

THE MID-CONTINENT

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\$2 A YEAR.

THERE ARE some of us who remember when it was customary for an elder to accompany the pastor in his rounds of visitation. After a few moments of social conversation the pastor read a passage from the Scriptures which was followed by a brief exposition of the same and prayer. It was a pleasant and profitable call, far more so than if the weather and a lot of pointless "small talk" had characterized the conversation. We seriously doubt if these later days have witnessed any improvement upon this method. Such a service is spiritually helpful to many families, and in some cases it might operate as a check upon the spirit of worldliness. We feel quite sure the church would be a gainer if this old custom should be revived.

ASSEMBLY NOTES.

THERE WERE in attendance on the late session of the Assembly 599 Commissioners from 213 presbyteries. The number of Commissioners is five less than at the Assembly of 1895.

COMPETITION for the next place of meeting was lively. San Francisco, Petosky, and Winona, Indiana, were the candidates for Assembly honors next year. Winona was chosen by more than a two-thirds vote of the Assembly.

THE THEOLOGICAL Seminaries committee recommended that a constitutional rule be proposed to the presbyteries requiring the examination of candidates for licensure in the English Bible. This recommendation was cordially endorsed by the Assembly.

THE SUBJECT of women occupying our pulpits came before the Assembly in an overture from the Synod of Baltimore. The Assembly promptly adopted the answer of the Bills and Overtures Committee reaffirming the judicial deliverance of the Assembly of 1878 in the See case.

IMMEDIATELY AFTER the settlement of the next place of meeting, Dr. Booth, chairman of the Bills and Overtures Committee, reported in favor of reducing the assessment from seven to six cents. This recommendation was unanimously adopted. Had the Assembly decided to go to San Francisco next year, the assessment would have remained unchanged.

THE LAW points involved in the Los Angeles cases which the Judicial Commission reported to the Assembly, and which that body approved, are as follows:

1. The Presbytery under our Form of Government has the sole power within its jurisdiction, to form, unite and divide congregations and to establish and dissolve pastoral relationships, subject to the provisions of the constitution, including the provisions for complaint, appeal, review and control.
2. The acts of Presbytery may be appealed from or complained of to a higher judicatory, but in the absence of such appeal or complaint, they are to be respected and obeyed until reversed or modified.
3. Where complaint against the action of a Presbytery is taken to Synod and where no one appears to prosecute such complaint, and the complaint is dismissed by the Synod, the action of the Presbytery remains in full force and effect.

THE TRUE interpretation of Section 100 of the Book of Discipline has been a serious question for some time past. That is now settled by the action of the Assembly in its action upon the report of the Judicial Commission to try the complaint of the Rev. Wm. P. Craig, against the Synod of California. The facts in brief are these: The Presbytery of Los Angeles found Rev. Burt Estes Howard guilty of violating his ordination vow promising subjection to his brethren in the Lord. Mr. Howard appealed to Synod and that body tried the case through a Judicial Commission. The Commission reported reversing the judgment of Presbytery. The Prosecuting Committee at once gave notice of appeal to the Assembly. Thereupon the Synod adopted a resolution to the effect that it is the

sense of Synod that Mr. Howard is restored to all his ministerial functions. From this action Mr. Craig gave notice of complaint to the Assembly. The report of the Assembly's Commission is as follows:

"According to section 100 of the Book of Discipline: 'When the judgment directs admonition or rebuke, notice of appeal suspends all further proceedings, but in other cases' (only when the judgment directs the suspension, deposition or excommunication, per section 40) the judgment shall be in force until the appeal is decided," and this we interpret to mean until it is finally decided by the highest judicatory to which the case is carried. (2) After a Synod or a commission of Synod, sitting as a court for the trial of a case, has concluded the case and adopted its final judgment and the same is a matter of record, it is not competent for the Synod in ordinary session and not constituted as a court to interpret the judgment or in any way to modify it."

The Assembly unanimously affirmed these points of constitution and law. Thereupon the Commission reported its findings sustaining Mr. Craig's complaint. The report was ordered to be entered upon the minutes of the Assembly. The Assembly in its action upon these Los Angeles cases has settled a good many points of constitution and law, the result of which will be to save our church in California from ecclesiastical chaos and anarchy.

THE DAY before the Assembly adjourned Dr. W. H. Roberts, the Stated Clerk, read a short statement signed by himself and Dr. Moore, Permanent Clerk, in which it was declared that the reports circulated in certain quarters that they prepare lists of committees in advance for each new Moderator, or that they in any wise dictate to a new Moderator as to the composition of the committees, is entirely without foundation. They are generally consulted by a Moderator in making up his committees, but they never encroach in the least upon his prerogative in such matters. Dr. Withrow followed this statement with these remarks:

"Fathers and Brethren:—I only wish to add a word. This assembly, it seems to me, is certain to go down in history as the best natured assembly that ever sat. We have not had a division on a question, not a move for previous question, and strangest of all, not an appeal, which is the most wonderful thing of all. Now brethren, I confess frankly to you that I took the moderator's chair with the opinion that it would be a somewhat difficult thing to get along with Dr. Roberts. I had a notion that he was so conversant with affairs and so well up in Presbyterian management, and that all this was born in Dr. Moore, so that I would have a hard time with these two brethren, and that I would be so used up between them that there would be nothing left.

"And now I wish to declare, that I never worked with two brethren in all my life that were so generous, so considerate, so courteous, in all my relations to them, in their kind conduct towards me the highest official of the assembly, but personally their superior never. They have been all that could be asked.

"Last Thursday afternoon I asked you to help me to make up the committees. You and I had a conference, and a great collection of recommendations was handed in, and several gentlemen were at the conference to make up the committees, and we worked until nearly morning, and all who wished were allowed to come in and names were freely suggested, from which I selected and constructed the committees named. That I made a good selection is demonstrated by the result. And the wonderful thing is that I made as good a selection as I did, that these committees have brought in such harmonious and acceptable reports, and I think it is due to ourselves to understand, not to say that there has been a misrepresentation, but simply misunderstanding that these two clerks have only helped this Moderator as they have helped his predecessors, and when I speak I represent preceding Moderators, who say the same, that they have had as much liberty as I, and I speak for them now as well as for myself. I leave this assembly feeling the kindest in my heart toward these two men."

W. R. H.

WE CALL attention to the subjoined. It is both a statement and an appeal. The St. Louis pastors whose names are attached are a guaranty that the situation described is indeed a painfully-speaking one. We have seen the desolation wrought on the beautiful building of the Lafayette Park church and earnestly commend this appeal.

TO OUR BRETHREN IN THE PRESBYTERIAN CHURCHES.

The undersigned have been appointed a committee to make a statement and an appeal to you, in behalf of the Lafayette Park Presbyterian church of St. Louis, which has suffered so heavily from the recent calamity which has fallen upon our city.

More than twenty churches have been destroyed or greatly damaged in the region devastated by the tornado. Among these are four Presbyterian churches, and of the latter, the largest destruction of property fell upon Lafayette Park church. The beautiful building is unroofed and part of the walls blown down; and the hall occupied by its large Mission School is utterly demolished. The damage to the church edifice alone is not less than \$12000. But saddest of all, the homes of a large part of its membership have been dismantled and ruined. In that part of our city there are thousands of houses that have been wrecked and the furniture and clothing of their occupants have been scattered by the storm. Those who in the morning were living in comfort, in the evening found themselves homeless and impoverished. As ordinary insurance does not furnish protection against storms, the loss in most cases is heavy and crushing. Thousands of families are not able to provide even food and shelter for themselves and must necessarily be dependent for a time upon the charity of others for support.

The magnitude of the calamity and the sorrow and suffering it has brought cannot be adequately described. While all the members of the congregation of the Lafayette Park church are suffering in some form, pecuniarily, from the effects of the tornado, at least two-thirds have had their houses wrecked or greatly injured. The few men of wealth in the church are the heaviest sufferers. Their losses are so great that it is impossible for them to secure the restoration of the church building without generous help from others. They cannot even provide for the necessities of those who are left homeless and destitute among their own members.

The urgent and large demands made upon the citizens of St. Louis in view of the present distress, make it impossible to secure among them, the money to rebuild the church. For this reason we feel justified in appealing to our Presbyterian brethren outside of our city to assist this church in its sore need. It has had a most useful career in the past. It has under its care four Sunday-schools with a membership of 2,711: One of its schools, Souldard Mission, had an enrolled attendance of 1,321 scholars. The building occupied by it was demolished to the ground and a new one must be provided. This church has been a generous helper of others. It is located in a part of the city where it reaches the largest number, not of the wealthy, but of those who occupy modest homes and toil for their daily bread. Surely it deserves the sympathy and the aid of others in its distress.

The Baptist and Methodist churches in the same region were destroyed by the storm, but they have already secured enough of help from their respective denominations to insure their rebuilding. May we not confidently rely upon our church for prompt relief. St. Louis has not asked for aid to feed the hungry and clothe the naked and find shelter for the homeless among her citizens. Vast as is the financial loss entailed by our great calamity, the city is bravely struggling to meet it. But we do appeal to our sister churches to help the afflicted church of Lafayette Park.

SAM'L. J. NICCOLLS,
G. E. MARTIN,
J. H. BROOKES,

Contributions for this church may be sent to this paper or to Robert Ranken, Esq. 3154 Magnolia Avenue, St. Louis, Mo.

SOME TIME.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see;
And, e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father so,
But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we shall say that "God knew best."

—Ex.

THE DAY WE OBSERVE.

JAMES A. WORDEN, D. D.

From the earliest times, pastors have devoted certain Sabbaths or parts of Sabbaths to special services for children. Dr. Stephen H. Tyng, Sr. held such a service once every Sabbath. Dr. Richard Newton gave a children's sermon in the church once a month. Dr. John Todd preached to the children once in three months. Many years ago certain pastors were accustomed to devote one Sabbath every three months to certain forms of service in behalf of the Sunday-school.

Then grew up an almost universal custom of holding Sabbath-school anniversaries, either upon a Sabbath or upon some week day evening. Here we have the several elements of the evolution of children's day. An effort was unavoidably made to systematize and correlate those several customs of recognizing the children's place in the public worship of the Lord's Day. As a result of this wide-spread endeavor there gradually obtained a consensus of thought and practice.

Who it was that first suggested an annual Children's Day that should combine the idea of an anniversary, a special children's service, in the beautiful season of the year, on which all parts of the country, and all Sabbath-school workers could unite, it is impossible to discover. Perhaps it sprang up naturally in many child-like hearts at once. It would be as easy to fix the exact hour at which spring re-visits the earth after the storms of winter, as to fix the date of the exact origin of Children's Day. And to write a history of its developments would be no easier than to undertake to record the annals of the blossoming of spring flowers and the budding of the trees. We only know that whereas it was winter, now it is spring, and so Children's Day has come, on which the church rises and shines and sings and puts on its beautiful garments. If any claim that the Methodist Episcopal church in its General Conference, was the first ecclesiastically to recognize Children's Day they are probably correct; but long before this, hundreds of Presbyterian schools were observing the day of joy and gladness without reference to the authority of church courts.

But when, in 1883, many years after Presbyterian Sabbath-school workers had been accustomed to do this, the General Assembly said, "It hereby designates the second Sabbath in June as the Children's Day on which special services for the children shall be held, and the vital topics of the Christian nurture and the conversion of the young shall be pressed upon the thought of the entire congregation," the

whole vast forces of the Sabbath-school gladly and loyally wheeled into line. So that two years later it is recorded: "The General Assembly notices with approval the observance by our churches and Sabbath-schools of the second Sabbath of June, designated by a former General Assembly as Children's Day, and emphasizes the importance of seeking the presence and power of the Holy Spirit in these services, that they may not be simply attractive, but profitable, contributing to the conversion and Christian nurture of the young." Superintendents, officers, teachers and scholars, supported this effort, with joyous faith and earnest co-operation.

What more powerful object lesson, setting forth the love of Christ and Christ's church to the young, than the services of Children's Day? What clearer demonstration of the identity of church and Sabbath-school could be given? I venture to say that the children and youth of the Presbyterian church have never doubted, since the establishment of Children's Day, the church's supreme interest in, and love for them; and they have reciprocated this interest and love with all the enthusiasm of their youthful spirits.

One of the most beautiful incidents in the life of our Lord occurred when he was on the direct road to Jerusalem and Calvary, and was surrounded with an excited and wondering multitude; when, in this very crisis of his work he stopped to give an opportunity to mothers and Fathers to bring their young children to him that he might put His hands upon them and bless them. And when, even the chief apostles rebuked this parental solicitude as an interference with the greater and more important work of healing and teaching the crowds, Jesus rebuked them and said—"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And He took them up in His arms, and put His hands upon them and blessed them." Is not this Children's Day the outgrowth of this "same mind that was also in Christ Jesus?"

The Christian appreciation of childhood is one of the significant marks of this new and brighter era; and it brings with it a baptism of new and simpler love, the hearts of the fathers being turned to the children and the hearts of the children to their fathers. Longfellow expresses our heart's sentiment when he sings:

"What would the world be to us,
If the children were no more;
We would dread the blank behind us
As much as the dark before."

"Come hither, oh ye children,
And whisper in my ear,
What the winds and the birds are saying
In your sunny atmosphere."

"You are better than all the ballads
That were ever sung or said,
For ye are living poems,
And all the rest are dead."

HISTORIC PIVOTS.

BY REV. C. A. S. DWIGHT.

Every careful student of history is familiar with the fact that great events often turn upon very small circumstances. The wheel may be of huge circumference, but the pivot is a narrow point. Secular history affords abundant illustration of this truth.

Some 500 years before Christ, while a number of Athenians were engaged in pillage in the town of Sardis, one of the soldiers set fire to a house. As most of the dwellings were of wicker-work the flames spread rapidly, and presently the whole city was on fire. This almost accidental circumstance drew down upon the devoted Athenian people the fierce wrath of the mighty Darius, who before had scarcely heard of them, and who thereupon charged one of his attendants to remind him thrice every day at dinner: "Sire, remember the Athenians!" In due process of time accordingly the "Great King" dispatched a large military and naval force against Athens, when again a most ordinary circumstance—the blowing of a hurricane—destroyed three hundred vessels of the fleet that was endeavoring to round the promontory of Mount Athos, and drowned or dashed upon the rocks twenty thousand men, thus involving the first expedition against Athens in sorry failure.

A chance saying of the Delphic oracle that "a wooden wall" should "shelter the Athenian" led to the successful naval fight at Salamis, when many Persian vessels were destroyed, with the result that the proud spirit of Xerxes the invader was broken, who thereupon set about securing the safe retreat of his hosts by land.

The cries of a few geese, rousing the Roman Manlius and his fellow-soldiers from sleep, saved the capitol of Rome, when threatened by the approach

of the stealthy Gauls. Julius Cesar's persistence in attending a meeting of the Roman Senate one day, despite warnings of a plot against his safety, cost him his life, and plunged Rome into a Civil War. A sudden storm destroyed the magnificent Spanish Armada, driving some of its vagrant vessels as far out their course as the isles of the Hebrides. The attempt of Charles I and of Archbishop Laud to force on the Scots a liturgy resulted in a riot which rapidly became a revolution, the whole nation springing to arms against what (many would consider) was in itself a trifling matter of ceremonial. And so also a number of instances might be quoted from Scripture history illustrating the pivoting of important interests upon small circumstances. A Babylonish garment hid in the tent of an obscure Hebrew troubles all Israel. The lapping instead of the bowing down to drink of the waters of a well on the part of the followers of a Hebrew warrior determines the complexion and size of Gideon's army. A pebble shot from a shepherd boy's sling cuts into the forehead of a burly giant, and delivers the embattled host of the Lord. A Jonathan shoots an arrow and sends a boy to recover it, which trifling augury indicates to a friend that flight would be conducive to his safety, who was the candidate of Providence for Israel's throne. The catching in the branches of a tree of a few long locks of the hair of the head of a galloping fugitive removes from the scene of life a dangerous aspirant for the crown of David. What may seem a chance dream of the tyrant Nebuchadnezzar serves as an introduction to notice, and finally to extreme royal favor of Daniel the godly statesman. The Wise Men took one road rather than another back to their eastern home, and thus avoided revealing to the cruel and crafty Herod the exact whereabouts of the infant Christ, who otherwise might have been slain as he lay in Mary's arms. Two of John's disciples were standing near the prophet down in the Jordan valley one day when Jesus happened to come that way—and were thus introduced to a life friendship with the Master. A Matthew happened to be sitting by a customs-booth when the Lord strode along the highway—and so the eye of Jesus fell upon the tax-collector, and he received his invitation to the Apostleship. A lad as it chanced had a few loaves and fishes with him in his lunch-basket one day, out on the hills above Gennesaret, which served, when the Master laid hands upon them, as the physical basis of a most remarkable miracle. A poor widow, just at the time when Jesus is observing the receipts at the treasury throws in two mites—which are thereupon taken by the Great Teacher as the text for a now oft-quoted sermon on the true spirit and possibilities of benevolence. A proud Pharisee carelessly or rudely omits to provide the visiting Messiah with the common courtesy of a basin of water with which to cool his dusty sandaled feet, and thus furnishes the unwelcome occasion for a severe and lasting rebuke of human inhospitality to visitations of the grace of God. A man is returning from the suburbs of Jerusalem bearing a pitcher of water upon his head, when Peter and John encounter him, who are thus conducted unerringly to the house where the Master is to break with them the bread of the sad, sweet Last Supper.

So history, both secular and sacred, is constantly teaching us that no event is trivial, since upon it may hinge important consequences; and illustrating by many infallible proofs the surprising particularity and unerring wisdom of the Providence of God.

"God moves in a mysterious way,
His wonders to perform."

Closter, N. J.

SABBATH POSTAL LABOR.

BY D. A. W.

A few days since I received from Edinburg, Scotland, a small treatise on the Sabbath, published by the Sabbath Observance Society of Great Britain. It is a thorough Scriptural exposition of the divine authority and perpetuity of the Sabbath, 136,000 copies of which have been sold, besides an edition in German, Danish, Italian and French, while still another in these languages and Chinese is in course of preparation.

With it was enclosed a tractlet on *Sunday Postal Labor*, containing some most interesting and important facts. It appears from the report made by the General Post Office, London, 1895, that 56,190 persons are employed in the Postal service, and 80,257 others in partial work. Of these 136,447 employes, 27,308 are women.

To relieve this army of Sunday workers and to restore to them their heavenly birthright, the rest of one day in seven, is one of the objects the Society has

undertaken, with the ulterior object of "stopping Sunday Mails by so reducing the business to be done that the Government shall find that there are no letters to carry."

In accomplishing this desirable result, the Society makes this simple request of Christians and other friends of the Sabbath:

"1. Do not post letters on Saturday afternoon or on Sunday.

2. Arrange, if possible, that letters requiring answers shall not reach their destination on Saturday, and thus hold out any inducement for replies to be sent by the Sunday mails." This seems to be a very simple and easy method of accomplishing so great a reform. Let it be generally practiced and it will be as effectual as any.

It is altogether a mistaken notion, that Sunday mails and Sunday newspapers are a necessity. London, with nearly six millions of people, has no delivery of letters on the Sabbath, and no one, not even the merchants, complain. In England and Wales there are 893 post towns, 40 of which have no house to house delivery of letters on the Lord's day. In Scotland there are 165 post towns, 142 of which have no like delivery. If, then, such centers of commercial activity and sharp competition as London, Glasgow and Edinburg can flourish without Sunday mails, why may not New York, Chicago, St. Louis, and all other cities and towns?

So of the Sunday Press. London has no Sunday newspapers. In our own country, the *Chicago Record*. One of the cleanest and best daily journals, issues no Sunday paper. Yet its average daily sale in April of this year was 207,378 copies.

It is a sad, and should be an alarming fact, that the Sabbath among us has not much of the sanctity in which it was held by our fathers. Of the causes working this degeneration, Sunday mails, the Sunday newspaper and Sunday travel are the chief. When will it end? The consciences of the people, even of many professing Christians, are becoming more and more blunted, and less amenable to all law, human and divine.

Is it not high time for God's people to awake to their duty? Will they not one and all ponder the facts then partially brought to their notice, and aid in maintaining God's Sabbath in the way pointed out?

Milan, Mo.

THE LOS ANGELES CASES IN THE ASSEMBLY.

The following is the action of the Assembly in the cases from Los Angeles Presbytery:

The Presbyterian church in the U. S. A., by Wm. R. Henderson, William P. Craig and E. Edgar Galbreath its prosecuting committee, Appellant; vs. Rev. Burt Estes Howard, Appellee. Judicial case No. 5 on appeal from the Synod of California.

This appeal being regularly issued and coming on to be heard on the judgment, the notice of appeal and the specifications of errors alleged and the record in the case from the beginning and the reading of so much of said record as was not read having been omitted by consent and the parties hereto having been heard before the judicatory in argument, and opportunity having been given to the members of the judicatory appealed from to be heard, they having been heard and opportunity having been given to the members of this judicatory to be heard and they having been heard as provided by the Book of Discipline and this judicial commission of the General Assembly sitting as a judicatory in such case on appeal, having sustained the following specifications of error, to wit: "all of said specifications save and except the first and second specifications under the first ground of appeal," to wit: "irregularity in the proceedings," and all of the specifications under the second ground of appeal, to wit: "manifestation of prejudice in the conduct of the case," which were not sustained, on consideration whereof this judicatory finds said appeal should be and is hereby sustained and that said Synod of California the judicatory appealed from erred in not sustaining on the law and the evidence the charges and the judgment in this case in the Presbytery of Los Angeles, and that final judgment of the Synod of California is erroneous and should be and is hereby reversed and said Synod is directed to affirm the judgment of the Presbytery of Los Angeles, and this case is remanded to the Synod of California to carry this judgment into execution, and it is further ordered that the Stated Clerk of this General Assembly transmit a certified copy of the judgment in this case to the Stated Clerk of the Synod of California to be made a part of the record in this case.

Judicial case No. 6 on appeal from the Synod of California.

The Presbyterian church in the U. S. A., Appellant, vs. Ruling Elders, J. C. Salisbury, J. K. Hoffman, H. G. Wylie, H. N. Avery and H. T. Gordon, constituting the Session of Westminster Presbyterian church of Los Angeles, Appellee.

This appeal having been regularly issued and coming on to be heard on the judgment, the notice of the appeal and the specifications of errors alleged and the record in the case from the beginning and the reading of so much of said record as was not read having been omitted by consent and the parties hereto having been heard before the judicatory in argument, and opportunity having been given to the members of the judicatory appealed from to be heard, they having been heard and opportunity having been given to the members of this judicatory to be heard and they having been heard as provided by the Book of Discipline and the judicial commission of the General Assembly sitting as a judicatory in such case on appeal, having sustained the following specifications of error, to wit: "all of the specifications of error save and except the first specification under the first ground of appeal to-wit: "irregularity in the proceedings, and all of the specifications of error under the second ground of appeal, to-wit: "manifestation of prejudice in the case," which were not sustained, on consideration whereof this judicatory finds said appeal should be and is hereby sustained and that said Synod of California, the judicatory appealed from erred in not sustaining on the law and the evidence the charges and the judgment in this case in the Presbytery of Los Angeles and that said final judgment of the Synod of California is erroneous and should be and is hereby reversed and said Synod is directed to affirm the judgment of the Presbytery of Los Angeles, and this case is remanded to the Synod of California to carry this judgment into execution, and it is further ordered that the Stated Clerk of this General Assembly transmit a certified copy of the judgment in this case to the Stated Clerk of the Synod of California to be made a part of the record in this case.

The Presbyterian church in the U. S. A., by Wm. R. Henderson, William P. Craig and E. Edgar Galbreath its prosecuting committee, Appellant; vs. Rev. Burt Estes Howard, Appellee.

Same Appellant vs. Ruling Elders, J. C. Salisbury, et al: constituting the session of Westminster Presbyterian church of Los Angeles, California, Appellee. Both cases on appeal from the Synod of California.

Explanatory Minute in said cases: The Judicial Commission—the judicatory in the above cases—deems it wise to submit the following explanatory minute to be adopted as a part of the record in each of said cases.

These cases arise out of the action of the Presbytery of Los Angeles, California, in dividing the First Presbyterian church of the city of that name.

In the matter of a power of a Presbytery under the constitution of our church to divide a congregation and the effect of such a division on the ecclesiastical body known as the congregation, as distinguished from the civil corporation known as the board of trustees holding legal title to the property for the use of the congregation which is the ecclesiastical body.

We hold: The Presbytery has the sole and exclusive power to divide a congregation under and subject to the provisions of the constitution and its action in so dividing the congregation, the ecclesiastical body, is final unless complaint or appeal is duly taken to the superior judicatories.

No such complaint or appeal was taken from the action of the Presbytery of Los Angeles in dividing the First church of the City of that name including the assigning of the pastor, Rev. Burt Estes Howard to the Westminster church and also the Session of said First church to the same church. The division of the ecclesiastical body known as the congregation of the First church did not dissolve the civil corporation holding the legal title to the property "for the use of said ecclesiastical body nor could it do that which could only be done by the civil power which created the civil corporation, pursuant to the manner prescribed by such civil power. No act of the civil corporation or civil power could or did effect the ecclesiastical body or congregation. Over it they had no power or jurisdiction and could neither create, divide nor dissolve it. The membership of the ecclesiastical body or congregation was created by and as such is exclusively within the jurisdiction of the judicatories of the church, under its constitution and all lawful orders or decrees affecting said ecclesiastical organization or congregation made by any of the said judicatories acting as such under the constitution should be implicitly obeyed by each and every member of said ecclesiastical body or congregation and every pastor and session, so long as the same remain in full force and effect and not reversed. Obedience to lawful author-

ity is fundamental and essential to the maintenance and prosperity of our beloved church. Our Constitution provides ample remedies and procedure for determining the lawfulness of all authority exercised thereunder and until the same is set aside or reversed pursuant to the constitution, it is in full force and effect and merits the obedience of all subject thereto. Consistent with this obedience, and without mitigating its force but rather to make it more effective, is due consideration in the exercise of the largest charity consistent with righteousness in all cases of contumacy of conduct which involve disobedience to the orders and decrees of the various judicatories of our church, of all the circumstances controlling all of the parties charged with the disobedience and all of the interests of the church local or at large affected by the result of the case. It is to be assumed that the various judicatories of our church in the lawful exercise of the powers vested in them by the constitution whether it be in the case of a presbytery dividing a congregation or otherwise will not act arbitrarily but with the fullest consideration and in the earnest purpose to secure under the guidance of the Holy Spirit the peace and purity of our beloved church. The parties thus charged with contumacy if found guilty by the court of original jurisdiction have the right of review of its action by the superior judicatories under our constitution and until the questions have been finally adjudicated they may sincerely and conscientiously believe that their conduct is not contumacious, however mistaken they may be as to its character.

In the event that the superior judicatory finds them guilty of the offence and affirms the judgment of the lower judicatory, in order to further proceedings therein by said lower judicatory, the parties thus under its jurisdiction should in all proper cases be fully and kindly advised of the final action of the superior judicatory, its purpose and effect, and an opportunity offered the parties thus charged to reconsider their conduct in order to render obedience to the final decision in their case. All of this in order to secure and maintain the peace and purity of the church.

In view of this we submit that in these cases the Presbytery of Los Angeles should fully and kindly advise the appellees of the action of the General Assembly in their cases and request them to reconsider the position taken by them with reference to the action of the Presbytery and the subject matter of their cases which position and conduct is declared by them to be the result of their sincere belief that they were serving the best interests of the church in the Presbytery of Los Angeles and the Synod of California, and Presbytery is further recommended that in the event that the appellees in these cases express their purpose to now recognize and obey the action of the Presbytery in their cases pursuant to the decision of the General Assembly the sentence be removed and that they and each of them be restored to the full exercise and enjoyment of their office in the church, and we earnestly express the hope that these appellees will so express themselves and obey the orders of the General Assembly and the Presbytery pursuant thereto and that in so doing the churches of the Presbytery of Los Angeles and the Synod of California "will have rest and be edified and walking in the fear of the Lord and the comfort of the Holy Ghost be multiplied." Acts 9, 31.

THINGS FOUND IN A LIVE CHURCH, ALPHABETICALLY ARRANGED.

- A clean house.
- A wide-awake pastor.
- A praying, paying membership.
- A sensible sexton.
- Boundless liberality.
- Broad views.
- Charity for the poor.
- Christ lifted up.
- Congregational singing.
- Cordial greetings.
- Deep convictions of duty.
- Devotion to duty.
- Elevated ideas of the church's mission.
- Enduement from on high.
- Faith in Jesus.
- Faith in good works.
- Good ventilation in its house of worship.
- Growing Sabbath-school.
- Helping hands for its colleges.
- Hope and good cheer.
- Interest in missionary work.
- Interest in children.
- Joy and sunshine in its meetings.
- Kind words for all.
- Large, live prayer meetings.
- Money in its treasury.
- No drones or grumblers.
- Not much "modern theology."
- Organized workers.

Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

NOTES BY THE WAY.

BY T. B.

The annual commencement season emphasizes two facts. 1st. The enlarged and improved opportunities offered young people at the present time, and 2dly the constantly increasing numbers who are availing themselves of the opportunities offered. The time has gone when untutored men and women can hope to rise to the highest places in the world. The example of President Lincoln is often cited to prove that a liberal education is undesirable. But we must remember that Mr. Lincoln lost no opportunity for improvement. And the young man who willfully and deliberately neglects the advantages offered him has not in him the stuff from which great men are made.

This leads us to think of the pressing need of preparation for life's great work. Some years ago a young man passed through this country on his way from England to China where he expected to engage in missionary work. He acknowledged his unfitness for the work. He had enjoyed no educational advantages. In fact he could scarcely read his English Bible. The only reason assigned for undertaking mission work in a difficult foreign field, was that competent men would not sacrifice themselves. Not long since a young man left one of the colleges when he had almost completed the course of study because, as he said, the world was waiting to be saved and he had no time to waste in preparation. But God calls men to careful and faithful preparation for life's work just as surely as he calls them to the work itself. The eighty years Moses spent in Egypt and Midian were not lost. During all these eighty years Israel was in bondage and crying for deliverance. But Moses' first duty was preparation, and thus did God fit him for success fully bringing his people out of Egypt and leading them through the desert to the border of the promised land. The active ministry of John the Baptist lasted only about six months and yet the thirty years spent at home and in training were not wasted years. Doubtless the advantages of these years had much to do in fitting John to occupy the conspicuous position among the children of men to which the Saviour assigned him. The great need of the world in all departments of life, and especially in the great work of preaching the Gospel, is trained men. Men who have such an appreciation of the importance of life's work that they will improve every opportunity to fit themselves for it.

How prevalent among men is the desire to obtain something without effort! There has recently appeared in one of our Kansas cities a man who professes to teach all that any one needs to know of arithmetic in thirty hours. Of course he ridicules the folly of those who spend years in toiling for what he can give in two days. Strange as it may seem large numbers believe his statement and accept his offer although he has been exposed by the newspapers of the city. I once paid a man for showing me how to become a lightning calculator in one evening. Since then I have held every man who professes to eliminate labor as an unnecessary factor in intellectual acquirement, as a fraud.

KANSAS ITEMS.

HIAWATHA.—Rev. L. S. Boyce was installed pastor of the Presbyterian church of Hiawatha, May 21st. Rev. William Boyd, president of Highland University, preached the sermon and proposed the constitutional questions. Rev. William I. Doole of Horton, delivered the charge to the pastor, and Rev. George Hageman gave the charge to the people. The church at Hiawatha is in a prosperous condition.—G. H.

The Presbytery of Emporia at an adjourned meeting held in the First Presbyterian church of Emporia, Kansas, dissolved the pastoral relation existing between Rev. R. G. Smith and the Lincoln Street church of Wichita, Kansas. Mr. Smith has been pastor of this church four years. During these years he has gained the confidence and affection of this people and his brethren in the ministry. He gives up the field only because of the financial straits of the congregation. His departure is universally regretted.

At the same time Presbytery licensed Mr. W. M. Carle to preach the Gospel. Mr. Carle supplies the church at Logan, Kansas, during the summer.—T. B.

Rev. W. R. Kirkwood, D.D., of the College of Emporia, will supply the McAllester church, St. Paul, Minnesota, during his vacation. Correspondents can address him accordingly.—T. B.

KANSAS FIELD NOTES.

GENEVA.—For more than thirty years Rev. S. M. Irwin has made his home in this village and ministered to the Presbyterian church. For a long time he was president of the Academy located here and was permitted to see some precious fruits of his labors before the institution was closed. He has a comfortable home and a happy family. We were glad to break bread at his table and to recall the memories of other days when in college together.

NEOSHO FALLS.—This church and Geneva make a dual charge and Brother Irwin divides his time equally between them. A birthday party was much enjoyed by the congregation.

IOLA.—A new organ has just been purchased. The Million Dollar Fund received a free will offering of \$100. The benevolent contributions it is expected will be as good this year as they were last. The auditorium is well filled and the Sunday-school is larger than at any previous period in the history of the church. The Y. P. S. C. E. has a \$25 scholarship in Henry Kendall College located at Muscogee, Indian Territory, and the Junior Society has one also in "Ashville Farm School" North Carolina. This is an all round prosperous church under Brother Squiers.

CHANUTE.—During the pastorate of Rev. Mr. Templeton in the last three years, 82 persons have united with this church mostly on profession. The Junior Endeavor Society the oldest in the Synod of Kansas, numbers over 50 members. Mrs. Walker, the efficient Superintendent, deserves great credit for work in this direction.

THAYER.—The Ladies Missionary Board expended \$100 in papering the walls of the church. The membership numbers 47 and the Sunday-school averages 40. There are six oil wells in proximity to the town, one of which flows 25 barrels per diem. A tank of 40,000 barrels capacity is being filled and another one of 3500 barrels is being constructed. These will be used as storage tanks. A number of derricks are waiting for the drillers.

OSWEGO.—"The Historical Teaching of the Bible" was made the theme for a number of interesting and instructive lectures by Rev. Wm. Bishop, D. D. The attendance at the church services is very good and the usual church lines are well sustained. The Ladies College under the Presidency of Dr. Bishop is doing efficient service.

ARKANS CITY.—The church here has had an enlargement of its seating capacity and will now hold a large audience. The pastor, Mr. Stewart, is untiring in his labors and finds the work prospering in his hands. The five public schools employ 35 teachers and have an enrollment of 1,485 scholars. Prof. T. W. Conway, a good Presbyterian, is superintendent. The senior class of the grammar grade numbers 69 and that of another grade 20. Brother Stewart believes in cultivating the outlying districts and any school house preaching he can give is very much appreciated. One of his eight mile trips on a recent date was very much enjoyed; the people were luring in the "strip" and most of them in humble circumstances.—S. T. McClure.

QUENEMO.—Rev. Mr. Lake has recently removed from this place and his successor, Rev. Vealie has assumed charge. Fourteen persons united with the church during the latter part of Rev. Lake's ministry. The

Endeavorers number 40 active members. Prof. Deardoff is principal of the Public schools and Miss Lillie Rankin a good Presbyterian is in charge of the Primary department.

MADISON.—Services are conducted here regularly; the Sunday-school is well sustained and the Ladies Missionary Society numbers 24 members with Mrs. T. B. Swain president and Mrs. L. J. Cuncle vice-president.

BURLINGTON.—Several hundred dollars have been paid out in much needed repairs along the line of upholstering, carpentry, painting, etc., etc. Rev. Mr. McFarland is in charge.

DEATHS IN HIGHLAND PRESBYTERY.

For the first time in many years it becomes the duty of Highland Presbytery to pause in our ordinary work to note the sad fact that since our last meeting, one of our brother ministers has been called from us, to return no more.

Brother David R. Todd was a faithful presbyter for more than a quarter of a century, always cheerful and ready for work; always very anxious that the best interests of the church should be advanced, but not at all careful about the self-sacrifice involved. Personally, brother Todd was modest and kind, so much so that each one of us feels that we have lost a friend.

Also since our last meeting, one of the youngest of our number, N. K. Hickman, has been called to the church above, at the very beginning of his ministry, though giving good promise of a very useful life. In view of these removals by death, be it

Resolved, 1. That it is a pleasure for us to testify to the faithfulness of these brethren, to the commendable mission spirit which they both manifested, one spending his entire ministerial life in the work of Home Missions, and the other in entering upon that same work from choice. The one receiving his reward so early, and the other after many days.

2. That we humbly bow to the righteous will of our heavenly Father in the removal by death of our young brother N. K. Hickman, while we rejoice in the goodness of God in sparing the life of brother Todd to the church and to his family for so many years.

3. That we extend our sympathy and prayers to the beloved ones who feel most deeply the removal of these brethren, and that we commend them to the God of all grace that they may be kept by the power of God through faith unto salvation.

B. L. ALLISON, Chairman.

Rev. T. L. Cnyler, in the *Evangelist*, has given his reasons for opposing suffrage for women: "We suffer enough now from the foreign male vote in our cities, what would it be if the foreign female vote were added likewise? . . . A suffrage once enlarged can never be contracted: We Republicans gave universal suffrage to the Southern freedmen, instead of requiring an educational qualification. It is too late to shut the door now. As long as the great majority of thoughtful and conscientious women do not desire to be voters, jurymen, or office holders, why force the burdens upon them? . . . This whole suffrage movement is what Dr. Horace Bushnell called 'a reform against.'"

Communicated.

ABOUT COLORADO SPRINGS.

BY MISS HELEN MCAFEE.

II.

CHEYENNE MOUNTAIN.

The Canon proper ends with the falls but at the head we stand at the division of ways. One at the right leads out toward Mount Rosa and finally gives opportunity for passing over the ridge into the North Canon. But turning to the left one finds a somewhat unfrequented path which leads in the direction of St. Peter's Dome. Up through the aspen grove among the wild flowers, it wanders, giving a glimpse of quieter scenes.

A turn to the right leads away from the little stream with its wild and tangled bushes and we stand upon an old road-bed which tells of an effort to bring civilization into the upper Canon.

Very likely our hands are already laden with flowers but we must find space for some of these beautiful columbines, which line the road way. Royal purple, pure white and delicate creams are to be had. Cheyenne abounds in flowers. Within an hour's time one may gather as many as a score of different kinds.

The path again turns and after an ungraceful crossing of a barbed-wire fence, we come out upon a much traveled wagon road, the Cripple Creek Stage Route. Into its well defined track we turn and after a little further walking find ourselves in a most romantic spot. A little house stands beside a gentle stream. About it are tents and cabins for rent, an ideal place you would say for a week of camping. The old man who has passed so many summers and winters in that little house will tell us the pleasure to be had there. He can also tell us where each by-path terminates and where to find the hidden treasures of the mountains. He looks at us very carefully and when we pass again that way though a year may intervene, we may be sure of a friendly recognition.

Behind the house close beside the stream a grove of young aspens will give us a pleasant retreat for a lunch. The view of that stream and its further bank is never to be forgotten. The bank rises abruptly and is covered with feathery ferns and tall brakes. It forms a beautiful picture with now and then a dash of color where some flower had found root and blossom. After a little rest and a bountiful lunch we take the path which follows the stream. Through the cool shadow of the trees, among the fern-brakes half as tall as we are with now and then a tree adorned with red berries, we wander in delight. The path so easy a moment ago becomes more difficult and more narrow. A sudden turn with a long pull and we find ourselves far above the tops of these trees under which we rested. The valley is spread out below us. It is no easy work now to keep our footing or our breath. Rapidly the path ascends and we pull ourselves from one resting place to another. But as we rest and fill our lungs with that bracing air, our eyes wander out over the view. Cheyenne lies like a map before us. We can look down upon the ridges and valleys. Some show the dark green of the pines, some the lighter shades of the aspens. Yonder high up on the mountain side a white line shows a water fall. The motion and sparkle of its waters are lost in the blue distance. Here at our feet through the quiet valley we trace the distinct line of the Cripple Creek Road with now and then a by-path leading away to some ranch hidden in the gulch. There is a perfect quiet over the whole scene save as the breeze brings us a faint echo of the falling water and the quiet sighing of the pines.

Just about us lie immense boulders in fantastic shapes and positions, a vast field of stone. At times we pass among them, again one on either side supports a third over our heads. A further climb brings us to the uppermost ridge. Away to the East lies the beautiful, restful plains. Here and there the course of a stream is marked by the line of verdure. Colorado Springs, the pleasant little city of homes, lies before us, while in a tiny object moving over the plateau we recognize an electric car winding back and forth on its way to the foot of the mountain whose summit we have reached. Perched upon a rock, we look, entranced with the beauty of the view. Close at hand the Big Horn rears its unscalable walls. In front the plains, below the city, about us the mountains in motionless billows rolling away to the north and west.

Reluctantly we turn away and prepare to descend the ridge by a route which leads directly down to the plains. As we tarry in starting or saunter leisurely along catching last glimpses some one wakes an echo. How we are thrilled by the wickerwork of those responding rocks and heights! We hail to the unseen imitator. He returns the salutation. We sing and he sings. When our voices take up the loved words, "My country 'tis of thee," he courteously replies "'tis of thee."

But "the shadows of night are falling fast." Already the sun has set for the Canon and its opening gulches. His glory still lightens the distant plains and adorns the mountain tops, but the little home yonder city is a full half dozen miles away.

So down we go. Some time there is a faint trail, then it is lost and we pick our way between boulders, under pines, through gravel beds, turning this way and that but always downward. At last we are down and turning toward the great gray pile, as the darkness deepens over its solemn mysteries, we can but "stand still and consider the wondrous works of God."

A SAD TALE.

MID-CONTINENT; DEAR FRIEND:

I would like your readers to know the present situation at Seneca, Mo.; where we have a Presbyterian church in course of construction and are in great need of assistance in our very recent environment. One of the worst cloud bursts that ever visited any country occurred in the vicinity of Seneca, Saturday morning, between three and four o'clock. Seneca is situated in the valley at the junction of Big and Little Lost creeks. The water swept down upon them when sleep was the soundest, without a moment's warning in a volume of five to six feet in height. It was a second Johnstown disaster. Never has that valley resounded with such shrieks and wails of men, women and children for help, as was heard Saturday morning. Men who were in the thickest of the battle in the late rebellion say they never saw anything like it. People were on trees, roofs, fences and wherever they could find a lodging place. Whole families tied themselves together, and others clasped hands and committed themselves to the merciful Father, confidently expecting that the next moment of real consciousness would find them all in eternity.

The English language is inadequate. It simply begs description. A cyclone is bad, but a cloud burst is manifold worse. Fifty-seven houses were moved, many of them taken across the street, or some distance from their foundations. A number of these are total wrecks for future occupancy. One hundred and thirty-two families have been damaged, with the water from two to six feet in depth, heavily charged with the first of mud, in their homes. Seven dwelling houses were literally crushed and swept down stream. Nineteen were drowned—two whole families, one of seven members and the other of five.

Rev. Harry White of the M. E. Church, is worthy of special mention, and is perhaps the saddest instance. Just two weeks before the flood he arrived with his new bride from a New Jersey home. Their house was moving when they were aroused. They were in the main channel in a moment, and in the midst of the drift he managed to keep himself and wife afloat, until they were carried nearly a mile down stream, when a piece of lumber struck his hand and cut them loose from each other, when she was soon drowned and Mr. White just alive when found. Every thing that he owned, library, furniture, sermons, even to the clothes he wore, were taken away.

Seven of our church families were more or less damaged. Four of these experienced death, so far as meeting the last enemy is concerned. In two of these homes were children, and when their parents told them that they must go to meet their Saviour, one little girl cried for a moment, then became resigned and ready. Another little boy said "Papa, will we have to suffer much?" People prayed as never before.

Wicked men who are accustomed to profane our Maker's name, in ordinary circumstances, were heard to plead for mercy.

Our church building is in the course of construction and the carpenters had just finished the weather boarding. A store building struck one corner of it, badly damaging it and throwing it off the foundation. It will require at least a hundred dollars to put it where it was. Besides about one hundred dollars of our subscription is of no account now, as the parties were left without anything by the flood. Many of the families are destitute and we must help them, so that we are to our extremity in the matter.

If any one, in reading this brief account of such a terrible disaster, humanly speaking, will be moved to give us any aid, either for the building or for the relief in the city we will most grateful for it and you will do a righteous work. All assistance will receive prompt attention if sent to J. M. Berry, Seneca, Mo., or to the writer of this tale, Neosho.

R. W. ELY,
Pastor of Presbyterian Church, Neosho.

GENERAL ASSEMBLY PROCEEDINGS.

THURSDAY, MAY 28TH. (CONTINUED.)

SYSTEMATIC BENEVOLENCE.

The report of the Standing Committee on Systematic Benevolence was presented by Rev. Henry G. Smith, chairman:

The Special Committee's report has been prepared and presented by Rev. W. H. Hubbard, acting in the place of Rev. R. S. Green, D. D., who withdrew some five months since from the chairmanship of this committee and from the editorship of the *Assembly Herald*.

The definite line of work of this committee, as outlined by previous General Assemblies, is:

1. To secure a contribution from every church for every Board.
2. To influence every member of every church to contribute to every Board.
3. To lead God's people worshipfully to give him a generous percentage of their income in recognition of his just claim upon their all.

This movement throughout the church is well organized, there being a special committee in every synod and in every presbytery. The reports which have been received from nearly every presbytery indicate an increasing interest in the missionary and benevolent work of our church.

More presbyteries than usual have reported this year an offering from every church for every Board; and some of them write, when making this report: "We are now preparing to make an effort to obtain an offering from every church member."

The *Assembly Herald* was heartily commended as the recognized exponent of the plan of systematic benevolence and as a successful medium of presenting the cause of the Boards to Presbyterian households throughout the land.

CHURCH ERECTION.

The report showed the number of churches aided reached 224, and the aggregate amount appropriated, \$135,512.03.

The aggregate of receipts in all departments was \$118,092.77 and the disbursements, including loans and expenses of administration, were \$165,582.44.

During the year there have been reported to the Board as completed through its aid, without debt, 193 churches and manses, the aggregate value of which is estimated at \$573,280.

THE ST. LOUIS CALAMITY.

Rev. Dr. McLeod offered a resolution of condolence and sympathy for the sufferers by the disastrous cyclone that swept over the city of St. Louis. The Moderator and Stated Clerk were instructed to send an appropriate telegram.

ARBITRATION.

In answer to an overture from the Presbytery of Olympia and other requests, the Committee on Bills and Overtures offered resolutions, which were adopted unanimously, approving the growing sentiment in favor of the settlement of controversies between nations by peaceful means or by international arbitration, in all cases where either of these methods is practicable, and especially as pertaining to all questions which might be at issue between the United States and Great Britain.

ALLIANCE OF REFORMED CHURCHES.

The report of the Executive Commission of the Alliance of the Reformed churches. Throughout the World was presented by Rev. W. H. Roberts, D. D., LL. D., Chairman of the Western Section and President of the Alliance. The report contained the following plan of co-operation:

"The Boards and Committees of Home Missions, Church Erection, Freedmen's Missions and Sabbath-school Work of the American churches in 'The Alliance of the Reformed churches holding the Presbyterian System,' both in the United States and Canada, recognizing with gratitude to God their substantial unity both in faith and polity, do agree upon the following principles of action for their guidance in their work, viz.:

1. That in the work of all these Boards as related to each other the authority of the church courts is to be recognized as final.
2. That there shall be no interference with churches, missions or Sabbath-schools at present existing, unless by voluntary agreement between the denominations directly concerned.

The plan was approved.

3. That, ordinarily, no churches, missions or Sabbath-schools shall be established in small communities where the field is fully occupied by other Presbyterian or Reformed churches.

4. That the supreme judicatories of the several churches recommend their church members, when moving into new communities, in which there is no congregation of their own church, to unite, for the time being, with some other Presbyterian or Reformed church, if such there be.

5. That if cases of difference of opinion arise in connection with the work, they shall be referred for consideration and amicable adjustment to the missionary authorities of the denominations directly concerned."

MILLION DOLLAR FUND.

Dr. Wm. L. McEwen of Pittsburg, chairman, reported \$352,854.36 had been raised. The rural regions, villages and smaller towns, had done their part. But the great cities had done comparatively little, "with the one honorable exception of Pittsburg, which had raised more than one-seventh of the whole amount," said Dr. McEwen. He thought it was a time for confession and humiliation in view of the fact that the richest church in the world had failed to raise more than one-third of what the General Assembly asked, and only a little more than one-half needed to pay the debts of the Boards.

Rev. William H. Hubbard spoke in the same strain and held that only a part of the church did its duty. Rev. Dr. W. H. Roberts spoke with high compliment of the self-sacrifice of those who gave and referred fully to the hard times of the past few years. Liberals and conservatives, Union theological seminaries, directors and members of the committee of seminary control, all classes and conditions of people had given to the cause.

Treasurer Dulles and Secretary Ellenwood of the Foreign Board and Rev. Dr. William C. Roberts of the Home Board gave thanks to the committee and the whole Assembly did the same in a resolution discharging the committee. The treasurer was continued in office for a time to receive any money that may yet come in.

FRIDAY, MAY 29.

THE NEW YORK MISSION HOUSE.

[At an earlier period in the session of the Assembly, the following propositions had been submitted through Rev. W. H. Hubbard. No. 1. From Mr. John S. Kennedy of New York City, that if the church was not entirely satisfied with the new building as an investment, and did not see its way clear to continue to own the same, he was perfectly willing to purchase it at the price of its cost, less the amount he had contributed to the same, and in addition allowing four per cent interest on the amount of the legacies of Mrs. R. L. Stuart invested therein, and also give one year's time to determine whether this proposition would be accepted,

No. 2, from Miss Rachel Lenox Kennedy—If the the Boards of Home and Foreign Missions return to and occupy No. 53 Fifth Avenue as their official home, in the confident hope that the Boards will continue to occupy the same as their permanent home, that she will alter, enlarge or improve the premises by changing or making additions thereto, so as to make them abundantly adequate to all their needs, provided this offer is accepted by the Boards on or before September 1, 1896.]

This had been referred to the standing committee on Home and Foreign Missions and the following was reported and unanimously adopted.

Resolved, That the said communication and the subject-matter thereof be and is hereby referred to a special committee of eleven to be appointed by the Moderator, with instructions to said committee to confer with the Boards of Home and Foreign Missions and advise as to the most prudent course to be pursued in connection with said property. This committee shall also publish, at the earliest possible date, such information as in its judgment will be of value to the church at large.

The committee was appointed as follows: Rev. John L. Withrow, Chicago; Hon. Benj. Harrison, Indianapolis; Hon. John Wanamaker, Philadelphia; Hon. Jas. A. Beaver, Bellefonte, Pa.; Judge Thos. Ewing, Pittsburg; Cyrus McCormick, Chicago; Hon. Samuel B. Huey, Philadelphia; Hon. Thos. McDougall, Cincinnati; H. B. Silliman,

Cahoes, N. Y.; Alexander McDonald, Cincinnati; Robert S. Williams, Utica, N. Y.

Dr. W. H. Roberts, stated clerk, informed the assembly that the footings of the statistics of the church show that 65,000 members have been received during the last year, and that the total membership is now 940,000.

Dr. Breed, chairman, presented the report of the committee on theological seminaries since 1895. This report has for some years been of great interest and importance, owing to the important questions concerning Union and Lane seminaries. This year no such question was brought before the committee. Dr. Breed's report recited the year's history of each of the seminaries. One of the recommendations was to require of all graduates of the seminaries examinations in the English Bible.

Winona Park, the Chautauqua of Indiana Synod, two miles east of Warsaw and on Eagle Lake, was chosen as the next place of meeting.

ARMENIAN MASSACRES.

The following was adopted:

"1. We cordially and gratefully recognize the sincere efforts of the President of the United States to secure the safety of our missionaries in the Turkish empire, and tender to him our support in every effort he may make to secure this indispensable object.

"2. That we pledge ourselves and the church we represent to give our prayers and our whole influence in every relation to secure an object so sacred, and to discharge an obligation to these people bound to us by bands that can not be dissolved.

"3. We hail with joy the dawn of a better day, when liberty of conscience shall not only be the conceded right of all men everywhere, but shall be a recognized rule in the law of nations to be enforced as such.

"We believe it to be the duty of our government to assert and enforce all treaty rights in behalf of American citizens, and we pledge ourselves and those we represent to give it our hearty and patriotic support.

"That these resolutions, signed by the moderator and stated clerk, be sent to the President of the United States."

FINANCE.

Elder F. L. Sheppard presented the report of the Finance Committee, showing that in the hands of the treasurer, Rev. W. H. Roberts, D. D., at close of the last Assembly there was \$43,088.30. The receipts had been \$62,938.34, making a total of \$105,335.64. The disbursements had been \$45,535, showing a balance of \$59,801.23. The report contained recommendations for the publication of 900 copies of reports of the Boards instead of 650 as now. All the recommendations were heartily approved. Dr. Booth very earnestly commended the Assembly's Board of Trustees, with headquarters at Philadelphia, as especially deserving thanks for their care and services.

PERSONAL.

The Stated Clerk was privileged to read the following, which reading was received with applause:

After consultation with the moderator and ex-moderator, I have deemed it proper to make a brief statement respecting the representations made in certain quarters of my relations to the appointment of standing and other committees of the General Assembly. With these I do not deal in detail but simply present to the Assembly the following statement of my fellow-clerk, the Rev. W. E. Moore, D. D.

The undersigned desires to state for the information of all whom it concerns; that neither of the clerks of the General Assembly at any time, have prepared beforehand and presented to the moderators of the Assembly on the day of their election, lists containing the names of members of the Assembly Committees as alleged by certain persons; that such an allegation is a reproach to every moderator with whom the clerks have served; and further that the clerks have been equally with other gentlemen privileged to aid the moderators in the transaction of Assembly business, only as their aid has been requested, or has been duly provided by the rules of the Assembly.

Wm. E. Moore, Permanent Clerk.
In this statement of Dr. Moore's I unite.

Wm. Henry Roberts, Stated Clerk.

[In corroboration of all this, the Moderator, Dr. Withrow, made some very pleasant remarks which will be found on our first page.—Ed.]

(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.

S. W. B. F. M. LITERATURE.

HELPS FOR STUDY OF AFRICA,

Historical Sketch of Missions in Africa, 10 cts; questions and answers, 5 cts; Foreign Mission Fields, 1 ct; Bright Spots in a Dark Subject, 2 cts; Susi and Chuma, Livingstone's "Body Guard," 2 cts; A Cry from the Congo poem, 1 ct.

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1516 Locust St., St. Louis.

TREASURER'S REPORT OF THE W. B. F. M. OF THE SOUTHWEST, MAY 24th, 1896.

INDIAN TERRITORY.	
Cimarron.....	\$3 75
Oklahoma.....	7 55
	\$11 30
NEW MEXICO	
Santa Fe.....	\$9 30
TEXAS.	
Austin.....	\$11 50
MISCELLANEOUS	
Collection at Annual Meeting, Okla. City	\$32 95
Mrs. Chas. McKee.....	10 00
	\$42 95
Total for month.....	\$75 06
MRS. WILLIAM BURG, Treas. 1755 Missouri Ave.	

RECENT PROGRESS IN CENTRAL AFRICA.

O. J. Laffin, M. D., Batanga, West Africa, thus writes in the Missionary Review:

The opening of the period (1870-1895) found a few mission stations scattered along the coast lines of the Dark Continent, planted there as "stepping-stones to the interior." These were manned by a small number of missionaries, the greater part of whose time was taken up trying to solve the problem of how to exist in Africa. These early missionaries accomplished very little that could be tabulated, but on their work the successes of to-day rest.

Political.—Next to the question of health, probably the greatest obstacle to be overcome was the political condition. (It must be borne in mind that the Central African, on the whole, did not object to the introduction of Christianity.) Almost the entire country was split up into petty clans and villages. There were no established laws—for the stranger, and petty wars were constant. Under such conditions travel and often residence were impossible for the missionary. For the most part this state of

affairs has changed. Almost the whole area has been brought under European control. A missionary with tact, discretion, and a knowledge of the people, can, if unarmed, travel almost anywhere he chooses, preaching the Gospel as he goes. Such of the law machinery of civilized countries as is applicable to so new a country has been set in motion, and generally exercises its power to control and protect all. In a few years life, liberty, and property will be as safe in all, as now in many parts of Central Africa as in America.

Education.—With the exception of the Mohammedans in the extreme north and northeast of this area, the people were without any literature. The necessity of giving the people the Bible in their own language was recognized from the first; but to learn the many unwritten languages and dialects, and reduce them to writing, was no small task. To-day the Bible, or portions of it have been translated into about one hundred and thirty-five languages and dialects. Over two hundred and fifty thousand people have been taught to read God's Word in their own tongue. Some twenty-seven periodicals in the native tongues have been started. Complete grammars and very good dictionaries have been printed, and no inconsiderable literature has been provided in the principal languages. At the present rate of progress another twenty-five years will see as large a proportion of the people reading and writing as in Spain to-day.

Social.—That a great social evolution along natural lines is in progress, is admitted by most, if not all students of Africa, who have had opportunity to make extensive studies of the question on the field. The homes of the married missionaries, showing forth fruits of the Gospel, have never failed to compel recognition, and have, next to the preaching the Gospel, been, in God's hands, the greatest uplifting power in Central Africa. Single men on a station where there are no families are invariably the object of suspicion. The present cry for "single men for Africa" is confined almost entirely to "arm-chair missionaries" who have never even visited Africa.

Commercial progress has kept pace with, if not outrun, all other forms of advance. The volume of trade has increased 4300 per cent, and promises to keep on increasing. This led to the building of railroads, highways, bridges, steamboats for the inland rivers and lakes, the establishing of telegraph and mail routes, the great increase in the number of coast steamers, their size and speed, and the number of ports of call.

Medical.—Most missions now have at least one physician, and some of the missions endeavor to have a medically trained worker at each station. This has led to a decrease in the death-rate—where medical aid is available—of over 100 per cent, and vastly increased the health and efficiency of those workers who remain. I believe that the effects of the climate have done more to prevent the spread of the Gospel in Africa than rum, slavery, polygamy, and all other forces combined. This problem cannot be satisfactorily solved until we have medical men, the best, attached to our boards in this country.

Gospel.—While it is comparatively easy to get the figures of church-members and estimate the number of adherents, this does not state a tithe of the actual progress of the spirit of the Gospel. For instance, up to three years ago in the Bule tribe there was constant war between the different villages, no stranger was allowed to pass through or live in their country. To-day missionaries live among them—even the ladies of the mission can travel anywhere there without escort. Strangers pass through the country with impunity. In some districts wars have entirely ceased; in all it has greatly diminished, and will soon be but a memory. Churches dot the entire coast lines, extend far up the navigable rivers—over one thousand up the Congo—and around the shores of the great lakes. The kingdom of Uganda is now Christian. Many districts (like Banza Manteke, Lukungu, Blantyre) are now as truly Christian as, say, Delaware or Rhode Island, which are about the same size. A more or less—generally less—perfect knowledge of God's plan of salvation has reached about twenty millions, and will, at the present rate of progress, reach the other one hundred and sixty millions during the next twenty-five years. A vigorous native ministry has sprung up. In some places, as on the Niger, they have the entire control of the work. In other places

they work with or under the missionaries. As the result of experience, there is a rapidly increasing disposition on the part of the missionaries to turn the entire responsibility over to the natives at the earliest possible date. Several thousand young men are now being trained to more effectively carry the Gospel to their countrymen.

TO THE AUXILIARIES OF THE BOARD OF THE SOUTHWEST.

We forward to you the list of objects in the Foreign Field, assigned to our Board by the Assembly's Board for the year '96-'97. Please notice any changes in amounts as they vary from year to year according to the need of the work, and the exchange value of silver.

We look to you to assume your share of the Board's work at the beginning of the year. Aim to raise a certain amount and urge each member of your society to work for it.

Do not feel that you are contracting your vision by taking a special object. It is rather an indication that you realize our obligation as a Board, and will do your share towards meeting it. Restrict nothing but your gifts. Let your study, interest and prayers embrace the whole world.

We desire to systematize our work by having Presbyteries and Synods each choose a common object and have tried to give appropriate work in each case.

Emporia and Neosho Presbyteries of Kansas, have pledged the support of Miss Jennie Sherman by their women's auxiliaries, the former taking \$300, the latter \$200.

Topeka Presbytery, Women's Societies, are asked to support Miss M. E. McGuire.

The C. E.'s, Jr. C. E.'s and Sabbath-schools of Kansas, have a missionary from their own State to support. Miss Hattie Ghormley of Partridge, Kas., shares \$15 each. Will they not raise the whole amount, \$537?

The Women's Missionary Societies of Missouri have adopted a missionary in addition to their regular work, Miss Carrie R. Clark, now in Lodiana. Her salary of \$540, divided among so many will not require a large increase from each giver. Of this amount, \$150 is taken by St. Louis Presbytery; \$100 by Kansas City Presbytery; — by Platte Presbytery; — by Palmyra Presbytery; and — by Ozark Presbytery.

The expense of Teheran Boy's School, the special object of all young people's societies in Missouri, Texas and New Mexico, has been reduced to \$1,040, shares \$25. It would be a cause for rejoicing if the entire amount could be raised by these young people.

Each auxiliary in Indian Territory and Oklahoma has assigned to it the salary of Miss Stella M. Thompson who went from Oklahoma to Japan last fall. Her salary of \$625 is divided into shares of ten dollars each.

Kindly communicate with your special object Secretary, and give her your co-operation in keeping a record of the work.

With the earnest desire for a year of growth and efficient service,

Cordially yours,
MRS. G. E. MARTIN,
1516 Locust St.

SPECIAL OBJECTS.

Africa.	
Running Expenses of Ship Nassau.....	\$ 90 00
Shares \$15 00	
Canoes, Batanga, Shares.....	10 00
China.	
Mrs. W. P. Chalfant, Ichowfu.....	400 00
*Miss Mary Cogdel, Shanghai.....	550 00
Chefoo Boy's School, Shares.....	10 00
*South Gate Day School, Shanghai,	50 00

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Bible Woman, Ichowfu		18 00
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" Ching Wo Li.....		24 00
Chung T'sun.....		14 00
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*Mrs. W. J. P. Morrison Dehra	400 00	
*Miss De Souza, Dehra	280 00	
*Miss Jennie Sherman, Panhafa.....	503 00	
Miss Carrie Clark, Lodiana	540 00	
Sangli Girls' School, Shares.....	4 00	32 00
Sangli Boys' School, Shares.....	5 00	100 00
*Bible Woman, Lodiana, (Kadam Bini,		72 00
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Korea.		
Mrs. D. L. Gifford, Seoul.....	400 00	
Girls' School, Seoul, Shares.....	25 00	176 00
Laos.		
Miss Isabella Griffin, Salary at home and on the field....	491 95	
Travel	500 00	
Freight.....	50 00	
Miss Hattie Ghormley, Chieng Mai....	537 00	
Lakawn Hospital (Memorial Funds)....	50 00	
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*Miss Edra S. Cole, Bangkok.....	550 00	
*Miss Elsie Bates, Bangkok	550 00	
Mrs. W. G. McClure, Petchaburee.....	460 00	
Harriett House School, Shares... ..	25 00	100 00
Persia.		
Miss Mary Clarke, Teheran.....	700 00	
*Miss Margaret Demuth, Tabriz.....	500 00	
Boys' School, Teheran, Shares... ..	25 00	1,010 00
Chili.		
Mrs. J. C. Garvin, Valparaiso.....		

*The support of these workers and schools is already assumed.

An additional and very important object for which funds are needed by our Board is the care of our two medical students in Chicago, both graduates of Park College, preparing for the work of Medical Missions. While their tuition is provided, they need food, lodging and raiment. Does not this practical work appeal to some generous heart not already enlisted? This money should be given in addition to the regular gifts of the auxiliaries as it is outside of the work given to us by the Assembly's Board and cannot receive recognition in their reports. It is, however, legitimate and necessary work, and will appear in the reports of our Boards.

Time is Money.

When you are traveling, due consideration should be given to the amount of time to be spent in making your journey.

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Church Prayer-Meeting.

The Mid-Continent Topics.

For June 17.

FIDELITY IN LITTLE THINGS.

Luke 16:10.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

June 21.

Doubts and difficulties. Ps. 40:1-17.

David was a man of many doubts and difficulties. He had bitter enemies. He was betrayed by his friends. He was misunderstood by his wife and sinned against by his son. He was bowed to the ground by a sense of his sin. David had many dark days; he had felt in his imagination the terrors of the earthquake, and the volcano with the darkness that could be felt. The waves and billows of doubt had rolled over his troubled soul. He had looked for pity but had found none, the friend, with whom he had taken sweet counsel had gone over to the traitor; the heavens were black with clouds, the thunder rolled, the lightning flashed, the onset of the winds, the torrents of water were pictures of the mental trouble of David. He felt the presence of the Creator. "The earth shook and trembled; the foundations also of the hills moved and were shaken because he was wroth. There went up a smoke out of his nostrils; and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also and came down; darkness was under his feet. He made darkness his secret place; his pavilion round about him were dark waters, thick clouds of the skies." Troubles of every kind were about David. What was his stay and staff in this slough of despond? "The Lord my God shall make my darkness to be light." We, with David, may say the Lord shall lighten our darkness, for we know so well who said "I am the light of the world."

Doubts and difficulties come from sin, from pain and from death. "Sin is contradicting God." "Sin is repudiating God." "Sin if possible would annihilate God." "At one time it is anger, at another envy, at another sloth, at another mere petty vanity, at another earthly passion." It brings with it doubts, difficulties and darkness to the soul of the Christian. The cross is the only bridge over the great dark gulf of despair. A costly bridge it is—cemented in the blood of Jesus.

Pain brings doubts and difficulties. How to alleviate pain has been the sobbing question of the ages since Eve in sorrow brought forth her first born. Our Lord is the only answer. Pain is a part of this world's portion; pain with Christ brings resignation, yes, even peace and joy. Pain with Christ is a part of the Christian's triumph. "If we suffer, we shall also reign."

Death brings doubts and difficulties. A father, son, husband, daughter, wife, mother are taken. The shadow of death falls on a happy home. Why is it thus with me, cries out the doubt beleaguered soul. Do not trust to any earth-lighted candle in the time of your night of sorrow. Look above the hills of earth and remember Christ our Lord overcame him that had the power of death, even the devil, and delivered them who through fear of death were all their lifetime subject to bondage.

"So long as men sin, so long as men suffer, so long as men die, Jesus Christ our Lord will be believed in, will be worshiped as the Light of the world, as the Divine Master, whose teaching and whose death have made the darkness of human destiny to be light indeed. May we know Him as the conqueror of sin as well as the atonement for sin, the consecrator of pain," the light of the world, of the grave and of heaven.

C. R. GUIDE POSTS.

AT THE CONVENTION.

Some of the speakers for the Washington Convention are:
Dr. Chapman, Bishop Hott, Dr. Gunsau-

lus, Dr. Banks, B. Fay Mills, Dr. Withrow, Prof. Reynolds, Rev. J. H. Bomberger, G. B. Stewart, D. D., Scott F. Hershey, Alexander Allison, Bishop Thoburn of India, and hosts of others.

The support of a baby in a foundling asylum until he shall be adopted has been assumed by a junior society in St. Louis.

At Carr's Lane chapel, Birmingham, Eng., in order to assist the Sunday-school committee in looking up absentees, the residence of each active member of the society is marked on a large map of the city and any case to be investigated is assigned to some member that lives near, thus insuring the greatest economy of time.

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 21, 1896.

Lesson XII.

THE RISEN LORD.

Luke 24:36-53.

GOLDEN TEXT.

The Lord is risen indeed. Luke 23:34.

Topic.—Jesus fulfilled prophecies concerning the Christ.

SPECIAL WORD STUDIES.

Terrified expresses extreme fear that partially benumbs the senses.

Affrighted is the alarm produced by sudden fear or danger, giving no opportunity to discover the cause. The disciples had the two feelings, of extreme fear and of sudden, stunning fright. They thought they had seen a ghost.

Troubled. Tossed up and down like the waves of the sea in a storm is the pictorial force of the Greek word.

Thoughts. The Greek word means rather more than simply the process of thinking. They were having "dialogues" with themselves as to the meaning of this.

Law . . . Prophets . . . Psalms. The three great divisions of the Old Testament then current among the Jews. His reference then was to the entire Jewish sacred Scriptures. The law meant the first five books of the Old Testament. The Prophets were earlier and later, and included the books of Samuel and Kings, and all the books of prophets except Daniel. The Psalms included the book of Psalms, Proverbs, Job, the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah and the Chronicles, which in the Hebrew Bible were at the end of the Old Testament.

Remission. The Greek word means "to set free" or "to send away." So the sinner is as if sent away or discharged from court.

Preached. This word now has a technical meaning not found in the Greek word it represents. That means "to herald" or "to proclaim," as heralds announced the decrees of a king or ruler. The idea now attached to the word "preaching" was not conveyed by the original.

Enveloped, in the older sense of enveloped or clothed, as one would be enwrapped in a cloud or in a great cloak.

LESSON EXPOSITION.

I. Jesus Appears to the Eleven.—*Jesus himself stood in the midst of them*, v. 36. The resurrection, it is to be remembered, was unlike any of the recorded miracles of raising from the dead or any of the legends of Greece or Rome. It was "not a restoration to the old life, to its wants, to its inevitable ending, but the revelation of a new life, foreshadowing new powers of action and a new mode of being." There are three accounts of this sudden appearance of Jesus among the eleven. Mark says they were reclining at a meal. Hence the two from Emmaus must have arrived not very late, but comparatively early in the evening. John adds that they had the doors shut for fear of the Jews, and that Thomas was not with the eleven, John 20:19, 24.

Why are ye troubled? v. 38. They were in perplexity, hesitating to believe that he had risen, and yet unable to resist the testimony of others and the evidences of their own senses. They were slow to accept the proofs of his resurrection, and are reproved for their unbelief. They had "reasonings" in their hearts about the matter; in fact, were trying to do what some rationalistic writers

have done in modern times—discover some explanation of the facts, without accepting the obvious one of a real and material resurrection of his body. The disciples were not successful on that line, nor have modern imitators of their unbelief achieved success. The best proof of the fact was now before them. They saw him; they heard his familiar voice in the familiar Jewish greeting, "Peace unto you."

A spirit hath not flesh and bones, as ye see me, v. 39. He appeals to their senses—first of sight, then of touch and of hearing. This body was real and material. It had flesh and bones. It could not then have been a "spiritual body," nor that body with which He entered into heaven, for "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). For to infer from this that his body had no "blood" is not warranted by the text in v. 39. The whole tenor of the narrative is against such an inference. How such a material body of flesh and blood could pass through closed doors, become visible and invisible, be transported suddenly from one place to another, is a mystery and a miracle, but no greater mystery or miracle than the resurrection of a body after death. Moreover, that they might have incontestable proofs of his resurrection, He showed them his hands and his feet pierced with the cruel nails. And lest they might be deceived by the one sense of sight, He calls on them to "handle" Him, that is, to use another sense, of touch, to convince them. They had used the sense of hearing—they knew that voice. Here were three senses appealed to in proof of his real presence, the reality of his resurrection. Still they believed not for joy. They feared that they were in a daze or a dream.

He . . . did eat before them, v. 43. They were full of joy and yet of doubt and disbelief. (See Revised reading, v. 41.) The voice they knew, the form they recognized, but it was all strange, unexpected, too good to be true. Their faith lingered, halted. How could this glorious re-appearance be real? Yet real it was. It was no dream, no conjuring of a worried brain, no fancy of a grieved mind, no hallucination. They must believe, although so difficult to be convinced. While in this state of mind Jesus asks for food. He eats before them, further to prove that he was in his human body. This person eating before them, as any one of them would do in common, every-day life, indeed was doing then, could be no phantom.

II. Jesus' Farewell Words.—*These are my words*, v. 44. This is the sum and the substance of my teaching.

While I was yet with you. The bodily and visible presence of Jesus would now be elsewhere. This is a peculiar expression, and should be thoughtfully considered. It implies that after the resurrection Jesus was not with his disciples in the same sense that He had been before the crucifixion. Then He permanently and visibly abode among them. Now his abode with them was exceptional, occasional, not permanent. Death had separated Him from them in his earlier form, and the old association was not fully restored by the resurrection. It could be restored fully only after they too had passed through death. Those who consult the teaching of Jesus in respect to the prophecies regarding the Messiah need not remain in uncertainty.

That they might understand the Scriptures, v. 45. As He had explained the Scriptures (see v. 44 for three divisions of them) to the two on their way to Emmaus, so now He opened the minds of his followers to see the things concerning himself in the Old Testament. That He gave them some unusual power to perceive the truths of the "Scriptures" (used here in the broader sense of all the Hebrew sacred writings) is the fair force of these words. They had been slow and dull in understanding these truths hitherto. Now their minds were quickened. The Holy Spirit afterward brought these teachings to their remembrance. The particular truth impressed was the necessity for Christ to suffer and to rise from the dead, that there might be remission of sin. These powers gave them success in preaching the new way to the people. Witness the wonderful effect of Peter's sermon on the day of Pentecost as an instance of this power.

Christ to suffer, v. 46. The greatest perplexity in the minds of the apostles, with their Jewish ideas concerning the Messiah, was to understand why He should suffer crucifixion, when they looked for a conquering king. He now points them to the Old Testament predictions concerning the

Messiah for an explanation of this mystery. From them He shows the disciples that He had simply fulfilled all the prophecies, since they had long ago declared that Christ should thus suffer for his people.

He preached . . . all the nations, v. 47. Observe the Revised reading in this verse. The Jehovistic religion is not any longer to be confined to the Jewish nation. All nations are to share it. This command will not be fulfilled while one nation is without the gospel. It implies that every nation needs it as much as ours does. Observe also the margin of the Revised reading, which places the period after "nations," and then reads, "Beginning from Jerusalem, ye are witnesses of these things." This makes both these sentences stronger than the old punctuation. The particular form of confession and remission is not given by Luke, although he says it is to be in Christ's name. Mark tells us that the remission was to come through belief and baptism into the name of Christ. Faith and baptism were required by the Lord. Compare the words of Phillip, the deacon, to the Ethiopian eunuch (Acts 8:37).

Ye are witnesses, v. 48. That is, they were witnesses to all the nations. It was not to a few among the nations, but the charge is to be taken distributively (see Matt. 28:19). The commission is an absolute command to make all the nations disciples of Jesus. Was this command limited to the eleven apostles? Allord infers that the commission was "not spoken to the apostles only, but to all the brethren."

III. The Promise.—*I send forth the promise of my Father*, v. 49. For the bestowal of the Holy Spirit they were to tarry in Jerusalem after his ascension. The promise of the Lord to be with his servants and to favor them was also graciously fulfilled, as Paul certified (Rom. 8:28) "all things work together for good to them that love God" (1 Cor. 16:16; 2 Cor. 6:1).

IV. The Ascension.—*He led them out as far as to Bethany*, v. 50. Or, "until they were over against Bethany." Revised Version. The ascension must have taken place on some one of the heights near Bethany, on the eastern slope and just below the summit of Olivet.

Carried up into heaven, v. 51. Lifting up his hands in a parting blessing, Jesus parted from his disciples and vanished out of sight, being carried up into heaven. Notice the parting was a voluntary act of Jesus, thus one within his power. There is a remarkable simplicity in the narrative. There are no expletives nor adjectives as to magnify the scene, or to impress its marvelous character upon the reader. The language is that of dignity and grandeur, and the tone of the history that one who is telling a straightforward, obvious occurrence.

They worshiped Him, v. 52. The apostles now looked upon Him as divine. Were they deceived? They were if Jesus were only a man. But how could they be mistaken as to his divinity now? Their understandings had been opened; this worship was an intelligent, deliberate act of their judgment, as well as an impulse of the heart. The explanation of the act is that Jesus was truly divine, the God. The word "worshiped" here implies more than the homage a servant pays to his master, or a disciple to a human teacher (see Matt. 28:17). It means spiritual and holy adoration. The same Greek word is used to describe the worship of God and the Lamb in heaven (Rev. 5:14; 7:11). It describes the worship which the angel refused to allow John to pay to him when he commanded him to worship God (Rev. 22:8-9). So they went back to Jerusalem with great joy. Jesus was the Messiah.

In the temple, v. 53. They did not forsake the old place of worship. Their hearts found new delight now in the old temple. It was the place to meet God. They saw its worship in a new light. They had a new revelation of God through Jesus Christ.

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THE MID-CONTINENT

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WEDNESDAY, JUNE 10, 1896.

THERE is much that is exceedingly pleasing in what has followed close upon the terrible disaster in St. Louis. First there is the ready and abundant spirit of sympathy and practical help. It is amazing—the quickness and the generous measure of the relief which is being ministered. Then the quiet but most energetic and determined way in which the physical recuperation of the stricken parts of the city is going on—on every hand are seen the busy masons and carpenters and many of the injured houses are already restored.

OUR QUONDAM editorial associate, Dr. W. R. Henderson, now pastor in Colton, California, paid THE MID-CONTINENT a visit as he was returning home from the Assembly. Dr. Henderson was Chairman of the Prosecuting Committee of the Presbytery of Los Angeles in the appeal against the Synod's action in the case of the pastor, together with the session of the former First church of that city. The Assembly having heard the whole subject, by its Judicial Commission, reversed the action of the Synod and sustained the original findings of the Presbytery. The case involved points of extreme importance in church polity and we are glad they have been determined as they were. Dr. Henderson can pursue his journey westward with a feeling of much satisfaction.

THE GENERAL ASSEMBLY.

The late meeting of the General Assembly lasted but nine days. This is said to have been the shortest session in its history—at least within the past generation. Its smoothness and ease in work did much to weaken the objection to the largeness of the body, as far as expedition and dispatch of the business are concerned.

None of the questions involving the church's attitude concerning the Scriptures and doctrines of our faith, were before the Assembly as they have been of late years. Dr. Booth's insistence, however, in his opening sermon, that the attitude and testimony which had been declared thereon must be firmly maintained met with a hearty approval which manifested that he spoke for the brethren before him. The settlement of the California appeal judicial cases was an important assertion and application of the principles of our church polity. The action of the Pittsburg Assembly relative to students in disapproved seminaries was reaffirmed, with some modifying explanations.

The strong conviction that there ought to be a closer Assembly supervision of the Seminaries, which had already been twice expressed, was again repeated by this Assembly, and while no one particular plan was submitted yet the different boards of Control were requested to take such measures as would secure the desired object of effectually safe-guarding the interests of their seminaries as Presbyterian institutions. The intimation made in some quarters that the policy of

"coercion" by the Assembly, was abandoned is not a happy representation of the matter. No "coercion" policy was ever proposed. It has been throughout a matter of respectful recommendation and request. Not all the Seminaries seeing their way clear to conform to the request, the Assembly now does no more than reiterate its hope that some measure, substantially the same as that already recommended, may yet be taken. The underlying principle in the Seminary question was seen, to an extent, in what came up as the "Temporalities" question—the relation of church Trustees to the property of the congregation. The subject was deemed so important as to require further study by a committee, with instructions to report next year.

The action on Young People's Societies, while not all that was recommended by the special committee's report, yet serves to create a stronger link of a formal and official kind, than has heretofore existed between the church and these organizations. A new phase was given to the New York Mission House subject by the proposition made by Miss Kennedy that if the new building be sold, she will so re-construct the former house used by the two boards, 53 Fifth avenue, as to abundantly answer all their needs. This is a business proposition and should be considered purely in that light and apart from sentiment. A committee of eleven, all elders and business men (the moderator however being its chairman) was appointed to consider the proposition with a view of advising the boards.

The Reunion Memorial fund effort realized only about one-third of the desired million. This was disheartening and discreditable to the Presbyterian church. We do not believe it was the "hard times" that interfered so much as an indifferent and unsympathetic attitude of mind towards that particular movement. The benevolent work of the different boards enlisted, as it always does, the earnest and anxious interest of the Assembly. The reports and speeches abundantly manifested that the various lines of work which the church thus carries on lie close to the heart.

AT BUTLER ACADEMY.

This institution of learning is situated in the town of Butler, the county seat of Bates County, Mo. It lies southwest from Sedalia and southeast from Kansas City. It is a school with years sufficient to give it an established and permanent standing among the academies of the west. By reason of its struggles and the kindly sympathies awakened thereby in its past history, as well as by the work it has accomplished, it is known to Presbyterians throughout the state. It has been one of the children of our Board of Aid. It has thus had a relation to the Presbytery of Kansas City and, indirectly at least, by means of the Assembly's fostering Board, to the whole church.

The Academy has just held its 22nd annual commencement. The editor of this paper was privileged to share in the exercises connected with that occasion by delivering the Baccalaureate sermon before the graduating class, on Sunday morning, May 31st. As evincing the interest and good will felt by the whole community in the Academy, the churches of Butler united in this service which was held in the large opera house, and the different pastors all took part in the acts of worship.

The school has recently passed under new management. For the past year Prof. Richardson has been the Principal. Prof. Richardson is an experienced educator formerly of Cherokee, Kansas. Under the administration of President Harrison he held a national government position as supervisor of education. As a teacher of experience and one at home in school management as well as in the class room he brings well matured fitness and qualification to his work in Butler. Associated with him in the responsibility of the school we found our old college friend of Miami University days, the Rev. Wm. C. Coleman, who has been laboring in Kansas and Missouri these many years past.

The academy has a good building, commodious and well adapted, which stands central in a campus of three and a half acres. The roll has numbered 125 pupils during the year just closed. It is in a favorable vicinage. The county is a flourishing agricultural region, while the town of Butler holds a high rating in its commercial prosperity and its spirit of enterprise. The value of an academy which furnishes intellectual training and promotes and fosters high ambitions for well-rounded culture, while at the same time seeking to develop the moral and spiritual nature of its pupils, can not fail to come into increasing appreciation in a community and a region of country like that.

In this connection we can not but remark on the

importance of academies in the educational system which the church is trying to foster. They stimulate to the lines of higher education and point to the more fully developed college. Their courses of study prepare for and link on to those of the higher institution. They are generally under a management which is in close touch and sympathy with the pupil's religious nature. Unvexed by complaining tax-payers and uncontrolled by city school boards they have full liberty to incorporate in their aim Bible instruction, and to exalt the name and the work of Jesus Christ. They are a handmaid to the church and a fruitful feeder to the ministry. Our Presbyterian church is doing well, and is only pursuing its time-honored policy, in helping to maintain the struggling academies in our west.

Along with the Academy in Butler is a Presbyterian church with a good, strong people. Rev. J. F. Watkins is the pastor and holds an assured place of influence among his church folk and in the community. We met his congregation and enjoyed preaching to them at the night service. A visit to the Sunday-school furnished an incident perhaps novel, certainly most interesting—a recitation by the whole school, young and old, of twenty consecutive answers in the Shorter Catechism. Prof. Richardson of the academy, who is also a Presbyterian elder, is the superintendent, and appeared as an excellent drill-master in that compend of theology. Neither in his hand in asking the questions, nor in the hands of any of the school in their answers, was a copy of the catechism to be seen. Would that the same earnest application in this line of study were more common, in all our Sunday-schools. For then might Solomon's word apply, "Happy is the man that findeth wisdom, and the man that getteth understanding."

FIDELITY IN LITTLE THINGS.

It has been often remarked that life is made up of trifles. Nearly the whole of one's conduct consists in things ordinary, commonplace and slight. Righteousness pertains to the quality rather than to the magnitude of our work. Fidelity in the little and inconspicuous relations of life makes the best test of character. Indeed we may say that the small and habitual and every day features of life indicate character more correctly than do the special and unusual engagements. Some writer has likened great virtues and small duties to sugar and salt. Sugar is of more agreeable taste and has more suggestiveness of attraction, but is more limited in its use; while salt forms a part of all food necessary to life. So with our grand and our homely duties.

For great occasions, or for duties special and occasional men "get themselves up." They are more self-conscious and less spontaneous and less real. Like as when one "sits for his picture", he does not always show his most natural expression. He makes a better likeness when his expression is caught without his making so much nervous adjustment. He is not the best soldier who appears best on dress parade or review, but he who best stands inspection when the officer notes his tent, how he keeps his musket and sabre, and how he observes the little details of camp discipline. So, great virtues, those which give fame and celebrity, are called for only now and then. When occasions for them do arise, we anticipate their coming, we prepare beforehand, we are nerved by the greatness and the solemnity of the hour. There is that in our thought of the observing multitudes and their readiness of approbation, and the secret sense of self-satisfaction thus awakened which sustains us.

On the other hand it is the little and ordinary routine, the commonplace calls of duty; it is the things unheroic and prosaic and which incite no stimulus of ambition and which may conflict with pride and which strain the spirit of patience and contentment—these are the things which are difficult and which for that reason may better test the character of a man. He does not best commend himself to our admiration who is always waiting for some occasion to "bring him out"—like the reserve troops in the army, kept in abeyance until the emergency comes—who thinks he can only display his qualities when great and particular occasions arise. We want to judge of the man not by what he is on dress parade, not by what he may be on public occasions nor by his attitude when conscious that he is under public view, either in the church or in affairs of state, but by what he is at home when the public do not see him; by what he is in business transactions and in the walks of private life. Pascal's ethical rule illustrates this and simplifies the whole standard of judgment; "The power of a man's virtue should not be measured by his special efforts but by his ordinary doing." And hence the good philosophy in Mrs. Browning's lines:

"Let us be content in work,
To do the thing we can, and not presume
To fret because its little."

GENERAL ASSEMBLY PROCEEDINGS.

(Continued from page five.)

ASSEMBLY SUPERVISION OF SEMINARIES.

Discussion was resumed on the Committee's report: Elder E. W. C. Humphrey addressed the Assembly. He contended that while the General Assembly as such did not own any property, the churches it represents do, and that that property should be safeguarded. The Assembly should as far as it lies in its power guard that property so that the sacred funds of the church should not be misapplied.

As to the Compact of 1870 it has moral and legal aspects. The former may be secured easily, but to come to the veto in a legal sense it must be bound upon the Boards of Directors. As the matter now stands the only tie between the Assembly and certain seminaries is that Compact. To this alone can we point our generous contributors when we say the General Assembly has power as a legal entity. If it is claimed that the trouble at Union Seminary was because the leader was distinguished, and that directors and all there went too far, we may ask where is the guarantee that this may not be done elsewhere? It was so in the Southern church in the case of Dr. Withrow Wilson.

Rev. B. G. Agnew offered the following substitute for No. 2 of the recommendations:

[No. 2 proposed to suspend the Compact of 1870 until such time as by proper measures taken by each seminary, it should be made legally operative and effective.—Ed.]

DR. AGNEW'S SUBSTITUTE FOR NO. 2.

The General Assembly highly appreciates the readiness of Boards of Control in some of our theological seminaries shown during the past year to carry out the plan approved by the General Assembly of 1895, and whilst others of the boards of Control have not seen their way clear as yet to adopt the general provisions of the plan and carry them into legal effect, the General Assembly cannot but hope that upon further consideration they may see their way clear to such a conclusion, that all the funds and property in their hands and the teaching in said seminaries may be so completely safeguarded to the church that those making benevolent gifts to these institutions may have the fullest confidence in the future security of such gifts or bequests.

With entire confidence in the integrity and wisdom of the beloved brethren in control of our theological seminaries we urge them to take such measures as will secure this most desirable result, and also that these several boards be requested to report to the next General Assembly what progress they have made in this direction.

This was adopted unanimously, and the other recommendations of the committee, viz. No. 1, that the Assembly re-affirm its action of 1895; and No. 3, that the committee be now discharged, were adopted.

On motion of Dr. Davies, the Assembly, by a rising vote, expressed its full and hearty appreciation of the faithfulness, labor and sacrifice for the church, in the important work committed to them, of the committee to confer with the theological seminaries.

THE CASES IN APPEAL FROM SYNOD OF CALIFORNIA

were reported by the Judicial Commission Dr. F. C. Monfort chairman. These points were decided in connection with the cases in which Rev. Burt Estes Howard was prominent, and which were appeals against the Synod of California, both of which were sustained as against Rev. Mr. Howard, and the action of Synod reversed. [The paper explanatory of the action of the Judicial Commission, and which was ordered on record as a part of the work of the commission, will be found on page 3 of this paper.—Ed.]

TEMPERANCE.

Rev. W. H. Hubbard, chairman of the Committee on Temperance, read the report and then made a strong appeal. He emphasized that the essential condition of gospel temperance is a new heart, and any temperance work for reclaiming drunkards which falls short of this will be ineffectual. He argued that it is the duty of every member of our church to use every agency, moral and legal, to break down the influence of the saloon.

"Resolved 1. That the session of each church appoint a permanent committee on Temperance, either from its members or from other congregations, to devise ways and means for uniting and directing the energy of the church against intemperance, and to report to and assist the Presbyterial Committee in the work.

"2. That the third Sabbath in November of each year shall be known as Temperance day, and be observed by all the churches, if practicable, and that the true principles of gospel temperance be urged upon the people from the pulpit, and in the Sabbath-school, and other meetings of the day.

"3. That W. L. McEwan, D. D., Rev. A. E. Linn and elders C. L. Rose, W. R. Ziegler and Matthew Bigger be elected members of the committee."

MISCELLANEOUS.

Presbytery of Baltimore overtured the Assembly on the question of women occupying Presbyterian pulpits. The committee referred to a judicial deliverance in the case from Newark Presbytery in 1878, and recommended that the action in such case; based upon the Scriptural proofs, be reaffirmed.

Rev. Dr. W. H. Roberts, representing the alliance of the reformed churches holding the Presbyterian faith and order, said that said alliance now includes ninety-five different organizations with a membership of twenty-five millions of adherents.

Rev. Dr. McLeod introduced a resolution to send down an overture for triennial meetings of the Assembly instead of annual. A motion to lay on the table was defeated by a vote of 182 to 159. After much discussion the substitute was voted down. The Committee on Polity then moved

that no action on triennial meetings be taken, and this motion was carried.

Rev. W. H. Roberts, D. D., chairman of the Western Branch of the World's Alliance of the Presbyterian and Reformed churches, said that the Alliance embraces 95 Presbyterian organizations with a constituency of twenty-five millions.

The Committee on the Assembly Herald reported recommending that it be continued with a committee consisting of Rev. W. H. Hubbard, Hon. J. A. Beaver and Mr. Horace B. Silliman as managers, Rev. Mr. Hubbard to be continued as editor.

The following action was taken on governmental appropriations: The action of the Assembly of 1892 and 1893 is reaffirmed, and whereas it is in evidence that religious bodies now receiving grants from the national government for the support of sectarian Indian education have been narrowed down to a single denomination, therefore it is further recommended that the General Assembly express its conviction that the time for all such sectarian and ecclesiastical aggressiveness is to be found in the adoption of the proposed sixteenth amendment to the constitution of the United States as drafted and promulgated by the National League for the Protection of American Institutions. This is to be harmonized with action previously taken on the same general subject.

In answer to the overture from the Synod of India on polygamous marriages, the Assembly decided that it did not see its way clear to answer the memorial in the affirmative, in view of the mandatory character of Chap. XII., Sec. 4 of the Form of Government.

SATURDAY MAY 30.

Rev. Thomas L. Sexton, D. D., read the Narrative of the State of Religion, which was ordered to be printed in the appendix of the Minutes. Rev. W. H. Roberts, D. D., read the necrological list, after which the venerable Rev. Villeroy D. Reed, D. D., led the Assembly in prayer.

Mr. Stephen M. Clement, Chairman of the Mileage Committee, read the report of this committee showing that it had received from the

Mileage Fund.....	\$34,835.28
Entertainment Fund.....	12,747.73
Contingent Fund.....	12,983.86
Also that it had disbursed on account of the	
Bills of Commissioners.....	\$27,905.39
Entertainment Commissioners.....	12,747.73
Contingent Commissioners.....	12,983.86
Clerk Hire.....	40.00
Total balance.....	\$7,189.89

NEW YORK PRESBYTERY OVERTURE.

The Judicial Committee to whom this was referred reports:

1. The General Assembly of 1896 reaffirms the action of the General Assembly of 1895 concerning the reception by Presbyteries of students as candidates who are "pursuing or intending to pursue their theological studies in Seminaries for whose instructions the General Assembly disavows responsibility." In so doing we call attention to the fact that the Presbytery of New York last year asked the General Assembly "to instruct it in relation to its duty towards students applying to be taken under its care." That the Assembly in response instructed it using substantially its own words. And the action of the Assembly did not relate to the licensing of candidates but to the reception of students asking to be taken under care. It fully recognized the right of Presby to determine the qualifications of candidates for license. We also express our understanding of the words enjoin and instruct in the Assembly's action of last year, to be simply an emphatic repetition in the expression of its response to the Presbytery of New York touching the specific question overtured.

2. We call attention to the difference in status between "ministers from other denominations" on the one hand, and students seeking to enter the ministry of the church on the other hand, in the relation they sustain, or seek to sustain, to the church.

As to ministers "from other denominations," the General Assembly having had no care or supervision of their theological instruction requires an examination as to their change, and reasons therefor, of conviction in doctrinal belief and in the Form of Church Government, and of their approval of and sincere acceptance of the Standards of the church.

On the other hand students seeking to come under the care of Presbyteries as candidates for the Gospel ministry, have no presbyterial or ecclesiastical status, save what is implied in church-membership, but having a purpose to qualify themselves in doctrinal belief for the Gospel ministry, it is indispensable for the purity of the church in doctrine and polity, that Presbyteries in receiving them under their care, so direct them in all cases when necessary, and if need be, require them to pursue their theological studies "under some approved divine;" or, in institutions or seminaries which have not been disapproved by the church, that their instruction may be in all respects in accord with the doctrine and polity of the church into whose ministry they are seeking to enter.

3. While fully recognizing the constitutional right of Presbyteries in the matter of licensing candidates for the ministry (Form of Gov. Chap. 14), we are nevertheless urgent that Presbyteries have special care of their examinations in subjects required by the Form of Gov., Chap. 14, section 4, and that due respect be given to the deliverances of the General Assembly in the matter of the education of students for the Gospel ministry.

4. We are equally urgent that the same care be taken by Presbyteries in their examinations of ministers coming to us from foreign bodies, that is urged upon them in the licensure of candidates already under the care of Presbyteries.

F. C. MONFORT,
Chairman.

SUPPLEMENTAL REPORT.

Dr. Monfort also presented this supplemental report, returned unanimously by the committee:

While this committee has no doubt as to the powers of the General Assembly and presbytery in the matter of the care and licensure of candidates for its ministry, being already expressly and clearly defined in our form of government and applicable to all actual cases, nevertheless in view of the confusion said to be existing in many minds, causing serious differences of opinion, we recommend to the General Assembly, if it deems it wise, to appoint a special committee of five to prepare a constitutional rule, regulative of the power of the General Assembly and of presbyteries to superintend the education and care of candidates for the ministry, to be reported to the next General Assembly, and in the event of its adoption by the next General Assembly, to be overtured to the presbyteries.

MR. SHEPPARD'S PAPER.

Elder Franklin L. Sheppard of Philadelphia, presented the following as a substitute for the supplemental report:

First. The deliverance of the General Assembly of 1895 with respect to the reception under the care of a presbytery of students for the ministry was not designed to be understood as regulative of the powers expressly reserved to the presbyteries under the constitution, nor was made in response to a request for instruction in a specific case coming from a single presbytery, and was advisory in that special case to which case alone it has reference.

Second. The General Assembly recognizes the constitutional rights of presbyteries in respect to caring for and licensing candidates for the ministry, but it urgently desires the presbyteries to be careful in respect of all the matters, in order that no applicants, whether students or ministers coming to them from other denominations, shall be admitted to the ministry of the church, whose views, whether of doctrine or polity, are not in harmony with our standards.

DR. BOOTH'S SUBSTITUTE.

The Rev. Dr. Robert Russell Booth, of New York City, presented as a substitute, a resolution to this effect:

In view of the fact that a complaint against the action of the presbytery of New York is now lodged with the stated clerk of the Synod of New York; and whereas, the case is thus likely to come before the next General Assembly in a judicial form; and whereas, it is of the greatest importance that the harmony hitherto existing in this assembly should be maintained, it is hereby

Resolved. That no action be taken upon the present report of the Judicial Committee, but that all our Presbyteries be earnestly urged to give heed to the recommendations of former Assemblies and to the provisions of the constitution relative to the reception of students offering for licensure.

THE VOTE.

Following a long discussion of the various phases of the question by Drs. Monfort, Birch, Ramsey and Booth, and Elders McDougall, McMillan and Sheppard, a vote was taken in the following order: The Booth substitute was lost by a vote of 183 to 125; the general supplementary report of the Judicial Committee was adopted by a vote of 222 to 88; the Judicial Committee's supplementary report, was also adopted by a large vote.

The committee of five appointed in pursuance of the Judicial Committee's supplementary report includes the Rev. Dr. Benjamin L. Agnew, of Philadelphia; the Rev. Dr. J. Clement French, of Newark, N. J., the Rev. Dr. W. F. Junkin, of Montclair, N. J.; Elders Robert N. Willson and F. Sheppard both of Philadelphia.

This important of the last important business and the General Assembly adjourned at 5 p. m. Saturday.

THE VROOMAN CASE.

We have no desire to reflect upon Mr. Vrooman's motives, but we have a great desire to hinder our Congregational ministers and students from seeking to enter the Presbyterian church without carefully reading the Confession of Faith and Form of Government to which they will be expected to consent and subscribe. To do so is not prudent, because it subjects the candidate to the sort of treatment which Mr. Vrooman has received and which leaves him for a year at least with a Presbyterian standing incomplete, because subject to a protest and appeal which must pass two church courts before it can be decided. It is not courteous, because it asks the denomination to receive a minister from without on a different basis from that established for its own members; and it is always likely to result, as it has resulted in Mr. Vrooman's case, in setting a whole presbytery by the ears and distracting its members from their legitimate work of preaching the gospel. * * * A parallel case would be that of a foreigner who was told that it would be easy to be naturalized in America, but found himself forced to swear allegiance to the Constitution he had never read. We would like to see the Westminster Confession abandoned as a test of ministerial standing, for we think it is wise above what is written but while it lasts it must be reckoned with, by every one who seeks to enter the Presbyterian ministry.—The Congregationalist.

A reason why preaching is profitless to many hearers is because of their ignorance of the Bible. Many church-members seldom look within the sacred volume. They may read a chapter to appease their consciences, but they know nothing of meditation on its truth. This neglect of the Bible hinders them from a right understanding and appreciation of many of the sermons they hear. A preacher is justified in supposing that a company of professed disciples of Christ have made themselves acquainted with the Scriptures which testify of Him. Plain and elementary truths, the first principles of the Gospel it ought not to be necessary to present to an average congregation yet constantly sermons seem to go "over the heads" of people because they are not familiar with Scripture history and doctrine. A sermon though very clear in its statements, may be neither understood nor remembered, because of lack of Scripture knowledge. It would be well for those who are afflicted with chronic criticism of preaching to heed the apostle's injunction with regard to hearing.—The Watchman.

The Family Circle.

HYMN FOR CHILDREN'S DAY.

Ten thousand thanks, O Lord be thine,
For flowers to crown this summer land,
For dew to fall and sun to shine,
For birds to sing and airs so bland!
But more we thank thee for the flowers
That bud and blossom in the home,
Like song birds, making glad the hours,
Wherever straying feet may roam.
Fairer than all these flowers of June,
The children at their work or play;
Sweeter their song, with hearts in tune,
Than wild bees' hum or skylarks' lay!
Lord, bless them with June's wealth of life,
Grown golden for the life above!
Make strong to win in hours of strife,
And crown them with thy saving love!
Anon.

JESUS AND THE CHILDREN.

[The great preacher Mr. Spurgeon of London, who died some four years ago, once preached about that incident in the Gospels of parents bringing their young children to Jesus, and of the great mistake of the disciples in rebuking them and how Jesus was displeased with their action and overruled it and encouraged the parents and took the little ones in his arms and blessed them. We offer it to both parents and children for Children's Day.]

1. Let us describe the sin of hindering young children from coming to Christ. First, I may say of it that it is very common; it must be common, or else it would not have been found among the twelve apostles. The immediate disciples of our Lord were a highly honorable band of men; despite their mistakes and shortcomings they must have been greatly sweetened by living near to One so perfect and so full of love. I gather therefore, that if these men, who were the cream of the cream, rebuked the mothers who brought their young children to Christ, it must be a pretty common offense in the church of God.

I believe, however, that this feeling, in the case of the apostles was caused by zeal for Jesus. These good men thought that the bringing of children to the Saviour would cause an interruption. He was engaged in much better work; he had been confounding the Pharisees, instructing the masses, and healing the sick. Could it be right to pester him with children? The little ones would not understand his teachings, and they did not need his miracles; why should they be brought in to disturb his great doings?

The apostles' rebuke of the children arose in a measure from ignorance of the children's need. If any mother in that throng had said, "I must bring my child to the Master, for he is sore afflicted with a devil," neither Peter, nor James, or John would have demurred for a moment, but would have assisted in bringing the possessed child to the Saviour. Or supposing another mother had said, "My child has a pining sickness upon it—it is wasted to skin and bone; permit me to bring my darling, that Jesus may lay his hands upon her," the disciples would have said, "Make way for this woman and her sorrowful burden." But these little ones with bright eyes and prattling tongues and leaping limbs, why should they come to Jesus? Ah, friends, they forgot that in those children, with all their joy, their health, and their apparent innocence, there was a great and grievous need for the blessing of a Saviour's grace. If you indulge in the novel idea that your children do not need conversion, that children born of Christian parents are somewhat superior to others and have good within them which only needs development, one great motive for your devout earnestness will be gone.

Also, no doubt, this feeling that children may not come to Christ may be derived from a doubt about their capacity

to receive the blessing which Jesus is able to give. But I have usually found a clearer knowledge of the gospel and a warmer love of Christ in the child-converts than in the man-converts. I will even astonish you still more by saying that I have sometimes met with a deeper spiritual experience in children of ten and twelve than I have in certain persons of fifty and sixty.

Some, too, have hindered the children because they have been forgetful of the child's value. The soul's price does not depend upon its years. "Oh, it is only a child!" "Children are a nuisance." "Children are always getting in the way." This talk is common. God forgive those who despise the little ones! Will you be very angry if I say that a boy is more worth saving than a man? It is infinite mercy on God's part to save those who are seventy; for what good can they now do with the fag-end of their lives? When we get to be fifty or sixty we are almost worn out; and if we have spent all our early days with the devil what remains for God? But these dear boys and girls—there is something to be made out of them. If now they yield themselves to Christ they may have a long, happy and holy day before them in which they may serve God with all their hearts.

JESUS CONDEMNED THIS FAULT IN THE DISCIPLES.

First, he condemned it as contrary to his own spirit. "They brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased." He was not often displeased; certainly he was not often "much displeased," and when he was much displeased we may be sure that the cause was serious. He was displeased at these children being pushed away, from him, for it was so contrary to his mind about them. The disciples did wrong to the mothers; they rebuked the parents for doing a motherly act—for doing, in fact, what Jesus loved them to do. There was also wrong done to the children; sweet little ones! what had they done that they should be chided for coming to Jesus? Besides, there was wrong done to himself; it might have made men think that Jesus was stiff, reserved and self-exalted like the rabbins.

Anything we do to hinder a child from coming to Jesus greatly displeases our dear Lord. He cries to us, "Stand off. Let them alone. Let them come to me, and I forbid them not." Dear gray-headed friend, who art so strict and good, I must get you to stand back a bit and suffer that child to come to Jesus; for I do not wish the Lord to be displeased with you. And you, good Christian sister, who have carded a little in your temper, I must beg you to be quiet, lest the Lord should be displeased with you, as he will be if you forbid the children come to him. So, you see, it was contrary to his spirit.

Next, it was contrary to his teaching, for he went on to say, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Christ's teaching was not that there is something in us to fit us for the kingdom, and that a certain number of years may make us capable of receiving grace. His teaching all went the other way, namely, that we are to be nothing, and that the less we are and the weaker we are the better; for the less we have of self the more room there is for his divine grace. Do you think to come to Jesus up the ladder of knowledge? Come down, sir; you will meet him at the foot. Do you think to reach Jesus up the steep hill of experience? Come down, dear climber; he stands in the plain. "Oh, but when I am old I shall then be prepared for Christ!" Stay where thou art, young man; Jesus meets thee at the door of life; you were never more fit to meet him than just now.

Once more, it was quite contrary to Jesus Christ's practice. He made them see this; for "he took them up in his arms, put his hands upon them, and blessed them." All his life long there is nothing in him like rejection and refusing. He saith truly, "Him that cometh to me I will in no wise cast out."

THE WAY TO COME TO JESUS.

Let us take the hint which Jesus gives to those who would come to him: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." How I wish that all my congregation would come and receive Christ as a little child receives him! The little child has no prejudices, no preconceived theories nor opinions it can not give up; it believes what Jesus says.

I never find children troubled about being prepared for Christ; I never hear of such a thing as a child worried about qualifications for grace. A child is a sinner and knows it. That is the way to come to Christ. Come as a sinner, knowing that you are such. Say, "Jesus calls me, and I come; Jesus died for me and I trust him." That is the true way to come to Jesus. Instead of thinking yourselves fitter for Christ by growing bigger, grow smaller! Instead of getting greater, get less. Instead of being more wise, be more completely bereft of all wisdom, and come to Jesus for wisdom, righteousness and all things. Those of you who have never looked to Christ and lived, do unto Christ, I pray you, just what these dear children did: he called them, and they came, and were folded in his arms. Come along with you! Do you half wish you could be a child again? You can be. He can give you a child's heart, and you can be in his kingdom newly born.

SHALL WOMEN HOLD PUBLIC OFFICE?

An objection to employment in public office good as against four-fifths of the female sex ought to be good as to the whole sex, just as if it were a question of enlisting women as soldiers; or shipping them as seamen, or engaging them as miners or engineers—a disability affecting the greater number would be likely to disenable the whole.

This is the situation. The great body of men—the men in the prime of their physical and mental powers—have no employments or duties imposed upon them by nature incompatible with the strict performance of the obligations of public office. A man may be a punctual and industrious executive officer, a studious judge, a commanding general, successfully conducting a campaign, and be no whit less a faithful and helpful husband, a wise and provident father. This very excellence in these purely private and domestic virtues, while it would add to his popularity, would never be thought of as impairing his efficiency as a public servant.

Now it happens that women during the same period of their physical and mental prime are by their ruling instincts and their dominant sentiments assigned to duties which leave neither time nor faculty for any absorbing and responsible public station. It might be invidious to say that the best women are in this category of disability; it must be said, however, that the women whom men think the best—at least the best to be wives and the mothers of their children—are not eligible to public office.—From *Political Rights and Duties of Women*, by George F. Talbot, in *Appleton's Popular Science Monthly* for May.

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

Awarded Highest Honors—World's Fair.

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

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

HOW TO MAKE A ROOM INVITING.

I have seen very ugly rooms on which people had spent heaps of money, and there are lovely ones which have cost their owners very little beyond good taste and the exercise of common sense and care. In the first place, cleanliness in a room is in itself a great beauty. Make war on every bit of dust, every cobweb, every speck and stain. A perfectly clean room, although quite bare of ornaments, is inviting, and when its owner puts in her little individual touches, her books on a hanging shelf, which her brother can make for her, or which she can buy for forty or fifty cents, her favorite engravings, cut from illustrated papers if she chooses and simply tacked on the wall, her pot of primroses on the window-sill, her toilet table draped with white net over pink silks, a her plain serim curtains at the window tied back with bits of ribbon, the room will be dainty and pretty enough to please the most fastidious. If you have not much to do with, manage with what you have, is a good rule for girls to follow.

A carpet is by no means a necessity in any sleeping-room. In fact, many people prefer a stained or painted floor, with a rug which may be easily lifted and shaken. A small, wooden rocking-chair, a table or stand for a candlestick or two-leaved screen, which you can make yourself, and a little rack over your washstand for your towels, and then with a nicely made bed, the room will be complete.

One's own room is so dear to every girl that I do not wonder she prizes it. One must have hours when it is a pleasure to be alone. One likes to be by herself at times, to think and read and plan. After a little space of solitude we go back to others rested and cheered. Where sisters share the same apartment each should have her corner, divided from the other part of the room either by curtains or by screens, so that when they prefer to be alone they may be so. In some schools which I have known there are twenty minutes or half-hour intervals during the day, when every pupil is required to be by herself, and in home life girls who can should try to adopt a similar rule.—*Harper's Round Table*.

Good Health

And a good appetite go hand in hand. With the loss of appetite, the system cannot long sustain itself. Thus the fortifications of good health are broken down and the system is liable to attacks of disease. It is in such cases that the medicinal powers of Hood's Sarsaparilla are clearly shown. Thousands who have taken Hood's Sarsaparilla testify to its great merits as a purifier of the blood, its powers to sharpen the appetite and promote a healthy action of the digestive organs.

Reduced Rates Pacific Coast.

June 15th, 16th, 23rd and 24th the first class rate via Union Pacific Railway from St. Louis to Pacific Coast and return will be \$67.50. Address J. R. Aglar, General Agent, Union Pacific System, 213 N. Fourth Street, St. Louis, Mo.

Our Young People.

NESTS.

I know where meadow grasses rank and high
A cradle cover,
Because two bobolinks with telltale cry
Above them hover.

Some mullein leaves beside my garden wall
Grow unmolested;
And under their pale velvet parasol
Sparrows have nested.

An oriole toiled from day to day—
The cunning weaver—
Tying her hammock to that leafy spray
Above the river.

No wingless thief can climb that elm's frail
stair;
Nor guest unbidden
Can reach the snug, aerial chamber where
Her eggs are hidden.

A marsh wren's cunning hermitage I see,
As my boat passes,
Moored to the green stems of a *fleur-de-lis*
With strong sea grasses.

And stay! I know another pretty nest
Of braided willow,
With dainty lace and knots of ribbon drest,
And feathered pillow.

And just one bird, with moist and downy
head,
Herein reposes;
He has no wings—his shoulders grow instead
Dimples and roses!

You have a nest and little wingless bird
At your house, maybe;
Of course you know without another word
I mean—a baby!

—May Riley Smith.

THE BIRD'S QUEER VISITOR.

BY MRS. LIZZIE PRICE.

Once upon a time there stood a big brown house on the top of a smooth green knoll. Trees waved all about it, flowers bloomed on its grassy lawns, and a little brook gurgled merrily along at the foot of the hill. It was a pleasant place to see, and so thought a pair of blue birds, who one morning lit to rest on the railing of a breezy up-stairs veranda. These blue-birds were house-hunting, and when they spied on the top of one of the pillars, a niche under the veranda roof they flew up to examine it.

It was as cozy a place as any bird could ask; the roof protected it from wind and rain, and a board which had been placed at just the right angle by some thoughtful carpenter, screened the spot from sight.

So with many a happy chirp and twitter these two wee builders set to work. They made a wonderful nest as soft and dainty as heart could desire, where some tiny eggs were soon laid.

Now you need not think that Mr. and Mrs. Bluebird had the big brown house all to themselves for in it there lived four little people with their papa and mamma. Two of them were girls named Bess and Lulu, one was a little boy Willie, and the wee baby's name was Eva.

Baby sister was too little to notice much, but the other three pairs of bright eyes soon spied the bird's house, and watched with a great deal of interest the carrying of the straw, threads and cotton that went into it. When Mrs. Bluebird sat over her eggs, her saucy little head could just be seen, with its two black eyes keeping watch for intruders.

Every day the three little people went onto the veranda, and talked to Mrs. Bluebird, though she never replied, and sometimes Mr. Bluebird was so rude as to perch on the brackets and scold them. But they forgave all this, and when one day they heard the voices of baby Bluebirds their delight knew no bounds. Such a busy time as papa and mamma Bluebird had after that! It was astonishing how many bugs and worms it did

take to fill those hungry mouths which the children could see stretched wide open whenever the little papa or mamma came near.

So time went on, and the weather grew warm. One day the mamma who lived in the brown house, took her chair and went out onto the shady veranda to sew. The old birds were fluttering about the nest, chirping loudly. Mamma called "come here children; Mr. and Mrs. Bluebird are preparing to teach their babies to fly!" The little people who were playing in the yard, needed no second invitation, but scampered up the stairs and soon stood around mamma's chair, "Now be very quiet so as not to frighten them, and you can watch them as long as you like," said mamma. So three demure little faces turned toward the fluttering birds, when—what do you think? an ugly snake thrust its head up into sight, right beside the nest! No wonder poor Mr. and Mrs. Bluebird were half distracted. You may be sure there was a chorus of screams went up from the group on the porch, and a man at work in the yard was called to help.

He took the snake away and killed it. Papa and mamma Bluebird went back to their frightened babies; and very soon after that they all flew away, so the little people never saw them again. This is all true; and the four children have grown up, and now tell to their own little ones the story of the Bluebirds and their unwelcome visitor.

HOW PAUL MEASURED THE WALNUTS.

Early one bright autumn morning, Paul Adams and Don Murray started off to the woods for walnuts. Paul was eight years old, and Don was seven. Both boys had a big flour-sack for the nuts, and a little express wagon in which to haul them home. The path through the woods led along the windings of a branch, and here and there along the banks grew big bunches of the golden-rod that Paul meant to get for his mamma when he went home.

It was fine fun going nutting that morning. The boys gathered ripe papaws and bunches of wild grapes and red haws, then found a big smooth stone down by the water-side, and had a little dinner.

While they were eating, a saucy squirrel waved his plummy tail at them from a tree on the other side of the branch. Don threw a bunch of red haws at him, then he scampered higher up among the leaves, and peered down at them with his bright eyes as much as to say, "Now, catch me if you can."

Then a little brown bird flew down to the water, and hopped about on the stones.

"Come and have some grapes," said Paul.

"No, thank you sir," answered Don for the bird, as it chirped a funny little note and flew off.

Pretty soon the boys started to the walnut grove again, and after stopping once to chase a rabbit, and another time to watch some yellow butterflies playing hide-and-seek among some wild-rose bushes, they reached the grove in about half an hour.

Jack Frost had been along the night before, so there were a great many nuts on the ground, which the boys began at once to put into their sacks. Every now and then a big ripe nut would come tumbling down on the head of one of the boys, then roll off into the grass.

"They like to jump round 'bout as well as us boys," said Don.

"Wish I could jump that far," answered Paul, looking up at the high limbs.

Paul got his sack filled first. After that he sat down to rest. Then he saw that, with all that were left on the

ground, Don wouldn't have more than half as many as he.

"He ought to have picked up faster," thought Paul.

"And as ye would that men should do to you, do ye also to them likewise," something seemed to say.

He had learned that verse last Sunday and his mamma had told him what it meant.

"Oh, bother!" said Paul out loud, with a frown; but he felt so uncomfortable that he pulled his wagon farther down the hill, and began hunting around for pebbles to fill up his pockets.

"Do ye also to them," something kept on saying.

Now Don Murray wasn't his best friend. He "turned him down" in the spelling-class just a day or two ago, and once when he was late to school, told the teacher that he had stopped on his way to set his crawfish line. Paul had to stay in at recess that day while the rest of the boys were playing a matched game of ball. He remembered all this as he scrambled around for pebbles.

Suddenly he sat still, and began feeling in his pockets. He was going to give Don something else, and keep the walnuts for himself. He took out his best glass marble, and waited until Don came up with him.

"You can have this Don," he carelessly remarked.

"What for, Paul?"

"Oh! 'cause."

They trudged along in silence for a time, but, just before they got out of the woods, Paul suddenly stopped, and called out heartily:

"Let's go shares with our walnuts, Don."

"But you've got the most," answered the little fellow in surprise.

"Yes, I know; but, you see, we went after them together, and half of all we found ought to be yours."

By this time Paul was dividing up the nuts, and when both sacks were just the same size, he thought to himself:

"I guess that's measured by the Golden Rule, like mamma says." Then he began whistling.

Don said nothing for a while; but when they got almost home, he turned around, and with a red face, said:

"Paul, I wish I hadn't told teacher that time;" then in a shamefaced way, he added, "You can play with Bunnie whenever you want to."

"Sure 'nough?" asked Paul, doubtfully; for he knew Don thought almost as much of that white rabbit as of his baby sister.

"'Course," he answered.

Paul and Don were always good friends after that.—*Frances Handley in Sunday-School Times.*

A LOVE LETTER.

He hurried up to the office as soon as he entered the hotel, and without waiting to register, inquired eagerly:

"Any letter for me?"

The clerk sorted out a package with a negligent attention that comes with practice, then flipped one—a very small one—on the counter. The traveling man took it with a curious smile. He smiled more as he read it. Then, oblivious of the other travelers who jostled him, he laid it gently against his lips and actually kissed it. A loud laugh started him.

"Now, look here, old fellow," said a loud voice, "that won't do you know. Too spoony for anything."

Said the traveling man, "That letter is from my best girl."

The admission was so unexpected that they said no more until they had eaten a good dinner, and were seated together in a chum's room. Then they began to badger him.

"It's no use, you have got to read it to us," said one of them; "we want to know all about your best girl."



A woman's noblest work is helping a baby into life and health. She is committing a crime when she helps a sickly baby into the world. It is a crime because it is wholly within her power to make the baby strong and healthy. She can do it by the proper preparation—by taking proper care of herself during the period of gestation. Many babies die early, or at birth, or are sickly all their lives because of their mothers' ignorance or neglect. Neither is excusable.

Every woman may be strong and well, and so insure the health of her baby. If she will take Dr. Pierce's Favorite Prescription during the period of gestation, she will find that she will have none of the discomforts incident to this condition, and that parturition will be free from danger, and comparatively free from suffering. This medicine is the greatest remedy in the world for all the forms of weakness or disease peculiar to women. It is the only medicine of its kind prepared by a regularly graduated, experienced and skilled specialist in the treatment of diseases of women. It is the only medicine in the world that will make the coming of baby safe and easy. You can get it at the drug stores. If you want to know all about it, address Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

All those who suffer from biliousness, headaches, heart-burn, flatulence, palpitation of the heart, and a generally sluggish action of the digestive organs should take Dr. Pierce's Pleasant Pellets. They are tiny, sugar-coated granules. Forty in a little vial. One "Pellet" is a gentle laxative; two a mild cathartic. By druggists.

"So you shall," said the one addressed, with great coolness. "I'll give you the letter, and you can read it for yourselves. There it is," and he laid it on the table.

"I guess not," said one who had been the loudest in demanding it; "we like to chaff a little, but we hope we are gentlemen."

"But I insist upon it," was the answer; "there is nothing to be ashamed of, except the spelling: that's a little shaky, I'll admit; but she won't care in the least. Read it Hardy, and judge for yourself."

Thus urged, Hardy took the letter shame-facedly enough and read it. First he laughed, then swallowed suspiciously; and as he finished, threw it upon the table again and rubbed the back of his hand across his eyes, as if troubled with dimness of vision.

"Pshaw! if I had a love-letter like that—," and then was silent.

"Fair play!" cried one of the others with an uneasy laugh.

"I'll read it to you boys," said their friend, "and I think you'll agree with me that it's a model love-letter."

"Mi owen dear papa,

"I sa mi Prais every nite and wen I kis yure Pictshure I ask god to bless you. good bi Papa yure best gurl."—*Canada Presbyterian.*

Powerful saline and other drastic purgatives should be strictly avoided, except in extreme cases. When an aperient is called for, take Ayer's Pills. They restore natural action by imparting strength and tone to the bowels, and their use is always attended with good results.

The U. S. Gov't Reports show Royal Baking Powder superior to all others.

Low Rate Excursions South.

On the first and third Tuesday of each month till October about half rates for round trip will be made to points in the South by the Louisville & Nashville railroad. Ask your ticket agent about it, and if he cannot sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. B. Horner, D. P. A., St. Louis, Mo.

Ministers and Churches

ST. LOUIS AND VICINITY.

Our good brother Gorin of Cook Avenue Presbyterian church was knighted, D. D., the other day by Westminster College.

At the communion service of Clifton Heights church, Rev. J. A. Gallagher, pastor, 6 new members were received last Sunday.

Rev. L. L. Overman spent last Sunday at Troy, Ill. He was invited there to preach the class sermon at the Commencement of McRea and Dewey Academy, which has become a successful school under the Presidency of Prof. W. W. Edwards formerly professor in McKendry College, Ill.

The Presbyterian church at Ferguson is now supplied in connection with the southern Presbyterian church of St. Charles, by the Rev. Wm. Trimble. Mr. Trimble, who resides at Ferguson, supplies the church at the latter place every alternate Sabbath. He is very favorably spoken of by the Ferguson people.

Dr. Henderson, formerly of the MID-CONTINENT, and pastor of the church at Ferguson near by, spent 3 days in this vicinity and preached last Sunday morning in the West church. This pulpit was supplied in the evening by Rev. J. A. Gallagher, of the Clifton Heights church. Dr. Ferguson, pastor of the West church is absent from the city.

We report as further ravages of the storm, the injury inflicted on the benevolent work conducted under the management of Mrs. Haynes, on the South Side, and known as the Bethesda work. The Foundlings Home was unroofed and severely damaged. Maternity House was injured to about the same degree. The Home for Incurables was wrecked. No lives were lost. The total pecuniary damage is estimated at \$1500. The poor little babies of the Foundlings Home are now housed in the Methodist Orphanage. The inmates of the Home of the Incurables are for the present in Self-Culture Hall 1921 S. Ninth.

The Lafayette Park church, with all its desolations wrought by the storm, is fortunate in having its large, commodious lecture room on the first floor well nigh intact. The communion service was held there last Sunday. Three new members were received by letter. The pastor, Dr. Palmer, is now in the east presenting the needs of the church and its sorely afflicted S. S. Mission work. In this connection we direct attention to the statement issued by a committee of three of his fellow pastors of St. Louis, which is given on our 1st page. The families of this church are losers not only by the injury to their building, but very many of them have borne personal losses, ranging all the way from \$100 to \$20,000 in individual cases.

IOWA.

BIRMINGHAM AND LIBERTYVILLE.—Rev. W. J. Boilman, D. D., was installed pastor of these churches on May 26. Rev. F. W. Binitt, J. F. Magill, D. D., and S. L. Gillespie took the several parts in the installation service.

MISSOURI.

JEFFERSON CITY.—The Committee appointed by the Presbytery of Kansas city to install Rev. J. F. Hendy, D. D., was finally successful in the second visit to do the work expected of it. The first date set for the service turned out to be a most stormy one and the exercises could not well go forward, under the circumstances, for the lack of a congregation. The committee cheerfully agreed to return in one week. Hence, May 26th found the committee and church face to face and the services passed off with much interest as evinced by those who constituted the congregation. Rev. H. D. Jenkins D. D., presided and preached the sermon. His parallel of God's righteousness to a mountain, rendered in extemporaneous effort, was enjoyed exceedingly by all who were privileged to hear the sermon. The charge to the pastor was delivered by Rev. E. W. Walker, Synodical Missionary and the charge to the people, by Rev. John B. Hill of Kansas City. Dr. Hendy has already secured a strong hold upon the affections of the Jefferson City church. The church received a wonderful uplift by the late pastors it has had, and the movement continues to be a forward one. As for as the human mind can judge the church and community are exceedingly fortunate in securing the services of so good a preacher and pastor.—E. D. W.

WASHINGTON.—This church in connection with Union, ten miles South arranged with student, Mr. Vandennippe, to supply them during the summer. The attendance upon the services is on the increase and the promise is much good from the summer's work of this young brother. He also preaches at Ethah a few miles west of Washington on the Mo. Pac. R. R.—E. D. W.

MT. VERNON.—Rev. J. A. Gehrett, D. D., has been called to the pastorate of the churches of Mt. Vernon and Ozark Prairie, in Ozark Presbytery. Rev. Mr. Gehrett, has lately been holding the position of President of Avalon College, and preaching for the Avalon church. His desire has been to preach without having the additional care of an institution of learning.—E. D. W.

POPLAR BLUFF.—A series of meetings have been undertaken in the Presbyterian church

here under the leadership of Mr. Chess Birch, the musical evangelist. Mr. Birch has proved himself a workman that needeth not to be ashamed. The real work of the church is usually set greatly forward where he can have the co-operation of pastor and people. He depends upon the word of God and the Holy Spirit for all effectual work in the line of true evangelism. His meeting began at Poplar Bluff on Thursday evening June 4th. The church influence is on the increase in this town and it is greatly to be desired that these meetings will still add to this influence.—E. D. W.

FORDLAND.—Rev. Wm. Westwood, a student, through the middle year of the Seminary entered upon work for the summer with this new Presbyterian organization, on May 31st.—E. D. W.

MONETT.—The pastor of this church, Rev. J. N. McClung, has been laid aside for a time, by a severe illness. So he is wholly incapacitated to personally look after the work. Mr. Kirkpatrick, whose examination for licensure at the spring meeting of Ozark Presbytery drew out so much favorable comment and turned out to be so satisfactory is supplying the Monett pulpit during these days of Rev. Mr. McClung's illness. The congregation is much pleased with the sermons they are privileged to hear.—E. D. W.

BROOKFIELD.—This church has called the Rev. E. C. Jacka, late pastor of the Presbyterian church of Wellington, Kansas, to undertake the work of the pastorate. The call names a salary of \$1200 and the use of a manse. The field for work is by no means a contracted one. The community is large and the standing of the church in the town is influential. Brookfield college is located here and the relation of the Presbyterian church to it ought to be a very close one. The church will probably build a new edifice soon which, if rightly managed will add much to its influence and power. It is to be hoped that the cause of the Master as represented by the Presbyterians of Brookfield may take a fresh start for great progress on a high spiritual plane under this new pastorate.—E. D. W.

POPLAR BLUFF.—The meetings in the Presbyterian church in Poplar Bluff under the direction of Mr. Chess Birch have opened with great interest. The church feel so encouraged that they have taken hold with faith to erect a Tabernacle for the meetings. All who read THE MID-CONTINENT are asked to pray for this work, that God may make it a great work in the town. Pastors are asked to present it to their prayer meetings, families to remember it daily before God.—L. F. Bickford.

ILLINOIS.

FAIRBURY.—Rev. Charles Davies was installed as pastor of the Presbyterian church of this city on the evening of the 5th inst. The installation sermon was preached by Rev. W. G. Connell, of Chenoa. J. G. K. McClure, D. D., of Lake Forrest, delivered the charge to the pastor; W. A. Hunter, D. D., of Clinton, the charge to the people and Rev. W. S. Ward, of Lexington, presided.

ELIZABETH.—Tuesday evening, May 19, was a happy occasion for the church at Elizabeth, Ill. On that evening Rev. Thomas R. White, class of '96, McCormick Seminary, was installed as pastor of the church. There has not been a settled pastor here for more than twenty-five years. Rev. William Gardner presided; Rev. C. E. Dunn preached; Rev. David Clark and Rev. Cary F. Moore gave the charges to the pastor and people respectively. The church was not large enough to seat the audience. Notwithstanding this fact, all present thoroughly enjoyed the service. The Methodist Episcopal minister offered the opening prayer. The active membership of the church is now forty-two. The names enrolled on Sabbath-school list numbered about ninety. The average attendance is fifty. The children's meeting is most encouraging both as to number and results. The opportunities here are great, the obstacles many, but the help is omnipotent.

SOUTH DAKOTA.

LEOLA.—This church, so long pastorless, has now the efficient and acceptable services of student J. A. Currie, of McCormick Seminary middle class. As formerly, Pembroke is grouped with Leola and has like occasion for encouragement. The two make a wide but interesting field and one quite appreciative.

MILLER.—Rev. La Theo. Iobe, M. D., of Kimball has been called by this church and St. Lawrence. He accepts and enters at once upon the work. This greatly encourages both churches and brings an occupant to the manse of the Miller church, that has stood for so long time tenantless. Mr. Iobe, however, finds a congregation that have kept up church work well under the occasional supply of Rev. A. M. Work of White, and the outlook is quite encouraging.

SCOTLAND.—The Presbyterian Academy located here has just closed the tenth year of its work, one of the best. Prof. O. G. Dale is principal. The graduating class numbered three, all young men, and one of them under the care of the presbytery as a candidate for the gospel ministry. Another former student is now an efficient pastor in the presbytery and was recently elected a member of the board of trustees of the Academy. Still other candidates for the gospel ministry are among the undergraduate students of this school. Five classes have now been graduated with another coming forward for next year. Rev. T. B. Boughton of Parker, preached the baccalaureate sermon this year. The youth of our churches in all this region should have the benefit of this preparatory school.

NEBRASKA.

WAHOO.—The Presbytery of Omaha at an adjourned meeting at Wahoo, Thursday evening June 2nd, 1896, examined, ordained and installed Rev. J. K. Sawyers as pastor of this church. Rev. Frederick Tonge presided and proposed the constitutional questions, Rev. S. M. Ware, D. D., preached the sermon. Rev. N. Chestnut charged the pastor and Rev. Edwin Aston, the people. The whole service was impressive, and enjoyed by the large congregation that was present. Mr. Sawyers while a student at the Omaha Seminary supplied this church, did good and greatly attached the people to himself. After graduation he was called to the church and ordained and installed as above. Prospects for work and growth are good.

OMAHA.—The Presbyterian Interstate Sabbath-school Institute to be at Omaha, June 16-18, is approaching and bids fair to be a very interesting and largely attended meeting. We have a superior program and many able speakers. An important feature of the Convention will be the Normal Work of Dr. Worden of Philadelphia, and Mrs. Mattie M. Baillie of Shenandoah, Ia. Miss Drake of Omaha, will present a paper on Primary Teaching and Kindergarten Methods. The Rev. Pleasant Hunter, D. D., of Minneapolis and Rev. W. R. King, Superintendent of Missions in the Indian Territory will give fine addresses to the young people on Wednesday evening. Rev. Thos. Marshall, D. D., Field Secretary of the Foreign Board will give an able address on Foreign Missions. Home Missionary Superintendents for three States are on the program and six State Superintendents of Sabbath-school Missions will be present. We are planning to make it a gathering of Home Missions and Sabbath-school workers for several States. We have already sent out 5000 programs. The entertainment committee, Rev. S. M. Ware, D. D., chairman, had a meeting in the First church with a good representation from the city churches, Council Bluffs and South Omaha. The prospects are good for the entertainment of from 300 to 500 guests to the Institute from a distance.—J. B. Currens.

STUDENT SUMMER CONFERENCES.

"Northfield" is a familiar and popular word among the students of the east. For the eleventh successive season Mr. D. L. Moody has invited them to meet near his home in the beautiful Connecticut Valley for nine days of conference, Bible study and recreation, and indications point to the usual representation of between four and five hundred students from the universities, colleges and schools of the United States and Canada. As an outgrowth of this gathering similar conferences for practical training in methods of Christian work in colleges have been successfully carried on for several years at Lake Geneva, Wis., for students of the west, and at Knoxville, Tenn., for students of the south. In response to a strong demand on the part of students in the distant region of the Rocky Mountains and Pacific Coast a fourth conference was this year established at Cazadero, Cal., in the celebrated red wood country.

The following dates have been chosen for the first three mentioned, which will make possible the attendance of students with little, if any, interference with their plans for the vacation: Northfield, June 26 July 5; Lake Geneva, June 19-28; Knoxville, June 19-28. The general features which have made these gatherings so attractive and helpful in the past will be observed at each of the three gatherings. Prominent speakers representing all lines of Christian activity have already been secured and others are yet to be announced. Provision has been made for the supervision of the athletics, to which the afternoons are wholly devoted. The Bible classes, which are made such a prominent feature of the conferences, are to be in charge of unusually strong men as leaders, and the missionary interest will secure a good share of attention. As usual, opportunities will occur for association and conversation with representative student leaders, as well as with men of recognized ability in intellectual and religious fields of work.

INDIANA.

MARION.—The Presbyterian church of this city has extended a call to Rev. Campbell Coyle of Oakland, California.

TERRE HAUTE.—The commencement exercises of Coates college, together with the first commencement of the School of Music, were held on the evening of June the 7th, to the 10th inclusive.

FT. WAYNE.—Westminster Seminary commencement exercises were held June 7th to 10th.

OHIO.

OXFORD.—Miami University commencement week, June 14th to 18th.

OKLAHOMA.

NORLE.—This is the last town in Oklahoma Territory going south on the Santa Fe. There were nearly 1,000 people in it, but the long dry seasons caused the people to move out, until there are not more than 200 people in what was once known as the town. Since the dry seasons have passed away there is a good prospect that prosperity is returning, and that the vacant houses of Norle will soon be filled up. In the midst of this partially deserted town, stands a much neglected Presbyterian church, which was built about six years ago but never finished. This being the only church building in the town, all denominations felt at liberty to use it, but none acknowledged any responsibility to care for it. The result was that when the writer visited the place last Saturday, he found the poor church looking prematurely

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by 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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old. Bricks were crumbling out of the walls, the windows were broken and the door badly cracked and standing open. Inside there was an organ owned by the South Methodist church, a few lamps but no broom. In this unfortunate building which ought to have received better treatment, on account of the accommodation which it has afforded to four different denominations free of rent, I preached twice on Sabbath and once on Monday evening, to congregations which averaged 80 persons. On Monday evening a committee was appointed to repair the poor church. I was glad to find the people generally, were in favor of having compassion on it, and there were some prospects of its faithful services being recognized after so much neglect. No denomination can be said as yet to have established itself at Noble, and therefore we have some hope that the silent and pathetic prayer of the poor neglected church which has stood in the centre of the town with doors and windows open, as it entreating the people to come in, is soon to be answered, and regular service will again be established by the Presbyterian church. There is a wide extent of country all around which is occupied only by the schools organized by our Sunday-school missionaries. If our church could place a preacher here it would be, in time a paying investment.—John Mordy.

To and From Gunnison.

The management of the South Park Line, has as promised, rectored passenger train service on the Gunnison Division, and is now running through trains regularly between Denver and Gunnison via Como and Buena Vista.

Aside from the opportunities offered tourists and sportsmen, this action brings a large section of country once more in close touch with the business world. Visitors to the Cottonwood Springs at Buena Vista and the Hot Springs at Mount Princeton Station are afforded comfort and quick transit.

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Rev. R. H. Jackson from Creighton, Mo., to Tipton, same State.

Rev. H. H. Davis from Slack, Wyoming, to 409 Dayton street, Chicago, Ill.

Rev. Geo. R. Smith, Wichita, Kas., to Gaines, Orleans County, New York.

Rev. John H. Thomas from Marion, Ind., to 127 N. Ludlow street, Dayton.

Rev. E. E. Mathes from McAlester, Ind. Ter., to South McAlester, Ind.



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COLLEGE COMMENCEMENTS.

PARSONS COLLEGE.

This institution, located at Fairfield, is the largest and best endowed college of the Presbyterians in Iowa. It has just reached its majority, being 21 years old, and has sent out into the world 205 alumni and alumnae. Its roster of graduates is creditable, far beyond that usual to colleges of its years. They are proving the excellent character of their training, by filling prominent and responsible offices, in state and school and church. A fair per cent of its alumni have entered the ministry. Its regular faculty numbers seven—six professors and a president. Besides whom, there are a professor of music, a tutor and three lecturers. Although the number of students is not large, yet the product of the school stands high, in quantity as well as quality. The class of '96 numbered fifteen young men and five young women. Of the former, two have the ministry in view.

To the regret of all, Rev. A. C. Smith, D. D., felt constrained to present his resignation. He is a man of respect and most accurate scholarship, a preacher of great attractiveness and force, and a teacher of rare ability. It will be very difficult, indeed, to secure a man his equal in these respects.

Commencement week continued from May 25th to June 4th. The various exercises drew together audiences that could not be seated in the spacious audience room of the First Presbyterian church. At several of them, many had to stand. Rev. Willis G. Craig, D. D., LL. D., is President of the Board of Trustees, and one of the founders and principal promoters of the college. He brings every year to the Commencement his marvelous powers as a platform speaker, and his great abilities as an organizer and financier.

The founder of the college is the late Lewis B. Parsons, Sen., whose gift came from the conviction that "the future welfare of our country, the permanence of its institutions, the progress of our divine religion, and an enlightened christianity, greatly depend upon the general diffusion of education, under correct, moral and religious influence." To this have been added other benefactions, until now the college has a fair endowment. Two sons of the founder still live and help to promote the interests of the college, Gen. Lewis B. of Flora, Ill., and Hon. Charles Parsons of St. Louis. The former, a graduate of Yale, 1840, was present at the meeting of the board and presented for himself and his son, two mementoes of his father; a cane, the staff of which was made of liveoak and taken from the old U. S. frigate Constitution, as she lay in dry-dock at Charleston navy yard; the other a gold watch long worn by this wise and philanthropic man.

Gen. Parsons made an address to the "grave and reverend" seniors sitting before him, full of tender reminiscence of christian philosophy and of sage wisdom. His eye is not dim nor his intellectual force abated. His coming is always greeted with a warm welcome, as is that of his brother also. Long may they live to promote by their wise counsels and benefactions, the prosperity of the college which stands as a perpetual witness to all generations of the large-heartedness and christian spirit of their beloved and now sainted father.

Rev. Dr. J. F. Magill, was made acting President of the college; to whom, or to Prof. A. H. Conrad, Secretary of the Faculty, all communications may be addressed. The college year begins on Tuesday, Sept. 15, at which time it is hoped the new president and all the members of the faculty will be on the ground, to lead the college on to enlarged usefulness in the needed work of Christian Education.

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WESTMINSTER COLLEGE.

On Sunday, May 31st, the Rev. G. B. Strickler, D.D., pastor of the Central Presbyterian church, Atlanta, Ga., and professor elect of Systematic Theology in the Union Theological Seminary, Virginia, delivered the baccalaureate sermon, Dr. Strickler's subject was Faith; the reasons why it held so important a place in the Christian system. His practical object was to meet the cavil of skeptics and others who object to Christianity on the ground that faith rather than reason is so much emphasized by it. The sermon was thoroughly cogent as well as popular. At night the Rev. Geo. L. Ley-

burn, D.D., Boonville, Mo., delivered an address before the Young Men's Christian Association. His theme was Christ, the Young Man, an example for all young men. No better subject could have been chosen and it was presented in a most forceful and attractive manner.

On Monday night the Philologic Society gave their annual exhibition. Wednesday was Alumni Day and at night the Alumni held two meetings; one, popular in the College Chapel; and the other, a sort of esoteric college-boy affair, in one of the society halls.

Thursday was Commencement Day. Nine graduates received their degrees. The post-graduate degree of Ph.D., was conferred on the Rev. E. McNair, of Lawson, Mo., and the Rev. W. S. Jacobs of Columbus, Mississippi. Both of these gentlemen pursued their post-graduate course in the Department of Metaphysics. The Rev. A. B. Woodson received the degree of M. S., in Course; and Mr. R. M. White the degree of A. M., in Course. The honorary degree of A. M. was conferred on J. J. Reburn, M. D., Denver, Illinois, and on E. O. Dutro, M. D., Portland, Oregon. The degree of D. D. was conferred on the Rev. M. G. Gorin, St. Louis, Mo., and on the Rev. C. L. Hogue, Memphis, Mo. The degree of LL.D., was conferred on Judge G. B. MacFarlane, Jefferson City, Mo.

The Board of Trustees took action looking to the securing of a College Boarding House, at which both board and lodging may be secured at \$2 a week. This is designed as a temporary provision, pending the erection of a dormitory and refectory on the college grounds.

Students who desire to secure rooms in this house for the next term are requested to communicate their wishes at once to Prof. E. H. Marquess, Secretary. G.

Summer School.

Perkins & Herpel's regular annual Summer School will open Monday, June 15th, at their College, corner of 4th Street and Washington Avenue. Public school pupils wishing to skip classes, or who, having failed in the June examinations, wish to prepare for re-examination in the fall, will find an excellent opportunity here for making such preparation.

Professor Paul Peltier, of the St. Louis High School, will have the special supervision of this department of the work. He will be assisted by Miss L. R. Ernst, also of the High, and Miss M. Salisbury, of the Divoll, and Miss A. Alexander, of the Madison. Prof. Wm. Deutsch, of the High School, who has given so many years of his life to educational work along this line, recommends this College.

Classes will be organized for pupils of all grades of both high and grammar schools. The session will continue for a term of eight weeks. Hours of study will be from 9 a. m. to 12 m. Pupils who have attended this school in years past have universally succeeded in passing re-examination in the fall. See ad.

Obituaries.

[For obituary notices of ministers, or those of their families, no charge is made. For others—except the simple death announcement which is free,—a necessary charge of 5 cents per line (average 8 words) is made; money to be sent with the obituary manuscript.]

After a lingering illness of several weeks' duration, and much pain and suffering, Mrs. W. H. Clagett died at her home in Taylor, Texas, on Monday night, May 17, 1896, of Bright's disease and spinal meningitis. She was the wife of Rev. W. H. Clagett, pastor of the First Presbyterian church, and was a lady prominent in social circles. She was a teacher of music whose renown was not confined to the limits of Texas, and was a prominent member of the State Teachers Association.

Taylor was selected as the place of holding the coming state meeting of this organization, which is to convene during the present month, the selection of this city being the result of the influence and invitation of Mrs. Clagett.

She leaves a husband and two sons to mourn the loss of a wife and mother. On Tuesday evening funeral services were held in the Presbyterian church, conducted by Rev. Mr. Wright of Austin, in the most touching and impressive manner.

After the services the remains were taken to St. Louis, Mo., for interment. In the death of Mrs. Clagett, Taylor has lost a shining light in the social world, one of the most prominent, dearly beloved and universally popular ladies in all her citizenship.

Although her life was despaired of some days previous, the announcement that death had really occurred, caused a shock and a universal gloom throughout the city. Her place will be hard to fill, and her presence and individuality will be greatly missed.

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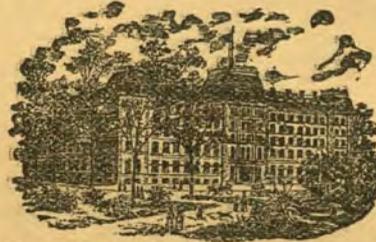
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Current Literature.

THE BOOKS NOTICED IN THESE COLUMNS CAN BE HAD FOR THE PRICES ANNEXED, BY ADDRESSING THE MID-CONTINENT, 1516 LOCUST ST. ST. LOUIS.

BOOKS.

GOOD NEWS. By Robert Boyd. Bible Institute Colportage Association, Chicago.

This is another and most valuable issue of the good, sound, simple, Christian literature which the Colportage Association is regularly bringing out for wide popular circulation.

JAMES INWICK—PLOUGHMAN AND ELDER. By P. Hay Hunter. Harper & Brothers: New York.

This is Scotch from beginning to end, and for our convenience a glossary is appended. One becomes quite familiar with the dialect and gets to liking the strong, rugged vernacular of the "land o' cakes." The reading public has been taking enthusiastically of late years to the Scotch dialect stories, and this book is entitled to a worthy place in that class. James Inwick, or "Jims" as he is known among his people and throughout the book, is a sturdy peasant and a ploughman. He relates with many shrewd and striking bits of philosophy and of wit the events of the rural parish in which he lives. Principally his scenes and sketches pertain to the church, of which early in the narrative he is made a ruling elder, and on which circumstance the story largely turns. We have a great deal about the "Meenister," his "discoorses," the "session," the "clash" (gossip) of the people over church affairs, admirably drawn characters among the congregation, the good natured chaffing between the "Kirk" people and the "Frees," etc. Figuring largely in the tale is the political agitation between the Liberals and the Tories over the question of the established Scotch church, and very graphic pictures are furnished of the course this issue took among a simple-minded peasantry. Besides a charm in the writing, the book affords a pleasing picture of village and church life among the lowlier classes in Scotch society.

THE BOOK OF THE TWELVE PROPHETS. By George Adam Smith. D.D., LL.D., (vol. 1. Amos, Hosea and Micah.) A. C. Armstrong and Son. New York. Price, \$1.50.

This is the latest in the "Expositor's Bible Series." Dr. Smith is known as the author of the two volumes on Isaiah in the same series. In this work he discards the usual title "Minor Prophets," stigmatizing it as "peddling and ambiguous," and "niggardly." In adopting the title which he does, he follows the order of the Hebrew Bible where these writings are embraced under the common title *Book of the Twelve*. Though extending from the eighth century B. C. to the fourth they were regarded as being in a sense one.

In the introduction is given an instructive historical sketch of the prophet in early Israel, and a vivid picture of Israel in the eighth century. The function and nature of the prophet's office is clearly shown. He was one who by no means was confined simply to foretelling the future, but who in the large sense spoke for God; and one who was sent particularly to deliver God's messages at special crises in the life and history of the people.

Dr. Smith's special skill is that of delineator of the times and the circumstances under which these prophets flourished, and in applying their work and their teachings to our present day and needs. He well says: "The prophets spoke for a practical purpose, they aimed at the hearts of men; and everything that scholarship can do for their writings has surely for its final aim the illustration of their witness to the ways of God with men and its application to living questions and duties and hopes." He thus has fine scope and illustrates great power and charm as an expositor.

We are glad to find, especially in a book of this kind, that he retains the traditional spelling of the divine name, Jehovah, instead of Jahve or Yahweh of the critics.

MAGAZINES AND PAMPHLETS.

The Church at Home and Abroad for June in variety and fulness of information respecting the departments it represents is a valuable number.

The Presbyterian Magazine (June) is an enlarged and greatly beautified number of the magazine issued by Dr. H. G. Mendenhall at Kansas City, Kansas. It is devoted to Presbyterian interests.

The opening article in the *Eclectic Magazine* for June is a timely one from Professor Mahaffy, which treats very incisively of "International Jealousy." "British Guiana" is described and discussed in a following paper.

The Review Section of the *Homiletic Review* for June is peculiarly full and varied. Sir J. William Dawson, the distinguished Canadian geologist, furnishes the opening article on "Natural Facts Illustrative of the Biblical Account of the Deluge."

The *New England Magazine* for June is an unusually beautiful number, very strong in its important illustrated articles, the principal of which are devoted to Mt. Auburn, the old town of Andover which celebrates at this time its two hundred and fiftieth anniversary, and the Boston Water System.

Senator John H. Mitchell discusses the "elections of Senators by popular vote," in the June *Forum*; and Prof. W. G. Sumner of Yale University the "Fallacy of Territorial Extension." Prof. F. W. Blackmar of Kansas University raises the question whether "The Promises of Democracy have been fulfilled."

The June *Atlantic* continues Henry James serial, "The Old Things." Olive Thorne Miller writes on "The Bird of the Musical Wing" and Edna Proctor Clarke on "The Hummingbird." "The Opera before the Court of Reason" is discussed by W. F. Biddle and "Restriction of Immigration" by Francis A. Walker.

There are two papers in the June number of *The Century* that are of particular interest in conjunction with the approaching convention at St. Louis, one being by Dr. Albert Shaw, entitled "Notes on City Government in St. Louis," the other by Joseph B. Bishop on "Humor and Pathos of Presidential Conventions."

In the *Popular Science Monthly* David A. Wells describes taxation in Egypt both before and after the reforms introduced by England. "The Metric System" is discussed in a series of letters by Herbert Spencer, and a great many facts to its disadvantage are shown. There is a second article on "The Monetary Problem," by Logan G. McPherson, showing how the experience of other countries might be availed of by the United States. The article on the woman question published last month is replied to by Alice B. Tweedy under the title "Woman and the Ballot."

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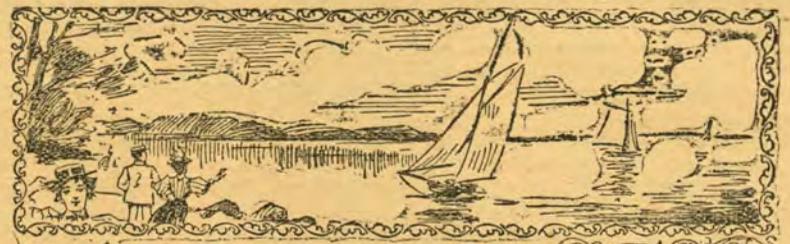
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Moralities.

MUNICIPAL.

A league in Portland, Ore., has succeeded in closing the gambling houses there, and the following notice has been recently posted throughout the city:

GAMBLING NOTICE.

The gambling houses being closed and fair warning having been given, notice is given:

To owners. That they must not allow their premises to be used for gambling purposes. Protestations of ignorance will not henceforth be received.

To frequenters. That lists of names will be kept and made public and reports made to employers.

To officers. That they will be expected to keep out of partnership with public gamblers.

The league has a large amount of accurate information at present and purposes to keep itself fully informed in the future.

THOMAS N. STRONG,
Pres. Municipal League.

CHARACTER OF THE TRADE.

The friends and newspaper organs of the liquor traffic have much to say about the "respectable" men in the trade, about the liquor sellers who have labored to elevate the standard of their business, etc., but there are no evidences at hand to show that these labors have had any result. On the contrary, there is proof enough that the liquor business in recent years has been falling more and more into the hands of the most vicious and degraded men to be found in the country. Certainly no other class of men would be guilty of seeking to increase their business by such methods as those described by The Golden Rule, in connection with a rescue mission in this city. When the saloon keepers discovered that some of their best customers were being lifted out of the old life by the mission, they deliberately planned their downfall. To this end men were hired to profess a desire for reformation and to secure rooms in the mission lodging house. Liquor was supplied to these agents, who offered it freely to their reformed companions, and as anticipated by the plotters, some of them succumbed to the drink appetite and returned to their former haunts. It was a scheme somewhat similar to this which the saloon keepers of a Western city resorted to some years ago to bring a noted temperance lecturer, who had been a drunkard, back into the gutter. They sprinkled the platform on which he was to stand in a public hall with whiskey, in the hope that the fumes of the liquid would stir up the beast within him and accomplish his downfall. Happily their diabolical trick did not succeed. But these things are fairly illustrative of the character of liquor dealers generally.—*Christian Work.*

For Dyspepsia,

Use Forsford's Acid Phosphate.

Dr. Geo. H. Knapp, St. Louis, Mo., says: "I find it an excellent preparation in dyspepsia and nervous disorders, such as mental exhaustion, wakefulness, etc."

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. Wariel, 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.

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E. W. Vanduzen Co., Cincinnati, Ohio.
Best Bells, Church Bells & Chimes.
Highest Award at World's Fair, Gold Medal
Mid-water Bells. Prices, terms, etc., supplied.



On Board a yacht, sail-boat, or any kind of vessel, there's a great deal of work that can best be done with Pearl-line. It washes all the paint, wood-work, glass, etc., better than anything else. Most captains have found this out—and Pearl-line is kept in foreign ports, now, on purpose for them. You can't use soap with salt water, you know; but it doesn't make much difference—salt or fresh, hard or soft, hot or cold—with Pearl-line. 434 JAMES PYLE, N. Y.

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TESTIMONIALS.

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A cream of tartar baking powder. Highest of all in leavening strength. Latest United States Government Food Report. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

FACT AND FICTION.

How melancholy are our thoughts
When summer time is done;
Especially that thought about
The price of coal per ton.
—Washington Star.

The annual cocoon crop of the world is worth \$60,000,000.

Tropical verdure in South Carolina is so thick as to be impassable at points.

The ex-president of a defunct Kansas City bank is said to be peddling clothes-wringers for a living.

The police census of the unemployed in New York City shows a total of 67,280 men and women out of work.

The annual register of the War Department gives the aggregate strength of the militia of the country as 112,496.

Office Seeker: "Mr. President, don't you remember me?" President: "Yes, but I cannot place you."—Ex.

"Does she love music?" "M—yes. But not enough to keep away from the piano."—Washington Star.

"I was not aware that you knew him," said Tom Smack to an Irish friend the other day. "Knew him!" he exclaimed. "I knew him when his father was a boy!"—Tid-Bits.

"I suppose while you were abroad, Tompkins, you made quite a collection of coins." "No. It was too expensive. The only thing I could afford to collect was hotel keys."—Harper's Bazar.

He was a very young preacher, holding forth for the first time he had ever appeared in a large city. As he came down from Park Street pulpit, in Boston Deacon Farnsworth grasped his hand, and thanked him for his good sermon. He flushed with pleasure, and modestly remarked: "I wish it had been better." "So do I," said the deacon.

It was the tiny daughter of a clergyman who was recently asked to accompany her mother on a walk: "No," was her positively spoken answer, "I can't go." "Why not?" "I have to help papa." "In what way?" "He told me to sit here in this corner and keep quiet while he wrote his sermon, and I don't believe he is half through yet."—Washington Star.

This is the message the telegraph messenger handed to him: "Come down as soon as you can. I am dying. Kate." Eight hours later he arrived at the summer hotel, to be met on the piazza by Kate herself. "Why—what did you mean by sending me such a message?" he asked. "Oh," she gurgled, "I wanted to say that I was dying to see you, but my ten words ran out and I had to stop."—Indianapolis Journal.

NURSERY RHYME ADAPTED.

"Corelli Mary, quite contrary,
How does your novel grow?
With splashes of gore and spooks galore,
And platitudes all in a row.

"Miss Edna Lyall, now no denial,
How does your novel grow?
With a rake reformed, a cold cynic warmed,
And goody girls all in a row.

"Mistress Ward, with critical sword,
How does your novel grow?
With souls forlorn, and phrases outworn,
And clergymen all in a row.

"Oh all ye writers of penny soul-smiters,
How do your novels grow?
With endless chatter of amorous matter,
And wedding rings all in a row."
—Unknown Exchange.

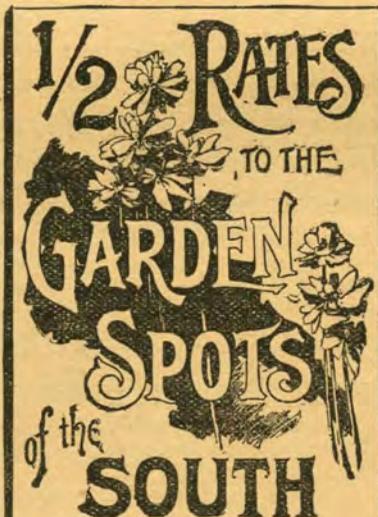
Marriages.

HEBBERT—HARBEN.—On May 17, 1896, at the residence of the bride's parents in Scotland, S. D. by their pastor, Rev. C. H. French, Mr. Lorenzo Hebbert and Miss May Harben, all of Scotland, South Dakota.

Cure Consumption and lung troubles

New York, June 8th, 1896.
Editor MID-CONTINENT:
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Sincerely,
T. A. SLOCUM, M.C.,
183 Pearl St., New York.

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



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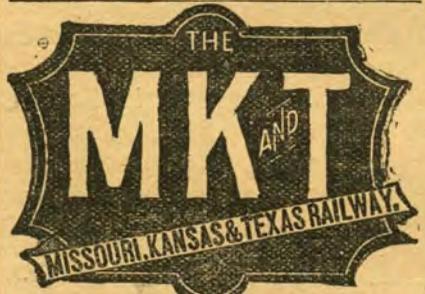
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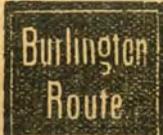
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