

THE MID-CONTINENT

VOL. XXII.—NO. 23

ST. LOUIS, JUNE 3, 1896.

\$2 A YEAR.

NOTES FROM THE ASSEMBLY.

ON THE individual cup question, the Assembly adopted the recommendation of the Bills and Overtures Committee that the number of cups to be used in the celebration of the Lord's Supper be left to the Sessions of our churches where the matter constitutionally belongs.

THE FOLLOWING resolutions were adopted by the Assembly:

Resolved: That the plan of co-operation be, and hereby is, cordially approved.

Resolved: That this Assembly places on record its high esteem and fraternal affection for all the churches in the Alliance and its desire for yet closer relations with the Presbyterian and reformed churches on the North American continent.

IT IS stated in the annual report of the Publication Board that there is a steadily growing movement in our Church toward systematic instruction in the shorter Catechism in our Sabbath-schools. This movement will be hailed with delight by all lovers of sound doctrine. Such study is wonderfully educative. The mind and heart filled with the truths of this admirable compend of Scripture truth will be less likely to be led astray by false doctrine.

THE REPORT of the Freedmen's Board shows 181 ministers, 314 churches and missions, 18,751 communicants, 314 Sunday-schools. Last year the colored people gave to the support of their own minister and churches, and to the support of their own schools a total of \$58,099 28, an excess of \$4,713 99 over the amount raised for this purpose last year, as was last year \$4,477.32 in excess of the year before and showing a steady and healthful growth in the matter of self-denial as well as that of self-reliance. They also contributed to the Freedmen's Board for its work \$644 37 and \$1,656 20 to the other Boards.

THE ANNUAL report of the Board of Education shows an enrollment of 1,037 candidates, an increase of six over the previous year. Of these 243 were new men, and 789 were men who had received aid in previous years. The debt to the Board's permanent fund carried over from the previous year, has been reduced to \$3,539 33. In concluding its report the Board of Education calls the attention of the General Assembly anew to the embarrassing situation in which it is placed by the fact that the presbyteries are recommending men in greatly increased numbers while the contributions from the churches are actually less than they were ten or eleven years ago when the number of candidates was but 619.

THE RECEIPTS of the Foreign Board from its several sources are as follows: Churches \$272,009 18. Woman's Boards, \$302,626 68; Sabbath-school, \$30,221.77; young people's societies, \$26,694 54; legacies, \$146,827 83; interest, individual and miscellaneous sources \$101,369 28; gain in exchange, \$32,041 44, unused appropriations, cancelled, \$47,983 85. Total \$959,774 57. The reduced expenditures of the year enabled the treasurer to close his books with a surplus of \$30,535.32. In this connection Mr. Dulles states that "there never has been a time when the pay of a missionary, charges for transportation or other debts of the Board have been delayed five minutes by the officers. Our bills at the end of the earth are received and cashed as readily as those of the best of the Wall street bankers."

AN EXISTING evil was sharply antagonized by the Rev. Lapsley McAfee, the chairman of the Standing Committee on the Board of Education, when in the course of his admirable speech in support of his report, he said there is far too much carelessness in our Presbyteries in recommending young men for aid. He said that instances were brought to the attention

of the committee in which the presbyteries were little, if at all, familiar with the young men whom they have recommended. Some of them are not entitled to aid because they have money sufficient to educate themselves. Other have luxurious habits, and still others, he declared, are unfit for the ministry in any evangelical church, and do not deserve to be in charge of any decent church. The presbyteries used to be scrupulously careful in this matter of recommending young men for aid. They should seek a more intimate acquaintance with them, so that they may deal intelligently and honestly with the Board.

THE SUMMARY of Sabbath-school Missionary work for the year ending April 1, 1896, shows 1,030 schools organized, 5,216 teachers, 46,674 scholars, 96,828 families visited, 3,058 conversions and more than 7,800,000 pages of tracts and periodicals distributed. The missionaries of the Board of Publication and Sabbath-school Work are instructed whenever they find it impracticable to effect the organization of a school in connection with our own Church, to organize one if possible in connection with some other evangelical denomination, or on the union basis. They are also instructed to labor assiduously for permanency in results. They are forbidden to organize schools without the express authorization of the presbyteries within whose bounds they labor. They are directed to place every new school, whenever possible, under the care of the Session of the nearest Presbyterian church and in case there is no neighboring session that can take appropriate oversight, to commend it to the committee of Presbytery. The Board's report shows that 38 of the schools organized during the year ending April 1, 1895, have grown into churches.

THE JUDICIAL Committee, Dr. F. C. Monfort chairman, reported in the cases against Rev. Burt Estes Howard, the session of the Westminster Presbyterian church of Los Angeles, that the papers were in order recommending that the appeals be entertained, and that the cases be tried by a Judicial Commission. On motion of Judge Humphrey of Louisville, the judicial committee was appointed the Commission to try these cases. The committee also reported that they found the complaint of the Rev. W. P. Craig against the Synod of California, in order. It was referred to the Commission for determination. This complaint raises an important question. The presbytery of Los Angeles found Rev. Burt Estes Howard guilty of violating his ordination vow, promising subjection to his brethren in the Lord. He appealed to the Synod of California, and the judgment of presbytery was reversed. The prosecuting committee promptly gave notice of appeal to the General Assembly. The moderator of Los Angeles Presbytery asked, what is the status of Mr. Howard in view of the prosecuting committee's appeal to the Assembly? The Synod answered that, the appeal to the contrary notwithstanding, Mr. Howard is restored to all his ministerial functions. Mr. Craig's complaint therefore involves a construction of rule 100 of the Book of Discipline.

THE CAUSE of Ministerial Relief was presented with all the power and pathos for which Dr. Cattell is so well known. It is a cause which appeals directly to the heart of the church. At all events, it ought to do so. The receipts, however, are far from being as generous as they should be. The total receipts for the past year amounted to \$228,197.71. In its annual report the Board says, "it is impressed with the necessity of again resorting even to so painful a measure as reduction of appropriations, if there be no other alternative to avoid a debt. It can distribute among these disabled and dependent servants of the church only as much as the churches give for this support—not what the Board thinks they should give, nor even the amount which the Assembly itself declares they ought to give." A most powerful appeal in behalf of this Board was made by the Hon. Samuel B. Huey, a prominent Philadelphia lawyer. He scouted the idea that the claims of this Board rest upon a basis of

charity; it is an honest debt we owe these aged, infirm brethren who have endured hardness, fought our battles and in all times and places have rendered faithful service. Dr. Cattell mentioned the fact that he had recently sent a pittance, raised among friends, to an old minister who had slept for a week in a carriage under a church shed when the thermometer was below the zero point.

AT THE opening of Monday morning's session of the Assembly, the moderator addressed the body as follows:

"Fathers and brethren, I speak only as a brother, and say that in all the years of my life I have never received so many telegrams and letters as in these three days, and all bearing upon one subject. In attempting to reply I have exhausted all my strength and have handed over a great bundle of letters to my typewriter to make reply. And all I want to say is that apart from any personal word, in all these communications, which come almost from the Pacific coast to the Atlantic, from the North and South, East and West, from all over the country, there is one great and earnest desire, and that is that this assembly will be very harmonious. This expression comes to me as an individual from every quarter, only that it may be conveyed to you. So I trust every one will be in that spirit. We are entering upon a great work, and what a blessing if we compass through this work without a single jar or stress. Don't you think that would make our people rejoice more than anything else that we could do?"

"When I was a little boy I was told that whenever any one said an ugly thing about you, to run out and count one hundred and then come back. We cannot always run out, but we can count a hundred. I wish you would all do it this week when difficult and strenuous questions are to come before us, for they are strenuous, and these delicate and difficult questions will require great wisdom. Let it be the prayer of every man before he stands upon the floor, 'Lord, keep me from saying anything that would hurt anybody.'" (Applause.)

THE TEMPORALITIES discussion on Saturday was of an able and interesting character. Mr. McDougall's speech was exceedingly clear and forcible. He declared it is high time that the property of the Presbyterian church should be safeguarded and held for the purposes for which it is given, that it should be incorporated in every deed and charter that the property is held for a church in connection with the General Assembly of the Presbyterian church in the United States of America. Your correspondent begs to note at this point that a similar recommendation was made in the report of the special committee on the property of extinct churches to the Assembly of 1889. This report was made by Dr. Craven. Judges Wilson of Philadelphia, Humphrey, of Louisville, and Conger of Cairo Presbytery, followed in excellent and pertinent speeches. The whole subject was, on motion of Mr. McDougall, recommitted to the committee to report next year. The committee was put under the instruction embodied in the following amendment offered by Mr. McDougall:

"In view of the importance of the subject the far reaching consequences of any change in our form of government in this matter the report is recommitted to the committee to consider and report on the whole subject to the next General Assembly, defining as far as practicable the power and duties of deacons and church sessions, and as to what recognition, duties and powers, if any, officers of civil corporations and trustees holding title under civil law to the property of our various congregations should be given in our form of government, and also to furnish a guide to congregations hereafter organized as to what essential provisions should be inserted in each charter or deed by which their property is acquired and held shall be secured and safeguarded to the Presbyterian church in the United States of America." It was decided to enlarge the committee to seven ministers and eight elders, to be appointed by the moderator recognizing and fully appreciating the service of the members of the committee.

AT EVENFALL.

The far off woods spread out in sombre shadow
Beyond the lane;
An owl upon a snag beside the meadow,
Moans as in pain.
Across the brooklet's bar, in wild derision,
The kildees call,
And all existence seemeth half a vision
At evenfall.

Among the weeds beside the fence, the eiders
Loom faintly white;
The fireflies dart among the blowing guelders—
Wee lamps alight.
The evening's breathings scarcely seem to dally
The poplars tall,
And calm the night and peaceful as Death's Valley,
At evenfall.

The years of life are passing surely starward
Unto the end;
The borders of the Now and Then move forward,
And, glimmering, blend.
And when there comes an end to woes and blisses,
And Death shall call,
May Time's last moment be as calm as this is,
At evenfall!

—Will T. Hale.

THE POWER OF THE INVISIBLE.

BY REV. JOSEPH F. FLINT.

Mr. Ingersoll is still much in evidence, but he is no longer taken seriously by any sensible person. At best the one service he can still render the world is to have his plausible half-truths offset by the completed whole truth. The more radical, furious, and emphatic is his sulphurous rhetoric, the more glaringly inadequate does his philosophy of life appear.

Take as an example his recent utterance in Chicago that the hard facts of the material world and of natural science constitute the only reality and form the only basis of progress, and that therefore prayer, religious activity, and the missionary efforts of our churches, represent so much wasted energy. Ingersoll's theme was The Progress of Humanity, and thorough-going materialist that he is, he had eyes and ears only for some of the external evidences of progress, entirely overlooking the invisible yet potent causes of all real progress. This is a mistake modern infidelity is constantly making—it is caught in the net-work of the senses, it is built upon facts that are themselves its deadliest foe. Our shallow materialists profess a horror for the invisible, but now our scientists are proving that it is precisely the immaterial, the invisible that holds sway even in the material world.

The remarkable discovery of the power of the cathode rays, the credit of which belongs to Prof. Roentgen, enables the expert "to obtain photographic prints of concealed objects, like the bones of the hand, coins locked in boxes, or bullets buried in the flesh. Through this discovery the investigation of many diseases will be wonderfully advanced. Many opaque substances are as translucent to these rays as glass is to light."

Take another instance: Oxygen gas, chemists tell us, constitutes one-half of the earth's crust, and eight-ninths of its lakes and ocean. But no chemist has ever seen, tasted, or smelled pure oxygen. Again we are assured that our globe is immersed in the depths of an ether-ocean "whose magnitude is so vast that if the whole planetary system were solid matter, it would be but one eleventh trillionth part of the sea of ether whose billows stretch to the nearest fixed star." How can the existence of ether be established? "Simply by the demonstration that by the supposition of such an ether can the phenomena of optics be reasonably explained."

Precisely the same law holds good in the realm of society—silent, invisible forces are the most potent. Prayer not efficacious? Worship, meditation strong resolves in vain? The cultivation of the heart of no importance? Why; it is these things that form the very ribs and bulwarks of our Christian civilization. The invisible personal force of manhood holds the sceptre. The fate of nations, of institutions and brotherhoods is locked up in the human breast. What goes on there, settles everything. Progress is measured by the enrichment of the soul-life. Every time a man gets the victory over the flesh and the devil, the millenium is brought a step nearer. Every added trait of noble character changes the face of the world. If a sound currency is essential to good times, much more are sound hearts necessary to universal happiness. Golden hearts alone can usher in the Golden Age.

Away then with the worship of material things, which are only the frame work of true progress, the useful scaffolding above which the immortal spirit of

man may build the celestial temple of God's everlasting Kingdom. We have all too long bowed down to stocks and stones. Now let us see what "the hidden man of the heart" can do for the world.

Harvey, Ills.

A CHILDREN'S DAY TALK IN FOUR CHAPTERS.

EDW. T. BROMFIELD, D. D.

REJOICING.

Children's Day, 1896, should be a day of rejoicing, not only for the blessings of the gospel, which are so freely bestowed by a gracious providence upon this land, but also for the rich success and triumphs of Sabbath-school Missions.

It is itself a cause for gratitude that the Sabbath-schools of our church are interested in a Christian enterprise of such importance as the planting of Sabbath-schools in the less spiritually favored portions of our land. And still more is gratitude and joy called for by the story of success achieved through this particular agency.

Eighty Sabbath-school missionaries are now employed by the Presbyterian Board of Publication and Sabbath-school work. The labors of these faithful men have been carried on in more than twenty-five States and territories, along the northerly line of States from Oregon to Michigan, on the Pacific slope, in the Rocky Mountain region, in the prairie and Mississippi region, and in the Southern States. Every missionary labors under the direct supervision of a particular Presbytery or Synod.

During the past year they organized 1,030 new Sabbath-schools and re-organized 363, bringing into these schools 46,674 scholars and 5,216 teachers, equal to a daily average of 142 teachers and scholars for every day of the year. In connection with this work they made no fewer than 24,201 public addresses. This is equal to more than sixty-six sermons or addresses for every day in the year. One has to think a little before one gets a fair idea of the significance of these figures. These talks of our missionaries have mostly been made to people who were hungering and thirsting for such ministrations, and who traveled many miles to see and hear a preacher. Under such circumstances, both preaching and hearing became delightful tasks.

It cannot be doubted that these thousands of addresses by our missionaries have been a rich blessing to multitudes. Many of them were delivered at special revival services and were the means of bringing sinners to repentance. As an evidence of this, we have credible reports of more than 3,000 conversions and of nearly 800 persons having joined Presbyterian churches as the result of these efforts.

FROM HOUSE TO HOUSE.

One of the most successful methods of evangelization pursued by missionaries is that of house to house visitation. When a missionary goes into a new territory, his first business is to visit the people and find out their spiritual condition and need. He comes in this way into close quarters, so to speak, with the powers of sin and darkness. Experience gives him tact and discernment. It is his privilege also in this way to find out many Christians who long for the means of grace and to whom he brings words of counsel and comfort.

Ninety-six thousand, eight hundred and twenty-eight of such house to house visits were paid by our missionaries during the past year an average of more than 265 every day of the year. Can the value of such a work be over estimated? Can the good results flowing therefrom be put into words? In the course of these visits the missionaries distributed last year 2,505,222 pages of tracts and periodicals, 54,333 Bibles and New Testaments, and 18,484 bound volumes of Christian literature. From such a bountiful seed-sowing who can count the spiritual harvests which have already been reaped?

It is just such quiet, persistent, unobtrusive work as this that lays the foundation of nations in truth and uprightness. Who would not have a share in this glorious toil, if only by contributing some of the money needed to carry it on? The mere mention of the number of miles traveled by our missionaries in the pursuance of their calling—672,876 miles last year, gives some idea of the almost ceaseless tramp of these faithful men after "the lost sheep of the house of Israel," and imparts striking significance to the words of the prophet, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."

MORE GOOD TIDINGS.

The Sabbath-school missionary often visits a place where a Sabbath-school is already in existence, and

it is his privilege and duty in such a case to do all he can to encourage and strengthen the work thus carried on, whether it be a Presbyterian school or not. During the past year more than four thousand schools received visits of this character, and in many cases these visits were accompanied or followed by grants of lesson helps and periodicals.

And while on this point it should be noted that in addition to the tracts, lesson helps and periodicals given away directly by our missionaries, the Sabbath-school and missionary committee granted no fewer than 5,306,420 pages of this useful literature to schools applying for the same either through our missionaries or otherwise. The hundred of thousands of children and grown people who are familiar with the periodicals issued by the Presbyterian Board can readily understand how eagerly these bright and instructive publications are welcomed in these far off places of our country, and what good they do.

When a Sabbath-school has been organized in a community, the people soon begin to long for stated preaching. The missionaries cannot stay very long in any one locality, and when they leave it they may not visit it again for many months. Hence they try to interest pastors, churches and presbyteries to send ministers or students or lay evangelists to these places at regular intervals, and so to make the Sabbath-school a preaching sermon also. They also encourage the people to build chapels.

Last year seventy-five preaching stations were established and twenty-five chapels built. During the same period eighty-two home departments and thirty-five Young People's Societies were organized, and no fewer than sixty-five churches were developed from the work, forty-nine of these churches being Presbyterian with an aggregate membership of 888 at starting, and many subsequent accessions.

DUTY.

While we ought to be profoundly grateful to God for these blessings which He has showered down upon this work we must not be unmindful of our duty in relation thereto.

There are multitudes of children in our country who are yet without religious instruction, ignorant of the first facts of Bible history, ignorant of the Lord's prayer and the ten commandments, growing up in practical heathenism. By perfectly reliable estimates founded upon the national census we know that the children outside of Sabbath-school tuition amount to at least ten million. We know that every day in the year there is a net increase of about twelve hundred to what is termed the juvenile population, the number of young people between the ages of five and twenty. This is after allowing for those who every day pass beyond the line of twenty. If we take into consideration the work done by all the evangelical and missionary agencies of our country combined, we may feel perfectly sure that we are not doing more than keeping pace with this increase in the juvenile population. We are not materially lessening the great army of spiritually untaught. All this is corroborated by our missionaries and others. So strongly is it felt throughout the great western, northern and southern regions of our country, that the Sabbath-school and missionary department of our church is staggering under the pressure of the applications which reach it from Presbytery after Presbytery to send missionaries to labor in their respective fields.

In all the vast region covered by Texas, New Mexico, Arizona, Nevada, Utah, we have not one Sabbath-school missionary. In California we have only one missionary. In the whole of Colorado and Wyoming we have only one. In Montana we have only one. In North Dakota we have only one. In Indiana and in Kentucky, only one in each State. In Georgia none.

We have about one million of communicant members in our churches and about the same number of members in our Sabbath-schools. Last year the churches contributed \$35,584 17, or an average of about 3½ cents per member. During the same period the Sabbath-schools contributed \$52 400 63 or an average of about 5½ cents per member. Many of our Sabbath-school members are also communicants, but it must be borne in mind that for every teacher, scholar and communicant in our church there are at least five persons in our congregations who can be invited to contribute to this work. Very few indeed are there in the membership of church and Sabbath-school that could not collect for this special work in the course of the year at least 25 cents. Hundreds and even thousands could easily do much more. And yet if the department were sure of an average of 10 cents on the basis of a combined membership of one and a half millions it could put two missionaries on the field almost for every missionary now employed.

In the face of these facts let every one for himself and herself prayerfully ask, "What can I do, to bring about this result?"

SURSUM CORDA.

"Lift up your hearts;" I hear the summons pealing
Forth from the golden Altar where He stands;
Our great High Priest, the Father's love revealing,
In priestly act, with pleading, outspread hands.

"Lift up your hearts;" with hearts to heaven soaring,
I hear the church shout forth her glad reply;
"We lift them up unto the Lord adoring,
Our God and Thine, through Thee, we glorify."

"Lift up your hearts;" Alas, O Lord, I cannot
Lift up aright my burdened heart to Thee.
Thou knowest, Lord, the care that presses on it,
The chains that bind it struggling to be free.

O Love divine! Thy promise comes to cheer me,
O Voice of Pity! blessing and thrice blest.
"Come unto me, ye laden hearts and weary,
Take up my yoke, trust me, I pledge you rest."

I dare not waver by such grace invited.
I yield to Thee my heart, I close the strife:
Lift Thou my heart until, with Thine united,
I taste anew the joy of endless life.

—John Macleod, D. D.

GENERAL ASSEMBLY MISCELLANY.

YOUNG PEOPLE'S SOCIETIES.

SYNOPSIS OF THE SPECIAL COMMITTEE'S REPORT TO THE GENERAL ASSEMBLY.

The committee first specify the various communications and data put in their hands for consideration: Overtures from one Synod and three Presbyteries sent to the Assembly asking that recognition be given the Young People's Societies in the Assembly's columns of statistics; overtures from two Presbyteries in reference to the relation of these societies to the Boards of the church; a plan of organization of the Presbyterian Young People's League with headquarters at New York; an overture to the effect that the Christian Endeavor be adopted as an essential part of the equipment of our churches; an overture against the formation of a Westminster League; communications from individual Westminster Leagues asking for the extension of that system.

Two interviews were held with a committee of Presbyterians representing the Christian Endeavor Society, Dr. Stewart, of Harrisburg; Dr. McEwen, of New York; Dr. Patterson of Detroit; and Dr. Howard Johnston of Chicago. These brethren believed the situation would be improved by an emphatic re-iteration of the Assembly's deliverances, notably that of 1893: "First: As to the societies: They should fully recognize the authority of the session, and have such recognition in every constitution. They should also give attention to the study of Presbyterian doctrine and work in a thorough and systematic manner.

"Secondly: As to the duty of the church: Sessions should recognize their obligations to the societies, should be informed as to their works and needs, should be ready with counsel and help, and should encourage the plans of systematic study by the securing of suitable literature."

According to the best investigation that could be made, although recognizing it as incomplete, about 4,000 of our churches have Christian Endeavor Societies and 3,500 have other young people's societies or none at all.

The committee has had in view the action of previous Assemblies, especially that of 1893, which "commended the spirit manifested in the various organizations of Young People's Societies among the youth of our church, and counseled the youth of these churches who are banded or may in the future band themselves in such societies, to freely recognize in their constitutions their relation to the church, and their subjection in the Lord to its constituted authorities, and also to provide in their appointment of committees for the study of the doctrines, polity, history and present activities of the Presbyterian church.

From the correspondence submitted and the interviews held and the painstaking deliberations of the committee, it is our judgment that this action of 1893 should be re-affirmed by this Assembly, in that it gives all needed recognition to the individual society: it, however, should be amplified in its details, in order to meet certain demands and harmonize certain views which have developed in the three years which have elapsed, and in order to secure more fully its practical application.

STATEMENT OF RELATION BETWEEN THE INDIVIDUAL SOCIETY AND THE CHURCH.

This Assembly recognizes as under the jurisdiction of the church all young people's religious organizations of every name which are to be found within its

churches or composed of the members of its churches. The variety in the forms of these organizations cannot effect the substantial relation which they all alike sustain to the church in her organized capacity. That relation is, in one sense at least, the relation of a child to its mother; and involves thereby mutual obligations. Such being the case, the Assembly deems it unnecessary to prescribe any specific form of organization for individual young people's societies, while it expects them to conform to certain acknowledged principles, both general and particular, as follows:

In general, these societies are to be organized and to work in conformity with the historic position of the church as expressed in her standards and interpreted by her courts. This historic position of the church needs to be emphasized to-day with reference to

a The reverence due to the Word of God as the infallible rule of faith and practice. The church cannot countenance as teachers of her young people any men in whom she could not repose confidence as teachers of her older people.

b The honor due to the Holy Spirit in the development of the Christian life, and the emphasis to be placed, under His divine tuition, on the spiritual rather than the formal.

c The primary authority and inclusive scope of the vows assumed by our members, when they unite with the church.

d The chief means for growth in grace and in the knowledge of Christ for our young people, as for our older people, are the divinely appointed ordinances of the Sanctuary, including prayer, praise, and the reading and preaching of the Word and the administration of the sacraments, under the direction of the ordained ministry.

e The separation of the church in its organic capacities from all political creeds and all methods of political action.

The particular relations of all our young people's societies to the church are sustained, in the first instance, to the session of a particular church, and thence, through the session, to the church at large. Each such society is under the immediate direction, control and oversight of the session of that church in which it is formed, and that oversight is not merely general, but applies to

a. The constitution of the society; b. The schedule of its services, the course of topics etc.; c. The election of its officers; d. The distribution of its funds.

PRESBYTERIAL UNIONS.

The advisability of mutual correspondence and more concerted action between our young people's societies has grown upon your committee as it proceeded with its deliberations. The Assembly of 1893 recommended that presbyterial organizations of young people be formed to be known as PRESBYTERIAL UNIONS and suggested a model constitution for such unions. These recommendations have been acted upon in a number of synods and several Presbyterial Unions have been already formed.

For the application to the existing situations of the foregoing STATEMENT OF RELATIONS and in response to various communications, the committee respectfully submits the following recommendations, which are classified according to subject matter:

1. That the foregoing *Statement of Relations* be adopted by this Assembly.

2. That the plan for *Presbyterial Unions*, adopted by the General Assembly of 1893, be re-affirmed and adopted by this Assembly for the guidance of our Presbyteries.

3. That this *Statement of Relations* be sent down to the Assembly to the Presbyteries under its care, and that steps be taken for the organization of *Presbyterial Unions*.

Also that the special committee be further directed by the Assembly:

1. To arrange for a popular meeting at the next Assembly in the interest of young people's societies.

2. To inquire concerning the wisdom of establishing a periodical newspaper, to be devoted to the interest of our Presbyterian Young People's Societies.

3. To report courses of study, in accordance with the action of the Assembly of 1893, by which our young people shall be instructed in the Word of God, and in the history, doctrines, polity and present activities of the Presbyterian church; together with a plan for the introduction of these courses into our young people's societies.

4. To report a plan for the unifying of the benevolent work of our young people's societies, specially in connection with the Boards of the church.

5. To correspond with the representatives of the young people's organizations in the Baptist, Methodist, Lutheran, United Presbyterian, Southern Presbyterian, and other churches, with the purpose of as-

certaining wherein an inter-denominational fellowship among these young people can be established and utilized for the promotion of those objects which we share in common with our sister churches.

[The report was not accepted in its entirety. The most of its provisions were eliminated. The "statement of relations" was adopted and provision made for the collection of Christian Endeavor statistics. The committee was discharged.]

THE CHURCH AT HOME AND ABROAD.
REPORT OF COMMITTEE TO THE ASSEMBLY.

As to Circulation and Subscription.—We have had two ever-pressing difficulties to face and fight—the severity of the times and the severity of the competition. For us the latter has been, at least, as great and serious as the former. It would be unwise for your committee and unjust toward the Assembly to hide the fact that the persistent pressure of other periodicals and publications on the attention of our ministers and congregations has lessened our circulation.

The Suitability and Efficiency of the Magazine.—To be the advocate for missions, the panorama of mission fields, and an inspiration to mission activity in every part of our broad and busy church life—such have been the ruling ideas kept before us from the very birth of our magazine. To give this adaptation and to win this success, special care and work have been devoted to the columns given up to the "Monthly Concerts," and to Young People's Societies. As evidences of this particular, we would remind the commissioners of the "Gleanings," and the special articles issued each month on specific missionary fields and labors, together with the sketches of our home missionary heroes.

Again, your committee having given earnest attention to a demand for a particular course, resolved that there should be opened a new and distinctive

Christian Training Course.—Your committee have striven to furnish a course of study and reading for the home circles, and for missionary associations, in which the Bible, the history of our church, our denominational teaching and activities have formed prominent topics. With the consent and direction of this Assembly, we hope to perfect this scheme into a missionary and Presbyterian Reading Course, on the lines of the University Extension system.

In the matter of expenses and income a deficiency is reported for the year of \$3,447 80. The average monthly circulation is 15 890 copies.

MINISTERIAL RELIEF.
FROM SECRETARY CATTELL'S SPEECH.

The chairmen of the Presbyterial Committees for Relief, in forwarding their recommendation to the board are continually writing, "This particular appropriation must be granted, it is so pressing, so urgent." He read from one such letter which had reached him as he was leaving home. The chairman says of an aged mother in Israel, "She is passing through troubled waters now, and every moment is precious to her;" and then referring to a small sum which had been previously sent to her, he adds: "Had it not been for that relief she would have died of starvation." The Doctor gave other illustrations of extreme want, but these, he said were exceptional cases. The church revolts from the very thought of them. It is not the mind of the church that its honored servants shall be reduced to abject poverty before their names shall be placed upon the roll of the board. It demands rather that the scholarly, educated men, the refined, cultured women, who have served it all their lives, shall not only be kept from hard and bitter want, but shall have in their time of disability and old age, some of those personal comfort which in the years of their health and strength they could and did go without, in the self-denying discharge of their sacred duties. If pastors and elders could, like these chairmen, only be brought into personal contact with these homes, in which extreme want is but partially relieved by the pittance we are able to send them, their hearts would break before they would tell the board to cut down their slender and hardly sufficing appropriations."

He added: "But you know that the claim of the disabled minister is not based merely on the fact that he is poor. That fact only emphasizes the duty of the church to pay promptly, gladly, the debt which it owes him. It is in the sacred name of justice that this claim comes before us. The Bible tells us that he who would walk humbly with his God must love mercy, but before even this are placed the words: Do justly. So when 'the word of the Lord came unto Zechariah,' we hear the same language, 'Thus speaketh the Lord of Hosts saying; Execute true judgment, and show mercy and compassion.' Mercy and compassion are to be shown, but justice comes even before them.

"To cut down these appropriations is not merely to
(Continued on page fourteen.)

Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

NOTES BY THE WAY.

BY T. B.

It is reported in the secular press that the railroad officials are arranging for a series of cheap Sunday excursions this summer. Such excursions were run last summer from various points in Kansas to Kansas City. The plan is to leave the starting point some time Saturday or Saturday night, and arrive in Kansas City Sunday morning; then spend the Lord's day in rioting and pleasure-seeking, and return home Sunday night. It has been charged that a combination was formed by the railroads and the saloon-keepers, theatre managers and park proprietors of Kansas City for the purpose of promoting these excursions. The result was the breaking up of the Sabbath rest and worship in many of our towns not only by the excursion itself, but also by the other forms of Sabbath-breaking which it promoted. This wholesale violation of the Sabbath has caused much indignation among Christian people. At its last meeting, the Synod of Kansas petitioned the railroad authorities "to reduce Sunday traffic to the lowest possible limit, and to discontinue Sunday excursions." It seems, however, that the desires and petitions of Christian people are to be disregarded and the Sunday excursion has come to stay at least while it is pecuniarily profitable to its promoters.

There is cause for rejoicing in the fact that nearly all our churches in this State are now regularly supplied with preaching. There are very few vacant fields and it is hoped that pending negotiations will result in nearly all these being supplied in the very near future. On the other hand, it is sad to know that some of our most faithful and successful ministers, men who are strong both in mind and body and able to render efficient service, are left without work, while new fields are calling in vain for the gospel.

KANSAS ITEMS.

BAILEYVILLE.—The Presbyterian church of this place was struck and damaged considerably by the cyclone which passed through this section of the State Sunday evening, May 17th. The building was insured so that it can soon be repaired. The installation of a pastor which was to take place May 27th, has been postponed. Many in our vicinity have lost heavily in the storm. Some barely escaped with their lives, losing everything else—houses, barns, furniture, stock, etc. A number of our members are among the sufferers. The monster's path lay through the western edge of the village, and while the east end escaped material damage almost every house in town sustained some injury. This cyclone had already played havoc in Frankfort, where our church was damaged and where 50 houses were destroyed. At the same hour another cyclone was spreading terrible ruin and destruction in our neighboring towns of Seneca, Sabetha, and other villages along the St. J. and Grand Island Railroad, where about 30 lives and hundreds of thousands of dollars were lost. The path of the cyclone is everywhere marked by indescribable ruin and disaster. One million dollars would not replace what in less than an hour was destroyed. We are thankful, however, that in the midst of so much danger so many escaped.

FT. HARKER AND KANOPOLIS.—The license of local evangelist J. S. Essick was renewed by Solomon Presbytery and he was authorized to supply these points for the ensuing year. At a recent communion at Ft. Harker administered by Rev. J. W. Talbot of Culver, two were received on examination and three children were baptized.

NORTONVILLE.—This is a small town seventeen miles from Atchison on the Sarta Fe railroad. The church is well organized along all lines. Church work is well maintained. It is a pleasure to note that the

Sunday-school has in its membership a large proportion of adults. Rev. A. T. Aller is the faithful pastor and has nearly completed two years' service with this church.—T. B.

LAWRENCE.—During the month of April the various churches of Lawrence united in evangelistic meetings under the direction of evangelist Wharton. Since these meetings closed, the Presbyterian church, Rev. W. G. Banker pastor, has received about 50 new members, nearly all on profession of faith, and nearly all heads of families including some of the most substantial citizens of the city. Mr. Banker has been greatly blessed in his ministry at Lawrence. A new church building to accommodate the large and increasing congregations will be a necessity in the near future.—T. B.

BURLINGTON.—Rev. P. S. Davies, Ph. D., of Mandan, North Dakota, has been invited to take charge of this field and has already entered upon his work. This church has thus passed from one pastorate to another without any candidating and without any interruption in its regular services.—T. B.

AUBURN.—Rev. D. R. Hindman has recently closed his first year of labor in connection with Auburn, Sharon and Wakarusa churches, Presbytery of Topeka. During the year there have been 17 additions to the Auburn church; 14 to the Sharon church and two at Wakarusa, making a total of 33 new members for the year. Bro. Hindman is near his three score and ten years, but "his bow abides in strength" and he still brings forth fruit in old age.—T. B.

Rev. J. P. Barbor will supply the Second Presbyterian church of Colorado Springs, Col., during the vacation of its pastor, Rev. Charles S. Barrett.—T. B.

FIELD NOTES.

HIGHLAND.—This city has one of the most beautiful town sites to be found in north-eastern Kansas. It is a high rolling prairie much of which is very fertile and in a fine state of cultivation. Just the place for intellectual pursuits, scientific and classical study where the rumble of car wheels and the whistle of locomotives is never heard. The university here has central and lovely grounds. The building is unimposing, moderate in dimensions and plain in equipment. The cause of higher education, so dear to the Presbyterian church was planted in this virgin soil at an early day. Rev. S. M. Irvin and his co-laborer, Rev. Wm. Hamilton began the work among the Iowa and Sac Indians more than a half century ago. The first building was a "log cabin" and the first enrollment ten or a dozen pupils more or less of the barefooted class. Ten years ago by an act of the Kansas legislature, the Synod of Kansas assumed control and continues to hold the same relation at the present time. The "log cabin" gave place to a better and more attractive building.

The one now in use has been occupied thirty-six years. By the munificent gifts of the Hon. J. P. Johnson and other citizens two endowments of \$25,000 each have been provided for, yet much more of the same assistance is greatly needed. The three courses of study, Classical, Scientific and Literary each require four years for completion. These are open alike to both sexes. The library has 5,000 volumes and is open to the use of all the students. For all purposes the annual expenses would vary from 100 to 175 dollars. During the present year under the management of president Boyle improvement has been made. The attendance has not been large but the work performed and the progress made is very commendable. We listened with great interest to some of the exercises in different departments and felt assured that the institution was in good hands. The dormitory is under good management also and though not a large building will nevertheless accommodate a good number of students. Any one desiring more extended information should address Rev. Boyle who will cheerfully answer all questions.

BURLINGAME.—The new pastor, Rev. Neal Johnson is very much prospered in his work. A number of persons have united with the church, the preaching service is well attended and the Sabbath-school is growing in interest and efficiency.

Communicated.

ABOUT COLORADO SPRINGS.

I.

BY MISS HELEN MCAFEE.

CHEYENNE MOUNTAIN.

Beautiful sunshine, pleasant companionship, sights well worth the seeing, with a car for transportation! What more could one ask to insure a pleasant day in the mountains! Such combinations are not uncommon in Colorado life. Daily as one rides from North to South in Colorado Springs he may see groups waiting for a "Cheyenne car." For Cheyenne is a favorite trip. To many minds there is more grandeur and more quiet beauty combined upon that rugged old mountain than upon any other single ridge along the range.

As the electric car reaches the top of the plateau at the foot of the mountain one sees before him a rare view. There is nothing of man's workmanship except the picturesque casino, while beyond rise the everlasting hills of God's designing and upraising. Dear old Cheyenne! no pen-picture can quite do it justice. The sun shines brightly down upon the ridges, touching here a quiet spot where the grass grows luxuriantly; yonder throwing its beams upon Rocky Point where boulders have found their resting place, and there nestled down between the rock walls of God's masonry lies the peaceful valley. High up almost to the summit juts out the big Horn with its two smaller Horns from which the mountain's name "Cheyenne" is derived. Imagination has given the mountain various shapes of crouching animals. Let it be what it may, it is never of one ready to spring upon its victim. It must be of one reclining at rest peaceable with the world, or patiently waiting for the burden to be placed upon its back. As the car moves on its way those familiar with the proper point of view will show us the dromedary vision of Cheyenne. Sure enough it is there, the hump conspicuous over the rest of his body, one leg showing plainly on this side toward the plains and his head lying over against the further mountain. Without a doubt he is to be seen!

But now the car comes to a stand still and we find ourselves at the end of the car line, still three-quarters of a mile from the Gateway into the South canon. Here are hackmen who would find great pleasure in taking us up the canon; here are true natives of the mountains, the patient-looking—how deceiving their looks—little burros, ready for the climb to the former grave of Helen Hunt. But each mode of travel has its drawbacks. How can one do justice to mountain scenes above and about him when a carriage top intervenes between him and the view, and when horses trot up and down the Canon with the "twenty minutes stop" at the Falls. Think of being compelled to dispose of that grand place in the time allotted to a hurried meal at a way station! We are dumped out and if we do not dump ourselves in at the regulation time, the whip cracks, the horses start and we are left to gaze upon the scene and ruminate upon the conveniences of travel. And there on the other hand stands the burro. It is a docile looking animal and it is good for some things. And oh the luxury of it! We urge him up and he goes a few steps, then he pauses and we have full benefit of the scene about us. Woe be unto the walking members of a party when one or two burro-riders are along. It may be "the making of the burro" but it is certainly hard upon the walker who must use the prod. There seems then no other way left but to walk. So we turn away from the dusty road and enter the path which leads along at the left of the stream. The entrance seemed just at hand when we left the car but things are not always what they seem." Each step as it brings us nearer the mountain reveals more and more its immense size. At last the nearest point entirely obscures the higher parts and Cheyenne has lost its former shape to our eyes and we see only the single Rocky Point. Soon our path leads to the stream. Just on the other side is seen the wagon road and finally a rustic bridge brings it across and we find ourselves in the mountains, walled about by the mass of rock on the steep hillside.

After the toll-gate is passed we soon stand between the Pillars of Hercules. Where we

came into the Canon and where we are to find pass-way further on are mysteries. Behind there are walls of face-granite seamed and marked by dripping water and iron solution. They lap upon one another until there seems no possible way of exit. But we are safe and in jolly company too. There upon the granite wall, careful study will give us a glimpse of the "Merry old man of the mountain." His little face chiselled out in full moon pattern is aglow with welcome; he smiles down upon us from under his sheltering cap and bids us enjoy ourselves. He does not mention that shrubbery must not be broken, nor stones thrown; he leaves that to the numerous sign boards along the way. "Keep off the grass" is not one of the merry old man's rules.

We turn from that welcoming face to gaze upon the Pillars of Hercules which give the true entrance into the Canon. A road between the Pillars could be made only by pressing the stream into narrower boundaries and so the water adds to the scene by its dashing. Over a hundred feet high the Pillars tower as sentinels keeping watch by night and by day. They too show water-markings with now and then a glassy spot where the water is still finding an outlet through the crevices.

What would nature's scenery be without waters to give it motion and life! The stream of Cheyenne does its duty with the noise and dash it lends does to the place. It is sometimes in its rippling way, then at times it tears down the Canon with almost a tone of wrath.

Winding in and out the road gives new visions at each turn. Here is seen a quiet little nook where young pines add a touch of green to the scene, and there a wall of red stone, when formed and when given position, beyond the power of man to conceive. At length a sudden turn and we enter the basin at the foot of the Seven Falls. An immense concave wall is on the left and at the right towers a massive granite palisade. The rugged sides show the marks of up-heaval. The seams which run from top to bottom, geologists explain as the joining of up-turned masses of stone. It is a place to hold the eye of any one interested in the rock-ribbed hills. But we must turn the back upon that scene and see the great wonder of the Canon, the Seven Falls. The water dashes from ledge to ledge with but little quiet between. All are not visible from the basin below for the current of the stream turns at right angles between the first and the last fall. With plenty of time one can have no little amusement by tarrying awhile just here to catch the comments of comers and goers. Human frailty asserts itself. Tired limbs give distorted vision and grandeur sinks into insignificance. Down the steps there comes a woman who has carried many pounds of avoirdupois up those long flights of steps. Perhaps she has added the difficult climb beyond and above to the grave. Disgust is written on every feature, as she asserts there is "nothing up there worth seeing." Never mind her advice. To-morrow it will be different. Rest will have helped her to recognize the grandeur as well as the difficulties in Cheyenne. Some of those who pass will seem indifferent to surroundings. This first motion will be for a cup and they will drink with scarcely a glance upward to that skyward source of supply. Some will stop and look with never a word, but one look at those faces reveals that the soul within is listening to "that mighty tone."

Along the walls at the left of the falls the steps are conspicuous and one starts up them with some fear and trembling lest this should be the day for their downfall. However, natives will assure us that accidents are very few and those not from insecure steps. When the central landing is reached a backward view shows the three falls below and the basin into which their waters drop. At our side is the middle fall of the seven, the shortest of the group. Above we see the remaining three closely connected one with another. At length the highest is reached and a final scramble over the jutting rock brings us to the top. The first exclamation is usually of wonder at the scarcity of the water supply. The pool at the head is shallow and placid and seems utterly inadequate to the noisy results below. Here we find other tourists in various states mental and physical, some tired, some fresh for further climbing, some taking their luncheon close by the stream, some good humored, some cross and as a rule all ready with suggestions as to what we should or should not undertake.

PROCEEDINGS OF THE GENERAL ASSEMBLY.

MONDAY, MAY 25.

An overture on safe-guarding the funds of the seminaries was referred to the Theological Seminary Committee. It was decided to give the women the General Assembly minutes and reports of the boards, to their officers. Dr. Roberts said it would be necessary to print 1,000 extra copies. Dr. Booth thought the women were deserving of 10,000 copies. It was urged that the minutes of the Assembly be printed sooner, but no formal action was taken as the stated clerk will do what is asked anyhow. He said the trouble last year was with "an obstinate printer in the city of Philadelphia," whom no man could handle, but who did not get the job this year. It was decided that the reports of the boards must be issued at the "earliest possible moment." Dr. Roberts said "the annual reports were in his hands and he was responsible, and if two or three of the boards could be stirred up all would be right." Dr. Booth said he had spoken to the boards.

No action was taken on the proposition to make "Christmas" a day of gifts to the boards, as it was impracticable.

At this point the moderator addressed the Assembly on the importance of harmony. [His remarks will be found in "Notes from the Assembly" p. 1.]

FREEDMEN'S BOARD.

Dr. Villeroy D. Reed, chairman of standing committee on Freedmen reported:

The report of the board says we have every reason to believe that the people among whom we labor appreciate our agencies for good to their fullest extent. To the support of their own ministers and churches they gave last year, \$35,577.34. To the support of their own schools they gave \$32,521.94—making a sum total of \$68,099.28, an excess of \$4,713.99 over the amount raised for this purpose last year—as was last year \$4,477.32 in excess of the year before, and showing a steady and faithful growth in the matter of self-dependence as well as that of self-reliance.

In addition to the amount given by these people for self-support on the field—none of which goes into the board's treasury or enters into our accounts, they sent to the Freedmen's Board for its work \$644.37, and to the other boards of the church \$1,656.20. Adding these items to the amount given among themselves for self-support, the total amount given this last year by them for religious and educational purposes, at home and away from home, rises to the generous and significant sum of \$71,099.28.

In comparison with last year there has been a decrease of receipts from churches of \$4,236.70, and from Sabbath-schools a decrease of \$467.27, and from lagacies a decrease of \$39,973.31. There has been an increase of receipts through the Woman's Executive Committee of \$3,227.12, and from miscellaneous sources an increase of \$4,975.08. The total decrease in receipts this year as compared with last is \$36,475.78. To meet this deficit and if possible to get through the year without debt, the expenses on the field were cut down \$18,386.04 below the previous year. Had we received from the million dollar fund the full amount of the last year's debt, we would have closed the year without any interest bearing debt.

The decrease in our expenditure this year on the field was \$18,386.04, the decrease in expenditures the previous year was \$26,576.70; so that in the last two years we have narrowed up our annual expenditures to the extent of \$44,962.74.

The debt of last year as shown in the treasurer's statement was \$22,351.56. This included interest-bearing notes to the amount of \$10,500 together with money we had received from insurance, less cash on hand. Of this \$22,351 the assembly reunion fund committee has paid \$12,593, leaving still to be paid \$9,758 which the committee express the hope of doing before the adjournment of this year's General Assembly.

During this last year over 2,000 new members were added to the churches under our care, on confession of their faith in Christ. This is 600 more than were so received last year.

As a member of this committee the duty was assigned to me of examining and reporting upon the minutes of the Board of Freedmen for the year just ended.

Here is the tale those minutes tell: Down

in the bayous and savannahs of our southern land dusky hands are reaching out imploringly to us to come to their help. The old uncles and aunts of slave-days are asking us to send them some one who can tell them of Him who came down to earth to set them free. They appeal to us to come and teach their children and children's children the lessons which our common father has entrusted to us. They plead with a natural eloquence that ought to touch the most stolid to be spared the separation of pastor and people. Oh, it was pitiful to read how those unselfish men were driven to decline these touching requests, and all because of lack of funds to prosecute the work. Thus were these needy ones answered:

We cannot give you a minister, we cannot furnish you with a teacher, we cannot confine our work amongst you, we cannot pay your salary any longer, we must cut you down to a price beneath that paid to the meanest scavenger upon our streets. However much we deplore the necessity, we must dismiss the teacher and turn out the children and nail up the door of church and school house. Are the multitudes clamoring to hear the gracious invitations of the Saviour? Send them away. Do the parents press forward to receive a blessing from Christ upon their little ones? Rebuke them.

Brethren, before God we are verily guilty concerning our brother. Have we not written it down to our shame that these whom God has sent to us with the anxious inquiry; "Sirs, we would see Jesus," we will turn away from and leave them to perish in ignorance and sin.

"Retrenchment" is the cry. Ah, brethren retrenchment is all right in its time and place, and I certify that this counsel has been observed by the Board of Freedmen even to the verge of self-destruction. I say it seriously, not speaking by authority of those who have this matter in charge, but from my own personal knowledge, the utmost limitation of retrenchment has been reached, and any further retrenchment means death to this cause of the Freedmen, no more and no less.

Brethren, I believe that God has called us to our work for such a time as this. These colored people must be rescued from the depths of sin, educated in the truth, saved through the gospel of the Son of God. Prove recreant to this trust and yet deliverance shall come from some other quarter, but what then shall be the doom of you and your house?

Secretary Cowan spoke quite fully on the church and school work of the board as interdependent. He sadly delineated the unfortunate financial condition of the board and read touching letters from the field on the decapitation of schools and scholars. If they did not get more money they will cut down the expenses on the field still further. But the hope of the board was that the church would do better for this cause. He wanted the cause recognized in the General Missionary conference and rallies "and," said Dr. Cowan, "when you get a colored man for a speaker, see to it that he is a member of the Presbyterian church." He wanted the money given through Presbyterian channels, and not so much of it to outside organizations. He pleaded with the church to "stop this process of strangulation now in process."

Elder Thomas McDougall wished to second the sentiment expressed this morning by the moderator and to give confidence to the whole church, he wanted to recognize the contribution of the women. "The country now stands upon the dawn of an era of great prosperity," said Mr. McDougall amidst applause "and let us sing the song of optimism and not of pessimism. Men and women and ministers have sacrificed and done nobly, and let us feel encouraged. He held there should be retrenchment from the highest salaries to the lowest. "Let us have retrenchment where retrenchment should begin." (Applause.)

Rev. Dr. Jones of Catawba Presbytery, spoke of the work among his people. Dr. Jones said "he was a blue Presbyterian, and had a Presbyterian wife and three Presbyterian boys." (Applause and laughter.) He wanted money given through Presbyterian agencies. He wanted Presbyterians to build before their own door "and give the other folks a chance to build up there" (pointing to the sky).

Rev. Dr. David R. Breed of Pittsburg spoke of "the universal distribution of a ten per cent cut," as advocated by Elder McDougall and said this had been done to a

greater extent than Mr. McDougall himself. The office force has been reduced, and the expenses of others have been provided for from private sources. "If the church would come forward and relieve us of our burdens," said Dr. Breed, "it would contribute largely to our optimism." Too many regard the work among the negroes as a sort of a joke, and get their ideas about the race from strictly negro minstrels.

Rev. Dr. James Lewis of Illinois, who served during the war of the rebellion as a colonel, spoke of following: The banner in Polk's campaign in 1844, on which was a picture of a negro bound in chains; of reading Uncle Tom's Cabin &c. until he became a great friend of the negro. Colonel Lewis gave an eloquent outline of Uncle Tom's Cabin and held that Uncle Tom was the only true free man in the book, and he wanted Uncle Tom's freedom for every negro in the land. He said he was a pessimist, because his only hope was in "the coming of the Lord."

YOUNG PEOPLE AGAIN.

The report on Young Peoples Societies again came up.

Rev. Charles S. Lane of Mount Vernon, N. Y., advocated the discharge of the committee. He wanted to be courteous, but he knew no wiser method of dealing with the perplexing problem. We have gone far enough in this business. [Loud applause.] We have already asserted the right of Presbyterian and sessional control, "And now," said Mr. Lane "let us have a wise policy of letting alone, as the continuance of the committee means continued irritation in the churches, religious, newspapers and elsewhere. (Applause.) Mr. Lane said he was not a Presbyterian born, but he loved the Presbyterian church, and was a Presbyterian by choice, and not just because he was born that way. "We want the Young Peoples Societies bound to the church not by hooks of steel but by bonds of love," said Mr. Lane. He went on to demonstrate at great length the denominational loyalty of the Christian Endeavor Society.

Dr. Breed raised the point of order that it was not in order to move to discharge the committee until the discussion was over. The moderator sustained Dr. Breed.

Dr. Breed wanted to amend the report to read "If the committee be continued, it be directed," etc., and the amendment was entertained. "Then," said Dr. Breed, "I want to put an amendment at the end, that the committee be continued."

Dr. Breed said that Willis J. Baer is at the Assembly, and is both a Presbyterian and a Christian Endeavorer, and he hoped he would be allowed to address the Assembly.

Dr. Breed was sorry some men wanted to read into the report some things not in it. He then repeated the history of the appointment of the committee and the overtures before it, as already published in *The Saratogian*. He held the committee "had sat down on the Westminster League" once, yet they were not finding any fault with the report. The Christian Endeavorers had also wanted adoption as an essential part of the equipment of our church, backed up by the Boston rally of last July. The committee also sat down on this request. "And I cannot see why certain persons are disposed to quarrel with this committee for taking a middle course," said Dr. Breed, "and no one wants to suppress or harass or impede the Society of Christian Endeavor. But we would like to know and discover at this time whether these Christian Endeavor men are to be society men first and Presbyterians afterwards, or Presbyterians first and society men afterwards." (Sensation.)

Dr. Breed read from various constitutions of the Y. P. S. C. E. to show that they declare no relation to their own denomination and of loyalty to their own church. But he wanted to strike out from the report whatever was "irritating." Nevertheless he would urge the continuation of the committee. Letters were read to show the importance of some sort of verification and regulation of contributions to the boards and the importance of looking after the proper education of our young people.

Rev. Wm. F. Junkin was afraid many were in the house to act on the ground of preconceived judgment and the needed educational light. "Hundreds and thousands of hearts are watching and waiting as to results of this action," said Mr. Junkin, and he wanted the committee continued. Rev. Dr. Scott of Hastings, Neb., said the spirit of the Endeavorers is said to be "hands off," but "we only want to be let alone." (Laughter.) In his Presbytery is a Presbyterian

Union, but it is not a success, owing to in convenience of travel. He was willing to make the young people "navy blue Presbyterians," but he did not want continued agitation, and we do not want to cut loose from the Christian Endeavorers by the million. [How many millions, asked Dr. Breed,] who want to fellowship with us. The debate will be continued to-morrow afternoon and on Wednesday afternoon the General Assembly's committee of control of theological seminaries will report.

EDUCATION.

Rev. Dr. McAfee of Park College read the report of the standing committee on education.

DR. HODGE'S ADDRESS.

It is the church's policy of affording timely aid to her candidates which has enabled her to stand, throughout her history; for a highly educated ministry, and made the name of a Presbyterian clergyman practically synonymous with both learning and piety. Is it not time that some of the adverse conditions should be removed in the face of which her successes have been achieved? The first of these adverse conditions is the bad management displayed in the use of the force already at the disposal of the church. Bad management is responsible for the fact that so many ministers stand unemployed, while at the same time there are about 1,100 pastorless churches, and vast fields at home and abroad are loudly calling for laborers. Remember, however, that there is always a demand for ministers of the best type; and that the command of our Lord to pray for laborers is still in force. While the church with eyes shut to the emergency, was considering whether she had not too many agents already, the Salvation Army, many thousand strong, marched into the thick of the fight, trying to supplement with its quaint methods the lack of service on her part. Another adverse condition appears in the too great readiness shown by the Presbyteries to admit men to membership. Sometimes to meet an emergency or to gratify a candidate, imperfectly prepared men are ordained. Sometimes poorly educated men are admitted from other denominations. Let us not drift into an attitude inconsistent with our history and our traditions, nor dishearten our candidates by putting men on the same footing with them who are pressing into our ministry without the long toil of a suitable preparation. Another adverse condition is found in the new constitutional rule of our book, which provides for local evangelists. In actual fact provides that anyone who pleases may enter the regular ministry by substituting for all the years of school and college a simple examination as to piety, knowledge of the Scriptures and ability to teach, together with four years of service as a local evangelist; and that his theological training need not be at a theological seminary, that Latin may be dispensed with; and also all knowledge of the original languages of the Bible.

Another adverse condition is found in the differing conditions under which scholarships in aid of candidates for the ministry are bestowed. By direction of the General Assembly the whole influence of the Board of Education is thrown, in accordance with the traditions of the church, in favor of a full college course as a preparation for a course in theology at the seminary. Payments are made only on satisfactory reports on all points from the faculty at frequent intervals. Many scholarships, not under the control of the board, are administered without these regulations and safeguards. In conclusion, an explanation was given of the objects in view in the plan, prepared by direction of the assembly of 1895, for the employment of all the graduates of our theological seminaries for at least a year in mission fields. They are: I. To make a beginning towards the systematic and economical employment of the total force of the church, and that with promptitude and efficiency.

II. To provide for the whole body of graduates from our theological institutions without any distinction, so far as our own men are concerned, a year of practical training and a test of efficiency before ordination.

III. To make an honest effort to provide a supply in part for the destitution now existing in our mission fields.

IV. To do something for the relief of the pressure upon self-supporting vacant congregations, now often overrun with applications from men seeking settlement.

V. To do something for the removal of objections to the system of recruiting for the ministry as at present carried on.

(Continued on page nine.)

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

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Notice

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

TOPICS FOR JUNE.

FOREIGN.—AFRICA.
HOME.—OUR MISSIONARIES.

MAY MID-MONTHLY MEETING.

The topic of the first hour was prayer: intercessory prayer the privilege and duty of the Christian. The sublime prayer of Solomon's at the dedication of the temple was the Scripture lesson. "Let thy word be verified," he pleaded, as with outstretched arms and uplifted head, he stood in the presence of God, he the King, not the high priest nor even one of the Aaronic family, but the wise king, weighted with love for his people interceded most tenderly for them.

God is still the prayer-hearing Father. There is still the longing for his word to be verified. His promises to his people are to be fulfilled; there is still the trespassing against God, and against each other there are spiritual battles to be fought, there are times of spiritual famine and drought, and the sons and daughters of God by virtue of their kinship with the Son, can come into the presence of the Holy One to plead for themselves and others. He is willing and waiting; what is needed, is stronger faith on our part, faith and love for souls. Love, faith and prayer, the triumvirate which can move omnipotence, and bring heaven to earth. Abraham prayed for Sodom, and each petition was granted. One can not help wondering if Sodom would have been destroyed at all, had Abraham's faith held out; had he kept on praying.

"Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray and with hopeful tears;
An answer, not that you long for,
But diviner will come one day.
Your eyes are too dim to see it,
Yet strive, and wait, and pray."

Our Foreign Secretary read the latest word from the field—a letter from Mrs. McClure in Petchuburee. As she read, the photograph of the McClure family was passed round from one to the other, which seemed to make the writer of the letter very near.

Prayers were offered for the sufferers from cyclones in our own land as well as for the sufferers in Armenia. There were letters from our home workers of enquiry and pledges for the year.

There will be a few changes in our special object work with the effort to place certain missionaries under the care of those States most interested in them, and with a view too, to a better planning of the work in general.

We hope large things for this year. We feel that our societies are more thoroughly awake to the importance of the work of Foreign Missions than ever before, and with increase of interest and love, and with an increase of faith there will be more prayer, and more effort, and so more souls saved.

NOTES ON AFRICA.

Africa has been given many names: the "Expiring Continent;" the "Dark Continent;" the "Last of the Continents;" the "Hopeless Continent." Mr. Keltie, author of "The Partition of Africa," says that "whatever else it may be, it certainly is, take it all in all, the most interesting of all the continents." He says that Africa now "attracts more attention than all the rest of the world put together." We would suggest one other name as most appropriate for faithful Christians who love the Lord's work, and who believe in his promises, and that is the "Inspiring Continent." This continent has an area equal to all of Europe and North America combined, and contains at least one-eighth of the human race, and one-half of these men and women have never yet heard of Christ as their Savior. Five hundred of Africa's languages and dialects have yet to be reduced to writing, and hundreds of thousands of miles have never been trodden by the foot of a white man.

From Senegambia across to Abyssinia is a distance of 4,500 miles; this region, peopled with nearly 90,000,000 people speaking over 100 different languages, into which the Bible has not yet been translated. In all this area there labors not a single missionary, only the borders of the great territory of the Soudan having as yet been touched.

Nearly all of Africa is controlled or "influenced" by European governments, the only independent portions being Morocco, Liberia, Bornu, Wadai, Kanem, Baghirim, Dahomey, the South African Republic, and Orange Free State. A state of almost constant petty warfare exists in most parts of Central Africa, and many chiefs and kings are now seeking to throw off European protectorates, etc. Madagascar has recently been submitted to England's demands, but Abyssinia still fights fiercely against Italy, and England is sending an army to subdue the dervishes of the Eastern Soudan. In South Africa the troubles between the Boers (or Dutch settlers) and Uitlanders (or foreigners) in the South African Republic have not yet been settled, and the Matabeles are in rebellion, causing England to send troops for their subjugation.

The religious condition of Africa is pitiable in the extreme. If European nations were as anxious about extending their sphere of Christian influence as they are to wield political sway, the conquest of Africa for Christ would, humanly speaking, be speedily accomplished.

The difficulties encountered by heralds of the cross are many and great. The climate is most trying in many parts of the continent; the people sunk in degradation and steeped in superstition, are for the most part satisfied to remain in their present condition. The difficulties of evangelization are always more spiritual than numerical and financial, but it still remains true that there is a shameful lack of men and means to carry on the Lord's work in Africa. Christians at home should be as ready to deny themselves as those who go. If such a spirit were only manifest, what a spiritual quickening it would mean for the home churches, and what an increase of facilities for carrying on the work abroad.

In spite of all shortcomings, hindrances and other difficulties, however, the outlook in many places is very encouraging. Colonization and civilization have made steady progress. The great powers of Europe are rapidly assuming control of large districts of the country. Great Britain now holds almost continuous possession from north to south. Telegraphic communication has been established throughout the country in many places. The slave trade has been compelled to betake itself to greater secrecy and be less aggressive. The war that has been prosecuted has resulted in opening large districts of the country to the Gospel. It is hoped that European control will not introduce the vices of civilization, but what is better, the saving agencies of the church of Christ.

In South Africa we find many communities in a fair state of civilization. The masses of the people have received the Gospel, and many of them are able to read the Bible in their own tongue. Missionaries are penetrating the Soudan from various directions, some going to Sierra Leone, in the vicinity of our own missionaries. Bishop William Taylor has been establishing outposts of gospel activity in the heart of the Congo. According to good authority, 40 missionary societies, 700 foreign mission-

aries, and 7,000 native preachers are putting forth their efforts to give the gospel to Africa. Thousands of missionaries are now needed to carry on the work of evangelization.—*Delavan L. Pierson, in Missionary Review.*

IN THE CONGO.

In the Congo as well as almost everywhere else, the greatest obstacle to missionary success is the Christian (!) civilization exhibited towards the natives by the traders and government officials from Christian lands. These people want carriers for their goods, thousands of them are in employ continually, and the Congo chiefs must furnish them. To decline to do so means the total destruction of their villages. Nor would there be likely to be any declination in the case if the laborers thus furnished were treated like human beings, which frequently is not true. The burdens put upon them, and the journeys they are forced to take, mean death when they return home in many cases, and often do the poor creatures fall in their own tracks along the road. The way in which they are dealt with in some instances recalls our own unjust treatment of the Indians, since when their land is wanted it is seized upon without much parleying about compensation, and its occupants forced into less salubrious localities to sicken and die. For this reason the native population is said to be rapidly disappearing in many places. The Congo Free state would thus seem to offer another opportunity for the true Christian sentiment of all lands to focalize itself in an exhibition of its power to compel a nation to govern righteously. The Belgians are not the same kind of heathen as the Turks, but their dependents in Africa are swelling the wail now entering into the ears of Lord God of Sabaoth from Armenia. Let the earth tremble in the day when He shall rise up to their defence.—*James Gray in Episcopal Recorder.*

AN AFRICAN KING.

Bishop Taylor arraigns heathenism as the same stupid, God-dishonoring thing as of old, when the people of Lystra declared that the gods "had come down in the likeness of men." As the bishop passed through Pungo Andongo, a king from the interior came to open up trade; so he arranged a cot in his own room for the repose of his majesty. Next day the king said to Mr. Shields, the missionary: "I heard in my own country of the bishop with the long beard. He is not a man at all; he is a god come down to men. Last night when he came into the bedroom I saw him take off his (wig) and lay it down by his bed, and yet he had a head same as before. I was scared nearly to death, and trembled all over. If he had touched me then I would have died. He is the god that piled up these great Pungo mountains. If I could have got out of the room I would have run for my life, but the god was between me and the door, and I couldn't get out. When I go home to my people I will tell them that I saw a god, and came near to the end of my life." He could not be induced to risk his life in that room again.

OUR TEACHERS AND THEIR WORK.

(From Home Mission Monthly.)

The many tokens of God's favor upon the work and the workers in this department of Home Missions during the year, calls for devout thankfulness. In many respects the year has been the hardest in the history of the Woman's Executive Committee. In the office and throughout the country the financial distress has been great, and has caused much anxiety. On the field the teachers have suffered from lack of necessary funds to carry out their plans and do the most efficient work, while to add to their burdens, an empty treasury made the prompt payment of salaries an impossibility. During all this distress their burdens have been borne in a truly Christian spirit, binding together in bonds of loving sympathy the workers at home and on the field as probably nothing else could.

There are in operation 118 schools and missions with 377 teachers and Bible readers, with an enrollment of 7,595 day and 1,731 boarding pupils, making a total of 9,326 pupils. Statistics are cold facts; but the above show earnest, faithful work,

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blessed of God to the salvation of souls. Who can measure the influence set in motion by these consecrated teachers? Three new churches have been organized as the result of this work during the year, while the number of conversions has been 698.

To win the pupils and their friends and neighbors to Christ is the great aim in all this work. Then it necessarily follows that these new converts are to be instructed in the "better life," and led into fields of usefulness for the church. These results make sure the Christian citizenship of the converts.

A more faithful band of missionaries was never sent out by any church than the teachers and workers supported by the Woman's Executive Committee. They have suffered hardness as good soldiers. Jesus Christ during the past year. They have been free to make sacrifices and willing to bear additional burdens in order to help the Board in this its most trying year. Because of the inability of the board to pay salaries when due, much real distress has come to many, yet not one complaint has been made. Often this willingness to share the burdens of the board has found expression in requests to the treasurer to retain 10 per cent, 20 per cent, and sometimes more of the salary due, as a contribution to the work. Surely this spirit of devotion and self-sacrifice accounts in large measure for the good results of the year's work.

GEO. F. McAFEE,
Superintendent of Schools.

FREE.



We direct special attention to the following remarkable statement:

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Church Prayer-Meeting.

The Mid-Continent Topics.

For June 10.

THE EVERY DAY EXAMPLE.

Colos. 4:5.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

June 14.

What think ye of Christ? Matt. 16:13-19. Our Lord for more than a whole year had walked and talked to the common people of Galilee. They heard him gladly. Instead of hating him as the Scribes and Pharisees had done, they loved him. Instead of calling him a glutton and a wine-bibber they called him a prophet. Immediately after the miracle of the loaves and fishes he became very popular. The people thought him a Bread-King. "They were glad to have mountains of bread, rivers of milk and every comfort without labor". Christ now with a purpose struck a deathblow to his popularity among these peasants of Galilee. He plainly proclaimed that he was not a Bread-King in their sense at all. The bread from Heaven he indeed came to give freely, but it was himself. His life and his kingdom were spiritual while their ideas were of the earth, earthy. He showed them at this time that earth's triumphs were not now for him nor for his followers. This doomed his cause in their eyes. "Many of his disciples went back and walked no more with him," some still held fast with tested, tried loyalty to their Master. Even the shock and grief connected with the death of John the Baptist, being a great disappointment, might chill for a time their zeal but it could not kill their allegiance. When the Master sadly asked them "Will ye also go away?" they reply "Lord to whom shall we go?" "Thou hast the words of eternal life."

This was a crucial time and much alloy was burnt away in the characters of the chosen ones at this crisis, but more tests were to follow. At Caesarea Philippi he asked these adherents of his, of the popular rumors of himself; and they told him, some say this and that. But now he asked, "what think ye of Christ?" Peter, the usual spokesman, answered for them all, "Thou art the Christ, the Son of the living God." They were going to abide by this avowal come or go what may. Jesus received this primitive confession of the first church with joy. Let it be our "Credo" too.

Jesus Christ is the same yesterday in Caesarea Philippi, to-day in the United States of America and forever in the glories of the Kingdom of Heaven. The question comes to each of us, "What think ye of Christ?" If you are sick in sin, He is your physician. If you are astray, He is your refuge. If you are ship-wrecked He is your life boat, your pilot. If you are a lamb among the wolves of sin and shame He is the good shepherd who has gone far into the wilderness, yes, has laid down his life for yours. Are you friendless. He is the Friend, who sticketh closer than any brother, who is never tired of us, though we try him so constantly. Are you poor? He, though rich became poor for you." Are you rich? He poured out the riches of His mercy and grace upon you saying "it is more blessed to give than receive." Are you old? He is your staff and stay. Are you young? He is the one to give eternal youth, for He says "They that wait upon the Lord shall renew their strength, they shall run and not be weary."

Remember how young Christ was, only three and thirty, when He laid down his young manhood on the shameful cross for you. What are you doing with your youth for Him? What does He ask of you? Give me thy heart. Can you withhold it? Just now He stands waiting, knocking at the door of your heart. There will come a time when the question will be not what you think of Christ but what Christ thinks of you.

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.]

Second Quarter. June 14, 1896.

Lesson XI.

JESUS CRUCIFIED.

Luke 23: 33-46.

GOLDEN TEXT.

Christ died for our sins according to the Scriptures.—1 Cor. 15:3.

Topic.—Christ died that we might live.

DAILY STUDY.

Sunday, Isa. 53:1-12. Monday, Luke 22:39-46. Tuesday, Luke 22:47-53. Wednesday, Luke 22:54-71. Thursday, Luke 23:1-12. Friday, Luke 23:13-22. Saturday, Luke 23:22-32. Sunday, Luke 23:33-46.

SPECIAL WORD STUDIES.

Calvary. This is from the Latin version, which renders it *Calvaria*, a skull, and which Wycliffe transferred to English, and it has been since retained in all the English versions.

Malefactors. From two Latin words meaning "evil-doers," hence criminals.

Derided. The English word comes from two Latin words that mean "to laugh at;" thence "to mock," "to scoff." But the Greek word means literally "to turn up the nose" at him, this being the common way of showing contempt.

Vinegar. This does not convey to the English reader the exact meaning of the Greek. The drink described was a common or poor sour wine, which the soldiers were themselves accustomed to drink. To those about to be executed it was often mingled with myrrh or bitter herbs, partially to stupefy them.

Railed. Spoke slanderous or abusive words.

Commend represents a strong word in Greek; he "intrusts," "commits to the charge" of another.

Ghost is an Anglo-Saxon word that means "breath" or spirit, as opposed to the body. It has in this connection a hallowed sense, though when used alone a ghost now means an apparition of a dead person; hence Holy Spirit is the better term, as adopted by the American revisers.

LESSON EXPOSITION.

I. Christ Forgives his Enemies—*There they crucified him, v. 33.* Jesus was crucified on Calvary. Among Jews there were four modes of executing criminals—beheading, strangulation, burning and stoning. The criminal was usually undressed near the place of execution, but his person never indecently exposed. Three kinds of crosses were in use: (1) The *crux simplex*, or single stake; (2) the *crux decussata*, or cross in the form of the letter X; and (3) the Latin cross. The form used here would probably be the ordinary Latin cross. This is the view of Justin Martyr, Irenaeus and others who lived near the time. The time would be about eight or nine o'clock on Friday morning. A common method of crucifixion was to lay the short cross-piece of the cross upon the ground, place the sufferer upon it, bind his outstretched arms to it firmly, and then (in Rome) a strong, sharp nail was driven through the right hand and then through the left hand, nailing them to the wood. Then by ropes, or ladders, the sufferer was drawn up, and the cross-piece bound or nailed to the longer upright piece which had already been fixed in the ground. The feet were then drawn down and fastened to the upright piece of the cross a short distance (perhaps a foot) above the ground, and the feet were often nailed to the cross also. The Jews were accustomed to give a potion of strong wine and myrrh to those who were to be executed, to lessen the sense of pain. An association of women in Jerusalem furnished this merciful provision for sufferers.

Father, forgive them, v. 34. Jesus prayed for the forgiveness of his enemies. These included not merely the Roman soldiers who unfeelingly and harshly executed the sentence, but also the Jews who maliciously worked for his condemnation. Compare Peter's words at the Pentecost, "In ignorance ye did it, as did also your rulers."

Parting his garments among them. By Roman custom, the garments of the executed fell to the executioners. These were divided among them; one garment was allotted to one soldier, and another garment to another soldier. But when they came to

the tunic, which was woven whole, it could not be parted without destroying it, so they cast lots to see which one should have it. This fulfilled Ps. 22:18. For a more full description of the division of the garments by the soldiers, read John 19:23, 24.

The rulers . . . scoffed at him, v. 35. Revised reading. Four classes of persons mocked Christ while on the cross—(1) the passers-by, persons casually going on the road near by; (2) the Jewish rulers, the chief priests, scribes and elders; (3) the soldiers; and (4) the robbers who were crucified with him. The first taunted him as having boasted that he could destroy the temple and build it in three days. This seems to be an echo from the false witnesses at the trial. The second class mocked him, urging him miraculously to come down from the cross and they would believe he was the King of Israel. The soldiers and the malefactors simply echoed these taunts.

Soldiers also mocked him, v. 36. The Roman soldiers, rough, cruel, inured to war and bloodshed, were appointed to watch until the sufferer died. With the example of scoffing set by the priests and scribes, it is not remarkable that they joined in the derision. They mocked him for pretending, as they understood, to be a rival of Caesar. If he was such an imperial person, let him prove it now, by saving himself, through his subjects or armies.

This is the King of the Jews, v. 38. The title which Pilate ordered to be placed over the cross of Christ was written in three languages, Hebrew, Latin and Greek—a fact we learn from John alone; for the clause here in the Common Version of v. 38, "in letters of Greek, and Latin, and Hebrew," is not sustained by the best Greek text (see Revised reading) though it is of undoubted genuineness in John 19:20. The Hebrew was the sacred language, and the later Hebrew dialect, that is, the Aramaic, was the speech of the common people; the Latin was the official language of power; the Greek, the universal language of culture and literature. The cause of the execution was usually written on a white tablet smeared with gypsum or with wax.

II. He Forgives the Penitent—*The other . . . Dost not thou fear God, v. 40.* One of the "malefactors," that is, "evil-doers," or, the Greek is more accurately "robbers," joined in the scoffing. He was evidently a Jew, for he said, "art not thou the Christ? save thyself and us," which shows that he understood the Jewish views about the Messiah. Some conjecture that the malefactors belonged to the band of Barabbas, and had been engaged in one of those fierce and fanatical outbreaks against the Romans which, on a large scale or a small, so quickly succeeded one another in the latter days of the Jewish commonwealth. This would explain why we read of no mockery of them. They were the popular idea of the Messiah. The penitent robber, rebuking his fellow, said, "Dost thou not even fear God, seeing thou art in the same condemnation?" Then he confesses his sin and the justice of his punishment, but defends Jesus—"this man hath done nothing amiss."

Remember me, v. 42. The penitent robber, having confessed his sins, reproved his companion and defended Jesus. Now gets courage to pray to Jesus—"remember me when thou comest into thy kingdom." He appears to have had some outward knowledge of Jesus and of his claim. How he gained it we know not. He also had an inward knowledge of Christ, taught by the Spirit.

To-day shalt thou be with me in paradise, v. 43. The penitent robber need not wait until Christ comes into his kingdom. He will be to-day with Christ, not in purgatory, but in paradise. Paradise is a word probably of Persian origin, meaning originally a garden park or pleasure ground, and by the Jews used to designate that portion of the spirit world which was the abode of the pious, and also of the highest heaven. (For usages of the word in Scripture, see 2 Cor. 12:2, 4; Rev. 2:7, with Gen. 13:10; Ezek. 28:13; 31:8.) Matthew and Mark do not mention the penitence of one of the robbers. Omission is not an error. The variation may be reasonably accounted for by the general character of the statement of the first two evangelists, or by the natural supposition that both scoffed at first, but that one repented from a sense of guilt, and moved by the divine prayer of Jesus for the forgiveness of his enemies. Richard Baxter says, "True conversion is never too late to obtain mercy and salvation. True repentance and faith, however late, will have its fruits."

III. The Darkness and Death.—*Darkness over all the earth, v. 44.* The brightness of a Syrian noontide sun was so obscured that darkness settled over all the land, or "over the whole land," as in the Revised text, a general phrase common to the Oriental mind, and meaning all the land of Judæa (so Calvin understood it) or Palestine or perhaps Syria. Some make it cover all the earth upon which the sun was shining. (See a similar expression, but in different words, in Luke 2:1) It began at the "sixth hour," that is, at twelve o'clock, and lasted until three o'clock in the afternoon. The heavy embroidered veil which separated the holy from the most holy place in the sanctuary of the temple was rent from the top to the bottom. This signified that a new, a "living way" was consecrated, whereby all believers might come into the presence of God. It may also have indicated the departure of the presence of God from the temple, now to be deserted, as the old Jewish sacrificial worship was to be superseded by a Christian and more fully spiritual service.

Jesus . . . said, Father, into thy hands, v. 46. The physical suffering of Jesus is apt to be dwelt upon by the common mind as if that were the chief pain; yet the mental grief and the agony of soul far outweighed the physical torture of crucifixion, terrible as that was. It was this bitter loneliness, this heavy burden of a great heart aching and tortured in bearing our sins, that caused the loud cries of the Son of God on the cross. These last words have a touching tenderness—"Father," into thy hands I intrust or commit my spirit. These words were among the dying utterances of Polycarp, Augustine, Bernard, Huss, Luther and Melancthon, though some seem to have followed Stephen's words, "receive my spirit." The evangelists do not say Jesus died, but he "breathed forth" his life: He met death, not death him; he gave up his life, as he willed to do.

Gave up the ghost. "There may be some thing intentional in the fact that in describing the death of Christ the evangelists do not use the neuter verb, but the phrases 'He gave up the ghost,' Mark 15:37; Luke 23:46; John 19:30; 'He yielded up the ghost,' Matt. 27:50, as though they would imply, with Augustine, that he gave up his life—'quia voluit, quando voluit, quomodo voluit,' (Compare John 10:18.)"—Farrar. This phrase, "gave up the ghost," is not a strict rendering of the one Greek word representing it. It is an English idiomatic paraphrase for the Greek "breathed out" or expired.

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THE MID-CONTINENT

PUBLISHED WEEKLY BY THE
PRESBYTERIAN NEWSPAPER CO.,

1516 Locust Street, St. Louis, Mo.

MEADE C. WILLIAMS, D.D., Editor.
DAVID R. WILLIAMS,
Managing Editor.

THE REV. H. T. FORD,
Special Contributor Kansas City, Mo.

THE REV. S. T. MCCLURE,
General Agent and Special Correspondent.
Address, 1268 Taylor St., Topeka, Kan.

Terms:—\$2.00 a year in advance. Ministers \$1.50 in advance.

Postage to foreign countries \$1.00 extra.

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WEDNESDAY, JUNE 3, 1896.

NOTES FROM THE ASSEMBLY.

(Continued from page 1.)

The Church Erection Board recommends to the Assembly a modification of the rule by which churches may be aided which intend to build the house of worship upon leased land. The rule as amended reads as follows: "No grant shall be made to any congregation unless such congregation own in fee simple, and free from all legal incumbrance, the lot on which their house of worship is situated, or on which they propose to build: provided that in the case of churches building upon leasehold property the Board, at its discretion, if it deems the security sufficient, may make the grant or loan upon such mortgage as the Finance Committee and the counsel shall approve."

THE PERMANENT fund of the Church Erection Board amounts to \$150,000; the Loan Fund, \$245,000; the Manee Fund now amounts to 86,000, of which \$52,500 is now outstanding in 170 small loans, the care of certain life interest funds now amounting to \$24,000, but soon to be increased by more than \$100,000 additional; the Board's reversionary interest in church property and the insurance thereon now amounts to about \$2,000,000 in some 4,000 separate items or pieces of property, on some 3,000 of which the Board carries insurance to the extent of \$1,750,000. The Board's expenses of administration are largely paid out of the income from the Permanent Fund.

IN THE devotional service preceeding the business session last Thursday morning the sufferers from the great storm in St. Louis were remembered in earnest prayers. The Assembly also took action expressive of its sympathy with the sufferers. W. R. H.

Received for the Armenian Fund \$1.00 from "A Friend", Brookfield, Mo.

A LONDON paper states that 2396 of Spurgeon's sermons have been printed and sold, and that the sum total of the sales reaches nearly 100,000,000, an average of about 35,000 copies per sermon. We rejoice to know that that prince of gospel preachers, though dead, continues thus to speak.

BY REASON of the derangement in the St. Louis mails last week our Saratoga papers were much delayed and in our reports of the Assembly proceedings we have had to work under some disadvantages. The early adjournment of the Assembly was a surprise to us; and the final action in certain questions of importance we have not yet learned. We will furnish the conclusion in our issue next week.

THE REPORT which went the rounds lately, and which we also accepted "nothing doubting," to the effect Ian Maclaren of "Bonnie Brier Bush", otherwise the Rev. John Watson of Liverpool, had been called to the Broadway Tabernacle, New York, is now contradicted. And especially repudiated is the re-

mark attributed to a member of the Tabernacle that "only salvation of the parish lies in summoning another great Scotch preacher to the pulpit."

IN THE *Bibliotheca Sacra*, the Congregationalist Quarterly Review, is a thorough examination by Dr. A. H. Plumb of the new book recently written by Dr. Gordon of the Old South church, Boston. The reviewer comes to the following unsatisfactory conclusion in the matter of "placing" Dr. Gordon theologically: "In these writings the author appears to hold the Trinitarian view of the person of Christ, the Unitarian view of the work of Christ, and the Universalist view of the consequences of Christ's work."

IN THE engagements of questionable propriety which sometimes give doubt and trouble to young Christians, we often hear them say, "Is there any harm in doing this?" Why not take as an answer, "Is there any harm in letting it alone?" And this suggests also the way of looking at another question, which sometimes causes young persons to hesitate in the matter of first acknowledging Christ: "How much will we have to give up if we become Christians?" But why not look at it this way: "How much we are going to gain by taking Christ!"

LAST WEEK we referred to an instance cited by the philosophical historian, Lecky, of the readiness of the French Roman Catholics, notwithstanding their preference and long attachment to the Royalist cause, to abandon the politics of their lives at the order of the pope when he called them to rally around the Republic. We mention to-day another and more recent instance of the same kind. In the English Parliament the other day the Irish members voted solidly for the pending Educational Bill, which strengthens the grip of the Roman Catholic clergy upon the school machinery of Great Britain, even though such voting involved a breach with their Liberal allies in the matter of that other darling of their hearts—Home Rule for Ireland.

IN THE *Westminster Gazette*, of England, is given this tribute to church singing in Scotland: "Listen to a Scottish congregation singing French or St. Kilda, and you have heard struck the keynote of Scottish religion. The soft, melodious roll of the organ is not there, nor the painfully accurate notes of the strictly high-class choir. Yet there is a sublimity and a grandeur in those old Psalm tunes of Scotland that breathe of the mountain, and the sea. They are a part of Scotland's heritage of the best that the past can give—not the best because of artistic arrangement of notes and symphonies, but best because of the inspiring soul of music that floats with every paean through the peaceful village church. There is a vein of sadness in them, too, through which love strikes on the harp of song a chord of glorious beauty."

HOW MUCH meaning may be suggested by many of the commonest words and phrases in our social intercourse. One kindly greets us, "How are you?" This is taken of course as a question concerning bodily health. But there are other departments of well-being—the health of mind and of heart. Why should not this salutation often be heard echoing within the secret corridors of the soul, after the passing friend has gone by? Then again, at times of "good-bye" and parting, we often hear the well-meant injunction, "Take care of yourself!" This is another expression of friendliness, a kind wish that we guard ourselves, and as the apostle John says, "may prosper and be in health." But in how many other respects it applies! As regards your morals, your spiritual life, your exposure to temptations, your amenability before the bar of God, take care of yourself.

INSTEAD OF summoning "candidates" to the pulpits of vacant churches for trial and inspection by the pew holders, the practice is becoming more or less common of slyly sending a committee to spend a Sunday in a congregation on whose minister they have designs, and taking his measure "unbeknownst" to himself. The *Congregationalist* tells of such a committee who went "spying out" in a church not very far from Boston, and that they were amusingly confounded when the man, whom they were sitting on, gave out the hymn:

"Let strangers walk around
The city where we dwell,
Compass and view the holy ground
And mark the building well;
The order of thy house,
The worship of thy court,
The cheerful songs, the solemn vows,
And make a fair report."

Our Cotemporary adds: "The minister is to be acquitted of all thought of a special application of the verse, but the members of the committee have gained and entirely new conception of the range and uses of Christian hymnology."

THE SERIES of cyclone and tornado calamities which had been prevailing for two weeks or more throughout the west, culminated on the evening of May 27th, in the terrible visitation which came upon St. Louis, and its neighbor across the river, East St. Louis. It was most appalling and of unparalleled magnitude in disasters of that kind. While the force of the wind may not have been greater than has been known before in open prairies or in small villages, yet the fact of it striking the compact buildings and the population of a large city made it the most destructive to life and property of which scientific annals have record. Angry clouds from different quarters met just overhead and broke and rushed in awful uncontrollable fury through a large section of the city, demolishing homes, churches, factories, killing in the two cities perhaps four hundred persons, maiming about three thousand and destroying property, it is estimated, to an amount of about fifteen or twenty million dollars. We are glad to state that these figures, large as they are, fall greatly below the first estimates. It has been distressing and harrowing to the feelings to even think of the gigantic disaster, while to look upon the scenes of wreckage and to traverse the blocks and streets laid in ruins is most painful. In the midst of the very widespread sorrow and loss and want it is beautiful to see the wave of sympathy and the freightage of practical cheerful help flowing towards those stricken parts of the city.

How impotent and helpless is man when the mighty powers of nature would sport with him: In a moment his pride, his enterprise, his achievements are laid low. True wisdom is seen in bowing before Him who is the God of nature, and in so staying the mind on Him as that amid the rude alarms of earth our souls can be kept in perfect peace. We catch the sublime words of Nahum: "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet"; and we know that the "stormy wind fulfills his word."

THE EVERY DAY EXAMPLE.

By the "Every day example" is suggested the stress put upon the Christian's life in its temporal relations rather than in its distinctively religious aspects. His high calling of God we know is all of one and pertains to the totality of his being. At the same time there is a distinction between his so-called sacred and secular engagements, between his business calling and his acts of worship, his course and manner as respects "the life that now is" and his attitude to the things unseen and eternal.

With this distinction in mind we call attention to the fact that the example of the Christian is more observed and more general in its influence as exhibited in his secular and every day walk than in his church relations and his more strictly sacred duties. Hence we remark that the private Christian, or the layman as he is commonly designated, who shares in the active toils and business of the week and whose life is more seen on the street, has a larger opportunity of honoring God in the influence of personal example than has the official minister of the pulpit. Of course in other directions the minister may have the more advantageous scope of personal labor, and likewise the larger responsibility. But in this particular way of influence—the week-day example of life and spirit—the Christian who follows a secular calling has the wider field.

In the first place, a layman has not to struggle against the rooted suspicion which is often so fatal to a clergyman's efforts—the suspicion that what he says or does for Jesus Christ our Lord is only the language or the conduct of professional propriety and not that of spontaneous and constraining impulse. Thus the lay brother has it in his power to recommend religion by example with a success which is too often denied those "set apart" to the Ministry.

And in the second place by reason of his secular calling in life the layman is in association and "in touch" with a greater number of his fellow men, is more seen in the ordinary actings of life, is more occupied in what is called "the world", and is in a vocation in which more of the young and impressible classes of society are interested and to which far more of them look forward as their own future occupation. It is to the various callings in *secular life*, the week-day work of the time now followed by our Christian men and women—it is to these lines of life that nine-tenths of our young people look forward as their own callings rather than to the minister's vocation. The clergyman therefore is not so much their model in that respect as the layman. The sphere of the latter is closer to their sympathies and therefore has more personal and practical interest for them. And the standard of moral and religious requirement which they see illustrated by Christians in the various secular callings is more apt to be observed and adopted than the manner of personal life which they may see exemplified by the minister of the gospel.

PROCEEDINGS OF THE GENERAL ASSEMBLY.

(Continued from page five.)

This assembly would be filled with enthusiasm at the sight of our 1,037 candidates, a noble regiment of selected men. Give them your sympathy.

REPORT OF THE BOARD OF AID FOR COLLEGES AND ACADEMIES.

This has been a trying year to institutions. It has been also a trying year to the board. It has been trying to see our faithful institutions in such dire need, and to be unable to aid them with larger grants. It has been trying to have some admirable properties offered in good places for schools, and to be unable to secure them.

The finances of the year appear in the following: For 1894-95 receipts were \$119,627.34; for 1895-'96, \$89,138.37.

While, as reported, a million business concerns have closed their doors within three years, our institutions, your colleges, unendowed, surrounded by free high schools and state universities, with lessened student patronage, have survived. The explanation lies in two notable facts. First, local friends of the institutions have made large sacrifices to aid the Christian academies and colleges. Second, instructors have done double work, often at half pay or less.

The results of the year of trying are encouraging. Consecration through trial is one. Thus, the proportion of students in systematic Bible study has increased from 79 per centum in 1894-95 to 82.5 per centum this year. It is also delightful to note that 159 have been credibly converted during the year, and that 215 are looking toward the ministry, and some in our women's colleges toward missionary work. Efforts to raise the grade of work make the most striking impression. There is loyalty to a high standard and steady push toward it. Study of the classics, commonly not favored in the West, is promoted by our institutions. They made large advance in this direction this year. Buildings are going up; two institutions have this year completed handsome buildings and with the board's aid, paid for them. Debts are being paid. All but two colleges on our list are now without indebtedness, as are nearly all the academies. Special effort for endowment is being made by one college and four academies. An endowment of \$50,000 for a college or \$25,000 for an academy, will assure permanence and growing usefulness to the church. Wider familiarity with the board's work and better appreciation of it are evidenced by five times the demand of any former year for our literature.

Your college board faces the opening year with such plans as these: To favor the starting of no more colleges without some endowment. To aid additional institutions very cautiously. To push with all vigor the endowment of such institutions as have thoroughly approved their right to live. To avoid as in the past, incurring debt. To convince the whole church of the paramount importance of this work.

TUESDAY MAY 26.

Protests against the assertion of power by the General Assembly from the presbyteries of New York and Long Island were referred to the Judicial Committee, of which Rev. Dr. Francis C. Monfort is chairman. Elder Thomas McDougall, of Cincinnati, under the special order in reference to the memorial on the Presbyterian Mission building in New York, offered by Dr. W. H. Hubbard, submitted a resolution referring the matter to a special committee of the standing committee of the Home and Foreign Mission boards, to be reported upon on Thursday afternoon.

HOME MISSIONS.

Rev. Dr. William P. Kane of Illinois read the report of the standing committee on Home Missions. It was a lengthy and able report, closing with earnest resolutions.

The board entered upon the year under depressing circumstances. A debt which had been growing five years had reached the limits of the board's credit. It was therefore necessary to retrench, so as to bring all appropriations safely within the probable receipts of the year. The stagnation of business, which the whole country had felt for so long a time, left little ground of hope for the adequate support of the work, and less for relief from the debt. The board's receipts through the summer and early autumn were lighter than for the corresponding period of the preceding year, while many of the aid receiving churches and missions, instead of relieving the board by advancing to self-support, were obliged to ask additional help. Many churches and individuals who had been generous in their gifts to our treasury were compelled to reduce their customary contributions or to discontinue them altogether. Under these conditions the board deemed it necessary to decline all applications for the support of new churches and missions in new fields.

NEW MISSION HOUSE.

The new Mission House, which was erected, with the consent and endorsement of several former assemblies, at the corner of Twentieth street and Fifth avenue, New York City, has been completed, and is now occupied as designed. The offices of the Board of Home Missions and the Women's Executive Committee were removed from the old building (No. 53 Fifth avenue) to the seventh floor of the new building on the twenty-ninth day of July, 1895. This floor gives ample room for the offices of the board, and makes possible a more perfect arrangement of the several departments.

Total net cost of lots and buildings as on 1st July, 1895 - \$1,757,500 19

Which was provided for as follows:
Mortgage from Seamens Bank for Savings in New York City - 900,000 00
Borrowed temporarily against property at corner Fifth avenue and Twelfth street - 340,000 00

Gifts to boards specially designated towards payment of lots and building - 50,000 00

Balance provided out of legacies of the late Mrs. Robert L. Stuart - \$467,500 19

The synods of Indiana and Illinois, having undertaken the support of their own work, have retained for that purpose the larger part of their contributions to Home Missions. The decrease in receipts from Illinois amounts to \$13,866.19, and from Indiana \$14,359.87, a total apparent loss of \$28,226.06.

The report embodies some important recommendations. They were unanimously adopted by the assembly and are as follows:

First. We recommend that the Board of Home Missions revise its methods of appropriation so as to embody the following: 1. To require of all churches applying for aid that they send to the Presbyterian Committees, with their applications for aid, two copies of their subscription list for pastor's salary, one copy for the Board of Home Missions and one copy for the Presbyterian committee, accompanied with the full list of the membership of the church. 2. That the board at the beginning of the fiscal year require of each Presbytery, through its Home Missionary 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 questions required by the board. The board shall then communicate to the Presbyterian committee the maximum total amount it is able to grant the churches of the Presbytery and the Presbyterian committee shall then make final appointment among the churches, not exceeding an aggregate amount designated by the Board, and this distribution shall be recognized as final by the board. 3. The board is instructed in all its estimates of total amounts to be granted to the churches of a Presbytery to inquire diligently into the record of each church as to its gifts for this cause, and to use every endeavor to stimulate the churches to greater liberality. 4. Each Presbytery is instructed to use every endeavor to enlarge its gifts to home missions, and, if the way be clear, to attempt self-support, either by raising for the board an amount equal to that received from the board, or by adopting some course of self-sustentation.

Second—In view of the present financial stringency and the difficulty of raising sufficient funds for the prosecution of the mission enterprises of our church, we recommend that a committee of three ministers and six laymen be appointed by the moderator of this Assembly, with full authority: 1. To confer with the Home Mission Board regarding its methods of general administration and suggest changes, if any, are advisable therein. 2. To carefully examine the expenditures for offices, salaries, and clerk hire, and to indicate what reductions, if any, may be made consistently with economy and efficiency of service. To examine the books and accounts of the Board with the aid of an expert accountant, if such aid be deemed desirable, and to recommend any changes that they may regard as essential. 4. To ascertain the cause of the present indebtedness, and to recommend such measures as in their judgment will most efficiently remove the indebtedness and prevent the recurrence of deficits. 5. To publish in the church papers at the earliest possible moment such information as in their judgment will be of value to the church at large, and make full report of their work with recommendations to the next General Assembly.

Third. That the Moderator of this Assembly be authorized to issue a pastoral letter to the churches, to be sent over the signature of the officers of the Assembly, urging, in view of the immediate and imperative needs of the Board, a prompt and substantial manifestation of loyalty to the great work of home missions. He shall also set forth in his letter the practical measures inaugurated by this Assembly looking toward the promotion of efficiency and economy in the administration of the work.

Dr. McMillan's address was able and exhaustive from which we give a brief extract. As to the financial situation:

"In spite of special and persistent efforts the receipts from the ordinary sources were below those of the previous year. But there are hopeful and encouraging features of the situation. It will be remembered that the year opened with a debt of \$354,850.05. Besides this large sum and in addition to it there were missionaries' salaries and other outstanding obligations amounting to \$41,000 which had to be paid out of the receipts of last year. That sum and the expenses of the year were all paid up to April 1, 1896, so that there is not one dollar of outstanding obligations except the debt of \$299,062.40. It is something to be proud of and thankful for that in a year of such financial stringency and with smaller receipts we have reduced the debts and obligations aggregating \$405,850.05 to \$299,062.42. A reduction of \$106,787.63.

As an offset to our debt, it is cheering to know that we have \$29,970.81 from the estate of David S. Ingalls, deceased, which will be applied to that debt as soon as they can be disposed of to advantage. In addition to this we also possess real estate in Asheville, N. C., which cost us \$41,024.04, upon which we hope to realize a much greater sum, which will also be applied to the debt.

We realize most gratefully the generous assistance extended to us by the memorial fund committee, whose gift of \$191,230.84 reduced our debt, and helped so far to clear our financial sky. Let us rejoice at the improving condition of the country and taking courage lay hold of our task in earnest.

The Rev. Dr. John Hall of New York, who is to preside at the popular meeting to-night, thought the board was en-

titled to the deep sympathy of their brethren. It is painful to give a negative reply to the unfortunate appeals that come up for help. We have nearly 1,000,000 members consecrated to Christ, and if we could get a dollar each to serve the highest purpose of patriotism and religion it would be a blessed thing. Presbyteries and pastors could do much. "One of the best ways to increase interest in local demands, is to get the people to give money for the spread of the gospel throughout the world." (Applause.)

Mr. McDougall called attention to a statement in the board's report as to debt incurred in current work of \$299,000. "Is that the aggregate of debt? Are there any other debts, and if any what are those debts?" He then called attention to the investments and securities. He spoke of the large bequest received in 1887 from a lady in New York, Mrs. Stuart, who gave the Board of Home Missions more money than any other individual. The Board of Foreign Missions shared with the home board in their bequest. "Why is there no reference in the board's report to the gifts from Mrs. Stuart's estate?" asked Mr. McDougall, for there is reference in the Foreign Mission report. "What is the status of Mrs. Stuart's bequest, and what is our obligation?" "Has the Board of Home Missions ever received one dollar of actual income from the magnificent gift of Mrs. Stuart? If not, why not?" Mr. McDougall held the authority to invest this money in a permanent fund was no more mandatory than to use the money in current work.

At this point Rev. Dr. John R. Davies stated that Mr. McDougall once himself had agreed to keep the controversial part of the question out of the assembly until Thursday morning, and give this morning to the consideration of the spiritual part of the work.

"I'm not talking about the building," replied Mr. McDougall, "its the use of the funds I'm talking about. As a commissioner to this General Assembly I'm here to vote on this report whether or not I approve of the way these legacies have been used, to see if they have been used wisely and honestly by the men who have been entrusted with them. The permanent fund as shown in the report is \$288,708.35. The aggregate of payments from Mrs. Stuart's estate is \$305,893.26. Why in the list of permanent funds is no reference to this made? Where does the trust fund of Mrs. Stuart stand? What are the obligations touching the use of its money?"

Elder Franklin L. Sheppard of Philadelphia, took the floor against the position of elder McDougall. "I believe in calling men innocent until they have been proven guilty," said Mr. Sheppard. He then proceeded to defend the home board, saying that it was wrong to single it out for attack and not include the foreign board, thereby causing the treasury of the former to be greatly depleted.

Others speakers on home missions were Rev. Dr. James S. Ramsay, Rev. Adair Schaefer, Benjamin Parsons.

The report of the standing committee to which the recommendations of the Board of Home Missions were referred was adopted and the recommendations approved.

BOARD OF AID FOR COLLEGES.

Rev. Dr. Thomas Cleland read the report in which attention was called to the following recommendation:

1. For pedagogical reasons (one increased value of consecutive work over intermittent) it is recommended that in Bible study, instead of offering one recitation period each week through the course, the subject be so assigned as to require two or more periods per week for a portion of the year.

2. The board will favor institutions that promote classical study.

3. The necessity of training students to read Latin and Greek at sight, and to do independent work in mathematics, is now generally recognized; and such training is recommended.

4. Laboratory methods of study are recommended in every case where circumstances will permit.

5. Every academy should as soon as possible adopt a four years' course of preparation for college.

The treasurer's report shows receipts of \$39,133 last year against \$119,627 during the previous year.

FOREIGN MISSIONS.

The Rev. Dr. B. C. Henry of China, chairman of the standing committee on Foreign Missions, read his report. It is the first time for many years a foreign missionary has been chairman of a committee on this subject.

It was decided to ask for one million and thirty-four dollars for the coming year. Evidence of increase of zeal in the presbyteries and synods was approved. Conferences were endorsed and effort through the field secretary department was endorsed. Irresponsible parties, native workers, natives, etc., going about to raise money were discountenanced, and a note of warning lifted up to the churches. The government was urged to enforce treaty rights in their applications to missionaries, and especially to act in view of the existing perils to our American citizen missionaries.

Dr. Henry emphasized his report with an address and said: "We have only touched the fringe of this vast work, are only on the border of this vast territory before the church for conquest." In China there are but 170 laborers for 470,000,000 of people, and a like proportionate condition exists all through the heathen world. The critic, the sceptic and the cynic abroad in the land, but they are mistaken, missions are not a failure.

SECRETARY BROWN'S ADDRESS.

We are to win this land for Christ. But what for? That it may be an evangelist to a needy world. God has raised up America for a purpose. He would have us carry out on

(Continued on page 13)

The Family Circle.

"OH, BAIRNIES, CUDDLE DOON."

The bairnies cuddle doon at nicht
Wi' muckle faucht and din:
Oh, try and sleep, ye wankrife rogues,
Your faither's comin' in;
They never heed a word I speak,
I try to gi'e a frown,
But aye I hap them up and say,
"Oh, bairnies, cuddle doon!"

Wee Jamie, wi' the curly heid,
He aye sleeps next the wa',
Bangs up an'cries, "I want a piece!"
The rascal starts them a',
I rin an' fetch them pieces, drinks,
They stop a wee the soun',
Then draw the blankets up an' cry,
"Noo, weanies, cuddle doon!"

But ere five minutes gang, wee Rab
Ories out frae neath the claes,
"Mither, mak' Tam gi'e owre at ance,
He's kittlin' wi' his taes."
The mischief's in that Tam for tricks,
He'd bother half the toon,
But aye I hap them up an' say,
"Oh, bairnies, cuddle doon!"

At length they hear their father's fit,
An' as he steeks the door,
They turn their faces to the wa'
While Tam pretends to snore.
"Ha'e a' the weans been gude?" he asks,
As he pits aff his shoon,
"The bairnies, John, are in their beds,
An' lang since cuddled doon."

An' just before we bed oorsel's,
We look at oor wee lambs;
Tam has his airm roun' wee Rab's neck,
An' Rab his airm roun' Tam's.
I lift wee Jamie up the bed,
An' as I straik each croon,
I whisper till my heart fill's up,
"Oh, bairnies, cuddle doon!"

The bairnies cuddle doon at nicht
Wi' mirth that's dear to me,
But soon the big warl's cark an' care
Will quaten doon their glee.
Yet come what may to ilka ane,
May He who rules aboon
Aye whisper, though their pows be bauld,
"Oh, bairnies, cuddle doon!"

A GENUINE GENTLEWOMAN.

BY MARY F. M. NIXON.

Jack came to me yesterday looking very shamefaced and said: "Aunty!" "Well," I replied, "What is it?" He stood first on one foot, then on the other and looking up from my sewing I saw he was blushing. "What is it?" I asked again—"Money? I happen to have plenty if you need some. You're always in debt, you rascal."

"I've money in the savings bank now," said Jack, "but thank you just the same." There he stopped. I did not quite know what to make of it. Jack has been my pet ever since his mother died ten years ago. His mother was my only sister and of course when she left her boy an orphan he came to me. He has always told me everything and I've been his best chum and it was something new for him to hesitate. He is so frank he usually blurts out every thing. I knew he had something to say so waited patiently until he began again. "It isn't debts. Its a girl—" I laughed and said.

"That is nothing unusual. Its been 'a girl ever since you were fifteen. An average of one a week for ten years is about five hundred and twenty. What did you do with Alice Elliot?" "Now aunty, I'm going to tell you all about it," and Jack draped himself artistically over a huge arm-chair and began. "Alice was a real nice girl but I could'nt stand her people. Grandfather used to say if you wanted a good wife you must be careful of the stock and the Elliots we'e—well, you know—not just the best sort. Then there was Carrie Moffat, her people were all right, mother, a Scotch-Presbyterian Covenanter and all

that sort of thing, and Carrie was bright as a dollar and always kept a fellow laughing but some how I couldn't think of laughing all the way through my life, and she has a temper which would scorch—I saw her go for her little sister once and I moved on. I used to be very sweet on Genevieve Grant and she is a nice girl too, only she never seemed to like hearing anything nice about any other girl and her people talk gossip and scandal till it makes a man sick. Esther Arthur is a regular high stepper, but I couldn't afford it. It would take a fellow six weeks to earn one of the frocks she wears. Ellen Tracy is awfully clever, but she wants to "support herself and be independent," and I guess she earns more than I do now. You know she's Court stenographer and they coin money.

"Well, I began to think I was too critical and would never fall in love and to fancy myself very blaze when all of a sudden I was swamped. You remember about six months ago the Adams gave a dinner for some 'one visiting them? Well I started out to Belmont and was walking from the limits to get an Evanston avenue car in a drizzle of fine cold rain, when I heard a pretty voice say, "Won't you share my umbrella?" and looking up I saw a girl hold an umbrella over an old woman who was limping along painfully and getting drenched. I don't-know why but I watched the girl and saw her pilot the old woman to the car as if she had been Empress of India and I thought it was a pretty act. I didn't think much about it until a week or two afterwards, I met the girl at the club party. She is not exactly pretty, but has a pleasant sort of face and a pair of quizzical gray eyes, which can say all sorts of things and—well Aunty—I want to marry her," and Jack looked at me so evidently expecting sympathy that I couldn't help giving it although my heart was sore at the thought of losing my boy. "Have you asked her?" I demanded.

"No, Aunty, but I can't help hoping she'll have me, though she's never encouraged me much. She has been brought up with three or four brothers and treats men as frankly as she does girls. There's never anything of a challenge to admiration in her manner."

"What are her people?" I asked.

"Oh, they're all right, good family but poor as can be. Cecily works—only girl I ever saw could write without staining her fingers too. She's private secretary to some literary shop down town. She shan't work long if I can help it"—fiercely.

"Well, Jack, what are you going to do about it?" I asked tamely.

"I'm going to ask her to marry me and if she says 'yes'—you'll be nice to her, won't you?" in his most wheedling tones. "And you'll have us live with you or you with us and—"

"Not so fast," I interrupted, "You must marry her if you can get her since you've made up your mind to it. But I can't make any rash promises as to what I will do. She may suit you to perfection but not me. I will have to think it over, Jack. What makes you think she'll have you?"

"Nothing only I sent her Mermot roses to wear to the last reception and as I stood at the dressing room door I heard one of the girls say, 'Why Cecily Gray, those roses swear at your gown, I'll change with you.' 'No thank you', said she, 'You're very kind but I prefer these'. Then afterwards I saw her give some to one of the girls who hadn't any and she said to me so prettily—"I thought you wouldn't mind if I shared my flowers, Mr. Alton. All the girls are not so fortunate as I', and her eyes looked so sweet as she said it! I'm a fool, Aunty, I suppose, but I can't help loving her."

"Don't try, dear," I said. "To love a good woman is the best thing which can

come into a man's life. Even if you can't win her it will do you no harm to love," and then my boy left me.

The next day I started down town upon a shopping expedition, and seated in the street car was thinking deeply of all Jack had told me. Suddenly I heard a voice say. "Why Cecily Gray! You are the queerest girl I ever saw!"

I looked up for the name caught my attention instantly. Could this be Jack's Cecily? I saw opposite to me a girl of medium height very simply dressed in dark blue a pretty fresh color in her cheeks, a merry light in her gray eyes and a general air of wholesome refinement. Her voice as it came to me across the rumblings of the car was sweet and low and she smiled as she spoke with her friend, one pretty dimple coming and going.

I made a sudden determination to follow her, see her employer and endeavor to find out if she bade fair to make Jack happy.

So, we left the car together and I noticed that she thrust aside into the gutter a banana peeling which lay in waiting to trip some unwary passer-by. "Thoughtful at any rate," I said to myself, and began to feel encouraged. Suddenly I heard an impatient exclamation and something resembling a young whirlwind dashed past me, seized a little boy by the coat collar and shook him until his teeth chattered. The calm-looking maiden was changed in the twinkling of an eye into a raging fury, and my heart sank. A moment later I saw her stoop to untie a tin can from a poor dog's tail and release the frightened yellow cur from his tormentor.

"You are a bad boy to tease that poor dog," said Miss Gray. "How would you like to be frightened to death by having some great giant come along and tie heavy, rattling things to your—coat?" she concluded lamely. The boy looked sullen. "I didn't mean to hurt you," said Mentor, "but you must never, never do anything mean to an animal," and she passed on flushed from her encounter. I could not help smiling at the fierceness of the punishment and tameness of the lecture and said, "Quick tempered but swift to repentance." Her friend, a giggling little thing, was still with Miss Gray and soon we were at the building where she worked, and entered the elevator. Cecily gave a pleasant good morning to the old man who carried us up, and as she left the car said, "Thank you," "What on earth did you do that for?" asked her friend, "Its his business."

"Its mine to be civil," Miss Gray replied briefly, as she nodded good-bye and went into her office. I interviewed the clever editor who sat under an avalanche of manuscripts and he said—

"Miss Gray is the most satisfactory assistant I have ever had. She does her work well and is always prompt and quiet. I hope you're not asking because she has another situation in view."

"I'm not sure, but I think she has," I answered taking my leave.

My day's shopping was rather confused between my various thoughts and I bought several impossible things terminating my career by demanding "A pair of gray eyes" in a book shop. We've Hardy's 'Pair of Blue Eyes' madam," said the suave clerk and I finally purchased it and retreated. She haunted me all day and when I rode home she was still by my side, literally however, for the blue figure appeared just before we entered the tunnel. She was tired I knew for I heard her give a little sigh as she dropped into the seat. A few moments later however she got up and gave her place to an old woman and I noticed the sad little droop to her mouth though the clear eyes were bright as ever.

Jack came in late that night and found me before the library fire waiting for him.

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"Well Aunty," he said taking both my hands and holding them hard, "She said 'yes' and I'm awfully happy."

"I'm so glad, dear" I answered. "Yes really glad for I know something of the woman you are to marry," and I told him all the events of the day, adding "She's no heroine, doing wonderful things in a wonderful way. She has a quick temper and doubtless many faults but she is refined, neat, thoughtful, dependable and brave, and I think she'll make you happy for these are the qualities which go to make up a genuine gentlewoman."

CURIOSITIES OF THE BIBLE.

Who was the first person who died a natural death? Adam.—Gen. 5:5.

Who were the first women who demanded their rights? Mahlah, Noah, Hoglah, Milcah, and Tirzan.—Num. 28:1, 4.

By whom was the first land purchased? Abraham.—Gen. 23:3, 4, 16, 18.

Who erected the first monument to the memory of the dead? Jacob, at the grave of Rachel.—Gen. 35:20.

Who offered the first recorded prayer? Abraham.—Gen. 21:18.

Who was the first to weep? Hagar, in the wilderness.—Gen. 21:16.

Who was the first to commit suicide, and how? Saul, by falling on his sword.—1. Sam. 31:4.

When and by whom were temperance societies first formed? B. C., 607 years.—By children of Rechab. Jer. 35:1, 11.

Where is the first mention of "liquors?" In enumeration of offerings to the Lord.—Ex. 22:29.

Who wore the first bridal veil? Rebekah.—Gen. 24:64, 65.

Where is the first mention of a library? The house of the rolls, or books, the king's library.—Ezra. 4:1.

Who is the only woman mentioned in the Old Testament whose age is given? Sarah, 127 years old.—Gen. 23:1.

What criminal in his confession said, "I saw, I coveted, I took?" Achan.—Josh. 6:21.

Who built a monument in the middle of a river, and why? Joshua, in Jordan, as a memorial of God's deliverance.—Josh. 4:9.

Who said, "Be sure your sin will find you out?" Moses.—Num. 32:23.

Who was it that watched a woman's mouth to see if she was praying? Eli.—1 Sam. 1:12.

How A Woman Paid Her Debts.

A lady in Lexington says: "I am out of debt, and thanks to the Dishwasher business. In the past six weeks I have made \$530.00. Every housekeeper wants a Dishwasher, and any intelligent person can sell them with big profit to himself. The Dishwasher is lovely, you can wash and dry the family dishes in two minutes, and without wetting your hands. You can get particulars by addressing, The Mound City Dishwasher Co., St. Louis, Mo. There is big money in the business for an agent. I expect to clear \$4,000 the coming year. I need money, why not make it. MISS C. E."

The World's Fair Tests
showed no baking powder
so pure or so great in leavening power as the Royal.

Our Young People.

FULL FARE.

I'm six years old; yes, six to-day.
 And how I made the people stare
 At that conductor on the car
 Who wanted me to pay half fare.
 "No sir," said I, "you've missed your
 guess,
 I'm six, and not a minute less!"
 —*Youth's Companion.*

OLD EIGHTY-SIX.

Oppressed with a heavy sense of woe, John Saggart stood in a dark corner of the terminus, out of the rays of the glittering arc lamps, and watched engine No. 86. The engineer was oiling her, and the fireman, as he opened the furnace door and shoveled in the coal, stood out like a red Rembrandt picture in the cab against the darkness beyond. As the engineer, with his oil can, went carefully around engine No. 86, John Saggart drew his sleeves across his eyes, and a gulp came up in his throat. He knew every joint and bolt in that contrary old engine—the most cantankerous iron brute on the road, and yet, if rightly managed, one of the swiftest and most powerful engines the company had notwithstanding the many improvements that had been put upon locomotives since 86 left the foundry.

The cry of "All aboard!" rang out and was echoed down from the high arched roof of the great terminus, and John, with a sigh, turned from his contemplation of the engine and went to take his place on the train. It was a long train, with many sleeping cars at the end of it, for the heavy holiday traffic was on, and people were getting out of town by the hundred.

At last the flying train plunged into the dark, and Saggart pressed his face against the cold glass of the window, unable to shake off his feeling of responsibility, although he knew that there was another man at the throttle.

He was aroused from his reverie by a touch on his shoulder and a curt request "Tickets, please."

He pulled out of his pocket a pass and turned to hand it to the conductor, who stood there with a glittering plated and crystal lantern in his arm.

"Hello, John, is this you?" cried the conductor as soon as he saw the face turned toward him. "I heard about your worry to-day. It's too bad. If a man had got drunk at his post, as you and I have known 'em to do, it wouldn't have seemed so hard, but at its worst your case was only an error of judgement, and then nothing really happened. Old 86 seems to have the habit of pulling herself through. I suppose you and she have been in worse fixes than that with not a word said about it."

"Oh, yes," said John. "We've been in many a tight place together, but we won't be any more. It's tough, as you say. I've been fifteen years with the company and seven on old 86, and at first it comes mighty hard. But I suppose I'll get used to it."

"Look here, John," said the conductor, lowering his voice to a confidential tone, "the president of the road is with us to-night. His private car is the last but one on the train. How would it do to speak to him? If you're afraid to tackle him I'll put in a word for you in a minute and tell him your side of the story."

John Saggart shook his head. "It wouldn't do," he said. He wouldn't over-rule what one of his subordinates had done, unless there was serious injustice in the case. It's the new manager, you know. There's always trouble with a new manager. He sweeps clean. And I suppose he thinks by bouncing one of the oldest engineers on the road he'll scare the rest."

"Well, I don't think much of him, between ourselves," said the conductor. What do you think he has done to-night? He's put a new man on 86—a new man of the branch lines, who doesn't know the road. I doubt if he's ever been over the main line before. Now it's an anxious time for me, with all the holiday traffic moving, with the thermometer at zero, and the rails like glass, and I like to have a man in front that I can depend on."

"It's bad enough not to know the road," said John, gloomily, "but it's worse not to know old 86. She's a brute if she takes a notion."

"I don't suppose there's another engine that could draw this train and keep her time."

"No. She'll do work all right if you'll humor her," admitted Saggart, who could not conceal his love for the engine, even when he blamed her."

"Well, so long," said the conductor. "I'll drop in and see you as the night passes on."

Saggart lit his pipe and gazed out into the darkness. He knew every inch of the road—all the up-grades and the down-grades and the levels. He knew it even better in the darkest night than in the clearest day. Occasionally the black bulk of a barn or a clump of trees showed for one moment against the less black sky, and Saggart would say to himself: "Now, he should shut off an inch of steam!" or, "Now, he should throw her wide open."

The train made but few stops, but he saw that they were losing time—86 was sulking, very likely. The thought of the engine turned his mind to his own fate. No man was of very much use in the world, after all, for the moment he steps down another is ready to stand in his place. The wise man in the city who had listened to his defense knew so well that an engine was merely a combination of iron, steel and brass, and that a given number of pounds of steam would get it over a number of miles in a given number of hours, had smiled incredulously when he told them that an engine had her tantrums, and that sometimes she had to be coddled up.

The conductor came in again and sat down beside the engineer. He said nothing, but sat there sorting out his tickets, while Saggart gazed out of the window. Suddenly the engineer sprang to his feet with his eyes wide open. The train was swaying from side to side, and going at great speed.

The conductor looked up with a smile. "Old 86," he said, "is evidently going to make up for lost time."

"She should be slowing down on crossing the G. and M. line," answered the engineer.

"Good heavens!" he cried a moment after. "We've gone across the G. and M. track on the keen jump."

The conductor sprang to his feet. He knew the seriousness of such a thing. Even the fastest expresses must stop dead before crossing on the level the line of another railway. It is the law.

"Doesn't that jay in front know enough to stop at a crossing?"

"It isn't that," said Saggart. "He knows all right, even the train boys know that. Old 86 has taken the bit between her teeth; he can't stop her. Where do you pass No. 6 to-night?"

"At Pointsville."
 "That's six miles ahead. In five minutes at this rate we will be running on her time and her track. She's always late, and won't be on the side track. I must get to 86."

Saggart quickly made his way through the baggage car climbed on the express car and jumped on the coal of the tender. He cast his eye up the track and saw glimmering in the distance, like a faint winking star, the headlight of No. 6. Looking down in the cab he took in the situation at a glance. The engineer with fear in his face and beads of per-

spiration on his brow, was throwing his whole weight on the lever, the fireman helping him. John leaped down to the floor of the cab.

"Stand aside," he shouted, and there was such a ring of confident command in his voice that both men instantly obeyed.

Saggart grasped the lever, and instead of trying to shut off the steam, flung it wide open. No. 86 gave a quiver and a jump forward.

"You old fiend," muttered John between his clenched teeth. Then he pushed the lever home, and it slipped into place as if there never had been any impediment. The steam was shut off, but the lights of Pointsville flashed past them, with the empty side track on the left, and they were now flying along the single line of rails, with the headlights of No. 6 growing brighter and brighter in front of them.

"Reverse her!" Reverse her!" cried the other engineer, with a tremor of fear in his voice.

"Reverse nothing," said Saggart. "She'll slide ten miles if you do. Jump if you are afraid."

The man from the branch line jumped promptly.

"Save yourself," said Saggart to the fireman. "There's bound to be a smash."

"I'll stick to you, Mr. Saggart," said the fireman, who knew him. But his hand trembled.

The air-brake was grinding the long train and sending a shiver of fear through every timber, but the rails were slippery with the frost and the train was still going very fast. At the right moment John reversed the engine, and the sparks flew from her drivers like a Catharine wheel.

"Brace yourself," cried Saggart. "No. 6 is backing up, thank God!"

Next instant the crash came. Two headlights and two cow-catchers went to flinders, and the two trains stood there with horns locked, but with no great damage done except a shaking up for a lot of panic stricken passengers.

The burly engineer of No. 6 jumped down and came forward, his mouth full of oaths.

"What do you mean, running on our time like this? Hello, is that you Saggart? I thought there was a new man on to-night, I didn't expect this from you."

"It's all right, Billy. It wasn't the new man's fault. He's back in the ditch with a broken leg, I should say from the way he jumped. Old 86 is to blame. She got on the rampage—took advantage of the greenhorn."

The conductor came running up.

"How is it?" he cried.

"It's all right. No. 86 got her nose broke, and served her right, that's all. Tell the passengers there's no danger, and get them on board. We're going to back up to Pointsville. Better send the brakeman to pick the other engineer. The ground's hard to-night, and he may be hurt."

I'm going back to talk to the president said the conductor, emphatically. He's in a condition of mind to listen to reason, judging from the glimpse I got at the door of his car a moment ago. Either he re-instates you, or I go gathering tickets on a street-car. This kind of thing is too exciting for my nerves."

The conductor's interview with the president of the road was apparently satisfactory, for old No. 86 is trying to lead a better life under the guidance of John Saggart.—*Selected.*

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You can't judge of the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

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

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for 50 years.

THE CLOCK THAT FATHER USED TO WIND.

The clock that father used to wind—what pictures it recalls,
 Of childhood's romps and boyhood's plays
 Within the homestead's walls!
 And as we look upon the scenes our young
 years used to know,
 His dear old face comes back to us in the
 long ago;
 It sometimes seems he's living yet, and in
 the quietude
 Of evening when the fire burns low, and bat-
 like shadows brood,
 We half expect to see him stand and with
 his gentle touch,
 Still turn the key as he was wont in years
 we loved o'er-much.
 O, we will love this memory wherever we
 may roam—
 The clock that father used to wind when
 we were boys at home!
 If winter with its snows were there, or sum-
 mer with its flowers,
 The same sweet happiness would reign, the
 same content was ours:
 For we ne'er dreamed the circling hands
 upon the dial white,
 Were slowly measuring the time when he
 would leave our sight;
 We had no thought that change or death
 would sober all our joys,
 Or chill the heart that beat in love forever
 for his boys.
 But time and change must flow and ebb,
 and he we loved is gone,
 To where the opalescent lights engild a
 deathless dawn;
 And yet there's left a memory we'll love
 whate'er may come—
 The clock that father used to wind when we
 were boys at home.

—Will T. Hate.

To reach easily the great meetings of the year, one must know the best means of transportation at their command. If you contemplate a trip to the National Prohibition Convention at Pittsburg, Pa., in May. The Y. P. S. C. E. Convention, Washington D. C., in July, or a trip to some mountain resort in the east, you should consult some representative of the B. & O. S-W Ry. before you go any farther. W. P. Townsend, city Passenger Agent, with headquarters at 105 N. Broadway, and G. B. Wartel, assistant General Passenger Agent, Rialto building, St. Louis, Mo., will gladly communicate with, or call upon you with full information covering rates, limits, time of trains, etc. The B. & O. S-W. Ry. is the favorite line to Washington and all eastern cities.

Ministers and Churches

ST. LOUIS AND VICINITY.

The St. Louis Presbytery will hold an adjourned meeting next Monday morning at 10 o'clock at the rooms, 1516 Locust St.

Rev. W. L. Schmalhorst, a recent graduate of Princeton Theological Seminary, preached for Grace church last Sabbath.

Rev. Cyril Ross of Chicago, has taken charge of Oak Hill church and filled that pulpit on the past two Sabbaths.

Last Sunday at Meacham Park was organized a Presbyterian Sabbath school, in a building adjoining the residence of Mr. L. B. McFarland on New York St.—W. H. Herrick, S. S. Missionary.

Rev. Cyril Ross of Chicago, a member of the student Volunteer Movement, who is supplying the Oak Hill Presbyterian church is open for engagements to give talks on missions. Calls to go out of the city will be answered when they do not interfere with the Sunday and Wednesday services, and traveling expenses are defrayed.

Considering the stormy weather last Sunday, a creditable Sunday-school was organized at Meacham Park by Sunday-school missionary W. H. Herrick, Rev. H. C. Evans and others of the Kirkwood Presbyterian church, and placed under the care of said church. 29 were present, 18 of these belonging in the neighborhood. With pleasant weather in the future the prospects are bright for a large Sunday-school. We sincerely hope that this may prove so and the work thrive in order that a chapel may be built upon land in the park offered by Mr. E. E. Meacham for the purpose.—W. H. H.

Lindenwood College will hold its 66th annual closing exercises June 6th to 9th. Senior Reception by President and Mrs. Knight will be held on the evening of the 6th. In addition to Baccalaureate services on Sabbath June 7th, Rev. J. H. Bratton of Macomb, Ill., whose daughter is a member of the senior class, will address the Y. P. S. C. E. at their farewell service. This society and the Missionary Society of the College have been maintained with great efficiency during the year. A class of 12 will graduate. Class day exercises will be held on Monday, June 8th. Miss Anna Miller of St. Louis, will represent the class on commencement day in an essay. Mrs. Susan Brookes Spencer of the class of 1881, will give the address in behalf of Alumnae and Rev. Geo. E. Martin, D.D., the annual address. Lindenwood has shown excellent work during the year and prospects are excellent for the coming school year—a number of rooms being already engaged.

Sadly battered and mutilated as is Lafayette Park church building yet the congregation assembled and held their morning service last Sunday in the lecture room. Sunday-school sessions were omitted, it not being considered prudent to assemble the children. On next Sabbath morning in the same room the sacrament of the Lord's supper will be administered. Dr. Palmer the pastor with his noble corps of helpers are at present close at work giving first attention to providing for the temporal wants of those bereft and despoiled. The labor and struggle in outlook of restoring the church is quite appalling, but the pastor and people are looking it in the face with boldness and with faith. Considering the large spiritual work this church has on its hands, its missions and its out-reaching scope of influence, we believe the Presbyterians of St. Louis generally will recognize their own sense of share in its burdens and will be ready with an outstretched hand.

The Presbyterian Ministers, occupied their time at Monday's meeting in considering the destruction done to our churches in St. Louis and vicinity by the storm of last Wednesday. Dr. Charles reported that his church at Clayton was almost totally destroyed, even the great part of the stone foundations being removed. The parsonage owned by the church was badly wrecked. The church has already taken steps towards rebuilding, which will cost at least \$1500.00.

Rev. Mr. Lindsay reported that the McCausland church was so badly wrecked as to be unfit for services, but that it probably can be repaired without being torn down, yet this will be at considerable able expense.

The First German church was in the track of the storm, but was only slightly injured, the chief loss being the steeple. They propose to hold a thanksgiving service next Sabbath for the marvellous preservation experienced.

The most serious damage was that done to Lafayette Park church, a magnificent stone building. It is estimated that it will cost at least \$10,000 to put the building in proper repair. A most serious feature of this case is the great damage done to the homes of the people of this church; the great majority of which were badly wrecked,

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some totally destroyed. This renders the difficulty of reconstruction of the church most serious, as they are not able even to continue to their pastor an adequate salary. He stands by his people in their calamity, himself being a great sufferer in the loss of his home and personal effects, although he and his family escaped with but a slight injury to one of the children.

In view of the very great loss sustained by our citizens, especially by the thousands of poor people whose homes were being paid for through the building associations and otherwise and in view of the fact that very little, if any, of the losses were covered by insurance, it was the unanimous judgment of the Association that our business men should recall the announcement that no assistance would be required from other parts of the country, and that they should ask for financial aid from those who are able and many of whom have expressed a willingness to give it. Dr. Nicolls was requested to express this judgment to the Merchants Exchange and to the Mayor of the city.

MISSOURI.

SPRINGFIELD.—The exercises connected with Drury College Commencement will be held June 6-11, 1896.

JEFFERSON CITY.—Rev. Dr. Hendy was installed as pastor over this church one evening last week.

SABBATH-SCHOOL INSTITUTE.

Mr. S. R. Ferguson, Synodical Sunday-school Missionary issues the announcement that the Inter-State Presbyterian Sabbath-school Institute will be held in the First Presbyterian church, Omaha, Neb., June 16, 17 and 18. Sabbath-schools and Young People's Societies are asked to send delegates. Much time and pains have been expended on preparing a programme. The Rev. James A. Worden, D.D., Superintendent of Presbyterian Sabbath-school Missionary Work for the church will be present through the entire convention. The Endeavor Rally on the evening of the 17th, will be a leading feature of the Institute and will be addressed by Rev. Pleasant Hunter, D.D., of Minneapolis, Minn. On the same evening, the Rev. W. R. King of Muscogee, Indian Territory, the Superintendent of Home Missions for that territory and Oklahoma, will also address us. He comes as a representative of the Home Mission Board. Rev. Thomas Marshall, D. D., Field Secretary of the Board of Foreign Missions from Chicago, Mr. E. H. Grant, Superintendent of Sabbath-school Missions for South Dakota, R. F. Sulzer, Minneapolis and Rev. C. K. Powell of Chicago, other speakers from Nebraska and Iowa, will add to the instruction and enthusiasm of the occasion.

ILLINOIS.

CARROLLTON.—Our church has been greatly encouraged since the first of April. During the month of March we held meetings every afternoon and evening. During the first two weeks the pastor, Rev. W. P. Hosken, was assisted by Mr. J. S. Vredenburg, a layman of Springfield, and the two following weeks by Evangelist Bischoff of Springfield. Since the meetings we have been reaping the results. Twenty have united with the church, all on profession of faith and several others have expressed their intention of doing likewise.

OKLAHOMA.

LANGSTON is a village of about 200 colored people, situated 15 miles northeast of Guthrie. The surrounding country embraces the rich bottom lands of the Cameron valley and is certainly the most productive part of Oklahoma. The Presbyterian church is under the care of Brother Aughey and has lately erected a fine building, of which the colored people are very proud. There is great need of a school, as by some mismanagement the section has got so far into debt that the public school is kept open only for three months in the year and is only an apology for that time. This is the garden of Oklahoma and is considered the metropolis of the colored population of this Territory. It is the only colored work which we have in the Territory, there are special reasons why the church should start a school. The evangelistic services which we held here for a week were very well attended.—John Morley.

PENNSYLVANIA.

PHILADELPHIA.—The exercises of the laying of the corner stone of the Albert Barnes Memorial church were held on May 23d.

INDIANA.

HANOVER COLLEGE COMMENCEMENT, 1896.—Friday, June 5, 8 p. m., exhibition by Preparatory Department. Sabbath, June 7, 10:30 a. m., Baccalaureate sermon by President Fisher; 7:30 p. m., sermon before the Christian Associations, by Rev. M. L. Haines, D. D., Indianapolis. Monday, June 8, 10:12 a. m., athletics; 2:4 p. m., tennis tournament; 8 p. m., addresses before the Literary Societies, by Hon. J. L. Griffith, Indianapolis. Tuesday, June 9, 9 a. m., Board of Trustees convenes; 10 a. m., class day exercises; 4 p. m., meeting of Alumni Association and banquet; 8 p. m., delivery of diplomas for Literary Societies, Zetelathean and Chrestomathean, by Mrs. F. F. McCrea, Indianapolis; Philalathean, by Rev. J. E. Abrams, Ripley, O.; Union Literary, by W. H. Craig, Noblesville. Wednesday, June 10, 10 a. m., Commencement; 4 p. m., laying of corner-stone of Science hall.

SOUTH DAKOTA.

MADISON.—The pastor of this church, Rev. A. T. Wolff, D.D., sails for Europe, June 26th. He has accepted the invitation to

preach a month each in Glasgow and Edinburgh, Scotland. He will return to Madison, the first week in September. In the meantime supplies for his pulpit have been faithfully arranged for.

MANCHESTER.—This is one of the half dozen churches under the care of the pastor at large, Rev. W. J. Hill of Huron. On the 17th ult., he received two new members by profession and has arranged for the election of two new elders and a new Board of Trustees at his next visit. The new congregation begin to feel encouraged with good crop prospects.

ROSCOE.—New life and quickened hope characterize this congregation now that they have secured the services of Rev. Samuel Millett of Pierpont, and material industries and prospects have become so much improved. They are to have him one half his time sharing with Pierpont. They have been pastorless the past nine months, though the only church in the place. But they have kept up the Sabbath school and young people's meeting efficiently. They have an exceptionally able eldership.

CHANGE OF ADDRESS.

Rev. Leonard Keeler from Tower Hill, Ill., to New Cambria, Mo.

NEW ALBANY PRESBYTERY.

At an adjourned meeting of New Albany Presbytery at Hanover, May 25th, R. H. Boteter, a licentiate of Louisville Presbytery (church South) was received by certificate and ordained as an evangelist. Geo. M. Sehlbrede licensed by the presbytery a year ago, was also ordained as an evangelist. The Rev. A. Y. Moore was released from the pastoral care of the church of Hanover though still retaining pastoral charge of the Sharon Hill church.

PROCEEDINGS OF THE GENERAL ASSEMBLY.

Y. P. S. C. E. IN THE ASSEMBLY.

In view of the action of the Assembly on the report of the special committee on young peoples' societies, the statements made by Mr. J. W. Baer, the secretary of the United Society, to the representative of New York, are very important at this juncture, he said:

Dr. Breed's report as finally adopted will have the most loyal support of every Presbyterian Christian Endeavorer. Presbyterian young people the country over, I am confident, will enthusiastically receive the report as adopted as their marching orders, and with the strenuous loyalty to their own mother churches will press forward to more aggressive evangelistic and missionary endeavor for Christ and the church. Dr. Breed's statement of the relation between the individualsocieties and the church is the very best statement of the kind that I have ever read. Christian Endeavorers will give forth no uncertain sound of approval, for every single society is expected to stand by the historic position of our church with reference to the work of God; the office of the Holy Spirit in making our work effective; the paramount importance of our vows to our church when we become members; that support of our regular church duties and service come before the supplementary and subordinate duties of our societies' work or privileges; that we are to be amenable to no other authority next to Christ than that of our own church, session and pastor; that every feature or method connected with our work as young people shall have the immediate direction, control and oversight of the session of that church in which it is formed. Then I was especially delighted to have ringing instructions about distribution of funds and the definite statement that our young people's societies in their organic capacities are not to be utilized for any political project.

Christian Endeavor accords with all these points so admirably put by Dr. Breed, and in no one of them more than in the last two to which I have referred. Listen! Here are two planks in the Christian Endeavor platform of principles: 'Christian Endeavor stands always and everywhere for Christian citizenship. It is forever opposed to the saloon, the gambling den, the brothel and every like iniquity. It stands for temperance, for law, for order, for Sabbath-keeping, for a pure political atmosphere—in a word, for righteousness. And this it does, not by allying itself with a political party, but by attempting, through the quickened conscience of its individual members, to permeate and influence all parties and communities.'

That is plain, is it not, and here is the other, and how I wish all Presbyterians, old and young, would observe it: 'All money gathered by the various societies of Christian Endeavor is to be always sent to the missionary boards of the special denomination to which the particular society belongs; and also, Christian Endeavor officers and societies are affectionately reminded that appeals to them for money should come through their pastors and the officers of their churches, and when such appeals are addressed to the societies directly they should be referred to the pastors and church officers for their approval before being acted on by the societies; also, that the causes to which the societies give should be those approved by the denomination to which the societies belong. Thus the societies avoid recognition and support of independent and irresponsible movements.'

Deafness Cannot Be Cured

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

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Marriages.

PAXTON—BLACK.—On May 18th, 1896, by Rev. E. L. Combs, pastor Presbyterian church, Mr. Charles H. Paxton and Miss Ella M. Black, all of Garnett, Kansas.

LAKE—McCLEAN.—On Wednesday, May 27th, 1896, at the home of the bride's parents in Muscatine county, Ia., Rev. B. O. Swank officiating, Mr. Ulysses C. Lake and Miss Sarah-Belle McClean, both of Muscatine County, Ia.

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PROCEEDINGS OF THE GENERAL ASSEMBLY.

(Continued from page nine.)

A vast scale the command of Christ, "Ye shall be witnesses unto me, both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We have been given such light as no other nation has been given, not that we may selfishly enjoy it, but that we may transmit it.

How plainly our national history indicates this purpose of God. For what purpose had this fertile continent lain undiscovered for thousands of years? Why did an unseen hand turn back every explorer who sought to solve the mystery of the ocean until the crusades broke up the stagnation of the middle ages, until the art of printing increased intelligence, until the magnetic needle made a highway of the sea, until Protestantism began to move in the world's womb? Was it not because God was reserving America as the home of freedom and spiritual faith, where His truth could have scope?

How plainly, too, is God's overruling providence seen in the thwarting of the efforts of Papal and Latin nations to gain control of the new world, and in the holding back of colonization until God's set time arrived, and the feet of God's chosen stood upon Plymouth Rock!

And how shall we interpret the rapid development of our land, the successful struggle for independence, the increase of population, the opening of mines, the extirpation of slavery—save on the supposition that God was preparing America for her predestined work?

Fathers and brethren, these things can only mean that God has predestined us to be a missionary nation. Heathen lands are to have the gospel and we have been raised up to send it to them. For this has God opened to us the world's richest mines. For this has He revealed to us nature's greatest discoveries. For this has He given us strategic position and free institutions and wondrous inventions and imperial opportunity. That American has read the history of his country to little purpose who does not see that Foreign Missions is our recognition of our country's divinely imposed task; our answer to the call of humanity; our obedience to the command of God.

In the work carried on through the Board of Foreign Missions the Presbyterian church bring itself into line with this purpose of God. Few even among Presbyterians appear to realize the magnitude to which it has already grown.

Those who sneer at mission boards forget that they are composed not only of distinguished ministers, but of bank presidents, successful merchants, railroad directors, great lawyers, managers of large corporations, men who in the commercial world are implicitly trusted. Often these business men and metropolitan pastors, whose time is worth hundreds of dollars a day, leave their work and spend hours at the board's office, considering the things which pertain to the extension of the kingdom of God.

TO THE MISSIONARIES.

The year now closing has brought peculiar trials. Their lot is never easy. It has become the fashion in some quarters to speak as if their privations were not great. I grant that their salaries, while moderate, are adequate to their support, and that they are promptly paid every month. But remember that those salaries simply cover the necessities of life, and that while ministers in this country may look forward to an increase, sometimes to large figures, missionaries like Dr. Jessup and Dr. Henry and others of equal eminence receive the same \$1,000 a year to the day of their death. Think also what it means to be isolated from the companionship of their own countrymen, to be frequently far from medical attendance in case of illness or accident, to spend their lives in hot and unhealthy climates, to be ridiculed as enthusiasts and fanatics, to feel that they are toiling in comparative obscurity, without the inspiration of the world's recognition.

Business men who have commercial dealings with heathen lands say that they have to pay three times the salaries which are paid in this country in order to induce their clerks and agents to stay abroad. As one of the latter is reported to have said he "would rather hang to a lamp post in the United States than have a hundred and

sixty-acre farm and a royal palace amid the heat and dust and dirt and fevers and fleas of a typical Oriental country."

They are true heroes and heroines of our modern life. Some of them could say with Paul that in the service of Christ they have been "in perils by the heathens, in perils in the city, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in cold and nakedness." They are giving their tears and prayers, their cares and toils to the service of Jesus and the welfare of their fellowmen. Despite the hardships of their lot, they labor patiently on, going about doing good, telling the story of the cross, telling it by the way side, telling it in villages, telling it in market places, telling it everywhere in season and out of season.

THURSDAY, MAY 28.

BOARD OF PUBLICATION.

The standing committee recommended that the officers of the board be thanked for their fidelity, that Sabbath-schools use the Bible itself during Sabbath-school hours, that the new Hymnal be adopted by the churches as the best available book, that the churches give more for colporteur and missionary work, at least \$200,000 the coming year, that the American Bible Society be thanked for its help in giving Bibles.

As to a cheap edition of the hymnal for Sabbath schools, etc., a cheap edition is now contemplated by the board and the board was ordered to issue a cheaper edition of the Hymnal as soon as practicable.

It was advised to continue the Sabbath Observance Committee to prepare a lesson on this subject for the schools.

The report of the board shows that the Sabbath-school and missionary department for the first time since its establishment, reports a falling off in receipts by the missionary fund from those of the preceding year. Notwithstanding a decrease of expenditure of \$13,001.34 the expenses have exceeded the entire amount of the balance on hand at the beginning of the fiscal year, (\$25,961.02), and of receipts during the year (exclusive of the contribution from the business department, \$20,764.22.)

The business department closed the year with net profits amounting to \$31,146.33, of which two-thirds, or \$20,764.22 were passed over to the Sabbath-school and missionary department, in accordance with the order of the General Assembly. There has been a decrease in net profits from those of last year, of \$5,653.51.

Contracts have been let for the new building, the erection of which was approved by the last General Assembly, and the work is being pushed rapidly forward. It is expected that the work will be completed by August 1, 1897.

JUDICIAL COMMITTEE.

The Battel case against Synod of Nebraska was dismissed as nothing was important or in order. In the case of Rev. Dr. Breed et al against Synod of Pennsylvania, and the West Elizabeth church case, the complaint was found to be well founded and Dr. Breed and his co-complainants were sustained. The report held that pastoral relation ceased when the Presbtery dissolved the relation, if no definite time was fixed.

Dr. Bolton objected to the phrase, "When no other time is fixed." The whole constitutional question was answered unanimously in the affirmative.

It was also held that the moderator presiding at a congregational meeting may not disqualify voters for elders or officers, unless they are constitutionally disqualified.

Rev. Dr. Wood wanted to know whether Presbyteries may instruct their commissioners how to vote in the assembly and his motion was laid on the table promptly.

(Continued on page 16.)

The Animal Extracts.

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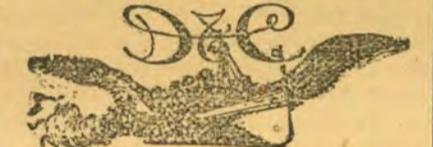
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ASSEMBLY MISCELLANY.

(Continued from page three.)

cut into quivering nerves; to inflict still further pain upon those who have already suffered enough in their lives of self-sacrifice. Is it not also to keep back the hire of the laborer, whose cries as the prophet says, 'are uttered into the ears of the Lord of Sabbath.'"

In admitting the justice of the Assembly's direction that the boards must keep their expenditures within their income, he dwelt upon one point which, he said, differentiates the Board of Relief from the other boards of the church in retrenching so as to end the year with out debt. In the case of the mission Boards, to reduce expenditures is to incur no new obligations. The Board of Education is to take no new students; the Church Election Board, the Board of Aid for Colleges, are to undertake no new buildings or endowments. In no case is it meant that they are to withhold payments for work already done. But the work of the venerable men upon the roll of this board is in very deed a work already done; and it was done upon the distinct promise of the church, that if they would give themselves wholly to their sacred calling, without turning aside to make provision for themselves against the time of disability and old age, the church would make provision for them. That promise has been made over and over again by Presbytery by Synod, by General Assembly. It is a promise to pay for value received. What would be thought of a business corporation which should publish such a promise, and default in the payment after receiving the value specified.

REPORT ON THE TEMPORALITIES OF THE CHURCH.

To the special committee was referred the overtures from thirty-two Presbyteries to the General Assembly of 1892, asking, "that some proper inquiry be made concerning prevalent methods of managing church temporalities by means of Boards of Trustees, and that if such methods are found injurious or defective, some measures for amendment be taken."

The compilation of the laws of all the States and Territories, bearing upon the subject, which the committee was directed to have prepared, has now been completed by the Rev. W. H. Roberts, D.D., L.L.D., and published by the Board of Publication in accordance with the directions of the General Assembly of 1894, under the title, "Laws Relating to Religious Corporations." The committee take pleasure in saying that this volume has been prepared with remarkable care and accuracy and contains an Index, Syllabus of Laws, List of Collection of Statutes, and a most valuable introduction discussing briefly some of the legal aspects of the subject referred to the committee, together constituting a standard book of reference for our judicatories and churches.

The office of trustee is one originating wholly in the civil law and out of the sphere of our church government and independent of any control by our church judicatories. The trustee is simply an officer created for holding and managing church property according to the civil law. The Session and trustees have often come into secret or open conflict, nor from any intention to do so on the part of either body, but first because there has been no satisfactory definition or limitation of the powers of the trustees easily accessible to them, and second, because the church has not given the office a definite status in its system of government and brought the persons to whom temporal management is entrusted into official relations with their brethren who are set as spiritual rulers. As the churches grow in wealth, their revenues (already \$10,000,000 yearly) should be collected and managed in harmony with the fundamental principles of sound Presbyterian government and the spirit of the New Testament. It is certainly not a system which we should quietly acquiesce in, that these revenues should be handled by men who, in many cases, are not even professed Christians, much less men solemnly set apart to the administration of the affairs of the Lord's house.

The committee are by no means forgetful that the paramount need of the church for the administration of all its affairs, both temporal and spiritual, is the grace of the Holy Spirit—the Spirit of wisdom, prudence and love. We regard it as most desirable that the interest and co-operation of the trustees themselves should be secured. These proposals must not be construed to reflect upon the Christian character and fidelity of the large body of communicants who are now serving God and the church in this office, nor do we underestimate the service rendered by others, who, while not themselves coming to the Lord's table, show their sympathy and interest in the welfare of the church by useful service as trustees. The General Assembly of 1893 referred to the committee an overture from the Presbytery of Newark, asking that the Form of Government, Chapter XII, Section 8, be amended by adding the words: "Where Deacons act as Trustees their term of office may be synchronous." The intention of this proposal is obvious. It contemplates the entrusting of the management of temporalities to Deacons, to act as Trustees in accordance with the civil law, and asks that the provision of the Form of Government permitting the election of Deacons for a term of years be thus adjusted to make this practice convenient.

The general principle upon which this proposal is founded, appears to the committee to give the clue of the true solution of our present difficulties. If Deacons are not made *ex officio* Trustees, at least those who hold the management of temporalities in their hands, should

(Continued on page 15.)

Keep the Blood Pure.

The importance of keeping the blood in a pure condition is universally known, and yet there are very few people who have perfectly pure blood. The taint of scrofula, salbrheum or other foul humor is inherited and transmitted for generations, causing untold suffering. We also accumulate poison and germs of disease from the air we breathe, the food we eat or the water we drink. There is nothing more conclusively proved than the power of Hood's Sarsaparilla over all diseases of the blood. It not only expels every trace of scrofula or salt rheum and drives out the germs of malaria, but it vitalizes and enriches the blood. Particularly after attacks of scarlet fever, diphtheria, measles and whooping cough, Hood's Sarsaparilla plays an important part in building up the wasted tissues and giving needed strength and vigor to the entire system.

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(Concluded from page 14)

see it written in our organic law that their trust must be discharged with a due regard to the appointed order of God's house. But, more than this, it is now within the knowledge of the committee that some of our own churches, and whole denominations of the Presbyterian family of churches, manage their temporalities generally through Deacons and find the practice satisfactory.

It is, perhaps, still more striking to note (inasmuch as the contrary impression has been widely entertained) that in thirty-five States and Territories no legal impediment to the adoption of deaconal management now exists, provided the General Assembly makes it clear that this is the normal practice of the church. In view, therefore, of all these facts, the Committee regarded it as desirable that an overture be now submitted to the Presbyteries, looking to the general adoption by our churches of some similar system. The Committee therefore recommend:

1st. That this Assembly overture the Presbyteries. Shall the Form of Government, Chapter VI. "of deacons," be amended, so as to read as follows:

OF DEACONS.

(I.) The Scriptures clearly point out Deacons as distinct officers in the church, whose business it is to take care of the poor and to distribute among them the collections which may be raised for their use.

(II.) To the Deacons where not inconsistent with the civil law, may properly, and should preferably, be committed the management of the temporal affairs of the church. If for any reason such management be committed to other officers, it is desirable that they be elected from the communicant members of the church. Such management shall in all cases be subject to the extensive authority of the session and pastor over the worship of the church, including not only the times and places of preaching the Word, and other religious services, but also the music and the use of the church buildings.

2d. That it is inexpedient to take the action suggested by the Presbytery of Newark.

All of which is respectfully submitted, John Fox, William S. Fulton, Willis G. Craig. *Ministers.*

S. B. Brownell, Thomas Ewing, William M. Lanning. *Ruling Elders.*

ELDER THOS. M'DOUGALL'S SPEECH.

"There are two things for which I never apologize; one is that I am a Presbyterian and the other that I am a lawyer." He proceeded to make various serious criticisms on the report, largely using the technical language of law, making a very elaborate argument. He held that the Form of Government recognizes only ministers, elders and deacons. [At this point Rev. Wm. H. Roberts stepped up before Mr. McDougall and pointed out to him the recognition of the trustees, amidst applause.] But Mr. McDougall held a trustee was only an office of "the congregation." He thought it high time that the property of the Presbyterian church should be safeguarded and held for the purposes for which it is given. (Applause. Legislation should be adopted for the interest of the congregations yet to be formed, which are being organized at the rate of one a day. Mr. McDougall read a lengthy opinion of the Supreme Court of the United States declaring that the General Assembly is the power over all and Mr. McDougall added "I accept this decision of the Supreme Court of the United States as setting forth my position." He held this view of the civil law was in accord with the Constitution of the Presbyterian church.

The General Assembly not being a legal entity cannot take to itself and hold itself property; it can only do so through agencies. Mr. McDougall



A horse can be ridden to death. It is easy to do it if you don't feed him and if you work him when he is sick. A man may ride himself to death in the same way. Hard work is a good thing for a man whose daily nutrition repairs the daily waste. When he begins to run down hill he had better look out. When he begins to lose flesh, he will begin to lose vitality. He will have to spur himself more and more to keep himself going. Spurs are bad things to use on either horses or men. The man who is drawing out strength and vitality faster than he is putting it into his body needs Dr. Pierce's Golden Medical Discovery. This is the greatest blood maker and flesh builder in the world. It is a stimulating, purifying tonic. It fills the blood full of richness and helps all the digestive organs to do their work. It brings a good appetite, sound sleep, solid muscle. It does not—like cod liver oil—produce only flabby, useless fat. Corpulent people may take it without becoming more fleshy. The man who is not eating well, or working well, or sleeping well, or resting well frequently needs nothing else. He can get it at drug stores. He should not let the druggist persuade him to try something else which is better for the druggist's profit.

THE CAUSE OF SICKNESS.—When the doctor is called to see a man, woman or child, his first question is about the condition of the bowels. If they have not been freely open, he is sure to prescribe something to open them. He may do other things, but this one thing he will do surely. He knows better than any one else that nine-tenths of all human ailments come from the one cause—constipation. He may know, but he will not tell you, that Dr. Pierce's Pleasant Pellets are the best and most successful cure for constipation. He will not tell you so because his prescription brings him \$2.00, and the "Pleasant Pellets" will cure you for twenty-five cents. Forty little "Pellets" in a little vial. One, a gentle laxative; two a mild cathartic.

wanted changes made looking to the future, and every loyal Presbyterian should want our property held firmly for the uses for which it was designed. The time has come to furnish the congregations yet to be formed, knowledge how to vest the title, and furnish the essential information to all how to hold their property safe under the "Presbyterian banner."

Mr. McDougall said he did not expect to be in another assembly, and he would be delighted if he could speak on "some subject pleasing to all the brethren" (applause and laughter), but he seemed to be predestinated to discuss questions of this character. But he had passed through so much criticism for his work on other lines (a loud smile) that he did not feel particularly sensitive as to the gentle criticism he was making of Dr. Fox's report. He wanted it declared

specifically what the deacons should do without any "may properly" or "should preferably" about it. He wished the report recommitted to the committee, with instructions to report to the next assembly specifically as to the powers of the deacons. Let the session be with defined powers and the deacons and the trustees, and threatening and actual perils will disappear. A resolution embodying this idea was presented.

Judge Robert N. Wilson sustained the position taken by Mr. McDougall, and thought the committee had not yet reached a conclusion which it would be wise for the assembly to adopt. He wanted an explicit definition in the form of government as to the powers of the session. He thought much trouble was caused by members of the church. "I would not limit the grace of God" said the Judge, "but the grace of God unfortunately does not take all the willfulness and obstinacy and crookedness out of all those who become members of the church." This statement met the approbation of the assembly, as was signified by applause.

Lawyer Conger of Cairo wanted the powers of trustees defined. Judge E. M. C. Humphrey of Kentucky, said the churches were involved in trouble because of property held only under a civil charter. We should bravely grasp the serious question now before us. Forty-two states are giving forty-two different kinds of charters and there is danger that other churches will follow the case in California and shout "Independence!"

The whole business was recommitted by an immense majority according to the motion of Mr. McDougall, to be reported on again next year, defining all duties and powers of the various officers and giving a form for guidance to safeguard property.

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PROCEEDINGS OF THE GENERAL ASSEMBLY.

(Continued from page 13)

SEMINARY CONTROL.

The report of the Special Committee of Conference, with Theological Seminaries gives the answers of the seminaries as already widely known. It stands to its views of the past and recommends the adoption of the following resolution by the General Assembly.

"1. This General Assembly reaffirms the action of the General Assembly of 1895, and in view of the importance of the interests involved declares that in its judgment the plan approved by the General Assembly of 1895 should be substantially adopted by all of the seminaries.

2. Until the compact of 1870 shall be made legal and effective to the satisfaction of the General Assembly by each seminary, the General Assembly deems it expedient to suspend the exercise of powers alleged to have been conferred upon it by said compact over any seminary failing within a reasonable time to so make said compact legal and effective.

3. That the committee be discharged from further service."

Rev. Dr. George D. Baker brought in a minority report as follows:

"In hearty accord with the report already made, I desire to submit the following:

Whereas, the Seminaries, for the most part, have failed to comply with the request made by the General Assembly for the amendment of their charters as recommended by the General Assembly of 1894, and reaffirmed by the assembly of 1895, and

Whereas, no substantial progress toward the securing this end has been made during the past year, and

Whereas, the assembly has constitutional and charter rights in certain of the Theological Seminaries, viz: Princeton, Western, Danville, McCormick, Dubuque, Lincoln University and Omaha, which reasonably safe-guard their teaching and property to the Presbyterian church, and

Whereas, the uniformity in Seminary control, sought to be secured at the reunion of 1870 has not been accomplished, owing to the position taken by Union Theological Seminary in New York City, and

Whereas, there are indications that certain other seminaries question the validity and binding power of the arrangement made in 1870 between certain seminaries and the General Assembly, and ratified by the General Assembly, therefore, resolved,

1. That the act of the assembly of 1870, accepting a certain offer made by the Union Theological Seminary, thereby changing in some respects the mode of managing the seminaries, and the manner of their supervision by the assembly be and hereby is rescinded.

2. The concurrent declaration No. 9 of the assemblies of 1869, be and hereby is rescinded.

3. That all acts and parts of acts in any way delegating or putting in abeyance the assembly's constitutional and charter rights over any of the seminaries which were under its control prior to and in 1870, be and hereby are rescinded.

4. That the Standing Committee on Theological Seminaries is hereby directed to submit to the assembly such legislation as may be necessary for it to put into effect its constitutional and charter rights over the following seminaries, viz: Princeton, Western, McCormick, Danville, Dubuque, Newark, Omaha and Lincoln University.

5. That the seminaries in which the assembly has no charter right are earnestly asked to give the assembly such right at as early a time as possible to the end that their teaching and property may be safe-guarded to the Presbyterian church, and they receive the hearty approval of the General Assembly."

Dr. Mutchmore, chairman of the committee said in the course of his speech:

Have we made progress? Princeton has agreed to all the committee wants.

We have no cast iron formula in which all must be pressed. The Western Seminary says she will seek legislation. Dubuque will do the same. Omaha has done it and Danville will. So we have accomplished much for the freedom of the church and to deliver her from the thralldom of Cæsar. We want to wear out all hostile demonstrations. Chicago will be all right if we give her time. It has been called "a junketing committee," "but that is so contemptible," said Dr. Mutchmore, "that I will not discuss it."

Dr. Mutchmore described his "junketing trip to Chicago" in a very humorous way. He thought mustard blister was about as good a thing for the back of the church as for an individual, to cure the paralysis of the church. We may fret and chafe because it burns here, but we will be ashamed in heaven over our impatience. We will feel mean in heaven over the mean charges we make against each other here. The subject has gone from the top branches down to the radicals. Last Saturday the root of the trouble appeared in the report on Temporalities, and now we must wrestle with the difficulty in our own household. We cannot strangle that young giant in the temporalities report, which was laid in its cradle in that report. It raises the whole question of the struggle between the ecclesiastical and civil corporation. The church has always been more or less humiliated by this difficulty.

It may be a sublime thing to have stock in a kite, but when another man has the string in his hand and is flying it from the church steeple with the hatches nailed down, it is something like trading in futures beyond your control. You may say you have an interest in that kite, but it is wholly spectacular.

It may be a sublime thing to have stock in a farm but there may be a land slide and the farm may be destroyed and your neighbor come down with his domicile on the farm. Butter is a good thing in a platter but spread all over the table cloth it is not enjoyable. (Laughter.) Churches built by ice cream and strawberries and other ways may drift away from us. Trustees may be good men, but they often do things as civil corporations which they would not do as individuals. We are fighting the machine. Dr. Musgrave used to say "All the powers of darkness cannot move a board of trustees, while a whiff of wind will move a pastor." Many a man who would make a poor trustee would make a good preacher if you take him out of his legal environment. Now, as to the remedy. The deacons will not

always settle the question. As Dr. Fox's report suggests, what we ask is, "Where's the missing link?" We want the elders and lawyers to show us how to solve this difficulty. We want to have Christ Jesus in control, and we will find the missing link. The committee thinks it has found the solution, and it would be a great mistake to go out to sea again in a tub.

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