

THE MID-CONTINENT

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\$2 A YEAR

AN ANNOUNCEMENT.

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PRESBYTERIAN NEWSPAPER CO.

"ABSOLUTE SUPREMACY in the western world" is the Paris *Temps'* idea of the position of the United States to-day. Certainly!

THE Low church brethren of the Episcopal fold are unable to restrain their delight over the recent decision of the pope on Anglican orders. "We are not sacrificing priests," they are quoted as saying; "and it is nonsense to talk about our succession to anybody."

MR. J. BULL'S "smiling acquiescence" to the great merits of that Monroe Doctrine he so recently held up to scorn, is the same kind of feeling with which the cat "acquiesces" in leaving the cream pitcher, when her mistress suddenly appears in the scene with hand uplifted.

THE LAST Assembly action on an overture from the Presbytery of Nebraska City, recommended that the Board of Publication and Sabbath School work, if the way should be found clear, provide for the preparation of uniform congregational prayer-meeting topics to be recommended to the church and religious periodicals. The Board has adopted the proposition and has published in its excellent Hand-Book for 1897, a complete list of topics, prepared by Dr. W. H. Roberts, Stated Clerk of the Assembly.

IT IS a difficult matter to look unconscious when the church collection box comes along and when, owing to a failure to change purse when you changed into those fine Sunday trousers, you know you haven't a cent to put in. A magazine writer tells how matters used even very much worse in some old-time churches. For then the contribution box contained a small bell concealed in it, which would ring only when a coin was dropped in—a sort of a cash register. And then, too, the box used to pass during the sermon, so no one could escape.

THE PROMINENT defeated candidate for the Presidency showed good sense in coming to old Missouri for his fall outing. By the way, Taney County, where the ex-candidate, was gunning, must be a spot very close to nature's heart. Recently, it is told, a St. Louis gunning club invited their neighbors of that county to the lodge for an evening. In the main room was a hanging lamp which could be raised and lowered, as is the custom of the lamps. Such a thing had never been heard of "tharabouts" and the male guests spent the entire evening in "running that lamp up and down!"

THE St. Louis Roman Catholic journal, the *Church Progress*, threatens to keep a list of all St. Louis papers which print displeasing statements concern-

ing that church, And "to bring them to strict account for it." They better have made to order a scrap book of mighty proportions. And a large portion of it should be devoted to liberal Catholic papers. For instance, to the *Watchman* of this city, whose priestly editor recently accused Mr. Corrigan, the archbishop of New York, of "conducting a scandal bureau" to injure the interests of his brother dignitary, Mr. Ireland; the Roman office of that "scandal bureau," adds the gentleman quoted, is in the hand of "two as eily rogues as ever peeped through a key-hole." Whenever a Protestant editor needs a little anti-Roman ammunition he has only to turn to the editorial pages of some of the mud guns of American Catholic "journalism."

THE FOLLOWING questions have been compiled by an experienced evangelist as safe and reliable tests of revival work: Has the meeting been of considerable length? Have the unconverted, the young people, attended regularly? Has God's truth been fully and clearly preached, and in such a way as to hold the closest attention of the audience? Has the preacher spoken as if he believed and felt it himself? Does he seem to be a consecrated man? Does he rely on the word and Spirit, instead of manoeuvres and manipulations? Have inquirers and converts been talked to personally, and prayed with and for? Have they been regularly called together for prayer? Have they been carefully instructed? Have good books of instruction been left in their hands? Has much prayer been offered, apparently in public and private? Has the church been much revived? If these questions can be answered in the affirmative, we can reasonably hope God's blessing rested on the work, whether we can count many additions to the church just now, or not.

READ THE church news and the letters. Look for that in those lines which might benefit your own church. You may find that which will suit the needs of your people. Inquire whether your field does not give opportunities for similar lines of effort. It has been well said: "We think that such a reading of these columns week by week will reward every pastor and layman. The motive will be not merely a sympathetic interest in individuals within the circle of one's acquaintance but a genuine regard for all who, in the fellowship of the churches, are trying to do Christ's work, and a disposition to learn from every one, and thus promote the unity and efficiency of all. Although the life of no church abounds continuously in striking events, and in order to reflect the condition and activities of the churches some attention must necessarily be paid to the common-place side of their work, we believe that these columns as a whole enable the intelligent reader to keep pace with the progress of the denomination as he could in no other way."

THE OTHER day while a young German lieutenant was seated in a restaurant, a working man accidentally brushed against him. The young warrior sprang up with an insolent demand for an instant apology for the alleged "insult" to the uniform of one of the Emperor's officers. The working man refused to make amends, whereupon the officer drew his sword and ran the civilian through the body. Naturally, the event caused a mighty uproar throughout the Fatherland. The Socialists have not let the occasion slip to make forceful appeals to the unfortunate class feeling which everywhere exists. The court-martial gave but a nominal punishment: expulsion from the army and four years imprisonment. And even that decision has been greatly weakened by the evident inclination of the heads of the military department,—yes, even the emperor himself,—to condone the murder. The ground of this sentiment is the code of military honor—as ridiculous a lot of flubdub as the "code of honor, sah," of the old-time Kentucky colonel. "Noblisee oblige" is, or should be, a far mightier "code." Doubtless, had the rash young

officer given his social inferior an opportunity to apologize for a mere accident, before making the fierce demand for it, no apology would have been lacking, and no brutal murder would have been committed. Such a deed as that is the adding of most dangerous fuel to the flame of Anarchy.

CO-OPERATIVE store keeping in the United States is, it is to be feared, a first-class failure. At least that is the case if the recent report of the labor department at Washington is recognized as capable authority. A digest of that report sets forth that of the 769 union stores established in New England between 1847 and 1859, none survives, although 350 of them reported in 1857 a capital of \$291,000 and an annual trade of \$2,000,000. The grange stores organized by the patrons of husbandry suffered a similar fate. The inquiry made for Johns Hopkins University in 1886 showed that thirty stores were in existence of New England, of which seventeen seem to have since disappeared. Of twenty-seven distributive associations started in New Jersey since 1873, only eight are now running. The total co-operative trade outside of New England, so far as reported, was about \$900,000 in 1895, as contrasted with about \$1,000,000 in the associations making even partial returns in 1886. The co-operative stores that survive in New England are, however, doing fairly well. While six of them, that had a trade of \$134,000 in 1883, are now closed, the trade of the remaining thirteen has grown from \$479,000 to \$987,951, and nine new stores report a trade of \$251,409. Personally, we know well one good co-operative store. It seems to be all right,—but a "receiver" bosses it. It is difficult to understand this general state of things, unless it be on the strength of the time-worn adage, "what is everybody's business is nobody's."

THE PASTOR is an undershepherd and has need of the help of every member of his flock. The pastor, no more than the Master, can accomplish much without the help of others. The pastor has his own duties to perform, which are not the same as are required of the church member. One is not absolved from the performance of duties, because the other performs his duties well. The pastor is not employed to do the work that belong to others, only to help them by example and precept. Does he visit the sick, warn the unruly, pray for the erring? That does not excuse a single member of the church from doing likewise. John Calvin speaking of the duties of Christ's disciples says: "Woe to our indolence, if we do not, after having been fully enlightened, endeavor to make others partakers of the same grace." Let every disciple of Christ awaken to the fact that his efforts are needed to increase the number of disciples. The pastor cannot do all that is to be done in this direction. His strength will not permit it. Man can only do a certain amount of work and do it well. Evil arises from overwork as well as from a want of work. He has not the time at his disposal to do his own work and the work of others. His days number only 24 hours and his weeks only 7 days. It would be profitable for some church members to take pencil and paper and write down the time the pastor needs for duties peculiarly his own. It would be a revelation to some. The pastor ought not to do the work of the disciple because God commands and expects every disciple to do his part. Every disciple can be well prepared for his work, through the Word and Spirit. There is no one that cannot do work like the disciples did when scattered from Jerusalem. God has always accepted and blessed the work of every disciple. Who can tell what might have happened if Andrew had been silent and reserved? His brother Peter might have lived and died an unknown fisherman on the Galilean lake. The simple testimony of a warm-hearted brother or sister has been the first link in the chain by which many a one has been drawn out of the world, away from sin and to Christ. Let every disciple find tongue to declare what Christ has done, and is yet willing to do for every needy soul.

THE SWEET OLD STORY.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west.
My poor heart is weary, weary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and blood of His anguish
Dropped down on Judea's sod,
For to me life's seventy mile stones
But a sorrowful journey mark;
Rough lies the hill country before me
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs He freely forgave;
O His love and tender compassion,
Of His love that was mighty to save;
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

MELROSE AND AYR.

BY REV. A. T. WOLFF, D. D.

Melrose and Ayr. To the lover of Scotch literature these are names to conjure with. Melrose is a Mecca of American pilgrims. On the fourth of last August I took the morning train at Edinburgh, and a thirty-seven mile ride brought me to this ancient village, famous for its venerable Masonic lodge, one of the two oldest in Scotland, and for Melrose Abbey around which Sir Walter Scott has woven the charm of his genius.

Melrose Abbey dates from 1136. It was founded by King David of Scotland, and in its glory must have been a magnificent edifice. The form, like most ancient churches, is a Latin cross. Its length is 258 feet, its breadth 75 feet, its length of transept 130 feet, while the height of the remains of its tower is 84 feet. To-day the Abbey is but a mouldering ruin; nave, choir, transepts, chancel, chapels, cloisters, all are ruins, while within and around lie the ashes of the dead. Michael Scott the "Wizard," Sir Ralph Ivers, the Heart of Robert Bruce, the heroic and illustrious race of Douglas, Alexander II, the House of Zair, and a host of others lie buried within its walls. King and peasant, abbot and monk, priest and warrior, rich and poor, are all hushed and silent, free from the chains of earth. Some of the inscriptions on the tombstone in Abbey yard are singularly beautiful. On a small red stone bearing date of 1671, I found these lines:

"The earth goeth on the earth
Glistering like gold;
The earth goes to the earth
Sooner than it would:
The earth builds on the earth
Castles and towers;
The earth says to the earth,
All shall be ours."

On another very old stone I found these words:

"Why all this toil for triumphs of an hour,
What though we wade in wealth or soar in fame,
Earth's highest station ends in "Here he lies,"
And "dust to dust" concludes her noblest song.
This truth how certain when this life is o'er,
Man dies to live, and lives to die no more."

Melrose Abbey is a glorious ruin, and no finer specimen of Catholic architecture exists. No person of taste can fail to admire its unexampled workmanship, and the exquisite beauty of the ornamental sculptures, the grotesque corbels and the foliage tracery. It seems almost beyond the poor skill of man, while the elegance and beauty of the great east window, and others, are unsurpassed.

"The moon on the east oriel shone
Through slender shafts of shapely stone
By foliated tracery combined;
Thou would'st have thought some fairy's hand
'Twixt poplars straight the ozier wand
In many a freakish knot had twined,
Then framed a spell, when the work was done,
And changed the willow wreaths to stone."

Aside from the beauties of its architecture, to the lover and student of "The Lay of the Last Minstrel," (most of which was written while the poet sat on a stone near the grave of the "Wizard,") "The Monastery" and "The Abbot," this old Abbey has an indescribable charm. And yet it is laughable to hear the comments of "tourist bodies" from this side. I had spent several hours going over the many points of interest, and had gone back to the entrance to read my guide book, preparatory to another round, when I saw a thrifty American citizen enter. He took a squint at the Abbey from various angles, came back to where I was sitting and remarked.—

"I don't see anything in these old ruins. If they have got any *fine, new buildings*, I would like to see them."

He reminded me of Mark Twain's "Doctor," who, when the guide showed them the mummy, threatened to brain him for trying to impose second-hand carcasses on the "Innocents Abroad," but, said he, "If you've got a nice, *fresh corpse*, fetch him out!"

A man's point of view makes all the difference in the world. In the same railway compartment, going up to Galashiels in the afternoon, was an English manufacturer. Melrose and Abbotsford were nothing to him. But entering the city we passed a large factory.

"Really," said the Englishman, "I didn't know Galashiels was a place of so much importance." More factories were passed. "Really Galashiels is a *very important* place!" Still more factories came into view. "Really Galashiels is a *most important* place!"

AT AYR.

On the twelfth of August, I visited Ayrshire, the land of Burns. Ayr is a city of some 25,000 population, and is pleasantly situated on the sea-coast at the mouth of the river Ayr.

"Auld Ayr, wham ne'er a toon supasses,
For honest men and bonny lasses.

The bonny lasses of Burns' day are all dead. The first thing that strongly impressed me in Ayr was the large number of women barefoot. Not "bonny lasses" but all ages from little girls to "withered beldams, auld and droll." I was reminded of the two tourists up in the Highlands, who thinking to have a little sport, said to a barefoot shepherd girl, "Do all the lassies up here go barefoot?"

"Partly they do," was the reply, "and partly they mind their own beesness."

Ayr has some fine buildings, such as the splendid new railway station and hotel; the county buildings modelled after the temple of Isis at Rome, and said to have cost upwards of \$150,000; the Wallace Tower, the city hall, academy and royal infirmary. But the chief interest of Ayr centres around the poet Burns. The river is spanned by Burns' "Twa Brigs;" the auld brig, said to have been erected by two maiden sisters in the reign of Alexander III, the new bridge in 1788, but which had to be rebuilt a few years ago, thus fulfilling the prophecy of Burns in "The Brigs of Ayr;"

"I'll be a Brig, when ye're a shapeless cairn!"

In front of the railway station, stands a fine bronze statue of the poet. In the old church yard are the graves of some of the divines immortalized in "The Kirk's Alarm." In High street is the old thatched Inn, where far into the night Tam O'Shanter and the Souter sat,

"Wi' reaming swats, that drank divinely."

In the Inn I saw an old stirrup cup said to be over one hundred years old.

From Ayr I took the route south, where on that dark, fearful night, "Tam skelpit on through dub and mire," now a splendid highway, leading past green fields, pleasant woods and fine mansions. At the Slaphouse farm, I passed near

"The ford

"Where in the snaw the chapman smooed;"
and a little further on,

"The meikle stane,

Where drucken Charley brake's neck-bane."

A delightful drive of about two miles brought me to the old cottage, where in 1750 the poet Burns first saw the light of day. It is a low, thatched-covered, two roomed clay biggin', a "but and a ben," and is kept as nearly as possible in its original condition. It contains some of the Burns furniture, and a box bed in a recess in the kitchen is pointed out as the birthplace of the poet. Attached to the cottage is a Burns museum, containing many interesting relics, of which I found none more interesting than the original manuscript of Tam O'Shanter."

Nearly a mile further down the road is

"Alloway's auld haunted Kirk,"

now but a ruin of roofless walls. But in the east you may still see the "wionock-bunker," where

"Sat auld Nick of shape of beast."

Near the church yard gate are the graves of Burns'

parents and nieces, and just a few rods back of th⁶ Kirk is

"Mungo's well,

"Where Mungo's mither hanged herself."

Near by is the splendid Burns monument, surrounded by tastefully laid out grounds containing a grotto in which are life-size statues of Tam O'Shanter and Souter Johnny. A few hundred yards below is the "Auld Brig" of Doon, a lofty structure of one arch, where on the "keystone," Tam's mare Maggie with

"Ae spring brought off her master hale,
But left behind her ain gray tail."

The "Banks and braes o' bonny Doon" bloom as fresh and fair now, as when more than a century ago, the plowman poet revealed in their beauty. And there are no more delightful tours in all Scotland than from Edinburgh to Melrose and Ayrshire, the lands of Scott and Burns

MEDITATIONS.

BY JOHN D. PARKER.

A lecturer on Evolution recently, in speaking of the "Fall of Man," said, "if Adam fell he must have fallen up." Such an expression may contain a grain of humor, but it does not contain much science, and not any theology. Biological evolution does not require that man's progress upward should take place with a uniform gradient. There might have been a lapse near the beginning, when man for a time retrograded, or fell as represented in the sacred narrative. When a man climbs a high mountain, going down into a deep valley does not prevent his completing the journey, and reaching at last the summit. The completed journey requires him to compass all the valleys and climb all the heights. This may be true in evolution. If the race in historic times has retrograded, gone down into deep valleys like the dark ages, why may not man have gone down into a deep valley in Adamic times? Can any evolutionist establish on scientific grounds a uniform gradient to human progress? Theologically the fall of man can not be upward. Sin, the knowledge of good and evil, may enlarge the boundaries of our knowledge, as claimed by this lecturer, may give us new experiences, teach us new and bitter lessons, but the tendency of sin is always to leave us man in his essential being on a lower plane. In sinning a man always loses more than he gains, and is farther from his father's house. A man may be a good biologist, and a poor theologian.

Some preaching seems to be simply a *performance*, and the preacher is an actor playing his part. He may be a learned man and have the Bible and homiletics at his finger's ends. His sermon is faultless, his rhetoric is perfect, his intonations natural, and his gestures graceful. With a rich, full voice, he has mastered the situation from the intellectual standpoint, and is counted a pulpit orator. In a word he lacks nothing, as an accomplished preacher, but *genuine sincerity*. When his sermon is finished that is all there is of it; when the play is over the actors go home. If an auditor, with tears in his eyes, goes up to the pulpit to grasp the hand of the preacher, he realizes very soon that the performance is over, and the audience is expected to withdraw from the church as soon as is convenient, and leave the eloquent preacher to go his way. A lady said "she liked her pastor, but he did not seem to be in touch with his people." She was recommended to close her eyes and try and believe it was all real. But she said "this was hard to do. Her pastor had never called at her home, and she did not know whether she was acquainted with him or not." A counterfeit bill may be so perfectly executed that it passes current, but it is not considered as good after all as a genuine bill. Sincerity, a word that originally signified that the honey was pure, free from wax, is the characteristic of the true minister. The graces of oratory may be very good, but the grace of God in the heart is better.

Homiletically preachers may be placed in three classes, illustrated by three farmers who had each a cellar under his farm house. One farmer built a capacious bin in his cellar occupying the whole space, and filled it in the autumn heterogeneously with the products of his farm. A basket filled out of that cellar, picked up as the things naturally came to hand, would contain almost every variety of apples mixed up with potatoes, onions, beets, parsnips, radishes, carrots, etc. This farmer illustrates one class of preachers, sometimes called "hodgepodge,"

who dump everything into a sermon without classification. Another farmer made a large bin for all his apples. A basket casually filled out of this bin would contain only apples, but there would be every variety all mixed up together. Some sermons contain thoughts on one subject only, but there is no logical arrangement of thought. Such sermons would not, like the former class, give a man the colic, but they would make a logical mind feel uneasy. The third farmer, a man of taste, made a bin in his cellar for each variety of apples. The true preacher, like this farmer, divides and distributes the thoughts of a sermon, and arranges them in logical order. May a good providence multiply logical preachers.

Some Christians seem to have an overflow, like some of the living springs in the mountains, and are ever giving utterance to expressions of thanksgiving. Such Christians often sit in the "amen corner" of the church, and may be called ebullition Christians. Their hearts are in a constant state of effervescence, and there is a continual escape of pious expressions when their feelings are stirred by religious truth. Other Christians, whose souls are perhaps more deeply stirred are always silent, and only express their sentiments by bowing the head, or by the suffusion of their eyes with tears. It may be conceded as a general truth that ebullition Christians are generally unlettered, or have not climbed very far up the intellectual heights, although their piety may be genuine and unquestioned. Spiritual effervescence may be due to one's nature, to strong sensibilities, or it may be due simply to habit. The good bishop whose preaching was disturbed by an unusual number of amens, said: "Brethren shout only when your cup runs over."

PEACE.

Peace, perfect peace, in this dark world of sin,
The blood of Jesus whispers peace within.

Peace, perfect peace, with thronging duties pressed,
To do the will of Jesus—this is rest.

Peace, perfect peace, with sorrows singing round,
On Jesus' bosom naught but rest is found.

Peace, perfect peace, with loved ones far away,
In Jesus' keeping we are safe, and they.

Peace, perfect peace, our future all unknown,
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours,
Jesus has vanquished death with all its powers.

It is enough—earth's conflicts soon shall cease,
And Jesus calls us to heaven's perfect peace.

—Sir Edward Bickerstith.

BROADNESS AT CHAUTAUQUA.

BY "CHAUTAUQUAN."

My attention has been called to an article in the *Christian Observer* on the above topic. Also to a quotation from a similar article in the *Herald and Presbyterian*, and a quotation and editorial in the *Presbyterian Messenger* reflecting upon these correspondents. At first thought this seems to be a matter of no concern to Presbyterians or Presbyterian papers. The assembly is not a Presbyterian institution. In the management of the C. L. S. C. or the Chautauqua platform, Presbyterians have no voice or responsibility. In the business management but few Presbyterians are in any way concerned. So that from this standpoint our M. E. brethren might well say to us, "Hands off; this is no concern of yours." But when we remember that the gates are thrown open wide and Presbyterian patronage earnestly solicited; and when we recall the further fact, as shown by the annual registry, that there are more Presbyterians in attendance than from any other denomination, it does become a matter of concern to us, what sort of teaching is found there. We may not dictate to the management, but we may call the attention of Presbyterians to dangerous elements if they exist. With reference to the statements of Bishop Vincent and his denial permit me to say, with all deference to the *Christian Advocate* and *Presbyterian Messenger*, the bishop's denial is too indefinite to count for much.

I am and have long been a faithful Chautauquan; but the address referred to and a number of others this past season, were a source of regret to me, and I was grateful that few of my people were exposed to some teachings I heard there. At this vesper hour where Bishop Vincent is at his best, we always ex-

pect something uplifting. Imagine our surprise at such sentiments as those referred to. I could not say that the bishop used the exact words of these correspondents, but I can say that the remarks made were in substance correctly reported, as many other ministers who were present will verify. The bishop may not have intended to teach heresy. I do not think that he believes what he was understood to teach. But I could not understand him to mean anything less than that those who refused to believe in the immaculate conception, or the atonement, or the divinity of Christ, or in a number of other things which orthodoxy holds, but who looked to Jesus and worshiped Him, must be received into full fellowship as fellow heirs in the hope of the Gospel. I have not pretended to give his language. I have only stated what I understood him to say, and what a number of ministers who spoke of the matter on the following day understood him to say.

I do not believe the bishop is heretical in his views. My personal acquaintance with him forbids it. But it is not only a man's views, but his teaching as well which we have a right to call in question. The trouble is that when these teachers begin to affect broadness, they are understood to say so much which they do not believe. We can only understand them to say, *what the language they use means*. And in their attempt to emphasize the divergence from the ordinary and justify themselves for this divergence, they are frequently led to make statements, which, when seen in cold type they are prompt to disavow. But we have a right to demand of our teachers that whatever their private views may be, their public utterances shall be so clearly stated that they will not be constantly misunderstood.

These border land people between ortho and heterodoxy may not deserve trial for heresy, but many of them deserve to be deposed for their inability to use English that will make themselves understood, or censured for teaching what they themselves do not clearly understand.

But this incident is only one indication of Chautauqua broadness. The names of those who teach in the biblical department of the Chautauqua schools, are, with one or two exceptions soon recognized as the apostles of the higher criticism. Dr. W. R. Harper's position is well known. This department has for a number of years been under his direction, and the former teachers are giving way to kindred spirits of his selection. Had it entered into the thought of the writer to have said anything upon this subject, this entire page might have been filled with quotations which I would not dare make from memory, which would be disapproved by the orthodox of every denomination. Prominent on the platform was one who gave utterance to many noble thoughts, but who revealed the trend of his teaching by the statement, referring to certain of Paul's epistles which he had named, "These books *which we now use as the Word of God* were originally only the letters of a pastor to his congregation." (Italics mine.) He might not go so far, though the expression hints at it, as another prominent Chautauquan, also on the platform this year, who said to me in private conversation, in substance, (I cannot quote the exact words), "we could take from the religious literature of to-day, selections which would be as much the word of God, and as valuable as a rule of life as these books [the Bible] originally were." In the *Chautauquan* of February, 1896, we find among other remarkable statements, from the pen of Dr. Geo. A. Gordon, this: "The moment that the traditional theology is utilized in developing enthusiasm for foreign missions, that moment the conscience of the best men turns away from the dismal business. . . . The fact that the missionary work of the churches was founded upon the old theology, is no reason why it should be continued upon that basis." I could multiply instances, but space will not permit.

It is true the management disclaims endorsement of the statements of its speakers and writers. It is true they proclaim that the Chautauqua platform is broad enough that any and every faith shall have a hearing; and look forward to a time when not only higher criticism, evolution and Swedenborgianism, as this year, shall be presented; but when an intelligent presentation of Buddhism and other oriental faiths shall be made. But this is not our concern. We are not trying the management for heresy. We are only questioning whether it is longer a safe place for Presbyterians to congregate. Whether the New Theology is not being systematically, though quietly disseminated? Whether the breadth has not widened till it is all broadness, and there is no more room for the old faiths. Whether we who delight to dwell on the shores of the beautiful lake and enjoy its climate can longer recommend our friends, who are not thoroughly grounded in the faith, to go with us?

There is a much cherished desire of the Chancellor fairly launched, about which many of us have some disquietude—the new "Hall of the Christ." On its face it seems to deserve commendation. But if, as indications seem to point, it shall be used to hold forth a Christ stripped of his divinity, his atoning power and everything but an example of manhood worthy of our worship and imitation, then we must hesitate. And what are the indications? Aside from the views of the Chancellor, as indicated by the vesper talk which is the subject of criticism, there are two pointers. At the dedication of the spot, where the building is to be erected, letters endorsing the movement were read. Of these, seven in number, two were from Unitarians, one from Dr. Gordon quoted above and one from Bishop Huntington. Seven out of twelve counsellors were named who shall have charge of the theological part of this movement. Among these are Prof. Geo. Adam Smith, the higher critic; Prof. Shailer Mathews a disciple of Dr. Harper; Dr. Gordon already referred to and others whose leaning is strongly toward the New Theology. In neither case, nor in any of the distinctly religious work of this year, is there the name of a well known Presbyterian of acknowledged orthodoxy. There may be good reasons for this. I only speak of the facts. Personally I regret to call attention to these things, but I believe they are facts our Presbyterian people ought to know.

A REMINISCENCE OF 1840.

BY SENEX.

To all who are old enough to remember it, the political canvass which resulted in the election of General William Henry Harrison to the presidency, is memorable for the intense and pervasive excitement that characterized it. An aged disciple who does thus remember it writes:

I was teaching school that year in a small village. The postmaster, who had not been known as a religious man, said to me one day, "If all the Christians in this place should become as much engaged in religion as they have been this fall in politics, there's not a sinner in town who could stand it."

Before the winter was over it became a fact; the interest in religion did become as general and as intense as the interest in politics had been—as intense and as general as I have ever known in religion or politics, in any community I've ever lived in. The means employed were plain and faithful preaching of the Gospel and personal effort to persuade impenitent men and women and the young to accept that Gospel and become followers of Christ. These efforts were accompanied with earnest and united prayer, in which Christians of the Baptist and Presbyterian churches were affectionately united.

The postmaster was reminded of his earlier remark to his young friend the schoolmaster.

"Yes," said he, "I remember saying that, and 'tis true. We can't stand it; we've got to be converted or else quit the place—every man of us."

Being asked which he meant to do, he said he was resolved to yield to Christ and be His disciple. Then he told how for years, every day, his good wife had read the Bible to him and his two young daughters, and then had gone away with them into another room. "I knew well enough what she went for," he continued, "and many's the time I've wanted to tell her, she needn't go away from me for that; but I was too big a coward to speak out. Lately we've got the ices broken, and I've found out that my older girl has been wanting to follow Christ and has felt that He wanted her to invite me to come to Him, but she hadn't the courage to speak to me. Now that we've got to understand one another, we don't go apart, but pray together, and, I tell you we're a happy family."

I have been wondering lately, whether what that postmaster said so long ago of the Christians in one little village may not be just as true now of all this nation. It seems to me as if I were hearing "a sound of a going in the tops of the mulberry trees" that may mean just that. I wonder, too, whether there are not a great many families now just like that of my friend, the postmaster, who only need to *speak out* to one another, to find out that what they all need to make their home happy, is to unite in inviting Christ into it.

Philadelphia, Pa.

A Christian ought to live so that a man of the world would say of him, "If all Christians were like that, it would be easy to believe in Christianity."

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

The chilling blasts of winter are here and the season has come when a thoughtful "consideration of the poor" is absolutely necessary. To say nothing of moral obligation, the common instincts of our humanity should lead the church at large to help the Board of Home Missions to fill the coal bins, the granaries, and the larders of our Home Missionaries. Even if they have not rendered a full equivalent for all that is due them long since, a proper consideration of present need demands that they should have speedy relief. Overdrawn bank accounts, unpaid grocer's and butcher's bills for the necessities of life are now causing more suffering than even the biting blasts of winter.

By far the keenest suffering which comes to a sensitive soul is to be placed in the midst of surroundings where, after the best has been done which is known to be done, misconstruction of motive and conduct, because of misunderstanding and a partial view of all the facts in the case, becomes the occasion for covert attacks upon reputation and service. The fact is that vast numbers of struggling and hard working people are made to reap bitter harvests whose seeds other hands have sown and not their own. How much better and more Christ-like it is to give to every one that "charity which thinketh no evil." If all men, everywhere, would thus do, a vast amount of unnecessary suffering would be done away with in this world.

It is to be noted in many places that there is a more than usual thoughtfulness on the part of God's people as to the great need of a mighty outpouring of God's Spirit upon the church to bring about a genuine revival of religion. It is to be hoped that this is a precursor of a better state of things in the church. If this seriousness and thoughtfulness shall result in quickening the "drooping graces" of God's children and lead to a greater individual consecration in time, service and substance, there is no doubt but that God has great blessings in store for His church.

May we not hope that this spirit shall deepen, everywhere, into such humiliation, prayer and new consecration that God will be pleased to give us a mighty revival throughout the whole church.

While the "Indiana Plan" of carrying on the work of Home Missions seems to have many commendable features and to be growing in popularity, yet from the standpoint of the frontier there is much to awaken deep solicitude. We congratulate the older and stronger Synods in their advanced position in wealth and influence and in their ability to increase the amount necessary to enlarge the work within their respective bounds; but to those of us who are in the midst of a work where the battle for existence wages as it did in these older Synods 40 or 50 years ago, it has seemed, at least, that it would have been a gracious thing for the whole church to have joined hands and lifted the Board of Home Missions out of its present great debt, before entering new and untried fields, however much they may promise for the future. If this embarrassed condition of the Board is to continue, there is no doubt but that many hopeful and important new and needed enterprises on the frontier, now "cut to the quick" by the condition of the Board, will, of necessity, have to be abandoned and left to the tender mercies of the "Prince of the powers of the air." So far as in us lies ought we not to pay off the present debt, remove the obstacles which, if continued a year or two more, will result in the death of many churches, and then we will be prepared to enter upon new and larger fields of conquest for the Master?

If this new west is ever to attain the position of the present splendid Synods east of the Mississippi River, as powers for good in the Presbyterian church, it must have behind it the strong helping hand of the

stronger east which for more than half a century stood behind the Synods just west of the Allegheny Mountains.

KANSAS ITEMS.

LARNED.—The Rev. J. E. Haswell preached his farewell sermon the other Sabbath after a pastorate with this church of five years and four months. The Sabbath before leaving, the communion was observed when three were received into the church and ten children baptized. Mr. Haswell has accepted a call to the charge at Effingham, Kans., and has entered on his work.

GREAT BEND AND ELLINWOOD.—Rev. J. M. Spargrove has taken charge of our work at these points and began his labors Sabbath, Nov. 8th. These points are located in Larned Presbytery and are well out on the frontier.—S. B. F.

PHILLIPS-BURG, LONG ISLAND AND BOW CREEK.—Rev. H. M. Shockley has taken charge of the work at these points. Brother Shockley is a veteran in the service and is not afraid of hard work even though he has reached that age where he is entitled to some respite from arduous labor. With diligence and fidelity does he take the long drives and endure the exposure necessary to work a home mission field on the frontier. Work he will while he is able and one of the matters of deep regret is that younger men do not seem to be willing to relieve such men from the hard labor of the frontier.—S. B. F.

IOLA.—This church under the leadership of Rev. W. L. Squier and his estimable wife, is moving forward in every good work with great satisfaction. The "Daily Paper" of this prosperous town gives excellent "briefs" of Brother Squier's sermons and all the church services are well attended. The Ladies Missionary Society held their "annual praise meeting," Sabbath the 15th inst., and realized therefrom \$43.50 and it is expected that more will be added to this amount before it is forwarded to the Boards. This is a very creditable offering and if the good women of the whole church would do as well according to wealth and numbers, there soon would be no cry of debt.—S. B. F.

ROSSVILLE.—Rev. C. E. Kalb who has served this church for two and one-half years expects to close his work Dec. 1st. During this time there have been 90 additions to the church which has greatly strengthened it and made it a self-sustaining church. A good manse has also been built and the church is practically out of debt. Here is a good field for an earnest man. Rev. Kalb expects to engage in evangelistic work for a time and is now open for engagements. He has been quite successful in this kind of work and comes to Wichita about Dec. 1st, to assist Rev. T. F. Barrier in the Endeavor and Bethany churches. Those seeking such help as he can render may address him at Rossville, Kansas, until that time.—S. B. F.

FIRST, WICHITA.—Thursday evening, Nov. 12th, Rev. Charles E. Bradt was installed pastor of this church by a committee of Emporia Presbytery. Rev. L. H. Shane preached the sermon, which was strong and practical. Rev. Dr. Fleming presided and propounded the constitutional questions. Rev. H. N. Dunning of Lincoln, Nebraska, successor of Rev. Mr. Bradt in the Second church of Lincoln, delivered the charge to the pastor and Rev. W. C. Miles of Peabody, delivered the charge to the people. A very large and enthusiastic congregation was out at this service and at the close a reception was tendered the pastor and his wife in the church parlors. Rev. Bradt is cordially welcomed to this work by his people and by the ministry of Wichita. Last month there were ten persons received into the church, four by profession and six by letter. Immediately following the installation services evangelistic meetings were begun, conducted by the pastor. At the present writing these meetings promise great benefit to the church.—S. B. F.

EMPORIA, FIRST.—This people hope to get into their new and commodious building by the first of the year. It is premature to describe it now and I will only say that it will be one of the most complete and beautiful churches in the State when it is finished. Great credit is due to the pastor, Rev. F. J. Sauerber and his wife as well as to the efficient building committee for the success of

the present enterprise. To begin such a building in the midst of the general "hard times" prevailing, required no ordinary zeal and fortitude, but the time had come when more room was indispensable for the welfare of the church and they were compelled to "arise and build." Sabbath, Nov. 15th, the Synodical Missionary was present to present the cause of Home Missions, and this people, who are noted for their beneficence in the past, gave a good collection to this great object. The total amount was not learned as many gave pledges which had not been redeemed when the writer came away. During the present pastorate nearly six hundred members have been taken into this church, thirteen of whom were taken in recently. More will be given when the church is dedicated.—S. B. F.

STERLING.—At a union meeting in the Methodist church, Hon. J. Hanna, of Sterling, addressed a large audience last Sabbath evening, on the subject, "The Living Book." It was a masterly effort and commanded universal admiration. Many pronounced it the finest address they had ever listened to in Marion, while not a few of the most intelligent of his auditors expressed themselves as never having heard it eclipsed anywhere by any body. Mr. Hanna's manner of address is most pleasing and impressive, his diction chaste and refined to the highest degree, his eloquence the very essence of simplicity. The subject matter was both instructive and inspiring and well adapted to profit permanently all who were privileged to hear.

Communicated.

THE BOARD'S METHOD OF RETRENCHMENT.

BY D. J. MILLAN, D. D.

There are two ways to get out of debt. One is to increase the receipts, the other is to reduce expenditures. The Board of Home Missions is following both ways, and in doing so is carefully following the instructions of the last General Assembly. Those instructions are found on page 51 of the minutes of 1896, article No. 2, under recommendation 2, and are as follows: "That the board at the beginning of the fiscal year require of each Presbytery, through its Home Mission Committee, a careful, conscientious and conservative estimate of the least total amount necessary to aid the home mission churches within its bounds. This estimate shall give in detail the amount required for each church, answering all other questions required by the board."

The board issued to each Presbytery a blank form for this purpose and received the information at the beginning of the fiscal year. Indeed the board anticipated the action of the General Assembly three years, each year receiving this information upon which it has based the estimates for the year following.

The instructions of the General Assembly proceed as follows: "The board shall then communicate to the presbyterial committee the maximum total amount of it is able to grant the churches of the Presbytery, and the presbyterial committee shall then make final apportionment among the churches not exceeding the amount granted by the board, and this distribution shall be recognized as final by the board."

The board communicated to the presbyterial committees the maximum total amount it was able to grant to the churches of the Presbyteries by means of its circular letter dated June 15 and 16. In that letter the maximum grant was placed at 10 per cent. below that which the board granted during the previous year, and the exact amount was given in each case. The several presbyteries were reminded that their apportionment would be final in accordance with the General Assembly's instructions.

A strong influence was brought to bear upon the board from various parts of the country to make the cut 20 per cent. instead of 10 per cent. This the board declined to do, thinking 10 per cent. was as much as the churches could bear. In the circular letter to the presbyterial committees the board expressly stated: "In making such a reduction it is the earnest desire of the board to adjust the reduction so as to accomplish the best possible results and to

make the burden as light and as equitable as possible, and so as to shield the missionaries from suffering. Let the burden fall upon the churches rather than upon the missionaries."

The board has not cut a single salary. The apportionment is left entirely to the presbyteries to adjust. It may be necessary for the presbyteries to group churches more widely, and to suspend such work as will bear suspending, but it is hoped that no missionary will be compelled to suffer a reduction of his salary. The cause of present suffering is not insufficient salary, but is the delay of payments which is almost equivalent to a decrease in salary, for the missionary must purchase supplies on a credit at disadvantage, or borrow money at high rate of interest. Winter is coming on, missionaries must provide food and clothing, and in some cases better shelter. Will not their friends everywhere who contribute either large or small sums, respond promptly? Don't wait. Send what you have and let the rest come later. Money does not remain in our treasury a single day.

Mission Rooms, New York, Nov. 19, '96.

OPEN LETTER TO THE UNIVERSITY ASSOCIATION, CHICAGO.

Dear Sirs:—Your Circular regarding the "Course on Comparative Religions", is before me. With all reasonable deference to the intellectual standing of those in charge of this plan, I wholly dissent from the wisdom of such a plan. I looked upon the Parliament of Religions as casting the pearl of Christianity before the swine of Heathenism. It was an irretrievable betrayal of Christ's cause—producing infidelity at home and dishonoring Christianity in the heathen world. "Comparative Religions" cannot include Bible religion, without a compromise which God's Word resents from Genesis to Revelation. Solomon tried it "and the Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel", 1 Kings 11:9. God asserts his pre-eminence and sovereignty, all through his Word, and no comparison is possible without compromising this claim. I cannot express my view of such a proposal in better terms than those of the great Spurgeon, when he says: "I hate the science of Comparative Theology. I know but one God and all the rest are idols. I hate the comparison of sacred books. I know of only One, and all the rest are pretenders."

GEORGE MILLER.

Chillicothe, Missouri, Nov. 20th, 1896.

[The following which has just come to hand is from the *Journal and Messenger of Cincinnati*. It fits in so well with Bro. Miller's protest that we append it.—ED.]

The University Association, which is practically conducted by the University of Chicago, sends out what it entitles an "Important Announcement" for a course in the study of Comparative Religions, by the people, to be modeled on the parliament of religions of the World's Fair. The key to the plan is probably found in the following sentence in the circular: "What God he said of language is equally true of religion: 'He that knows one knows none.'" Hence the Christian, knowing only one religion, knows none, and must be in hopeless darkness. Undoubtedly the Hebrew prophets made a great mistake, in that they did not urge the people to study the religions of nations about them! And Paul would have done well to have counseled a more systematic study of the various religions—and there were a good many of them—tolerated in the empire. It is not that scholars should not study the various heathen religions as a part of history; it is the exalting of heathen religions and the degradation of Christianity to the same level that will be disastrous to those whom this association may enlist. They profess the greatest liberality. "Controversy," they say, "will not be permitted." "Jew and Christian, Catholic and Protestant, Presbyterian and Methodist, Brahmin, Buddhist, Parsee and Confucian, can pursue the study of the different religions in the same University Association Center in the spirit which ruled the assembled representatives of the religions of the world in the Parliament of Religions at Chicago in 1893." It is evident that Association puts all on a level. The Presbyterian is as good as Buddhist, and the Confucian is as good as the Methodist. The student will probably in the end come to the conclusion that all religions are per-

haps good for the unenlightened;—Christianity, the best, but none very important; and for himself, he needs only a formal sort of reverence. The students of this course will never be the men to help win the world to Christianity.

"IAN MACLAREN'S" THEOLOGY.

BY L. F. B.

The frequency with which the name of Rev. John Watson (Ian Maclaren) just now finds its way into print, gives special significance to the religious views he is propagating. Dr. Watson is a Presbyterian, and the question arises: Has the staunch old Scotch Presbyterian theology passed into the penumbra of the "Bonnie Brier Bush"? Are the two theologies yoke-fellows? In a recent sermon the author of the brilliant "Brier Bush" theology pays a high tribute to Zacchaeus and rescues the valiant Jericho publican from the limbo of the old theology and the interpretation of the great scholars. "Zacchaeus was forced into a business in which he had no heart." He evidently never was a bad man, according to this preacher, as he nobly paid back all that he had wrongfully taken. "He was waiting for some one to come and take him by the hand," and show him the good there was in him. The Pharisees "had formed their opinions of him at a distance." It was the remembrance of a "shady transaction" when "he had not treated his second cousin right," and they hold that against him. "Some have wonderful memories of their neighbor's former life."

"Faith in man begins in his infancy. It grows as he grows, and it becomes stronger the longer he lives." Is it possible that such teaching is given as Presbyterian and scriptural? That man becomes better the longer he lives in sin and without Christ? Or is it that all men do have Christ, are Christians, and only need development? Thus Christ did not teach. But here we have it; "The child has implicit confidence in his father, and we say it reaches its culmination when the man puts his trust in woman, but it becomes most sublime when he believes in God." Has each faith, "confidence in his father," "trust in woman," and "faith in God," the power of salvation? It would seem that man is simply growing more sublime and that is the process of salvation.

"If you teach me that man is a low, disreputable being without any reliance in his word or his character, you have destroyed my faith in society and in God." So then his faith in God depends upon the goodness there is in man and his truthfulness. His faith takes the wings of the wind when God charges upon man that "there is none righteous, no one good;" "there is none that seeketh after God;" "their throat is an open sepulchre," etc. Perhaps that is one of the by-gones; men are not like that now, they have "culminated" in a "sublime faith in God." "Let every man be true and God a liar," is the theology for to-day.

"This is not a bad world" cries the preacher. No indeed, you must not offend the taste of good society by any such imputation. No, for "the good self in man is the real self, and I have as much right to assume that the good will triumph as the bad." Rightly named an "assumption" and a bold assumption directly against the word of God, "Believe in a man and show him that you do, and the chances are that you will make a man out of him." Is this Christ's Gospel? God wants the "new man" "created in Christ Jesus." Is the above conversion, regeneration, salvation, Gospel? No. Such filmy stuff meets its death, vanishes into nothing under the breath of Christ. Worse than carobs to a starving, perishing soul under the guilt of sin.

STRAY SALE DAY IN TEXAS.

BY REV. E. P. KEACH.

In my travels in the South nothing has impressed me as more unique than "stray sale day." On the first Monday of each month, long before business hours, there may be seen covered wagons, with horses tied behind them, and men on horseback leading all sorts and ages of horses and mules going to the nearest county-seat. A

few of these are really strays and according to a statutory provision, when unclaimed, are to be sold to the highest bidder. But by far the larger part are a motley set of trading stock brought together by Gypsies, Mexicans and professional horse-traders—and a motley set it is—of old and young, large and small, fat and lean, fast and slow, lame and blind, distempered and wind-broken, fistulaed and sore backed and rubbed shoulders. They occupy a place near the court house, and by the time it is ten o'clock there is an acre or more of men and horses in such a mass, one can scarcely make his way through. That is about the hour when the sale begins. The auctioneer mounts a wagon and begins his characteristic description of anything that is brought to him. Not only do they sell horses and mules and cattle, but guns and pistols, watches and clocks, furniture and clothing and whatever else one may have to dispose of. As the day wears on the watermelon man, the colored lemonade man, the kintoscope man, the hot-tomola man, the bokey-pokey man, and others join the crowd, and the noise of the tumult ascends up to heaven and can be heard afar off. The most of these are regular fakers and come to buy and sell and get gain. At their hands the intricacies of horse trading does not grow any less formidable to the inexperienced, nor their reputation for truthfulness any more praiseworthy. However they always afford a means of diversion to the uninitiated and always have new features of entertainment.

SYNOD OF INDIAN TERRITORY.

Synod of Indian Territory convened in the First Presbyterian church of the South McAlester, Oct. 22, 1896, at 7:30 p. m., and was opened with a sermon by Rev. W. R. King, retiring moderator from Matt. 6:9. "The Fatherhood of God," Rev. Eugene Hamilton of Cimarron Presbytery was elected moderator, and Revs. W. E. Graham and F. W. Hawley, temporary clerks.

The routine work of Synod occupied the greater part of the first day. Reports of Committees on the various Boards of the church showed that commendable work was being done along all lines. Rev. W. R. King presented his third annual report as Synodical Missionary which was full of interesting facts and thoughtful suggestions. In 1887 Synod began its existence with three Presbyteries, 24 ministers, 40 churches and 1279 communicants. Now there are four Presbyteries, 54 ministers, 104 churches and 3355 communicants. Last year 777 new members were added, 483 on examination and 294 by letter. The contributions to all causes the last year averaged \$7.06 per member, an increase of \$1.06 per member over the year before. In closing, Brother King resigned his work as Synodical Missionary, because at the urgent request of the Home Board he had accepted the presidency of Henry Kendall College at Muskogee, I. T.

The following resolution was unanimously adapted, the brethren all standing. "In accepting the resignation of Rev. W. R. King, our Synodical Missionary, we desire to place on record our hearty appreciation of his labors for the past three years, his zeal in pushing the work of the church, and his courtesy to the brethren; and we pray that the blessings of God may be with him and his family in his new field of labor."

Rev. F. W. Hawley, was then elected as his successor, where upon Brother King, in a few well chosen words pointed out to the Synod some of the trials, difficulties and responsibilities of the position of Synodical Missionary, and bespake for the newly elected missionary the cordial support of all the brethren through their sympathy, co-operation and prayers. Brother Hawley has for four years and a half been pastor of the Oklahoma City church, and enters upon the work of Synodical Missionary with a good knowledge of the field and the work before him.

Rev. Theo. Bracken, was indorsed as Synodical Sunday-school Missionary, to labor within our bounds in connection with his work in the Synod of Kansas, until the Board of Publication and Sunday-school work can send us a Missionary for full time.

Friday afternoon from 4 to 5 o'clock, Synod united with the Ladies' Society in a very delightful service. "The Christian Endeavor Hour". Friday evening was also given into the hands of the Ladies for their Popular Meeting.

Saturday afternoon was devoted to a Popular Meeting. The following subjects were discussed. "The church and the Sabbath-school", by Rev. John Mordy. "The Church and Women's Societies", by Mrs. A. R. Home. "The Self-Support of churches", by Rev. E. Hamilton. "The Holy Spirit in Church Work", by Rev. F. W. Hawley. Saturday evening and all day Sabbath morning, afternoon and evening, were devoted to special religious and devotional exercises. And thus ended one of the most pleasant sessions that the Synod of Indian Territory has ever held. Throughout a most excellent spirit was manifest, and the brethren return to their work assured that it was good to be there, and we who remain have pleasant memories of their presence and helpful words, and shall be inspired to great diligence through the influence they have left behind.

Synod adjourned to meet with the Purcell church in the Cimarron Presbytery, on the 4th Thursday in October, 1897 at 7:30 p. m. E. E. MATHES, S. C.

ENDEAVOR THANK OFFERING.

You will please pardon a second letter from me in regard to the "Special Endeavor Thank Offering" for the Home Mission Board, but the matter is very urgent and the need so great, that I feel that not a single Endeavorer of our Presbytery should fail of the opportunity of contributing at least twenty-five cents to the work. I believe that the honor of the church is at stake and the members should come to the immediate relief of many of our faithful Home Missionaries who are suffering for the very necessities of life and reduced to the sorest straits. They are our brothers and sisters; sent them out to do a work that we felt unable or unwilling to do ourselves. Shall we not stand by them in their noble endeavors and gladly and liberally sustain them? "For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes he became poor that ye through His poverty might be rich."

Your society may have already sent in their offering; two or three have reported small collections. I very much fear the matter is not fully appreciated. Let me suggest that you do not refer the matter to any particular person or ask your Treasurer to send in a certain amount from the funds on hand, but make it an individual matter; see that every member is made acquainted with the need and given an opportunity of relieving it. Suggest that the matter be talked of in the home. (This was done in one family and quite a sum was contributed as a result, and keep agitating the question until a sum measuring somewhat up to the high standard of our church is realized and the duty of every one, at least in part, performed.

Send all offerings to Mr. Varian Banks, Acting Treasurer, 156 Fifth Avenue, New York, and mark "Christian Endeavor Thank Offering". With best wishes,

J. I. MCCLELLAND,
Supt. of Presbytery.

3111 Chestnut St., St. Louis.

DECEMBER FOR FREEDMEN.

The month of December has been named by the General Assembly as the month in which collections are to be taken up for the Freedmen's Board. This applies to such churches as have fixed on no other definite time for their annual offering for this cause.

The board earnestly asks for an offering from every church for this great and very needy cause.

Schools have been closed; ministers have been denied support, and congregations have gone houseless for lack of funds. We appeal to each pastor and church for an offering sometime in December. The work was never more promising and never more in need of the funds necessary to maintain it.

EDWARD P. COWAN,
Cor. Secretary.

Notes and Queries.

Those desiring to help the cause of home missions through library extension, by the gift of books, new or second-hand, can learn of a well endorsed plan by addressing Rev. J. W. Funk, Madison, Kans.

World-Outlook.

The alarming news of famine in India has been made somewhat less distressing by the reports of good rains in portions of Central India. The English government is preparing for the worst, however. The missionaries confirm the sad reports. One writes that never in his twenty-three years of life in India has he seen a more trying time!

It is most difficult to obtain authentic war news from Cuba. However the dispatch from Madrid that the Spanish government has instructed Capt. Gen. Weyler keep in the field is doubtless authentic. For "reasons international" he is urged to "achieve something definite" against Maceo. Poor Weyler, he doubtless would like to!

In view of the recent sensational killing of a German workman by an army officer, the following word from Germany is startling: According to the *Tageblatt*, Emperor William, while recently speaking to an officers' gathering, advised them to do their drinking in their own mess rooms, and not to venture into public places at the risk of rows when they were "tipsy." But if they were attacked, they should not hesitate to use their arms. "This statement," says the *London Mail* dispatches, "increases indignation and radical members of the Reichstag pronounce it an incitement to manslaughter."

The United States war department is taking time by the forelock in the matter of Florida coast defenses. This is indicated by the great activity now displayed in taking measures to protect the coast cities of Florida. For two weeks men have been working night and day on the defense of Pensacola harbor, and the work is so far completed that the city is practically safe from a hostile fleet. On Santa Rosa Island immense batteries of disappearing modern guns have been put in, and Forts Pickens and Barrancas have been strengthened. The entrance to the harbor is also protected by torpedoes, which can be exploded by electricity. Jacksonville, it seems, is to be protected in a similar manner, for a prominent contractor received a telegram from the war department at Washington inquiring if he could do certain work at the mouth of the St. John river inside of sixty days. The contractor is reticent as to the exact nature of the work, but it is known that the war department contemplates the fortification of the mouth of the river, so as to prevent a hostile fleet from reaching Jacksonville.

The Manitoba school question, which has more than once threatened a disruption of Canadian federation, has been settled on terms which it is believed will be sufficiently satisfactory to both sides to put an end to the controversy. Following are the main features of the terms of settlement which has been accepted by the Manitoba government and will be embodied shortly in an act of the Legislature of that body, viz.: "Religious teaching is to be conducted in the public schools (1) if authorized by a resolution passed by a majority of school trustees, or (2) if a petition be presented to the Board of School Trustees asking for religious teaching and signed by the parent or guardians of at least ten children attending the school in a rural district, or by the parents or guardians of at least twenty-five children attending schools in a city, town or village. School work of a purely secular character will occupy the whole of the school, except the last half hour, when the representative of any religious denomination will be allowed to come in and instruct the children belonging to his denomination, provided the parents are willing to have them remain. In cases where the people decide not to have this religious instruction the regular school work will go on until the close of the school hours."

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 Jel Place, St. Louis.

1st VICE-PRES.: Mrs. Geo. E. Martin, 4045 Westminster Place, St. Louis.

REC. SEC.: Mrs. C. R. Hopkins, 4083 McPherson Ave.

CORRESPONDENCE WITH MISSIONARIES: Mrs. M. C. Williams, 3945 Delmar Ave.

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Notice

All notices 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.
ECCL.—MEXICO.

WEEKLY MEETING, NOV. 17.

We love to sing around our King,
And hail him blessed Jesus:
For there's no word ear ever heard,
So dear, so sweet, as Jesus.

This was the prelude to the beautiful lesson given us by Mrs. Beck: "Looking unto Jesus"—"only three words", she said, "but those three words contain the whole secret of life. In the Transfiguration scene, after the shining, after the strange appearing of the law-giver and the prophet, who had left the world centuries before, after the cloud, after the voice, after the glory and wonder and fear of it all, suddenly every thing in the picture was wiped out before the astonished gaze of the disciples, except one figure—Jesus. To Him the law had pointed, of him the prophets had spoken, and now, Law and Prophecy gave their testimony, God Himself bearing witness. "Look unto Him, all ye ends of the earth and be ye saved."

We are to look unto Him—the crucified one. Has the story been told so often that like a familiar tale it has lost aught of its meaning? But we must look to the cross if we would see our sins nailed there.

We must look unto Him, risen again;—risen, and glorified, presenting in his pierced hands, our petitions to the Father. We must look unto Him so revealed to us in the Holy Spirit; for, what is this, but Christ in us the hope of glory? Think of it, Christ, not far off in unapproachable majesty, but Christ in us.

Scrofula

Makes life misery to thousands of people. It manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated by Hood's Sarsaparilla, the

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Let us look to Him for every day's work and if need be, cross. Christ had his Gethsemane. No drop in our cup of bitterness can be more bitter than the draught that was held to his lips.

Let us look to Him, and to none other. It is true, that we receive help and encouragement from consecrated human lives about us, but his is the help that never faileth, no other help must in any way be as a substitute for his.

Nor can we look to our own spiritual attainments, which we have made in his very strength. We must not feed in the manna of yesterday, but find in Him, our food for each day's meal. "Looking unto Jesus," always.

There were not many reports from our Secretaries. Each one is busy in her particular work, writing and receiving letters. The scarcity of reports gave the opportunity of hearing our return Bulletins.—there was also a printed bulletin from India. Miss McGintie, gave us a detailed account of her visit to Indian Territory and Texas. We enjoyed this more than we can tell. Our meeting at Oklahoma brought our far away societies closer than they had ever seemed before, and the cheering words which Miss McGintie brought to us from some of these distant friends, caused a little quickening of the pulse. Then, too, which is after all, the best news, she reports interest in Foreign Missions deepening. That is better than money, and yet, the money is sure to come from such deepening. In a report of receipts of our Presbyterian Board of Foreign Missions, for the month of October, the receipts from our Women's Boards show a gain of \$10,489 over receipts from same sources in October of last year. Let us thank God and "toil on."

A. L. H.

A LETTER FROM MEXICO.

Rev. C. D. Campbell, of Zitacuaro, Mexico, writes: "I am now trying to get my letters written up and other work done, in order to start on a two month's tour, the 20th of August. I expect to go through to the Pacific this time. Last spring I was within one day of the coast. I want to visit the famous shrine of Petetlan, where there is a wonder-working image of Christ, to which pilgrimages are made from all parts of Mexico. One of the roads to it passes a rancho where we have members, and they distribute tracts and talk with the pilgrims. One Christian told of how he was undeceived by visiting the image. He said, "I had some curiosity to know if the image really were alive as they say. So I went when there were few in the church and started on my knees from the door. I so timed my arrival at the image that there were none in the church. I could reach the feet of the image still remaining on my knees. Pretending to kiss them, I laid my cheek on them to see if they were warm as living feet should be. Stone cold! Then I stealthily raised my hand, and with my thumb nail gave one foot a hard jab. Nothing but wax backed by paper or pasteboard. I got upon my feet and walked out, and have never believed in images since."

In the Real de Guadalupe, about two days from Petetlan, I baptized a man seventy-five years old. He said that when he was a young man he was called one day to make an image of the Virgin to take the place of one which had been shattered by lightning. It had stood on the tower of the Cathedral in Guanajuato. "They gave me a block of stone, and I began to think; here I am going to make a Holy Mary. Now if these images have as much power as they say, why couldn't this one have dodged that bolt? I asked my boss about it, and his only reply was, 'if you would read your Bible you would know about these things.' This was in the year '52. I began to search for a Bible. I knew many of the students in the College and asked them to lend me one, but no one had one. At last one told me that in the Library I would probably find one. There I found one, Spanish and Latin in parallel columns. I tried to buy it, and offered as high as thirty dollars for it, but the Librarian said that he could not sell it, but that I might read it there. So every Sunday, as soon as I got my breakfast away, I went to read, and I kept at it until I had read the whole of it. That opened my eyes. I found nothing about worship of the saints nor of Mary, nothing of confession to the priests, nor of the mass, nor of processions and feast days. I left the whole business and tried to live accord-

ing to the Bible. Soon my wife asked what was the matter; said she had noticed a great change in me. I then explained to her, and she too accepted the Gospel." That man had never seen a Protestant minister until within a year, but I have not another man in Mexico who can quote so much Bible as he can. He has often suffered persecution for Christ's sake. Once a band entered his house to kill him, and he escaped death by grasping the leader around the body with his arms, and placing his neck against wall. The spear thrust intended for him entered the wall close by his side. He was taken prisoner, and in the rude court-martial which followed he preached the Gospel to his captors, prefacing his defense with—"The angel of the Lord encampeth round about them that feareth him and delivereth them."

"THY KINGDOM COME."

When shall it come—that glorious day
When over all the earth
The sons of men shall own His sway—
The King of heavenly birth?
When shall it come? When you and I
And all who know His name
As heralds of the cross shall fly,
His love wide to proclaim.

When shall it come, ay, where begin,
The Kingdom of the Lord?
The depths of human souls within
Who own the Incarnate Word
It shall begin; and like a fire
Shall run from heart to heart,
Faith's sweet tranquility inspire,
And peace and love impart.

How shall it come? With clash of arms,
And pomp and pride and power,
And turbulence of war's alarms?
No man can know the hour,
But softly as the morning steals
Along the waiting sky,
So breaks the day when Christ reveals
His endless sovereignty.

—Heathen Woman's Friend.

WHY WE OUGHT TO BELIEVE IN MISSIONS.

At a Presbyterian Missionary Congress, held not long since in New Jersey, William Rankin gave these reasons why we ought to believe in Foreign Missions—1. The purpose of God, as we find it promised to Abraham—"In thy seed shall all the nations of the earth be blessed." 2. The command of our Saviour—"Go ye, therefore, and teach all nations." 3. The example of the primitive church—"beginning at Jerusalem," they went across the Aegean Sea and planted the Gospel in Europe. 4. The benevolence of the Christian religion. 5. The spiritual condition of the heathen world. 6. The events of Providence in our day. 7. The seal of the Holy Spirit. 8. The certainty of success. 9. The reflective influence of Foreign Missions upon the church at home.

THE NEW HEBRIDES.

Rev. Oscar Micheleen, writing from Tonga, New Hebrides, says—"The work for which we live continues to prosper. Do not suppose that there are not a thousand little things to try us; but these are only spiritual tonics, and things are going forward for all that. As an indication of that I may mention that three weeks ago I baptized 72 men and women on their profession of faith in Jesus. They were first instructed by the teachers, and then examined by myself. They had also been attending my Friday afternoon Bible-class for over a year. The Sunday before last 193 of us sat down at the Lord's table, and there was a cash collection of £13 4s as an expression of gratitude to the Saviour."

SCRAPS OF SENSE ABOUT MISSIONS.

Scrap 1. "If I had to choose for my dearest friend on earth a position where there is afforded a full field for the exercise of a man's powers and influence, and where the truest happiness may be secured, I should say to him, 'If you love Jesus Christ, (and can accomplish it), become a missionary.'"—Anon. After five years in the field, I can say amen to this sentiment, and my daily prayer to God is to give long years of service to me here, and to my children after me.

Scrap 2. "All our evangelistic efforts



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are to aim, first, at the conversion of individual souls, and secondly, though contemporaneously, at the organization of the permanent native Christian church, self-governing, self-extending."—Principles of the Church Mission Society. If this be true, the importance will appear, of the teaching of

Scrap 3. "The church must send her ablest, most highly educated and best men to the heathen; for the work in the foreign field is more difficult than at home."—Graul. Like unto this is,

Scrap 4. "We who are to be spiritual conquerors of the world should send, not our mediocre men, but our very best, those who, not only in faith and self-denial, in courage and meekness, but also in linguistic attainments, in capacity for organization, in many sided, practical resources, far surpass the clergy at home."—Dr. Christlieb.

The foreign mission idea is not foreign to the best interests of the home church. The christianity that is not broad enough to reach the heathen, is not intense enough to care for the perishing at its own doors. The "other sheep," "the region beyond," were ever uppermost in the minds of Christ, the apostles and the early church.—Sel.

AN INCIDENT.

A storm swept over the Atlantic and hurled its billows upon the coast of England, and a ship was dashed upon the rocks. The night fell dark and lowering, and the storm rose higher as the night deepened. Fires were kindled all along the shore, if by any means to help those who were needing help. The life-boat was manned. Out through the breakers and into the storm brave men went to the rescue. By-and-by they came back with all on board save one man. A villager named John Holden, who stood upon the shore, cried 'Have you all the ships company?' They answered 'all but one man.' 'Why did you not get him?' 'Well our strength was well-nigh gone, and if we had waited long enough to rescue him, we should all have been drowned in a pitiless sea.'

Then John Holden said, 'These men who have been to the rescue are well-nigh exhausted; who is there who will go with me to rescue this one man?' And six sturdy fellows came forward promptly. Then John Holden's mother threw her arms about his neck, and said, 'John, don't go! your father was swallowed up by the angry ocean, and your brother William, two years ago, went out upon the sea, and I fear that he is lost too, for we have not heard from him since. You are the stay of my life and my only dependence. Who will care for me if the sea swallows you also?' Then John Holden removed those arms gently from his neck, and said, 'There is a man out there drowning, and I must go, mother. If the sea should swallow me, God will take care of you, I'm sure He will.'

"Kissing her furrowed cheek, he turned and stepped into the life-boat. They pushed out into the breakers and to the wreck. They found the man still clinging to the rigging, and getting him into the boat, they pushed back to the shore.

"As the boat neared the shore, some one shouted, 'Have you found the man?' 'Yes,' answered John Holden, 'and rescued him, and say to my old mother that it is my brother William.'

All around us there are men and women needing our help. They are sinking in the deep waters of ignorance and sin. Let us reach out a helping hand to them, succour them, save them. One day we will realize that we have saved a brother or a sister.

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

December 6.

How to strengthen our faith in Christianity.—Mark 9:14-29.

Daily Readings.—Monday: through prophecy, John 5:36-47. Tuesday: through miracle, John 14:7-11. Wednesday: through Christ's words, 1 John 5:1-12. Thursday: through Christ's death, John 12:23-32. Friday: through prayer, John 3:25-36. Saturday: through action, John 2:17-26.

(For Scripture references look up those on these passages in your own Bible.)

Christianity is a reasonable religion. Its voice is "Prove all things, hold fast that which is good." Christianity is Christ. Christ is the Man of men. He is King of kings and Lord of lords. He is not merely the great teacher, He is the great power-giver. Many teachers there have been, and high have been their teachings but only a Jesus is Saviour from sin and sorrow. He alone reaches down to the lowest and guiltiest and imparts the power to rise and the peace which satisfies. *Lives lifted, healed, enriched and crowned* are the best evidences of Christianity's value and glory. Look up illustrations of the beneficent power of Christianity in:

1. New Testament cases of cure.
2. Individual cases, century after century since then.
3. Men and women around us to-day. Epistles that are quickly read, and mercilessly scrutinized.
4. The miracles of God's grace in distant missionary lands.
5. A literature ever fresh, always inspiring and wonderfully creative.

But above all we must give ourselves to action for Christ if we would have the witness within ourselves. Action, action, action in Christly ways is the one grand specific for doubts of every kind. All doubts may not vanish instantly but we leave behind us a doubt every time we do a doctrine.

HINTS AND SUGGESTIONS.

Let some one mention and in a few words describe the leading religious systems of the world. Let another indicate any points of similarity in their teachings, and be sure to bring out the chief points of dissimilarity. Another might give a brief summary of the blessings brought to the lands where Christianity is established or partially established.—*Endeavor Herald.*

Sunday-School.

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

Fourth Quarter. Dec. 6, 1896.

Lesson X.

SOLOMON'S SIN.

1 Kings 11:4-13.

GOLDEN TEXT.

Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

NOTES.

Bad Marriages.—The Bible faithfully portrays the characters of great men. It tells us of their weaknesses and follies as plainly as of their virtues. Solomon had great weaknesses. One was his passion for a large harem and for foreign wives. God had commanded Israel not to intermarry with the Canaanitish nations. They were heathen and would be likely to corrupt his people by turning them away from Jehovah to the worship of other gods. Wise as Solomon was, his foreign wives led him into great sin.

It is usually very dangerous for a believing Christian to marry an unbeliever. It brings many temptations and terrible trials, if not backsliding in religion. The cases in which such a marriage brings the unbelieving husband or wife to a saving knowledge of Christ are proportionately so few as to make that hope a delusion to the faithful Christian.

It is also exceedingly unwise and dangerous to the peace of the home and the purity of the conscience and the life, for persons of widely-divergent views in religion to intermarry, even when both parties may be

nominally Christian. Probably nothing has brought severer trials to the heart and the home than the intermarriage of Protestant with Roman Catholic. A member of the latter communion must put conscience and conduct in the keeping of the church, and hence the decision must be an iron one, made not by personal conviction, but by the officials of that church, usually bigoted, and upon the belief that none can be saved who are not papists or Romanists, no matter how godly they may be or how truly they may trust in Jesus Christ. In like manner, any serious difference in faith and creed will work alienation between husband and wife and the deepest sorrow in heart and home.

There is a vast amount of anguish hidden under the splendor of fine apparel and a splendid equipage and home, as there was in Solomon's palace. Much of it may spring from utter lack of religious principle, but much also comes from a diversity in beliefs and conduct, known before marriage, yet disregarded under the delusive hope that it would bring no unhappiness.

SPECIAL WORD STUDIES.

Not Perfect. This has been interpreted both strictly and loosely. It seems to declare a partial or half-hearted worship of Jehovah, a coldness in serving God, owing to the attractions of the worship of other gods.

Ashtoreth. The singular form, of which the plural is Ashtaroth; a goddess of the Sidonians similar to Astarte and Aphrodite and Venus of the Greeks and Romans. Her worship was associated with that of Baal among the Phœnicians, an impure worship. A proof of a temple of this goddess has been discovered in an inscription found at Sidon some years ago.

Milcom, or *Malcom,* see *Heb.* of Amos 1:15. Some regard this as a name for Molech, see v. 7; but Ewald and Keil think they were names for different deities. It is more likely that the deity meant was the same, but the different names were intended to express some different characteristics or powers of the god. He was worshipped by the Ammonites.

Chemosh. The word is of uncertain meaning. Some say it meant vanquisher. It was the name of a god of Moab, like Mars among the Romans, a god of war.

Strange. This is usually taken to mean simply "foreign" wives. But the Hebrew suggests more; so it is suggested that it refers to "unlawful" wives: the ideal being of one "lawful" wife. Compare Prov. 5:20: 6:24, 7:5.

Rend. The figure is of a mighty warrior holding a prize, which some mightier one takes from him with ease. It is not merely division of power or possession: it is taking it away. How much would be taken is elsewhere explained.

LESSON EXPOSITION.

I. The Sin.—When Solomon was old, v. 4. The general tenor of this account favors the belief that Solomon grew old prematurely. Indulgence in pleasure, luxuries and gratification of the animal passions bring old age early. In the East now it is not usual to call one a sheikh, or old, until he is 60. But Solomon died at sixty, and hence he must have been regarded as old when not much beyond fifty.

His wives turned away his heart after other gods. They turned his heart from Jehovah and toward the worship of idols. In v. 3 the historian says Solomon had "seven hundred wives, i. e., queens, "princesses" and "three hundred concubines." In Solomon's Song 6:8 there is poetical mention of sixty "queens" and eighty concubines and "virgins" or "maidens" without number. Some have supposed in view of this that seven hundred is a copyist's error for seventy. Others accept the figures and refer to the extraordinary number of women in the harems of eastern monarchs in support of the present reading. If the present is the true reading, then the figures probably refer to the total number of women in Solomon's harem during his entire reign, while the figures in the Canticles may be regarded as a poetical statement descriptive of Solomon's youth. Whatever may be the precise number, the sin of Solomon was visited with judgment from God; for his heart was drawn away from the worship and ways of Jehovah, and he was not as firm in the true religion as his father David was.

After Ashtoreth . . . and after Milcom, v. 5. Ashtoreth (plural Ashtaroth), the goddess of the Canaanitish tribes near



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Sidon, was similar to the moon-goddess of the Greeks and Romans known as Aphrodite and Venus and to the easterns as Astarte. Milcom is often taken as identical with Molech, but there is no mention of offering children in sacrifice to Milcom. It is probable that Milcom was an idol allied to Molech, however, in some way, for it was worshipped by the same people, see v. 7. The Sidonians were a Canaanitish tribe on the Mediterranean plain northwest of Jerusalem. The Ammonites were the descendants of Lot, whose land was on the east side of the Salt sea, next to and north of the land of Moab.

Solomon did evil, v. 6. This repeats more fully the statement already made in the last clause of v. 4.

A high place for Chemosh, v. 7. Chemosh was the national deity and idol of the Moabites. An altar or "high place" for his worship was erected "before Jerusalem," i. e., to the east of Jerusalem, either on Olivet or the Mount of Offence, from which idolatry the latter amount is supposed to have gained its name. Chemosh is frequently mentioned in the inscriptions, as of Mesa on the Moabite stone.

For Molech. The chief deity of Ammon, and allied to, though possibly not to be confounded with, the other deity of this people named in v. 5. The historian may have referred to the same deity of the same people by two different titles because of different ideas of the power and attributes of the deity. The worship of Molech is frequently mentioned in Scripture. Children were sacrificed by being thrown into this brazen-idol heated red hot, where they were burned to death.

Likewise did he for all his strange wives, v. 8. Instead of being a missionary of the true religion to his heathen wives, they were successful in making a pervert of Solomon from the faith of Jehovah. Although it is not distinctly asserted that he personally offered sacrifices to these idols, he partook of the sin by building altars for his wives to indulge in these horrid rites. It was the result of ambition and pleasure in marrying them. That acted to other acts of disobedience. It was not merely a question of "false toleration," as some

assert. Even the king ought not to "bind the conscience" in matters of religion. On the other hand, he was bound not to promote a false worship against his own conscience. We may not convert a man by physical torture or force, as the Roman church holds. We may repress outward conduct when it destroys the peace of society or the purity of the family, not because the acts are based upon an alleged conscience or a religion, but because they work a civil wrong against the community and the state. Solomon's sin sprang from sinful alliances and marriages with the ungodly.

II. The Punishment.—I will surely rend the kingdom, v. 11. In vs. 9 and 10 the writer explains why the Lord was angry with Solomon. The states of mind of the Lord are depicted often in Scripture as if they were like the blessings and chastisements which he sends. Thus He is represented as loving when blessings are sent, and as "angry" when punishments and judgments fall. This is describing things as they appear to us, not as they really are; for we know that God does not change. He loves as fully when He corrects his servants as when He prospers them.

Solomon had grievously disobeyed God, and now the judgment is declared. His kingdom would be rent from him. That natural causes, in his family and among the people, worked this result did not make it any the less a judgment from God.

In thy days I will not do it, v. 12. The judgment was deferred not for Solomon's, but for David's sake, that is, for the sake of the promise made to David. This proves two things—(1) the faithfulness of Jehovah in keeping his promises, and (2) the fidelity of David in the main to the worship of Jehovah.

Will not rend away all, v. 13. A further evidence of God's regard for his promise and for the fidelity of his servant David is given here. To it is added a regard for Jerusalem and the temple, and perhaps the promise made to Solomon earlier in his reign, when he was true to Jehovah's worship. A part of the kingdom would be left to his house. So God remembers mercy in judgment.

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WEDNESDAY, NOVEMBER 25, 1896.

RECEIVED of the C. E. Society of the Cairo, Ill., Presbyterian church, \$22.50 for the Armenian Relief Fund.

THE CONVENTION of the order of The King's Daughters and Sons is now in session at the Grand Ave. Presbyterian Church of this city. Mrs. Bottome and other very prominent officers are present and the convention promises to be a notable success. Many who have known but little of the work of this order have attended the meetings and become interested. St. Louis welcomes the visiting Sons and Daughters.

WE NOTE the change recently made by Dr. Donaldson, editor of the *North and West*. He has resigned the pastorate of the Fifth church, Minneapolis, which he had held for many years and, has accepted a call from the First church Davenport, Iowa. He retains still his editorial connection with the paper, and Rev. John Sherrill, heretofore associated with it, is the managing editor. The Davenport people are refitting the Manse, and have secured a lot with the view of erecting a new church edifice.

A CONGRESS in the interest of "Liberal Religions" was held last week in Indianapolis. It was announced as an outgrowth of the Congress of Religions held in connection with the World's Fair at Chicago, which was a sort of twin to the Parliament of Religions. A prayer was offered which was addressed to the "Infinite nearness of revealing reality." We were a little amused at the statement made in the Press reports at the opening of the meeting. Speaking of one of the leading figures in the Congress and of his whilom notoriety, it was mentioned that his liberal views in former years had forced him out of an orthodox church "after a discussion that made him the chief figure of the country, theologically, for several weeks." (Italics ours.) That public fame which lasted "several weeks" is quite significant. "As a flower of the field, so he flourisheth." Heresy and a defiance of church rule and disregard of ordination vows have often made one quite a figure—"for several weeks."

MR. MOODY IN NEW YORK.

Moody and Sankey are at work in New York. Preaching, and the "service of song" are the twin lines of these eminent yoke-fellows. One item in the report of the opening meeting does not altogether please us, viz: "It is probable that the great majority in the audience were church members, and the sermon of the evangelist was for these." Not that church members do not need preaching to. But as Paul said to the Corinthians in the matter of the Lord's Supper, "Have ye not houses to eat and to drink in?" We would like to see Mr. Moody have more of a chance at those who have no church houses to assemble in, and no ministers and pastors, and prayer meeting circles, and Endeavor Societies, and church socials, and religious literature and the whole round of helpful Christian influences in an overwhelming surfeit. In our youthful days, N. P. Willis's Scripture poems were greatly read. We recall one which related the story of our Lord's healing a leper and which opened with the line: "Room for the leper, room." So we have often wished that in the rush and scramble for seats wherever "Moody meetings" are advertised, a decree could ring out—Room for the churchless classes, room for the "ignorant and them that are out of the way", room for those of the highways and hedges. It was a touching wall

he impotent man made to our Lord, "while I am coming, another steppeth down before me." And shall the well-dressed church members, already spiritually cared for and filled to repletion, step in before the more impotent ones, and seize on all the seats, and make up an audience of select, congenial, trained Christian people, the same as a Fifth Avenue Sunday congregation to the exclusion, unintentional of course, of that class of hearers who used to "draw near" to Christ as he spoke and who "heard him gladly"? The fact, is that our great evangelist to-day who is specially adapted to preach to those who are called "the masses" does not seem to be allowed to get at them as far as might and should be the case.

OUR READERS will recollect that some years since Congress enacted a law forbidding the use of the Mails in all gambling and lottery enterprises. The Express companies then took the place largely of the mail facilities, and the business of "tickets" and "drawings" was carried on by that medium of communication. Congress then, after another hard struggle, forbid that use of the Express corporations. There remains now one more step necessary in order to break up this nefarious traffic—that is the use of the Telegraph. There is now pending a bill, introduced by Mr. Gillette of Massachusetts, to protect State anti-gambling laws from nullification through interstate gambling by telegraph, telephone, or otherwise, by extending to such gambling the penalties provided for interstate gambling by mail or express. The bill is in the hands of a sub-committee of which Mr. Gillette is chairman. All Christian people are interested in the proposed measure, and should be ready to do what lies in their power to promote its passage. Church congregations or public meetings can contribute to this end by petition. Rev. W. F. Crafts, of the Reform Bureau, 210 Delaware Ave., Washington, D. C., suggests the following, with the hint that written forms of the petition are better than printed ones:

The three petitions (let them be separate) addressed "To the U. S. Senate" should be sent in care of Hon. J. McMillan, or to your own Senator; the three addressed "To the U. S. House of Representatives," to Hon. J. W. Babcock, M. C., or to your own Congressman. Best of all to deliver it by a delegation at his home or send with influential letters. Form of petition, after address as given: "The undersigned earnestly petition your honorable body to" etc.

To the people of Missouri it should be mentioned that two of their Congressmen, Messrs. Burton and DeArmand, are members of the sub-committee which now has the bill in hand.

FAITH AND EFFORT.

WHEN OUR Lord descended the Mount of Transfiguration he was accosted by a distressed father who laid before him the condition of his demoniac son. He had brought him to the disciples who were not able to cure him. When Jesus delivered the demoniac boy from his terrible affliction, the disciples inquired, "Why could not we cast him out?" The Lord's answerer was a of two-fold character: first their want of faith, and second, a failure to use the appropriate means. He told them that little faith, if genuine, could accomplish momentous results, but that this faith must be accompanied by an industrious use of means. There is a disposition upon the part of certain minds to magnify at the expense of works,—to practically view faith as superseding the use of means. Because through faith the walls of Jericho fell down, the Israelites thought it would be an easy matter to capture Ai. But their discomfiture taught them that a presumptuous or indolent reliance upon faith would practically avail them no more than a want of faith.

While we should not overestimate the difficulties which lie in the pathway of Christian effort, yet they should not be underestimated. Our Lord represents Satan as a strong man armed, keeping his house, who will not go out, and part with his goods without a struggle. And this is the struggle in which we are all engaged. Our prayers ascend that God's kingdom may come, but every advance that kingdom makes is the result of hard, aggressive, self-denying work. Times of refreshing from the presence of the Lord are coveted, but they do not come in response to the desire of a languid or naked faith. "The kingdom of God suffereth violence, and the violent take it by force." These times of refreshing await not the beck of an evangelist, they come not as the effect of the preacher, though he may have the tongue of an angel;—they come in response to the church's travail at the mercy seat. They come baptized with the tears, instinct with the wrestlings of God's people.

The very words of the Saviour imply that success will crown earnest effort. "This kind goeth not out but by prayer and fasting," but it goes out as the re-

sult of such effort. Here is a sphere for the operation of faith, but it is faith accompanied by the use of means. Faith may see the gospel carried to the nations of the earth, but the realization of this involves toil, self-sacrifice, much prayer, and the laying of our substance upon God's altar. Faith may see sinners turning from darkness to light and from the power of Satan unto God, but this delightful consummation is usually brought about by earnest work and fervent prayer upon the part of Christian people. Faith appropriates the promise, and by works its fulfillment is wrought out. In Christian service we should be careful not to separate faith and works; we should beware of giving undue prominence to either; in God's account they stand upon an equal footing; one is of no service without the other.

PASTOR OF THE PARISH.

Under the above title the *Belfast Witness* discourses opportunely and wisely. It seeks to call attention to the often forgotten fact that a minister is not a mere preacher of sermons, but a pastor of souls. It expresses the fear that there are men in all the churches who feel themselves out of sympathy with close pastoral work and who cultivate other lines which they prefer, while the congregation languishes. "In England it is notorious," the *Witness* remarks, "and the subject of" much remark, that in many places the Nonconformist minister conducts the Sunday services, and is never seen or heard throughout the week; or at best he conducts his own congregational prayer meeting, etc., but takes no part in what is called 'working the parish,' makes no effort to influence outsiders, to enlist the young, to reach the unattached workingmen, to promote the general good of the people. In Scotland in all the three great Presbyterian churches, with only a few bright exceptions, the minister is a 'clergyman' rather than a pastor, and parish work is neglected to a fearful extent, so that hundreds of families are left to grow up in ignorance and carelessness." It directs attention to the many moral and spiritual needs of men and women as individuals the work for whom can only be privately done, and only best done by them who have the "cure of souls." It makes a serious charge, but one which it will do to reflect upon, whether in this country or in Great Britain, that most of the very numerous committee meetings and the public platform meetings are "pure waste of ministerial time, and a public religious nuisance;" that the cry in every parish is for more pastoral work. "The people say, 'our minister preaches the gospel, but we have not heard him pray in our house for a year, two years, possibly three years past.' We have heard one wail that the minister had not darkened their door for four years. There is surely a screw loose where such complaints can be truly made."

In the weariness of, or loss of confidence in, some of the methods which have been largely followed of late years in the churches, and begetting the thought that souls can be touched and guided only as we succeed in massing the people together in "meetings," we would like to see more attention given to the practice of dealing with the individual personally. Much of our Lord's ministry was in the way of private and personal interviews. The Apostle Paul taught "from house to house," as well as publicly; and he bids the brethren of Thessalonica remember how he dealt with every one of them or "each one" as the Revised Version has it. The sermon is only one of a number of co-operating forces in the pastorate. People are to be looked up, looked after and overlooked. John Wesley used to say that "though a man preach like an angel, he will neither collect nor preserve a society that is collected, without visiting them from house to house." And it was Dr. Chalmers who gave us the aphorism, "A house-going minister makes a church-going people."

Richard Baxter in his "Reformed Pastor" says he seldom dealt with men alone without their going away with some seeming convictions and promises of new obedience, and that he found an ignorant sot would get more knowledge and remorse of conscience in half-an-hour's close conversation than he did in ten years preaching. An old book on rhetoric illustrates the same advantage by saying one is more likely to fill narrow-mouthed bottles by taking them singly by the hand and pouring water into them than to put them together and pour water upon the whole collection.

We are indebted to the paper above referred to for a touching little anecdote showing how the true pastor feels the burden of souls laid upon him: One such, a Scotch Minister of the best type, being sleepless one night, his wife asked him what was the matter. He replied, "O woman, there are six hundred souls in my parish, and I am afraid it is not well with some of them."

OUR PHILADELPHIA LETTER.

The celebration of the 150th anniversary of the college of New Jersey and its assumption of the name of Princeton University enlisted a very wide interest in this vicinity. The address of President Patton on the connection of religion with education was a fitting topic for its opening exercises and the most ardent wish of those who love Princeton best, will be that nothing will turn the institution from the position that it has held in the past. Prof. W. Wilson's admirable exposition of the service it rendered the country under the administration of Witherspoon was remarkable for its truth and moderation of assertion, and is a good companion paper for his articles in Harper's on Washington. President Cleveland's address was deserving of the place and his office. These three addresses marked the new epoch in the institution, and will no doubt help the University to the realization of its enlarged plans. All lovers of sound piety and learning will pray God, that the services of the past, may be but a guide and harbinger of enlarged usefulness in the future.

THE EVANGELICAL ALLIANCE OF PHILADELPHIA.

The presidential election, with its excitements has passed. It has not been allowed to interfere with the preparations making for the evangelization of the whole city. There is good reason to hope that nothing will enlist public attention more during the winter than religion. In accordance with the general scheme, the three last weeks of November are occupied with special religious services in each of the twenty sections into which the city has been divided. Then services are conducted by chosen evangelists and are now going forward with marked interest. At the same time, house to house visitations are made, by which it is expected that every family and person in the city will be reached. The month of December will be devoted to more general services, the central one of which will be conducted by Moody, after which, the hope is entertained that every particular church will be occupied with its own field for the rest of the winter. There is an encouraging sign in the large attendance at the meetings that much fruit will be gathered. May the dispensation of the gospel be marked by the occurrence of Pentecostal ingatherings—and we pray that Philadelphia may experience a general outpouring of the Holy Spirit, that shall work a permanent spiritual regeneration of the community. May revivals spread over the whole land!

UNIVERSITY EXPLORATIONS.

Prof. Heilprecht, of the University of Pennsylvania, has returned from the Valley of the Euphrates with new spoils. In 1888, this institution, with a fund of \$70,000 sent an expedition thither, which has been so successful that its museum became one of the richest in the world in cuneiform tablets. Prof. Heilprecht has lately unearthed the remains of the city of Nippur, and made, as he thinks, substantial additions to the history of the ancient East. He has had exceptional advantages, by reason of an appointment from the Turkish government, for the arrangement of an archiological collection in Constantinople; He asserts that the tablets he brings, give knowledge of kings more ancient than any heretofore known to cuneiform scholars. We watch these explorations with great interest for the service they have rendered in the defense of the Old Testament against the assumptions of the modern school of higher criticism. The clay tablets of the mound of the Valley of the Euphrates, have since the days of Lyard, reconstructed the history of these lands, Grote's Greece, published before them, showed how little was known from classical authors, before their discovery. Dates are fixed, and the ancient civilization unearthed to such an extent that we may possess a history as complete and well established as that of Greece and Rome. And the result already reached have only confirmed the Bible record. A thorough study of them, only makes us more certain of the truth of God's word.

SECRETARYSHIP DECLINED.

The announcement was made, sometime ago, that Rev. Geo. B. Stewart, D. D., of Market Square Church, Harrisburg, Pa. had been chosen as the successor of Rev. W. C. Cattell, D. D. secretary of the fund for the Disabled Ministers. Dr. Stewart has decided the appointment. The disappointment is great, but it is not inexplicable. The labor of the pastor, in his important charge in the capital of the State, are so successful that the decision of Dr. Stewart finds ready explanation. This decision marks the prospect of usefulness in that position more inviting. It is not many years since Market Square Church was the only one in Harrisburg where there are now eight. It is a daughter of the early church of the Paxton boys and Rev. John Elder its early pastor was an important person in the history of church and state. The daughter has long since outgrown the mother, though the latter is still vigorous.

PRESBYTERY OF PHILADELPHIA.

The Presbytery of Philadelphia met on Nov. 2nd, and was occupied with matters of local interest, showing that the winter promises much success.

The Chambers Church on Broad St. will be consolidated with the Wylie Memorial church at Broad and Spruce streets. The only building of the former will be sold for \$500,000 and a new church erected on the site of the latter. Dr. Thos. A. Hoyt is to be pastor of the consolidated church at a salary of \$6,000 and Dr. Wylie becomes Emerites pastor with \$2500.00 salary. The combined will number over 600 members.

The South Broad St. Church recently organized was en-joined from building on the lot purchased, because of the remonstrance of a Baptist Church adjoining it, separated only by an alley of three feet and a half. The former

church has already secured another site, and laid its corner stone. A committee of Presbytery was appointed to secure the new church against loss by reason of the injunction.

Rev. John Graham accepted the call of the East Park Church in the Northern part of the city, where he has been successful in gathering a new church.

Rev. A. Kennedy Caswell, at West Tioga St. preached in the same section of the city, has gathered a congregation, and is busy with the erection of a building, in which a new church is soon to be organized.

THE BOARD OF HOME MISSIONS.

The condition of this treasury appeals to the church for necessary help. Business is expected to revive since the election and it is to be hoped that it will enlarge the contributions to its treasury. The attention of the churches in the Synod of Pennsylvania is concentrated upon its own Sustentation scheme, which needs enlarged contributions. But it is to be hoped that this will not prevent liberality in the other direction.

THE WITHERSPOON BUILDING.

The tall steel frame of the new building has reached its intended height. Its gaunt skeleton reaches so far skyward that it arrest the attention of the passer by, and points to the enlargement of its publication work. On Saturday, Oct. 24th ult., the corner-stone was laid with appropriate ceremony. Hon. Robt. N. Wilson, president of the Board of Publication outlined the history of the board. "Its germ is to be found in all overtures sent to the Synod of Philadelphia in October, 1833, for the formation of a tract society and for the dissemination of Calvinistic literature. In 1835 four tracts and an edition of the Shorter Catechism was published. In 1838 the General Assembly organized the Tract Society and was located in Philadelphia with its present name. Down to 1848 it occupied a building at 7th & George (now Sansom street), which was destroyed by fire in 1849. A large structure was built and occupied until the present building at 1334 was erected." Rev. Jere. Witherspoon, D. D., of Baltimore, and Rev. B. L. Agnew, D. D., delivered addresses, and Rev. W. E. Schenck pronounced the benediction. In view of its past growth, it is easy to prognosticate the complete occupation of its enlarged quarters in the future. It was at one time the hope of those interested in its formation that it would be able to republish standard Calvinistic works that did not promise profit. But its missionary departments—especially the necessities of Sabbath-schools have so employed its resources that this has been lost sight of to a very great extent. MURRAY.

THE POOR ARMENIANS.

TO THE EDITOR, MID-CONTINENT.

The National Armenian Relief Committee is just in receipt of the following cable despatch from the International Armenian Relief Committee at Constantinople, Sir. Philip Currie, Chairman:—

Philippopolis, Nov. 14th, 1896.

Spencer Trask, 63 Bible House, N. Y.

"Harpoot, the center of the desolated district, estimates forty thousand people destitute; needs twenty thousand pounds for food, twenty-five thousand more for bedding, clothing, cooking utensils. We fed eighty thousand people in this district last year. Preparing careful estimates of other districts. Our Committee expects calls for one hundred thousand pounds for the winter's needs.

(Signed) W. W. POER, Treasurer.

MR. MOODY ON THE MODERN BIBLICAL CRITICS.

Mr. Moody is holding a series of meetings in New York City. Last Thursday evening he addressed the Sunday School teachers. In the course of his remarks he paid his respects to those ministers and professors whose utterances about the Bible have surprised and saddened many of God's people, and have given great satisfaction to the unbelievers:

"If there is anything I want to impress upon you," Mr. Moody said, "it is the importance of teaching the word of God. If I have had any success in attempting to carry God's word to my fellow beings, it is because I believe in it—not in some particular part of it, but from cover to cover—and in view of the recent controversies on this very subject I will say that any minister who doubts the Bible or any single portion of it, and so preaches in public, had better get right out of the pulpit, for he has no business there. He is doing the devil's work even better than the devil is doing it himself. As for me, I am somewhat glad the fight is on. We will, perhaps, know, when it is decided, where we 'are at.' Anybody can pick at, object to and disagree with the Bible. It takes neither brains nor heart to do that. But give me a better book if you can.

NO BIBLE IN A SUNDAY SCHOOL!

"I heard the other day of a large Sunday school class in New York where the teacher happened to want the Bible and, after hunting in all the other classes and in the church pews, one was finally obtained from the pulpit. I tell you, my friends, when you teach your class you want to have your whole Bible with you. Why is that so many Sunday school teachers and ministers fail? It is because they don't know their Bibles. The ministers preach on all the logical and economic and political questions they can find, but seldom, if ever, on the Bible. There is no better drawing card than the Bible, and my experience throughout Christendom tells me that. Do you know of any man preaching against the Bible getting any converts? If you do I would like to hear it. People can't go around with a penknife in their hands cutting out those portions of the

Bible they don't believe in. If they do, what will they have left? That is like the story of a minister who, while on a visit to one of the oldest pillars of his church, picked up and examined what seemed so be the remains of a Bible only so much had been cut away that practically only the backs were left.

"What is this?" asked the minister.

"Oh," answered the man, "that is what I call your Bible. During the many years I have heard you preach you have expressed doubt and disbelief against those sections of the Bible that I have cut out, and accordingly the little that remains is really your Bible."

"If I was a member of a church where the minister attacked the Bible I should get up and go out."

WHAT OTHERS SAY.

Dr. Barrows announces as a part of his mission to India the correction of certain false impressions carried back by Hindu representatives from the Parliament of Religions: They reported to their own people that the Christian people of the West had grown tired of their faith, and had invited representatives of foreign religions to come to Chicago and display their teachings in order that we might make a selection for future use. Dr. Barrows finds it necessary, as one of the leaders in promoting the Parliament of Religions, to correct this impression. Perhaps we will have to have four or five Parliaments to correct the mistakes and misconceptions created by that first Parliament. It is not entirely certain that Dr. Barrows will be able to make them understand his correction.—*Central Baptist.*

Every Presbyterian, indeed every one who believes in law and in the orderly enforcement of it, must rejoice that the Synod of Illinois has decided the Vrooman case in strict accordance with the Standards of the Presbyterian Church. Any other basis of settlement would have proved unsettling indeed. Mr. Vrooman was a Congregationalist, and brought a letter to the Presbytery of Chicago. In the examination which followed expressed ignorance of the Standards of our church, to considerable extent, disagreed absolutely with them in many points, was not sure in others, and preferred on the whole to formulate and read before Presbytery by majority vote admitted him and ordered his name enrolled. There was a minority in the Chicago Presbytery, increased in number as time went by, which gave notice of complaint to Synod. The complaint was based on Mr. Vrooman's doctrinal disagreement with our Standards, and hence, Presbytery's error in admitting him into the body. Synod sustained the complaint and ordered Presbytery to reconsider its action and return to Mr. Vrooman his letter from the Congregational body.—*The Occident.*

The Rev. C. Gillespie, B. A., Indian Missionary, has issued in pamphlet form his impeachment of the practices of the Salvation Army in Gujarat. He says the mission gave the Salvationists a welcome at first in the hope they might do some good. But after long experience he feels compelled (and other missionaries agree) to expose the "Army," and oppose it resolutely. This he does more in sorrow than in anger. He says—"Then was seen the spectacle of Salvation Sepoys marching to heathen feasts in which they heartily joined, the officers had their hair cut in heathen style, and their faces painted in imitation of that adopted by the worshippers of Hindu deities. All this pandering to idolatry and sin could have only one ending, the Army and its boasted work have completely collapsed in Gujarat." Mr. Gillespie also shows that Mr. Tucker, the Salvationist leader under General Booth, and with Booth's consent, is turning his back on evangelism and Gospel preaching, and devoting all strength to social work. Yet in that work the Army is equally unsatisfactory, and is bringing English missions and religion itself into disgrace in Gujarat. And Gujarat is as large as Ireland, Mr. Gillespie writes under strong feeling, but none too strong for the occasion.—*Belfast Witness.*

John Wesley's marriage was a most unfortunate misalliance. He endured twenty years matrimonial misery with a teringant. In a recent number of an English magazine it is said of her that—"Instead of being a ministering angel and an inspiring genius, sharing all her husband's aspirations and efforts, Mrs. Wesley allowed the meanest jealousies to occupy her attention, and spent her time in traducing the character of one of God's most faithful servants. She would drive a hundred miles to ascertain what he was doing, and who was with him when he entered a town. She opened his letters, and listened at the door of his study when any one called upon business. She made him feel that his house was not his castle, and that when he went abroad he was only a prisoner at large. She even occasionally relieved her feelings by acts of personal violence. 'John Hampson' writes Mr. Telford, 'one of Wesley's preachers, told his son that he once went into a room in the North of Ireland, where he found Mrs. Wesley foaming with rage. Her husband was on the floor. She had been dragging him about by his hair, and still held in her hand some of the locks that she had pulled out of his head. Hampson found it hard to constrain himself when he saw this pitiable sight. More than once she laid violent hands upon him, and tore those venerable locks which had suffered sufficiently from the ravages of Time.' 'Still, as one of the hymns of the Revival says, the bitter is sweet, and the medicine is food.' Wesley repeatedly told a friend of his that he believed God overruled this prolonged sorrow for his good, and that if Mrs. Wesley had been a better wife he might have been unfaithful to his great work and might have sought too much to please her. If any one wish to see the pathetic picture of a henpecked saint, he should turn to a letter of John Wesley's by his biographers, in which after ten years of matrimonial misery the methodical man sets forth with the precision of a Puritan sermon the various points of her conduct that ought to be changed 'in the fear of God, and in tender love to her soul.'

The Family Circle.

ROBERT AYLESWORTH'S TEMPTATION.

"Mary?"

"Well Robert?"

"I have made up my mind positively. That sermon will not answer."

"O, Robert, Robert," cried the young wife reproachfully. "How can you be so foolishly conscientious? It is the best you have ever written, and seems to me inspired."

"Inspired?" said the young minister bitterly. "Yes! inspired by human ambition—the ambition to make a display. Just think of it! The name of Christ does not appear in it three times. It might be read at a college commencement and would be considered sufficiently secular."

"O, but, Robert," said Mrs. Aylesworth, "I am sure the spirit of Christianity is in it. All sermons are not necessarily devotional. Surely it is permitted sometimes to discuss current events or, at least, polemics?"

"There you have probed the sore to the quick, Mary," said her husband sadly. "All sermons should be devotional. We should be at the foil, as it were, to a careless, godless age. What right have we to preach affairs of this life to the exclusion of the noblest themes of all? What theme can compare with that of the salvation of souls?"

"Well, Robert," said his wife regretfully, "if that is so, why did you not think of it before? Here it is Saturday, and this your trial sermon—and O, such a splendid parish! Everything to suit us and the people are more than half-way inclined toward you already."

Rev. Robert Aylesworth looked upon the fair, blue-eyed girl-wife by his side with a strange mixture of tenderness and doubt. No husband anywhere was more firmly convinced of his wife's practical good sense and knowledge of the world as regards its whims and preferences. If the object had been merely to please—if he could admit that as the prime object he felt very sure that her remonstrance was just the thing needed. And then this sermon—the trial sermon, remember—was one which he had been working upon ever since the opening of the correspondence with the West Plains congregation. West Plains prided itself upon being not only a university town but a centre of literary influences in a wide outside circle of society. Lawyers, judges, and one or two writers of rank were numbered among the flock. It would be a great stepping stone for a man not yet thirty, the incumbent of a hopelessly struggling charge like Marion—and Robert Aylesworth well knew that the correspondence with him was due almost entirely to the honors he had won at college and the seminary, and to certain very much lauded efforts of his in the magazine—his work at Marion had been rather of the character of mission work and exceedingly unpretentious.

The subject of this discourse was the relation of Christianity to ancient religions and it may have been suggested by the scheme, already mooted at that time, of a World's Fair Parliament of Religions—an idea so successfully carried out. There was no possible fault in its orthodoxy—perhaps, indeed, it was a rather bold utterance in a church more or less permeated by university influences, and where liberalism was the order of the day. He did not take kindly to the idea of such familiar associations of Christian with heathen creeds. So far, so good. But it was not till after the sermon, or thesis it might be called, was finished, committed to memory, and on the eve of delivery, that this sudden qualm seized the candidate. It seemed to come to

him in a flash, that this was mere filigree work—that it was oratory and philosophy, but that the soul of true devotion was lacking.

It was a painful, almost a terrible revelation. It was a fierce temptation. He knew the expectations formed; there was no vanity in admitting that to himself. He felt that with the sermon in their ears the definite call would be in his hands the next day. It was a fine salary, and social and literary advantages for which his soul yearned.

But Robert Aylesworth's mind was made up. He remembered the favorite saying of his father of blessed memory: "When in doubt as to the proper course of conduct, remember it is better to make a mistake from a sense of duty than to make a mistake in the direction of self-gratification."

There was a pause, during which the Rev. Robert Aylesworth fidgeted around in a manner which might have been slightly undignified in one so grave and quiet usually, but his wife knew well the struggle which was going on in his mind. At last he could stand it no longer.

"Mary," he cried, "I want you to tell me just what you think of me. I know you think me foolish perhaps stubborn, and that I take some pride in this sort of thing."

Mary Aylesworth smiled. "No," said she, "I can't say that. I was only thinking, Robert that if there was a pestilence in your town, and if every other minister of the gospel should find it convenient to leave, you would be found there till death or the end of it, tending their sick and burying their dead for them."

"Well, that, Mary, is a compliment, indeed," he cried as he gently brushed the waves of her golden hair with his grateful kiss. "I could not ask for a higher one. It seems too bad after that for me to oppose you—you, the dearest and sweetest of all—and to feel that in opposing you, I may be, and probably am taking bread out of your mouth, or, at any rate, clothes off your back."

"O, if you put it that way, Robert," said she, "you condemn my motive out of your own mouth. The vow of the Catholic priest is, first of all, poverty. We cannot afford to take a contrary vow, that is, to be 'on the make,' and when I say we, I mean, of course, that the Protestant minister's wife provides the strongest argument in favor of celibacy if she is to be a stumbling block in the way of her husband's spiritual aims. No, indeed! I do think you are something of a Don Quixote where a point of conscience is concerned, but if I tried to override your sense of duty I should feel that I was furnishing an argument why you should have remained single."

"And that," said Mr. Aylesworth with a fresh caress, "is equivalent to saying why I should have been the most miserable of men. Well, Mary, perhaps as I grow older I will see these things in a more common sense light."

But Mary's heart was now profoundly touched. She rose to her full height and surveyed her husband proudly.

"No, indeed, Robert," she cried almost through her tears. "Not a bit of it! Your highest common sense is to do what you conceive to be your Master's will. I do not want to sit down to a more luxurious meal than you are able to give me or to wear finer clothes than you wear. I married the minister as well as the man, and I hope I will never forget that I am a minister's wife. But, Robert," she continued softly and with a slight hesitation, "I wish you would give me that manuscript. I want to keep it and read it, and I will think as

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. H. N. D. Parker, Chicago, Ill., says: "I have thoroughly tested it in dyspepsia and nervous debility, and in every case can see great benefit from its use."

I read it how near I came to proving a stumbling-block in your way. Perhaps it will teach me a lesson."

And so the great battle in Robert Aylesworth's mind was fought and won. The lecture stand was one thing, but the pulpit was another. He was there to preach Christ crucified if anything.

The First Church was crowded to suffocation. There were the learned dons of the university. The rear pews were filled with the wealth and fashion of a very fashionable community. The choir had rehearsed the most elaborate programme in its history. And Mary Aylesworth, where was she? Tucked away as unobtrusively as possible in a far corner where she could see him and he could see her—so she believed—for she felt sure that love's eye would find its way over some very brave bonnets and part rows of beautiful faces. She was a comparative stranger in the church, though occasionally she would be conscious of watchful eyes levelled in her direction, and more than once she caught the fugitive whisper: "That is the new minister's wife."

The new minister—yes, it seemed to be conceded; but there was still a graceful way for the Session to back out. Nothing in the way of a direct call had as yet been breathed. It was simply an understanding all around that this was his trial sermon, with the odds strongly in his favor.

The prayers and hymns and Scripture were concluded and the young minister ascended the high pulpit and took his text: "For I determined not to know anything among you save Jesus Christ and him crucified."

But even as he began the first extempore sentence, gazing almost as in a trance over that sea of heads, he realized for the first time in its fulness the extent of his rashness. It was one thing to trust himself without notes in his little country congregation where every one was his admiring and intimate friend, and quite another in this crowded and critical audience. His theme was the sinner lost and found and the true aim and direction of Christian preaching as distinguished from theological subtleties.

As he proceeded, the opening terror of his situation seemed to have passed away, and instead he became the master of his audience. The words fairly flowed from his lips. It was an appeal also for more faith and less analysis, for the spiritual discernment of spiritual truth, for the childlike spirit as distinguished from the scholastic and polemic. And it was remarked afterwards that few words comparatively were of more than two syllables.

As the young preacher warmed towards his peroration, there were suspicious signs in the congregation: The air almost of an olden revival seemed to have breathed over an assembly which had gathered to hear a thesis. Eyes were growing reluctantly moist, and frames quivered under the fire of the preacher. The silence was almost painful. The barriers of reserve and professional and social pride were visibly broken. At last, the tension was relaxed. The voice of the speaker died away as if naturally in the half-breathed benediction, and the choir, as if with the impulse of the moment, arose and sang "Rock of Ages."

It was a day and scene never to be forgotten in that parish.

"Of course I have killed myself with this university set, Mary," said Robert Aylesworth, as they sat together that afternoon discussing the events of the day. "But I would not recall it. I did what I thought right, and the Lord seemed to give me utterance."

"Wait, and see, Robert, what they say," said his wife, surveying him more proudly than ever. "I think the faces of the people showed that they

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felt. I never saw a congregation so still—they seemed positively rapt."

The next day there came a unanimous and urgent call from the session of the First Church, and it was suggested that the new minister should "follow out his own line of gospel preaching without reference to the possible prejudices of the theological or social critics."

"Didn't I tell you so, Robert?" said Mary Aylesworth delightedly. And yet, as her husband smiled at her rather archly, she suddenly colored. "O no," said she, "I remember I was the Eve who would have tempted you from the strict line of duty, and now I am rejoicing that you listened to your own promptings."

"Not my own promptings exactly, Mary," said her husband, thoughtfully, "I believe there was a direct call to me from heaven to preach in that way and none other, and that I should have been unhappy in my new charge if I had not heeded it!"—*Wm. B. Chisholm, in New York Observer.*

FREE



We direct special attention to the following remarkable statement:

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty five years I was so deaf that I could not hear a clock strike holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

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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.

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The "Denver and Pacific Coast Limited" via the Union Pacific is the fastest and finest train out of Kansas City. It leaves 10:40 a. m., arrives Denver the next morning, Salt Lake City the second morning and San Francisco 9:45 a. m. the third morning. All the principal lines from the east make connection with this train.

See your local agent or address Jas. F. Agler, Gen'l. Agent, St. Louis, Mo.

Our Young People.

TRUE BRAVERY.

"Listen to this, mamma, please," said Dick Graham.

"A little slave boy in Africa was converted to Christianity. At a feast given in honor of a departed spirit, the boy was bidden by the chief to drink beer. He refused. Then the chief tied him, beat him, and threatened to sell him to a cruel master. But the lad was firm, and at last they let him go.

"Were you afraid?" asked the missionary to whom he hurried for protection. "No, Jesus gave me strength, and I knew they might kill my body but they could not kill my soul."

Dick read the incident slowly to his mother, then went thoughtfully away to meet his chum Harry Burton, whose whistle he heard signaling him to join the other boys at the ball ground. They were soon on their way, arm in arm, chatting busily. The other boys had named Harry and Dick the "Inseparables." Presently a difference arose between the players and one boy accused Dick of cheating.

Dick merely answered, "You know better," but the boy dared him "to fight it out." Then Dick walked quickly away, followed closely by Harry Burton, who was very angry with the rude boy and more angry with Dick for not resenting the insult.

"I wouldn't be sassed by such a fellow as Jim Brown," said Harry. "My, you make me sick since you began to be a pealm-singer; you haven't a grain of bravery left in you! You're a regular milksop. What's come over you, anyway? Your fist didn't use to be so hard to raise when the boys guyed you; I used to think you was one of the bravest, but now—"

"Look out, Harry!" shouted Dick, but Harry was too blind with anger to see the fast coming car just turning the corner, and as he was walking backward while scolding Dick, he would have been another victim to this modern juggernaut if Dick had not caught him and whirled him off the track, but in his haste he himself slipped and one foot was crushed before the motorman could stop the car.

"Oh, Dick!" moaned Harry, as he saw the agonized face of his friend, "I was calling you a coward, in my mind, and you were brave enough to risk your life to save mine! I can never forgive myself."

Harry, at other times ashamed of shedding tears, had no thought of shame now, when he was almost blinded by them while on his way to Dick's home to acquaint his mother of the sad accident to her only boy.

The surgeon discovered that the foot must be amputated, and Harry was almost broken-hearted at the thought that his anger was the cause of this suffering to Dick. After a few days Harry was allowed to spend all of his leisure hours with Dick.

Dick told him one day when they were talking about the accident, "That the firmness of the little African boy helped him to refuse 'to fight it out' that day on the ball ground. I thought the great Captain under whose banner I had so lately enlisted would be better pleased and look upon me as a braver soldier if I did not fight. But I tell you Harry, it was harder work to not do it."

"Dick," said Harry, "I've always had a low-down opinion of Christians—thought such things were all right for girls, but that boys were spoiled, made chicken-hearted, and no good to make brave men. But I have changed my mind, and I'm trying to do better. I want you to teach me to pray, and my boy, I want to enlist under your Captain as I know now what true bravery means. I haven't been blind to the

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courage needed to bear the agony you have borne, and I have heard you ask your Captain to give the weapons needed for this battle with pain. But when I think of your loss, I can scarce hope for your Captain's forgiveness."

"Harry, if it's the means of bringing another brave soldier into our ranks let the foot go. You know your father insists that you are to go with me after awhile and fit me out with a foot and shoe that won't hurt next time it's crushed. So don't worry any more about that, my boy.

"Let's read about Havelock who was a Christian and a brave general, and General Howard, the 'Havelock of America,' who was a fearless Christian boy and a brave soldier. Then let us read in the best of all books about our Lord and Master who suffered even unto death, that we might have eternal life.

"Why, Harry, we 'Inseparables' can do some of His work if we will only obey the rules He has given for our guidance in the Bible. There we are taught to have no fear while doing right, but trust entirely in the strong arm of our Master, Christ, as the poor little African boy did. Harry, that Bible is a wonderful help to us boys if we want to live aright in the sight of God or man."—*Aunt Iris, in Christian Intelligencer.*

THE GIRL WHO HADN'T TIME.

I know a little lassie—yes, I know her very well—
Her name you ask? I don't believe she'd like to have me tell;
But I suppose I'll have to call her something in my rhyme,
And so I'll name her (just *pro tem*),
"The girl who hadn't time."

This morning at the breakfast table I was much afraid
Her hair had not been combed at all—'twas such a "tousled" braid!
She "hadn't time" to comb it! Ha! All very well, mayhap!
But I wonder where she got the time to take the second nap.

And then she "hadn't time enough" to get to school in season;
And then she missed her lesson and the teacher asked the reason.
Why, she "hadn't time" to learn it!
Now, I think it queer, don't you,
Where she found the time to read that book of fairy tales quite through?

O, she's always very busy when the table should be set
(If we waited her convenience, why, we might be waiting yet);
And both her brothers know quite well that she could never stop
For the fraction of a jiffy just to help them mend their top.

Ah me! The fact, I fear, that each un-biased mind must strike,
Is, the things she hasn't time for are the things she doesn't like.

—*Southern Churchman.*

A number of children from Philadelphia's slums were taken to the country the other day. One of the gentlemen in charge, noticing that a little fellow seemed very unhappy, asked him why he wasn't having a good time. In reply he said that he missed the city, and added: "You oughter live down in our alley. Why, the patrol wagon sometimes comes five times a day."—*New Hampshire Journal*

WHAT NOT TO DO AT HOME.

Those in their home life are well supplied with the following negative virtues mentioned by *Good Housekeeping* are far on the road toward a happy home.

Don't fret. Fretting irritates and annoys listeners, without bringing comfort or cheer to the fretter. Don't fret.

Don't talebear. Talebearing is not apt to bear good fruit, the product too often being unhealthy, specky and rotten. Don't talebear.

Don't grumble. Whatever else you do, don't grumble, unless you have something really worth grumbling about, and even then don't spin your grumblings out interminably. Don't grumble.

Don't talk unduly. There is a time to talk, as decidedly as there is a "time to laugh" and a time to cry." Don't talk unless you have something to say worth talking about. Don't talk unduly.

Don't pout. Pouting should always be done in the back yard, never "before folks." Don't pout.

SELLING A FATTED CALF.

Two Illinois deacons turned some calves loose in the same pasture. Two of the calves happened to be so much alike that no man could tell one from the other. One of these two disappeared. Each deacon thought the remaining calf his own. At last one of them sold the calf, and the other one insisted that it was his calf, and that the proceeds should be paid to him. There was a stormy dispute between these two deacons, and each threatened to go to law against the other. After letting the breeze blow a while, they concluded to refer the matter to the minister, with power to make a satisfactory settlement. The minister advised them to put the \$16 which the calf had sold for into the missionary treasury and assured them that if they had any doubt in their minds as to which of them it was who was giving the money, the Lord knew all about it, and He would settle it justly and equitably. The Board of Missions got the \$16 and entered it as "calf money." The deacons were happy over it, and the minister was pleased to have been the means of

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settling what might have ripened into a congregational squabble and split the church to pieces.—*Sel.*

A BOY'S CONFIDENCE.

A little boy came to his father looking much in earnest and asked, "Father, is Satan bigger then I am?"

"Yes, my boy, said the father. "Is he bigger than your father?"
Yes, my boy, he is bigger than your father."

The boy looked surprised, but thought again and asked. "Is he bigger than Jesus?"

"No, my boy," answered the father. "Jesus is bigger than he is."

The little fellow as he turned away said with a smile, "Then I am not afraid of him."—*Exchange.*

WHAT WILL MOTHER SAY.

"Where did you get such a nice apple, Fred?"

"Never mind where I got it; you may have half. But the big brother shook his head. Fred had not bought the apple, he knew, for they had started out without a cent in their pockets, and it was still early morning, so that they had not earned any money. Sandy did not like the look of things.

"O, well, don't be cross, I'll tell you where I got the apple—I picked it up under Goody Black's stand; under it mind you, on the ground. No harm picking up apples out of the dirt, I reckon?"

But Sandy shook his head again. "No matter where you got it Fred, it ain't yours: it's Goody Black's; she didn't sell it to you, nor lend it, nor give it. How came she to part with it?"

"I s'pose you mean I stole it, Sandy Brune; but you'd better mind how you call me a thief; and if the apple will stick in your throat, you needn't eat any; that's all."

Fred raised the apple to his lips, but the next minute he felt Sandy's arms across his shoulders. "Stop, Fred!" said the big brother; "what will mother say?"

Instantly there came to the boy's eye a picture of that dear mother, brave and kind and loving, saying, "Keep yourselves clean inside, boys, and I'll keep you clean outside."

Goody Black's apple went back to the stall, but I hope she gave our boys one apiece, don't you!—*Sunbeam.*

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JAMES CHARLTON, Gen'l Passenger and Ticket Agent, Chicago, Ill.

Ministers and Churches.

ST. LOUIS AND VICINITY.

Rev. Mr. Klone, the new Belleville pastor, was a welcome visit to "1516" Monday.

Mr. Herrick, the local Sunday-school missionary, has gone to Brattleboro, Vt., to visit his mother for a short time.

Dr. Eddy, father of Rev. G. T. Eddy, occupied the pulpit of the Washington & Compton avenue church last Sunday.

KING'S DAUGHTERS' CONVENTION.—On Friday evening at Grand avenue Presbyterian church the convention of King's Daughters opened under most favorable circumstances with a prayer and praise service which was well attended. Saturday morning session was devoted to the subject of organization. Saturday afternoon was passed most pleasantly in a reception in the church parlors. Mrs. Margaret Bottome, the president of the International order of King's Daughters with headquarters in New York, and Mrs. Isabella Charles Davis who conducts all the great conventions of the order, arrived Thursday evening direct from New York. These ladies will speak at the sessions of the convention Prof. and Mrs. Towner will have charge of the music. Prof. and Mrs. Towner are connected with the Moody Bible Institute of Chicago, Ill. The sessions of the convention will be three every day, 10 a. m. to 12 m.; 3 to 5 p. m., 7:45 to 9 p. m. except Saturday, when the regular morning session was held and the reception in the afternoon from 3 to 5. Sunday a large mass meeting was held, the enthusiasm was great. Convention from Nov. 20 to 27.

THE CARONDELET CHURCH DEDICATION.—The dedication of the handsome new Carondelet church, a good likeness of which appeared in our issue of last week, took place last Sunday, before a large gathering. It was a memorable occasion for the zealous pastor, Rev. J. H. Gauss, and the congregation. The visiting clergymen who took part in the services were seated just in front of the choir, with the pastor of the church. They were Rev. Dr. John Weston, Rev. Dr. E. J. Nicolls, Rev. Dr. F. L. Ferguson and Rev. Dr. J. B. Brandt. The church was fragrant with the odor of roses, which, with beautiful bunches of chrysanthemums, were visible in all parts of the building.

The services began with the singing of the doxology, after which Rev. Dr. E. D. Walker, offered an earnest invocation, and the Lord's prayer was recited by the congregation. After the hymn "I Love Thy Kingdom, Lord," Psalms 93 and 24 were read responsively, Rev. Dr. John Weston leading. After a further responsive service, the anthem "Great is the Lord" was sung by the choir, when Rev. Dr. Nicolls began his sermon.

He took his text from the 122d Psalm; "I was glad when they said unto me, Let us go into the house of the Lord." He drew from those words many forceful lessons, applicable to the dedication of the new rhurch. At the conclusion of his sermon, Rev. Mr. Gauss, the pastor, thanked the congregation for their efforts, and spoke a few words about the new building. He stated that \$3000 was still needed, and asked for generous contributions from the congregation when the collection was taken up. At the conclusion of the collection the act of dedication and transferring of the keys was formally gone through with. This is a grand work—well begun, well finished.

MISSOURI.
HOME MISSIONS MOTTO, 1890.
FOR SYNOD OF MISSOURI.
One Dollar at least, per member, from all the churches.—E. D. Walker, S. M.

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. 1886.

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.
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RAYMORE.—The installation of Rev. M. E. Krotzer over the Raymour Presbyterian church took place on Friday evening Nov. 13th. The synodical missionary preached the sermon and delivered the charge to the people. Rev. L. Railsback presided and delivered the charge to the pastor. Other members of the committee appointed for this service were unable to attend. Raymore is located in a fertile and prosperous country. Our church here has done exceedingly well since it was organized. The country people are remarkable for their fidelity to all the services of the church. A good house and a new church in the midst of a whole block of ground are a part of the equipment the membership has for good work. People and pastor seem to be happy in the relation just formed.—E. D. W.

SEDALIA.—Rev. Louis P. Cain, was tonight installed pastor of the Broadway Presbyterian church, on the evening of Friday, the 20th inst. Rev. R. R. Marquis, of this city, propounded the questions: Rev. A. A. Boyd, of Knob Noster, preached the sermon. The charge to the pastor was delivered by Rev. Dr. Hendy, of Jefferson City, and the charge to the people was by Rev. Frank Sneed, of Minneapolis.

OSCEOLA.—A recent Sabbath spent here enabled the synodical missionary to note the happy and healthful condition of affairs in the Presbyterian church whose pulpit is supplied by Rev. J. T. Boyer. The Ladies' Aid Society has been the prime movers in securing a comfortable manse which is located in an adjoining lot to the church. The pastor and his family are now most pleasantly located and are putting forth good effort to build up the church and the Master's cause in this town. The "Blair line" railroad Co. which has had a terminus here for a long time, is at work erecting a bridge for their road across the Osage river. It seems pretty well settled that it will be built southward to Bolivar. This will give Kansas City another road to the south.—E. D. W.

FAIRFAX.—On the last Sabbath in October thirteen new members were received into the Presbyterian church all on profession of faith, eight of whom were baptized. This was the largest accession at any one time in the history of the church and was the result of revival services in which the pastor, Rev. J. C. Gilkerson was assisted by evangelist G. F. Assiter whose sermons and Bible readings were greatly enjoyed by all who heard them. The Y. P. S. C. E. is strengthened by the addition of several new members. There is a larger attendance at Sunday-school and mid-week prayer-meeting, and increasing interest in all departments of church work.—*


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Use "Garland" Stoves and Ranges.

NEBRASKA.
LINCOLN.—There is now hope that the First church of this city will soon have a settled pastor, a unanimous call having been extended to the Rev. William M. Hindman, D. D., of the Normal Park church of Chicago. He has signified his willingness to accept the call, and it is hoped that neither his church nor the Presbytery will interpose any obstacles to prevent his coming to this city where such fine opportunities are opened up for a successful pastorate.

RANDOLPH.—Our church at this place is now in the way to have a house of worship to accommodate the congregation. The foundation of the new building has been laid and the frame is now being erected, so that the work may be pushed forward to completion before the winter is over. The Rev. R. E. L. Hayes, of the Senior class in the Omaha Seminary has charge of the field, and is carrying forward the work while at the same time he is pursuing his studies.

CAMP CLARKE AND CASTLE ROCK.—This field is located in the valley of the North Platte river, where our church has been unable to do little work for the last few years. The Rev. William R. Adams preached for two years at Camp Clarke and was compelled to leave the field on account of the failure of the crops and the financial condition of the Board of Home Missions. On the fifteenth of the present month a church of ten members was organized at Camp Clarke, with D. W. White and J. S. White as ruling elders. On the same day in the evening a church was organized at Castle Rock with ten members, with J. M. King and A. H. Keriz as ruling elders. Mr. Thomas C. Osborne, a candidate for the ministry, and a student of Hastings College has been doing efficient service in talking to the people, and holding up the banner of the cross. Rev. J. B. Carrans, our Synodical Sunday-school Missionary, has done much in working up these two organizations, assisted by Rev. H. K. Bushnell and

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

Mr. W. W. Scott. The churches were organized by the Synodical Missionary, Rev. T. L. Sexton.

WAKEFIELD.—Rev. B. F. Pearson, has closed the fifth year of his pastorate at this place. During this time the church has grown from 33 to 69 members and the Sabbath-school from 35 to 125 members. The debt of \$100 on the manse has been removed, and a lecture room has been added to the church building at a cost of \$525, and the audience room has been refurnished throughout. All the departments of the church are now in a flourishing condition, and the missionary spirit is growing. The weekly system of church offerings has been adopted, which it is hoped may be a success.

WAHOO.—Rev. John K. Sawyer has engaged the service of Evangelist Rev. E. Buell Love, of Warren, Ohio, beginning Dec. 6th. Mr. Love is a sound forcible and earnest Presbyterian evangelist.

Merit Wins and that is why Hood's Sarsaparilla holds the abiding confidence of the public. Hood's Sarsaparilla is known by the cures it has made. It is the One True Blood Purifier.

Hood's Pills cure liver ills, constipation, jaundice, sick headache, biliousness. 25c.

ILLINOIS.
PEORIA.—The Rev. Chauncey F. Edwards, of Coudersport, Pa., has received a unanimous call from the First church of this city, recently served by Dr. McCurdy, now of Wilmington, Del. Mr. Edwards is the son of the late Rev. Jonathan Edwards, D. D., LL.D., a former pastor of the Peoria church. The son was thus once a lad in the congregation, and is well known in the community. It is a pleasing testimonial to the worthy son of a worthy father to receive the call that has come to him. "Instead of thy fathers shall by thy children."

Downs.—A committee appointed by the Presbytery of Bloomington, consisting of Revs. O. N. Wilder, E. M. McMillan, Geo. R. Smith and Elder O. H. Damon, organized a Presbyterian church of fifteen members at Downs, Ill., Tuesday p. m., Nov. 17. The very interesting and impressive services were held in a hall. The new church selected three elders and two deacons: Alter the organization had been perfected, Dr. W. A. Hunter, of Clinton, spoke earnestly upon the doctrines of the Presbyterian church, and Rev. E. McMillan, of Gibson City, gave a brief but stirring address upon the polity of the church. Rev. R. E. Anderson, of Heyworth, led in a prayer of consecration. Rev. Geo. R. Smith, now living in Urbana, who has been preaching at this place and Mt. Carmel, for the past few weeks, will continue to supply these churches, at the request of the Home Mission Committee, until the Spring meeting of Presbytery. The outlook for the new organization is very hopeful.

"Brown's Bronchial Troches" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket.

INDIANA.
EVANSVILLE.—Evangelist Bischoff is holding services at present in the First avenue Presbyterian church of this city.

Laughing Babies
are loved by everybody. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

IOWA.
COUNCIL BLUFFS.—The First church of this city recently made vacant by the resignation of Dr. Phelps, of the Omaha Theological Seminary has called the Rev. W. S. Barnes, of Madison, Ind., to its the pastorate.

Dr. E. J. Worst
of Ashland, Ohio, will mail any reader of the MID-CONTINENT one of his new Aerial Catarrh Inhalers with medicine enough for one year, free.
He will allow you three days as a trial, then if perfectly satisfied, send him \$1.00; if not return it to him in the original package. Catarrh, Asthma, Colds in the Head, Bronchitis and Tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above.

CHANGE OF ADDRESS.
Rev. W. A. McMinn from Windom, Mo., to 4344 Humphrey street, St. Louis.
Rev. B. F. Smith from LaCygne, Kan., to Caney, Montgomery County, same State.
Rev. John Bray from Aurora, Neb., to Pana, of same State.
Rev. A. B. Herr, from King City to Albany, Mo.

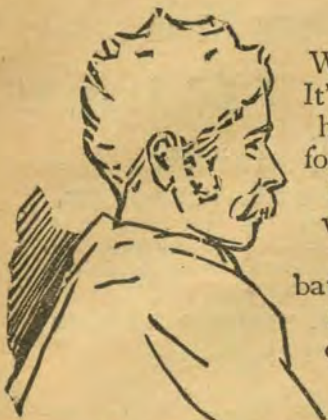
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FORD—GREENE.—At New Lebanon, N. J., Nov. 12th, by Rev. E. W. Greene, Joseph B. Ford of Hinsdale, Mass., and Miss M. Bessie Greene of New Lebanon.

SMITH—SHELDON.—In Janesville, Wis., on Wednesday, Nov. 11th, by Rev. Ambrose C. Smith, D. D., father of the groom, Samuel M. Smith and Margaret F. Sheldon.

ALLISON—ROOD.—At the residence of Rev. J. P. Gibbons, Choctaw Nation, Oct. 29, 1896, by Rev. J. P. Gibbons, Mr. Robert Allison of Tennessee, and Miss M. E. Rood of St. Charles, Mo. She is a mission teacher at Old Good Land.

AULDER—MAYFIELD.—by Rev. John H. Aughey, Nov. 15th, 1896, in Mulhall, Okla., Mr. William H. Alder of Cimarron, Okla., and Miss Alzinah Mayfield of Cummings, Kas.

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The *Review of Reviews* for November publishes several important and interesting articles on the latest phases of the Eastern Question, especially from the British point of view. Mr. W. T. Stead's survey of the subject, entitled "The Eastern Ogre; or, St. George to the Rescue," is extremely characteristic and suggestive; the *Review* also offers a remarkable symposium of current thought on "What should be done with Turkey?" as the pressing problem of the hour.

One of the oldest and most reliable Magazines published in the United States is *Littell's Living Age*. It has, through its more than fifty years of existence maintained, invariably, the highest degree of literary excellence. The publishers now announce certain "New Features" which will greatly enhance its value in the eyes of every intelligent reader. The first of these new features will appear in a November issue—to be continued monthly thereafter—in the form of a Supplement containing three departments, namely; Readings from American Magazines, Readings from New Books, and a List of the Books of the Month. This "Supplement," which cannot fail to be of great interest and profit to its subscribers, will add about three hundred pages annually to the magazine with no addition to its present price. In addition to the supplement the field of *The Living Age* will be still further extended so as to include, during the coming year, occasional translations of noteworthy articles from the French, German, Spanish and Italian reviews and magazines.

William Blackstone, the first settler of Boston, was decidedly a bookish man, who gave to his home on the banks of the river in Rhode Island which is now called after him, the name of "Study Hill," and when he died he left behind him a large number of books for that time, which unfortunately were destroyed by the Indians, but an inventory of which we have. This love of books has evidently persisted in the family, for we learn that the founder of the magnificent Blackstone Memorial Li-



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The mirth shall end, the joy be past,
And hushed the notes of those who sing;
And then shall come to them at last
The serpent's bite, the adder's sting.

Then look not on the poisoned bowl,
But from the path of danger flee,
Lest thou shalt sink, O ruined soul,
And angels shall lament for thee.

CLEAN AND UNCLEAN.

Under this head *The Lutheran Observer* thus refers to the theatre.

Perhaps the earliest results of the debasing influences of the theatre are found in its influence upon the lives of young men. The moral principles which have cost a Christian mother months of care are banished in an hour. Here the young man sees the stimulating influence of drink, while the deadening effects of the drugs are carefully hidden from view. Here he is brought under the influence of those who have learned to abhor home, who look upon everything as dull and worthless that is not sufficiently stimulating to arouse their stupefied sensibilities. Here the low, the drunken and the dissolute hiss at what is holy and pure, and applaud that which appeals to the basest passions. Here under the influence of exposure and postures which should bring the blush of shame to the cheek of decency, previously pure young men feel the awakening power of indomitable passion and thousands, dazed and bewildered every night in the year, fall an easy prey to the bar-rooms, the gambling dens and the brothels which cluster under the shadow of the theatre. Here the strange woman lurks for the destruction of those who, in no other hour of their lives, can so easily be led into the paths of sin and vice.

If the character and debasing influences of the theatre are so unclean that a Christian minister cannot present them to a promiscuous audience of Christian men and women, let him gather the young men about him in a separate meeting for men only, and there exercise this important duty of his sacred office. Let mothers and fathers, let Christian people, let pure women and godly men, let heaven, and all the redemptive and saving powers of the Gospel, unite themselves in one common effort to redeem and save the young men of our land from the destructive curse and moral contagion, from the temporal and eternal ruin which are wrought by the theatre.

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FACT AND FICTION.

Civilities in the Suburbs.—Lady Canvasser: I have here a preparation for beautifying the complexion, removing sunburn, eradicating pimples. The lady next door sent me. She—Mrs. Worldover: She did did she? Well, you go back and see if you can't sell her something to remove that corn from the end of her nose that came from sticking it into other people's business. (Door bangs.)—*Judge.*

The president of one of our large universities is a shrewd man—non-committal to the last degree. On a certain occasion one of the medical professors had tried in various ways to get him to commit himself to a certain pet theory which the professor held against the opposite party. His efforts, however, were unsuccessful and he was heard to mutter to himself as he walked home: "That man hasn't lime enough in his backbone to whitewash the bald spot on his head."

A minister, missing one of his congregation from church, called on him one day to see what was the matter. "Well, Mr. McNab, I was wondering what was the matter that you were not at church these few Sundays back." "Oh, I have been at Mr. Dunlop's kirk." *Minister:* "Oh, I don't care for my congregation going to other churches. How would you like your sheep to go into strange pastures?" *Mr. McNab:* "Oh, I wadna care a grain if they got better grass."—*Tit-Bits.*

An Irish witness was being examined as to his knowledge of a shooting affair: "Did you see the shot fired?"

the magistrate asked. "No, sorr. I only heard it," was the evasive reply. "That evidence is not satisfactory," replied the magistrate, sternly; "stand down!" The witness proceeded to leave the box, and directly his back was turned he laughed derisively. The magistrate, indignant at this contempt of court, called him back and asked him how he dared to laugh in court. "Did ye see me laugh, your Honor?" queried the offender. "No sir, but I heard you," was the irate reply. "That evidence is not satisfactory," said Pat, quietly, but with a twinkle in his eye. And this time everybody laughed except the magistrate.—*Tit-Bits.*

WE WERE COERCED.

On another page, under the heading of "Important," will be found a double-leaded article which is supposed to be poetry. It was sent to us from Little Valley, and we sent it back with regrets. Yesterday, just as we were going to press, one Paul Hanna, the author of the said poetry, suddenly appeared in the *Kicker* office and held up the crowd with a gun in either hand.

He said that poetry had got to come out this week or he'd shoot, and as he had the bulge on us and appeared to be deeply in earnest, we stopped the press and inserted the seven verses as he directed.

It is the first poetry we have published in seven months, and if a pair of navy revolvers hadn't been watching us this stuff would not have appeared. It was shot in, so to speak, and we can't help but say that we like Mr. Hanna's pluck. A man who will spend a week writing a poem, and then ride fourteen

miles and hold up a newspaper office to get it published, has got some good stuff in him. It's our idea that he ought to leave poetry alone and become a road agent.

The next man who tries us may not succeed so well as we were busy and not looking for callers.—*Arizona Kicker.*

DIAGNOZING A CASE.

The physician looked at the patient's tongue, felt his pulse, put a silver spoon down his throat, and punched him two or three times in the ribs.

"You are badly run down," he said at last.

"I feel that way," replied the patient.

"You have a feeling of lassitude, as I understand it," continued the physician.

"That's it."

"No longer have any interest in your work?"

"Correct."

"Sick and disgusted with everything?"

"Right again."

"I think I understand the case," said the physician with a self-satisfied air. "You have been working pretty hard, haven't you?"

"Very hard."

"I thought so. The fact is, sir, that you are tied down too close to your desk. You don't get variety enough."

"I—what?" demanded the patient.

"I say you ought to have a change of scene," explained the physician. "Monotony and close confinement are killing you. You ought to arrange to take a long trip—say to the Pacific coast."

"Do you really think that would do me any good?"

"Beyond question. By the way, what is your business? You have neglected to tell me."

"I'm a Pullman car conductor on the run from Chicago to San Francisco."

—He (gazing at her jewelless ears during a temporary lull in the conversation)—Did you ever have your ears bored? She—Never, up to the present time.

—After the Duke of Veragua has seen the Chicago Board of Trade he will conclude that the bull fights of his native country are exceedingly tame affairs.—*N. Y. Tribune.*

Answered.—The Facetious Friend "If I should ask you to lend me \$5, what would happen?" His Victim (tersely): "Nothing would happen."—*Chicago Record.*

—Before the Honeymoon and After.—Charley (to his fiancée): "Mamie, your a charming conversationalist!" Charley (some months later, to his wife): "Mamie, your the worst chatterbox I ever heard!"—*Chicago Record.*

The Origin of Veragua.—The name Veragua appears for the first time in history in Columbus' letter from Jamaica, July 7th, 1503, to Ferdinand and Isabella. Columbus took the name from the natives, who applied it to the country east of Admiral's bay, but in the early part of the sixteenth century the name of Veragua was given to the whole coast of Central America.—*Chicago Tribune.*