, but to ask the entire ministry of the Synod to do this work by two or three ministers joining together and arranging to hold a local convention in each church near to their respective fields, so that every church and each church member as far as possible, may be reached. This can

be done if our ministers will do it and it is doubtful if any more important work can be done for the church at large, in the immediate future.

(Concluded next week.)

Communicated.

CHRISTIAN MINISTERS.

BY REV. M. C. BUTLER.

What are they? What are they to be and do? The Bible gives plain, straight answers to these questions: they are to be "pastors after God's own heart, feeding the people with (divine) knowledge and understanding." They are to "hear the word at his mouth and be as his mouth." They are to be "the salt of the earth," full of savor. They are to be the light of the world, to open the eyes of men and to turn them from darkness to light and from the power of Satan unto God that they may receive the forgiveness of sins and an inheritance among them who are sanctified by faith. They are to be "ambassadors for Christ, beseeching men in his stead, to be reconciled to God." They are to be "watchmen upon the walls of Zion, never holding their peace nor keeping silence in making mention of the Lord." Their "lips should keep knowledge and seek the law at the Lord's mouth." And no other than such ministers can "feed the church of God and finish their course with joy."

Do not some of our ministers "confer" too much "with flesh and blood," both as to the subjects of their sermons and their mode of treating them, and so fail to reason with them out of the Scriptures?

Is there not far too much "preaching with enticing words of man's wisdom" and consequently their hearer's faith "stands in the wisdom of men" and not in "the power of God."

I know I "use great plainness of speech," but is it not high time that some of our ministers in St. Louis, of various denominations, ceased "handling the word of God deceitfully," and returned to such a manifestation of the truth as would commend them to every man's conscience in the sight of God.

The very reasons by which we ministers are called in Holy Scripture, show "what manner of persons we ought to be in all holy conversation and godliness," and how we ought to preach. Notice the following titles, ye who from time to time, preach on politics or on odd clap-trap subjects to catch the attention of the crowd.

"Ambassadors for Christ labors together with God. Ministers of the Word, ministers of righteousness, messengers of the Lord, servants of God, servants for Jesus' sake, stewards of God."

No wonder, that in view of such a position and work, "Paul charged Timothy before God and the Lord Jesus Christ." Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine, but not as being a "lord over God's heritage, but as an ensample to the flock and a servant to both them and the people." And if we do not do this in love and patience and tenderness, how can we be "pure from the blood of all man and please God who trieth our hearts?"
St. Louis.

SYNOD OF COLORADO.

The twenty-fifth anniversary of the organization of this Synod was celebrated Oct. 20 22nd, at Denver. The opening sermon was preached by the retiring moderator, Rev. B. F. Powelson, of Gunnison. His successor is Rev. F. R. Wotring, D. D., of Boulder Presbytery. Both of these brethren are from Western Pennsylvania, and from neighboring churches, which at one time were in the same pastorate, and which recently celebrated the one-hundredth anniversary of their organization. During this period those two churches sent out seventy-five ministers. This is certainly a magnificent record. The "ends of the earth" feel their power. Some are pastors in Metropolitan pulpits, some are Home Missionaries helping to establish Christ's Kingdom in our own land, and some are carrying the Gospel to the heathen on the other side of the Globe. These two men, with the Vice-Moderator, Rev. G. T. Crissman, D. D., are from the Western Theological Seminary which through its devoted,

practical men, is blessing our Western land.

One of the first and most interesting items of business in the Synod was the brief but full report of Rev. Dr. Kirkwood, its worthy superintendent of missions. It showed him to be abundant in labors. Preached 136 sermons during the year; made 132 missionary addresses, 86 Sabbath-schools and Y. P. S. C. E. talks, wrote 2,529 letters, ordained 21 elders, dedicated five church buildings, organized six of the nine new churches and traveled in the discharge of his duties 25,939 miles. These figures tell the story of a busy year's work.

The history of the Synod's quarter century of work was prepared and read by Dr. Kirkwood, who has spent a large part of his ministry within its bounds. It was organized in September, 1871, by order of the previous assembly. It then included Colorado, New Mexico and Wyoming—a territory over 1600 miles long and something more than 700 miles wide, or about 555,000 square miles, but only twenty-one churches. The first meeting was opened by Rev. Sheldon Jackson who has left his imprint on this whole region. In 1883 the Synod of Utah was formed out of this territory, at that time including Montana. In 1889 the Synod of New Mexico was organized, and later the Synod of Montana, which is a grand-daughter of the original Synod. Now there are four Synods, 192 ministers and 14,665 church members, of which the present Synod of Colorado has 95 ministers and 8,883 members. The growth is great and has the appearance of permanence.

THE EDUCATIONAL INTERESTS

Of Synod received much attention, particularly Del Norte College whose work is largely among the Mexicans. The claims of this institution were well presented by Rev. Enos P. Baker, the president—evidently the right man in the right place. There are some rumors of the propriety of its removal to Canon City—or Pueblo, or possibly to Trinidad. This is the only institution of learning in operation under the control of the synod. Longmont is temporarily suspended. The Westminster University exists only in name, has never been under the care of synod, has a fine building costing over \$160,000 but is loaded with a debt far surpassing its market value. The property is about seven miles from the city and is not connected with the latter by any means of transportation. It has an unwritten history which the writer is unable to record.

The prolonged and earnest discussion on the floor of Synod showed an intense interest in the subject of Christian education. The question of an alliance with the State University at Boulder was warmly pressed by a committee from the Presbyteries of Denver and Boulder urging some such relation as exists in the Tappan Association in the state university at Ann Arbor Michigan, but was just as zealously opposed by prominent members. The majority of the speaking feared that the result would be an "entangling alliance" which would be far reaching in its effect and consequences, and perhaps frustrate plans already inaugurated for Christian education in institutions under, or to be under control of the synod; and an inducement for the young people in Presbyterian families to go to the state university which does not pretend to give a Christian education, although most of the professors in this case are members of Evangelical churches. In view of the opinions elicited in the discussion, the proposed action was modified by the appointment of a committee of eight—two from each Presbytery—to take the matter into consideration, and render what help they could during the current year to the Boulder Church in taking care of the Presbyterian students, and report to the next meeting of Synod what further action may be needed.

THE BOARD OF PUBLICATION

received the respectful attention of synod; through the report of Rev. W. F. Allen, its chairman. After speaking of its great interest in the missionary work, and gratefully acknowledging its indebtedness to the same, the following resolutions were presented and unanimously adopted,

Rejoicing in the high character and success of the Westminster helps and papers provided by the Board, this Synod affectionately enjoins all its schools to use them in preference to all others.

This Synod recommends the new Hymnal published by the Board for adoption in all our churches, in the language of the General Assembly "the best obtainable manual of praise."

Rev. Mr. Notman, of Boulder, expressed his preference for a graded system of lessons much after the manner of those used in our common schools, and the hope that the denominational publishing houses would prepare and introduce such a system so that the different classes of children found in our schools might have something adapted to their capacities. If heresy of doctrine lurks in the minds of the members of this Synod, it was carefully concealed. Nothing of the kind cropped out in any discussion. There was no lack of loyalty to any of the Boards.

Ministerial Relief had a splendid presentation in the able reports of Dr. G. M. Darley, scarcely surpassed by any of those eloquent addresses of our genial Cattell. This was warmly seconded by the Elders on the floor of Synod.

Home Missions received a large share of attention, as this is the great work of this Synod. The recent order of the Assembly, and acquaintance in the same by the Board, of a reduction of ten per cent in all appropriations works a special hardship here where on account of peculiar conditions, the people are less able to pay their portion of the minister's salary, than even last year. But all are bravely endeavoring to adapt themselves to the situation. A resolution of confidence in the Board was adopted. Great regret was felt that Rev. Dr. McMillan did not have an opportunity to address the Synod. He stopped on his way from the Pacific coast and had but three hours to spare before leaving for the Synod of Texas. By some misunderstanding this was occupied by other speakers and he had but a few moments to greet his brethren in the Synod where he had done such effective work in his early ministry.

But I did not "set out" to write a full report of Synod, only to give a few impressions. These Rocky Mountain brethren are a wide awake, intelligent, earnest set of men. The reminiscences given by those who had been a score or more years in the work in this region would be read with interest and profit, were it possible to give them here. The Women's Missionary Societies, both Home and Foreign were largely attended, and were full of interest and enthusiasm. On Thursday at 5 p. m. there was a joint service of prayer and praise by the Congregational and Baptist Associations (which had their annual Convocation in Denver at this time) with our Synod. It was delightfully inspiring, and cannot help bring those participants nearer together in heart and work. The service of Thursday evening was in interest of Foreign Missions, full of interest. Synod adjourned at 11:30 p. m. We found snow falling as we left the church. Friday morning showed the grand old mountains robed in white and the plains covered with a carpet of the same, the first of the season.

J. W. A.

HOW THE TREASURY FOUND A TREASURE.

Endeavorers generally throughout Kansas, Texas, Indian Territory and Oklahoma have had special reasons for being interested in Miss Willard of Chilkat, Alaska. This year all the money that the Endeavorers and Juniors in the Synod of Indian Territory raise for the educational work of home missions will go to the support of Miss Willard. I am sure that all will be interested in the following sketch, prepared for our home mission work by Mrs. J. F. Pinney, in whose home Miss Willard spent the four years of her school life in Elizabeth, New Jersey:

"The interest in Alaska as a country is constantly increasing, and that in the people keeps pace, for no more interesting mission field can be found in which to work than that which is afforded by this far-away territory.

"Among the small beginnings was the establishment of a 'Home' at Fort Wrangel, where, under the loving care of Mrs. McFarland, our first missionary in that country, were gathered several Alaskan children, whom she had taken from their native homes to educate and christianize. Among them was one belonging to the Thlinkits, who was considered particularly bright and promising even at an early age. Her native name was Shik-sha-ni, but her mother called her by the English name 'Fannie,' and Miss Willard of Auburn, New York, who was interested in the school, and in this scholar, added to 'Fannie' her own name, 'Willard.' In 1885 Mrs. McFarland

came to the States, bringing Fannie with her, in order that she might place her in some good school if the way should open. By visiting and addressing societies, Mrs. McFarland awakened an interest in the Alaskan work, and also in her small charge; who sang her little hymns with a sweetness of voice that compelled attention. Miss Willard signified her willingness to continue Fannie's support in whatever school she might be placed, and the Ladies' Society of the Brown Memorial church, Baltimore, kindly offered to furnish clothing; this they did during the four years of her school life, thus maintaining an interest in her which has never been lost. Mrs. McFarland placed her in a home and day school in Elizabeth, New Jersey, where she won the love and confidence of both teachers and schoolmates. Bright, apt, quick of perception, diligent in her studies, she ranked equally in her class with those of more favored homes and opportunities, and was a credit alike to her teachers, her school, and to the friends who kindly made provision for her during her school life. In the school room she was a general favorite; in the home a loved and loving member of the family; and a great vacancy was felt when she went out from it in the fall of 1890. She returned to her native Alaska and began her first work as assistant teacher in the Sitka Industrial school, to which position she had been commissioned by the Woman's Executive Committee. She was successful from the first, the Alaskan boys and girls calling her 'Our Miss Willard,' because she was indeed one of their number, and they felt a certain proprietorship in her. They looked up to her as an example of what was possible. For three years she did excellent service in the Sitka school; then for a time the work was set aside, but was taken up again in a spirit of deep humility, and with the consciousness that the Master Himself had called her again to work in his vineyard.

"A teacher and interpreter being needed at Chilkat, Miss Willard was re-commissioned by the Woman's Executive Committee, and entered upon her new work in the spring of 1894. As a teacher she is doing excellent work, but as an interpreter she has rendered herself almost invaluable to Rev. W. W. Warne, who has charge of the mission at Chilkat.

"In January the Chilkat Home was burned, and Miss Willard lost everything but the clothing she wore. A few months later she wrote:

"There is compensation after all in every trial, for though I have lost some things, my books for instance, that I never can replace, yet so many friends have remembered me, and have written such encouraging words that the trial has proved a blessing."

"That a native Alaskan can become the efficient worker and helpful assistant that Miss Willard has proved herself to be, is an added incentive to push the work forward, that more native helpers may be trained to the work of 'Alaska for Christ.'"

A. R. H.

TO PRESBYTERIAN WOMEN'S SOCIETIES, S. S., YOUNG PEOPLE'S SOCIETIES, AND BENEVOLENT INDIVIDUALS.

AN APPEAL FOR CLOTHING.

Our Presbyterian Sabbath-school missionaries, in their house to house visitations on their fields, are finding, this autumn, many families in need of clothing. These families consist of persons who do not beg. Though they suffer, they hide their poverty as long as possible. They are willing to work. They hate idleness and sloth. But in some places crops have failed, times are hard, and the wolf is at the door. Many of them have seen better days, but now dark clouds rest upon their homes. Suffering abounds. The children and the parents also, cannot attend the Mission Sabbath-school, which is their only stated means of grace, because they have not decent clothes in which to go.

Our Sabbath-school missionaries have been found accurate in their accounts of destitution. They personally visit the homes of the poor. They know when, where and what to distribute; and they know when to withhold. They know how to help the deserving and how not to encourage or support the unworthy and the indolent. They do not pauperize while they assist. Clothing in their hands is

made to go as far as possible. Our experience has confirmed our confidence in their common sense and care.

We have in former years witnessed the willingness and generosity of our Presbyterian women toward worthy objects of charity, and we know they only desire certainty as to the need, as to the desert and as to the reliability of the persons distributing their gifts.

A note of inquiry addressed to me will be answered by my sending the name and address of a Presbyterian Sabbath-school missionary to whom the barrel or box may be sent. Please state the part of the country to which you prefer to send assistance.

JAMES A. WORDEN,

Supt. S. S. and Miss. Work.

1334 Chestnut St., Philadelphia, Pa.

Approved,

E. R. CRAVEN, Sec'y.

SYNOD OF NEBRASKA.

Synod met at York. Rev. John C. Sloan, was elected moderator, after the sermon by the retiring moderator and the Lord's Supper. Since the last meeting of Synod two ministers have gone to receive their reward. Rev. Lewis Jessup, and Rev. David Waggoner.

Although the financial question has been a very serious one, church organization and church building, in the state has not stopped, and a few churches have become self-supporting. The present corn crop causes all to rejoice, although not equally distributed, it has seldom been greater.

While the churches have had burdens, such as they have never had before, in the state, the various committees made their demands as if each were the most important and as if the state would promptly respond to her proportion. Among the Boards claiming the attention of the Synod, there was none that seemed to be raised from a comparatively modest one, to one of prominence, was the Freedman's Board. Had any of the "colored" people been present they would have recognized the fact that they were among friends and sympathizers.

Notwithstanding the large number of vacant churches, during no year has there been a larger number of conversions, and many who have made the present situation a study, say there will be a greater number this year. And the impression is prevalent that the Holy Spirit is needed in the churches.

The Synod was very glad to hear Rev. Dr. White, Secretary of the Board of church extension. Because of an arranged plan, his time was too limited and when his time has expired, we think both he and the whole audience, the Synod and citizens of York, was impressed with the idea there should have been a Joshua to have detained the sun a few minutes, as the prearranged plan could not be changed. Among the interesting statements made by Dr. White was, that there were from twelve to fifteen evangelical churches dedicated every day.

Rev. Dr. Countermine had arranged for Rev. Mr. Lyman, who is on his way, his field of labor, to address the Synod on the foreign work, and that he might stir the Synod to activity regarding the foreign field, he had asked Rev. Dr. McAfee, to speak to the Synod. He did himself and the subject justice. Rev. Mr. Lyman is an earnest speaker and many will hope for his providential leading and support through his trying work.

Among the institutions which received attention was the Omaha Theological Seminary. They called it the "Primus inter pares," and look at it in surprise when they consider the age of the institution. The eulogy listened to in regard to the institution and her professors, was fitting. One of the most important subjects to be discussed was in regard to the colleges which should be retained as the Synodical College. Hastings had forty-five minutes to present her claims for recognition, and Bellevue had the same length of time; then forty-five minutes was given for discussion by both. Then after half an hour prayer, on the morning after the discussion of this subject, a vote was taken and of one hundred and forty voting, seventy-six were for Bellevue and sixty-four for Hastings. President Pattison of Hastings, moved the vote be made unanimous which was carried, and a motion was made by ex-president Ringland that Bellevue be recognized as the Synodical College; then ceased the college war. Rev. Dr. Scott of Hastings, moved that the subject never be spoken of in Synod again. Thus the hatchet is buried.

This Synod has been one of the best, if not the best ever convened in Nebraska. It was eminently spiritual. The town of York, as well as the members of the Synod, were benefitted by this assemblage of Christian workers.

World-Outlook.

Frederick Temple, Bishop of London, has been appointed Archbishop of Canterbury and Primate of all England. The Rev. Frederick Temple, is the son of an officer in the army, was born Nov. 30, 1821, was educated at the Grammar School at Tiverton, and proceeding to Oxford, became scholar at Balliol College, and took his degree of B. A. in 1842.

The irades issued by the Sultan in connection with the recent purchases of arms have resulted in a condition of affairs in Turkey which is regarded as being very grave. The ministers are opposed to the polltax imposed on the Mussulmans, but the palace officials insisted that the measure was necessary for the defense of the Mussulman religion, on the ground that the Christians are preparing to attack the Mussulmans, and the European press is preaching a crusade against Islam. The British committee appointed to investigate the cause of the recent disorders here computes that 15,000 Armenians in Constantinople and its suburbs have been rendered destitute as a result of the late massacres.

Jas. Sheakley, Governor of Alaska, in his annual report to the Secretary of the Interior, says: There is great encouragement in the outlook for the Alaskan gold mines. During the year ending the first of this month \$2,300,000 in gold bullion has been taken from the mines, the greater part being the product of low-grade ores, much of which yielded less than \$1 per ton. Almost any grade of ore now can be worked at a profit there. Confidence in Alaska as a gold-producing country increases with the development of her resources. A number of gold-bearing quartz ledges and placer deposits have been discovered in the Sitka district, and several are under development, with good prospects. Several wild reports, the Governor says, have started rushes of several thousand seekers to the Cook's Inlet gold fields during the summer, but only to meet disappointment and hardship, and the people are getting back out of the district. The Governor believes, however, that there are paying gold deposits there. On the subject of the fur seal agreement the Governor says. The concurrent regulations agreed upon by a majority of the tribunal of arbitration for the protection of the fur seal of Behring Sea have entirely failed to afford intended protection, or to prevent the destruction of these animals. Pelagic sealing in any way will result in the extermination of the entire race within a few years. The Governor deprecates the polltax cost of the expensive and burdensome patrolling now necessary, as exceeding all the net profits of pelagic sealing, even if the latter were harmless.

The encouraging word comes from Washington that the proposals Sir Julian Pauncefote is authorized by the British Foreign Office to present to the State Department embrace both the Venezuelan boundary question and the question of a general treaty between Great Britain and the United States, whereby all future disputes will be submitted to arbitration. The nature of the proposals is such that it is believed the dispute over Venezuela is much nearer a final solution than at any time since the trouble began. It can be stated positively that no notes or negotiations of any kind have passed between Secretary Olney and Lord Salisbury since June 22 last, although reports to the contrary have appeared. Mr. Olney's final proposal on June 22, was that so far as the Venezuelan question was concerned it should be embraced in a treaty of arbitration separate from the general treaty of arbitration. He insisted, however, that Venezuelan arbitration was a pre-requisite to any general arbitration, and that the arbitration should be final and embrace all the territory in dispute, settled as well as unsettled, Great Britain being opposed to including the settled districts. In view of the statement by the Foreign Office that the proposals about to be made give hope of a final settlement, it seems likely that Lord's Salisbury's answer to Mr. Olney's propositions of June 22, will be favorable or in the line of compromising the differences on details.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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TREASURER: Mrs. Wm. Burg, 1756 Missouri Ave

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.

HOM.—THE TREASURY.

NEW LEAFLETS.

A Call to Praise, 2 cents each, 15 cents per dozen, \$1.00 per hundred. The Broken Dish. A true story.

New catalogue of helps for our auxiliaries. Address, W. B. F. M. S. W., 1516 Locust Street.

NOTICE TO HOME WORKERS,

The many who regularly look with great pleasure for "A. R. H.'s" most interesting and instructive Home articles, will please this week, turn for it to our "Communicated" department. The printers had too much for page 6, this week.—MANAGING ED.

WORDS OF CHEER FROM WEI HIEN.

THE REV. E. M. MATEER.

The accounts we send to those supporting and praying for us and our work, are far too few and meagre. Accept this as an express package for a train stopping for your sake. Our Wei Hien work has in it much to gratify; e. g.—

1. Growth in the grace of giving.

We have recently settled two pastors, wholly and chiefly supported by their parishioners. One is over two congregations; of these, one previously gave about fifteen dollars, the other eight. Now each is giving its pastor fifty dollars yearly. One of the churches supporting the other pastor, promised him forty dollars. This year they have

have subscribed about sixty. With this growth they will soon be able to support a pastor by themselves. There is a strong current setting in toward a self-supported, active pastorate. We have now a large theological class in preparation. A number from Wei Hien churches are giving to support these the latter half year, while they are out preaching; and will likely give them calls when they are through their course. This means a rapidly growing appreciation of the means of grace and a hunger for spiritual nourishment.

In China tender mercies for the poor are sadly stunted. Our members, heretofore, have not had enough warm Gospel breezes to call forth this grace. This winter they have taken a new start. I have preaching on the subject and offered to give as much as any congregation would for its own poor. Nearly all the seventeen responded, taking collections for and distributing to the poor. One elder in addition to his gift, spent forty days among the stations in the interest of this good work. Another elder gave forty dollars himself. Such examples are enkindling the general usefulness of all, and point toward a Pentecostal ingathering.

The letter from the Board concerning self-support, we here have translated and distributed copies among the stations. It has been well received and done good. This year we have cut off all mission help for the board of boys in the country. We have required every county school to pay a portion of the teacher's salary. In the boys' boarding school here this year, the boys pay for all their books and all incidental expenses. The girls school has just been opened on the self-supporting basis, each girl paying for her board according to her ability. All this is being done without friction. The self-support sentiment is growing so that we shall be able gradually to turn over the older work to the natives and thus have more left for the breaking of new territory within our bounds.

2. Changing views concerning women.

When I came here it was considered decidedly improper, especially for young women and those of high standing, to go to church. When they could be induced to attend they were secluded behind high screens so that they got little good from the sermon. Now old and young of all families are coming to attend and the heathen screens are being removed. Twelve years ago, girls' schools were frowned at; few being found disposed to send to them. This was due partly to the selfish heathen ideas of the parents, and partly to the odium and ridicule attached to it. Now there is a clamor to have girls in school. Any one refusing his daughter this privilege is becoming unpopular. Indeed the wealthier members have started an advanced girls' school of their own under the supervision of one of the native pastors and his wife. They have visions that ought to make even the "new woman" of America feel towards them wondrous kind, proposing as they do, to support themselves in the practice of medicine, etc.

Many of the women have learned to read. The sentiment that husbands should provide their wives with the opportunity to attend church and learn to read and understand the Gospel, is growing. The man who stays at home and cooks and cares for the family while the wife goes away for a few weeks Bible study is honored and praised.

Foot binding has a tremendously tight grip upon these people; but the sentiment against it is rapidly growing among our people. I just heard an elder of his own accord, make a vigorous speech against it. Another elder, on whose place is a girls' school, has been agitating so earnestly and constantly, that a large number of the girls have unbound their feet. All but three of the girls in the school have unbound their feet, without any rule compelling them to do so.

3. Revival Meetings.

In company with one or two of the native pastors, I have recently held special services in five centers, continuing five days in each place. Forenoon, afternoon and evening, vigorous, searching, practical sermons were preached, to which close attention was given by the large audience. Nearly all, both men and women from the surrounding Christian stations came and remained through. At sunrise a daily prayer-meeting was held, at which requests for prayer were made and many short, voluntary prayers offered. There were tearful confessions of sin, and feeling petitions at a throne of grace. One a scholarly, robust, high-

spirited man broke down in prayer, and could not proceed for a long time. This was more eloquent than a sermon. An elder who is a wealthy man with a degree and also wealthy, was at first rather indifferent about going. He and I had some rather highly seasoned words about his duty. He actually went, however, and at the last meeting which continued till near midnight he rose and made a full and feeling apology, saying he was proud and had made a fool of himself and asking for forgiveness and the prayers of all. Differences were reconciled. At one place they had what they called "reconciliation headquarters." Wanderers were sought out and brought to repentance in the meetings. Large collections for the poor or the pastor were taken. Indeed it is impossible to reproduce these scenes of spiritual awakening and quickening. No one who has passed through them can possibly be sceptical about these Christians, or of the triumph of the Cross in China.

Pray for this large and blessed work.

Wer Hien.

ADDENDA: KANSAS SYNODICAL.

EDITORS MID-CONTINENT:

There was an error in the report of the Kansas Synodical Society which I sent you last week. Please permit me to correct it. The name of Mrs. C. H. Goodrich, Neosho Falls, is given as Treasurer of Foreign Society. Mrs. H. W. Clarke was re-elected and still holds the office, and to her the treasurers will send their funds, the same as in the past year.

MRS. L. V. MAGOFFIN,
Pres. Syn'l For. Soc.

MID-MONTHLY MEETING.

Selections from the story of Queen Esther were read by the leader. This book has not the word, God, in it from beginning to end, yet it is full of His work in guarding and guiding His chosen ones.

The beautiful young queen, an orphan, a stranger in a strange land, a member of a hated, despised, persecuted race showed the same spirit of heroic devotion to duty which our foreign missionaries do. The words used by this fearless young woman when she resolved to risk all for her people, "if I perish, I perish," breathes zeal which finds an echo in the breasts of our own far-aways in Persia to-day.

Miss Demuth in her letter, read at this meeting, says: "For some time these words have been ringing in my ears; 'Who knoweth whether thou art come to the kingdom for such a time as this?' A few days after your report came to me and when my eyes fell upon your kind request for me, ending thus, 'Pray for her and may she feel, that like another, long ago in Persia she has 'come to the kingdom for such a time as this.' I almost started with surprise and thought 'who had interpreted these deepest thoughts of mine and printed them on this page before me?' A thrill of gratitude possessed me and I thought God had printed them here for He knew I would need just these words at this time. The loving hearts and hands which He used to send them to me, may He bless with a double blessing. How precious is our communion and fellowship one with another and with one blessed Jesus."

Miss Clarke writes as follows: "Mr. Ward reached Teheran, Saturday, July 18, and the following week came up to the country for a few days visit. Of course we had a great deal of talking to do, about the school work of the past year and plans for the coming year. Mr. Ward greatly enjoyed his visit among the societies and we hope it will result in much good to the cause. This has been the warmest summer I ever experienced in Persia. . . . I am anticipating my work the coming year with more pleasure than usual. I expect to arrange my regular school duties so that I can spend a great deal of time calling on the families of the boys and also in entertaining them in my own home. There is a very nice Armenian village four miles from here. I found there an old school boy who is now teaching. I hope to win him and others to friendliness. I long to see our school exerting a wide spread influence and my only regret at closing the Boarding Department is that it cuts off from the school all boys from the villages except those who have money."

Let us pray for our two missionaries in Persia, for the schools, for Mr. Ward, for the scholars.

Rich Red

Blood is absolutely essential to health. It is secured easily and naturally by taking Hood's Sarsaparilla, but is impossible to get it from so-called "nerve tonics," and opiate compounds, absurdly advertised as "blood purifiers." They have temporary, sleeping effect, but do not CURE. To have pure

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We received the following societies, the Young Ladies' Missionary Society of the First Presbyterian church of Purcell, Indian Territory, the Young Ladies' Missionary Society of Austin, Texas, successor of a Band called the Grandmother's Busy Bees, and the Young Ladies' Missionary Society of Faith church of St. Louis.

Dr. Gillespie writes, "That at present it is deemed unwise to encourage the hope that candidates will be appointed, save possibly to fill the more important vacancies in the field which already exist or may occur." Of course this is owing to the depleted treasury. Better times may now be on the way.

TIMELY THOUGHTS ON MISSION CONTRIBUTIONS.

The General Assembly of the Presbyterian church South, at its recent session in Memphis, in its treatment of foreign mission subjects adopted the following: "The Assembly, approving heartily the support of individual missionaries by churches or individual Christians at home, deems it not wise to multiply special objects in the foreign field, to which contributions are devoted by churches, societies, Sunday-schools or individuals, as diverting attention from the great work of Christ, which is one, and as embarrassing the Executive Committee in its control of the mission funds." This touches upon a question of vital interest to all our Mission Boards and societies. On the one hand, not a few missionaries feel that it should be their privilege to appeal to churches at home for special contributions for objects which their Board has found it impossible to provide; and on the other, churches and individuals think it ungracious on the part of the Board if their request for the special appropriation of their gifts for some particular object is denied by the Board. On both sides it is sometimes said; and insisted upon with considerable warmth that this denial to the missionaries and to the churches, of a liberty which belongs to them, is detrimental to the best interests of the missionary cause. But we are persuaded that the vast majority of the thinking men and women in our churches, will agree heartily with the utterance of the Southern Presbyterian Assembly, for it voices the ripe experience of a large body of home pastors and leaders in the missionary work, who have given the subject thoughtful study. There would be no serious objection to these special contributions on the score that they withdraw funds from the general mission treasury control of the Assembly's Board, were it not that in so doing, the resources of the Board are diminished for the carrying on of the multiplied enterprises of supreme importance, the regular work for which the church stands pledged to its missionary workers abroad. The Board, moreover, at all times is glad to accept special gifts for special objects which have had the sanction of the missions and the Board as of paramount consequence, and will gladly enter into correspondence with any parties disposed to aid in such way.



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Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY K. E. W.

Nov. 8.

The most interesting thing I know about foreign missions.—Acts 17:16-31.

The most wonderful thing in foreign missions is just this, that God so loved the world that He sent his Son, to be a foreign missionary, that heaven was without Jesus for thirty-three years, that God let Him come, that God did without Him, that He, in whose sight a thousand years are as one day and one day as a thousand years, bore the horror of that Friday, that dark, dismal day, surely it must have been indeed as a thousand years. The idea of the loneliness of our great God the Father when Christ, the Son, called out to Him, "My God, my God, why hast thou forsaken me?" sends a shuddering thrill through the heart that is not entirely hardened. The wonderful love of God, not that we love Him, but that He should so love us, that He gave the dearest, the best, the only beloved of his bosom, that we might be called the children of God and so we are, because of this great, divine, wondrous foreign missionary. When there was no eye to pity us heathen, no ear to hearken to the groaning of these wretches, without God and without hope, then He came, He delighted to come to do, to die for those outside of peace, joy and comfort, literally heathen, dwellers in the wilderness, lost, captives to Satan and sin. Is it not the most wonderful thing we know in foreign missions? And since his death, his love which nothing could quench, is it not the constraining power which keeps each and every foreign missionary up and doing what his hands find to do. Dr. Lucas well expressed it, when he said it was not the mere sense of pity for the heathen which drew him irresistibly to India, it was the love of Christ which constrained him. Paul felt it drawing him across stormy seas, through perils frequent and oft, John Elliot felt it and the impulse of that love carried him to the wilderness, seeking the poor Indian to give him the Gospel. Whitefield felt it and it carried over the stormy Atlantic and back many times. He and others like him had a de-vouring love for those for whom Christ died.

Carey was impelled to plead for India, and his fiery zeal lighted a fire in England which is blazing yet.

Moffat felt this love of Christ constraining him and he gave his life to Africa and his dear daughter to Livingstone, whose passion for Christ and Africa became a watchword among the dark jungles of the black man's country. Pattison, Huntington, Judson, Newton, Scudder, Hepburn and hundreds of our own countrymen and women are to-day in remotest lands walking in the footsteps of the divine missionary.

"Behold, what manner of love the Father hath bestowed, that we should be called the sons of God, and so we are, and it doth not yet appear what we shall be, but when He shall appear we (heathen, outcast, outrageous without the bounds, is the word, as we were by nature) shall be like him, for we shall see Him as He is." God so loved us that He let Christ suffer and die that we might be like our holy, undefiled, spotless, unblemished, divine foreign missionary. His name shall be called "Wonderful." Will it not be the wonder of wonders through eternity as it is in time?

C. E. GUIDE-POSTS.

A live Christian Endeavor Society has compiled the following:

Missing.—Several families from church.

Stolen.—Some hours from the Lord's Day by a number of people of different ages, dressed in their Sunday clothes.

Strayed.—Half a score of lambs, believed to have gone in the direction of the town of No Sunday-school.

Mis-laid.—A quantity of silver and copper coins on the counter of a saloon, the owner

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being in a state of great excitement at the time.

Wanted.—Several young people; when last seen were walking in pairs up Sabbath Breakers' Lane, which tends to the city of No Good.

Lost.—A lad, carefully reared; not long from home, and for a time very promising; supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the discovery of the above shall in no wise lose his reward.

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. 8, 1896.

Lesson VI.

THE TEMPLE DEDICATED.

1 Kings 8:54-63.

GOLDEN TEXT.

The Lord is in his holy temple: let all the earth keep silence before Him.—Hab. 2:20.

SPECIAL WORD STUDIES.

Kneeling. Stanley notes that this is the first mention in Scripture of this position. In later times the Jews usually stood in prayer, Luke 13:11, 13. In early times the eastern worshiper commonly fell upon his face before his superior and before the image of his god.

Blessed. The authority to pronounce a blessing on the people some assert was reserved to the priests only; see Num. 6:27. They point out the words of the blessing, vs. 56-61, prove that Solomon did not assume priestly authority, but rather blessed God. The text cited in Num. 6:27 does not, however, support the statement that blessing the people was forbidden to any except the priests. The language of v. 55 is sufficiently explicit to be a strong argument for the other view—that Solomon blessed the people, at the same time blessing God.

Failed, v. 56. The Hebrew is "fallen," as if the word was too weak to stand. These words had been strong, and had not fallen.

Maintain the cause. The Hebrew literally reads, "to do the judgment of" his servant.

Matter shall require. This is a curious expression in Hebrew, equal to "the thing of a day in his day." It occurs in Ex. 5:13 and 16:4.

EXPOSITION.

I. Prayer and Address.—Made an end of praying, v. 54. The dedicatory prayer is in the preceding verses 22-53, and also in 2 Chron. 6:12-42. The two records are the same in substance, though not in words. Whether the compilers of Kings and Chronicles had access to the same original record is not certain, though the inference is strong that they had. If so, then, as Canon Cook suggests, it is a strong argument against a late origin of Deuteronomy, since this prayer follows the promises and warnings in Deuteronomy. The report here and that in Chronicles are more closely alike than two newspaper reporters of our day would be likely to make their accounts of similar events.

The prayer is the longest one found in the Bible, consisting of 1048 words in our English version, and can be repeated in about seven minutes. It is a good model, in length and variety, for dedicatory prayers.

He . . . blessed all the congregation, v. 55. Solomon had knelt down for prayer. He was on a platform of brass or bronze about eight or nine feet square, and raised about five feet, 2 Chron. 6:13, which was placed in front of the altar. He could easily be seen and heard by the great congregation. The blessing or address which followed the prayer is not found in Chronicles. There it is said fire fell from heaven and consumed the burnt offering and the sacrifices. The words used some suppose are those in Ps. 27:9, a psalm ascribed to David.

Given rest unto his people, v. 56. The permanent sanctuary now settled was a symbol of the real peace or rest that God had given to Israel. Moses speaks of it in Deut. 12:9-12, intimating that rest would come where Jehovah should cause his name to dwell, that is, where a sanctuary should be established.

Let him not leave us, v. 57. Compare these words with Deut. 31:6, Josh. 1:5, and Ps. 27:9. Solomon constantly seems to revert

to the promises and warnings made through Moses. His address glides into an appeal or prayer that the people will not be disobedient, so as to drive Jehovah from them. He hopes their conduct will not be so rebellious as to bring that sad result. He clearly has reference to the threatenings spoken by Moses in Lev. 26:14-39 and Dent. 28:15-67, in which there is a fearful recital of curses and judgments that would come upon the people for their sins. So awful would their sufferings become that in the morning they would cry out, "Would God it were even!" and at even they would say, "Would God it were morning!" Solomon was familiar with these terrible prophecies, and prays the people to avert them by loyally following God and keeping all his "commandments," "statutes" and "judgments."

Incline our hearts unto Him, v. 58. To "walk in" the "ways" of Jehovah is to make our daily life conform to the worship and will of God. His "commandments" may refer to his moral law, his "statutes" may have reference to his special statutory precepts relating to Israel, their ceremonial worship, and the particular laws for the punishment of special sins; "judgments" may mean his decisions in application of the law and the penalties for breaking it, as declared by his appointed servants the fathers.

The cause of his servant, v. 59. The people are urged to obey God, so that the king's prayer for the people may be always answered. The cause of the king and the cause of the nation were linked too closely to be separated. Both would be maintained if the people kept their hearts and lives right before God. Notice the Revised Version, "the cause of his people Israel, as every day shall require;" or literally, "the thing of a day in its day," which is more definite, and reminds the reader of a similar clause in the Lord's prayer: "Give us this day our daily bread."

The earth may know that the Lord is God, v. 60. The strong argument of the king, made from the fact that this course in itself was right, was that they might honor God by proving that He was the only God. This Jehovah would surely make the nations to see, if Israel followed in his ways. Their prosperity and successful victories over enemies would fully show that Jehovah alone was the true God.

Be perfect with the Lord, v. 61. Solomon knew how to preach well, though his practice was poor. He had a clear understanding of the chief features in the religion of Jehovah, obedience and a right heart. A nation of such godly people, God would bountifully bless.

II. The Sacrifices.—Offered sacrifice, v. 62. The people joined with the king in the sacrificial offerings. This accounts for the immense number of the offerings. They were made before the Lord. There was special provision made for these sacrifices. They were not merely made upon the one altar, but the entire court before the temple was sanctified and used for this purpose. See v. 64. Probably numerous altars were placed in the court to facilitate these public sacrificial offerings on this great occasion.

Two and twenty thousand oxen, v. 63. To offer this great number—22,000 oxen and 120,000 sheep—in seven or eight days of the feast would be a difficult thing for a few; but for a great congregation and for thousands of priests and Levites (there were 38,000 Levites in David's time) this would be comparatively easy work. Even this vast offering was surpassed in later times. In Josephus' time the Roman authorities required the priests to count and report the number of paschal lambs offered, and they counted 256,500 slain in three hours. Aside from the small portions allotted to the priests, the people would eat the flesh of these animals; and so great a crowd of people would require a large amount of food. This feast of dedication, at which time the dedicatory services were held, usually lasted for seven days; but in this case it appears to have been continued for fourteen to fifteen days. See 1 Kings 8:65, 66; 2 Chron. 7:9, 10.

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New York, October 26, 1896.

Editor MID-CONTINENT:

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

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

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The Mid-Continent

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WEDNESDAY, OCTOBER 28, 1896.

RECEIVED FROM Woman's Missionary Society, Central church, Sedalia, Mo., for Armenian Relief Fund, \$15.

AT AN anniversary of the British and Foreign Bible Society Mr. Spurgeon once made a speech in his happiest vein, containing many things highly characteristic of him. One of his sayings at that time, and very appropriate in our present day of parliaments, was this: "I hate the science of comparative theology. I know but one God, and all the rest are idols. I hate the comparison of sacred books. I know of only one, and all the rest are pretenders."

THE DAILY press dispatches report that after a warm debate, lasting four hours, at the closing session of the Illinois Baptist Association last week, on the report of the Committee on Education, the section indorsing the divinity school of the University of Chicago was defeated by a vote of 72 to 22. Many of the clergymen it was stated, especially from the central and southern parts of the State, strongly opposed that section, alleging as their reason their serious dissatisfaction with the views and the influence of president W. R. Harper of the Chicago institution. The indorsement had been particularly desired as an assistance toward raising the money on which the Rockefeller's latest contribution to the University of Chicago is contingent. This is not the first indication of uneasiness on the part of our Baptist brethren over the trend which Dr. Harper has been showing. We are not surprised at their sensitiveness.

DURING LAST week the illustrious and time-honored institution of learning in New Jersey, changed its title from Princeton College to Princeton University. It has a past of one hundred and fifty years of grand history. By its enlargement of work and the wide-embracing scope of its curriculum and the full complement of instructors and its manifold appliances and its great reputation in the educational world, it has well earned the right to be known by the more commanding name. It was fitting that its new title should have been assumed on the occasion of its 150th anniversary. The celebration of that anniversary was something memorable. (We expect to publish next week a full account of this celebration, written by a special correspondent). Along with lectures by distinguished European savants, President Cleveland made a most excellent address and Dr. VanDyke of New York, one of the alumni, read a poem. It was made the occasion also of conferring honorary degrees of special significance. Among ministers of the gospel the degree of D. D. was bestowed upon Bishop Hurst of the Methodist church, Morgan Dix of the Protestant Episcopal church, and Samuel J. Nicolls, Prof. M. B. Riddle and S. J. McPherson, of the Presbyterian church. One feature in the celebration was the announcement that a sequi-centennial commemorating fund of \$1,500,000 had been raised—\$10,000 for every year of history which the old college had seen. This event in Princeton's history is of wide reaching interest.

THE VROOMAN CASE SETTLED.

The Synod of Illinois has made answer in the Vrooman case which came before it by complaint against the action of Chicago Presbytery last spring.

By a very large and decisive vote the complaint was sustained, the action admitting Mr. Vrooman to membership was revoked, and the presbytery was directed to return him his papers which he had brought from a Congregational Association in the East. In this conclusion of the case we rejoice for the truth's sake, and for the sake of Presbyterian fidelity and order. Had the great Synod of Illinois given its sanction to Mr. Vrooman's conception of the Gospel and affirmed his views to be consonant with a Presbyterian minister's relation to the Confession of Faith, it would have been a great misfortune to the whole church. The procedure illustrates anew the value of our appellate system and shows how a local church and a presbytery can be protected even against their own first judgment. The thirty-seven ministers and elders who moved for the reversal of the Presbytery's action deserve the thanks of our whole denomination.

This decision of Synod will be for good all around. It works no injury to Mr. Vrooman. It does not interfere with his ecclesiastical status. It leaves him exactly as he was when he applied to presbytery last spring—namely, a minister in regular standing of the Congregational church. The Presbytery's church of Kenwood, which had thought to have him as pastor, acquiesces in the propriety of the Synod's decision and will remain in line, and in due time will seek another minister. The Presbytery of Chicago will accept the settlement without protest and, if we mistake not, will yet come to regard it even with satisfaction. We are hopeful, too, that the brethren of the presbytery whose views at the first arrayed them in widely different lines on this question, may be found hereafter standing more nearly together in fraternal spirit and in devotion to our Presbyterian lines and methods of service. What we all want to see throughout our whole church bounds, and in our capacity and relations as Presbyterians, is a oneness in anxiety and aim and endeavor for the furtherance of the kingdom of Christ. The times demand our united energies. We trust there will be no further occasions like the one just closed for painful strife.

AT SYNOD.

In the journey to Synod last week (meeting at Sedalia) our M. K. & T. R.R. course, nearly the whole way, skirted the north shore of the Missouri river. The rock bluffs and the autumn leaves made a rare combination of striking scenery. The gorgeous October foliage was a constant feast to the eye. Very significant it seems that the fading and dying period of the leaf should be the moment of its greatest beauty. It suggests what is told of the swan, a beautiful fancy at least, that its dying song is its sweetest; and it suggests too what is no fancy but a spiritual phenomenon frequently observed that God's believing ones, when the frosts touch them and the time to fade draws near, seem to stand forth in a more beautiful robing and with a supernal hue.

Sedalia is a very attractive city of some 20,000 people. Its business blocks, its streets of asphalt, its fine church buildings, its residence houses and lawns and trees—all impress a stranger very pleasantly. Whether or not it will realize its ambition to be the *capitol* city it unmistakably holds an assured place in the minds of the visiting brethren as a *capital* place in which to hold a meeting of Synod.

The opening sermon by the retiring moderator, Prof. Cleland McAfee, on the exaltation of Christian service, fittingly followed the Missionary Congress which had just closed and was a key-note introduction to the sessions of the Synod which were throughout so filled with the thought of the work to be done for the kingdom.

Rev. Mathew H. Bradley, pastor of the church at Kirksville, was very heartily chosen as the new moderator, and the business went smoothly and with dispatch. The excellent system of Boards and classification of church work puts it well in hand, and brings it all, each in its "order of the day," in distinct and specific view before the brethren. The separate lines were presented by committeemen and the other speakers in a manner which well combined the force of facts, the strength of conviction and the glow of enthusiasm. One has the opportunity at such gatherings of observing the symmetrical and well-filled schedule type on which our Presbyterian church is striving to do its work.

VISITING REPRESENTATIVES.

The Synod was favored with visits by representatives of three of the boards—Dr. Brown, the new secretary of the Foreign Board, Dr. Phraner from New York, in behalf of the Home Board and Dr. White, secretary of the Church Erection. Dr. Brown was specially effective, and in every respect made an excellent impression on the Synod. He followed the very practical course of setting forth the different

lines of work on the mission fields and explaining the methods of executive administration. He furnished many valuable facts and considerations well calculated to fortify the mind against the miserable criticisms we sometimes hear upon the work of missions to the heathen. Over against the absurd charge of excessive cost in conducting the work he put the business statement that 5 per cent. of the total amount of money handled by the Board, covered the cost of office administration. And in reference to the reckless and often malicious charges made against missions by travelers ("globe-trotters" as they have been called) he recommended two touch-stone tests by which to try them: 1. The attitude of such objectors to Christianity. 2. What pains have they taken to make honest investigation?

THE HOME MISSION STRAITS.

While concerned for the work of all the Boards, the Synod viewed with special anxiety the present financial straits which encompass the Board of Home Missions. The deplorable condition of its treasury has constrained the Board to order the reduction of 10 per cent. in the support which it had undertaken to give to its commissioned men. Our hearts bleed as we contemplate the distressing situation in which these devoted brethren are thus placed. May not the appeals and pleas for our larger "coming up" to the needs of the hour be more effective if for the moment we concern ourselves not merely for the Board, but for the missionaries. If the fact of the unfilled balance on the books in New York does not move us, then let us think of the unfilled larder and the empty purse in many a toiling minister's home—empty not because remuneration has been *unearned*, but because it remains *unpaid*. Let us think of the duty upon us as not merely "relieving the Board," but relieving our brethren—relieving them by being just to them.

OMAHA SEMINARY.

Dr. Ware of the Board of Omaha Theological Seminary was present, and was given a place in the order of exercises for an address concerning that institution. He set forth its work and its claims admirably, and gave it a good lodgement in the minds and sympathies of the brethren present. A committee was appointed, with Rev. J. B. Welty, of Joplin, as chairman, to represent the interests of this institution to the churches of Synod with the view of securing a measure of support for the maintenance of its teaching work. The MID-CONTINENT gladly joins with this committee in commending Omaha Seminary to the good will and the co-operation of the Presbyterians of Missouri. Were we to put ourselves back to 1891 when that institution was only on paper and in the conception of its founders, we might feel the force of the doubt which then existed in the minds of many—quite a reasonable doubt it may then have been—how can a Seminary without a building, without a foot of ground, without a penny of endowment and with only unsalaried professors, leap at once into work for the church! But we are not back five years ago. We are living in 1896, and are bound to consider not the plausible theoretical objections of that time but the facts of the present time. And what are some of those facts? Why, that this infant seminary has had each year of its brief career a larger roll of students than has been shown by a certain two or three other of our institutions which had years of history behind them together with large endowments of property; that it has now seven full professors; and that it is housed in an ample and very commodious building, and is turning a new quota of men every spring into the ministry of the church.

MISCELLANEOUS.

The Ladies' Synodical Missionary meeting may not have been very largely attended this year, but it was of its usual interesting character. The Presbyterian ladies of Sedalia wished to avail themselves of the meetings which were to fill the days and evenings of the Synod's stay in their city. They knew that if they were to be Marthas and cumber themselves with much serving they could not so advantageously avail of the benefit and pleasure thus brought to their doors. Hence in order that, as the form of the church call to a minister reads, they might be "free from worldly care," they gave the good Methodist ladies the job of serving luncheon to all the members of Synod and of the Synodical Missionary Society. This arrangement was very praiseworthy in the Presbyterian ladies and the service rendered in the beautiful parlors of the M. E. church was very creditable to that sisterhood.

Rev. Louis P. Cain, the young pastor-elect of the Broadway church, where the sessions of Synod were held had just come upon the ground and is received with cordiality and great hopefulness by the people.

Bro. Marquis of the Central church was chairman of the committee of arrangements and engineered well in the manifold work of that position.

M. C. W.

FROM THE STUDY CHAIR.

LOYALTY TO THE CHURCH.

The word loyalty is in frequent use, and yet it is to many very vague and indefinite in its meaning. Some boast of their loyalty to country or party, but their conduct does not illustrate any pure sentiment, or lofty enthusiasm or even fidelity in duty. What is loyalty and who is to be reckoned a loyal man? Loyalty undoubtedly includes fidelity to a cause, and in this sense it is to be measured by what the cause demands of us. The disloyal man is faithless to his obligations. But loyalty means much more than faithfulness. It is more than mere obedience to duty; it is duty on fire with passion. It acts, not because it is commanded, but out of fervent love. It is not a servant of law, nor does it read its duty in the letters of the law. It is a sentiment of the heart, an instinctive devotion to a cause. It has power to arouse the profoundest emotions of human nature and to incite to heroic action. How far this passionate feeling reaches, and to what acts of devotion and self-sacrifice it can inspire men, may be seen in the history of our country. The patriot is at his best under the inspiration of genuine loyalty. He sacrifices wealth and pleasure and life itself on his country's altar. He is not easily discouraged, he hopes in face of defeat, bears heavy burdens without murmuring, remains content when others are treacherous or hesitating, and rejoices to render any service however hard or humble. It is an unconquerable spirit, and accepts death rather than submission.

From this we may rise to some conception of what religious loyalty means, for true religion is nothing more than loyalty to God. It is the passionate devotion of the soul to our glorious and invisible king. But He has enthroned Himself in his Church; there He reigns. It is his kingdom, the home country of all true believers. So, loyalty to God implies loyalty to his Church. It was this feeling that moved the pious Israelites in exile, to say: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." It is the same spirit which makes the Christian sing:

"I love thy kingdom, Lord;
The house of Thine abode,
The church our blest Redeemer saved
With His own precious blood.
For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."

The loyal Christian delights in the fellowship of Christ's people, and in the ordinances of his house. He is zealous, for the honor and advancement of the church, and remains true to her interests in times of adversity and danger. Her enemies are his, her friends, his. He is ready to make sacrifices for the church, and brings willingly his offerings and gifts for her support. It is no sluggish, heartless and self-interested service that he renders. He is patient with infirmities and mismanagement and mistakes in the affairs of the church, slow to accuse, undismayed by discouragements, and ready to join with others in what will secure the best interests of the common cause. A people loyal to the church are a pastor's strength and joy. They uphold his hands and make his service a delight. And still more, they become an inspiration to others. The spirit of loyalty is contagious, it fires the heart of others, and so spreads abroad. It bears a glorious testimony to Christ. Such a church, like that at Thessalonica, becomes "an ensample to all that believe," and from it is "sounded out the word of the Lord."

S. J. NICCOLLS.

NOTICE.

Any ministers who have not received the Minutes and Reports of the General Assembly for 1896, are requested to at once inform the Rev. W. H. Roberts, D.D., 1334 Chestnut St., Philadelphia, Pa. The Minutes were to a large extent distributed this year per express.

IN THE SYNOD OF ILLINOIS.

The subject which most absorbed attention in the meeting of this Synod was the Vrooman case. The complaint against the action of the Chicago Presbytery in admitting Mr. Vrooman to membership and ordering his installation over one of its churches is given on page 3 of this issue of the MID-CONTINENT.

Dr. Thomas Hall of the Fourth church, Chicago, was chief of the defense. He took the ground that the presbytery was sole judge of the qualifications of its members, and that the appeal to the Synod was unconstitutional. The action of Presbytery was also defended by Rev. C. A. Lippincott of Chicago, Dr. McClure of Lake Forest and Dr. Lewis of Joliet.

The judicial committee made two reports, that of the majority, signed by Dr. Pugh, F. A. Robinson, George K. Ingham, M. B. Metcalf and C. C. Hines, recommended that the complaint be not entertained; that the case be thrown out of court on constitutional grounds. They held that a presbytery was sole judge of the qualifications of its members.

Rev. G. A. Pollock and C. T. Phillips reported that the complaint was in order and should be entertained by the Synod.

Dr. Logan of Springfield moved acceptance of the minority report, and the motion was seconded by half a dozen.

Dr. Bryan believed the committee had exceeded its authority and was trying to dispose of the case. The com-

mittee's duty was to say whether the complaint was in order and stop there.

Dr. Pugh replied with some heat. He would not tolerate being told the committee had exceeded its authority. Further, he said there is not a particle of evidence to show that the Chicago Presbytery acted improperly in admitting Mr. Vrooman.

Dr. Hall supported Dr. Pugh. Dr. Bryan commented on Dr. Pugh for presuming to pass on the merits of the case at that preliminary stage of the question.

A vote on accepting the minority report was about to be taken when time elapsed and further consideration was postponed till evening. Then the agreement to take the whole case away from the judicial committee and send it to a commission of twenty-five was reached. The majority report was withdrawn and this agreement was substituted for the minority report.

The commission of twenty-five was composed as follows: *Ministers*—A. S. Wright, George W. Smith, W. B. Minton, R. J. L. Matthews, T. S. Logan, Thomas Knox, A. S. Clarke, James W. Skinner, M. P. Ormsby, A. B. Morey, W. P. Kane, Amos H. Dean and S. M. Morton.

Elders—W. M. Camp, W. T. Brown, C. F. Tyson, W. H. Groesbeck, A. Maxwell, James Boyle, H. L. Bailey, John Kirkpatrick, M. S. Kimball, Frank Wilcox, George Spence, R. F. Henry.

Dr. Logan was made chairman. The question of jurisdiction was again argued, and by a majority of 19 to 4 it voted that the complaint was constitutional and must be heard.

The question was raised as to the form the judgment should take in case Mr. V.'s position was not sustained. Dr. Hall had made overtures to avoid a final judgment. He did not want the Chicago Presbytery censured, even by the indirect method of a reversal of its action. He suggested that the case be referred back to the presbytery in some way. Mr. Vrooman, he said, would remain with Kenwood church only a little longer, anyhow. The Presbytery would agree not to install him formally as pastor and would let the whole controversy die on his withdrawal from the presbytery.

Dr. Bryan said no. He and his associates in the complaint had assumed grave responsibility in commencing the action. If they failed to make out their case they would be liable to censure by the Synod as disturbers of the peace of the church. They had a right in the event of judgment being in their favor to insist upon formal censure of the Chicago Presbytery. They would, in the interest of peace, waive that right. They felt bound to insist upon nothing less than a positive judgment, either in a confirmation of the presbytery's action or absolute reversal of it.

The case then came up on its merits. Dr. Bryan for the complainants followed the outline given in their brief, (presented in substance on page 3.)

Dr. Hall followed for the defense. His purpose was to draw a picture of the scene in the Chicago presbytery, where Mr. Vrooman was examined and admitted. He paid but little attention to the purely doctrinal issues, because he thought it unfair to try Mr. Vrooman's theology when he was not present. The bearing of Mr. Vrooman, the spirit in which he seemed to answer the examination questions, his deep Christianity and sincerity were all drawn in high colors by Dr. Hall as he endeavored to show how and why the presbytery was moved to admit him to ministerial fellowship.

The argument for the complainants was, on the whole, doctrinal, while that for the defense was very personal, more of an appeal to sentiments.

After hearing the whole case the Judicial commission reported for record its final judgment as follows:—The Judicial commission in the above case finds said complaint in order, and having read the record from the beginning, having considered the testimony offered by complainants and respondent, having heard the parties, and having in private session carefully deliberated in the case, sustains the same by a vote of 15 to sustain, one in part, and 8 not sustain; and the following judgment was rendered:

JUDGMENT.

In the case of the complaint of Rev. W. S. P. Bryan and others against the Presbytery of Chicago, in receiving Rev. F. B. Vrooman on presentation of a letter from the Congregational Association, and his examination in reference to his doctrinal views, submitted to a commission of the Synod of Illinois, the said Commission recognizes the due care exercised by the Presbytery in Mr. Vrooman's examination, and the honesty of the majority who voted to sustain the examination; nevertheless, without impugning the loyalty of the Presbytery to the accepted standards of our church, we judge that the evidence presented to us proves plainly that Mr. Vrooman expresses his belief in language too sharply conflicting with the doctrinal standards to entitle him to admission to our ministry, and that the Presbytery erred in receiving him, and directs the said Presbytery of Chicago to reconsider and reverse its action on the question of sustaining the examination of Rev. F. B. Vrooman, and to return him his credentials.

HOME MISSIONS.

The subject of most importance in this meeting of the synod next to the Vrooman case, was the report from the committee on home missions. This report had been awaited with great interest, this being the end of the first year's trial of the "Indiana plan," or synod maintenance and control of home missionary work within its borders, the home missionary board in New York having been relieved of all work in connection with it. Dr. Kane's report was highly encouraging. More churches have contributed to home mission work the last year than ever before, and have contributed more money. Always heretofore

Illinois synod has received from the home missionary board more money than it contributed. The last year it has spent more than ever before in this respect, and has in addition been able to contribute something to the general board.

In other words, it has, according to Dr. D. S. Johnson's financial report, collected and expended \$29,374.50 for home mission work and contributed \$3,131.30 to the general board, thereby saving the general board \$32,505.83. Last year Illinois synod raised only \$12,640.50, and spent all that, and in addition drew \$10,344.69 from the general board. The expenses of the home mission committee have aggregated \$269.36, or 8-10 of 1 per cent as the cost of administration. The Indiana plan is voted a great success.

EDUCATIONAL WORK.

The committee on education reported eighty-two theological students being assisted by the synod. Blackburn University, at Carlinville, needs \$1,500 a year until a proper endowment can be secured. The synod will raise it. Lake Forest is reported as prospering under a board of trustees which has succeeded in raising \$45,000 for current expenses. The synod advised more religious work among state university students at Champaign. The report on the state's religious work showed 473 ministers in the state, 483 churches, 65,120 members, 72,920 Sunday-school scholars, \$74,764 contributed to home mission work, \$60,691 to the foreign mission board, \$14,901 to the reunion fund, and \$788,425 to congregational expense. A wider use of the catechism was urged.

A PERTINENT INQUIRY.

We would like to inquire by what right or authority the superintendent of the Military Academy at West Point, if the newspaper reports be correct, recently paid Cardinal Satolli practically military honors, the Cardinal receiving the battalion of cadets from the superintendent's balcony, and that too on a Sabbath, when unnecessary military exercises are always, by commanding officers who respect the army traditions of the best war days, dispensed with? That Cardinal Satolli was entertained at dinner by a captain at the post, said high mass in the parish church, offered the episcopal ring on his finger to the kisses of supplicants, lunched with a throng of bankers across the river, and was accorded a reception by the local priest, are matters which concerned only the parties immediately interested. But that the battalion of cadets, the most of them Protestants, and many of them Christian men who are ready to do their duty to their country, but whose religious scruples should not be needlessly disregarded, should be ordered out in a Sunday review before a Cardinal who, however pretentious his claims, has no diplomatic standing with this country, is a procedure very remarkable to say the least. When did American Protestants ever ask for a review in honor of Bishop Potter or of a moderator of the General Assembly? And why should a representative of Roman Catholicism be accorded a special military honor in a country where there is, or should be, no union of church and state? An explanation of this incident is in order. If the newspapers have reported the matter wrongly the superintendent of the academy, personally a very meritorious veteran officer of the late war, would do well to deny the statement.—*N. Y. Observer.*

EFFECTS OF THE DESTRUCTIVE BIBLICAL CRITICISM.

"Has Biblical criticism by its assured results made it more difficult for us to believe in the Old Testament as the Word of God and as the history of an authentic revelation of Himself to mankind?"

An answer is given to the question by the Rev. Prof. Orr, of Edinburgh, in a capital paper in this month's *Bulwark*. He gives some confessions made by the German Rationalists, who began with just such lofty professions as those of Professor Smith and his friends. "We may take, to begin with," says Professor Orr, "a few confessions of the Rationalistic party itself. Some time ago the thirtieth anniversary of the *Protestantenverein* (a union of the Rationalistic sections of German Protestantism) was held, and the lament was made that 'the visible, actual fruits of its labors were exceedingly few in comparison with the hopes that had been built upon it.'"

"At the fiftieth anniversary of a like 'Liberal' Union in Switzerland, the Swiss Ministers' Society, a Dr. Furrer said: The liberal tendency in the Church has not performed what is promised. It stands before us with most pitiful lack of results. It has not warded off godlessness; on the contrary, it has prompted intellectual pride and prepared the way for religious Nihilism. It has, further, largely driven thirsty souls out of the Church by its preaching. It has overvalued the worth of the illumination and despised mysteries, without which there can be no religion. It has robbed prayer of its contents and power; it has made God to be a mere unknown something."

"Professor Scott, of Chicago, in a recently published able work, says that the late Dr. Biedermann, of Zurich (a chief of this party) made a similar statement to him in 1853: 'He said the rejection of the historical and supernatural in Christianity had made the churches at Zurich so demoralized that a Hindu or Mohammedan could be admitted as such, and no stopping creed stand in his way.'"

He also quotes the testimony of Pastor Stocker, of Berlin, as to the result of Rationalism in that capital. "The bells ring," says Dr. Stocker, "and not a soul goes to church. But infidelity has soaked down out of the higher and middle classes into the deepest depths of the populace, and the multitude, stirred up by spirits of error, call out, 'The whole of Christianity is nonsense?' Instead of doubting, they despise, blaspheme, revile all that is sacred.' Thus the best of our pastors are wringing their hands in despair." Is it worth while to pay professors and to write and publish books to bring in an era like that?—*Word and Work (London.)*

The Family Circle.

THE HOME-COMING.

The day's work done, my homeward way
Beneath the elm-trees' shade
I wended, near the gate my fay
Watched for me while he played.

O, he was fair to see!
A winsome boy was he,
With eyes of heavenly blue;
A soul no stain that knew.

And soon as he adown the street
My coming did espy,
Forth would he speed on eager feet,
Bounding with joyous cry.

To grasp my hand and give his kiss,
And tell what he had done
Or seen, the while through that or this
His sportive hours had run.

O, his with guileless art
The way from heart to heart!
Thoughtful amid his glee,
A loving child was he.

How many a year that fair young head
Has rested 'neath the sod,
And I the homeward way still tread
To were he lives in God,—

An unknown way, but when I near,
At last, the shadowy gate.
Of lacking welcome I've no fear;
For me my child's await,

Ma re in heavenly grace and lore,
To greet me as my guide,
And ope for me my mansion's door,
And aye with me abide.

And so, though whiles a tear
Drops on the sod so dear,
Still home with cheer I fare;
My child awaits me there.

THE MINISTER OF SCAUR CASTS OUT WITH HIS MAKER.

Silas Cartwright had a quarrel with the Almighty. He had dwelt five years by the side of the Scour Water. He was a lonely man and little given to going into company. The men of his presbytery found it hard to draw him away from his manse, even for a night. He asked none of them to assist him at his communion seasons except Mr. Ure of Crawwheats and Mr. Croft of the Riggs, both, of whom could go back to their manses the same night.

The manse of the Scour sat on a high bank overlooking the long, narrow, densely wooded valley. From his study window the minister could look over the clustered slate roofs of the village of Scour into the pale-blue misty distance, through which a silver thread ran—Silas Cartwright's glimpse of that other world where the Nith glimmered among its rich wheat-fields. Above the manse of Scour the woods died out into fringing hazel and birch, and the brown moorland began where the whaups and the peewits made a blithe crying on the June mornings, and the jacksnipe swooped sidelong with melancholy wing-quaverings every autumn evening.

It was to the bare hills of heather that Silas Cartwright took his way every time that he undid the hasp of the creaking front door of the manse which was so seldom used. He dwelt among his hill folk like a man of another blood and another speech. City bred and delicately nurtured, he had come to the parish of Scour in the last days of patronage, through the interest of a university friend who happened to be the penniless laird of a barren heritage of bog and morass.

"You tak' the lairdship, an' I'll tak' the steepend!" his friend had said.

But Silas Cartwright had stuck to the manse. He had a great desire in his heart to be a leader among men, and the chance which opened to him among the shepherds and small sheep farmers of the Scour Water was peculiarly fascinating. Likewise there was a girl with a pale cheek and shining gold hair for whom the minister dreamed of making a home. He had met Cecilia Barton in

Edinburgh drawing-rooms, where her pale beauty and crown of glistening tresses had lain heavy on his heart for many, many days after. Then they had met again by the side of the eastern sea, where the rocky islands stood out in the morning like dusky smethysts against the sun. He had paced the sands with her, overtopping her slim form with his masculine stolidity. Cecilia Barton listened with a far-off sympathy while the tall student quoted Tennyson to her, and even thrilled with a faint emotion as the tones of his voice proclaimed more plainly than words that she, she only, was the power.

"Whose slightest whisper moves me more. Than all the ranged reasons of the world."

This girl with the far-off eyes had trod, careless but not unconscious, on many hearts, and the virginal whiteness of her summer dress was more passionate than the heart which beat beneath it.

Silas Cartwright, as he walked on the moorland with his staff in his hand, thought often of the days when Tantallon's toothless portcullis was a gateway to the palace of delights, and when Fidra and the small isles swam on the sea of bliss. All this because there was a tolerant kindness in a girl's languid eyes, and because the glamour of a first love had fallen upon a young man. Then it was that Cecilia Barton had expressed her fondness for a life of pastoral quietness, simple among a simple people. This was her ideal, she said; her desire above all others. Her voice was soft, her eyes luminous. Her mother would have smiled had she heard her, but Cecilia Barton did not talk thus to her mother. Really her ideals lay in the region of C-sprunged carriages and dressing-cases with fittings of monogrammed gold.

When Silas Cartwright went back to his city home that autumn he treasured some words which in the silent coolness of a rocky recess this girl's voice had said to him. Indeed, they were more to him than the call of the Master whom he had promised to serve.

He took her hand in his, and she let it lie. He saw strange meanings in her eyes as they looked out to sea. Really she was only wondering what he would do next. Men do not act alike in such cases, and the uncertainty was pleasing. But Silas Cartwright, with small originality, only leaned toward the reflected light on the pale-gold hair.

"Do you love me?" he asked.

After a pause Cecilia Barton answered him, "There is no man I love so well."

Which was true and hopeful so far, and might have been sufficient had there not been a girl whom she loved infinitely more.

That last winter passed with presbyterial trials and class examinations to overleaped, meaningless to him as hurdles in a handicap. License and ordination he passed like mile-stones which marked his progress toward the white-walled manse in a sunny glen which should be a home for a new Adam and Eve. Then came Adam Stennis and his offer of the manse of the Scour. The young minister preached there to a scanty flock who accepted him with unconcern. The Cameronians were strong in that glen, and they looked on the new parish minister as an emblem of the powers of state which had refused to set up a covenanted church. They came to the ordination, however, and sat silent with grim disapproval in every line of their faces. Then Silas Cartwright occupied himself in making a round of pastoral visitations, and in getting his furniture up from Thorniwood. He saw each article taken carefully off the carts; he unpacked it with his own hands, saying to himself, "In this chair she will sit. At this table she will preside!" His Sabbaths were chiefly delightful to him because of the

vision of shining pale-gold hair which glimmered, unseen by all save the minister, in the gloomy square prison of the manse seat. Here he would open the Sunday-school. Here at the little school's lower end, beneath the windows round which the white roses clambered to peep in, the little cottage organ which he had bought for her would sit, and the thrill of her voice would shake the tendrils of the honeysuckle about the porch.

One day the carrier brought the minister of the Scour a parcel, and on the same day the postman brought him a newspaper. The latter was marked with a blue cross, and announced that the marriage of Perkins Dobbs and Cecilia Barton had been celebrated by the Reverend Dean Harkaway in the cathedral church of St. Kentigern. The bride had chosen the monograms and the C-springs. The country manse was a mere holiday opinion vanishing with Fidra and the grassy gate-ways of Tantallon. She whirled away amid smiles and rice, with a coat of arms of the paternal Dobbs (who in his day had brewed the best of ale) on the panels of her carriage, and there was an end of her.

But what of the manse that was furnished for her, the chairs which, as they were bought, packed, transported, and set up, were each consecrated to her down-sitting? What of the man whose every breath was a spasm of pain, to whom sleep came with a feeling of deadliest oppression, and who awoke in the moaning to a sharp and cruel stound of agony?"

Silas Cartwright walked on the moorland by night and day. He did not think. He did not speak. He did not murmur. He only looked for God's juniper bush, under which he might lie down and die.

But a man cannot die naturally when he will, and Silas Cartwright had stronger stuff in him than those who take away their own lives.

The girl who had wronged him still lived with him a ghostly presence, and sat opposite him in the chairs which he had dreamed she would occupy.

He saw her in the graceful quiet of her white gown on the little green lawn under the appletrees. In his dreams he took her hand and climbed the mountains with her, taking her far up into the bosom of the moors, where the high Lead Hills fold themselves in overlapping purple masses about the Pass of Dalveen.

"This way madness lies!" he would say time and again to himself, when like a dash of cold rain the reality of his loss came upon him; but as his strange fancy strengthened, he walked with a ghostly bride and buried himself in an unreal present in order to shut out a hopeless future.

His pulpit work alternated between severely orthodox disquisitions quarried from the literature of the past, over which every minister has mining rights, and strange, dreamy rhapsodies which considerably astonished his hearers in the little kirk of Scour.

Silas Cartwright had never been a deeply spiritual man; but now, steeped in a kind of mystic make-belief, he reached out toward all sorts of spiritualism and occultism. He had catalogues of books on these subjects sent to him, and from these he made extensive purchases, far beyond what his means allowed. He steeped his mind in these studies, and it was not long before his work as pastor among the hill folk became distasteful to him. His congregation of a Sunday—droning psalms and fluttering leaves, sitting in straggling clusters about the pews, each looking more uncomfortable than his neighbor—moved before him like idle painted shapes in a mummer's show. The only real figure in that gray kirk of rough harled masonry was the Pres-

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40 YEARS THE STANDARD.

ence, with the shining hair sitting quiet on the cushions of the manse seat.

The parish of Scour did not let its tongue lie still while all this was going on. It had its own opinion, which was plainly, that the minister was going out of his mind. But he was all the less to be meddled with on that account. He had even an increase in his Sabbath congregations, for it was a fascinating subject to discuss the strange utterances of a mad minister at farm ingle-nooks and by the smithy fire during the week. The Cameronians took little heed. It was small concern of theirs if an Erastian went wrong in his mind. He was far from right to begin with. So their minister simply kept leathering on at the fundamentals. One of the things most noted was the care with which the minister paraphrased the name of God in his prayers and discourses. The superstitious said that he dared not utter the Name. The bolder made bets that he would not do so in the whole course of a morning's diet of worship, and they won their wagers. It was, indeed, small wonder that the parish decided that its minister was going out of his mind.

But the seasons went round, and the most that any one could say when asked about Mr. Cartwright was that he was "No' muckle waur than usual!" He himself got little ease or peace of mind, and it was impossible that he could, considering the purpose which his mind confessed. This was no less than to take his revenge on God for denying him the desire of his heart. There was a kind of joy in the thought that he had cast out with his Maker.

What actually cured him it is strange to have to tell. When Cecilia Barton drove away that day behind the bays of Dobbs, she covenanted for a position and for riches. On the other hand, she had a husband whom she loved with such love that when he died, after five years, she put on widow's weeds of the best quality and was exceeding thankful. Then she came down to a shooting-lodge in the Nith valley, and sent for Silas Cartwright to come to see her. He resisted the summons for some days, for his ideal bride had grown to suffice him, and then finally he went. He saw and he returned—a sane man whose cure was complete. He had seen a fat woman with two fatter lap dogs, who talked concerning horses and sneered at the people of the shepherd's houses about the mansion-house which she occupied.

So Silas Cartwright returned, clothed and in his right mind. There was no presence in the manse seat any more. He made his peace with God in ways that are not our business. His sermons were new things—instinct with actuality and fervor. Some of the hill folk went over to the parish church to hear him one night when he held an evening service. An old elder walked to the manse gate with the young man. They two stood a moment silent, and then the elder spoke.

"Maister Cartwright," he said, "you and your Maker had an awfu' cast oot; but noo that ye've made it up, man, ye've fit to be a Cameronian!"—S. R. Crockett.

Our Young People.

I KISSED HER IN MY HEART.

She came to my room at nightfall—
My blue-eyed lass of four,
Her wee bare feet so noiselessly
Tiptoeing 'cross the floor.
"There's no one now but you, papa,"
She lisps, "to hear my prayer."
As in her snow-white gown she knelt
Devoutly by my chair.

And with those holy works, it seemed
Like that pure "inner place"
Where "their angels" always do behold
The beauty of His face.
I marveled much that ne'er before
I'd turn from "fret and wear"
Of earthly strife, when nightfall came
To hear my baby's prayer.

"No one but you," the wee lass said
Climbing on my knee,
"To give, now dear mamma's away,
A good-night kiss to me.
There are your kisses—four, five, six
Please now a letter write,
And tell mamma that I kissed her
Down in my heart to-night."

I carried her so tenderly
To her wee, soft white bed.
Love ministries the mother gave
I tried to give instead.
And as the little lassie slept
I felt that hallowed power
Which mothers feel; of faith and love
At children's bedtime hour.

I thought how when a child I knelt—
Bygone many a year—
Besides my mother's knee without
A shadowed doubt or fear.
And what a loss I'd suffered since
I mingled in the strife
For sordid gain—delusive quest—
With which the world is rife.

Oh for a bit of mothering!
To kneel with her once more,
And pray the prayer of faith and love
Now childhood's day is o'er!
Dear sainted mother, dost thou know
In heaven, where thou art,
Thy child to-night, before he sleeps,
Kisses thee in his heart?
—Susan Teall Perry

BE CAREFUL WHAT YOU SOW, BOYS.

Be careful what you sow, boys!
For seed will surely grow, boys!
The dew will fall, the rain will splash,
The clouds grow dark, the sunshine flash:
And he who sows good seed to-day
Shall reap the crop to-morrow.

Be careful what you sow, boys!
For every seed will grow, boys;
Where it may fall you cannot know;
In sun and shade 'twill surely grow;
And he who sows good seed to day
Shall reap good seed to-morrow.

Be careful what you sow, boys!
The weed you plant will grow, boys:
The scattered seed from thoughtful hand
Must gathered be by God's command:
And he who sows wild oats to-day
Must reap wild oats to-morrow.

Then let us sow good seed, boys!
And not the briars and weed, boys;
The harvest time its joys shall bring,
And when we reap our hearts will sing:
For he who sows good seed to-day
Shall reap the crop to-morrow.
—L. H. M.

STUCK IN A SEWER-PIPE.

"A wild scene of terror and consternation" in one of the quiet streets of Evanston, Ill., is described by the Chicago Post. It came about through the inquisitive spirit of Egbert Spencer, a six-year-old boy. With two or three playmates he discovered a section of sewer-pipe lying beside the street. None of them accepted the challenge, and the lad, probably after calling them all cowards, got down on all-fours and proceeded to show them what he thought true courage was.

All went pretty well, though with some squeezing, till it came to getting his hips in. Then he stuck fast and

Neglected Colds

mark the beginning of every Spring time, and only too often they are the beginning of the story of which Consumption is the end. Scott's Emulsion of Cod-liver Oil with Hypophosphites will soothe a cough, heal the inflamed membranes and restore the parts to a healthy condition. It will do this promptly and permanently if taken in time.

Don't experiment with substitutes when you can get Scott's Emulsion for a few cents more.

An ounce of prevention
—is a bottle of—
Scott's Emulsion

could go neither in nor out. His little fingers clutched the farther end of the pipe, but though he tugged and tugged, he could not get an inch farther.

Then his courage began to fall, and he set up a howl of pain and terror, which presently brought upon the scene a Mrs. Wyman who lived in the nearest house. Meanwhile the boy's mates had run away in their fright, and it was some time before Mrs. Wyman discovered whence the cries proceeded.

That discovery made, she seized the boy by his ankles and tried to pull him out. She could not move him, and he screamed the louder. Then she went to the other end and tried to pull him through by the shoulders.

That attempt also was useless, and the boy, more and more hurt, as well as more and more frightened, redoubled his outcries.

At that moment, opportunity, Mrs. Wyman's cook came out to see what was the matter. She took in the situation at a glance, ran back to the kitchen, and got the cleaver. With that she administered a few blows to the swerpipe. It broke, and Egbert got up from among the fragments, with his skin chafed and in some pain but with the conceit and "dare" fully taken out of him.

RIDING DOWN AN EAGLE.

If you wanted a live eagle how would you try to catch it? In Turkestan, according to the author of "The Heart of a Continent," the natives ride eagles down on horseback!

We had seen two eagles on the ground in the distance, and as soon as the Kirghiz caught sight of them he set off wildly in pursuit. They rose, of course, on seeing him, but he went galloping down the valley after one of them, till gradually it sank to the ground. It was, in fact, gorged with the flesh of the carcass it had been feeding on, and could no longer fly.

The Kirghiz dismounted, seized the bird, bound his waist-cloth round and round the body and wings till he had made it up into a neat parcel, and then tucked it under his arm, mounted, and rode back to me. He said that, if it turned out to be a good one for hawking, he might get two hundred rupees for it.

TO THE MID-CONTINENT FAMILY.

We take pleasure in offering a brief lesson in short-hand. Old and young, especially the young will be interested in this. This is an easy course for busy people.

Can you write short-hand? If not, why not? Oh! You say, to learn a whole bookful of crookedness is too much trouble. Life is too short. Nice thing; wish I had it. "Fact is I tried it since. For weeks I studied a very profound text-book, then threw it up; decided it would cost more than it would come to. I regret that there seems to be no simple plan offering the business man relief from the drudgery of writing."

That expresses the popular opinion. Nevertheless it seems odd that so many

persons should go on drudging, when a dot stands for *the*, a short mark for *DO*, a small circle for *IS*, a curve for *MAY*, a dash for *GET*, etc.

Must one master the entire system before using any part of it? Not at all. The point is simply this: No matter how busy you are, you can find time to learn a few, at least, of the short-hand signs. When you have learned these few, use them. Then learn a few more, and use them as fast as learned.

In case you accept the offer of Prof. Moran (see below) address your letters care MID-CONTINENT. We will promptly turn them over to him. It only costs a 2 cent stamp to have him correct your first lesson. We know him to be a skilled teacher of short-hand and other lines of business education.

SHORT-HAND.

Brief Course for Busy People.

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TO THE STUDENT.—In order to give every learner a good start on the right track, the author consents to correct, free of charge, a written exercise prepared by each person.

Make a careful copy of all the signs in List No. 1 and mail to the Editor. Use pen and ruled paper, write your full address plainly, and enclose stamp for reply. Act promptly, if you want the benefit of valuable suggestions and criticisms.

LIST NO. 1.

1 The a do he go take
an day object together

2 I you me him which
eye you my may am

3 Time they say have was for
them so

4 Will it thing yes no in
yourself know any

5 Can he she that with would
his has

6 Were we he or but and

7 Did it don't to made now
off

8 Got get had at much of
God due out

DIRECTIONS.

Memorize three or four characters each day. To do this, write them over and over many times. Whenever possible, in the course of business, use these signs for the words they represent. Write them small; same size as the engraved characters. In your practice be sure to use a pen part of the time.

Time is Money.

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

NEIGHBORS ONLY.

A car was going through the La Salle Street tunnel, says the Chicago Tribune, when the conductor began to collect the fares. About half-way down the car sat a prim, elderly woman. Beside her was a curly-headed boy, with a mischievous expression in his blue eyes. The woman paid her fare. The conductor hesitated.

"That boy's over age, madam!" he said.

"What do you mean?" she asked. "Why, I guess he is," she said, turning around and looking at him. The boy laughed.

"And he takes up a seat the same as bigger folks," the conductor went on.

"So he does," replied the lady.

"Madam, you'll have to pay his fare."

"I don't see why," indignantly.

"He's your boy, and—"

The small boy could no longer restrain himself.

"I don't belong to her," he said, laughing; and he gave the conductor his nickel, but the woman somehow didn't seem to enjoy the mistake.

Dr. S. C. Webb, Liberty, Miss., says: "I have been using Ayer's Pills for over twenty-five years, and recommend them in cases of chronic diarrhoea, knowing their efficacy from personal experience, they having cured when every other medicine failed."

DOING AND NOT DOING.

"Sir," said a lad, coming down to one of the wharves in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school for a whole year."

"That's enough," said the gentleman, "you may ship aboard this vessel and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made out of good stuff."

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."

The Perfume of Violets

The purity of the lily, the glow of the rose, and the flush of Hebe combine in Pozzoni's wondrous Powder.



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FROM ST. LOUIS TO KANSAS CITY,

With Dining Cars, Vestibuled Drawing Room, Sleeping Cars, Reclining Chair Cars (Free).

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Only One Change of Cars to the Pacific Coast

The best Line for Nebraska and the Black Hills.

Quickest time to Denver and Colorado Points.

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Ministers and Churches

ST. LOUIS AND VICINITY.

New hymn books have been placed in the Washington and Compton avenue Sunday-school.

St. Louis Presbyterians as well as his many friends in all the churches here congratulate Dr. Nicolls on the high honorary degree of *Divinitatis Doctor*, conferred upon him by Princeton University at its celebration exercises last week.

Rev. Dr. Eddy of Chicago, father of Rev. G. T. Eddy of this city, preached at the Washington and Compton Aves. church, last Sunday. A feature of the morning service was the baptism of the twin daughters of Rev. G. T. Eddy by their grandfather.

The North church friends will be glad to have all come and hear the election returns at the Exposition building, Nov. 3. They have made all arrangements for hearing the bulletins in perfect comfort. The cost is only 25 cents, reserved seats 25 cents extra. The proceeds will be for the benefit of the church.

The Church of the Covenant reports the following items: Nine members received during the quarter; a most interesting programme at the Rally Day services last week and an audience that filled the church; a pledge of \$15 by the Endeavor Society toward the support of Rev. Robert Irwin of the Laos Mission and the money raised; from the same society a pledge of \$15 to the Home Board in addition to the 25 cents per member as proposed at the Philadelphia Convention; an interesting address by Rev. Wilson Phraner, D.D., of New York, on Home Missions, last Sabbath, and an offering of \$21 in addition to the Endeavor Society's gifts.

MISSOURI.

HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

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

ILLINOIS.

ODIN.—Mr. Chess Birch has been with us a few days and in spite of political excitement he has been preaching to large audiences. God's people have been strengthened and built up in the faith. We believe that this is only the earnest of greater blessings in store for us. We ask prayer for this place.—N. M. S.

PRINCETON.—The Rev. G. W. Smith, Ph. D., of Upper Alton, has been called to the church at Princeton.

WASHINGTON.

VANCOUVER.—In the Minutes of the General Assembly for this year "Ev." should have been placed instead of "H. R."—H. Lamont, S. C.

NEBRASKA.

NEBRASKA CITY.—Oct. 7 was a grand day in the German church of Meridian Presbytery of Nebraska City. It was a day devoted to Home Missions. First session at 11 a. m. A sermon in German. Collection for debt of Home Board. 12 m., dinner for the multitude. Second session at 2 p. m. A sermon in German followed by a talk in English. Collection for debt of Home Board. Third session at 7:30 p. m. Two addresses in English and a collection for debt of Home Board. The spirit of God was there. Pastor and people were so blessed that they expect to hold a similar feast next year. It is arranged to hold such meetings in every church in this Presbytery Collections, \$35 00; more than 60 cents per member.—W. R. Vincent.

Deafness Cannot be Cured

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.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

GENOA.—The Rev. R. K. Pierce, who has been supplying the church here for the last few months has received a formal call to the pastorate. He has been received into the Presbytery of Kearney, and will be formally installed at an early day. His people are enthusiastic in his support, and much good is expected from this pastoral relation.

PAWNEE CITY.—The Rev. W. Roland Williams of Davenport, Iowa, has accepted the call extended to him by the church at this place, and he has entered upon the work with encouraging prospects. He was received into the Presbytery of Nebraska City at its recent adjourned meeting, and all the arrangements for his installation have been made. He will be installed on the 19th of next month.

SCHUYLER.—The pastor of this church, Rev. Thomas W. Leard, has good cause for encouragement in seeing the fruits of diligent service. Having been faithful in seed-sowing, he has had the pleasure of gathering in the fruitage. He was assisted in a series of evangelistic meetings by the Rev. J. C. Redding of York, Neb., and at the close of these special services twenty-five new members were received into the church on confession of their faith. Others will no doubt be brought into the fold later in the season.

TABLE ROCK.—Our church at this place has been without a minister for some months past, but is now supplied. The Rev. Alvin M. Hendee, of Cowgill, Mo., has been formally called to the pastorate, and the call will be placed in his hands as soon as he becomes a member of the Nebraska City Presbytery. He has moved to his new field of labor, and has entered on the work.

HUMBOLDT.—The Presbyterian church located here has been vacant for the past three or four months, but is in the way of securing an acceptable minister. A man from the state of New York, is now on the field, and it is hoped that he will be so well pleased with the congregation, that he may be prevailed upon to settle here permanently. Having had experience as a missionary in a foreign land, he is prepared to render efficient service on the Home field.

NELSON.—Rev. Wm. M. Porter has almost completed his fifth mile-post as pastor of this church. There are now 63 members and a good Sabbath-school. The auditorium will seat 300 people. The building is a handsome brick and well located. Nelson has a population of less than one thousand, is at the intersection of two railroads and is the capitol of Nuckolls county. There are seven organizations and six church buildings. The great revival meetings conducted by Evangelist Redding here resulted in 200 conversions.

HASTINGS.—Presbyterianism is well represented in this promising city. Rev. H. O. Scott, D. D., pastor of the First church is working faithfully to advance the good cause. His people erected in the more prosperous times a very fine church building. A debt of some magnitude is being carried much to the discomfort of all concerned. Hastings is the seat of one of the two Presbyterian colleges in Nebraska. President Patterson who has just assumed charge anticipates a large increase of attendance the current year. George Norlin, one of the graduates of this institution took the Major Greek prize, \$650, at the Chicago University. There are seventeen candidates for the Gospel ministry. During the summer they have been filling vacancies in many places. The new administration is looking forward to a prosperous year.

KNEASAW.—During the eighteen months of Rev. C. H. Brovillets ministry here 22 persons have been received into the church. The Sabbath-school numbers over 100. The lightning struck the church steeple recently and occasioned some damage.

LEXINGTON.—The Young Peoples' Society of Christian Endeavor have good organizations here and are heroically pushing the work. The Seniors, number 90, Juniors, 80 and the roll of church membership over 100. Under Bro. Hill's ministry the church is enjoying a gradual and healthy growth. He has been in charge three years and it is said the condition of his work was never better.—S. T. McClure.

MINNESOTA.

DULUTH.—The Glen Avon Presbyterian church, at a recent communion service received thirteen new members; eight on examination and five by certificate. The same day the attendance of children at Sabbath-school was the largest we have ever had. The attendance at all the services is increasing; the Endeavor Society having re-organized for the fall and winter is taking on new life and has elected a delegate to the State Convention at Minneapolis. The young people combined with the ladies and

recently presented the church with a supply of the New Hymnals, which add to the attractiveness of our services. God has blessed us and the pastor, Rev. Wilson Aull, and the people are grateful.

TEXAS.

CHURCH NOTES.—Rev. H. A. Howard reports two infants baptized and one person received on profession. Rev. J. Anderson has received one on profession at St. Joe. Rev. A. F. Bishop one at Benison. Rev. W. S. Patterson has been assisting Rev. J. H. Peters at Menardville and Paint Rock. Five were received into the church at Menardville, including a son and daughter of Brother Peters, and one at Paint Rock. A class for Bible study was also organized. Mr. Patterson's work was highly appreciated in both places.

The church at Lampasas was supplied by Rev. H. F. Olmstead on the 5th Sunday of August. One person was received into the church. This church had secured the services of Rev. E. C. Shedd, son of a missionary in Persia and born in that country, but the illness of his widowed mother prevented his coming. The Rev. R. O. McAdee, who was so successful at Seymour and Throckmorton last year, is now at work in this field.

Rev. J. A. Irwin has received seven members at Swedan and one at Sloan, in each place a very interesting protracted meeting was held.

Rev. W. B. Blows held his annual camp meeting again this year. Nineteen professed Christ, and ten of them united with his church, nine of them were men.

Elder Wm. M. Galbreth, of the 2d Presbyterian church (Dallas) supplied the pulpit Aug. 30th, in the absence of the pastor. Deacon M. E. Locke read a sermon Sept. 6th, a. m., and the Y. P. S. C. E. conducted services at night; all of these meetings were well attended and much enjoyed. Pastor Riggs and family reached home Sept. 18. Protracted services will begin Nov. 8th, with preaching by Revs. H. S. Little and A. F. Bishop.

The synodical missionary has preached 76 times the past quarter, has traveled 4577 miles, has assisted three churches to secure ministers, has held meetings at Deep Water, Corporas Cave, near Ft. Davis, at the camp meeting, at Marfa, at Sloan and Sweeden and at Panto Valley, I. T. Has supplied Texas City, has attended a trustee meeting and preached a few sermons at Glen Rose; also preached a week at Clear Creek and organized a church of nine members.

Glen Rose has opened with 37 pupils, when in the corresponding month of last year there were but 29. The school will be small until after the stress of cotton picking is over. Better work than ever is being done, which is saying a great deal for this rare institution.

Rev. S. W. Patterson, of the Exposition Park Church Dallas, preached a memorial sermon Oct. 3rd, when the following facts were developed. During the past year he has preached 152 times, baptized 18 persons received into the church 40, made 1500 pastoral visits, traveled 1000 miles. \$1300 has been raised, including \$600 for church repairing. The church has extended a call to him to remain another year.

El Paso has secured the services of the Rev. Henry W. Moore of Saranac Lake, N. Y. Mr. Moore is a man of very rare ability.

Rev. J. F. Walton has been very much blessed at Throckmorton, and three young men are waiting the coming of an ordained minister to be received into the church.

PERSONAL NOTES.—Rev. J. B. Taylor's address is Fillmore, Ventura Co., Cal. He has taken charge of a church there. We are all glad to hear of his improved health.

The Rev. J. A. Irwin came to Texas in October, 1889. He has received five members into the Kerrville church, where he was the means of building a good house of worship; he organized a church at Waring of 22 members, at Medina City of 10, at Sweden of 18, which has since grown to 50, at Voca of 30 members, besides this 15 were received at Mason.

Rev. Henry W. Moore of Saranac Lake, N. Y., has accepted a call to El Paso, and expects to reach El Paso, Oct. 22d.—Our Synod.



FREE!

This remarkable statement, to which we direct special attention is from a Tennessee farmer: My age is 63. I suffered intensely from Catarrh 10 years. Had intense headache, took cold easily, had continual roaring and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and I continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROWN, Jacksboro, Tenn.

Medicines for Three Months' Treatment Free
To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free. Address,
J. H. MOORE, M. D., Cincinnati, O.

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Results from a Bad Liver and can be Cured by Using

Dr. J. H. McLEAN'S LIVER AND KIDNEY BALM

A Certain Remedy for Diseases of the Liver, Kidneys and Urinary Organs

At Druggists, Price, \$1.00 Per Bottle

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

OKLAHOMA.

GUTHRIE.—A delightful communion season was enjoyed by the members of the Presbyterian church of Guthrie, Okla., last Sabbath. Nineteen new members were received. The church is in a very prosperous condition.—C.

"Brown's Bronchial Troches" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

PRESBYTERIAL MEETINGS.

An adjourned meeting of the Presbytery of Omaha, will be held at the First church, Omaha, Monday, Nov. 2nd, 1896, 10:30 a. m.—J. D. Kerr, S. C.

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to N. Y. Condensed Milk Co., N. Y. City.

Marriages.

FEIGNS—KERR.—Sept. 23, 1896, at the residence of the bride's parents in Glenlach, Ks., Mr. G. T. Feigns and Miss Katie Kerr, by Rev. E. L. Lambs, of Garnett.

MEANS—SANTABIN.—Oct. 19, 1896, at the home of the bride's parents, Central City, Ks., E. F. Means and Miss Maggie Santabin, Rev. E. L. Lambs, officiating.

HUNTER—BROWN.—At the residence of the bride's parents, 3030 Oak St., Kansas City, Mo., by the Rev. John B. Hill, assisted by the Rev. L. M. Belden, on Thursday, Oct. 22, 1896, Mr. Chas. W. Hunter of Wellington, Kansas, and Miss Lola F. Brown.

San Antonio, Texas. The City of Missions.

Printed in two colors, with an exquisite lavishness of type and views, this beautiful brochure tells San Antonio's history from its occupancy by the Spaniards in 1715, to the present time. Much care was exercised in the compilation of the data of this work and the illustrations are particularly noticeable for their accuracy of execution and detail. Eighty pages are consumed in telling The City of Missions' Story. Copy of same can be procured free of cost by addressing agents of the Company, or H. C. Townsend, General Passenger and Ticket Agent, Iron Mountain Route, St. Louis, Mo.

Notice to the Public.

The boycott instituted against the Clover Leaf Route (Toledo, St. Louis & Kansas City, R.R.) does not in any way affect the efficiency of its service. Tickets are sold through at cheapest rates to all eastern points, and baggage checked from the residence to destination. Ticket offices, 505 Olive St., and Union Station.

Christmas Music.

Glory in the Highest. A Concert Exercise for Sunday-Schools. Hartsough & Fillmore. Beautiful new music. Recitations on separate sheet. Price, 5 cts.; 50 cts. per doz.; \$4.00 per 100, not prepaid.
Saints' Chorus Reception. Gabriel's latest and best Cantata. 30 cts.; \$3.00 per dozen, not prepaid.
The Great Light. Sacred Cantata for Choirs, by Finley Lyon. 30 cts.; \$3.00 per doz., not prepaid.
New Anthems and Sacred Music. Catalogues free.
Fillmore Bros. 119 W. 62d St. Cincinnati, O. or 40 Bible House, New York.

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712, 713 and 714 Wainwright Building.

THE SYNOD OF IOWA,

Convened in the First Presbyterian church of Ottumwa, Oct. 15.

Rev. D. W. Fahs, of Independence, the retiring Moderator, preached an excellent sermon from 1 Chron. 12:32. "men that had understanding of the times, to know what Israel ought to do."

Rev. Dr. T. D. Ewing, D. D., was elected moderator. The business was mainly the ordinary routine business of a synod, although measures of great importance were discussed and determined. Home Missions received a great impetus at the meeting.

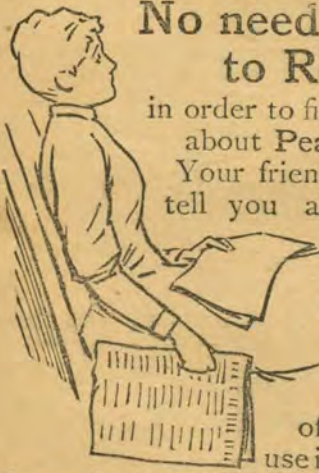
In August the permanent committee had met and formulated a plan by which Iowa, part of the home mission debt will be paid. Resolved into a simple proposition it is "To draw less from the treasury and to put more in." The plan adopted is simple, practicable and will help to solve the problem which has been worrying and baffling the church for two years, or more. All the other interests of the church received careful attention, and full discussion. Only once or twice did the synod betray any excitement, once in the discussion of the temperance resolutions and again in the multiplying of young peoples' organizations. Even then it was all seasoned with grace and Christian gentleness. There was no great difference of judgment, apparently, after they got to understand one another, for in both instances the action of the synod was practically unanimous.

The reports from the various educational institutions under the watch-care or in correspondence with the synod, indicated usual prosperity. The two academies, Corning and Buena Vista, and the three colleges, Lenox, Coe and Parsons, all have attendance about as last year. Coe College lost its president the week before the opening, the Rev. Dr. Marshall, death striking him down suddenly. He was a man of marked individuality and ability, and the institution will miss him sorely. Parson's new president, Rev. Daniel E. Jenkins, and Lenox's president, Rev. Hugh Robinson, both very young men for so important and trying positions, made admirable addresses.

McCormick and Omaha Seminaries received due recognition. Without loving the former less, synod took special action looking to the active and continuous support of the latter.

Chiefly by individual work, the chair was occupied by Rev. Dr. Phelps, has been partially endowed. The plan is to obtain not less than 300 pledges of \$5.00 each, to be paid annually for five years. This would have given \$1500 per year. About \$1000 was obtained when the hard times prevented further solicitation, with any prospect of success. Synod approved what had been done, and appointed a strong special committee charged with completing and carrying on the work. Already the seminary has been of great advantage to the synod, and this action is but a just recognition of that fact.

No need to Read,
in order to find out about Pearlina. Your friends can tell you all you want to know. You'll find most of them use it. Ask them about it. We'll leave it to any one of the millions of women who are using Pearlina, if it isn't the best—the most economical thing, for washing and cleaning. But all the Pearlina users don't get its full benefits. Some seem to think that it's only for washing clothes or cleaning house. Pearlina washes everything. Saves labor—rubbing—time—is the modern cleanser. 445



Cloud of Witnesses No. 2.

We expect you to believe these people. When the first "Cloud of Witnesses" was published, thousands upon thousands of replies demonstrated that sufferers from Asthma, Catarrh, Bronchitis and Colds were reasonable persons and open to conviction. Are you open to conviction? We know that Hyomei, the new and wonderful Australian "Dry-Air" treatment, comprised in

Booth's "Hyomei" Pocket Inhaler Outfit, by mail, \$1.00,

relieves 99 out of every 100 people who try it, and cures 99 out of every 100 who use it conscientiously and according to directions. Here are the indorsements of living men and women whom you must believe. The letters on their face have the stamp of sincerity as well as gratitude.

Bronchitis.

New York, Aug. 26, 1896.
My Dear Sir: I am very loath as a minister to give an endorsement to a patented article, but I feel it but just to you to say that I have used your Hyomei for Bronchitis with perfect success. I had a chronic cold last winter which stubbornly resisted every remedy for seven weeks. Your Hyomei gave me relief in one day, and enabled me to fill all my subsequent lecture dates with satisfaction.
(Rev.) Thomas Dixon, Jr.,
Pastor People's Church,
Clifton Forge, Va.,
May 14, 1896.



Dear Sir: The patient for whom I ordered Booth's Hyomei Pocket Inhaler, and who was suffering from Purulent Bronchitis, expectorating large quantities of purulent, offensive sputum, made a perfect recovery, and is now a healthy, robust young man.
E. S. Wiley, M. D.

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, public speakers, and thousands who have been helped and cured.

Pocket Inhaler Outfit, Complete by Mail, \$1.00, to any part of the United States; for foreign countries, add \$1.00 postage; outfit consists of pocket inhaler, made of deodorized hard rubber, a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei inhalant by mail, or at druggists, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute.

London Office:
11 Farringdon Ave., E. C.

Catarrh.

Newry, S. C., Aug. 12, 1896.
Dear Sir: I have used your Pocket Inhaler for Catarrh of the head and throat, and it has benefited me wonderfully. I think there is nothing that equals it. I believe it is all that you claim it to be. I can highly recommend it to any one suffering from any kind of Catarrh.
W. W. Veal.

Colds.

Lyceum Theatre,
London, Sept. 6, 1896.
Dear Sir: It is quite true that I am using the Hyomei Pocket Inhaler and I have the greatest pleasure in strongly recommending it.
Faithfully yours,
Henry Irving.

Asthma.

New Haven, Conn., May 5, 1896.
I have given Hyomei a thorough test during the past winter, consequently I have been able to go to bed and sleep without being disturbed by my old enemy, Asthma. Hyomei should be in every home in the land.
L. A. Kimberley,
P. O. Box 1102.

Catarrhal Deafness.

23 Marshall St.,
Hartford, Conn., May 1, 1896.
I am doing wonders in the way of relieving cases of Catarrhal Deafness with your Hyomei. I have also cured several cases of throat troubles caused by Catarrh, which their physicians failed to relieve. The Sealer of Weights and Measures had a sore throat most of the time, caused by chemicals which he used. I cured his throat and he has been the means of selling about 20 Outfits.
J. B. Stone.

La Grippe.

The author of the \$1,000 prize story "Titus" says:
Staten Island, March 6, 1896.
I have used Booth's Hyomei Pocket Inhaler in my family and find it invaluable as a preventive of Grippe, to break up colds, etc. I have used it to alleviate the painful cough and soreness resulting from measles with perfect success.
Florence M. Kingsley.

R. T. BOOTH, 23 East 20th St., New York.

The "real and truly" secretaries present were Rev. Dr. Brown, of the Foreign Board, and Rev. Dr. White, of the Board of church erection. Both gave most excellent addresses, that of Dr. Brown being especially strong and helpful.

The Home Board was represented by a home missionary who is just as good as a genuine Secretary, the MID-CONTINENT'S special editorial correspondent from Kansas, Dr. Fleming. He knows how to talk, on general principles, and he knew what he was talking about. We all enjoyed his address. The statistics presented showed progress, except in benevolences. More pastorates and longer ones, larger increases from year to year of membership, of baptisms, of infants, of Sabbath-school scholars, of Young People's Societies, of candidates for the ministry, more houses of worship built and in spite of hard times, the current expenses of the churches kept paid up, warmed the hearts of those who ask, Zion's good.

Seven ministers of the synod died during the past year, a much larger number than is usually reported, and a solemn admonition to us who remain, to be "also ready."

Steps were taken looking to the starting of a monthly paper for communication with one another on synodical work, much after the style of the Dubuque Presbyterian. Now the MID-CONTINENT and all the lesser lights may fully expect to see the shining of this new luminary—for a time at least.

Your correspondent can testify that it is very easy to start a paper, and not very difficult to stop it. However, this may live long and wax great, it is not the child of vanity, but to be called forth a servant of the Christ.

The Ladies' Meetings were full as to attendance, and program. Some of the addresses were of more than usual merit, and all were of regulation Presbyterian quality. It was the intention to append a resume of their meetings, but the promised report not being in hand, that purpose is deferred.

The Synod will meet next year in the Central church of Des Moines.

SIGMA.

Oct. 21, 1896.

ADDITIONAL WORD OF THE C. E. CONVENTION.

The 10th Missouri State Christian Endeavor Convention, met at Sedalia, on Friday, October 16th, and closed its sessions on the Sunday night following.

The number of delegates present were 760 and with those from other organizations was increased to 870. The Presbyterians led in the attendance, having 241 present, following by the Deciples, with 210 and the Congregationalists with 145 and so on down through the list. Our own denomination was also in the lead in the yearly missionary and benevolent offerings, reaching the sum of \$338.43. There are now 40 English Local Unions in the State with one German. The total number of Societies has reached 1149 with a membership of 36,280, representing about twenty denominations. It is gratifying to report that 1902 persons have united with the churches during the year from the ranks of Christian Endeavor. The convention was thoroughly pre-ved with a spirit of prayer and praise and several very able addresses were delivered. Mr. William Shaw of the United Society was present and his addresses were greatly enjoyed by all. Of course Rev. Cleland B. McAfee was interesting, speaking especially along missionary lines. Rev. Duncan Brown of Tarkio, remained through the convention and aided materially in its work. Dr. Ferguson of the West Church, was much enjoyed in his Sunday evening address and altogether the program was a most satisfactory one. The pulpits on Sunday as usual were filled by visiting delegates and in the afternoon special evangelistic services were held at the rails and mission halls. The singing was in charge of Prof. P. P. Bilhorn of Chicago, and it is needless to say that he did his work well. Daily Bible readings were conducted by Mr. L. E. Buell, Secretary of Y. M. C. A., at Springfield, and he stood squarely by an inspired Word. I should be glad to speak of many others who contributed helpfully to the convention proceedings, but space and time forbid. The Convention will meet with us at St. Louis next year and let us hope for a large gathering and great spiritual blessing to attend it.

J. I. McCLELLAND.

St. Louis.

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ANNUAL MEETING OF THE CHILDREN'S HOME SOCIETY OF MISSOURI.

This gathering will be held Nov. 12th. The programme is as follows:

- I. Meeting of the State Board. 2:00 p. m., Devotional. T. H. Hagerty, D. D. 2:15 p. m., Report of district superintendents. 1. Miss Lucy M. Stewart, district 3. 2. Rev. W. B. Young, district 2 and 4. 3. Rev. D. P. Day, district 6 and 7. 4. Rev. E. A. Powell, district 5. 3:00 p. m., Report of officers. 1. H. H. Bollman, treasurer. 2. Rev. A. T. Tidwell, ass't state supt. 3. J. M. Tennison, State supt. 4:00 Appointing committees. 1. Auditing committee. 2. Resolutions committee.

- II. Meeting of the society. 7:30 p. m., Devotional, Rev. W. B. Young. 7:45 p. m., Address, "The divinity of our work." Rev. Frank G. Tyrrell. 8:00 p. m., Address, "Hindrances to our work and how to overcome them." John D. Vincil, D. D. 8:15 p. m., Unfinished business. 8:30 p. m., Filling vacancies in the State Board. 8:45 p. m., Election of officers. 9:00 p. m., Two minute speeches by volunteers.

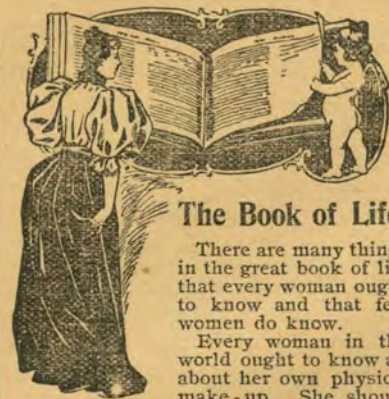
These meetings, by courtesy, will be held in the People's Central church, corner of Eleventh and Locust Street, St. Louis, Mo. Rev. J. M. Spencer, pastor.

Our workers are all expected to be present. The Local Advisory Boards throughout the State are requested to send delegates. All friends of homeless children are urged to manifest their sympathy with the brave effort the Children's Home Society of Missouri is making to rescue from lives of shame and criminality every homeless child of the State. A little sympathy and encouragement often do great good. We need both from all who have them to bestow.—*

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The Book of Life.

There are many things in the great book of life that every woman ought to know and that few women do know.

Every woman in the world ought to know all about her own physical make-up. She should have a copy of Doctor

Pierce's Common Sense Medical Adviser. It is a handsomely illustrated volume of a thousand pages, several chapters of which are devoted to the reproductive physiology of women. It is written in plain language, and contains over three hundred illustrations and colored plates. It is now offered, paper-bound, absolutely free to any woman who will send twenty-one cents in one-cent stamps to cover the cost of mailing only to Dr. R. V. Pierce, Buffalo, N. Y. If handsome, substantial, French cloth binding is desired, send ten cents extra, thirty-one cents in all. A woman ought to know the vital importance of health. She ought to know that nothing can make her so miserable, or so useless in the world, as disease and weakness of the organs distinctly feminine. She ought to know that this disease and weakness can be prevented and can be cured by the use of Dr. Pierce's Favorite Prescription. There are three times in a woman's life when this great remedy reaches its best usefulness—when the girl becomes a woman—when the woman becomes a mother—and when the capacity for motherhood ceases. At these times the importance of a perfectly healthy condition of her system is of the greatest importance. "The Favorite Prescription" is a purifying, curative, tonic, which works directly on one set of organs, and on no other. It cures when doctors fail, and it cures without the humiliating examinations and local treatment, so invariably insisted upon by physicians. It will cure any case of so-called "female complaint." It soothes the nerves, makes the appetite and digestion good, and brings restful, refreshing sleep.

Current Literature.

BOOKS.

The Official Report of the Fifteenth Christian Endeavor Convention at Washington is at hand. It is a full report and is longer each year. This year the volume contains 349 pages and is fully illustrated. Among the contents are many papers and addresses of great value. Paper edition, 50 cents, cloth, \$1 00. Boston, Mass.

REPORT OF THE COMMISSIONER OF EDUCATION FOR THE YEAR 1895-'94. VOLS. 1 AND 2.

This is a thesaurus of valuable information carefully compiled by the authorities at Washington.

ALL OF GRACE. By C. H. Spurgeon. Fleming H. Revell Company. Chicago. Price 50 cents.

Pastor Spurgeon though dead still speaketh. We rejoice in every new issue from the press which bears his words. This is a small book made up of brief communications direct and personal addressed to those who are seeking salvation by the Lord Jesus Christ. Justifying the ungodly. Deliverance from sinning, Grace, Faith, Repentance and Remission, and such like themes are presented in great clearness, and simplicity and tenderness.

THE READER'S SHAKESPEARE. By David Charles Bell. Vol. 2. Tragedies and the Tempest. Funk & Wagnalls Company, New York. \$1.50.

The distinguishing features in this Reader's Shakespeare are: 1. Certain judicious abridgments and omissions of unnecessary or objectionable scenes and words make the text more acceptable for family and class reading, without marring the poetry or the interest or humor. 2. These readings are intended chiefly for the voice and ear rather than eye, and thus will facilitate the art of reading aloud. In this series (there are to be, in all three volumes), all Shakespeare's dramas will be condensed, connected, emphasized and annotated on a uniform plan. 3. Each play is preceded by a brief narrative, historical and literary. The principal scenes, incidents, and characters, not only of the main but of the secondary plots, are connected by elucidatory remarks. 4. Each play is so condensed that it may be read aloud in about an hour, or an hour and a half. 5. These condensations are intended for use in higher schools and colleges, for private and family reading, and for public or platform delivery.

Don't sit down and wait for trade 'Taint the way. Get a hustle, make a show, Push your business—make her go, Don't sit down and wait for trade 'Taint the way.



Did you read our offer in last week's issue of this paper. Are you one of the many taking advantage of same. That offer and this one are good until November 15, 1896. Perhaps you want to announce your Church meetings or advertise your

business. Send us

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"It far exceeded my expectations"—Mrs. J. Crawford, Scammon, Kans.

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Correspondence invited from those not subscribers. We have a special proposition for such.

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Moralities.

THE SUNDAY PAPER.

Do not be stayed one moment in your course by that musty chestnut, "It is the Monday paper that makes the most Sunday work." The newspaper men who say that assume that there is no work required in *distributing* Sunday papers far and wide, with roaring trains and huckstering cries. As Mr. Moody said recently in Boston, the worst thing about the Sunday paper is that it employs in sinful Sunday work two hundred thousand newsboys. At the very hour when they should be learning Christian morality in church and Sabbath school they are sent into the devil's Sunday-school of Sabbath-breaking and law-breaking. Those who take a Monday paper make no Sunday work necessary, for Horace Greeley, except two years of war time, made the best of Monday papers without Sunday work, and called the Sunday paper "a social demon."—*Wilbur F. Crafts.*

NEW FEATURE IN TEMPERANCE WORK.

"A Food Reformer," writing in the *Pall Mall Gazette*, says—The British Women's Temperance Association, recognising the inefficacy of efforts which do not remove the causes that produce intemperance, has adopted a food reform department to diffuse a scientific knowledge of food. As it is generally acknowledged that inebriety is continually the result of diseased conditions arising in a large measure from the use of injudicious or insufficient food, this department should prove an effectual means for preventing this terrible evil which inflicts such misery on the English people.

Efforts will be made to popularise the use of valuable, much neglected foods, such as whole meal, oatmeal, lentils, beans, peas, fruit, nuts, green vegetable acids contained in these foods are especially necessary, not only for the formation of bones and teeth, but also for the nourishment of the brain, nerves, and working of the vital processes.

THE INDIANA TEMPERANCE LAW.

Eternal enforcement of law is the price of reform. All of this is recognized by our excellent state temperance bill, the Nicholson law. The whole bill is aimed at making conviction and enforcement easy. The trouble with most state excise laws is that you must prove that the man was in the saloon on Sunday or during illegal hours, that he actually drank, that it was liquor he drank, and that it was sold to him. The whole of this technical rubbish Indiana's Nicholson law removes at a dash. In the first place, when a man gives notice that he is going to ask for license—and this must appear in the county papers—a majority of the legal voters in the precinct or township may hinder the commissioners from issuing such license by filing a remonstrance to that effect. When this is done the commissioners cannot issue such a license under any circumstances. By taking advantage of this privilege and other provisions of the law, about seven hundred saloons have been closed in the state in the last year. All screens must be removed from the front of the bar-room so that any citizen on legal holidays may have a complete view of the inside of the place. The commissioners have the right to grant that some other business may be conducted in connection with the saloon, but this must be in a separate room, with the saloon in front and the door connecting them kept securely locked during Sundays, legal holidays and after 11 o'clock at night.

A MYSTIFIED WOMAN.

The Wheels Wouldn't Go Round.

Everyone in the street stopped. Even a child could see that there was something wrong. Every time the horse started the sparks flew from where the tire touched the stone. That is why the lady got out. A crowd gathered and gazed curiously while she examined the horse, the harness, the vehicle and the wheel that wouldn't go round. A policeman came forward and suggested that the horse was balky. A gentleman who belonged to the Society with the long name, said that the beast was overworked, and should be unharnessed and rubbed down. Another man advised her to back a bit and take a new start. A fourth suggested that if she would drive right on, sparks or no sparks, the



SOMETHING WRONG.

difficulty would remedy itself; while still another insisted that unless a new tire be put on the wheel, the whole outfit would collapse. These conflicting counsels increased the confusion of the distressed lady, but they did not make the wheel go round.

Just then a carriage drove up, a gentleman got out and asked what was the matter. One of the bystander said it was a breakdown, while each of eleven others gave a different explanation as to why the wheel wouldn't go round. The stranger examined the turnout, led the pony forward a step, and as the sparks began flying, remarked: Madam, your horse, harness, and cart are all right. The sparks that the tire draws from the curbstones are merely outward symptoms of the inward ailment. The real difficulty is not with the tire of the wheel, but with its axle, or its "box." Just what the man did next it is not necessary to state, but in less than ten minutes the entire trouble was ended. He had removed the *cause* instead of temporizing with the effect. As the lady drove on rejoicing someone remarked: "How few people in the world reason down to the root of things, and at the same time carry in their heads the 'know how' that makes the wheels go round."

It is just this lack of reasoning *down to the root of things* that is to-day causing intense suffering to thousands of men and women: and for this suffering, to a great extent, man is to blame.

Refined, intelligent, educated men, who have spent eight or ten of the best years of their lives in colleges, medical schools and hospitals cling to the false, child-like theory of doctoring the tire as it were instead of curing the axle, or its "hot-box." They direct their attention to where they see the sparks flying, instead of working upon the *hidden spot* where the *real* trouble lies. The consequence is, they never acquire the "know how," which enables them to regulate the wheels of life.

When the sparks of pain fairly fly from a woman's head, her back, her limbs, or from the most important and sensitive organs of her body—those distinctly feminine—it is as senseless to resort to "local applications," pain cures, nerve sedatives or stimulants, as it is to grease the tire, whip the horse, or drive on regardless of consequences. Those people who resort to such irra-

tional means try to cure *symptoms* instead of reasoning to the root of things and removing the *cause* of the disorder. The result is physical patchwork and failure instead of success.

Thus it is that women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here and there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all only *symptoms* caused by some disease of the distinctly feminine organs.

The physician ignorant of the *cause* of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse, by reasons of the delay, wrong treatment and consequent complications.

A proper medicine, like Dr. Pierce's Favorite Prescription; directed to the *cause* would entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery. It has been well said, that "a disease known is half cured."

One reason why woman suffers in silence, agonies which would make a coward of the strongest man, is because her inborn modesty causes her to shrink from the ordeal of submitting to examinations and "local treatment." When finally torture drives her to seek advice, she, unfortunately, only too often falls into hands that lack the rare ability upon which her peace of mind, her happiness, and her life depends. Instead of treatment based upon a vast experience which makes experts of practitioners, cures a certainty, and failure almost an unheard-of accident, she receives that which makes failure a certainty and a cure a mere accident.

For nearly thirty years, experienced and skilled physicians, connected with the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., have made a specialty of curing the ailments and diseases peculiar to women. Where the ordinary practitioner treats one such case, the skilled specialists of of this Institution treat tens of thousands; and what is regarded by the local doctor as a complicated case, one that puzzles his brain and baffles his skill, is simple of treatment and sure of being cured in this Institution. This is an instance where practice makes perfect.

After having treated, year after year, many thousands of cases of woman's ailments, Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., learned not only the perfect methods, but also the perfect medicines with which to cure such cases. These are scientifically combined and blended in his "Favorite Prescription."

As a powerful, invigorating tonic, Dr. Pierce's Favorite Prescription imparts strength to the whole system and to the organs distinctly feminine in particular. For overworked, "wornout," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and invigorating tonic.

As a soothing, strengthening nerveine or tonic nerve food, Dr. Pierce's Favorite Prescription is unequalled in subduing nervous excitability, irritability, nervous exhaustion, nervous prostration, neuralgia, hysteria, chorea, or St. Vitus's dance, and other distressing, nervous symptoms, commonly attendant upon functional and organic disease of the generative organs of woman. It induces refreshing sleep and relieves mental anxiety and despondency.

The only known medicine in the world that relieves parturition of its perils to both mother and child, and makes the coming of baby free from danger and almost wholly painless while it so strengthens and prepares the mother's system for this trying ordeal as to greatly shorten labor and the period of confinement as well, is Dr. Pierce's Favorite Prescription.

If it happens that an exceedingly obstinate or complicated case is not promptly conquered by this standard remedy, Dr. Pierce himself and his trained staff of professional assistants can always be reached by letter, and he and his staff know, from their extensive practice, which has made them experts, just what missing link to supply.

Dr. Pierce and his staff of physicians hold themselves at all times ready to reply to letters from women afflicted with obstinate, complicated or long-neglected and so-called incurable ailments, and are always glad to offer free of charge, advice and suggestions that will lead to relief and cure. Dr. Pierce can be reached by letter by addressing him as above. Where a local physician treats one case of woman's ailments, Dr. Pierce and his trained specialists treat many thousands, and a lifetime's practice in this particular field has made them experts to cure all such diseases. With them there is no experimenting, no physical patchwork and no promises given that cannot be fulfilled.

Every woman ought to possess a copy of Dr. Pierce's free book, "The People's Common Sense Medical Adviser." It saves endless doctor's bills; it contains many simple, inexpensive receipts for curing the common ailments which arise in any family. By following its advice for simple home-treatment many sicknesses are nipped in the bud which might become serious and dangerous if allowed to go on. This remarkable book has 1008 pages and is a complete medical library in one volume. It contains several chapters on the reproductive physiology of women; written in plain language and carefully illustrated. The book contains over three hundred illustrations and colored plates, and a greater amount of exact information about the human body in health and disease than was ever before published in single volume. It has had a greater sale than any medical book in the English language. (680,000 copies at \$1.50 each.) When it was first published Dr. Pierce announced that after that number were sold he would issue a free edition of half a million copies. This present edition is **ABSOLUTELY FREE**: The volume will be sent post-paid to any one who will send the above little COUPON NUMBER with 21 cents in one-cent stamps (to cover the cost of mailing *only*), to World's Dispensary Medical Association, Buffalo, N. Y. It is precisely the same as the one which was formerly sold for \$1.50 in every respect except the covers: The free edition is in strong paper covers. If French cloth, beautifully embossed covers and desired, ten cents extra (31 cents in all) should be sent to pay the extra cost of this more handsome and more durable binding.

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The most beautiful Art Production of the century. "A small bunch of the most fragrant of blossoms gathered from the broad acres of Eugene Field's Farm of Love." Contains a selection of the most beautiful of the poems of Eugene Field. Handsomely illustrated by thirty-five of the world's greatest artists as their contribution to the Monument Fund. But for the noble contributions of the great artists this book could not have been manufactured for \$7.50. For sale at book stores, or sent prepaid on receipt of \$7.50. The love offering to the Child's Poet Laureate, published by the Committee to create a fund to build the Monument and to care for the family of the beloved poet.

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FACT AND FICTION.

Brown—Why doesn't Walker stop to speak? Thought he knew you?

Smith—Used to; but I introduced him to the girl he married. Neither of them recognises me now!

"Do you think there is anything in this case?" asked the junior partner of the law firm.

"Certainly," answered the senior partner, "our client is worth a million."

Funny Advertisements. Wanted—A room for two gentlemen about thirty feet long and twenty broad.

For Sale—A piano, property of a physician with carved legs.

"Do you know that your confounded dog barks all night?"

"Yes, I suppose he does. But don't worry about him. He makes up for it by sleeping all day."—*Cleveland Plain Dealer.*

"I say, do you think that Wiggins is a man to be trusted?"

"Trusted? Yes, rather. Why, I'd trust him with my life!"

"Yes; but with anything of value, I mean!"—*Boston Globe.*

During a speech at a political dinner in a small western city not long ago, a jingo orator, to the great amusement of his hearers, remarked that the British lion, whether he is roaming the deserts of India or climbing the forest of Canada, will not draw in his horns nor retire into his shell.

The evidence the witness had given had been very strongly against the lawyer's side of the case, and, lawyer-like, he was trying his best to break the testimony or throw discredit on the witness. He had tried brow-beating, but the man ignored his efforts, and in an easy, self-contained way stuck to his story. He tried cross-questioning him, but with no better success, and he was on the point of giving up, when a chance remark caught his ear and riveted his courage.

"I gather from what you just said that you have been in prison. Is that true?"

"Yes, sir, I have been in prison." The attorney's eyes snapped and a contented smile spread over his features as he drew a sigh of relief. He proceeded to make the most of his triumph, though he felt confident that his case was won.

"The jury will notice that the witness confessed having been in prison. How long were you in prison?"

"Eighteen months."

"You do not pretend that you were not justly confined?"

"No, sir; under the circumstances I presume it was all right."

"Of course, the gentlemen of the jury will understand, without my calling attention to it, how much value to place on the evidence of a man of this kind. Will you please state the name of the prison?"

"Certainly, sir. Andersonville."—*Pittsburg News.*



The Children

Don't get as much attention as they are entitled to. Anything is commonly thought to be good enough for them, and that is the theory upon which the ordinary manufacturer makes children's clothes.

YOUR CHILDREN will tell you that that is a mistake. They know what they want quite as much as you do, and WE know what they want, and they ought to have it.

The small boy of to-day will be a man in a season or two, and the more he learns now the more he'll know later about clothing. If he is your boy, it is your business to start him right.

Bring him to us. We'll meet his wishes in the matter of fit and style and yours in the matter of price.

Browning, King & Co.

BROADWAY AND PINE.

Take a Combination Case of the LARKIN SOAPS and a "Chautauqua" Antique Oak Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family.

CASE CONTAINS . . . 100 Bars Sweet Home Soap. 10 Bars White Woolen Soap. 12 Packages Boraxine. 18 Cakes Finest Toilet Soaps. Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.

If changes in contents desired, write. The Soaps at retail would cost \$10.00. Either Premium is worth \$10.00. Both if at retail \$20.00. You get the Premium gratis. Both \$10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT \$10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in *Mid-Continent*, Sept. 23rd, Oct. 15th.

NOTE.—A member of *The Mid-Continent* staff recently sent ten dollars of the Larkin Soap Co., and received a grand return on the investment. A large box of soap, etc., and an excellent oil stove. This Company does all it claims. This we know from actual experience. *The Mid-Continent* recommends the Larkin Soap Co. most willingly.—*The Mid-Continent*, St. Louis.

NOTE.—The Larkin Co. never disappoint. They create wonder with the great value they give for so little money. A customer once is a customer always with them.—*Christian Work*, New York.



"And you, my friend," shouted the street-corner orator, "are you a supporter of our American institutions?"

"Me?" answered Weary Watkins. Bless you, mister, no! The institutions support me."—*Indianapolis Journal.*

A mother, on returning from church, said to her son: "I did not like the sermon today, nor the singing or the choir." The boy, knowing what his mother had put on the collection plate, said: "Mother, what could you expect for a cent?"

Low Rate Excursions.

The Missouri Pacific Railway and Iron Mountain Route will sell Home Seekers Excursion Tickets, Nov. 3d and 17th and Dec. 1st and 15th, to certain points in the West, South, Southwest and Southeast at half rates (plus \$2) for the round trip. Descriptive pamphlets on the various states and full information can be obtained at city ticket office.

Two scientists of the twenty-first century were examining with deep interest a petrified body which had just been discovered.

"It is quite old," said one.

"Yes," replied the other, "but not more than 150 years, I should say. You will notice that it has the bicycle face and the telephone ear. Those peculiarities did not develop until near the close of the nineteenth century, according to the best authorities."—*New York World.*

WABASH LINE.

Favorite Route from St. Louis
Solid Vestibuled Trains
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with THROUGH SLEEPING CARS via
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GRAND CENTRAL STATION NEW YORK AND TO BOSTON.

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Springfield, Memphis, Birmingham, Atlanta, and Everett, in 47 hours. First-class service.

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Louisville or Cincinnati, Lexington, Knoxville, Ashville, Columbia, Savannah and Everett.

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Cairo, Jackson, Tenn., Meridian, Jackson, Miss., New Orleans, Mobile and Pensacola.

TOURIST TICKETS

At lowest rates, via the above or other routes, are now on sale good to return until June 1st, 1897. For routes, rates, best map of Florida, or any other information, address H. F. Davis, W. P. A., Commercial Building, St. Louis, or A. O. MacDonell, G. P. A., Jacksonville, Fla.

Does Your Church need a Communion Set?

See our offer in last week's issue of this paper.

1/2 RATES TO THE GARDEN SPOTS of the SOUTH

ONE WAY TICKETS ARE SOLD At 1 1/2 Cents a Mile FROM THE NORTH OVER THE



LOUISVILLE & NASHVILLE R. R.

To individuals on the First Tuesday and to parties of seven or more on the Third Tuesday of each month, to nearly all points in the South; and on special dates Excursion Tickets are sold at a little more than One Fare for the round trip.

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CLOVER LEAF ROUTE!

Elegant Vestibule Buffet Sleeping Cars and New Reclining Chair Cars. Seats free to Toledo. Through sleeping and Parlor Cars to Indianapolis—Cafe cars on all trains serving meals a la carte at all hours.

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