

# THE MID-CONTINENT

VOL. XXII.—NO. 45

ST. LOUIS, NOVEMBER 4, 1896.

\$2 A YEAR

A LITTLE more "campaign" and there would have been a wave of insanity over the land.

THE PRAYER meeting should again have a chance against the curbstone "spell-binders."

BETWEEN THE writing and the reading of these lines the momentous Nov. 3d., will have come and gone.

FROM A rural exchange: "Winter is coming, slowly but surely. To all our wood subscribers, we urgently direct this appeal: We must have some wood and ask that you be prompt in answering this call."

THE SULTAN was so badly scared by the Russian Bear's growls that he has appointed five Christian deputy governors for Armenia. He also made a tremendous string of promises. To the shame of England is it that she cannot so scare that barbarian.

A STORY is being told on a New York literary man who spent two months talking good marketable literary matter into a phonograph, and then, when he attempted to have his work transcribed to manuscript, he discovered that the machine was out of order, and his two months' labor was lost.

IT SEEMS almost incredible, but the following has been brought to our notice. It concerns a pastor who to draw a crowd sent out the following dodger: "Ten days ago I saw a dog fight between a bull dog and a thoroughbred English hound. Come to the church.— 25, in the evening and I will tell you something about it. Figuratively speaking, the world is full of dogs, bull dogs and other dogs. Yours for the salvation of men."

ARCHDEACON SINCLAIR, in his "Leaders of thought, etc.," tells a good story of an Eton head master, known as "Flogging Keate." Finding one morning a row of boys in his study, he began, as usual, to flog them. They were too terrified at the awful little man to remonstrate till he had gone half-way down the row, when one plucked up courage to falter out: "Please sir, we're not up for punishment—we're a confirmation class!" "Never mind," said Dr. Keate: "I must be fair all around, and it will do you good." So he finished them off.

THE HATED Russian thistle may serve a good purpose after all. A North Dakota miller uses it for fuel. As the result of experiments last winter it is stated this mill will again this winter use the Russian thistle for fuel in place of coal. The proprietor of the mill offers farmers \$1.50 per ton for all the thistles they can bring in. Thus the farmers in that section will receive an income from what has heretofore been one of their greatest enemies, the thistles growing in such profusion in some localities that small grain has been completely crowded out.

IN A excellent desire to benefit the land, the New Zealand Legislature has, it is noted, recently introduced some rather startling reform measures. For instance, when a policeman finds a girl in the streets after 10 o'clock at night, he must take her to the nearest justice of the peace "or clergyman." The captain of a ship landing a passenger afflicted with lung disease is to be heavily fined. An additional fine is to be imposed if he allows a sound passenger to room with a sick one, and he is held responsible if lung disease develops in a passenger within three months after his landing.

## 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.

AT A gathering in the other night, Dr. Watson (Ian Maclaren) told a story about his trip to the Holy Land. As he was nearing the center of historic Palestine, he said, he met an American, who was making all haste to get away. After a few greetings, such as two English-speaking men, meeting in a foreign country, might exchange, the American asked Dr. Watson where he was going. "To Jerusalem," was the reply. "Jerusalem!" exclaimed the American in tones of unfeigned disgust, "you don't want to go there. I've just come away. It's a slow town. Why, there isn't a daily newspaper in the whole place!"

THE MID-CONTINENT correspondent at the Synod of Nebraska got things mixed. We have just received courteous letters from Dr. Pattison of Hastings College and Dr. Counterline, of Beatrice, *in re*. We quote from the former: "The Synod did not vote on which should be the Synodical College but which should be recommended to receive the appropriation from the Board of Aid." Hastings College is still a Synodical College. It was Dr. Ringland, the former president of Hastings College, who moved to make the action unanimous. Dr. Counterline, of the Board of Trustees of that institution, seconded it. This makes the record clear. The misapprehension of the correspondent is regretted.

BISHOP DUDLEY (Episcopal) of Kentucky, when he was hunting and fishing recently, made the acquaintance of an old mountaineer, who took a great fancy to him, without suspecting that he was a bishop. When the bishop was about to go home, he invited the old man to come to Louisville to hear him preach. "Preach? Whut, you preach? Kin you preach ez well ez you kin shoot an' fish?" "Better. No joke. Come Sunday with your best clothes, and I'll give you a front pew." The old chap was there, right up in front, and remained until the end, after which he hurried forward to shake the bishop's hand. "Parson," he cried warmly, "I don't know a great deal about your creeds and dogmatics, but I've riz and sot with you every time!"

A TALE of a happy annual event comes from New Haven, Conn. That city has two orphan asylums, to each of which \$3,000 of the tax-payers' money is appropriated every year. The other local contributions come from the citizens voluntarily. A "gift day" is, we read, for each asylum, and on those days committees solicit all over the city for funds and supplies. They are accompanied on their progress by drays loaned for the occasion, and bearing cloth signs indicative of their purpose. The committees are well and charitably received, and in the evening they organize a long procession of drays loaded with household goods, clothing and provisions, and heavily laden coal wagons, whose passage through the streets is an incentive to practical charity. It is a donation party on a large scale. It is pleasant to add that this fall's donation day for one of the asylums brought an increase both in cash and merchandise over previous years.

TWO most excellent plans of profit-sharing have just come to our notice. A leading department store of New York City, has agreed to pay, every week, a bonus to all employees who sell a certain amount of goods. Most profit-sharing is on the yearly plan, but this is weekly. That is a striking feature. The proprietors doubtless believe that this will be such a stimulus to show goods to the best advantage, and to give such careful attention to the wants of customers, that it will make much trade, and repay the extra cost of the bonus. There certainly will be no inattentive clerks in that store. By making a large sale they will be putting money in their own pockets. The other plan of profit-sharing is that in vogue on the Illinois Central R. R. It is the owing of stock by the employees, purchased by them on most favorable terms, on the installment plan; interest on deposits used in purchasing being paid. This brings about a

personal regard for the company; its road-bed, rolling stock and all that pertains to it. The holder of stock receives five per cent dividends; he is naturally anxious that no strikes nor accidents lessen the earning capacity of the company. It is stated that many of the employes have availed themselves of the opportunity, and good results are shown by the increased attention these men pay to their work and the greater interest they take in the affairs of the road. It is also said that the president hopes soon to have a large percentage of the Illinois Central stock owned by the employes of the road. That will mean a new era in American railways, and an era of good.

IN ONE of his recent "study chair" papers in the MID-CONTINENT, Dr. Niccolls inserted a few letters from home missionaries who were in deep distress because their meagre salaries had so long been due. The Home Board receives too many such, and they are letting the church at large see them. They want to turn the minds and hearts of all directly to those humble, needy homes—not the Presbyterian Building in New York, which serves but as the medium of exchange between the giver and the home missionary. It is well known that in "good times" the long periods between salary days in the western mission pastorates have often been trying. It takes no imagination to call up what a delay of from three to six months means in these times. The following letter is in the *Church at Home and Abroad*.

"I owe three hundred dollars at the bank," writes a brother beloved, living among people hostile to the gospel, "and two hundred of it is past due. I cannot meet even the interest. I hope you can at once help me out."

A number of the missionary teachers are in sore straits. We glean further: "Some of them are ill, and cannot secure money to pay their fare home, or even to meet their doctor's bill. One or two have completed their engagements with the Board, and wish to give up their places to others sent to take them; but they cannot leave for the want of funds. One of the teachers writes:

"My family is now at the boarding house, with Mrs. —, sick with typhoid fever.

"Think of a cultured family in such a condition, without a dollar to meet expenses! The principal of one of the mission schools writes:

"We have, when you receive this, had a family of over one hundred for seven weeks, and not a dollar to provide food for them, and indeed some debts back of that. We can keep it up no longer. I must insist on having the balance due me on quarter ending April 1st, which I need to replace money advanced, and also \$500 for running expenses. I have doctor's bill to pay, traveling expenses to go and bring my wife down, and other things to meet. I haven't a dollar to meet any emergency which may arise in our family, and the condition (financial) of the school is desperate."

Now these are but a few from many such harrowing letters. What is the Presbyterian Church going to do about it? One thing, let all the Presbyterians know about it. Let the many who decline to take the church papers, (and there are actually some Presbyterians who, to use the stereotyped formula, "can't afford" even the occasional *Assembly Herald* at 10 cents a year!), thereby knowing practically nothing of the Boards—let them be vigorously preached to. Let those letters above be read to all such. And then let all give something. If the Presbyterian Church pays no heed to such appeals as these—but such appeals would move an atheist. Why, it is a matter of common honesty, of business decency!

## 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.



## THE MISERRIMUS-STONE.\*

(WORCESTER CATHEDRAL.)

Along the cloister's hallowed way  
The stranger lingers, pausing thus,  
To read on stone time-worn and grey  
That one sad word "Miserrimus."

Beneath yon slab a faithful priest  
In solemn stillness patient lies,  
Perchance with face towards the east,  
And waiting till his sun shall rise.

Why did he write himself most sad,  
Most miserable of all men born?  
Because with Him he served he had  
His day of obloquy and scorn?

The Holy Book to him bequeathed,  
Wrote "Blest are they who shall endure,"  
And line on line within it breathed  
A benediction on the poor.

See how the Royal Master stands,  
The while those gracious words he spake—  
"Whoso shall lose or house or lands  
For my name and the Gospel's sake—

"Whoso shall give up aught for me,  
Or wealth or friend, or child, or wife,  
A double portion his shall be,  
And after this, eternal life."

He gave his all, his strength he spent,  
Nor feared the bitter cup to quaff;  
And when unto his rest he went,  
He chose his hopeless epitaph.

Of griefs that did his soul oppress,  
None now the secret e'er shall win;  
The heart knows its own bitterness,  
The stranger has no lot therein.

Some come with triumph and with shout  
From their sharp conflict to their crown;  
Some have but strength, with life worn out,  
To lay the weary burden down.

But surely, lapped in perfect peace,  
He waits the ending of his quest;  
Behind Death's door the troublers cease,  
And all the heavy-hearted rest.

And who can tell with what clear sight  
He marked the shadows flee away?  
For heaviness endures a night,  
But joy shall come at break of day.

Yet still within this tranquil place  
He makes his sad appeal to us,  
God in his mercy grant him grace  
Who once was called "Miserrimus."

—Christian Burke, in the Argosy.

\* "The Miserrimus-Stone. . . . Thought to be the burial-place of the Reverend Thomas Morris, . . . Minor Canon . . . and Vicar of Claines, who refused to take the oaths to William III. and was . . . deprived of his preferments. He afterwards lived in great poverty . . . and ordered this single word to be engraved on his tomb."—*Cathedral Handbook*.

## MEDITATIONS.

BY REV. JOHN D. PARKER.

Paul recognizes the outer and the inner man, and says "though the outer man perish, yet the inward man is renewed day by day." This is a most comfortable thought to Christians who are drawing near to the unseen world. There is a principle within us that is not subject to the dissolving forces of time and sense. The body may decay and return to the dust, but the inner man survives the lapse of time, and lives on forever. While the outer man grows weaker, the inner man may grow stronger. Those that wait on the Lord shall renew their strength. Nothing inspires more than the thought of immortality, endless existence with blessedness. When the holy women entered the sepulchre they saw a young man, sitting on the right side, clothed in a long white garment. A man born again, or rather born from above, renews his youth, becomes a new man as related to God and all essential things. When the worlds dissolve, his spiritual powers shall just begin to unfold.

A professor of hermeneutics once told his class that they could not feed the people on rhetoric. Hungry men do not object to the rudiments of food, but they want first of all something to eat. Men are hungry for the truth, served in a proper way, without violating the laws of logic and rhetoric. A hotel may have an aesthetical cuisine, the tables may be elaborately carved, the service may be costly and profuse, and the table waiters may be accomplished in all the suavities of modern purveyors, still the hungry guests may go away from the table half starved. A lady said she liked her pastor, a fine rhetorician, very much, but she was so hungry for something to eat. If ministers are earnest students of God's word, and

find out its meaning in the original languages, as inspired by the Spirit of God, and find out the needs of human nature, the well-fed flocks will be tolerant in regard to deficiencies in the graces of oratory.

We can hardly overestimate the importance of invention, as the efficient cause of the marvelous progress of the world in science, arts and industry, during the last hundred years. If it were not for the progress made by inventors in the steam engine and means of locomotion, and in electricity and the rapid transmission of thought, the western portion of our continent would probably only be thinly settled along the waterways. A recent writer, who speaks with authority, regarding this campaign of progress, from an anthropological and geographical standpoint, says: "It will be found that almost entirely the field lies in a little belt of the civilized world between the 30th and 50th parallels of the western hemisphere, and between the 40th and 60th parallels of the western part of the eastern hemisphere, and the work of a relatively small number of the Caucasian race, under the benign influences of a Christian civilization."

## WHICH IS GOD'S WAY?

BY REV. E. W. M'CLUSKEY.

I have before me two religious publications. In one I find the following item concerning a very prominent and wealthy city church:

"More than 300 people attended the lawn fete given at the home of ———. The fete began in the afternoon, the attractions at that time being chiefly for the children. There were ponies to rent, seesaws, boats on the pond, fortunes to be told, and other attractions, including ice cream and cake. Well, on into the evening when the older people came the spacious verandas were converted by means of screens and curtains, into a stage, where tableaux were presented. Following were the tableaux given: 'Comin' through the Rye,' 'Tit for Tat,' 'Clochette,' 'A Bird in the Hand,' 'Daisy Bell.' All the tableaux were exceedingly well posed. They were followed by fortune telling and fishing for ice cream for the guests. A cake auction completed the program. A handsome sum was realized, which goes for re-furnishing the church chapel."

In the other publication before me is the following item concerning another prosperous city church: "The church is well organized and is distinctively missionary. From the beginning this church adopted weekly systematic beneficence. Not a penny has ever been raised by any kind of an entertainment or social, but its obligations have always been faithfully met. The people believe that the way to raise money is to give it."

Which of the above methods of securing money for the cause of Christ in the world is God's method? Which has back of it the positive authority of the Holy Scriptures? All acknowledge at once that the latter is according to the scriptural injunction, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

There is nothing morally wrong in having a social time at the home, even of a Christian family, but it seems unbecoming to use these social occasions for the purpose of making money for the church of the living God. It is more than unbecoming, it is demoralizing. It is contrary to the spirit if not to the letter of the Word of God.

Such methods cannot be in harmony with the will of the great Head of the church. He does not need to resort to such means to carry on his work in the world. There is no record either in the Old Testament or the New Testament of God's people indulging in such business. Moses did not call upon the heathen nations to bring their curios to a bazaar and then afterwards pay twenty-five cents admission for the benefit of the Jewish Tabernacle. Our Lord made wine at a social gathering, but it was not sold from a "gypsy booth" for ten cents a glass to make money to refurbish the synagogue. The disciples of Christ were fishers of men, but they did not fish for ice cream at ten cents a dish. Nero played the "fiddle" but it was not at Paul's request to replenish the treasury of the church at Rome.

There is not one reason for the church of the living God posing before the unfriendly world as a money-needing or a money-making institution. "Every beast of the forest is mine," saith the Lord, "and the cattle upon a thousand hills; the world is mine, and the fullness thereof." Being the owner of all things He is also the "giver of every good and perfect gift" to His people; and He therefore says, "All things are yours." "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Our Lord does not need unsanctified coin, nor does He ask His people to secure it by all sorts of worldly methods. He ordained giving as an act of worship, not because He desired or needed a gift, but because of the "fruit that would abound to the account of the giver." When the Christian can say

"Take my silver or my gold,  
Not a mite would I withhold."

he is sure to receive in return "good measure, pressed down, and shaken together and running over."

These money making methods rob the Christian more or less of the burdens—the spiritual or temporal blessings—that can come to him only as a result of giving to the Lord. Especially are they a stumbling block in the way of the weak brethren and the babes in Christ. Many have never learned to give. Missions languish not because of lack of funds, but because so many of God's children do not realize what a privilege it is to give to the Lord. The church is simply reaping what it has sown.

The almost inevitable result of these methods, is a de-spiritualized, Laodicean church. Not long ago I attended some special services in a fashionable and wealthy and amusement-loving church. The pastor, an earnest and devout man, pleaded with his people night after night to watch, and work, and pray for souls. I saw that there was no response. The pastor labored on almost to physical exhaustion. There were no visible results when the meetings closed. In a few days that church, assisted by a number of unsaved young men and women, entered with enthusiasm into an entertainment entitled, "Aunt Jemima's Grandchildren." The object was to make money, though they were well able to give, and part of the preparations must have been made during the time in which the pastor was laboring so earnestly for the salvation of souls. They were mum concerning salvation, but full of zeal in a worldly entertainment.

The church to-day needs spirit and life more than money. "It is the spirit that quickeneth." Let every church member "be filled with the spirit," and the church treasury will be filled with money. Surely the sincere observer will soon conclude that these methods are "wiles of the devil borrowed for the support of the church." His one aim is to stop the wheels of the Gospel chariot and put an end to the work of salvation. May God help his people to thwart Satan's plans, by "denying ungodliness and worldly lusts;" by living 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."

## THE GOSPEL IN THE COTTON FIELD.

BY REV. JOHN MORDY.

In driving from Guthrie, the capital of Oklahoma, to Langston, the great metropolis of the colored population, one is fairly astonished at the number of teams which he meets, loaded with cotton and driven by good-natured colored gentlemen who are rejoicing in the prospect of being not only politically free, but financially independent. Quite a number of them are already in comfortable circumstances, and others are nearing the promised land. The colored people, either by native wisdom or by a kind providence, have got possession of a great deal of the best land in the territory; and the training which their forefathers received in the land of bondage is of great service to their children, who are taking the lead in this important industry. They have built large cotton gins out in the country which are owned and operated almost entirely by colored people.

The cotton fields at this season of the year are very beautiful, and one is struck with the analogy which they bear to the industrious toilers who are cultivating them. In the same patch you may see the beautiful blossoms of various shades, mingling with the balls which have not yet opened and the ripe cotton hanging from the balls which might have been picked days ago. In the same field also you may see little children hardly old enough for school, working side by side with strong men and old aunties and uncles who learned their trade in the days of slavery. It is quite interesting to note how these old people keep up the practice of weighing their sacks in the evening to note how much they have gathered during the day; and in this way many of them are reminded of the end of life when God shall bring every work into judgment with every secret thing whether it be good or bad. It is also a good lesson on common honesty; for people are paid according to the amount they have picked and not according to the amount of time they have spent in the field. Then what fine



lessons on industry there are in the cotton fields? These men, women and children pick together all day long, lift up the pole of the wagon at night, and with the old-fashioned steel yards decide exactly the relative value of each one's work. Here every child may earn money to buy clothing and so he forms not only habits of industry, but cultivates the spirit of independence.

This business will soon settle the race question which is one of the greatest grievances which the patient negro has to endure. It requires no ordinary amount of grace to enable the honest, educated negro to endure the arrogant efforts of ignorant white men to impress upon him in all the daily transactions of life that he is an inferior animal. He knows how to respect and show deference to those who are mentally and morally above him, but who could spare anything but pity and contempt for a conceited egotism which is as destitute of education at politeness, as it is of common honesty and Christian kindness.

In some municipalities the colored voters outnumber the whites, yet they are blamed for asking a share of the political offices even when their colored candidates are in every respect equal, if not superior to their white neighbors. The white and black people may gamble together, get drunk in the same saloon, smoke the same pipe, sleep together and play together, but they must not eat at the same table, sit in the same school or worship in the same church. School sections must support a white school and a black school for three months, and then do without the remainder of the year.

It is very hard to be blamed for crimes which white men have committed and to see their friends tried and executed by a mob, the majority of whom are as bad as the supposed criminal. But the cotton fields are full of gospel for the colored man. The merchant considers the man who sells most cotton and buys most other things, the best customer. When a man gets rich he will be a gentleman, no matter what his color may be. Superfine ladies who would be horrified at the idea of eating with a negro will teach a colored school when a white school cannot be got. The difference between *niggers* and *colored gentlemen* is only a question of money. This is one of the most promising mission fields which the church possesses. It is very encouraging from the fact that the negro has a peculiar respect for an educated white man. After being snubbed and insulted on account of his color, he is specially drawn to the white man who is willing to do him justice.

Then from an economic point of view our church can not afford to neglect the colored work here. There is nothing more certain than that these patient, industrious, frugal negroes will be rich in the near future. One colored man in our church in Langston owns two good houses in Guthrie, besides making money off his farm. Others are doing well. Here we have a field which will pay financially, as well as the average white field and promises still better for the future. One strong man could supply the colored church at Langston and the white fields of Hopewell and Yates, and the need of the people as well as the prospect of success renders it an imperative duty to settle a preacher here as soon as possible.

Guthrie, Okla.

#### THE PURPOSE OF CATECHISMS AND CONFESSIONS.

[In the late Pan-Presbyterian Council at Glasgow, Prof. Herron, D. D., of Belfast, read a paper on the above subject, of which we present an outline.]

One of the primary uses of a creed is to declare the sense in which the Church understands Scripture. The Church is preeminently a teacher. That is one of her most important functions. It belongs to her in that capacity to interpret Scripture, the great source of religious knowledge. It is thus that she becomes the "pillar and ground of the truth." It is her office not only to uphold it, but to hold it forth, to be God's witness to it, to announce and declare it to the world. Both her own members, and those outside, are entitled to ask the church where they are to find her, what her distinctive principles are, what she regards as the vital and fundamental doctrines of her great text-book, the Bible. In attempts to disparage creeds the contrast has been drawn between the Sermon on the Mount and the Nicene Creed, that the one is the ethical the other theological and metaphysical. But the contrast set up between the Sermon on the Mount and the Nicene Creed is so obviously unjust and fallacious that it is strange anyone should suggest it. The same contrast might be drawn between the Sermon on the Mount and the prologue of John's Gospel, or Christ's own teaching in his last discourse, recorded in the same Gospel,

which lifts us into the highest regions of theology, and dwells on the inner relations of the persons of the Godhead. The same contrast might be drawn between the Sermon on the Mount and the Ontological, Theological, Christological, and Soteriological teaching of Paul's Epistles. It is not improbable that an absolutely scientific exegesis and arrangement of such teaching would constitute a formulary not so far different from the great historical confessions as some suppose. Some truth might be made more prominent and some less so than it is there; but the vital and fundamental doctrines of evangelical theology would remain substantially the same. It was not without reason that to all who collide with those Confessions Dr. Marcus Dods lately commended the apologue of the locomotive and the cow.

2. By means of her creed the church regulates the teaching given through her officebearers. In the early Church what is known as the Apostles' Creed was employed as a *regula fidei*, and Origen describes it as the *kerugma* of the church, the *ecclesiastica predicatio*. Here then we have one of the most important practical uses served, by creeds, namely, to guide and regulate the *kerugma* of the church. It is in order to secure that object that ministers are trained in the system of doctrine which it embodies, and are required in the most solemn circumstances to signify their personal adherence to it. It follows as a necessary corollary, and commends itself to reason and common sense, and very emphatically to the moral sense as well, that the message of the pulpit should be harmony with what it has been solemnly declared to be the creed both of the church and of the preacher. When the message of the pulpit is out of concord with the creed to which the message has put his hand, the effect is in many ways disastrous. (1) It is bad for the preacher himself. It is as essential to the true minister of Christ as it was to the ideal knight of the poet that he "reverence his conscience as his King." Any course that would tend to put a strain on his integrity cannot but be hurtful. To avow one's sincere adherence in the most solemn hour of his life to certain articles of faith, and to set those articles at naught when he enters the pulpit is to dishonour and trample on his own conscience, and to impair his moral nature. (2) It makes a bad impression both on the church and the world. To no other man is it so necessary as to the Christian minister to wear "the white flower of a blameless life"—that in honesty and moral integrity he should be above suspicion. If men see that his ordination vows are lightly regarded by himself, that he does not recognise the obligation to be a man of truth and honour there, they will be apt to ask wherein he is to be trusted, and his influence will be hopelessly weakened. (3). And think of the sort of preaching which must result from such a state of things. Contradictory messages will issue from the pulpits of the same communion, and the minds of the people be perplexed and unsettled. Congregations will be treated to the crude, one-sided, undigested speculations of the individual preacher. When religious thought is in a state of flux as it is to-day, too rigid an application of the standard would be unwise; least of all should men be held bound by what is not in the standards at all; but that they are a rule and a measure should not be forgotten; and when the preachers and the church as a whole have got away from the system of doctrine they contain, only one course seems open. The church is bound by the supreme and paramount claims of truth and honesty to bring its formulary into harmony with its real beliefs.

3. The creed serves as a *bond of union and fellowship* to those adhering to it—a flag or banner round which they rally. What has drawn the members of this Council together here from all parts of the world is the underlying consensus of the Reformed Confessions which are held by them. When, alas, sometimes happens, a common creed fails to have this effect—when those who hold it are yet severed from one another, and in different communions—it is a cause for deep heart-searching to ascertain what it is that separates them.

4. But finally, the creed, especially in its catechetical form, serves as a *manual of instruction for the church members*. In the early church the catechumens were not only carefully instructed in the *regula fidei*, but, as Irenaeus records, confessed their faith in it at baptism. I suppose that no church has a right to exist as a separate communion unless it has great cardinal, fundamental principles of doctrine or government, or both, on which to take its stand. Certainly no church can exist in health and vigour unless it commands the loyal and affectionate attachment of its members, and it may be almost taken as axiomatic that such warm attachment is secured and held only by the careful training of its young people in its distinctive doctrines and principles. I

have known instances in which the Westminster Confession itself has been found, when well handled; an admirable text-book for a ministerial Bible-class. But probably no church anywhere has a better manual wherewith to imbue the minds of the young in fundamental doctrine than English-speaking Presbyterians have in the *Shorter Catechism*. If it brings a somewhat tough and trying exercise to the youthful intellect, the mental and moral gymnastic which it affords is worth the labor and the pain of learning it. The men who have grown up upon such diet are not, as a rule, the weakest specimens of the race. The most crucial test of any doctrine is its effect on character. Now men like the great theologian Dorner, and the great historian Froude, men like Mark Pattison and John Morley being judges, Presbyterians have no reason to be ashamed of the ethical results produced in history by their system of doctrine. History testifies to its capacity to build up firm if rugged character—to make men strong, brave, upright and pure, and inspire them to high and noble aims, to give them a love of righteousness and a passion for liberty, to gird them to heroic endurance of suffering, and heroic resistance against wrong. It is a duty which the church owes both to her creed and to her people to have them well drilled in the home, in Sabbath-school, and Bible-class. It seems to me that the world needs the discipline of such a system still, and never more than to-day. Time enough to supersede it when something better is available!

#### COURAGE.

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumult and its strife.

Because I lift my head above the mist,  
Where the sun shines and the broad breezes blow,  
By every ray and every raindrop kissed  
That God's love doth bestow.

Think you I find no bitterness at all?  
No burden to be borne, like Christian's pack?  
Think you there are no ready tears to fall,  
Because I keep them back?

Why should I hug life's ills with cold reserve,  
To curse myself and all who love me! Nay!  
A thousand times more good than I deserve  
God gives me every day.

And in each one of these rebellious tears  
Kept bravely back He makes a rainbow shine;  
Grateful I take his slightest gift, no fears  
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,  
One golden day redeems a weary year;  
Patient I listen, sure that sweet at last  
Will sound his voice of cheer.

Then vex me not with chiding. Let me be.  
I must be glad and grateful to the end.  
I grudge you not your cold and darkness—me  
The powers of light befriend.

—Celia Thaxter.

Nothing could be better for raising the spiritual life of a congregation, and leading it on to a higher life than the cultivation of the spirit of missions.—Mackay.

When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else that He may fill you with Himself.—Sel.

O God, take my heart, for I cannot give it; and when thou hast it, keep it; for I cannot keep it for thee; and save me in spite of myself.—Fenelon.

The one great principle of spiritual progression is, ever to keep the eye fixed on the Lord Jesus Christ as the author and finisher of our faith.—Bishop of Huron.

If it be the duty of all men where the Gospel comes to believe unto salvation then it is the duty of those who are intrusted with the Gospel to endeavor to make it known among all nations.—Carey.

Many a doubtful principle in a Christian mind, if once set in the focus of a conscience illumined by the Holy Spirit, would resolve itself into a sin, for which that Christian would turn and look up guiltily to the Master; and then go out and weep bitterly.—Austin Phelps.

Oh, what I owe to the file, to the hammer, to the furnace of my Lord Jesus; who hath now let me see how good the wheat of Christ is that goeth through his mill and his oven, to be made bread for his own table! Grace tried is better than grace; it is glory in its infancy.—Rutherford.



## Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

### KANSAS ITEMS.

**WIER CITY AND CHEROKEE.**—Rev. W. Mooney has accepted the call to these churches. His late home was at Buffalo, Mo. All wish him well in his new field of labor.

**OSAGE, 1st.**—At the quarterly communion on Sabbath, Oct. 18th, three new members were added to this church, two by certificate and one by profession of faith in Christ. Rev. J. I. Hughes supplies the pulpit and is in his fourth year of labor in the field and lives at McCune, the church at that place being under his charge.

**NEOSHO PRESBYTERY.**—Presbytery met in Chaunte, Kas., on Sept. 29th, 7:30 p. m. The opening sermon was preached by Rev. W. J. Hatfield. Brother Wenn, the moderator being unable to attend by reason of sickness. Rev. J. Y. Ewart and Rev. W. C. Templeton were elected temporary clerks, and Rev. S. D. Jewell was chosen moderator. Rev. Warren Mooney was received from Ozark Presbytery and Rev. H. M. Gilbert from Presbytery of Emporia. The former will supply Wier City and Cherokee and the latter Chetopa. The church of Sedan has, by act of Synod been transferred to this Presbytery. Rev. B. F. Smith was released from the pastorate of LaCygne. Rev. R. M. Wimmell was released from the pastorate of Edna and Mound Valley. It was resolved "that this Presbytery disapproves the action of the Board of Education in discriminating against new candidates for the ministry under the care of this Presbytery, for the reason that it works injustice to those who have in the course of their education not hitherto applied for aid to said board." The Presbytery gladly welcomed Dr. Kirkwood of Emporia College and listened with interest to his address on behalf of that institution. Presbytery arranged for a series of missionary conferences which it is hoped will result in great good in arousing the churches to a deeper interest in this cause. A popular meeting was held Wednesday eve and addresses made by brother Hughes on behalf of systematic beneficence. Brother Squeer on home missions and brother Irwin on relief fund. The meeting was both pleasant and profitable, and pastor Templeton and his people received the thanks of the Presbytery for a hearty welcome and cheery entertainment of Presbytery. The stated meeting will be held in Iola.—*Lewis I. Drake, S. C.*

### REPORT TO KANSAS SYNOD.

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

(Concluded.)

#### THE FIELD.

The present status of our work in the Synod is about the same as when I reported a year ago. Then a somewhat extensive survey of the work in the several Presbyteries was given, and as the conditions remain about the same and the aspect of affairs has changed but little I need not repeat them. The usual amount of changes have occurred and about the same relative success has attended the effort to supply our vacant fields with men suitable for the work. A little more heroic grouping has been attempted but in most cases this "large grouping" does contribute to much up-building. It does enable us to keep our churches alive. The somewhat formidable array of churches marked "vacant" in the minutes of the General Assembly are by no means in accordance with the facts at the present time. Of those marked vacant the following have been since supplied with preaching: Wichita 1st, Wellington, Clifton, Irving, Netawaka, Troy, Neuchatel, Phillipsburgh, Long Island, Bow Creek, Logan, Downs, Rose Valley, Minneapolis, Lincoln, Belleville, Scandia, Scotch Plains, Perry and Spring Hill. Negotiations are pending for the supply of a score of others, provided the needed aid can be secured from the Board of Home Missions. Many of these smaller vacancies have been so discouraged by the long continued hard times and the loss of many active workers that by far the most difficult

part of all my work is to get them to rally and stand by the work. Only those who have come into intimate touch with them can fully appreciate the great difficulties in the way.

#### PERSONAL WORK.

It is manifestly impossible to enter into details. The merest summary can be given. During the year I have preached one hundred and thirty-six times and made sixty home missions and other addresses. I have held three hundred and eighty business consultations and interviews. I have written eighteen hundred and forty-five letters and have contributed regularly to the weekly religious press. I have traveled by day and by night in the discharge of my duties thirty-six thousand miles, twenty-eight thousand of which was in the line of regular work. During the year I took a respite of six weeks and attended the Alliance of the Reformed Churches of the World, held in Glasgow, Scotland, and the meeting of the World's Evangelical Alliance in London. I have re-located men already in the Synod and secured the entrance of new men to our work to the number of sixty-five, adjusting them to new relations. This has involved much anxious care and thought. The more stringent and close the times become, the more exacting becomes the labors of this office. During the year four new churches have been organized and many other places that ought to have the Gospel have asked in vain. Until there is a general rally to the support of the Board of Home Missions on the part of the whole church, it is manifest that but little new work can be undertaken with the hope of being successful.

#### STATE OF RELIGION.

During the year all but 11 per cent. of our churches have been supplied with preaching for the whole or part of the time. Most of them the whole year. The 11 per cent. for which no provision could be made consists of the weaker churches of the Synod which are widely scattered and which have from two to twenty members. It is not altogether accurate to say that these have had no preaching. Your Synodical Missionary has served some of these as time and strength would permit. The presbyterial missionary and the synodical superintendent of Sunday-school work and his efficient presbyterial assistants have rendered valuable aid here and there as opportunity was given. The regular preaching of the Word has been well maintained throughout our bounds, considering all the trying conditions, not only in this Synod but throughout the whole church and great fidelity has marked the work not only of the home missionary but of all our ministry.

In the matter of self-denial for the Master's sake our home missionaries have been and are an example to the whole ministry of our church in home and foreign lands. The attendance upon the means of grace has been such to afford encouragement to all who have preached the Word. I am led to believe that a wholesome and hopeful reaction has set in among a sober and thoughtful people, against the wild and sensational methods of preaching which have been the bane of the church for, alas, too long. Pyrotechnical displays and "mountebank" performances in the pulpit generally are but chaff and husks and a discriminating and long suffering people are speedily learning that such attempts are rather deserving of condemnation than encouragement. The times were never more opportune for a thoughtful, faithful and hopeful presentation of the substantial truths which save the soul and the ministry of our church, have a rare opportunity to meet the demands of the hour. Religion in the homes from reports gathered and observations made lead to the conclusion that while the altar of prayer is firmly established in very many of the homes of our people, yet there are too many of the professed followers of the Lord Jesus Christ who permit this important and manifest Christian duty to rest altogether too lightly on their hearts and consciences.

The organized agencies of the church such as the Sabbath-school, the Y. P. S. C. E., and the woman's societies are doing a gratifying work among the young people and the women of the church.

As these various agencies will receive due attention in other reports of the Synod, they need only be mentioned here; except to say that had it not been for the devoted love and consecrated zeal of the Christian mother-hood, wife-hood and sister-hood of our churches we could not have carried the

work of the church forward during the year.

#### THE GREAT NEED.

The manifest need of the hour is a generous outpouring of the Holy Spirit upon all our churches. First to arouse all God's people to a greater spirit of prayer and of consecration of means, so that all the "tithes" may be brought into the store house," and second, an aggressive movement all along the line to secure the salvation of the perishing.

#### NECROLOGY.

During the year the following brethren have entered into their reward.

Rev. Levi Sternberg, D.D., of the Presbytery of Solomon, who died at his home in Ellsworth, Kansas, Feb. 13, 1896, aged 82 years.

Rev. David R. Todd, of the Presbytery of Highland, who died at his home in Holton, Kansas, March 6, 1896, aged 67 years.

Rev. William H. Robinson, of the Presbytery of Neosho, who died at the home of his brother, Rev. Geo. L. Robinson, Roxbury, Mass., July 11, 1896.

Rev. Edward N. B. Millard, Ph. D., of the Presbytery of Neosho, who died at his home in Iola, Kansas, Sept. 17, 1896.

## Communicated.

### HOME MISSIONS IN MISSOURI.

Report of E. D. Walker, D.D., Synodical Missionary, presented at the late meeting of the Synod of Missouri.

One of the secretaries of the Board of Home Missions has written of Missouri in this strain: "This State lies midway between the east and the west and on the old dividing line between the north and the south. More than any other State it partakes of the nature of all these sections. As a mission field it has some of the advantages and all the disadvantages of the four grand divisions." For nearly four years your synodical missionary has been going up and down this favored and centrally located division trying to aid and further those influences which, in our organized capacity, we are laboring to extend. In all this work there has been much study, prayer and counsel.

#### CHARACTER OF THE WORK.

I give you what has been occupying much of my time during the past twelve months. There has not been a week nor any part of a week but what I have been in close touch with the work. Each Sabbath has nearly always been a full day, preaching twice and sometimes three times. There was usually some teacher's place to take in the Sunday-school, and the young people in their society generally called for some remarks in harmony with the subject under consideration at the time of their meeting preceding the evening service. We have preached occasionally an entire sermon on home missions, been called upon to address women's missionary societies, assisted in the installation of pastors, attended to the ordination and installation of elders, prepared the way or assisted in the organization of three new churches, officiated as chairman at a number of congregational meetings, held numerous conferences with home mission committees, sessions of churches, gave several days to special and continuous services in two or three churches, administered the communion a number of times for different churches, baptized adults and children, filled the pulpits of pastors while away from their fields assisting brethren in protracted meetings, attended some three-fourths of the meetings of the presbyteries held during the year, arranged with a few students and churches for work during the summer; all occupying just about two-thirds of the whole number of days for the twelve months. The remaining days have been given to office work—the correspondence being large and burdensome.

Almost every part of the State has been visited, meeting with a much larger number of churches and communities than any one preceding year. Just about one hundred different places were given our personal presence for some preaching, conference or investigation, besides repeated visits to some of these places. More than twenty thousand miles were traveled to do this work and all for a mere pittance of outlay, so far as fares or expense for carriage are concerned. The favor of transportation is

not granted by the railroad companies without investigation and satisfaction on their part of its worthiness.

We wish to acknowledge the fraternal meetings we have had with many pastors and people in all parts of the State, and the painstaking work of committees with whom it has been a pleasure to confer.

#### THE SUPPLY OF MEN AND CHURCHES.

In no other year of our service have we been able to record so general a supply of the churches.

In the Presbytery of Kansas City the pulpits of all the organized churches have been supplied the whole or a part of the year. Three or four feeble churches have been under the care of a pastor-at-large who, through the assistance of other members of presbytery in filling his appointments, was enabled to hold special services during the year in several of the fields and with good results. The committee of home missions has labored ardently to keep all the pulpits supplied.

In Ozark Presbytery the year has been rather a phenomenal one for the steady, good work done on the part of those commissioned and its ability to furnish all the fields with some preaching during the year. One feeble church in South Joplin, perhaps, should be excepted. A few of the weakest fields in the presbytery received a refreshing shower of divine grace. It was within the bounds of this presbytery that two of the new organizations of churches already named were effected. Your missionary preached the first sermon ever heard from a Presbyterian minister in one of these communities, and the second ever heard from a Presbyterian in the other. There were a few however in each place who had been accustomed to work in our denomination elsewhere so we had a nucleus for the organization finally ordered by presbytery and effected. We are convinced there are a number of others that could be formed with promise of permanency were the available support at hand to aid them for a time.

In Palmyra Presbytery we have to confess that a short list of the feeble churches have not been so highly favored as those in some other parts of the Synod. Not more than three of these have been entirely destitute of a preaching service and this has to a satisfactory degree been made up in part, at least, by the labors of the faithful Sunday-school missionary of that presbytery. We have found that all our Sunday-school missionaries carry quite a burden for this home mission work and are ready to give a helping hand in these weak churches that must be satisfied with little preaching. Their labors help to hold the fields but only occasionally can they do that aggressive work of the stated ministry. The brethren of this presbytery have arranged a series of services and a communion to be held in every organized church in the presbytery, two ministers to spend several days with each church and the work to be done before the new year.

In Platte Presbytery our church work is in an encouraging and healthy condition. Since the last meeting of Synod several of the churches and fields have undertaken self-support. There has been steady and faithful work done by the pastor-at-large, who has not spared himself. He frequently counsels with church officers and aids in giving direction to the work in a number of the churches during the year.

It was our pleasure to be welcomed into a number of the pulpits of this presbytery in the month of July when on a little tour of visitation of preaching and presenting the cause of home missions. The larger number of these meetings were held on the evenings between Sabbaths. There are two institutions of learning now in the bounds of this presbytery.

They do not exist without an influence upon the home mission work in this part of the State. Missions have a strong hold upon the faculty and students of Park and Avalon.

Those occupying the pulpits in this part of the State are not insensible to the labors of some of the venerable and successful missionaries of the past half century. This presbytery recently spread upon its minutes and sent a neat copy of resolutions to one of its oldest missionaries in honor of his sixtieth anniversary of his ordination to the gospel ministry. While yet a young man he entered upon home mission work within these bounds.

In St. Louis Presbytery no organized field has been wholly unoccupied during the past twelve months. A few feeble churches have had to get along with preaching once



or twice a month. Notwithstanding the fact that there is more mission money raised and expended for work in this presbytery than in any other in the Synod, it is equally true there is no other in which there is so much gratis preaching done. There is scarcely a Sabbath, I suppose, but what some member of this presbytery finds occasion to address a congregation that would go without services if anything had to be paid for them. This is not encouraged at all where there is strength to do better, but it grows out of the condition of starting and nursing for a time, a mission field within the limits of a large city like St. Louis. The necessities of the case appeal to these brethren and, with the spirit of the Master, they give much time and strength with the reward of the approbation of conscience, as the only pay they receive.

#### REMOVALS OF MINISTERS.

The following ministers are no longer occupying pulpits within our bounds and the most of them have joined presbyteries in other Synods. Pocock, Price, Fisher, Gerhard, Gragg, Hanna, Engstrom, Marshall, McCain, Vincent and Zeller. But a much longer list have taken up work within the State, Ayers, Bailey, Jenkins, McClusky, Price, Semple, Hendy, Cornelison, Knauer, Novinger, Jacka, Cherry, Goff, Keeler, Knight, Wolfe, Hendee, McNair, Green, Fetteroff, Lindsay, Bates, Jackson, Knotter, Shawhan, Sefton and Zeller. Two, Price and Zeller, came and went within the year. We find the gain to be two who have come in to one who has gone away from us. We have at this time some twenty-six new men. Were this report being made up to the present instead of Oct. 1st, we could add other names to the Synod's favor.

#### FINANCIAL AND PROPERTY INTERESTS.

We find in consulting the monthly reports of the Home Mission Board for the year ending Oct. 1st, that the aggregate sum asked by the Kansas city Presbytery, to aid its feeble churches was \$2185. The amount granted by the Board \$2010, all of which we believe was received.

In Ozark Presbytery \$2814 were asked and \$2500 was granted. Owing to some changes \$2475 we believe to have been drawn.

In Palmyra Presbytery \$1000 were asked and \$825 were granted.

We have estimated \$680 only to have been drawn. In Platte Presbytery \$2825 were asked and \$2495 were granted. Owing to changes, we believe \$2360 to have been drawn.

In St. Louis Presbytery, \$5612 were asked and \$5425 were granted.

The changes have brought down the actual receipts to \$5050. Hence, the total sum actually received, for the whole Synod as near as we can estimate it is \$12,575. This is somewhat below the actual grants of the Board for the twelve months ending Oct. 1st.

But for the year to come, after deducting ten per cent, you have a pretty close estimate of the working capital from this source for the year to come.

Brethren! You can take these figures and compare them with the sums raised in your several Presbyteries as named in the Board's report, and thus learn the discrepancy between what has been received and given as Presbyteries.

If I have made no mistake, after you have added all that was given by the churches, Ladies Societies, Sunday-schools and Young People's Societies, contributing to the Home Mission Board throughout the Synod, the account stands in the Board's favor in the sum of \$2,658.82. The aggregate of all these Societies' contributions, which has furnished the working capital to the Board from this Synod, is \$9,916.18.

But when we deduct the Synod's offerings applied to educational work, and reckon that only which the Board could use in commissioning men for our fields, we find we have received \$8,696.83 more than our churches have given.

In view of this large discrepancy, the query comes up with a logic of facts behind it and leads us to say: have we been appealing for too much or too strongly when we suggest "one dollar from each member" to aid in commissioning men in our Home Mission fields?

It would take nearly the half of it to make the account balance in caring for the old work already organized. When we consult the "Minutes of the General Assembly" we find that the Synod is credited with an unusually large sum for Home Missions. If there has been a mistake it is the Synod's misfortune, for men will be influenced in

their vote to aid us by what they see the resources to be at home. If we have been spending nearly \$20,000 on ourselves or more than twice the sum of all our contributions to this Board we must expect this to have some influence upon those who vote aid from the more general fund of the church. The church may thus be made to appear too wealthy at home to, in all good conscience, reach out for aid. We know however, this is not the case.

### THE SYNOD OF MISSOURI.

The Synod met in the Broadway Presbyterian church, Sedalia, Mo., on Tuesday, Oct. 20, 1896, at 7.30 p. m., and was opened with a sermon by the moderator, Rev. Cleland B. McAfee, Ph. D., from Phil. 2:9, "Wherefore God also hath highly exalted him, and given him a name which is above every name."

After the sermon, the sacrament of the Lord's Supper was administered. In this service the moderator was assisted by Rev. James F. Watkins and Rev. George Miller, D. D., and the following Elders: H. M. Blossom, J. D. Thompson, J. W. Stephens, J. E. Stevenson, J. G. White, G. H. Brackett, P. G. Stafford.

Rev. Matthew H. Bradley, of the Presbytery of Palmyra, was elected moderator and Rev. E. P. Keach of the Presbytery of St. Louis, and elder J. W. Stephens of the Presbytery of Platte, were elected temporary clerks. There were ninety ministers and twenty-four elders in attendance. On Wednesday morning the special committee on re-arranging the boundaries of the presbyteries reported, recommending that no action be taken looking toward any re-arrangement at the present time. The report was adopted. An amendment to the standing rules was presented by the stated clerk and adopted unanimously, changing the time of the meeting of the Synod from the third to the fourth Tuesday of October.

The report of the Committee on Foreign Missions was presented, and pending action, addresses were delivered as follows: by Miss Lillian Trusdell on "Foreign Missions and the Y. P. S. C. E.;" by Rev. H. F. Williams on "The city campaign," and by Rev. Arthur J. Brown, D. D., corresponding secretary of the Board of Foreign Missions on "Missionary administration." The report was then adopted.

At 2 o'clock p. m., the Synod listened to an address by the Rev. James H. Brookes, D. D., on "How to preach the Gospel." The report of the Committee on Schools and Colleges was presented by the chairman, Rev. Geo. E. Martin, D. D., who also delivered an address as representative of the Board of College Aid. Rev. Dr. W. S. Knight, President of Lindenwood College, spoke in behalf of that institution, and Rev. S. M. Ware, D. D., of Omaha, Neb., on invitation addressed the Synod in the interests of the Theological Seminary of Omaha. Rev. Wilson Phraner, D. D., delivered an address in behalf of the Board of Home Missions, which he was representing at the Synod of Missouri.

On Wednesday evening the popular services was held in the interest of foreign missions. Mrs. L. H. Richardson, the secretary of the Woman's Synodical Foreign Missionary Society read the report of that organization. Addresses were delivered as follows: by Mrs. A. D. Hail on foreign missionary work in Japan; by Rev. H. C. Stanton, Ph. D., on "Armenia, Constantinople, and Mohammedanism"; and by Rev. Henry Bullard, D. D., on "Duty, self-denial and service considered as privileges." A collection, amounting to \$18 was taken up for the Woman's Synodical Foreign Missionary Society.

On Thursday morning, Rev. E. D. Walker, D. D., the synodical missionary presented his annual report, which was followed by the report of the Committee on Systematic Benevolence. The judicial committee reported an appeal in their hands from the decision of the Presbytery of St. Louis in the case of the Rev. Wm. J. Lee, D. D. Elder Selden P. Spencer appeared for the appellant and Rev. Francis L. Ferguson, D. D., for the prosecution, representing the Presbytery of St. Louis. The motion to entertain the appeal was lost, the vote standing 18 to 55. Mr. Spencer gave notice of an appeal to the General Assembly.

Rev. E. D. Walker, D. D., presented the Report on the Narrative. The Committee on Bills and Overtures presented the fol-

lowing in regard to the seminary at Omaha, which was adopted:

"We recognize Omaha Theological Seminary as an institute of great promise, and commend it cordially to our ministers and candidates. In response to the request, we hereby appoint the following committee to consider and if advisable conduct the raising of funds for the seminary: The Rev. J. B. Welty, Rev. E. W. Symonds, Rev. Dr. John W. Allen, Rev. E. S. Brownlee, Rev. Dr. D. A. Wilson.

The report of the Committee on Home Missions, prepared by the chairman, Rev. Dr. S. J. Niccolls, was presented by Rev. J. F. Watkins. It was amended and adopted as amended. Rev. E. D. Walker, D. D., presented to Synod a very fine map of the Synod, which the Synod accepted by a rising vote.

The report of the Committee on Sabbath-school Work was presented by Rev. John E. Gass. The report was adopted and addresses were delivered by Sabbath-school missionaries as follows: Mr. W. H. Herrick of the Presbytery of St. Louis, Rev. E. L. Rennie of Ozark Presbytery, Elder S. A. Meredith of Palmyra Presbytery, and Rev. W. F. Grundy of the Presbytery of Ozark. The report of the Committee on Education presented by the chairman of the committee was adopted. Rev. L. A. McAfee addressed the Synod in the interests of the Board of Education.

On Thursday evening there was a popular service in the interest of Home Mission Work, the report of the Women's Synodical Home Missionary Society was read by the Secretary, Miss Kate Watkins. Elder Geo. T. Coxhead, of St. Louis, delivered an address on Home Missions. Rev. E. N. White, D. D., Corresponding Secretary of the Board of Church Erection, delivered an address in the interests of that Board. Addresses were delivered in the interest of the cause of Freedmen, by Rev. C. B. Allen, of St. Louis, and by Rev. and Mrs. Lewis Johnston, of Pine Bluff, Ark. A collection, amounting to the sum of \$12.65 was taken up for the cause of Home Missions and turned over to the Women's Synodical Home Missionary Society.

On Friday morning the Synod accepted an invitation to meet in St. Louis next year, the church in which the Synod is to meet was not named. Reports on Freedmen by the Rev. E. E. Stringfield, and of Ministerial Relief by the Chairman Rev. J. B. Brandt, D. D., were presented and adopted. Rev. H. P. Bond, District Secretary of the American Bible Society, delivered an address in the interest of that society.

The following resolution was adopted: "The Synod has heard with pleasure the address of the Rev. H. P. Bond, in relation to the work of the American Bible Society, being especially pleased to learn that more than a million and a half copies of the Scriptures were published and distributed in our own and foreign lands, during the past year, and renewedly commands the work of this great agency for publishing, translating and distributing the word of God among all the nations, to the liberality of our people.

The following resolution was adopted: Resolved, That the Synod has heard with pleasure of the good work that is being done for the benefit of the Negro race in Monticello Academy, Monticello, Ark., under the principalship of the Rev. C. S. Mebane; Cotton Plant Industrial Academy, Cotton Plant, Ark., under Rev. F. C. Potter, and the Richard Allen Institute, Pine Bluff, Ark., with the Rev. Lewis Johnston, at its head; and Synod expresses its appreciation of the faithful services rendered in all these institutions, and commands them to the sympathy and benevolent impulses of the members of our churches.

The Synod adopted the following in regard to the MID-CONTINENT: Resolved That the Synod most cordially commends our excellent paper, the MID-CONTINENT, and urges upon all pastors and supplies the good and important work of securing paying subscribers in all our congregations.

Synod adjourned to meet on the fourth Tuesday of October, 1897 in the city of St. Louis.—John H. Miller, S. C.

### Notes and Queries.

#### NOTE.

In the recent paper on ministers' salaries by Rev. M. Bercovitz "\$1600" should be in place of "\$1,000" in that "town of Illinois" instance.

### World-Outlook.

The Sultan gives heed to Russia. And Russia has emitted a few growls at last. As a result five Christian deputy governors for Armenia were immediately appointed, and a string of promises made. Promises to Russia may mean something entirely different from the promises to other Powers.

It shows how all Constantinople is on the verge of a reign of terror. The other evening a severe panic was caused by the gun practice of the French guardship in the Sea of Marmara. It caused the Turkish Government to urge upon the French Embassy that the guard ship should practice further away from the city. The French Ambassador, M. Cambon, replied that he regretted the alarm, but the people, he added, should become accustomed to firing."

As this is written this country, and the civilized portions of the whole world as well, is eagerly awaiting the decision of the great snow storm of ballots of November 3rd. It has been a long time since such interest was taken in any election; old citizens say it takes them back to war times. In London the interest in the election is marked, and the usual exhibitions of gross ignorance of American geography and customs have been lessened by the keen attention taken in American politics.

Spain can complain of no bad faith on the part of our country. As soon as the tug Dauntless was released from quarantine at Fernandina, Capt. Hand, of the revenue cutter Windom, placed an armed force of men aboard. The owners of the tug then dismissed the crew, and the government is now in sole control. The seizure was the result of the refusal of the tug owners to pay a fine of \$500 for leaving Jacksonville and going into a foreign port without clearing, and a fine of \$200 for not having a light burning when at anchor off New Smyrna.

William Ogilvey, a land surveyor, who is in the Yukon district in connection with the delimitation of the Alaska boundary, has made a report to the Minister of the Interior stating that a great gold find has been made on the Bonanza Creek, which flows into Deer River about forty miles from Fort Cudahy. Mr. Ogilvey said that 200 claims have been taken up and there is room for 1000 more. If properly prosecuted there is work for 2000 men. One gold nugget worth \$12 was picked up on the surface, and in an hour's time three men took out \$75. The department will send an officer to see about the claims being laid out properly so as to avoid disputes.

Telegrams received from France bring news of floods and of alarming rises in the rivers. Enormous damage to property has been done but no fatality has yet been reported. The river Seine is still rising and is at the flood stage. The authorities have dispatched to Compus and to Villabreuges the artillery wagons from Nimes in order to assist in the work of relief. The River Rhine has burst its banks at Lauson, which is now isolated. The only communication through several districts is by boats. Troops have left Avignon to assist in repairing the broken banks of the Rhine. Severe floods are also reported to have occurred in Sicily. The country around Palermo is inundated and three persons have been drowned.

A dispatch from Copenhagen relative to the enormous sums which are being expended by the Danish government upon the fortification of Copenhagen says that this work is undertaken in pursuance of a secret understanding arrived at between Russia and France, by which Russia guarantees the integrity of Denmark and that, should a favorable occasion arise, she will insist upon part of Schleswig-Holstein, inhabited by Danes, being restored to Denmark in case a plebiscite of the inhabitants expresses desire of the people that this step should be taken. On the other hand, the dispatch adds, Denmark undertakes, should Russia be engaged in war, to place at her disposal the harbors, forts and ship-building yards of Copenhagen, which it is pointed out, as a base of operations against North Germany, are worth over 100,000 men.



## 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."

#### OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 3968 West Fell Place, St. Louis.  
 1ST VICE-PRES.: Mrs. Geo. E. Martin, 4045 Westminster Place, St. Louis.  
 REC. SEC.: Mrs. C. R. Hopkins, 4033 McPherson Ave.  
 CORRESPONDENCE WITH MISSIONARIES: Mrs. M. C. Williams, 3945 Delmar Ave.  
 CORRESPONDENCE WITH MISSOURI AND IND. TER.: Mrs. Ibbis Hopkins, 2823 Russell Ave.  
 CORRESPONDENCE WITH KANSAS AND TEXAS: Mrs. J. A. Allen, 3727 Westminster Place.  
 CORRESPONDENCE WITH MISSIONARY SPEAKERS: Mrs. L. Knight, 939 Altamont St.  
 CORRESPONDENCE WITH YOUNG PEOPLES' SOCIETIES AND BANDS: Mrs. A. J. Neimeyer, 3968 West Bell Place.  
 CORRESPONDENCE WITH C. E. SOCIETIES: Miss Lillian Trusdell, 4219A Olive St.  
 CORRESPONDENCE WITH MISSIONARY CANDIDATES: Mrs. G. W. Weyer, 4020 Westminster Place.  
 CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.  
 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 NOVEMBER.

FOREIGN.—SOUTH AMERICA.  
 HOME.—MEXICO.

### SUGGESTED PROGRAM FOR NOVEMBER THANK-OFFERING MEETING.

Controlling thought of the hour: Thanksgiving for blessings, in mission work, in personal experience, hymn, "When all Thy mercies, O my God, my rising soul surveys," responsive reading, (Isa. 49:13-26). Prayer. Hymn "My Jesus I love Thee." What are some of the causes for gratitude in the mission work? (Six responses, brief, each stating a blessing received the past year through mission work.) Prayer of thanksgiving for these mercies. Reading of selected poem or the following leaflets (of the Southwest Board), "Proportionate Giving," "How she did it," "Mrs. Stanton's Thank-offerings," "The history of a day," "How one woman's thank-offering envelope came to be filled." Hymn, "O Thou whose bounty fills my cup." Gathering of thank-offering envelopes. Reading of slips by leader. Prayer of thanksgiving. Announcement of offering. Hymn of consecration.—Adopted from *Life and Light*.

#### NORTH AND SOUTH AMERICA.

Why is there such a vast difference in social and moral condition between Brazil, that large portion of South America, and her sister nation the great republic of North America?

The only satisfactory answer is that one was committed to Protestants and the other to Romanists. *Three centuries of Romanism, and to-day—What? Irreverence, no Bible, no Sabbath; religion and morality divorced.*

The reader will observe that we are concerned not with Romanism in her ideal form as exhibited in the life and teachings of some distinguished prelate, nor even as modified and held in check by close contact with a dominant Protestantism, but with Romanism pure and simple, where her sway has been undisputed for centuries, and no restraint has been laid upon her influence over the people in molding and directing the social and moral life of the nation.

*Irreverence?* Can the gentle reader imagine what name one of the States of Brazil

bears? A glance at the map will show *Espirito Santo* (Holy Spirit). Many a town in the interior of the country has the same name. One can imagine the holy horror with which the missionary hears the brakeman on the train call out, "Next station, Holy Spirit."

*No Bible?* Yes, it is strictly true that the people in general have not the Word of God, except, of course, where and since its circulation has been effected by our Protestant Bible Societies, the American and English both having representatives in Brazil. The Bible is a *prohibited* book; the people are told by their priests that reading it will have an injurious effect in unsettling their minds and raising doubts as to matters that should be accepted without question because taught by Mother Church and Father Confessor. But, in spite of this opposition, the good seed of the Word is being scattered broadcast over the land, and from time to time it springs up in some thrilling instance of conversion to testify that the labor is not in vain. Brazil's great need is not the school house, advancement in the arts of modern civilization; and such like, but the *Bible*, to teach her that "the soul of all improvement is the improvement of the soul."

*No Sabbath?* True, in many of the large cities, like Rio and Sao Paulo, all the chief stores are closed and many of the wheels of business are stopped on Sunday; but this is not due to any religious motive or any recognition of man's moral obligation to keep the Sabbath. It is due only to the force of circumstances. The clerks and operatives combined and demanded of their employers one day in seven for rest and recreation, and the employers were forced to yield. But instead of spending their forced leisure in the refreshment of mind and body, both employers and employed while away the day in dissipation and pleasure, attending the theatre and race course.

*Religion and morality divorced?* It is very common to meet people who enjoy the reputation of being very religious. They go to mass regularly, take part in all the processions, are well versed in the peculiar doctrines of the Romish church, contribute their money liberally, help the poor, and, in short, display an unusual religious zeal. Does it follow that they are likewise very moral and upright? Perhaps a business transaction would be a conclusive answer, as one is likely to carry away the impression that he has the worst of the bargain. Take, for example, the priests, who are very attentive generally to their round of religious ceremonies and duties, but whose lives are grossly and notoriously immoral. Many of them make no secret of keeping paramours in their homes and their shameless intercourse with the women is a common subject of remark. It frequently happens that, where Romish influence is particularly strong, a whole community will be set against the Protestants, whose lives are without reproach and who are seeking only to do good, while in this very place the same influence has exalted the most immoral men to the highest positions in church and State. Many a time has the priest spent the time allotted for his discourse in abusing the few, humble, harmless Christians worshiping quietly in another part of the town, though he had not a word of censure or warning for the notorious sinners before him, who doubtless were the chief supporters of his church. We have here an explanation of the singular fact that in those papal lands where Romanism seems to have the strongest hold in the affection and devotion of the people, the proportion of crime is greater than in Protestant countries. For example the rate of illegitimate births in London is 4 per cent., but in Paris it is 33 per cent.; in Brussels, 35 per cent.; in Munich, 48 per cent.; in Vienna, 51 per cent. Religion and morality in the Romish system may meet and embrace each other in a given individual—the probability is they will not.—Rev. D. G. Armstrong.

#### DO MISSIONS PAY?

In the State of New Jersey seven or eight years ago there was a dead church—no pastor—few members—no finances—no enthusiasm. Seminary students supplied their pulpit about once in two weeks. One of these young men was a student volunteer and his heart was aflame with missionary zeal. The people made up their minds that they wanted that young man. He refused

to come for he was determined to go at once to the foreign field.

The people finding that they could not move him from his purpose, said, "Well, then, if you will not serve us here you shall serve us on the foreign field. We will send you as our representative to the heathen."

What was the result? Simply this. The Lord did for them what He will do for every church organization or individual who obeys His last great command. He doubled their membership; He gave them a pastor beside the one they were supporting abroad. Money poured into the Lord's treasury, and to-day that church is one of the most prosperous in the State. Last October they sent as their representative on the east coast of Africa Rev. C. J. McCleary, a successor to that former representative who had given his life for the work.

These are facts, not fiction, and related as precisely as memory recalls the words of Mr. McCleary when he recounted them to the present writer. This is only one way in which missions pay—the reacting prosperity. No one doubts that the work of missions has been attended with marvelous results on the foreign field itself.

What answer will some of us be compelled to give in reply to the deep searching of the Master's look on the great day of the accounting of the talents? No doubt many of us will stand by and listen to some such plea as this: Lord I knew that Thou hadst given me a talent, and I fully intended to invest it for Thee some day; but I had so much sin to commit; I had so many harsh and bitter thoughts to think; I had so many wild oats to sow; so much indifference, so much procrastination, that really I never found time to think of Thy talent intrusted to me. I know that my pastor reminded me of it, but I thought, oh, well, he is paid to say that kind of thing, and probably there isn't as much hurry about the matter as he says there is. I know that I used to hear my mother praying that I might begin to do my duty, but I thought oh, well, all mothers are a little foolish about such things. I knew that Thy word said most clearly that it was imperatively necessary to begin very early in life to assume these responsibilities concerning eternal things. I knew all this, but I just didn't make use of the talent which I knew that Thou hadst given me to hold in trust for Thee.

My brother, does that sound like a plea which will merit the Master's "Well done thou good and faithful servant, enter thou into the joy of thy Lord."—*Michigan Presbyterian*.

#### THE MEXICANS.

At the close of the Mexican war in 1848, Mexico ceded to the United States, a large tract of land, including New Mexico, Arizona, parts of California, Colorado, Utah and Indian Territory. Then one-fourth of a million Mexicans came under the jurisdiction of our land—a land whose laws, language and customs were utterly foreign to these people.

It is estimated that there are now about 265,000 Mexicans in these States and although they are citizens of our country many are unfit for the privileges of citizenship, for two-thirds of them can neither read nor write, and before our mission schools were established the per cent. of the illiterate was even greater than now.

A day school was first established at Santa Fe, in 1867, and our Santa Fe Academy was established in 1878.

We now have thirty-five schools in New Mexico, besides eight among Mexicans in Colorado, and one in California. In these are employed forty-seven teachers. These are not equal to the demand, for as the people see the good accomplished by our schools, they want to acquire more education and seem to show signs of wanting to shake off the shackles worn so long under Romish rule. They have been held in ignorance and steeped in superstition by these priests who knew but too well that thus only could they hold them. The Mexicans of to-day are of mixed origin. In their veins flows the blood of the Montezumas as well as of the Spaniards and Indians. For centuries they were under Spanish rule—as well as the rule of the tricky priesthood. The latter claimed dominion not only of their bodies, but of their souls and all their possessions. Heavier and more burdensome have been the demands made upon them for privileges for penances, as well as masses for the dead.

# Why

Do people buy Hood's Sarsaparilla in preference to any other,—in fact almost to the exclusion of all others?

# Because

They know from actual use that Hood's is the best, i. e., it cures when others fail. Hood's Sarsaparilla is still made under the personal supervision of the educated pharmacists who originated it.

The question of *best* is just as positively decided in favor of Hood's as the question of comparative sales.

Another thing: Every advertisement of Hood's Sarsaparilla is true, is honest.

# Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

So the people have steadily grown poorer; naturally immorality has increased with this bigotry and dense ignorance, and the claims of the priests have resulted in moral weakness.

Of course the priests have always opposed our work and tried to prevent the children from attending our schools, but every year many more apply for admission than we can take. It is, however, a constant struggle between the light and liberty of Christian education and the darkness and degradation of Roman Catholicism—but the light will triumph!

For a full history of our Santa Fe boarding school I refer you to the leaflet published regarding it. I quote the following for your consideration:

"Santa Fe, the political capital of New Mexico, is a town of 6,500 inhabitants; it is 'a historic—not a commercial—center,' and it is most fitting that here, in one of the oldest of American cities, should have been the beginning of the new civilization which is doing so much for the whole Territory. 'Nine-tenths of all the teachers in the Territory are graduates of our mission schools,' and it has often been remarked that upon entering a town one can tell from the appearance of the children in the plaza whether there be a mission school in the village.

"Two girls after having been in the school for some time returned to their home during the summer vacation. At one time the house was filled with visitors who passed the time in rioting and drinking. The girls asked their mother to send their visitors away, saying that they could not remain in a house where there were such bad people. The mother refused to do so, and the girls, taking their little brother with them, made a tent of blankets in a corner of a cornfield, and there they remained until the mother, seeing that they were determined, dismissed the visitors from the house.

"Instance after instance might be cited, testifying of the firm faith of these Mexican girls who have received Christian education at the Santa Fe Boarding School. The graduates are scattered throughout the territory, some in their homes living lives which are witnesses for Christ, some as teachers, imparting to others of the knowledge which they have gained, and still others caring for the sick and afflicted amongst their people. As these girls go out the influence which the school has had upon them is marked, and other less-favored girls are led to ask for the opportunities and privileges which their more fortunate sisters have enjoyed. Shall they ask in vain?

"The work at Santa Fe is established, but without continuous, steady support it cannot go on, nor can it be advanced to meet the pressing demands continually made upon it. No nobler work can be given to the women and young people of the church than this of educating as house-keepers, home-makers, teachers, *Christians*, these neglected sisters of their own land—these sisters who stand ready and anxious to receive instruction.

"Shall it be that in a Christian land they shall cry in vain for light?"

A. R. H.



A cream of tartar baking powder. Highest of all in leavening strength. Latest United States Government Food Report. ROYAL BAKING POWDER CO., 116 Wall St., N. Y.



## Church Prayer-Meeting.

The Mid-Continent Topics.

For Nov. 11.

REPAIRING OVER AGAINST ONE'S OWN HOUSE.

Neh. 3:23.

[See Prayer-Meeting Editorial, page 8.]

## 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. 15, 1896.

Lesson VII.

GOD'S BLESSING UPON SOLOMON.

1 Kings 9:1-9.

GOLDEN TEXT.

The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.—Prov. 10:22.

SPECIAL WORD STUDIES.

**Supplication.** A prayer is the general term for all classes of requests of a superior, but particularly of requests to God. Petition is the formal, often written, statement of things wanted. Supplication is an humble, earnest entreaty for consideration, mercy, pity, comfort, or for any favor.

**Hallowed.** From the Anglo-Saxon *halig*, "holy;" hence to revere or to make sacred.

**Name.** God inscribes his name upon or within the house to signify his acceptance and ownership of it, and that his presence and authority and power will be there.

**Byword.** Perhaps "byword" is from the Anglo-Saxon "*big word*," that is, a word frequently used, a very common word in one's speech. The only difference between it and a proverb might be that a byword is a proverb very often used and a favorite with all.

LESSON EXPOSITION.

**I. The Promise.**—When Solomon had finished the building, v. 1. This marks the completion of not merely the temple but the other buildings, as his palace and houses for his wives, even all that he desired to build. It was some years after the temple was completed and when the king was in the height of his temporal prosperity. There is a clear reference to the dedicatory prayer, so clear that it seems like an answer to it. Did the answer then follow the prayer immediately? So some say. See last lesson. But then there must have been an interval of about thirteen years between the completion and the formal dedication. Rawlinson, following Ebbard and Keil, suggests this delay was to get the furniture ready. But 1 Kings 6:38 seems against this view. Moreover, it puts strains upon the chief portions of the record and upon the context that are not natural. No good reasons have been offered for such long delay. The temple was used; the prayer shows a good spirit in Solomon; this second message indicates another spirit in him, calling for warning. The glory filled the house at the time, so the Chronicles assures us, now warnings come. If we read v. 3, "I did hear thy prayer," and so on, the sense will be consistent.

**Appeared to Solomon the second time,** v. 2. The first time was soon after his accession, 1 Kings 3:5. This is put in contrast with the second apparently because of the different circumstances, spirit and character of the meeting.

**I have hallowed this house,** v. 3. Notice that here in Chronicles the completion of the buildings is placed between the prayer and this answer. What answer may have been made at the time, assuming that the prayer followed within a few months of the completion of the temple, can be inferred only from what is recorded here. There was a visible answer by fire, and perhaps this was all; surely it ought to have been enough.

**If thou wilt walk before me,** v. 4. There was danger that the implied condition was disappearing from the memory of Solomon and his court. It needed to be definitely renewed. So the statement of the promise and its condition is very plainly repeated. It was so in the case of Abraham and of Jacob.

**I will establish the throne,** v. 5. That is, God would see that the family of David

should continue to be the royal family in Israel. There would have been no division of the kingdom, no captivity, no wars for freedom of Israel, had this condition been kept by the people.

**II. The Warning.**—*If ye shall at all turn, v. 6.* Or, "But if ye shall turn away from following me." Literally, "If, turning, ye shall turn"; that is, if ye shall apostatize, forsake altogether the will of God. The Common Version seems to mean "if ye shall in any measure turn," etc., which is not the sense of the Hebrew. The Lord is patient, and waits for a determined, permanent purpose; against this he solemnly warns the king.

**Then will I cut off Israel,** v. 7. When the settled purpose of Israel is clear to reject the Lord, then the Lord will follow with punishment. His presence will be withdrawn from the temple, the temple cast out of sight, his people made a byword.

**At this house . . . shall hiss,** v. 8. Or, "Though this house be so high, yet shall every one," Revised Version. The sense of this verse is not clear in either version. It seems to mean that the temple shall be high or conspicuous, since every one passing by will be amazed at the destruction of it, and will hiss at it in derision; feeling, as the Oriental mind naturally feels in view of similar misfortunes, that it is an evidence of the judgment of God. Then they ask, What is their sin? Why this destruction? **Because they forsook the Lord,** v. 9. The answer is ready and explicit. Disaster has come on this splendid temple and great people because they forsook their God. It was an aggravated case, for their God had notably delivered them; but they turned to other gods, so their God has brought desolation on them.

POINTS FOR CLASS WORK.

1. To Solomon, God manifested his goodness.
2. Wisdom, riches, honor, glory, were gifts of God.
3. The warnings are to be heeded; they are often set over against promises.
4. The covenant is renewed, but the conditions are made plain.
5. The punishments came; they were literally and fearfully fulfilled.

### A WORD TO SUNDAY-SCHOOL TEACHERS.

It seems to me that there is no class more worthy of our love and admiration than faithful Sunday-school teachers. Their work is a labor of love—love of the children and love of Jesus Christ. They are not paid in dollars; their reward, for the greater part, will come hereafter.

As I write these rings in my heart Mary Howitt's eloquent demand for godly teaching:

"Beautiful the children's faces!  
Spite of all that mars and sears;  
To my inmost heart appealing,  
Calling forth love's tenderest feeling;  
Steeping all my soul with tears.

"Eloquent the children's faces!  
Poverty's lean look, which saith,  
'Save us' woe surrounds us;  
Little knowledge sore confounds us;  
Life is but a lingering death.

"Give us light amidst our darkness;  
Let us know the good from ill;  
Hate us not for all our blindness:  
Love us, teach us, show us kindness:  
You can make us what you will.

"We are willing, we are ready;  
We would learn if you would teach;  
We have hearts that yearn towards duty;  
We have minds alive to beauty,  
Souls that any height can reach.

"Raise us by your Christian knowledge;  
Consecrate to man our powers;  
Let us take our proper station;  
We, the rising generation,  
Let us stamp the age as ours!

"We shall be what you will make us;  
Make us wise, and make us good!  
Make us strong for time of trial;  
Teach us temperance, self-denial,  
Patience, kindness, fortitude."

Oh the children! oh the children! How

Food for the Tired Brain,

Take Horsford's Acid Phosphate.

It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

we love them! How our blessed Saviour loves them! In every devoted Sunday-school teacher's heart there echoes this touching and eloquent question, "Are the children all in?" If not, our work is plain:

"To seek those lambs and lead them back;  
To find each sin-marred gem;  
To guide them to the heavenly track,  
Fit for Christ's diadem.

"To tune those infant tongues to sing  
Redemption's song in heaven—  
This is the work our loving King  
To us on earth has given."

"Feed my lambs" is as sweetly persuasive to-day as it ever was. It is glorious work to respond to this message from our Redeemer's lips.

Some teachers are easily discouraged—altogether too easily. Why faint when the Lord of hosts is on our side?

"Faint not; the crown is only won  
Through patient toil, through duties done;  
Know then that thou shalt stand ere long  
Amid the grand triumphant throng."

—Ernest Gilmore, in *S. S. World*.

## Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Nov. 15.

A good education: what it is and how to get it.—Prov. 8:1-11; 9:9-10

**Daily Readings.**—Monday, Some things best not learned, Gen. 3:1-24. Tuesday, Daniel's education, Dan. 1:1-7. Wednesday, Moses' education, Acts 7:20-37. Thursday, Paul's education, Acts 22:1-11. Friday, The wise men, Matt. 2:1-12. Saturday, Christ's education, John 7:14-31.

Just now one of the most hotly agitated questions is that of education. It is of note that what troubles the educationist is the religious element. It is a tribute to religion that its place and importance, even on a secular programme, is admitted very generally. No one will deny, who admits the existence of a God at all, that the young should receive, in addition to a secular education, a moral and spiritual training, though people are not agreed as to the school house being the best place in which to impart it.

By education is not meant merely saturating the mind with other people's thoughts, but training its powers so as to get it to think for itself. Education is not to be confounded with a mere knowledge of facts.

Now, there are some things it is best for people not to know anything about. The knowledge Eve got by eating the forbidden fruit was not a knowledge to be desired. The knowledge got by reading bad books, or by going into forbidden places just to see what they are like, is best never learned. "I would have you simple concerning evil." There is a shady side of life which it is best not to see. Some of us know some things which we would be glad we had never known.

Speaking generally, it is a good thing to be well educated. Daniel was all the better fitted for his high calling in the State through the education which he received. In his case there was a moral and spiritual basis to all his learning. Clearly, he had God's help in learning his lessons, as in all life's work. It is well when great wisdom, as in his case and in that of the wise men mentioned in Matthew, pours its treasures at the feet of God. "Have any of the rulers believed on him?" is a question which is apt to be asked. We are sometimes twitted with the supposed fact that learning does not take kindly to the Cross—that the world's great men do not believe, but this is not by any means universally true, for many of this world's greatest men are loyal to the old truth.

In the case of Moses and Paul we see what a sound secular education can do for the cause of the Son of Man. There will always be a large place in Christ's service for those who are only moderately educated; but, all other things being equal, the highest places must be reserved for those whose intellects have been most extensively cultivated. Great grace is better than great gifts, but both combined are best.

The person who knows the English Bible well can never be otherwise than educated. John Bright found more mental stimulus in it than in all other books combined. The Spirit of God is the great Teacher, and He teaches through the Word.—*Endeavor Herald*.

# Did...

You

# Read..

our offers in the last two issues of this paper.

They are good until November 15th, look them up, they may not appear again, and then send your orders to.....

## Buschart . Bros.,

1516 Locust Street,  
ST. LOUIS, MO.

 **CLOVER LEAF ROUTE!**

Toledo, St. Louis & Kansas City

—RAILROAD—  
The Direct Line and Cheapest Rates with double daily service to

Toledo,  
Detroit,  
Sandusky,  
Cleveland,  
Montreal, Toronto,  
Indianapolis,  
Buffalo,  
Albany,  
New York,  
Boston.

AND ALL POINTS NORTH AND EAST.

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.

TICKET OFFICE:

505 Olive Street and Union Depot,  
ST. LOUIS

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 Spanish 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.

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.



# THE MID-CONTINENT

PUBLISHED WEEKLY BY THE

PRESBYTERIAN NEWSPAPER CO.,

1516 Locust Street, St. Louis, Mo.

Terms:—\$2.00 a year in advance. Ministers \$1.50 in advance.  
Postage to foreign countries \$1.00 extra.  
The yellow tag shows date to which subscription is paid.  
Active canvassers liberally remunerated.

When the address of a paper is to be changed, the old as well as the new address must be given.

No manuscript paid for except by previous contract.

This paper is not responsible for the views expressed by its contributors.

Unsent manuscript returned only when sufficient postage is forwarded with the request.

Papers returned through the mails are no notice of discontinuance, as we cannot tell from whom they come.

Address all communications and make all drafts, money and express orders payable to THE MID-CONTINENT, and not to any individual connected with the paper.

No paper discontinued without express orders in writing any payment of all arrearages. Such notice of discontinuance at the expiration of a subscription, will receive prompt attention. Entered at the St. Louis P. O. as second-class matter.

WEDNESDAY, NOVEMBER 4, 1896.

ANOTHER SOLDIER in our foreign missionary ranks has fallen. A recent cable dispatch announces the death of the Rev. Arthur Wodehouse Marling of the Gaboon and Conoco Mission, of the Angom station. He died Oct. 12th, of the African fever.

ALL St. Louis Presbyterians rejoice to know of the corner-stone laying of the new Menard street Mission, the continuation of the historic Souldard Mission. Equally will they rejoice with the Lafayette Park church friends in their "home-coming" service next Sunday. Particulars of these happy events are in our "St. Louis and vicinity column."

SOME TIME ago a minister out in the north west was asked to offer some remarks at the opening of a new cemetery. The day brought bad weather, and there was a risk in speaking in the open air with the head uncovered. So the invited speaker very sensibly kept his hat on while making his address, offering the witty apology that he did not feel "like contributing himself to the success of the enterprise." This example of good sense, and of independence of conventional custom, should be freely followed by ministers officiating at cemeteries on the occasion of funerals in cold weather. They often run the risk at such times of "catching their death" as the phrase goes by baring their heads. The same remark applies to the pallbearers.

SPEAKING OF the church's relation to science the *New York Nation* remarks on the "ignorant and undignified scurrying after all kinds of undeveloped or pseudo-science, in order to press it instantly into the service of theology. We read at this moment of a leading clergyman of Cleveland preaching on 'The being of God illustrated by the X-Rays,' 'The soul and a future state, illustrated by psychical facts,' with much other weariness to the flesh. To all such rushers-in, and to that kind of theology in general which is so anxious to show that it is not only up to date but quite ahead of the calendar, we may commend that beautiful saying of the Psalmist—fit epitaph for either the devout theologian or the humble agnostic—"My heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too wonderful for me."

"IT IS WRITTEN."

There is sometimes a danger that preachers of the Gospel forgetting they are simply heralds and publishers of tidings think they must be originators, founders of systems, dealers in speculations and philosophies. It will greatly simplify their work, and relieve them of a responsibility which their commission does not impose, if they keep this distinction in mind. Our work is not to "think out" schemes of truth. The minister of Christ is not a system builder, nor a "groper after truth," but he is an expositor of a revelation already made, clear, defined and exclusive. There is a treasury already filled and his it is to "bring out from it." The word of reconciliation has been committed unto him, and in his preaching he is simply the dispensing steward of the mysteries of

God. It never recommends a preacher to our judgment to hear him say, when handling the great themes of religion, "now, I'll tell you what I think," or "my opinion is so and so," or to find him following the advice to young preachers once given by a certain religious newspaper, "Preach boldly your latest thought." It is not a little presumptuous in us to suppose that our fellow men should take up with our opinions and surmises on the things pertaining to eternal life. They may be just as able as we are to form opinions on those mysteries and when they ask a reason for the faith that is in us they want something more than the answer, "I think."

After all our pulpit reasonings and philosophising, our weak attempts to supplement God's wisdom by our own, and our self-complacent efforts to justify his ways to men, the best reason for the Christian's faith is that which the little children express in their hymn as the ground of their confidence in Jesus' love—"Because the Bible tells me so." We are "away off" in our conceptions if we think of the church simply as "a school of thought" and the pulpit as merely a platform for the exploiting of "views." It is a wise exhortation recently spoken, "Abide by the doctrine 'it is written' and leave 'it appears to me' to the philosophers."

## AN ABSURD PHILOSOPHY.

In all ages men have sought to divest themselves of the responsibility for their own ill deeds. Adam urged—"The woman whom thou gavest me;" and Eve took up the same strain, "The serpent beguiled me." And the extenuating plea has been urged ever since—"that companion with whom I was thrown," "the strong temptation which beset me," "that hot temper of mine!" The responsibility of the tempting companion of course remains, and the unfortunate surroundings of the offending man are not forgotten when we think of his sin; nevertheless society will ever say to him, "Thou art the man," and will hold him responsible even as the Lord did Adam. It has been under his own freedom and by his own compliance that he transgressed, and it is not due to any power that destroyed his own will.

This plea sometimes takes the form of a blasphemous thought against God in the allotments of his providence. Men have sought to excuse their dishonesty by blaming the fact of their poverty. The struggle for existence made necessary by the selfish constitution of society has been thought to relieve from the guilt of moral dereliction. Of late years we have heard of the physical make-up, and a certain conformation of the brain and marked phrenological developments as accounting for crimes, and as relieving the perpetrator of moral responsibility. Or, it is urged in behalf of some popular man who has gone astray that he is constitutionally of an ardent temperament and nature has given him strong animal passions. Burns, the gifted poet, whom in our mixed sentiment we have to admire, pity and condemn, thought to cast upon his Creator the responsibility for his vices:

Thou know'st that thou hast formed me  
With passions wide and strong,  
And listening to their witching voice  
Has often led me wrong."

And again speaking of his excesses:

"But yet the light that led astray  
Was light from heaven."

Well is such sentiment pilloried by Shakespeare: "This is the excellent foppery of the world! that, when we are sick in fortune, (often the surfeit of our behavior) we make guilty of our disasters the sun, the moon and the stars; as if we were villains by necessity fools by heavenly compulsion; and all that we are evil in by a divine thrusting on."

This philosophy carries its own refutation with every one who has a consciousness of will and a sense of right and wrong. Its absurdity also can be seen in the arbitrary and one-sided application of the principle. It is advanced as a plea only in man's output of evil. If however one thinks to relieve himself of the odium of failure in his plans and of wickedness in his character by denying his personal responsibility therefor, then must he be refused all credit for any successes and for any good deeds wrought by his hands. If environment and innate propensities determine the one line of conduct so must they the other too, and praise as well as blame be forfeited. But on that side of the equation we hear nothing of this principle. Fair-minded indeed! In the things untoward in our experience to fret against the stars and fortune and second causes and the Creator, and to lay the blame of our faults and vices at the same door; but when our ventures succeed, or we perform the acts of benevolence and honor, then to attribute all to our sagacity, and to our own excellent virtue!

## REPAIRING OVER AGAINST ONE'S OWN HOUSE.

In the account of the Jews, under Nehemiah, restoring the walls of Jerusalem it is several times related that they repaired, each individual or each family, over against their own house—that part of the broken wall which stood opposite or contiguous to them. It suggests that we can simplify and make more effective the work of life by giving attention primarily to the duties immediately before us, which lie in our very path and within hand's reach, so to speak.

1. Care needs to be given to our improvement of personal character. "Take heed to thyself." The great drift of the Bible's injunctions and counsels pertains to the individual religious life. One important conception of the kingdom is that which represents it as within us. Christian life is to be promoted as well as implanted. "That ye may grow thereby"; "the perfecting of the saints, the edifying of the body of Christ"—these make a fulfillment of the mission of the word even when the great world without gives no heed to the call of the Gospel. Many a one exaggerates the thought of his life in particular being designed as a "mission" to others, and himself a destined "hero in the strife" born to lift up the rest of us who are not endowed and are not heroes. He forgets that life is a discipline to each one, and that perhaps he too is susceptible of personal improvement, and that it would not hurt him to be a disciple and get good himself in the midst of his complacent and self-flattering unction of a work to do for others.

2. Building over against our own house implies the duty of religious culture in the family. Certainly this is work lying at the very hand of Christian parents. In such endeavors neither father nor mother is ever transcending the God-given sphere. Such efforts will never be subjected to the sneers and criticism of the scoffing. It never provokes the charge of officious intrusion or intermeddling, or the ungenerous suspicion of ambitious display or the love of pre-eminence. For this kind of wall-building, too, no parents can ever plead incompetence, timidity, or reserve, nor urge the plea so often heard in matters of church work that they are not fitted for it, nor called to it, and that it is out of their place. There is nothing to interfere with the holy resolve, "As for me and my house we will serve the Lord." Conceive of the whole domain of a church divided into as many small territories as there are house-holds. Let each family, as a small garden enclosure, be kept well cultivated. Then grouping all these gardens as one field the whole church appears as a fruitful and beautiful vineyard of the Lord. Were this method faithfully and unintermittingly followed, the church of God everywhere would be in a constant tide of prosperity. And even should none be gathered from the world and from ungodly families, which however will never be entirely the case, yet could the living church from its own numbers, within the pale of the covenant which God has made with it, not only perpetuate itself, but increase in an ever growing ratio from one generation to another.

3. Repairing that part of the wall which stands in front of our own doors suggests, most obviously, all those lines of Christian work which the providence or the Spirit of God places immediately in our way. This is not saying that we are not to "go about doing good," and "go out seeking" opportunities of usefulness. But we are now only pressing the thought that even without any wide extension of scope or of sphere and without transcending the limits of the most private and quiet or, it may be, obscure life, we responded only to those calls which *there* reach our ears, and apply our hands only to that which of itself falls unto us or casts itself in our way, far more satisfactory would be each one's record. We speak of "next-door neighbors." Have not all of us our "next-door" duties?—services which, to use the common expression, it "comes in our way to render," and which, if we seek not them they seek us and obtrude themselves upon us, and lie in our path and bespeak our attention and hail and signal our conscience. "Lord, what wilt thou have me to do?" is often your cry. Look right about you, observe what lies at your very feet, or stands at your side and within the reach of your hand or the sound of your voice—thus give heed and you will catch the Lord's response. There is this farther advantage also in attending to the near-by situation—it throws light on that which at the first seems farther off. "Do the duty that lies nearest thee," says Carlisle; "thy second duty will already have become clear." And thus the best teacher of duties that still lie dim to us is the practice of those which we already see and have at hand.



## OUR PRINCETON LETTER.

BY JESSE LYNCH WILLIAMS.

(Author of "Princeton Stories.")

No. 17 S. East College, Princeton, N. Y., Oct. 23. At exactly thirty-eight minutes past eleven o'clock yesterday (Thursday) morning, this institution ceased to be the College of New Jersey that it had been for exactly 150 years, to a day, and became Princeton University.

There was a dramatic stillness throughout the great assemblage while President Patton was pronouncing the words that made the College of New Jersey a thing of the past, and then as he took his seat saying in impressive tones, "May God bless Princeton University and make us faithful in her service", the vast throng arose as one man and such cheers burst forth as never had been heard before not even when on Wednesday night the mighty procession of 3,000 graduates and undergraduates passed in review before President Cleveland and two score other distinguished guests from various parts of the world.

It was the end of the three days Sesquicentennial Celebration about which every Princeton man in the world had been thinking and talking for so many months and about which also they will doubtless continue to talk for a long time in the future. At least no one that was there will ever forget it.

The ceremonies commenced on Tuesday. They were begun, as most things in this college—university, rather—are begun, with religious exercises. Dr. Patton preached a Sesquicentennial sermon in Alexander Hall.

But first an Academic procession was formed headed by Dr. Patton and Dr. Fisher of the Yale Divinity school. Next came the foreign delegates escorted by members of the Princeton faculty and followed by visiting college professors and representatives of all sorts of universities from many countries, and all of them more academic gowns of various colors and degrees of gorgeousness.

Every day's ceremonies were begun by one of these academic processions. At first the effect was somewhat startling, but one soon became accustomed to it. Every one that had a gown even though it was only a plain black one which indicated merely the rank of Bachelor of Arts, marched in the procession. The rest looked at them.

Dr. Patton's sermon was on "Religion and the University," and every one that ever heard of Princeton, can guess how much he made of Princeton's relation to religion in the past.

In the course of his sermon Dr. Patton said: "For myself, I believe that in the early years of undergraduate life a course of elementary Biblical instruction adapted to the needs of young men who are no longer schoolboys on the one hand, and are not yet students of philosophy on the other, is a most important part of the curriculum; but I would not carry Biblical instruction into the upper years of the curriculum, unless in point of scientific thoroughness it could compare favorably with the work done in other departments; and then, of course, I would not make it compulsory, though I firmly believe that advanced students in philosophy and literature should have the opportunity of seeing how the problems of literature and philosophy bear upon the Bible and Christianity. We might well feel discouraged if the educated men of this land should cease to be religious. And if the graduates of our university should turn their backs upon the religion of their fathers, we might well exclaim: 'If the light that is in them be darkness, how great is that darkness.'"

"In closing I would say, the religious thought of a university will affect popular religion. Religion does not depend upon the university for support, but it is a matter of great moment to inquire whether there is a serious inquiry concerning religious matters in the university. The religious influence of the university has not been negative. I believe the universities will soon be the center for a great religious movement. This work will proceed upon the basis of the written word and upon the 'Word made flesh.'"

"I do not know what part Princeton will have in this movement, but it would be strange if she should have none. Whatever be our place in the sphere of intellectualism may Princeton be at the head in the sphere of religious activity. Christianity is more than a collection of precepts, it is a way of salvation. This message has been proclaimed in the pulpit of the College of New Jersey for 150 years and may it never be said of those who hold a high place in Princeton University that they are 'ashamed of the Gospel of Christ.'"

At 3 o'clock in the afternoon came the reception of delegates, and this was very impressive. Never before had a Princeton audience or any other audience in the United States seen such a gathering of men distinguished in scholarship and science. The newspapers have told their names and titles and what they have discovered, or achieved or written. It would take too long to do so here. There were 40 or 50 of them and each wore a different colored silk hood on his silk gown.

The address of welcome was delivered by the Rev. Dr. Howard Duffield of the old First church in New York City. He is a son of the dear old Prof. Duffield and a descendent of Jonathan Dickinson the first president of Princeton. He was florid and eloquent.

Responses were made by President Eliot of Harvard University, who saw fit to heap a great deal of praise upon us for our Presbyterianism which was rather surprising to more than one that heard it; and by Prof. Joseph John Thomson, the noted natural philosophy professor of Cambridge University and a member of the Royal Society, who did not patronize us as much as some English scholars have done.

A Walter Damrosch orchestral concert in the evening ended the first day of the celebration.

The next day, Wednesday, brought the largest crowd, the most noise and the greatest enthusiasm. It was called "Alumni and Student Day" and so many alumni and students were never seen in one day before; not even at a championship foot-ball game. Classes from '34 to '96 were holding reunions in the town and about 3000 joined in the big parade in the evening and each class wore different kinds of costumes and carried banners and transparencies and floats to draw attention to their patriotism and themselves. But that was not until evening.

In the morning came the Sesquicentennial Poem and Oration in Alexander Hall which was not large enough to hold half of those who sought admittance. But Sesquicentennials do not occur often.

The poem was composed and delivered by the Rev. Dr. Henry Van Dyke of the "Brick" church of New York City and it was called "The Builders." It was enthusiastically received.

Prof. Woodrow Wilson's oration on "Princeton in the nation's service" contained this, which carried considerable weight coming as it did from such a broad-cultured and modern man:

"I have no laboratory but the world of books and men in which I live, but I am much mistaken if the scientific spirit of the age is not doing us a certain great disservice, working in us a certain great degeneracy. Science has bred in us a spirit of experiment and a contempt for the past. It has made us credulous of quick improvement, hopeful of discovering panaceas, confident of success in every new thing.

"Let us say, this is not the fault of the scientists; he has done his work with an intelligence and success which cannot be too much admired. It is the work of the noxious, intoxicating gas which has somehow got into the lungs of the rest of us from out the crevices of his workshop—a gas, it would seem, which forms only in the outer air, and where men do not know the right use of their lungs. I should tremble to see social reform led by men who had breathed it; I should fear nothing better than utter destruction from a revolution conceived and led in the scientific spirit.

"No one who looks into the life of the institution shall find it easy to say what gave it its spirit and kept it in its character the generations through, but somethings lie obvious to the view in Princeton's case. She has also been a school of religion, and no one of her sons, who has really lived her life, has escaped the steady touch which has made her a school of duty. Religion, conceive it but liberally enough, is the true salt wherewith to keep both duty and learning sweet against the taint of time and change, and it is a noble thing to have conceived it thus liberally, as Princeton's founders did."

Wednesday afternoon there was a football game with the University of Virginia and though this was not strictly a celebration event, every one attended it, and it was interesting to watch the look of amazement, mingled with something like horror on the mild faces of Dr. A. A. W. Hubrecht, of the University of Utrecht and of Professor Felix Klein, the explainer of "the mathematical theory of the top," as the half backs rushed through the center and pyramids of long haired foot men untangled themselves. The score was 48 to 0 in favor of Princeton.

The torch light procession which began to march at 8:30 o'clock Wednesday evening, was over a mile long and hence there is not room to describe it here. There was a great deal of color, a great deal of sound, and every old graduate sang and marched and acted as though he were a boy again. Every one was more glad than ever that he had gone to Princeton College, and glad he had come back to its sesquicentennial.

President Cleveland seemed to enjoy the spectacle too in his dignified way and once or twice he laughed as heartily as any body, notably when he espied one of '92's transparencies which stated in the slang of the day "Free Silver—Nil!" and again when '96 turned toward his face for perusal the words, "Grover, send your boys to Princeton!" in large black letters.

The procession formed in a solid mass before the reviewing stand in front of Old North and gave the college cheer for the president again and again but he only smiled and shook his head. He did not want to make a speech out doors, it seemed. But the next morning at the final exercises of the celebration where many degrees were conferred on many of the distinguished guests, after the announcement of the endowment fund which amounted to \$1,352,291, and after the name of the college was formerly changed to university, the President of the United States was introduced by the President of the University and he delivered an address that all in the vast audience listened to with profound interest. One of the sentiments that the President expressed with a fervor that none who heard him are likely to forget was this:

"I would have the influence of these institutions on the side of religion and morality. I would have those they send out among the people not ashamed to acknowledge God, and to proclaim His interposition in the affairs of men, enjoining such obedience to His laws as makes manifest the path of national perpetuity and prosperity."

That closed the ceremonies celebrating the 150th birthday of Princeton college, and inaugurating Princeton University.

It was a fitting close.

## WHAT OTHERS SAY.

When men affirm that there is more of contention and bitterness in the church than outside of it, and that church quarrels are the worst of all quarrels; they simply slander the church. There is more brotherly love and kindness in the church than anywhere else in the world; and although

the church is very far from being all that it ought to be, yet there is no other institution that manifests so much of the spirit of Christ.—*United Presbyterian.*

A candidate recently appeared for ordination over a Congregational church who could not tell the difference between a Congregational and a Presbyterian church, could not name one of our benevolent societies, thought the Exodus occurred 4,000 years before Christ, and was to about an equal degree informed upon Christian doctrine. The council kindly recommended that he pursue further study before ordination; but the writer who sends this information testifies that our councils are not always showing such kindly and salutary firmness in cases where it is equally necessary. This is not Congregational, nor is it good from any point of view.—*Advance.*

The temptations to convert the activities of worship into forms of mere entertainment are constant and various in kind. There is at the present time a sort of craze for diversion and amusement. The preacher of the gospel has made note of the fact, and has sought out many devices to make the services of worship so entertaining as to satisfy the popular humor. The announcement of grotesque pulpit themes, the changing of the song service into a "sacred" concert, the effort in general to compete with the world in the business of amusing people, can probably be accepted as mistaken efforts for the entertainment of pleasure-seekers rather than the intelligent guidance of hungry spirits into communion with God. And we believe that these devices, one and all, are needless. There is nothing else so ravishingly entertaining as genuine worship; and we have faith to believe that the gospel can now bring men to the true fellowship of Christ, as it always has been able to do, if it is presented in the spirit of the love of the Redeemer and under the power of the Holy Ghost.—*Advance.*

The Sunday newspaper is doing great harm. Where purchased and read it unfit for, if it does not keep away from, divine worship. The mind is in a very unsuitable condition for sacred thought and meditation after poring over the tragic accounts and gossip items and fictitious narrative with which the average Sunday sheet is filled. All that is said against it by ministers and elders and others in Presbyteries and elsewhere is fully justified. One way, we believe, to counteract its spread and help prevent its admission into families, is to secure their subscription to a live religious paper. Let those ministers and elders, therefore, who realize the peril to the home of the introduction into it of the vicious agency exert themselves more to see that every family takes a religious paper. Many sessions are quite indifferent and can hardly be induced to do anything actively in this direction. In some cases even elders are found without a church paper. They need not be surprised at finding their children reading the Sunday paper.—*Presbyterian Journal*

Do the Protestants of Boston realize that there are now forty-seven Roman Catholic churches in the city, and that, to quote *The Pilot*, the local Catholic journal, the present is "a time of tremendous activity in church building in the city"? Two new parishes have been recently created in the Roxbury district, and the Brookline, like the Brighton district, will soon have two churches. The Syrian Catholics are preparing to build a chapel. The Poles have just built one, and the Lithuanians will soon have a place of worship. Old and established parishes are replacing old edifices with splendid new ones—not moving away to the suburbs. On the other hand Unitarian congregations like the church of the Unity, formerly ministered to by Rev. M. J. Savage, are dying or dead and transferring their property to the benevolent fraternity. Moreover, not a few Trinitarian Congregationalists are still to be converted to a belief in the necessity of doing anything more than "marking time. Surely, in the face of such aggressive, masterly church extension work as Roman Catholics are putting forth its Boston to-day, the descendants of the old stock and the adherents of the old faith do not need to be spurred on to their duty.—*Congregationalist.*

Some time ago the pastor of a large and successful church said that he believed catechization to be the best and the safest kind of evangelistic work. There is no call for us to resort to ways that are strange and devices that are vain. But to secure the best results the work dare not be begun in a hap-hazard way nor allowed to run along at a poor dying rate. Let there be some co-operation on the part of pastor, parents, Sunday school teachers and all other earnest assistants in church work, let there be a combined effort to secure members for the class; and then let preparation be made to render the class work interesting and profitable. Too often the hour is rendered dull by the mere asking and answering the set questions of the book. First let there be some service of prayer and song. The worship of the hour is often more important than the lesson. In teaching let the pastor do the best work of the winter. Let him labor by illustration and incident, drawn from his knowledge of the Word of God and of human nature, to impress the truth upon the minds and hearts of his young men and women. If he is a teacher he will set them to work and they will catch his enthusiasm and become eager to know the truth. The quiet hours spent this winter in the study of our own needs and of the wonderful love and wisdom of God as our Saviour reveals Him must result in untold good. Catechization at its best demands careful preparation, constant attention, and faithful work.—*Reformed Church Messenger.*



## The Family Circle.

## A SEA CHANGE.

## CHAPTER I.

"I am the Resurrection and the Life." A voice broke into the pathetic silence of the churchyard with the words of eternal hope and triumph; a lark carolled somewhere out of sight in the summer sky; the glory of revived nature was everywhere—in the budding flowers and in the leafy trees. Long grasses began to wave; the branches cast pleasant shadows all around; and in the quiet walk a small procession followed Eleanor Deerhurst to her last lone resting place. Poor Eleanor Deerhurst!

In the very moment of starting, when with thrilling distinctness the words of endless hope fell on the air, another voice broke in with infelicitous haste:

"When you've done, sir," it said, half aloud, "the corpse's brother wishes to speak to you."

Eleanor Deerhurst had already merged her identity in that of a mere "corpse" to the undertaker, while to her brother she had become, in a wonderfully short space of time, simply "the remains." Alas, poor humanity!

To the man who read the service of solemn committal—"dust to dust"—to the girl who listened, the scene was almost heart-rending. To him who followed it was indescribably perplexing. He had seen so little of Nell since she married Robert Deerhurst and went away with him into another sphere and "beat" of life.

He was only a man of the hod in those days. Robert Deerhurst was a clerk, who wore a black coat all day long, and talked with infinite littleness of "laborers." Yet how curiously cases reverse themselves in this world!

Thomas Farrant was now a man of wealth and substance, ample in person, glossy and brilliant as to raiment. The world, life, and his own endeavors, had made him abundantly blessed and superabundantly successful.

The world, the flesh, and the devil had played falsely to Robert Deerhurst. He was dust long ago; and as for Nell—poor Nell!—she had become "the remains."

Thomas Farrant thought of these things as he followed, by virtue of being the "corpse's brother," side by side with the quiet and sorrowful chief mourner. It was this chief mourner that troubled Thomas now.

"She's nobbut a slip of a gurl," he told himself, "but what am I ter do wi' 'er? What'll she do along wi' the likes o' we?"

Mr. Farrant spoke in the plural, as a rule—after the fashion of royalty—but, as a matter of fact, his household began and ended with himself.

"Ma hat covers ma fam'ly," he would say, with a smile of intense breadth and still more intense shrewdness. "An' what is us ter do wi' th' lass?"

The "lass" was so unlike Thomas that he might well ponder over her destiny. She was so dainty and so lovely, even in her simple mourning apparel, that she looked a strange contrast to the prosperous man at her side.

"Behold, I show you a mystery," read the parson. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality."

These words brought back Thomas Farrant's thoughts. They were like the sonorous call to arms, to awakening to a final triumphant roll-call of nations, and individuals, and souls—Nell's—and—his own.

And Thomas Farrant started.

He liked great people, great things, and great words. In common with men of his kind, the more incomprehensible the words, the better he enjoyed them. But now they were only too comprehensible.

They made him think.

What had he ever done to help Nell in all those weariful years?

What had he ever done for anybody but himself?

"Us'll tak' th' lass hame th' neet," he said, pulling his coat over his substantial figure, and raising his eyes heavenward, as if in an attempt at self-justification.

"That's what us is goin' ter do noo."

He glanced again at the girl; but with those words ringing in his ear he felt impelled towards the right.

"Us'll tak' her hame; we've said sae. Noo what's amiss?"

No one spoke, but still his conscience was not quite clear.

"Us'll ha' it oot wi' 'im, by'm-bye," he muttered. "If us tak's th' gurl, she'll ha' ter do better for hersel' than Nell did, for she's nought but th' remains noo, an' she moight ha' bin wha she pleased. Eh, it's a wearifu' world, an' no mistake." The "world" at that moment was radiantly, gloriously beautiful—earth, air, sea, sky—as if the promise of that eternal "change" were already coming to pass. But Thomas knew not yet that we color our worlds with the hues of our own natural sentiments. Beauty lies in the eye of the beholder.

Then the last "Amen" was uttered, the gravediggers descended into poor Nell's narrow bed, and began hastily to shovel in the earth. A small funeral was not very imposing to these creatures of habit. They felt sorry for Irene—but they saw mourners every day; they knew that life ended here. At their feet the dead lay by scores; they spoke of comfortable and uncomfortable graves, and talked with unconcealed delight of a "beautiful corpse;" moreover, they had quickly taken the measure of Thomas Farrant, and recognized that he was not one of "the quality." No sooner had they ascertained this than they leaped down upon Nell, and shovelled away with a will. There would be other burials requiring their aid presently; they must make haste. Nor did Thomas stay to watch their proceedings.

"Us is goin' noo," he said, taking the parson aside for an instant. "Theer's nowt heer ter kape us."

He glared defiantly at the parson, and the younger man raised his head, and looked straight before him.

"I shall never lose sight of her," he said, in brave firmness. "Irene knows that well enough."

The girl had lingered for a moment, but at the sound of her name she came forward.

"Yes, I know," she answered quietly, but quite as firmly. "I am waiting."

"Ye're nowt but a lass," replied Mr. Farrant, with a touch of anger, for which he had the grace—afterwards—to feel ashamed. "Ye're not o' age. An' us is rich. Us isn't loike yer mither, or yer faither's folk naythor. They're a pair lot, w'en a's sed an' dune."

"They are of gentle birth," said the parson, with a stiffened back and heightened color, for he had heard the whole story from poor Eleanor Deerhurst; but his words displeased the old man.

"Ay, that's what ye think maist aboot; but what'll they do fur ye, d'ye think? Wull they tak' Ireen, an' feed 'er, an' dress 'er? Hoots! mon, they dinna ken 'at she's 'een alive!"

"We cannot talk of these things here and now," said the parson hurriedly. "It's very inopportune, sir."

"It's ganin' ter cost me a purty

toon," responded Thomas, still more angrily; and then he, too, stopped.

In his ears there rose the echo of those words, "In a moment, in the twinkling of an eye, we shall be changed."

In the parson's ears his own voice was repeating other words:

"Almighty God," he said to himself, "with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give Thee hearty thanks—" He got no further than this. He was returning thanks—what for?

Irene had lost a mother, and the world had no more mothers to give her.

He had lost a dear, kind friend, who, out of poverty and pain, had taught him lessons of singular fortitude and faith. Yet he returned thanks.

"Mrs. Deerhurst had not, at any rate, lived to hear all this," he murmured, and felt increasingly thankful.

Irene had put her hand on his arm, and her influence restrained him still more.

"We've put th' remains comf'bly awa', an' we've paid oop liberally, so we'll saay good-day ter ye, sir, an' thank ye fur the wurds ye spoke ter 'er."

A backward glance at poor Nell's grave showed that he meant the dead mother, and by no means the living daughter.

"Us is lossin' monney whiles us staays heer," he added, as he took hold of his niece's hand, "Look arter th' coin, parson; fill yer pockets; siller is th' best freen' ye kin hev!"

And in the parson's ear every leaf-bud on the swaying trees, every cow-slip hidden in the murmuring grass, every lark that thrilled its gladness in the face of heaven, kept repeating in undying stanzas, "This corruptible must put on incorruption. This mortal must put on immortality."

The souls of the faithful waiting in the stillness for the trumpet-call to consciousness seemed to answer back the words, "This mortal must put on immortality."

When he turned his head, Thomas and his niece had gone.

Another man would have said, "That dream is over."

The parson straightened himself, and looked manfully upward.

"I can wait," he said quietly. "I am going to wait."

## CHAPTER II.

That summer passed away.

When the winter came over the land the parson had gone, too.

Life had been darkening for him for some time, and even Irene had made no sign of remembrance. The parson was gradually losing his hopefulness—that had remained as the last remnant of his youth; now he was losing it. And he was sad. He was ill, too, with a touch of melancholy that oppressed him now and then; and some one recommended the sea. The parson was still poor, but the sea was near, and would not prove a costly holiday. So thither he went.

The sea is not enlivening in dull weather. There is a moan that fills the ears and is haunted by the cries of the loved and the lost, who are borne away into the Silent Land upon the breast of the hurricane, or swifter chariot of sudden death.

And the parson listened to the voices until his heart grew heavy within him, and his hopefulness went down with a wall of agony.

"Instead of feeling better, I m a great deal worse," he said despairingly. "I must go back to-morrow."

That night there was a storm; wild and tumultuous waves rose up to sweep the piers and thunder at the foot of the cliff. Sleep was impossible, and the parson went out into the war; it almost

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

did him good to struggle with the wind, and fight for his footing with the force of the fierce gale. Once he laughed aloud at himself. His old nerve came back, his head grew firm, his eye became bright.

He could even think of Irene with a momentary throb of passionate vigor. He was triumphing over himself and over his pain.

Suddenly there shot up a light out of the weird darkness of the ocean—a long trail of wild blue light, that flashed into a mute appeal, and the parson knew it.

One or two women near began to pray. They understood the signal; they knew that, out on the sea, human hearts were having a hand-to-hand fight with Death. They prayed aloud. But in the parson's soul there came, oddly enough, the awaking echoes: "The trumpet shall sound"—and "We shall be changed," he said, hardly knowing why he said so. No trumpet had sounded, save that one clear call to duty which is ever clarion-tongued; but the parson went forward boldly. A "change" had come to himself, and he knew it.

Down on the shore the men were launching the lifeboat and asking for volunteers; and the parson went amongst them. He looked strong; he took up an oar as if he loved it, and the captain put his hand on his arm:

"Man, I dinna ken ye; can ye row?"

"Ay. Many a time have I rowed straight home to victory."

They were shouting in one another's ears; but the wind was strong. There was a firm grip of hands. It was a sign of the Brotherhood of Rescuers. What the captain wanted was just one who could row "straight home to victory."

Who shall tell the story of that shipwreck?

Who can paint the picture of that rescue?

Not until the lifeboat had ended its perilous work did the men on board her realize that their captain had allowed a "sky-pilot" to take a hand at the oars. They had never before believed in any sort of luck for a craft that carried a "sky-pilot" in it. And as for the lifeboat—Well, it was over now, and the peril was past. The parson stood in the rear, the captain in the fore-ground grasped the hand of a man whom he led unresistingly towards his new comrade.

"Thank 'im—he made it possible to go to your relief," rang out the cheery tones of the captain's voice, making itself heard above the storm. "Thank 'im." And then—only then—did the parson raise his eyes.

"Mr. Farrant," he said slowly, "I recognized you in the boat."

The other man stared.

"It's th' parson," he cried aloud. "Th' parson as wanted ter marry Irene, an' wha buried th' Remains. Us wur rude ter ye, sir; an' ye—ye've saved us—me!"

Behind them was the sea, that had so nearly become Thomas Farrant's



grave. Between them was a deep darkness, only broken by the red glare of hastily improvised torches.

And the parson lingered behind, while Thomas Farrant peered at him through the dimness. This man had taken Irene from him, and had covered him with insults.

Yet he had helped to save him. The parson was mute beneath the power of diviner inspiration. He waited—he knew not why. At last Thomas Farrant broke the silence.

"Coom hame wi' us, mon," he said, more gently. "Ye've saved us. Ye shall ha' yer reward. There's ane 'at kin thank ye mair nor I. Our hame's heer. Did ye no ken it? Ay, an' th' lass is waitin'."

And the parson went—for his reward. "I've bin nigh onto death," said the old man to his niece. "Us hev comed thro' a deal; an', lass, us is fair vanquished noo. Th' pairson kin read, an' he kin pray; but, ma certes, he's gotten a rare grip o' his ain, an' a han, forbye, that's as saft as selk. I doot ye canna do better."

And this was the love-making of the parson and Irene.

First, the shadow of death—the pain of grief, then the song of the lark.

Again, a bitterness akin to death—a great soul-hunger, the war of the elements.

And then—Irene—peace!—Mary S. Hancock.

## Our Young People.

### WHAT WINS.

The world has full many a hero:  
Go read what those heroes have done,  
And you'll find that though oft they were baffled  
They kept up their courage and won.  
They never lost courage in failure,  
Giving up, as the weak-hearted will,  
But said, "We will try and keep trying,  
And conquer all obstacles still."

And this they have done, the world over.  
Their tasks were accomplished at last  
By often repeated endeavor.  
The young oak may bend to the blast,  
But it springs to its place when it passes,  
And grows to new strength every day,  
And in time it stands firm in the tempest  
Whose wrath whirls the tall pine away.

Defeat makes a man more presistent  
If the right kind of courage is his;  
He determines to conquer, and does it,  
And this is what heroism is.  
Strive on with a patient endeavor:  
The steadfast of purpose will win.  
Defeat comes to-day, but to-morrow  
May usher the grand triumph in.  
—Wide Awake.

### ROBERT MOFFATT.

Robert Moffatt was a famous missionary in Africa. Speaking of his conversion, and the devotion of his life to missionary work, he himself says: "I will tell you how it was. When I was leaving home for Warrington, where I was going to work as a gardener, my mother asked me to give her a promise. I wanted to know what I was to promise, but she would not tell me, and still urged that I should promise. I was quite loath to give my word to do a thing which I did not know about, but I loved and trusted my mother, and so at length gave the promise she wished.

"Well," she said, "I want you to read a portion of the New Testament every day, and wherever you may be."

"I kept my promise to my mother, and it was some time after that, that I was brought to the knowledge of Christ."

"And did you then devote yourself to the missionary work?" some one asked.

"No," he replied; "that was later; I had gone in from the place where I was working to the town of Warrington on

# Scott's Emulsion

looks like cream  
flows like cream  
tastes almost like  
cream

It feeds your strength  
as cream would feed it  
if you could assimilate  
it. You can assimilate  
Scott's Emulsion.

50c. and \$1.00 at all druggists.

a Saturday night to buy a book, when I saw a placard about a missionary meeting. It was an old placard, and the meeting was past, but it fixed my thoughts on the subject; and so I went to the minister whose name was on the placard, and after I had knocked at his door, I would gladly have run away, but it was too late. So I saw him and talked with him, and afterwards he introduced me to the London Missionary Society, by which, two years later, in 1822, I was sent out to Africa."

When Moffatt had come to Africa, an African chief came with twelve spearmen to command him to leave the country on pain of death, but Moffatt calmly replied: "You may shed my blood, you may burn my dwelling, but my decision is made—I do not leave your country." With a calm courage, which nothing could daunt, the missionary for many years labored faithfully among his "beloved Africans." On August 9th, 1883, the "good and faithful" entered into the joy of his Lord.

What wonderful changes have taken place in Africa since Moffatt entered that country in 1822! Changes that have been brought about also by the work of that faithful missionary! Over the harvests that have been gathered from the deserts of Africa that godly mother also rejoiced, who trained her boy in the fear of the Lord and made him promise to read the New Testament every day.—*Little Missionary.*

### WHY THE BOYS CHANGED THEIR MINDS.

"Where are you going, Ned?"  
"Down to the orchard to look for a bird's nest."  
"What for?"  
"Why, you know our teacher, Miss Graham? She has a collection of nests. She was showing them to my sister and me the day we went there on an errand. I thought that maybe I could find something down in our orchard that she hasn't. So many birds build there. Will you come long Jack?"

"Why yes, of course. I'll help you look. Ned was hurrying along in the direction of the orchard, and Jack soon caught up with him. In a few moments they were among the trees, looking first at one, and then at another, in the hope of finding something very unusual.

"There a beauty, Ned; let's take that."  
"That's so; it a beauty, and no mistake."

The boys now standing under the wide spreading branches of a low tree. Their attention had been taken by a delicate little structure woven of thin blades of dried grass, shaped somewhat like a basket, and fastened securely to two of the outer branches. The sunlight resting on it made it look almost as yellow as gold. Its fragile contents, light grayish eggs with curiously shaped spots of brown, added to the beauty of the picture. The nest was so low as to be easily examined.

"It's tight enough. How shall we get it without spoiling it?" Jack inquired.

"Wait!" and Ned lifted a warning finger.

The boys drew back just as yellowish

bird parted out from among the branches and took up a position in a tree close by. It was followed by another, a lovely creature in chestnut and black. Both seemed greatly alarmed, but the former only fidgeted about on the tree while the latter gave expression to its feelings in notes that were decided, but not unmusical.

"I know that bird—the one in chestnut and black," whispered Ned, "It's an orchard oriole."

"What is the light one?" asked Jack.  
"Why that must be the female oriole, and that is their nest."

"But ain't the same kinds of birds alike?" Jack inquired, wonderingly.

"Oh, no, father says they seldom are, that is, the male and the female. The male bird in most cases is prettier. Just see how we have frightened them. Let's hide where they can't see us, and wa'ch what they do."

"Yes, perhaps they'll go to the nest."

The boys stepped softly behind a large tree near by. There they could see the nest without being seen by the birds. But it was several minutes before the timid creatures recovered from their alarm. They hopped about uneasily from branch to branch, looking this way and then that, as if to make sure no enemy was near. Then the female oriole quietly slipped in to her nest, and her mate went as near to it as he possibly could. Every little while he would glance at her and seem to say: "Dont you be afraid. I'm here, and I'll protect you."

"Does't he seem proud of the nest?" whispered Ned.

"Yes, and see how contented she is sitting there on those eggs."

"Say, Ned," went on Jack after a moment's thoughtful prase, "it seems to me it would be a kind of a shame to take that nest away from them."

"Just what I was thinking. They'd feel awful, I suppose. Let's don't. never thought much about how they'd feel."

"Neither did I. All right. We'll let them keep it."

The boy watched a while longer, and then started for home.

"I wonder that Miss Graham would take the nest," Jack remarked on the way.

"Well, I was just thinking that she probably takes them after the birds are done with them. I remember now, too, that she spoke of getting them late in the fall, and I'm sure she wouldn't do anything to hurt the birds, because she loves them so."

"But don't you suppose they want the nests another year after all the trouble they take to build them?"

"I hardly think they do. Besides, Jack, the nests are blown about so, and so much spoiled by the storms of winter that they can't be worth much the following spring. They mostly blow down, too, so I think it's all right to take the deserted ones."

"Then we can watch that orchard oriole's nest and take it for Miss Graham after the birds leave it."

"It won't be so pretty, I suppose, but she'll appreciate it. I wonder now that I ever could take a nest while the birds were using it. But I didn't think. I won't any more, though."

"Neither will I," Jack said decidedly.—*S. Jennie Smith.*

### A ROUND ROBIN

When a ship comes to an anchor the sails are furled and every thing made snug. The four-hour service of watch is discontinued; the sailors work all day and have all night in, with the exception of half an hour, when they stand their anchor watch.

The watch kept on board a ship at night while laying at an anchor is called the anchor watch. Usually it consists of one officer and one seaman, whose duties are to watch out for the safety of the vessel, see that the anchor light is kept burning brightly and take care that the vessel does not drag her anchor. If there are nine hours of darkness to be covered and nine men constituted the crew the men will be required to watch one hour each. If there are more or less men, the question arises. "Who is to go on watch first or last," or, perhaps, "lay over unto the next day?"

Thus it is necessary to know who is to be on duty at certain hour, and the man must know when his turn comes. This is arranged by forming a "round robin," or, in other words, "chalking watches," which is done in such a way that each sailor has the time for keeping his watch determined by lot, and one is not more favored than another. They decide it in this manner:

One of them draws a large circle on the lid of a chest, or if that is not convenient, the deck; and afterwards subdivides the circle into as many divisions as there are men. Then each man makes his mark. It may be an X, a circle, a triangle, or anything else that will be sufficient to identify him, in one of the spaces.

While the sailors are putting their marks within the divisions of the circle, one of their number is detained outside on deck and prevented from knowing who is the author of any one of the marks which corresponds to the sailors who made it. When all of the sailors have made their marks, the round robin is complete.

The man who was on deck is now called, some one else having made a mark for him. This man proceeds to rub out the marks, one by one. The owners of the marks are numbered from one up, in succession, as he rubs them out, and their numbers are chalked up on the sides of their berths; those above number ten lying over until next night. As the man rubbing out the marks does not know who made this or that, he cannot be partial.

The round robin is put to other use when the crew of a vessel wish to present a grievance in the form of a petition to the captain. Their complaint is made out in writing, and the signatures put in the form of a round robin, which prevents the writer of the document from being singled out as a ringleader with undue severity.

Where the custom originated no one knows, for this simple and effectual device has been handed down to us, with a countless multitude of other good things, from the dark ages of the past.—*Youth's Companion.*

Feed the Nerves upon pure, rich blood, and you will not be nervous. Pure blood comes by taking Hood's Sarsaparilla which is the greatest and best nerve tonic.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists, 25c.

### Low Rate Excursions.

The Missouri Pacific Railway and Iron Mountain Route will sell Home Seekers Excursion Tickets, Nov. 31 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.



## Ministers and Churches

### ST. LOUIS AND VICINITY.

Presbytery of St. Louis will meet next Monday at 10 o'clock, 1516 Locust St. J. H. Gauss, S. C.

The third annual home coming day of the Lafayette Park Presbyterian Church will be observed on Sabbath, November 8th, 1896. The audience room of our church, so sadly storm-torn by the tornado of May 27th, has been thoroughly repaired, and it is proposed to make this home coming day a time for Re-dedication. This service will be held in the morning, beginning at 10:30 o'clock. The Rev. D. C. Marquis, D. D., of Chicago, will preach the sermon, and the Rev. James H. Brookes, D. D., will offer the dedicatory prayer. In the evening of the same day a general Thanksgiving and Praise service will be held, beginning at 7:30 o'clock. The other Presbyterian church of the city have been invited to participate in this service, and their several pastors to make short address. Special music has been prepared for both services. A cordial invitation is extended to all who have ever been members of the church or congregation to come back to their old church home on this occasion. In view of the special nature of these services, the same cordial invitation is this year extended to all our friends, Presbyterian or otherwise, to meet with us at either or both these services. In the great disaster that wrecked our church you wept with us over the ruin; come and rejoice with us over the restored House of the Lord. In behalf of the Session, S. C. Palmer, Pastor; Chas. B. Cox, Clerk.

**MENARD ST. MISSION.**—Last Saturday saw the corner-stone laid of the new meeting place of the grand old Soular Mission. The site is Menard & Julia streets. It was a most interesting occasion, especially to Dr. S. C. Palmer, to Mr. W. H. Markham, the teachers and officers. Mr. W. H. Markham, who founded the mission nearly thirty years ago, and who is now called its "Superintendent for life," gave a historical sketch that afternoon, of the institution, and Rev. Dr. S. C. Palmer, pastor of the Lafayette Park church, preached a short sermon. The children took part by singing songs which they had learned at the mission. Special songs were sung, after which the corner-stone was fitted in its place by Mr. W. S. Simpson, president of the Board of Trustees. A portrait of superintendent Markham was among the mementos entrusted to the box under the stone. The names of the trustees, Mr. Markham, Mr. Simpson, Messrs. A. H. and Charles Fredericks and Mr. William Berg, were also inclosed, and the officers of the Christian Endeavor Society, Mr. William Wahnke, Mr. Henry Biermaster, Miss Kate Bassy, Miss Kate Haus and Miss Ella Schroeder. There were also souvenir copies of the current newspapers. The stone bore the words on one side, "Menard street Mission," and on the other, "Erected 1896." The building will be completed by February 1, and will cost about \$11,000. It is to be built of brick and stone, in a very substantial manner, in the colonial style of architecture. The roof will be of slate. There will be a large auditorium and an infant class room, with all the arrangements necessary for a mission Sunday-school. The building will face Menard street, and will measure 50x100 feet. That Menard Mission shall carry on the noble work of its predecessor all hope and confidently expect.

### MISSOURI.

#### HOME MISSIONS MOTTO, 1890.

##### FOR SYNOD OF MISSOURI.

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

**TRENTON.**—Rev. J. W. Crawford, D. D., will close his labors with Hodge Presbyterian church, Trenton, Nev. 12. He will cheerfully take work in a healthy locality. Ozark, or St. Louis, Presbytery preferred for climatic reasons.

**PARKVILLE.**—As an adjourned meeting of Platte Presbytery held in Parkville, Oct. 25, 1896, candidate Fred J. Fetterolf was received into the Gospel ministry by the solemn act of ordination. Mr. Fetterolf is a graduate of Park College and McCormick Seminary and is a well rounded man capable of doing good work in the Master's vineyard. At present he is supplying the churches at Mirabile and Kingston.

**HOLDEN.**—Sunday, Oct. 18th, was a day of unusual interest to Presbyterians at Holden, Mo., it being the first anniversary of the pastorate of the Rev. R. Copper Bailey in this city. The morning service was well attended. Special care had been taken with the music and the solo by the Miss Emma Struoben was unusually fine. The

Rev. Seth B. Clark of Raymore, Mo., preached the sermon, his text was a portion of the 31st, verse of the 16th chapter of acts: "Believe in the Lord Jesus Christ and thou shalt be saved. Mr. Clark is the gentleman who organized the Presbyterian church in Holden and the members both old and new were glad to welcome him. At night the meeting opened with song service and after the reading of the first Psalm by the pastor, the different branches of church work were represented and the years work reviewed. All department were found to be in good condition and running smoothly. The church in connection with the pastor and session are looking forward to active service this winter along evangelistic lines. Special effort is now being made to raise money to assist in paying off the debt of the Board of Home Missions.

### ILLINOIS.

**PRINCETON.**—In referring to Rev. G. W. Smith's call, to this church last week the word "Upper" preceeded Alton. That was a mistake. Mr. Smith's charge is at the historic city of Alton, itself.

**JERSEYVILLE.**—Rev. Dr. Ira C. Tyson, late pastor of the Presbyterian church here, after a pastorate of thirteen years, on a late Sunday morning preached his farewell sermon and declared the pulpit vacant. Dr. Tyson is an eloquent and effective preacher of orthodox theology and an untiring worker.—H.

### IOWA.

**COUNCIL BLUFFS.**—The Second church here is in active work under the leadership of Rev. Alex Litherland who came here from Emporia, Kansas, recently. Mr. Litherland was ordained and installed the evening following the opening of Omaha Seminary, Sept 23-d. The service was very impressive—Rev. W. W. Harsha, D. D., offering the ordaining prayer and Dr. Stephen Phelps giving the charge to the young pastor. For three years Mr. Litherland was under the care of these brethren, he being one of the first graduates of the Presbyterian Theological Seminary at Omaha. This gave a kind of tenderness to the occasion that was refreshing. Several students and neighboring pastors were in attendance. The church responded with a hearty welcome.

The First church has reached a conclusion and have extended a unanimous call to Rev. Mr. Barnes of Madison, Indiana, to become pastor. His response is awaited with interest. It is earnestly hoped that Mr. Barnes will accept and by the first of the year this influential church will be hard at work as before. This is the church that Dr. Phelps left to give his full time to the Seminary at Omaha. The session secures able and godly supplies for the pulpit during the interval while the securing of a pastor is going on. It is expected that Presbyterianism will make itself left in the future as in the past in these parts for God and righteousness.

### STATE OF OHIO, CITY OF TOLEDO, ss.

LUCAS COUNTY,  
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

SEAL

A. W. GLEASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

### MINNESOTA

**MINNEAPOLIS.**—It is reported that the Rev. J. B. Donaldson, D. D., of the Fifth church Minneapolis, has received a call from the First church of Davenport, Iowa, and expects to enter upon duty there at an early date.

The State Convention of the Christian Endeavor Societies of Minnesota was held in Minneapolis last week, closing with a mass meeting in the Exposition Hall on Sunday evening 25th Inst. This closing meeting of this Convention is said to have been as enthusiastic as some of the Political mass meetings which have been held there this month, the great hall being packed to its full capacity. The program throughout the convention was a good one, and well rendered. The influence of such gatherings are wonderfully blessed to any city in which they are held, would that they could be of more frequent occurrence.

Ian Maclaren, of "Drumtochty" gave the citizens of Minneapolis a call on the 27th and 28th, of October, and addressed them in the Lyceum Theatre. He was well received, and was greeted with good audiences at each of his lectures. His readings from "The Bonnie Brier Bush" was especially interesting and touching.

The work on the new edifice of Westminster church is being pushed rapidly forward, and it is expected that the work will have so far progressed by the first of January, that the lecture room may then be used.

**ST. PAUL.**—The meeting of Synod recently held in the House of Hope church, St. Paul, was a grand one. The attendance was large and the program was well ordered and

**A COMPOSITE PICTURE**  
of all who have been cured of  
diseases of the **LIVER, KIDNEYS**  
and **BLADDER** would show  
thousands restored to  
**PERFECT HEALTH**

**BY USING**  
**DR. J. H. McLEAN'S**  
**LIVER AND KIDNEY BALM**  
THE PEERLESS REMEDY, RELIEVES QUICKLY  
AND WORKS A PERMANENT CURE  
For Sale at Druggists Price, \$1.00 a Bottle.  
THE DR. J. H. McLEAN MEDICINE CO. ST. LOUIS, MO.

rendered. In the excellent report of our Synodical Missionary, Rev. R. N. Adams D. D., he stated that we had, during the year, dedicated, free of debt, 15 houses of worship; ten others are completed and awaiting dedication and three others in process of erection. In 1886 we had on our roll 141 churches; to-day we have 267 churches, and 6 of the 126 churches added to our roll in the past ten years, we have abandoned but one, and that proved to be a mistake as they are asking for it to be reorganized.

There have been, during the synodical year 2,800 additions to our churches, 1,700 of which were receive on profession of faith, and 1,100 by letter. The report stated that in Duluth Presbytery, 80 per cent. and in St. Cloud and Winona Presbyteries 90 per cent. of those admitted on examination, were added to home mission churches; while 70 per cent. of the additions to the Synod by letter were received by the self-supporting churches.

**ALPHA.**—The church at Alpha was dedicated last Sabbath (Oct. 25th) the building and furnishing cost about \$900, all of which was paid for except \$10, which was raised on the day of dedication, and in addition thereto \$50 was raised for the purpose of erecting sheds for teams.

**ORONOCCO.**—Rev. Dr. A. C. Pettitt has been called to the church in Oronoco and expects to begin his labors there Dec. 1st. Dr. Pettitt has served the church in Fisher for several years, and the place made vacant by his removal will be filled by Rev. Robert Tweed who served the church in Morgan the past year.

**PRESBYTERY.**—The Presbytery of St. Cloud held a pleasant business meeting in regular session at Litchfield, Oct. 13th and 14th. Rev. A. W. Wright was elected moderator and Mr. Charles Scanlon temporary clerk. The reports from home mission and Sunday-school work indicated progress and the prospects for future development are good. Mr. T. V. Kelly a graduate of McCormick Seminary, was ordained, and accepted a call to the church at Browns Valley where he will be installed Nov. 10th. Rev. A. W. Wright, pastor at large, was re-elected to serve the ensuing year.

### Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

### CHANGE OF ADDRESS.

Rev. J. B. Taylor, from Terrill, Texas, to Fillmore, Cal., (his permanent address.)

Rev. R. M. Wimmell from Mound City to Sedan, Kans.

Rev. S. B. Alderson, from Topeka, Kans., to Chalfont building, Indianapolis, Ind.

Rev. W. S. Lowry from Beach Palms, to Long, Cal.

### CALIFORNIA.

**CORONADO.**—Dr. W. R. Henderson, formerly of St. Louis, is in charge of the Presbyterian church at this beautiful spot.

### THE THREE BIG THINGS

That Made The Greatest Impresson at The Late World's Fair.

There is little left of what was once the beautiful White City. Time has effaced the memory of all but a few of its wonderful sights.

We can all remember at least three of the most striking features—that ponderous implement of warfare, the Krupp Gun, the wonderful Ferris Wheel and last, but not least, the big "Garland" stove—a mammoth cooker large enough to supply meals for a tribe of giants. It loomed up about all other exhibits. It was 25 feet in height, 30 feet in width, and weighed ten tons.

These three productions have scattered. The Krupp Gun is back in Germany, the Ferris Wheel was reconstructed on the beautiful North Side of Chicago, the big "Garland" Stove is still a wonderful attraction. On constant exhibition in Detroit in front of the works of the largest stove makers in the world—The Michigan Stove Company—it is seen and admired. It shows on an exaggerated scale the many and distinctive good points of Garland Stove and Ranges, "The World's Best."

This line of heaters and cookers is well and favorably known everywhere, so well known, in fact, that the market is full of imitations and counterfeits. The genuine "Garlands" can be had at the same price by simply calling for them by name and insisting upon getting them.

### NEBRASKA.

**LINCOLN.**—My address is wrong in the General Assembly Minutes of 1896. It is not Burchard, Neb., but Lincoln, Neb., the same as in the Minutes of the General Assembly of 1895.—W. D. Patton.

**WOODRIVER.**—This church has five representatives in the foreign missionary field and three candidates for the ministry in Hastings College. We enjoyed the mid-week prayer-meeting conducted by the pastor Rev. S. R. Bellville. Beautiful farms with orchards and groves of timber, checker the wide valley of the Platte in all directions.

**GRAND ISLAND.**—Inside and outside repairs to the church building is the payment of Rev. Dr. T. C. Clark's congregation. The "Brotherhood of Andrew and Phillip" solved the question of Sabbath evening service in attracting men to the house of worship and in winning them to church membership. The Sabbath school—never had a larger attendance and the roll of church members has a steady growth. The Ward Mission School has an enrollment of 260 scholars. This is an important city and with a general revival of business, must certainly attain much greater prominence.

(Continued on page 13.)

## The Presbyterian Ministers' Fund

WRITES

### A 20 Year Endowment Policy

which will protect the life at a less cost than that for ordinary life or even term insurance, and which at the same time will net 5 per cent. compound interest as an investment.

Write to 925 Walnut St., Philadelphia, for their statements.



**ST. PAUL.**—Not so large as its Minnesota namesake, but located in a fine country and enjoys a good degree of trade. Rev. Geo. A. Ray has entered upon the third year of his pastorate, and during that time the church has enjoyed a good growth. There is a nice parsonage, a good church edifice and both free from debt. The M. P. & B. & M. roads intersect here and the Loop river, runs nearby.

**MONROE.**—The roll of church membership has increased more than one-hundred per cent. under the ministry of Rev. C. H. Churchill. There is a good S. S., and a Ladies Aid and Miss. Society

**CENTRAL CITY.**—Forty-two persons united with this church last year and the roll now numbers 165 and S. S. 165. There is a live C. E. Ladies' Miss. Society and Social Circle. Home missions received 93 and foreign 103 dollars last year.

**COZAD.**—The Presbyterian church here is not yet few years old, and has a membership of 55 an average Sunday-school attendance of 70. A Ladies Missionary Society of 25 members, General Endeavor Society of more than 50, and Junior Society of only 40. Rev. Mr. Atkins has been supplying the pulpit temporarily. The town is located on the Union Pacific R. R., in the Platte river valley midway between Omaha and Denver. It has a population of 1,000, and a good farming country surrounding it. On the South side of the river about four and one-half miles distant is a station where a Young People's Society has recently been organized with 35 members. Our Sabbath spent here was a very pleasant one.

**SHELTON.**—Here we met Rev. U. F. Graves, who has been in charge of this church about two years. The church has grown along different lines and is provided with a nice building and a good manse. We were much impressed with the beauty of the surrounding country, the abundant yield of corn and the exceeding rich verdure of forest and valley.—S. T. McClure.

A COUGH, COLD OR SORE THROAT requires immediate attention. *Brown's Bronchial Troches* will invariably give relief.

**Marriages.**

**OTT-JOHNSON.**—At Axtell, Kans., by the Rev. D. C. Smith, Oct. 22, 1896, Mr. Fred Ott of Seneca, to Miss Emma Johnson of Axtell.

**DEAN-STEPHENSON.**—By the same pastor, Oct. 28, 1896, Mr. Lewis H. Dean of Pawnee, Neb., to Mrs. H. A. Stephenson, of Axtell.

**MONEY FOR INVALIDS.**

Mr. Editor:—I feel it my duty to inform others of my success. Was an invalid many years, but cured myself with the \$5 Vapor Bath Cabinet. I then took an agency. First day I sold 4 at a profit of \$10, in four weeks 72, profit \$180. Everybody, sick or well buys. They furnish Turkish or Medicated Vapor Baths right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Malaria, Catarrh and all Blood, Nerve and Kidney Diseases. Anyone can do as I have, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such chances open? **AN INVALID.**

**"HE IS NOT HERE."**

DR. JAMES H. BROOKES'

Latest book. (Being on the Resurrection of Christ) Just issued by the Presbyterian Board of Publication, Philadelphia.

**"God Spake All These Words."**

**"I AM COMING."**

These three books contain the last testimony which the author wishes to leave to the thoughtful consideration of Christians who believe in the Word of God. The first two are published in this country, and the last in England, but they may all be obtained of the

PRESBYTERIAN BOARD OF PUBLICATION,

The price of "God Spake" is 60c., of "He is not Here" and "I Am Coming" 75c. each. J. W. ALLEN, Manager.

**ST. LOUIS DEPOSITORY.**

1516 Locust St., St. Louis, Mo.

**GEORGE KILGEN & SON**  
CHURCH ORGAN BUILDERS  
637-641 S. EWING AVE  
St. Louis, Mo.  
BEST OF REFERENCE.



**SYNODICAL MISSIONARY SOCIETY OF MISSOURI.**

The sixteenth annual meeting of the Womans Home and Foreign Missionary Society of the Synod of Missouri was held in Sedalia, Oct. 21st and 22nd. The session opened with Mrs. L. Knight, Foreign President, in the chair. Mrs. M. P. Smith, of Sedalia, conducted the devotional exercises, pointing to the need of first awaking interest in our own hearts and homes before we can influence others. Mrs. Guild made all feel at home by her cordial words of welcome to which Mrs. S. L. McAfee happily responded. After the reports of the Presbyterian Secretaries, the session was adjourned that all might hear Dr. Brown's address before Synod. The afternoon was filled with good things. A paper written by Mrs. Ruth Kenton, read by Mrs. Blaine, "The Relation of Prayer to Missouri," was so appreciated as to cause a vote of thanks to be sent to Mrs. Kenton. Mrs. Johnson, from White River Presbytery gave a short but pointed talk on the work and hindrances among the Freedman in Arkansas.

Dr. Phraner gave a brief review of the work in the home field; explaining that done in the past few years in the New England States, especially among the people who have come down, in large numbers from Canada and Nova Scotia. Also dwelling on the great opportunity God has given us for evangelizing the whole world through the immense immigration to our own shores every year.

Mrs. A. D. Hail, from Japan, the only missionary in attendance, gave an object lesson on the dress and habits of the Japanese, and a word picture of the condition of the women of the upper middle class of "civilized" Japan. Women are the greatest sufferers, with no hope for the future. The custom of filial duty is a curse to the daughters. She told many touching instances of their devotion to the new found Saviour. Leaving with us the pertinent question, "If the Japanese are satisfied with their native religion, as is often affirmed, why the restless throng ever roaming from shrine to shrine seeking forgiveness and peace." The Christian Endeavor Hour was led by Miss Truedell of St. Louis. Mrs. Henry, of Butler conducted the devotional exercises on Thursday morning; her text, Giving, was well adapted to the occasion. Mrs. S. L. McAfee, Home President was in the chair and added much to the interest and profit of the day by her wide sympathies and kindly guidance. Mrs. McGaw, of Kansas City, read an excellent paper on "Suggestions for Work," surely those who heard it need be at no loss to find their places in Missionary Work. This was followed by a discussion of methods.

Miss Alice Bullard, read a paper written by Miss McAfee, on "Work and Needs of the South," presenting especially the Ashville Farm School. Mrs. J. W. Allen's paper on "The Mormons and their Needs," was a carefully prepared history of the sect from their beginning to the present time.

Mr. Reinhard spoke of the Bethesda Home in St. Louis, stating that during a ministry of eighteen years the most satisfactory results had been in this work." The Conference Hour was both pleasant and profitable. A suitable memorial service was held for those of our number who have taken up the higher work since our last meeting. Mrs. Luella Knight in her most fascinating manner led the Children's Hour after a short exercise on "Seed Sowing" by the children themselves.

**PISO'S CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

The reports of secretaries were encouraging; while little increase in gifts was shown, new societies and renewed interest was reported from all directions.

The Synodical Society recommends to Presbyterian Societies the consideration of gifts to Ashville Farm School and salary of Mrs. Hearndon in Alaska as special objects for the year. The officers of both societies remain the same as last year with the exception of Mrs. Brown, Home Secretary, who feels obliged to resign; Mrs. Frank Smith of Maitland, taking her office.

Too much praise cannot be given the ladies of Sedalia for their generous hospitality and cordial welcome. Also to the ladies who furnished sweet music from time to time. And we thank our Heavenly Father, for his blessing in making each day bright with sunshine without and within and the prevailing spirit of good will toward all mankind.

MARY N. PERRY.

**PRESBYTERY OF OKLAHOMA.**

The Presbytery of Oklahoma met at Norman, O. T., Oct. 13. There was a full attendance of ministers but few churches were represented.

Several important matters occupied our attention. To dispose of the appropriation from the Board of Home Missions as economically as possible, the salaries of all ministers receiving aid from that Board were cut down to the uniform sum of eight hundred dollars. Even then the appropriation is very insufficient and many fields are left to the infrequent visits of the pastor-at-large.

On the matter of Comity with the Congregational church, Presbytery declared itself strongly in favor of the principle of Comity, but, on account of the confessed inability of that church to fulfill the contract entered into by our mutual representatives about a year ago, that contract was declared null and void.

On the matter of Systematic Beneficence the Presbytery heartily acceded to the plan submitted by the committee of the General Assembly, and appointed the sum asked for from our churches. Several promising young men were received and added to our working force. Rev. S. A. Caldwell, from the Presbytery of Sequoyah is in the rapidly growing town of Shawnee. Rev. A. T. Huber, licentiate from the Presbytery of Athens, O., was received and ordained for the work at Edmond and its associated churches. Rev. Hugh L. Moore, from the Presbytery of Bloomington, Ill., was received, and at the adjourned meeting of Presbytery, during the session of Synod, a call from the church of Newkirk was found to be in order, and arrangements were made for the installation of Bro. Moore, at Newkirk, Nov. 10.

Also, at the adjourned meeting, Rev. F. W. Hawley, having been elected synodical missionary by the Synod of Indian Territory, his place as chairman of the Home Mission Committee was filled by electing Rev. A. J. McGillivray of Guthrie, chairman of the Committee.

T. D. DUNCAN, S. C.

**THE PRESBYTERY OF FORT WAYNE.**

This body met in the beautiful new Bethany of Fort Wayne, Sept. 21st, and elected Rev. James H. Hawk, moderator. Three of those numbered with us one year ago, have been called to serve in the church triumphant, Revs. John P. Lloyd, James B. Crowe, and John Q. McKeenam. The churches of this Presbytery have been trying to bear the burdens of others by giving more than in the previous year by \$5265. They gave to Foreign Missions during the year now closing a sum equal to 61

cents per member, and to Home Mission Board in N. Y., 28 cents per member, and to Synodical Aid, 24 cents per member; which shows that the Indiana plan not injured Foreign Missions.

This Presbytery is in favor of having Theological graduates spend a definite period in Mission work; is in favor of having Biddle University in care of Board of Aid for Colleges, and continues its confidence in the loyalty of Y. P. S. C. E. The two charges now pastorless are not in a condition to call a pastor. Goshen is the next place of meeting.

M. M. LAWSON, S. C.

**THE SYNOD OF NEBRASKA.**

One of the most profitable meetings which the Synod of Nebraska ever had was held at York, October 13-15. The subject of greatest interest and which brought the largest attendance the Synod has ever had, was the question of the two colleges, Bellevue and Hastings. The last General Assembly advised the synod to decide at this meeting which of those two colleges should be recognized as the one to receive the aid of the board for Colleges and Academies. Each college had many friends who thought it should receive this recognition, and feeling was very earnest. But the spirit and manner of the discussion was very kindly, and after spending the entire afternoon of Wednesday in the discussion, a missionary meeting was held during the evening, and the next morning after a half hour of prayer, the vote was taken by ballot, and resulted in a majority of twelve for Bellevue. Friends of Hastings moved to make it unanimous, which was agreed to by a rising vote, and "Praise God from whom all blessings flow" was sung. This is the acquiescence of the synod in the policy of the Board of Aid and General Assembly that the church at large should give aid to but one college in a state. The synod and the friends of Bellevue hope that now that liberal aid will come to Bellevue College which the institution already deserves, and which this relation to the church at large approves and pleads for.

Some interesting facts, brought out in the discussion at synod may be mentioned here. The institution has a property estimated at \$125,000. It now has \$3, in property for every \$1, of cost of property and current expenses to the present combined. For every dollar of property the Board of Aid has had to invest thus far but ten cents. The title to the property is not reversionary, but forever prohibits encumbering, mortgaging or selling the fifty acres of campus. An extension of 13th street, Omaha is now being opened through the college lands adjoining the Campus. Five young ministers, who were on the roll of synod are graduates of Bellevue college, one of those goes to Siam as a foreign missionary. Twentyfive of the present students of the college are candidates for the ministry.

Rev. John C. Sloan of Box Butte Presbytery was moderator of the synod. Rev. Dr. E. B. White, Secretary of the Board of Church Erection addressed synod and got a hearty response for his cause. Rev. Dr. B. McAfee of Park College represented the Board of Foreign Missions and greatly stirred all hearts by his pointed presentation of that cause. Synod adopted a plan to have our ministers go by two and two to all the churches of Nebraska this winter to seek to have every church and community enjoy reviving power from the Lord.

**A Tobacco Poisoned Heart**

Is a frequent coroner's verdict on sudden deaths. To overcome the desire for Tobacco, take SUREQUIT, and antidote chewing gum. 25 cents a box, nearly all druggists. Booklet free. It is an honest remedy highly recommended. Try it today. Eureka Chemical Co., Detroit, Mich.





Once in a while a man surprises the watchers by sitting up in his coffin, and asking why in the world they put him in there. Such things, when they happen, are published far and wide. They are considered well nigh miraculous. Is it any less wonderful when a man is cured of a disease presumed to be fatal? When physicians say to a man that he cannot live, he considers himself just about as good as dead. He can almost feel the coffin closing upon him. And yet, frequently these men who are sentenced to death by their doctors, are raised up out of their sickness to perfect, hearty health.

Dr. Pierce's Golden Medical Discovery has lifted thousands of men and women right out of the grave. After doctors had given them up, they have in desperation turned to this great remedy, and to their great astonishment have found themselves getting well.

Skepticism in regard to this wonderful medicine has cheated many a man out of his health. If people could only be made to believe the truth about the "Discovery," half the sickness could be avoided and cured. The "Golden Medical Discovery" will cure ninety-eight per cent. of all cases of consumption. This great "Discovery" will also cure all of the things that lead to consumption—lingering coughs, throat and bronchial troubles, general debility, loss of flesh, loss of sleep, loss of appetite, loss of nerve force. Its effect is immediately seen. As the patient begins to feel better, he begins to look better, and the hollows and wrinkles are filled out with sound, firm, healthy flesh. Druggists sell it.

If you want to know the great secret of health, send 21 one-cent stamps, to pay the cost of mailing only, and receive free a copy of Dr. Pierce's Common Sense Medical Adviser. 21 cents in paper covers, 31 cents in cloth. It is a complete medical library in one volume. World's Dispensary Medical Association, Buffalo, N. Y.

Current Literature.

BOOKS.

SUNDAY READING FOR THE YOUNG. New York: E. & J. B. Young & Co.

This well-known annual illustrated work is steadily improving. It is a suitable book to place in the hands of the boy or girl on a Sunday afternoon.

THE BETRAYAL OF JOHN FORDHAM. By B. L. Fairjeon. R. F. Fenno & Co., New York.

A horrible night-mare of a tale, with nothing to recommend it either in literary character or in plot: A drunken, lying and perfidious wife, a diabolical brother-in-law, illicit love, a murder and the unfolding of a detective's work—It does not serve a single good purpose.

TECUMSEH'S YOUNG BRAVES—A story of the Creek war. By Everett T. Tomlinson. Lee & Shepard, Boston. \$1.50.

The military struggle with the Creek Indians in the South was one feature in the war, of 1812. During the progress of the war Tecumseh, a noted Indian chief of the Northwest, with some thirty of his warriors visited these hostile kindred of his in the South. This story is based on that event, and like all stories about the wild Indians is of thrilling interest to boy readers. The book receives additional interest from the fact of Gen. Jackson's participating in its scenes. It combines history with the ever attractive art of story-telling.

THE CHRISTIAN LESSON COMMENTARY ON THE INTERNATIONAL BIBLE STUDIES OF 1897. By W. W. Dowling. Christian Publishing Company, St. Louis.

The lessons for 1897 shows more consecutiveness than has always been the case in the International system. They take the Sunday-school classes over the Book of Acts, interspersing here and there certain connective lessons from the Epistles. We are pleased that this cause has been adopted for the coming year. This commentary under notice, we believe, will prove indeed a "help" to such teachers and advanced students as have the desire to learn more of the Word of God. Besides the exposition of each lesson there are also the depart-

ments of Suggestive Hints for Study and Teaching, Hints for Review, and Blackboard Designs. Wood cut illustrations abound, together with maps, charts and chronological tables.

GRACE ABOUNDING IN THE FORGIVENESS OF SINS. By the Rev. Geo. F. Pentecost, D. D.; Bonnell, Silver & Co., New York. Price \$1.

This is a little volume of five sermons preached by Dr. Pentecost, first in London and again, this past summer in Dr. John Hall's pulpit, in New York. These sermons are not on what are supposed to be the popular and "taking" themes of to-day. Indeed, as things seem to be going, there is almost a novelty in publishing sermons such as these. It would seem as if preaching on the simple old-time lines of sin and forgiveness, or at least of publishing sermons of that kind, had been put away as out of harmony with the spirit of the times and lacking in an "up to date" ring. These sermons are full of "grace and truth." That God forgives; that He forgives through Christ; that He abounds in forgiveness, and that He forgives freely—this is the testimony the preacher makes. We wish for the little book a wide influence.

MAGAZINES AND PAMPHLETS.

The *Century* has stirring war papers and excellent short stories in its current issue.

The *Church at Home and Abroad* brings its usual most excellent table of contents, of great interest to all Presbyterians.

The *Harper's* is especially notable just now because it contains Du Maurier's new serial. There are numerous other good features, of course.

The excellent English reviews, *Westminster* and *Nineteenth Century* are received from the American representations, the Leonard Scott Publishing Co., New York.

The *Ladies' Home Journal* has begun an excellent new feature. It is Mr. Moody's Bible Class. He preaches the good old-fashioned gospel to a great audience in that way.

The *Atlantic* has a notable table of contents for November. "Cheerful Yesterdays, a Cambridge Boyhood", by Thomas W. Higginson, is especially noteworthy.

In the November *Scribner* "the end" is written under Barrie's sweet, strong tale of "Sentimental Tommy". All hope that more will be told of the grown-up Tommy. There is the usual good table of contents.

A full and complete line of Cooking and Heating goods for all kinds of fuel, made by the same mechanics and of the same material as "Garlands." "Michigans" are the peer of ANY other line EXCEPT "Garlands."

THE MICHIGAN STOVE COMPANY, Largest Makers of Stoves and Ranges in the World.

**PLYMYER B. CHURCH BELLS.** UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE BELLS WY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**BELLS** Steel Alloy Church & School Bells. Send for Catalogue. THE C. S. BELL CO., Hillsboro, O.

**THE AMERICAN GUARANTY FUND MUTUAL FIRE INSURANCE CO. OF ST. LOUIS, MO.**

Conservative. Economical.

The ONLY Fire Insurance Company doing business in Missouri which has a guaranty fund of \$10,000 deposited with the Insurance Commissioners for the protection of its policy holders.

**WERTH'S INSURANCE AGENCY,** Office 18 N. 3rd Street, ST. LOUIS, MO. ESTABLISHED 1850

ADJOINING "REPUBLIC" BUILDING. We take pleasure in recommending the above Company to our friends and patrons either for a Mutual or Stock policy.

**J. E. WERTH & BRO.** We are prepared to write large lines on all classes of approved risks—also Tornado, Plate Glass, Bond and Accident Insurance.

**GOING TO BUILD A HOME?** GET OUR BEAUTIFUL BOOK OF DESIGNS AND PLANS. One hundred Illustrations of Houses costing from \$600 to \$10,000.—Prich 50c. Address, THE MID-CONTINENT, St. Louis.

**Bagster Bible Premium.**

A Genuine Bagster Bible—Comprehensive Teachers' Edition—(Thirteen by nine and one-half inches when open) Large Type—Morocco Binding—With Maps, Helps and New Concordance, Indexed Bible Atlas, etc.

**A Free Gift.**

To any old Subscriber Who sends us

**Only One New Name with \$2**

NOT A "RENEWAL" (and 25c For Expressage.)

**This GENUINE BAGSTER BIBLE will be sent ABSOLUTELY FREE.**

They are well-bound, with improved circuit, overlapping edges, and round corners. The type is clear and distinct, and the chapters are numbered in Arabic. The Maps have been revised. These Bibles come direct to us from Bagster's New York representatives.

**Or both the Bible, and the Mid-Continent one entire year, to a Subscriber for only \$3.00.**

(AND 25c FOR EXPRESSAGE.)

N. B.—This Bible positively cannot be purchased at retail under \$2.00, which is a special bargain price; the publisher's list price is \$3.00.

Do not judge this grand Bible merely by our words, but read the TESTIMONIALS:

"Much better than I expected—an un-precedented liberal premium."—Rev. Wm. Bishop, D. D., Salina, Kans.

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

"I consider it an uncommonly good bargain."—Evan L. Davies, Lake Forest, Ill.

Address all orders to **THE MID-CONTINENT.**

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



# Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—out only one Ayer's. It cures.



## Big Four

Best Line Between

St. Louis, Indianapolis, Cleveland, Buffalo, NEW YORK AND BOSTON. "THE KNICKERBOCKER SPECIAL"

Through the beautiful Mohawk Valley and down the Hudson River into Grand Central Station, 42nd St., New York City.

WITHOUT FERRY TRANSFER. Magnificent Solid Trains Daily, between

ST. LOUIS AND CINCINNATI. Through Palace Sleeping Cars between

ST. LOUIS AND WASHINGTON, Via Chesapeake and Ohio Ry. Warren J. Lynch, Ass't G. P. A. St. Louis, Mo.

E. C. McCORMICK, D. B. MARTIN Ass. Traffic Manager. Gen'l Pass. F



Solid Through Trains

FROM ST. LOUIS TO KANSAS CITY,

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

St. Joseph, Denver, Omaha, St. Paul and Minneapolis.

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.

TICKET OFFICE

S. W. Cor. Broadway & Olive, St. Louis, Mo.

## Moralities.

THE STAGE.

When the question was once up for discussion, my old friend, the late Dr. Howard Crosby, affirmed, in his terse, blunt fashion, that "the theatre is a nasty place;" and he confirmed his bold remark by a startling array of facts gathered during his long life in his native city of New York. Dr. Crosby was a minister of the Gospel and some might contend that his point of view was too puritanical. Mrs. Fanny Kemble Butler was in her early life a celebrated actress, and belonged to the most famous histrionic family that ever lived; in her later years she uttered a very emphatic condemnation of the general influence of the stage, both upon its performers and its patrons.—*Thodore Cuyler.*

RUM BY THE YARD.

Mrs. Helen M. Gongar gives special attention to the crime and financial phases of the liquor traffic. She engaged the Chicago press clipping bureau to clip from the press all crimes reported to be due to the liquor traffic committed from Jan. 1 to May 1, 1895, four months, no duplicates or police items to be furnished. She pasted these on a piece of cloth the width of an ordinary newspaper column. It made two hundred and ten feet, or seventy yards. The summary stands:

Four hundred and fifty incidents, 122 murderers, 134 murdered, 16 women murdered, 16 children murdered, 13 wives murdered by drunken husbands, 120 families afflicted, 95 assaults, fights and brawls, 42 suicides, 14 women drunk 6 divorces, 6 embezzlements. The bureau read, at the time of furnishing this, but about one-third of the papers of the country. Let it be remembered, also, that the telegraph is out of reach of a large part of our country and many crimes committed never reach the wires. She has investigated 43 of the mobs and burnings of human beings, that make us blush as a nation for our brutality and lawlessness, and finds that the criminals were drunk at the committing of their crimes, and the mobs were fired by liquor before being roused to their brutal deeds.—*Right.*

CHARGING IT TO CIVILIZATION.

The most plausible argument against the strict observance of the Sabbath is the specious claim that "the complicated civilization of the nineteenth century" requires that Sabbath observance and Sabbath laws should be relaxed. Nay, this is a new reason why they should be maintained and strengthened. Did Adam, to whom the Sabbath law of work and rest was given before the fall, —did he, who knew nothing of "cut-throat competition," and "soulless corporations," and "hard masters," and wearing "tricks of trade," need a Sabbath law more than we do to-day, when sin has put its curse into the Edenic blessing of labor? At Sinai, where the Sabbath law was proclaimed, did those Hebrew herders, moving on at three miles an hour, need a law to protect them against the overstrain more than the engineers of to-day, who drive their iron dragons a mile a minute with hand on the throttle, eye on the track, every power alert? Did those dozen farmers from whose social plowing-bee Elisha was called to be a prophet—I have seen in that region a modern plowing-bee of eighteen—did those farmers, gossiping together as they kept step with their slow oxen, need a Sabbath law more than the motor-man who harnesses the lightning to his electric car, and drives through crowded city streets, where a moment's inattention may cause the loss of a pedestrian's life and his own position?—*Wilbur F. Crafts.*

# Fits Cured

From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y.

Dr. W. S. Barker,

DENTIST.

2602 Locust St., ST. LOUIS

Corner Jefferson Ave.

You

Will do us a great favor if you will kindly mention THE MID-CONTINENT when you write to advertisers Do so please.

DEAFNESS & HEAD NOISES CURED. Our INVISIBLE TUBE Earphones help when all else fails, as glasses help eyes. NO PAIN. Whispers heard. Send to F. Hincor Co., 853 B'way, N. Y., for Book and Proofs FREE

## ON ITS OWN RAILS



TRAINS ON THE MISSOURI, KANSAS & TEXAS RAILWAY

Now Run Solid TO....

St. Louis Chicago Kansas City

...WITH WAGNER BUFFET SLEEPING CARS

...AND... FREE CHAIR CARS.

Send your name for a Souvenir of the Works of Eugene Field,

## FIELD FLOWERS

The Eugene Field Monument Souvenir

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 \$7.00. For sale at book stores, or sent prepaid on receipt of \$7.00. 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. Eugene Field Monument Souvenir Fund, 180 Monroe Street, Chicago, Ill.

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.

10 CENTS In Stamps or Silver will secure a copy of



One hundred page book, descriptive of resources and capabilities of the soil contiguous to the line of the LOUISVILLE & NASHVILLE RAILROAD in Kentucky, Tennessee, Alabama, Southern Mississippi and West Florida by counties. Write C. P. ATMORE, Gen'l Pass. Agt., Louisville, Ky.

## Excursions

TO POINTS SOUTH

On the first and third Tuesday of each month at about half rates, and one-way tickets at one and a half cents per mile.

For information, County Map Folders, etc., address, GEO. B. HORNER, Div. Pass. Agt., St. Louis, Mo.

## The Florida Central

& Peninsular R.R.,

IS THE

Cincinnati Air LINE,

VIA Lexington, Chattanooga, Atlanta and Everett. Solid train in 24 hours

St. Louis & Florida Short Line.

VIA Holly Springs, Birmingham, Atlanta, Macon, and Everett, in 36 hours. Through Sleeper.

Kansas City & Jacksonville Direct.

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

The Scenic Line.

VIA Louisville or Cincinnati, Lexington, Knoxville, Asheville, Columbia, Savannah and Everett.

Crescent City Route.

VIA 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.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

## 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. Santa Claus' Reception. Gabriel's latest and best Cantata. 30 cts.; \$3.00 per dozen, not prepaid. The Great Light. Sacred Cantata for Chorus, by Finley Lyon. 30 cts.; \$3.00 per doz., not prepaid. New Anthems and Sheet Music. Catalogue free. Fillmore Bros. 112 W. 6th St. Cincinnati, O. or 40 Bible House, New York.



FACT AND FICTION.

ODD BREAKS OF SPEECH.

A coroner's jury in Maine reported that "Deceased came to his death by excessive drinking, producing apoplexy in the minds of the jury."

An old French lawyer, writing of an estate he had just bought added: "There is a chapel upon it in which my wife and I wish to be buried, if God spares our lives."

On a tombstone in Indiana is the following inscription. "This monument was erected to the memory of John Jenkins, accidentally shot as a mark of affection by his brother."

A Michigan editor received some verses not long ago with the following note of explanation: "These lines were written fifty years ago by one who has, for a long time slept in his grave merely for pastime."

A certain politician, lately condemning the government for its policy concerning the income tax, is reported to have said: "They keep cutting the wool on the sheep that lays the golden eggs until they pump it dry."

An orator at one of the university unions bore off the palm when he declared that "the British lion, whether it is roaming the deserts of India or climbing the forests of Canada, will not draw in its horns nor retire into its shell."

A reporter in describing the murder of a man named Jorkin said: "The murderer was evidently in quest of money, but luckily, Mr. Jorkin had deposited all his funds in the bank the day before, so that he lost nothing but his life."

A merchant who died suddenly left in his bureau a letter to one of his correspondents which he had not sealed. His clerk, seeing it necessary to send the letter, wrote at the bottom: "Since writing the above I have died."

An Oklahoma editor expresses his thanks for a basket of oranges thus: "We have received a basket of oranges from our friend Gus Bradley, for which he will please accept our compliments, some of which are nearly six inches in diameter."

The "Morning Post" in 1812 made the following statement: "We congratulate ourselves most on having torn off Cobbett's mask and revealed his cloven foot. It was high time that the hydra head of faction should be soundly wrapped over the knuckles."

An English lecturer on chemistry said: "One drop of this poison placed on the tongue of a cat is sufficient to kill the strongest man," and an English Lieutenant said that the Royal Niger Company wishes to kill him to prevent his going up the river until next year.

A clergyman in an Eastern town warned his hearers lately "not to walk in a slippery path, lest they be sucked, maelstromlike, into its meshes!" This metaphor suggests that of another clergyman who prayed that the word might be as a nail driven in a sure place, sending its roots downward and its branches upward."

The present Duke of Leeds is reported to have accused the late government of making a direct attack on the brewers by means of a side wind. It was during the late administration that one of the Irish whips telegraphed to Dublin that "the silence of the Irish members would be heard in the House of Commons no longer."

It was the celebrated Sergt. Arabin who, at the Central Criminal Court informed the prisoner before him that "if there was a clearer case of a man robbing his master that case was this case;" and, after passing sentence, concluded: "I, therefore, gave you the opportunity of redeeming a character irretrievably lost."

In the Irish House of Commons of 1795, during a debate on the leather tax, the Chancellor of the Exchequer, Sir John Parnell, observed that "in the prosecution of the peasant war every one ought to be ready to give his last guinea to save the remainder of his fortune." Mr. Vandeleur replied that "a tax on leather would press very heavily on the barefooted peasantry of Ireland."

Mr. Jacob B. Brown, of Grahamville, S. C., was troubled with chills and fever, and unable to procure relief, until he began to take Ayer's Pills. He is now enjoying excellent health and is a warm and sincere advocate of Ayer's Pills, for all complaints of stomach, liver or bowels.

**\$200.00**  
IN  
**GOLD** } Given

The International News and Book Co., Baltimore, Md., makes a most liberal offer of \$200.00 to anyone selling 200 copies of their books, "Child's Story of Jesus" or "Gathered Jewels," by Spurgeon. The greatest selling books out. "A \$100.00 bicycle given for selling 90 copies in 2 months. A \$70.00 Estey Organ given for selling 115 copies in 3 months. A splendid opportunity for a church to secure an Organ. A gold watch is given in addition to commission for selling 60 copies in 30 days. Last fall over 100,000 copies of their books were sold. They paid agents over \$80,000 in commission. 407 agents secured premiums in addition to commission. 33 made over \$375.00, 115 made over \$200.00. Complete outfit for both books 50 cents. Freight paid, credit given. Other books and Bibles for fall and Xmas Holidays. Inducements not equalled by any publisher. They give Bank references as to their responsibility. Write them immediately.

Does Your Church Need

A Communion Set?

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



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

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

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

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

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

THE MID-CONTINENT.



A \$1.50  
"Windsor"  
Fountain Pen

(fully warranted by  
Manufacturers)

is offered to any old subscriber  
a reward for sending us

JUST ONE NEW SUBSCRIPTION,  
(with \$2.00 Cash.)

Or, if You Renew

your own subscription and add  
\$1.00 (\$3.00 in all), the pen will  
be sent.

OFFERED FOR SALE ALSO TO ANY  
ONE AT \$1.50

The "WINDSOR" pen is FULLY WARRANTED by its makers. The gold pen is of the best. The rubber of the best. This pen has been tested for months in our business and editorial rooms, and found entirely satisfactory. It surpasses \$2.00 and \$2.50 pens formerly used there. We are absolutely satisfied with it, and highly commend it.

If You are not a subscriber, write for special terms for a subscription in connection with the Pen.

We recommend that all who order, add 10c for registered mailing, guaranteeing you against loss in mails. Otherwise, it must be mailed (with all precautions) at buyer's risk.

Address all orders or letters to

THE MID-CONTINENT,  
ST. LOUIS, MO.

BAY VIEW  
READING CIRCLE.

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

J. M. HALL, Flint, Mich.

Perkins & Herpel's  
MERCANTILE COLLEGE

Cor. 4th Street and Washington Ave., ST. LOUIS, MO.  
INDIVIDUAL INSTRUCTION  
Given in Book-keeping, Penmanship, Shorthand, Typewriting, Grammar, Arithmetic, Etc.  
CALL OR WRITE FOR CATALOGUE.  
Day and Night School opens Sept. 7.

FOREST PARK UNIVERSITY  
FOR WOMEN.

Thorough college and preparatory courses Board and tuition \$200 to 275. College of music E. R. Kroeger, director; Evaline Watson, voice Parisi, violin; Pipe organ, elocution, art. Blue car Lindell electric, passes the door. Tuition half price of central city schools, \$25 to \$40; half year. Greek, Latin, French, German, Phys. Cutl. Chorus, etc. At home, Mon. Sat. P.M. Add for catalogue.  
MRS. ANNA SNEED CAIRNS, Pres't., St. Louis

Organized 1850. Chartered 1854  
LINDENWOOD COLLEGE,  
FOR YOUNG LADIES.

ST. CHARLES, MO., near ST. LOUIS.  
Synodical control. Course full and thorough Government that of a Christian family. Location beautiful and healthful. ART and MUSIC specialties. For catalogue etc., address,

REV. W. S. KNIGHT, D.D., President.

**Buckeye Bell Foundry**  
E. W. Vanduzen Co., Cincinnati, Ohio.  
Best Pure Cop. Church Bells & Chimes.  
per and Tin  
Highest Award at World's Fair. Gold Medal at Mid-winter Ex'n. Price, terms, etc., supplied free

WABASH LINE.

Favorite Route from St. Louis

Solid Vestibuled Trains

CHICAGO, TOLEDO, DETROIT,

with THROUGH SLEEPING CARS via  
NIAGARA FALL

TO  
NEW YORK AND BOSTON.

PALACE DINING CARS

ON NEW YORK AND BOSTON TRAINS.

Pullman Buffet Sleeping Cars to Kansas City, Denver, Council Bluffs, Omaha, Des Moines, St. Paul and Minneapolis.

Free Reclining Chair Cars on all through Trains.

Buffet Parlor Cars on Day Trains, St. Louis to Kansas City, Chicago and Toledo.

St. Louis Ticket Offices:

S. E. Cor. Broadway & Olive St and Union Station.



Perfection in PIANOS and ORGANS is found in those bearing the name of "ESTEY." Be sure that the one you decide to buy is of this make and you will have the best. Over 300,000 in actual use. Catalogues mailed free to any address.

ESTEY & CAMP,

916 OLIVE ST. St. Louis

**DROPSY** TREATED FREE, Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail. Drs. Green & Sons, Specialists, Atlanta, Ga.