

THE MID-CONTINENT

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EDUCATIONAL NUMBER.

THE BAPTISTS of one Missouri town are said to be lying awake nights trying to select a pastor from a list of forty who are "willin'."

NO VOTES are ever won by calling the candidate on the other side hard names. There has been far too much of it, in every political party, so far this summer.

IT IS hard for us to understand why a religious paper may not be bright and cheerful. We protest against the idea, once in a great while expressed, which practically weighs a religious journal, giving highest praise to densest ponderosity. Flippancy in a religious journal deserves merciless contempt. But a genial flow of spirit, and a little "spice," it can be safely affirmed, is held by the vast majority of subscribers to be very desirable. And it's their opinion that is most valuable.

THE CZAR of all the Russias is said to have nervous prostration. It is hard to think of a Romanoff in connection with nerves. Fancy Alexander and Nicholas sending to Berlin for a "nerve specialist"! It is encouraging to note that the Czar's mother seems very capable of "bossing things" around the palace; if her actions towards the foreign minister are to be taken as a criterion, she would make a capital regent. It is most pleasant to know that if she could have her way, Russia's calm attitude of forgetfulness of Turkish butchery of Armenians and manifold misrule would soon be changed. And if the Czar is really ill, she may have her way.

BEARING THE heat and burden of the day, day after day, is not particularly pleasant. One may long for an easier lot and envy those more favored, to whom *doce far niente* at the sea-side or in the mountains is as a matter of course, summer after summer. But there is a truer joy in duty done, and burdens born than in the most expensive summer outing. And the lot of the stay-at-homes in ordinary weather, is far from unpleasant. The solid comforts of the house are theirs. It is only in such "spells of weather" as that which has come upon the whole country of late,—when existence has been almost a struggle—that there is any danger of repining. It is then that one can fall back on the helpful feeling of duty faithfully done, even in the fierce heat and wearisome burden of the day. And when the brief respite may come, if it only be a week or so, it will be relished the more because so fully deserved.

A CORRESPONDENT sends us word of unique piece of church-moving. "Westminster, the old historic church of Jefferson Co., Tenn., organized 1787, stood about two miles from White River, a wide awake, growing town on the Southern R. R. A few months ago the congregation decided to *move it into town*. The building 40x60 was taken down and put up again without losing a foot of lumber. Even the same shingles cover it. It presents a very attractive appearance. On Sunday Aug. 2, it was rededicated. Dr. Bartlett, of Maryville, preached morning and evening, most appropriate and helpful sermons. The Pastor, Rev. A. McLaren, M. A., offered the dedicatory prayer. Mr. H. Rankin, clerk of session, read a concise and interesting history of the church. A children's service was held in the afternoon, when Dr. Bartlett interested the children in a very excellent talk. Only by a united effort of skilled workmen could this work be done. It reflects credit upon the committee in charge. We look for a blessing to follow the movement."

A LARGE Presbyterian church, not a 1,000 miles from the MID-CONTINENT office, is known, where that miserable form of sneak-work known as anonymous letter-writing has been considerably indulged in of late. The preacher and various of the church officers have been receiving them. The contents of some of them have been made known to the writer, and they are pitiful in their lack of manliness (or womanliness). One of the recipients has wisely taken his let-

ter as a great big joke, and shows it to his friends. So the sneak wasted a two cent stamp in that case. In fact, little attention is paid to any of them. That is as it should be. The MID-CONTINENT suggests that Dr. Spurgeon's plan be tried in this case. He used to receive many letters without signatures. Finally he announced from the pulpit that he would read such letters only on one condition, namely, "a five-pound note for charity must be enclosed." The man or woman who writes an anonymous letter with the intent of wounding feelings, is of the very same moral make-up as the assassin, who, from behind a hedge at midnight, shoots a man in the back. The assassin has more wicked courage, that is all.

THERE IS one result of the present hard times which is working for good, surely. That is the "shut down" of 294 whiskey distilleries in Kentucky. Only six stills are now running in the whole Blue Grass State! This closing period is to last for eighteen months, it is understood. It is pleasant reading to note the main cause of this affect: the fact that more Kentucky whiskey has been made than people will buy. To glean some liquor statistics, the annual consumption has dropped from thirty to twenty million gallons. In 1893 the distilleries of that State turned out no less than forty-five million gallons of the liquid fire. That year's production has not yet been sold out; there being eighty million gallons of Kentucky whiskey to-day in bonded warehouses. The traffic is clearly unprofitable. Hard times have doubtless helped to bring about this state of things. But back of it plainly, is the encouraging fact that the whiskey barons of Kentucky are in "hard luck" for the simple reason that people don't buy and drink their stuff, as they used to. Outside of those conscienceless individuals who are "in the business"—and those unacquainted with Kentucky can hardly estimate the extent of the drunkard-making trade there, or its ramifications through Kentucky life,—there will be no bewailing the fate of this once most lucrative, and damnable, "industry."

"FATHER CHINIQUY", the converted Catholic, is a name most widely known. This worthy man has recently gone back for a visit to the scenes of his labors when he was a priest. From a Montreal paper are gleamed many interesting facts concerning his experiences there. It should be recalled, that after he had cast aside Romanism no efforts were spared to blacken his character. But his life has given the lie to all such blackguardism. "Some of his old-time friends having heard false reports of his being dead are surprised to see his sprightly vivacity, and they say to him, 'You are not dead—we have been deceived by false reports.' Others say, 'How is it that we have been told that your tongue had been eaten by worms because you have left the Roman Catholic Church, yet we hear you talk as loudly as a young man? We have been deceived.' The venerable doctor says he always has his Bible with him, and he points out to those who go to see him the truth that the curses of the wicked are turned into blessings. 'Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake.' When he shows them these words they understand how greatly he has been blessed, having freshness and vigor although he is now an old man. Dr. Chiniquy praises greatly the people and scenery of L'Islet county, and says Canada shall yet see the French-Canadians achieve great progress toward liberty of conscience and a knowledge of the true gospel of the Lord Jesus Christ." All Christians rejoice that the life of this godly man has so long been spared. His life and his words go hand and hand in the great work he has done among the semi-idolotrous Romanists.

THE CHILDREN of the street, and child crime are beginning to attract a good deal of attention from the press of the country. Instances recorded are becoming painfully frequent, and in many cases are of a

very serious nature. Not a few of these little ones become real adepts in crime and display a proficiency in the black arts quite astonishing. Some of them become incorrigible and are repeatedly before the criminal courts. And one of the saddest features is that some of them are proud to be there, thinking it brave and manly to be little desperadoes. What is the cause of the increasing number of child criminals? There is a problem here challenging the study of both the Church and the State. It is too serious a matter to sleep over. An ounce of prevention here is worth a good many pounds of cure. These little criminals are mostly found in our large towns and cities where population is most dense, where poor people are crowded thickly together in tenement houses, where all the conditions of life are most unfavorable. Here the children live largely in the streets; they are constantly exposed to every kind of temptation, they are brought up in the midst of want, filth and squalor, and their associates are of the most depraved and criminal classes. Their home life is most uncomfortable and they have no moral training. All their ideas and ideals are of a corrupting nature; they have hardly a conception of a better life. Many of these children are literally children of the street with no known parentage and no home but the street and dry goods boxes. With a struggle for life and nothing but evil to see and hear and think about, why should they not become criminals? Why should we expect anything else? We might almost ask how can they avoid a criminal's career? Our cities are growing fast, population rapidly concentrating in them, and is always most dense, and in every respect most unhealthy in the tenement house sections. Let any one go up and down the east and west sides in New York, let him stop in the eleventh ward where 350,000 people live on a single square mile, let him observe the homes—no not homes, but lodging places of the people, where, from cellar to garret, from 20 to 30 families live in a single building, let him smell the mal-odorous atmosphere and see the sights, and watch the children filling the streets, and he will not wonder at the depravity of children. All of our cities have their east side or five points, or north side, or "devil's kitchen," or "hell's half acre." And in these locations an increasing number of uncared-for children are born and grow up. They are the great feeders of our prison's reform schools, asylums and poor houses. City life and child life in cities is the most serious problem of the present time.

In New York they are just beginning to let in a little light which may help to at least a partial solution of the problem. The city is beginning to require the worst of the tenement houses to be torn down and new ones will go up in their places where the conditions for health and family life will be greatly improved. This is an immense undertaking and very costly, but if successfully carried through, it will be an unspeakable blessing to the children. Those who are trying to save the children under present conditions are working against heavy odds. The stagnant pools of vice and crime are being filled up faster than they can be drained off by all the churches and schools, and homes and asylums, and prisons and reform schools, and poor houses.

Many societies have been organized and large amounts of money are every year spent to save the children of the street and much is accomplished, but as long as the present demoralizing conditions exist, where anything that can properly be called a home is impossible, the evil will outrun the remedy and the feet of many children will be turned into the paths of vice and crime. A home is indeed not the only requisite to the safety of children, but it is a first essential, a *sine qua non*. It is to be hoped that the good work of tearing down the old tenement rookeries in New York, where anything like a home is impossible will be carried on and that other cities will undertake a similar work in behalf of the home and the children.

THE FUTURE OF AMERICAN COLLEGES AND UNIVERSITIES.

The appearance, almost simultaneous, of the memoirs of Barnard and McCosh invites attention to the remarkable renaissance now in progress in the higher educational systems of the United States. It is worthy of note that these memoirs are coincident with change of name, both at Princeton and at Columbia, from "College" to "University." * *

I propose to make these volumes the occasion for some comment upon the actual problem of higher education in this country. * *

If we look over the period covered by these memoirs we can see what changes have come to pass. Briefly stated, they are these. It is most remarkable that pecuniary resources have increased enormously, and this has made possible better buildings, larger libraries, more teachers. Private gifts, land grants, and legislative appropriations have all contributed to this result. With more liberal expenditures there has been greater freedom in every detail. The rigidity of discipline has been relaxed, manners are not so stiff, there is far less of petty regulation, the preaching is not as severe, the methods of living are much more civilizing. "The curriculum" has gone. Either absolute election or a very large amount of choice is now permitted. With the abandonment of one fixed course, the required amount of Greek and Latin has been gradually diminished, and it is demonstrated that classical studies have gained more than they have lost by this change. History, English, French, and German receive an amount of attention that was not given to these subjects thirty years ago. On the other hand, there is less attention to public speaking. Of great importance is the wide introduction of laboratory methods in the study of science, especially in physics, chemistry, physiology, botany, and geology. Athletics have made marvelous advances. Finally, the admission of women to the advantage of higher education, either by co-education, or by "annexes," or by separate foundations, is one of the greatest gains of the period under review.

During all this time two underlying tendencies have been at work, and it cannot yet be said that an agreement has been reached. On the one hand, the importance of the college has been enforced as a place of intellectual and moral discipline, where positive, well-defined acquisitions are demanded of every pupil. The other tendency is to depreciate the college. It has seemed, for example, as if the older colleges would be transformed into something very like the philosophical faculties of a German university, and as if the disciplinary part of education would be remanded to the best preparatory schools, would thus become "colleges." * *

There is another serious question. The large institutions are growing larger and larger. This lessens the spirit of fellowship, the ties of classmates, the possibilities of personal guidance. The smaller colleges claim, with a good deal of force, that they can give better collegiate training than the so-called universities. Among other problems, the question of residence becomes more and more difficult to deal with, as the number of students grows larger. Coincidentally, "fraternities" are rapidly increasing, and are coming to be fortified places of intellectual and social influence. Many of them are really academic hostels, managed by undergraduates and free from the supervision of the authorities. To meet some of these difficulties and dangers, it is not possible, perhaps not unlikely, that the larger institutions, possessing many dormitories, will make each one of them (subordinate to the university government) a distinct college, with a master, tutors, library, and refectory, like the colleges of Oxford and Cambridge.

The frequency with which the question is asked, "What is the difference, after all, between colleges and universities?" shows that even in educated circles the distinction is nominal rather than real. To one the university is "a collection of books;" to another it is "a place where nothing is taught;" to another it is "a combination of four faculties;" to another it is "an institution where anybody may learn anything;" to another it is a group of educational establishments under one governing board; to another it is an authority for the bestowal of degrees; to many others it is only a more stately synonym for colleges. Antecedent to all these phrases that by which Paris, the mother of universities, was once designated, "Societas magistrorum et discipulorum." Barnard come very near the right expression when he claimed that the university must be "a school of all learning that the necessities of the age demand." Whatever may be the best definition of a university, it functions are clearly to be discovered. It must above all things be a seat of learning, where the most cultured scholars reside, where libraries, laboratories, and scientific collections are liberally kept up, and where the

spirit of inquiry and investigation is perpetually manifested. * *

All this is very costly, but the requisite money is sure to come when the needs are felt. It is not important for every institution to encourage all sciences. There is no such thing as a "complete" university, except in Utopia. It is possible, and surely desirably (as President Kellogg, of the University of California, has suggested), that the universities of the next century will be distinguished by special traits, each aiming at superiority in some chosen department; it may be medicine, jurisprudence, applied science, the classics, or mathematics. But it is essential to a university, whether broad or narrow its domain, that it should be pervaded by a right spirit,—the spirit of freedom, courage, enthusiasm, patience, co-operation, and above all things by the spirit of truth. With the endowments for university purposes there will probably be just such needless reduplications as the country has seen in the domain of collegiate work. With multiplication will come rivalry, and with rivalry antagonism, and with antagonism great waste of force. * *

On the maintenance of universities modern civilization depends. "Prove all things; hold fast that which is good," is their motto. The processes of inquiry and of verification which during the nineteenth century have led to marvelous advances in the domain of astronomy, physics, chemistry, physiology, and medicine, full of benefits to the human race, are already employed in the working-rooms of the jurist, the historian, the economist, the archaeologist, the exegete, the philologist. The lessons of man's experience in legislation and administration under all forms of government are to be applied to the politics of the day. Vagueness, uncertainty, doubt and guesses will give way before the light of knowledge. Rare minds will first perceive the truths, and then will teach others. In due time the advanced positions of the philosophers and scholars will be occupied by the multitude, and onward will go the forces of the universities to make new conquests in the dark continents of ignorance and uncertainty till there are no new fields to conquer.

It was pathetic to hear Lord Kelvin say, at his recent jubilee,—Lord Kelvin, the greatest living physicist, the discoverer, inventor, and philosopher,—that his life seemed to him a failure, so little progress had he made in the sciences to which his days have been devoted. But on the other hand, his career ought to quicken all who believe in universities to renew their efforts to discover the men of rare abilities, to nourish them with fit intellectual diet, to provide them with the financial support requisite for their researches, and to reward them with every sort of recognition which will quicken, and not dampen, their enthusiasm. If Lord Kelvin, looking back upon the fifty years which constitute the age of electrical discovery, can perceive, like one who stands upon a mountain top, like Moses upon Pisgah, a vast unoccupied land of promise, surely Harvard and Yale, Princeton and Columbia, Cornell and Johns Hopkins, and all their sister institutions should say, "Ours be the task to engage in the pursuit of science by our observers and thinkers, by our researchers and philosophers; for we are sure that the liberation of mankind from error and ignorance will establish the reign of health, comfort, peace, happiness, and virtue."—D. C. Gilman, in *Atlantic Monthly*.

SKILLED LABORERS.

BY J. D. PARKER.

The earth does not put on more varying hues in the vicissitudes of the seasons, than Society assumes complexions in its historic development. Every age brings its changes, and perils. In every pathway there are difficulties. Mountains sometimes lift themselves up before us over which we must wind our way with toiling foot steps, or perhaps the pathway goes down in deep valleys. Storms break upon us, rivers pour their floods, and the darkness sometimes falls upon the lonely traveler when he is far from human habitations.

It would seem to the casual observer, that the American people have lately fallen upon more troublesome times than have occurred since the early days of the Republic. Students of political economy differ greatly in regard to the causes that have produced the present financial distress. Some think that the difficulty is due largely to the lack of a circulating medium. Others believe that they see in the demonetization of silver in 1873 the cause for the depreciation of values. Over production is claimed by some to be the chief cause for our financial troubles. Unwise legislation some think lies at the bottom of the difficulty. High living, some believe,

is the canker that is eating away the national life. In the liquor traffic and national sins many believe may be found the wastes and burdens of society that seem to exhaust and weigh down the people. Doubtless many causes may conspire at the same time to oppress the nation, as human volition is often affected by many motives.

Among these causes there is one, however, that seems to have been over-looked by many people, which may be termed *skilled labor*. In the early days of the republic each farmer and mechanic performed nearly all the work in his vocation. Farmers sowed, harvested, threshed and marketed their wheat themselves without using machinery. The same condition of things existed in every department of labor. The mechanic must be equipped to produce by hand every part of the work without the aid of machinery. There was an immense demand for manual labor, and the world of industry was carried on largely by the exercise of human muscles. The wheat was cradled by hand, bound into sheaves and put into the stack or mow, threshed by the flail, cleaned by the fanning mill, and the grist was ground for the toll.

But all these things have changed during the last fifty years. This is an age of invention, and there has been a wonderful movement, an advance all along the line. All profitable farming is now conducted by machinery, one man performing the work of half a dozen in the olden times. And there are multitudes of men who have not kept pace with the world, but have sadly fallen behind the times. They have not kept themselves well informed in regard to current events. They stand idle by the pathway of life, very willing to perform the tasks of olden times, but human muscles cannot compete successfully with machinery. The world now demands *skilled labor*, and the man who puts the most intelligence into his work secures and holds the place. As one moves among the men who crowd the avenues of our larger towns, he becomes conscious of two facts: the social gravitation toward centers of population, of persons who are not prepared to occupy the places sought. Multitudes of these men are honest, industrious when they can find work, and well disposed. In the onward movement of the world, they have in the popular phrase, "got left," and have fallen behind the times. The muscular man is all right, but the intellectual man has not kept pace with the advance of the age. There is no sadder spectacle beneath the sun in the industrial world, than to see a man dropped out because he is not thoroughly prepared to perform the work in hand.

It would take a volume to treat adequately of the principal inventions of the last one hundred years. The inventive world has seen the cotton gin and spinning jenny, the power loom, the hot blast by which refractory ores have been reduced, the rolling mill and turning lathe, the Bessemer steel process, the centrifugal pump, circular saws, planing mills, washing and knitting machines, the improved plow, the perfected steam engine, boat and shoe machinery especially the McKay sewing machine, the Westinghouse air brake, electrotyping, lithography, ice machines, vulcanizing rubber, the perfecting printing press, the telegraph, telephone, etc. The advances along all lines of invention in this country have been immense. Not a single handicraft in the world of industry exists that has not been modified by these inventions and some trades have been entirely changed. Seldom even in these trying times do we find men or women who have been thoroughly trained for some special work unemployed. Seldom do we find a man with a college education, or its equivalent, standing idle in the market. Sometimes educated men do not find their aptitudes at first, and for a time are subjected to hardships, but time makes all things level. Educated men and women are generally found at the front, and skilled workmen obtain the work if there is any to be secured.

In these facts there is a very significant lesson to be learned by all young people. The time has passed when it safe for men or women to go out into the battle of life without their armor, a thorough training for some pursuit in life. In the battles of the olden time, men would fight with sticks sharpened at the end to be used as spears, but now a soldier needs his repeating rifle. To succeed in life men need to discover their aptitudes, prepare themselves fully for their life work, and stick to it. The world is full of men without much education or manual training, who stand idle in the market and wonder that no one gives them employment. They march on to Washington and expect relief by some kind of legislation. But the explanation lies in the fact that the world has moved on in its progressive development, and they have not kept pace with the age in which they live.

The world needs more training schools, and polytechnic institutes to prepare the coming generation for the battle of life. The time has gone by when young men can expect to succeed in life without a thorough educational training.

Lindenwood College,

ST. CHARLES, MO.

Lindenwood, Without.

"Every prospect pleases," at Lindenwood.

And as it is distinctively feminine in its human environment, the "missing words" concluding the quotation are nowise applicable.

As the white horse turns the comfortable surrey from the road and enters the beautifully shaded avenue leading up to the stately, commodious College, an exclamation of delight involuntarily springs from the lips of the new-comer.

Before one's eyes is a charming vista of noble trees, elms (one of them 21 feet in circumference), oak, walnut, lindens, and many another. The park, of many acres and covered with trees, is on the left. At the end of it nearest the college, are fine tennis courts. Then the campus (29 acres in all) is entered, and soon we are on the comfortable Lindenwood College veranda, feasting eyes that are tired of city sights and city dust, on the most attractive natural school grounds it has ever been their owner's privilege to see.

Nature has been lavish with Lindenwood. But Dr. Knight believes in assisting Nature—with spades, lawn-mowers, rakes; and much watchful care on his own part.

There are two views from Lindenwood which cannot be forgotten. One is from "The Point" (the ideal sight for a Memorial Hall devoted to Arts and Music) overlooking a wide sweep of fertile valley, backed by blue hills. The other is from the windows of the Art Department, a continuation, with pleasing variations, of the view from "The Point."

Lindenwood, Within.

"There's some mighty good house-keeping going on here" is the thought that flashes through the visitor's mind as he enters the cool, pleasant, halls, newly carpeted and freshly papered.

A trip from the china "burning" outfit (for the convenience of students who paint on china) in the basement, away up to the cupola, brings forth manifold testimony to prove that this same care for the physical comfort and health of all, is nowhere spared. Dr. Knight is fortunate in having such a fine domestic manager as his wife; and she is to be congratulated on her efficient assistants. To particularize a bit, the plumbing throughout Lindenwood is of the most improved type; new enamelled baths have, this summer, replaced those formerly in use; the heating is by steam; gas furnishes the light, supplemented by students' lamps.

The care of the body, as well as the mind, is made a marked feature. Lindenwood has its own farm and its own fine herd of cows. While the markets of St. Louis and St. Charles furnish the table with a menu generous and varied.

All the students' rooms are most comfortably furnished. Through the liberality of those tried and true friends of Lindenwood, Mrs. M. O. Parker and Mrs. M. A. Watson, a number of the rooms have, this summer, been entirely re-papered, others refurbished and still others re-carpeted. Every room in the building is pleasant and comfortable. Everything in them, save the young ladies, was found in readiness for the fall campaign of pleasant intercourse and good, hard study.

Faculty and Curriculum.

There is the stimulus for faithful study at Lindenwood in an able Faculty of enthusiasts in their various branches. They are experienced, fully-qualified educators. The personnel of the Faculty:

FACULTY.

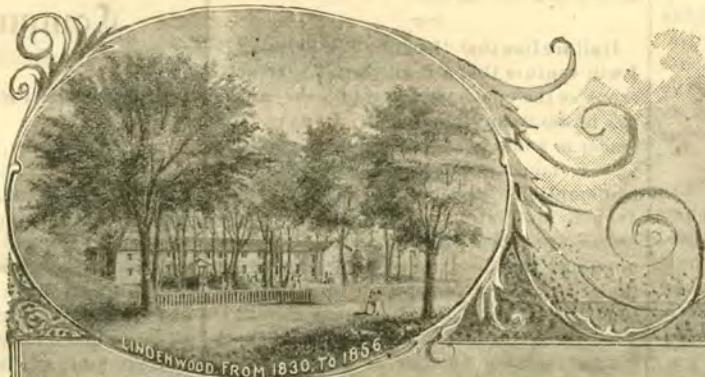
WM. S. KNIGHT, D. D., President, Psychology and Ethics; Mrs. MARTHA N. McMILLAN, Principal; Mrs. MARY IRWIN McDEARMON, Literature, Rhetoric and History of Art; LILIAN BRANDT, A. B., Greek, Latin and History; EMILY H. BRUCE, A. B., Natural Sciences; MARGARITA PETITDIDIER, Mathematics; Prof. CROSBY, French and German; AUGUSTA H. KNIGHT, Art Department; FANNY MEARS, Physical Culture and Elocution; IDA B. McLAGAN, Director, Piano, Organ, Harmony and Theory, assisted by Miss Alice Ropes, Piano; AGNES GRAY, Violin, Mandolin, Guitar and Banjo; Mrs. CORLEY, Vocal Culture; MARGARITA PETITDIDIER, Librarian; EMILY H. BRUCE, Secretary.

Mrs. McMillan, the sister of Dr. S. J. Nicolls of St. Louis, is the experienced and most efficient lady principal. Having daughters of her own, she knows how to lovingly care for the daughters of other mothers. In every way her intercourse with the young ladies is closest. She has the general interior supervision of the life of the school.

The entire domestic department is under Mrs. Knight's immediate direction. She is ably assisted by Miss Gold, the housekeeper.

There are two courses of study which extend throughout the four years: the Regular, and the College preparatory. The student who is graduated from the regular course, bears away with her the valued diploma of Lindenwood.

There is the Academic course which prepares for the Freshman class in the regular Collegiate four-years' course.



LINDENWOOD FROM 1830 TO 1859



LINDENWOOD IN 1890.



SECTION OF ART ROOM.



LINDENWOOD AVE.

There are numerous elective courses of study provided for any who do not desire to pursue the regular collegiate course. Special attention, can, of course, be directed to Music, Art, or whatever lines are desired.

Recognizing the fact that a sound English education is the basis for every superstructure, composition and elocution exercises, are required weekly, throughout the whole regular or elective courses. Weekly readings in Shakespeare and the English classics are a required part of the Junior and Senior years' work.

There are attractive post-graduate courses offered in Music, Art, Literature, Elocution or Languages. A thorough course in Philosophy, Ethics, Civics, Pedagogics and Modern Literature, under the President's personal direction, may be arranged for.

Keeping fully abreast with the best thought of the times on the subject of nerve-trying examinations, Lindenwood College has done away with them, as tests of scholarship. In their place, stands the record of faithful daily work in the class-room. Reports are furnished parents at the end of each semester, as to the standing of each scholar.

In addition to class-room drill and private study, there are offered to Lindenwood students many helpful treats in the form of concerts, lectures and other entertainments. The nearness to St. Louis makes this possible.

It will be readily seen from the above resume that the mind of the daughter entrusted to the loving, watchful care of the Lindenwood Faculty will come

back rooted and grounded in all that is fitting to the educated young lady; and well rounded withal in the culture and graces that rightly belong to her.

Lindenwood's Religious Side.

The Bible permeates the life of this institution. Its President was for eighteen years the honored pastor of one strong Missouri Presbyterian church. He is still a winner of souls. In so doing, he and his Faculty are only carrying on the spirit of the College from its inception. A thorough education, under a marked Christian influence, has ever been the noble design of the founders and officers of it.

The Bible is a text-book at Lindenwood. It always was; it always will be. There are daily prayers in which all unite. Attendance at church of the pupils' choice is required. As a rule, the students all accompany Dr. and Mrs. Knight to the Presbyterian church. Sunday afternoon is a time for quiet rest and reading. There is a religious service at the College on Sunday evenings.

Department of Music.

There is every facility offered the student in instrumental and vocal music. The theory and practice of this art are thoroughly taught. The instructors in these departments have received the best of training, and have had ample experience in imparting their knowledge to others. Private and public recitals are given at intervals, in which the students are expected to take part, thus early helping them to overcome nervousness and making them able to do themselves justice when playing or singing for others. There are, of course, in addition to regular courses, ample opportunities for those making music a specialty. There are sixteen pianos belonging to the college.

The Art School.

This department under Miss Augusta H. Knight (pupil of Art Students League, New York, and Wm. H. Chase) is admirably conducted. The beautiful surroundings of Lindenwood, the charming view from the studio windows, the excellent equipment of casts and other studies: all under the enthusiastic leadership of a true artist and experienced teacher, make this

department a notable one. It is the "chief end" of art work at Lindenwood to instill in the students a love for original work. It does not turn out mere copyists. Especially care is devoted to the mastery of the rudiments. The public exhibitions of the students' best efforts is one of the attractive features of the college life.

Natural Sciences.

Through the efforts of Miss Mary McLean, M. D., a well known daughter of Lindenwood, and others, there has recently been provided a complete outfit of valuable apparatus for the work in this department. The arrangement is of the best. Miss Bruce, who has charge of this work, made a careful study at Harvard of the best methods for its arrangement.

ELOCUTION.—This important branch of woman's education is fully recognized. A low, sweet, distinct utterance is a "most blessed thing in woman." Lindenwood gives every student the best opportunities for obtaining it. That is the primary step. Then comes the advanced work.

THE GYMNASIUM.—A few steps away, in a separate building, is the thoroughly-equipped "Gym." Here, in a room 30 by 90, the entire body of students are required to spend a certain amount of time, four days a week, under Miss Mears.

The lady principal's weekly lectures on all points of Social Etiquette are most helpful.

Mrs. Knight's Missionary Band is one of the pleasant features of the school life.

The library and reading room are amply provided.

THE EXPENSES for all that Lindenwood offers are as closely graduated as they can be. Efficient work and justice to patrons have been carefully considered in extending the terms offered. As will be seen by a careful examination of the catalogue, many items that are often regarded as "extras" are included in the general terms at this institution. D. R. W.

Kansas Department.

SAMUEL B. FLEMING, D.D.,

Special Correspondent, Wichita, Kan.

NOTES BY THE WAY.

BY S. B. F.

The last few days have been noted for the extreme heat and corresponding depression. The thermometer has been up to "blood heat" and while these lines are written the thermometer ranges within half a degree of that. It is a trying time upon all; but specially upon the sick. In the home of a friend I called last week two bright young men lay "sick with fever" and both with "raging fever" within and fearful heat without, rendered the case almost desperate. How thankful ought those to be who have good health in such times as these and all ought to remember that one of the *first Christian duties* is to take care of personal health and run no unnecessary risks, during these oppressive days, and the *second great duty* is to do all we can to help those who are so unfortunate as to be sick.

Not less oppressive and distracting is the raging and tossing of the political sea at this time. Certainly we are "toiling in our rowing" and the ship of state is in an "unsteady sea." It seems to me that it requires more than ordinary Christian grace to maintain Christian temper and gravity at the present time. It strikes, even a casual observer, that it is somewhat phenomenal that, suddenly, there should spring into being a whole race of amateur statesmen whose skill and wisdom, in settling great questions now agitating the people, should surpass all the wisdom and experience of the ages. If it could be certainly known that the vast amount of this "display of wisdom" is not the "deepest and densest ignorance," because it is the blind following of delusion, it would be a great relief. Certainly it is a time when men should be grave and thoughtful and when all should seek the wisdom of Him whose majestic tread and powerful voice is above the "mighty waves of the sea." "If any man lacketh wisdom, let him ask of God."

One of the evils growing out of the present political agitation is the disposition of both the East and the West to call names and hurl ungentlemanly and unchristian epithets at our political opponents. The old devil has always been a success at bringing "railing accusations" and he is getting in some good work along this line, just now, though those who seemed to be versed in his tactics. It is all wrong, it is wicked, it is ungentlemanly and unchristian to call people names. It savors of the education which belongs "to the pit" and, in no sense, commands the man who uses "vile epithets" in attempting to convince an opponent. The "Lord rebuke all such." The harsh names and vile epithets are not true; they are slander. There are good men, noble and true, in the east and in the west, in the north and in the south, who differ as widely as the poles on these great questions now before the American people and it is the part of a generous magnanimity to concede as much. To "bridle the tongue" in such times as these is a manifest patriotic and christian duty.

There is a strong desire on the part of the Board of Home Missions and all who are deeply interested in the great work in which this Board is engaged to arouse a wider degree of interest and helpfulness in the home mission cause. It has been suggested and an effort will be made to carry out the suggestive to hold "Missionary Conventions" in all the Presbyteries and Synods looking toward this end. The matter will be brought to the attention of the Presbyteries, and it is hoped that all our ministers and elders will come with well matured thoughts as to how to make these conventions most helpful and effective.

The time has come when indifference to the cause of Home Missions is little less than a crime and something must be done to bring about a deep interest in this cause in the whole church. Home Missions lies at the very basis of all our church activities and we need a genuine revival of interest at this basis so that all our church work may go forward hopefully and successfully.

KANSAS ITEMS.

McCUNE.—At this church on Aug. 2, the sacrament of the Lord's Supper was observed, and five persons were added to the membership, two by certificate, and three on confession of their faith in Christ, one of whom was baptized. It was a glad day for the church, for the Lord was near, blessing His people.

NEWTON.—The pastor of this church, Rev. J. Miller, D. D., has just returned from a month's respite among the Rockies. He reports a delightfully cool and pleasant time.—S. B. F.

SOLOMON.—Rev. J. N. Rankin, pastor of this church has been on the sick list for a few weeks, but is much better and contemplates a rest for a few weeks in Colorado. He is a hard-working, faithful minister, and has well earned a much needed rest.—S. B. F.

ENDEAVOR AND BETHEL.—Rev. T. F. Barrier has taken charge of our work at these points and seem to be the right man in the right place. The Sabbath-school and congregations are good and are increasing. Bethel is a new organization in the country, five miles northwest of Wichita in good farming district.—S. B. F.

CLIFTON.—This church is still vacant and is looking for a young man of vigorous health and zeal who can endure hardness and who will lead them forward in every good work. The church is located in the Presbytery of Highland on the central branch of the Mo. Pac. the R. I. and Union Pacific railroad. It is in a good, fertile region of the State and this is really an inviting field for a young man who is not afraid of good standard work.—S. B. F.

HERINGTON.—Rev. George C. Burns has taken charge of our work at this point and is succeeding nicely. The people are delighted to have a pastor again and the outlook is hopeful. We welcome this young brother to the ranks of our Kansas workers and bespeak for him a cordial welcome by the brethren.—S. B. F.

TOPEKA, 1st.—In the absence of the Rev. S. B. Alderson, D. D., Rev. Dr. Hindman, of Normal Park, Ill., is supplying this church for a few weeks. The Synod of Kansas holds its annual meeting here the first part of October.—S. B. F.

KANSAS CITY, 1st.—Rev. Dr. Mendenhall, pastor of this church, is absent in the east enjoying his vacation. The church is supplied by different brethren.—S. B. F.

NORTONVILLE.—This church will be vacant some because Rev. A. T. Aller has been called to another field of labor. It is to be hoped that they will not be long without a pastor.—S. B. F.

WILL IT SUCCEED?

The Kansas City *Star* recently printed the following article:

"The Mystic Brotherhood, the new Kansas secret organization, is making a quiet but determined fight to have the prohibitory liquor clause of the state constitution submitted to a vote of the people again, and it will cut a big figure in the present campaign. * *

"Of all the secret organizations that have sprung up in Kansas and have to do with political problems, none has made such a remarkable growth in so short a time, and has made so little fuss about it, as this Mystic Brotherhood. Its chief object, and in fact its only object, is to secure resubmission, and finally a repeal of the Kansas prohibitory liquor law and the substitution therefor of a wholesome high license law for the regulation of the liquor traffic. It has been in existence about one year, and in that time numerous lodges have been formed throughout the state with thousands of members.

"That this new organization, or brotherhood, will have a good deal to do with the result of the election in November, in state and legislative officers, may be judged by the fact that there are now live lodges in Kansas City, Kas., not one of which has less than 200 members. It is a non-partisan movement, but the members pledge themselves to vote for candidates for the senate and lower house of the legislature who are known to be friendly to the cause of resubmission.

"A prominent member of the Brotherhood said to-day: 'Our order is composed of citizens who believe in law and order and decency. There has never been a time since

the prohibitory liquor law was enacted that liquor was not sold in Kansas City, Kas., Leavenworth, Wichita, and many other cities and towns in the state; and any man, if he be honest, will admit that the law, so far as it pertains to the cities, is a dead letter. At the present time there are nearly 100 saloons running wide open in Kansas City, Kas., and no effort is made to check the flagrant violations, simply because one class of people demands saloons and another class puts up with them. The law simply teaches Anarchy, for if people have no respect for one law they will, sooner or later, lose respect for all laws. We want to stop this everlasting wrangling, this contempt for law, this corruption of officials and citizens, and the only way to do it is to have a new law that will regulate the liquor traffic.'

"Among the members of the order are many prominent and influential business and professional men. Some of them are church members. A leading Presbyterian who has on various occasions stood up in public assemblages in Kansas City, Kas., and talked for prohibition is said to have joined the Mystic Brotherhood recently. He told a reporter yesterday that he had quit rainbow chasing.

"The people who have been steadfast in their advocacy of prohibition, however, say that there is no doubt but the temperance people in the cities and voters in the country would carry prohibition were it submitted to a vote again."

If all are like that "Leading Presbyterian," I will venture that a Presbyterian so treacherous as the one described cannot be much of a leader in anything good. He may be a leader in a low word political scrap, but in this instance is not above being led into a contemptible sacrifice of his previous avowed prohibition principles. All temperance workers are familiar with this class of fellows and their use as stool pigeons by liquor subsidized newspapers to entrap the unstable among the temperance ranks. The great Presbyterian church in these United States of America, as well as in the State of Kansas, is for Prohibition, first, last and always, and such examples as that quoted above should follow the example of their illustrious type, and go out and hang themselves.

But the above article presents an important crisis and issue. It will not do to ignore this new secret organization, the bitter enemy of Prohibition. It is the agency of the liquor traffic and one of the forces to be considered by the defenders of Prohibition. It is not true that Prohibition in Kansas is a failure. There is no temperance law in this country, the enforcement of which has proved as effective in restricting the liquor traffic, as that of prohibition in Kansas. We make this statement on a foundation of statistical facts which lifts it above refutation.

There are not as many violations of the law in Kansas, as there are violations of license laws in other states—and with an administration honest in the enforcement of the law, it might be made as effective in prohibiting the traffic, as any criminal law in any state. The prohibition cause in Kansas has more to contend with in the traitors within the camp, like that Kansas City Presbyterian, and its pretended friends, who never back up their pretensions with stable deeds, than with all outside enemies.

The law in the cities of the first class in Kansas is only a dead letter, where its administration is influenced and controlled by political liquor interests, and even in the worst instances of this kind, as Wichita, Leavenworth and Kansas City, the situation is far above that of any city or state whose license prevails. Liquor states are the drunkard in the gutter. Such as Prohibition Kansas, are the drunkard, reformed and undergoing the work of sanctification.

The real reason no effort is made to check the joints in Kansas City, is because the revenues from the joints create the only fund out of which to pay the police. When the joints were closed and the city was running into debt because the monthly fines were stopped. As a result a new police board was appointed. The joints opened up. The police were paid and are happy. And the governor is receiving support for renomination. And the party whip has begun to snap. Some citizens would condone crime, even to pay their groceries bills, and then lay it on the law.

The argument that the law inculcates anarchy, might be as fairly applied to any other criminal law in the State. If the

Temperance people would rise in their might, and drive out these political trimmers, they would have dislodged the real teachers of anarchy, and subverters of law. We will see how much honest temperance principle there is in the state this Fall. The observation of the writer of the Article in the *Star* of August 5th, is evidently limited, or he would know that this "everlasting wrangling" is more abundantly prevalent where license prevails than under Prohibition. The writer of this article knows that to be a fact both from experience and observation. More trouble in churches, more bitterness in communities; more sorrow in homes, and more wrangling in politics. For Kansas, it would be "jumping out of the frying pan into the fire". I am disposed to believe it is a slur upon the better principles and citizenship of Kansas City, to say that the prominent and influential business and professional men of the city are members of this evil secret order that seeks to overthrow the virtue and integrity of the State and give it over into the corrupting hands of the liquor traffic, which would soon own it, soul and body, and control beyond redemption its politics and interests. No! Kansas cannot afford that this vicious element should prevail. Let the temperance people throughout the State awaken to their danger, and make their concerted power felt. B.

Kansas City, Kans.

Communicated.

CLIPPINGS FROM CALIFORNIA.

BY REV. W. PORTEUS.

When America's ablest statesman Webster visited the monarch mountain of New England, he made an address to it which was short but expressive. "Mount Washington I have come a long way to see you, and you have given me a cold reception." I came a much longer distance nearly three thousand miles to see Mount Hamilton, and I had no fault to find, for it gave me a warm and genial reception, as did the Assistant Astronomer, Prof. A. L. Colton, and all the faculty.

Nature, science, and art all combined to make the trip a most interesting and enjoyable one.

THE START FROM SAN JOSE.

Through the influence of Mr. Henry Losse (an old St. Louis boy whom I married twenty years ago, and who is now a prosperous business man and part owner of a fruit ranch covering eleven hundred acres in the San Joaquin Valley, but who is engaged in the fruit packing business in San Jose I secured a seat by the side of an intelligent driver on one of the Mount Hamilton stages. The day was delightful, the roads fine, the horses full of fire, the coach swung lazily in its leathern slings, as we bowled along at a rapid rate, each turn of the road enlarged the view, we swept on and up where nature's heart beats strong amid the hills; A California sky bent over us, unclouded by a single cloud, the fairest valley in this or any other land (the Santa Clara Valley) lay below us. Although the distance from San Jose to the highest crest of Mount Hamilton is only sixteen miles as a bird would fly, it is twenty-eight miles by road and requires three relays of horses to get you there. A Lenox coaching party was no where, when compared to our trip. We had every thing in our favor, climate, and country, earth, and air, mountain and valley, glen and glade, sea and sky. While the horses were being changed at Grand View we looked over the cabinet's and curio's, quizzed the hostlers, cracked jokes with the free and easy landlord, then mounted the box again and drew Jehu out, as to time, and place, distance, and detail, there is something jolly in an old-fashioned stage coach ride, when jammed round with delightful surroundings. The past came trooping in pleasing panorama before the mind. I called up the scenes of bygone days when crossing the passes in the Alps and Appenines, the Pyrenees and Jura Mountains of Continental Europe; the man was the boy again, and the father too, as Holmes has it, the exhilaration was delightful, the tonic half intoxicating. It's a pleasure to see the driver gather up the ribbons, in Hank Monk style bend forward, and with the long tapering lash touch the leaders, and have them lead into their collars and sweep away over a fine boulevard, (Continued on page 13.)

OSWEGO COLLEGE FOR LADIES.



CORNER OF DINING HALL.
SYNOCDICAL CARE.

This Institution is under the special care of Neosho Presbytery and Synod of Kansas. It is distinctively Christian, but in no sense sectarian; the Synodical Committee of last year reported to the Synod that "the work of the College has been prosecuted carefully, patiently and successfully. On the part of the faculty and the students, conscientious fidelity has marked the work of the year. While this work merits commendation in all particulars, we desire to commend especially the religious instruction and influence. In no department is more careful and conscientious work done than in that of Bible instruction."

ALL MODERN CONVENIENCES.

The buildings, which are in the centre of a ten-acre campus, are well adapted to the use for which they were planned. The rooms are large, well ventilated and pleasant. Two stairways furnish easy means of entrance and exit. Heated by steam, lighted by electricity, with hot and cold water in the bath-rooms, a thoroughly comfortable home is afforded.

RECENT IMPROVEMENTS.

During the past summer, the buildings have been newly painted and papered throughout, new carpets have been put into all the rooms and such new furniture provided as was needed.

BIBLE AND ETHICS.

Our aim being to develop high Christian character, and feeling that nothing is so certain to effect this as a study of the Bible, we have secured for the chair of Bible and Ethics, Rev. J. G. Reaser, D. D.

Dr. Reaser is too well known in the west as a Bible scholar and minister to need any extended mention. He has been identified with the work of the Presbyterian church in Kansas and Missouri for the past thirty-five years, and is recognized as a broad thinker and ripe scholar. His class-room work is thorough and interesting. No institution in the West gives more time and attention to this department than Oswego College.

FACULTY.

M. H. Reaser, Ph. D., Pres., Metaphysics and Mathematics; Miss Delia Proctor, A. B., Lady Principal, Latin and German; Rev. J. G. Reaser, D. D., Bible and Ethics; Miss Linda Hardy, A. B., Greek and Natural Sciences; Miss Violet Roberts, English and Preparatory; Miss Grace Edith Crane, Piano and Elocution; Mrs. M. A. Reaser, A. B., Voice; Miss Minna H. Rodgers, Art; W. S. Pritchett, Book-keeping, Typewriting and Shorthand; Mrs. W. S. Pritchett, Matron.



CORNER OF STUDENT'S ROOM.

Miss Delia Proctor is a graduate of Elmira College, New York, and a teacher of several years' experience. Her scholarship, general culture, successful experience as a teacher and unusual tact specially qualify her for the position of

LADY PRINCIPAL.

Her work in Latin and German is accurate, careful, and always produces good results. Her students have entered institutions of the highest grade in the East and have carried the advanced work with ease.

GREEK AND NATURAL SCIENCES.

For this work the Board has secured Miss Linda Hardy, A. B.; Miss Hardy

is a graduate of the Kansas State Normal School and the Kansas State University, her preparation is all that could be asked; she comes to us through a personal knowledge of her ability and scholarship.

ENGLISH AND PREPARATORY.

Miss Violet Roberts has been, for the past several years, a teacher in the public schools of Illinois. Her work has proved her a most successful instructor and disciplinarian. She is eminently qualified for the department to which she has been called.

SPECIAL DEPARTMENTS—PIANO.

Miss Grace Edith Crane, who has full charge of this department, is a graduate of Chicago Musical College, where she studied piano with Dr. Ziegfield and theory with Louis Falk. She then entered the American Conservatory for a more extended course with Victor Garwood, who for the



CORNER OF ART STUDIO,

she entered the American Conservatory of Chicago. Here she studied under such well-known teachers as Prof. Hattstaed, Prof. Minor, W. S. B. Mathews, Prof. Lutkin and Miss Gurnsey. Mrs. Reaser has sung in some of the leading choirs and has repeatedly appeared as a soloist in concerts of a high grade.

ART.

Miss Minna Hamilton Rodgers comes to this work after a most extended and complete preparation and experience.

After pursuing preparatory work under the best instruction, she entered the Cincinnati Museum and Art Academy and spent three years in the higher grade, the Antique. She also studied in the departments of water color, wood-carving and china painting. She then removed to the Institute of Fort Edward, New York, and continued her study under Miss Helen Little, whose reputation as a landscape painter is more than local. Miss Little recommends Miss Rodgers as thoroughly competent. To complete her preparation she then entered the "Philadelphia School of Design for Women," and took an advanced course in antique, composition, pen and ink, modeling in clay and French water color.

Miss Rodgers has had a large experience as a teacher and is highly recommended as entirely successful.

ELOCUTION AND DELSARTE.

The necessity of training the powers of speech, whether public or occasional, is fully recognized.

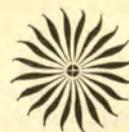
BUSINESS DEPARTMENT.

Book keeping, Typewriting and Shorthand. —With no intention of establishing a business college for women, but to meet a demand that is constantly increasing, it has been determined to offer instruction in these branches. Under the tuition of a skilled accountant and an experienced stenographer, pupils will find all the advantages of a regular business school and will escape the many disadvantages which

need not be named.

For Catalogue address,

M. H. REASER,
Oswego, Kans.



OSWEGO COLLEGE FOR YOUNG LADIES.

past decade has been acknowledged as the foremost teacher of technique and interpretation in the west. Her theoretical studies were continued under P. C. Lutkin, the well-known composer, organist and musical director of Northwestern University. During the past two years under the direction of Mr. Adolph Weidig, composer and violinist, late of the Royal Conservatory of Munich, Miss Crane has devoted much attention to ensemble work, playing the Sonatas, Duos and Trios, for piano, violin and cello, by Beethoven, Brahms, Grieg and Schuman, including the famous Quintette by the last named composer. Her piano studies have embraced all the principal compositions of classic and modern masters. She has appeared in concert with marked success, and is a concert pianist of acknowledged power.

VOICE.

Mrs. M. H. Reaser, A. B., has been selected for the work in voice culture. Mrs. Reaser began her studies in Oxford College. After completing the prescribed course, she removed to the seminary of Washington and pursued her work further. She then spent several years in Pittsburg under the best instruction obtainable, after which



CORNER OF STUDENT'S ROOM.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

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TREASURER: Mrs. Wm. Burg, 1756 Missouri Ave.

Notice

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

TOPICS FOR AUGUST.

FOREIGN.—KOREA.

HOME.—ROMANISTS AND FOREIGNERS.

TREASURER'S REPORT OF THE W. P. B. F. M. OF THE SOUTHWEST FOR THE MONTH ENDING JULY 24, 1896.

INDIAN TERRITORY.	
Choctaw	\$ 1 97
KANSAS.	
Highland	\$18 80
Neosho	32 67
Solomon	23 30
	\$74 77
MISSOURI.	
Kansas City	\$84 00
Ozark	59 55
Palmyra	36 16
	\$179 71
MISCELLANEOUS.	
Highland, Kansas, Miss Dinsmore's class	\$ 9 00
Ozark Pres. Meeting	11 50
Sale of Ribbons	4 40
	\$24 90
Total for month	\$281 35
Total to date	\$425 23
MRS. WM. BURG, Treas.	
1756 Missouri Ave.	

St. Louis.

AUGUST MONTHLY MEETING.

BY A. L. H.

The Scripture lesson was given by Mrs. Prentis. After the reading of John 15th, and a prayer for the enlightenment of God's Spirit upon the word, our thoughts were directed to the idea brought out so strongly in the chapter, of abiding in Christ, more particularly, abiding in His love. God's love is not merely one of His attributes; He himself is the essence of love. And Christ would have us feel that this same love, of which He, Christ, is the expression, or manifestation, is the love, wherewith he loves us: "as the Father hath loved me, so have I loved you,—continue ye in my love." The Father's love is eternal, and as His plans for the world were known to the Son in the councils of eternity, we can imagine the heart of Christ leaning with inexpressible yearning and desire toward man, ages before he himself became Man, to be Saviour. When the fulness of time came. He came with just this love, nothing more,—for nothing more was needed, "As the Father hath loved me." If we could only understand that, we could understand the other. Picture it, if you can; strong, infinite, tender, complete, all-pervading, without the shadow of change which earth-love wears: then transfer it all to your own poor

sinful self. Ah, you cannot. And that is the reason, our love is such a feeble thing. We cannot understand the Father's love: we only see it, as we see, through an imperfect lens, the dim outlines of some beautiful picture, and so, we are not filled with joy inexpressible, when the Son says; "with this love, I love you;—abide in my love." What can we do but ask the Holy Spirit to reveal to us something of the wonderful beauty of this love, and that it may pervade and fill our being with its power, until uplifted with joy, we cry out—"we do love Him, we know we love Him, because we know, that He loves us." Then will come, the sweet abiding which the Master urges. In the old Icelandic of the word abide is the idea of waiting with trust. There can be no true abiding, without trusting. Love grows out of love: trust, abiding, follows. And so, we can only heed the bidding of one Lord, by having hearts truly responsive to His own great heart of love. There is little danger of one not loving Him when once we are conscious of His love for us, and with the consciousness, comes the abiding.

Missionary letters were from Mrs. Sherman, Miss Stella Thompson, Mrs. McGuire, and Miss Clark in Teheran.

There were a number of letters, two from our home workers. The following was received from headquarters at New York:

July 6, 1896.

The Council reported that it had submitted to the different Women's Boards a proposition as to the marriage on the field of single women sent out as missionaries and that three of the Women's Boards had agreed to the proposition as a rule, and three as a statement of the Board's desire. It thereore recommended the adoption of the following resolution which expresses a view in which all the six boards which have replied agree:

In view of the serious embarrassment of the work on the field, and disappointment to the workers at home, which is frequently caused by the marriage of single women missionaries soon after their arrival on the field, it is recommended that, in addition to the requirements already provided for in the manual, single women who are candidates for appointment as missionaries be informed that it is expected.

1. That they will not marry within the circle of our own mission in less than three years from the date of their arrival on the field; and that they will not marry outside our own mission circle in less than five year from said date.

2. That single women, who are candidates for appointment as medical missionaries, will not marry, either within or outside our own mission circles, in less than five years from the date of their arrival on the field.

HOW RELATIONS WERE ESTABLISHED WITH KOREA.

Our country was the first of Western nations to secure a treaty with the Hermit. Would that all the approaches of Americans to Korea had been conducted in the same honorable spirit as characterized the treaty-making. We may as well admit at the outset that they were not. As Mr. Griffin says: "Within one year (1866) the Korean government, having three American cases to deal with, gave a startling illustration of its policy—with the distressed, kindness; with the robber, powder and iron; with the invader, death and annihilation."

The first instance refers to the wreck of the American schooner *Surprise* off the west coast. Korean magistrates treated the captain and men with greatest hospitality, gave them food and clothing and escorted them on horseback to the frontier. The third reference is to the notorious *General Sherman* affair. This was an armed schooner owned by an American, which, under disguise of a trading expedition, went to Pyeng Yang for the shameful purpose of robbing the royal graves, supposed to contain coffins of pure gold. The vessel never returned, and the most reliable reports indicate that all on board perished at the hands of, not Korean officials but the frightened and exasperated people.

The second "American case" was more strictly an international one. An American citizen supplied the funds to charter a steamer which, commanded by a North German and carrying that flag, with a French Jesuit missionary for guide, went to Korea with a similar disgraceful aim as the *General Sherman*. After a futile ten days they left two men slain on shore and re-treated.

In 1867 the State Department at Washington despatched two steamships to inquire into the fate of the *General Sherman*, three Americans having been on board. This act was followed in 1871 by measures for instituting permanent relations with Korea. The United States Minister to Peking, Mr. Low, sent a diplomatic letter to the king of Korea. Rear-Admiral Rodgers followed the letter with five vessels, but unfortunately, *without waiting to receive the answer*, sent a surveying expedition up the Han. The Koreans, seeing from their forts two armed gunboats headed for their capital, opened fire with their old-fashioned guns and bad powder. They said afterwards, "they supposed any nation would have done the same." One man on our boats was wounded and our flag had been "insulted," therefore the Admiral sent seven hundred and fifty-nine men right away to punish the Koreans in their forts along the Han. A mighty nation like ours, with its modern appliances of war, made pretext to move upon little backward, heathen Korea.

It is an inglorious memory. One long, beautiful Sunday in June was spent by our marines in destroying a line of fortifications on the river, burning stores of rice and huts of poor people, making a forced march and ending with a hand-to-hand struggle with a brave garrison that fought to the last man. It was, forsooth, "a famous victory." Only three Americans killed and ten wounded, against about three hundred and fifty dead Koreans. Five forts were captured, fifty flags, four hundred and eighty-one pieces of artillery. It is not strange that, sixteen years later, there was a strong party at court opposed to forming a compact with the United States, it is only wonderful that there were any Koreans to approve it. The treaty was a long piece of diplomacy, attended with infinite weariness and ceremony, but through the kind offices of Li Hung Chang and Mr. Angell, American Minister to Peking, it was effected by Commodore Shufeldt and the document was signed May, 1882, under a pavilion overlooking the harbor at Chemulpo. It was written in both Chinese and English—*Woman's Work*.

THE STRANGER WITHIN OUR GATES.

IN THE OLD BAY STATE.

Of the people of Massachusetts, 56 per cent. are foreign-born. Probably 30 per cent. of her people are Roman Catholics. Senator Hoar referring to this fact says: "But I hold it one of the most remarkable and one of the most encouraging facts in our history, that this great stream which has poured into our State within the memory of living men, who are not yet old, has changed so little the character of Massachusetts, and has had, in the whole, so favorable an influence upon her history, and causes so little reasonable apprehension for the future. Massachusetts has educated the foreigner; she is making an American of him."

In those last two sentences is contained the real reason why these foreigners in that State are not a menace to her welfare. *We must educate, Americanize and Christianize the foreigners for our country's sake!*

ELLIS ISLAND.

Formerly immigrants were unloaded at Castle Garden, New York City. But more recently Ellis Island in New York harbor has been the dumping-ground of all the foreign populations that bring too often, lawlessness, anarchy and foreign religions and irreligion to our shores. Sometimes several thousand of immigrants are landed here in a day and many and varied are the scenes to be witnessed here. Strong contrasts are presented, not only in costumes and speech, but in the physiognomies as well. Some are intelligent, good-natured, frank, but many more are quite the reverse. Many bear visible marks of depravity and are but undesirable additions to the vicious and ignorant portion of our land already too large, that we have been unable to assimilate. With immigration decreasing, we find that the per cent. of increase during the last decade in the church membership has been 42 per cent. while the population of our country increased 24 per cent. We

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believe that with immigration laws enforced, we shall not again have as large a per cent of foreigners as we have had, and as our churches become better organized, we shall do better work and maintain this ratio in the future.

In referring to the undesirable immigrants at the Washington C. E. Convention, Rev. Kerr B. Tupper, D. D., spoke of them as men and women in whom you can find no more patriotism than you can find tears in the eye of a needle."

A DIFFERENT VIEW OF OUR IMMIGRANTS.

In contrast to these thoughts, I give you a quotation from Talmage's address at the Home Mission rally in New York:

"Another thing quoted for discouragement, but which I quote for encouragement, is for emigration. Now, that from Castle Garden we turn back by the first poor ship the foreign vagabondism, we are getting people the vast majority of whom come to make an honest living, among them some of the bravest and the best. If you should turn back from this land to Europe the foreign minister of the gospel and the foreign attorneys and the foreign merchants and the foreign philanthropists, what a robbery of our pulpits, our court-rooms, our store-houses, and our beneficent institutions, and what a putting back of every monetary, merciful, moral and religious interest of the land! I know the stale cry 'America for Americans!' But we are all descended from foreigners, unless we are Indians. What if, at the time the Mayflower was coming up toward Plymouth Rock with that group of foreigners, the American Indians had cried out: 'Away from these American shores! America for Americans!' What if, when we get off this world and go up toward the gate of heaven, the angels should cry out: 'Away! Heaven for Heavenites!' This commingling here of all nationalities under the blessing of God will produce in seventy-five or one hundred years the most magnificent style of man and woman the world ever saw. They will have the wit of one race, the eloquence of another race, the kindness of another, the generosity of another, the æsthetic taste of another, the high moral character of another, and when that man and woman step forth, their brain and nerve and muscle an intertwining of the fibres of all nationalities, nothing but the new electric photographic apparatus, that can see clear through body, mind, and soul, can take of them an adequate picture. But the foreign population of America is less than one-eleventh of all our population, and why all this fuss about foreign immigration? Eighty-nine born Americans to eleven foreigners. If eighty-nine of us New Jersey men, or eighty-nine of us New Yorkers, or eighty-nine of us Ohioans, or eighty-nine of us Georgians, or eighty-nine of us Yankees, are not equal to eleven foreigners, then we are a starving, lilliputian group of homunculi that ought to be wiped out of existence."

However you may view the immigrant, one thing is plain and cannot be argued;—duty demands that we make of him a true American citizen—that we Christianize him. Thus he will be to us an opportunity—not an obstacle.

A. R. H.

Church Prayer-Meeting.

The Mid-Continent Topics.

For Aug. 19.

WHAT IS PRAYER?

Catechism, 98.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

Aug. 23.

Topic.—The duty and joy of church membership.—Math. x. 16-33.

The word "church" is generally supposed to have been derived from a Greek word meaning "belonging to the Lord." In all probability, however, it comes from a word meaning "circle," because the congregations were gathered in circles. In the gospel we learn that Christ came to the earth to establish His kingdom, which was to take the place of the Jewish church. This was done on the day of Pentecost. The individual followers of Christ were united under certain conditions into an organization, which was called the church, to which it has since been a duty and a joy for Christ's followers to belong.

1. The duty of church membership. (1) Church membership is a duty because it is commanded. Christ, the head and founder of the church, commands it. He commands us to confess Him, and His church is the proper and established church in which to make this confession. We are looked upon as Christians or not Christians by our relation to the church. The world does not look upon us as Christians unless we are united with the church, and, therefore, our influence is against Christ rather than for Him. (2) Church membership is a duty because in it are the ordinances of Christ, which all Christians are commanded to keep. These ordinances are baptism and the Lord's supper. The church was commanded to baptize and to administer the Lord's supper. All Christians are commanded to observe these ordinances. We cannot observe them except by union with the church. (3) Church membership is a duty because it is necessary to our highest spiritual development. If the church had not been necessary for our growth in grace it would not have been instituted. God never does anything that is unnecessary. The fact of its existence and the experience of the best Christian people testify to its necessity for spiritual growth, and, therefore, the duty of belonging to it.

2. The joy of church membership. (1) It is a joy because by it we do our duty to God and to Christ our Saviour. Performance of duty always brings peace and joy as its reward. (2) It is a joy because of the Christian fellowship it brings. Fellowship and association with the saints are a joy unsurpassed in this life. (3) It is a joy because it opens up avenues of usefulness. We are happiest when busiest. The church gives us the opportunity of working for God, and thus brings joy to us.

C. E. GUIDE-POSTS.

The Bicycle on Sunday—An opportunity for C. E. Work.

The bicycle can no longer be viewed as a "craze." It is now recognized as one of the necessities of our swiftly-moving age. We rejoice to learn of the many blessings that are following in its train. It is diverting the youth of our land from the theatre and from morally unhealthy "sports" of various forms. Very remarkable also has been the decrease in the sale of tobacco and intoxicants. Every friend of youth rejoices in these results of the extensive use of the bicycle. But the bicycle can be made a means of evil as well as of good, and unfortunately one of the evils is causing much anxiety to many who are seeking the highest welfare of the youth of our land. We refer to the increasing prevalence of bicycling on Sunday. The use of the wheel to attend church, or to aid in the discharge of Christian duty, no one will raise serious objections to; but the misuse of it as a source of pleasure or selfish gratification, is nothing less than Sabbath desecration in one of its most seductive forms. Thousands of young people—and older people, too, alas!—are seen spinning along with their faces toward

the parks or the country, from morning till night, all bent on pleasure-seeking. The law of God is ignored, his house is forgotten, and his holy day is turned into a holiday. Here is an opportunity for Christian Endeavorers to exert a strong influence for good. It would be better not to use the bicycle at all, even to attend church, than to give countenance to desecration of the Lord's day. This will afford a splendid opportunity of declaring your allegiance to Christ, and of exhibiting the spirit of self-denial for his sake. Such self-sacrifice will not be without its reward. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."—*Set.*

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.]

Third Quarter.

Aug. 23, 1896.

Lesson VIII.

ABSALOM'S REBELLION.

2 Sam. 15:1-12.

Time.—B. C. 1024, eleven or twelve years after our last lesson.

Places.—Jerusalem and Hebron.

Persons.—David, about sixty years old; Absalom, probably twenty-seven or twenty-eight years old; Ahithophel, a wise counselor.

GOLDEN TEXT.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Topic.—A rebellious son is a grief to his parents.

SPECIAL WORD STUDIES.

Way of the gate was the open space before the gate of the walled city, where people gathered to hear the news, or to market, and where the magistrates later heard judicial cases.

Men to run before him. These are still common in Oriental lands. When any great man rides out in his chariot, a number of runners run before him, calling out to clear the way. A runner is called a *sais*, and is dressed in a long white gown, and often some run behind the rider also.

Stole the hearts, or, some say, "deceived the people." In fact he did both. He was artful, and stole their affections from his father and transferred them to himself on false representations. He deceived his own father by his pious pretensions.

LESSON EXPOSITION.

I. The Flattering Prince.—Absalom prepared him chariots, v. 1. Or, "Absalom prepared him a chariot and horses," R. V. Not that he prepared many chariots with many horses to draw them; but the idea of the Hebrew is that he prepared "a chariot," with horses or horsemen perhaps to attend him, and fifty footmen, runners, to run before him. This would attract attention to him as prince, and pave the way for his popularity, the first thing he wanted to win.

Rose up early, v. 2. Business in the markets and courts must be done early to avoid the great heat at midday. When any one came with a "controversy" or "suit at law" to appeal to the king, Absalom was there to intercept him. Politely asking of what tribe the man was, he would be informed. Then Absalom would be told of the case and would answer that the case was just, but no man of the king could hear it. He implied that the king neglected to send any judge to decide such cases.

I would do him justice, v. 5. Then Absalom boldly and shrewdly says to the complainer, If I were judge, you would get your rights.

Put forth his hand, v. 5. When one was coming to make obeisance to him after the custom of the East, Absalom would stop the man and embrace and kiss him, marks of great honor and condescension from a prince.

Stole the hearts of the men, v. 6. Absalom appears to have acted in this fawning and extraordinary manner even to the commonest suitor to the king. He pitied the people, blamed the king, and intimated in a most courteous and gracious manner that were he king all this would be changed; these complaints would all be settled to the satisfaction and delight of both parties! For the account implies that he flattered the complainer and his opponent alike, and assured first one and then the other as they appeared that his case was just. Thus every man went away flattered and delighted with the hollow hearted prince and prepared to join the rebellion with the traitor.

II. The False Worshipper.—I pray thee let me go and pay my vow, v. 7. It might not be safe to remain longer at court with his traitorous plots. He had been there "four years," not "forty." "Forty" is probably some copyist's error for "four," as Josephus gives it, and as it appears in the Syriac and Arabic versions. It appears to have been about "four" years after he returned to Jerusalem from Geshur, or from the time of his reconciliation to his father and from the beginning of his treacherous policy. He asked leave to go pay his vow in Hebron, David's old capital, in Judah, and Absalom's birthplace. Towns do not like to lose their prestige and the Hebronites may have felt hurt by the removal of the capital to Jerusalem and may have thought they would be reinstated in some degree of dignity if Absalom, their popular prince, were king.

The servant vowed a vow, v. 8. The sacred writer records what Absalom stated, but Absalom's entire story may have been a lie. For Dr. John Hall remarks, "Men of his stamp never scruple to lie about religion if it serves their ends. This is an abomination—the vilest kind of hypocrisy—need not to be proved. The 'serving' contemplated of course means a costly and grand display in the way of sacrifice. The arrangements of vs. 11, 12 would be understood in this sense. There were precedents for such a course, as in 1 Sam. 1:11; 20:6; as in earlier times in Judges 11:30." Geshur was the home of Absalom's maternal grandfather Talmai, who may have been of the race of the gigantic Anakim. Absalom's mother was a heathen princess, and how many heathen ideas the son learned none can say.

Absalom sent spies, v. 10. The plot was secret, wide-spread, and well laid. Hebron was a favorable place. Its pride had been wounded by David's removal from it. The city was on high ground, higher than Jerusalem. Spies and runners were on every hand, money and rewards were freely used, the trumpeters stationed upon hill tops to proclaim the revolt from end to end of the land, a complete surprise to the old king and all his loyal followers.

Two hundred men . . . called, v. 11. Or, "invited," R. V. These were ignorant of the plot, but Absalom knew that they would feel compromised by going with him, and trusted they would join the revolt.

The conspiracy was strong, v. 12. Ahithophel was a trusted counsellor of the king's, but Absalom had evidently won him over by his acts. He was offering sacrifices to blind the king, no doubt, as Absalom begged off under pretence of paying a vow. That this counsellor was in the plot is implied by the phrase "the conspiracy was strong," which is thrown in to explain why Ahithophel joined it. If he was grandfather of Bathsheba, as some suppose (see 2 Sam. 11:3 and 23:24), he had some reason to oppose David. Once started, the revolt grew rapidly in strength, as all evil schemes are apt to do.

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From U.S. Journal of Medicine. Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, F. D., 4 Cedar St., N. Y.

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

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WEDNESDAY, AUGUST 12, 1896.

OUR ANNUAL EDUCATIONAL NUMBER.

We take pleasure in presenting to our many friends, this, our second annual educational number.

While it will be, we trust, of interest to those who care for Presbyterian education the country over, yet it is especially intended to show forth western Presbyterian educational efforts.

Two representative Synodical colleges for young ladies, Lindenwood and Oswego, of two great neighboring States, have secured considerable space to set forth to the many their recognized advantages. The pictures and the reading matter will make instructive object lessons to all.

Very many other educational institutions present their advantages in their cards. Short items of information concerning many of them will be found on page 12.

In other portions of the paper, there appear various articles of interest to teachers and taught, all helpful.

It is a pleasure for the MID-CONTINENT thus to show the older sections of the country what the west and southwest are building up for the cause of Presbyterian education; building up often, in the face of harsh circumstances; and only held up, in some cases, by the heroic self-sacrifice on the part of those at the helm. There are many western institutions whose foundations have been laid in the very heart's blood of their beginners. The history of all of them, if written in full, would cause the church at large to more fully appreciate and admire western men and methods.

When the many already rich and fully established eastern institutions are so frequently the recipients of still greater gifts, all rejoice. But, nevertheless, it is impossible to restrain the wish that springs from the heart that the many western Presbyterian establishments, which bravely go on with so little endowment, might receive far oftener some of those good gifts.

Would that every western State had its—not superabundantly, but sufficiently—endowed Presbyterian schools and colleges, under Synodical guidance and control!

It is to that grand end that the MID-CONTINENT is doing what it can. It is showing the Presbyterians everywhere what has already been accomplished with so little—an earnest of what might be, what God grant will be, when the Presbyterian Church, on this subject, fully awakes to its responsibility.

WHEN DAVID Hume, the infidel, was taxed with inconsistency in going to listen to John Brown, the godly Scotch minister of Haddington, he replied: "I don't believe all that he says, but he does, and once a week I like to hear a man who believes what he says."

Why, whatever I think, the man preaches as though he thought the Lord Jesus Christ was at his elbow."

TRUE BELIEF and true repentance are ever connected as root and fruit. The homely couplet has it;

"If faith produce no works I see
That faith is not a living tree."

Jonathan Edwards in his "Religious Affections" remarks: "There may be many circumstances which show that a certain tree is a fig tree, but the most decisive evidence is that it actually bears figs."

"CHARITY BEGINS AT HOME."

How often is this the response made to appeals in behalf of the gospel's missions to heathen lands. When other replies fail then to this, as into an impregnable retreat, do many betake themselves. "Charity begin at home"—and we come to associate the very sound of the words with the snapping of the pocket-book clasp when it shuts up tight. "Charity begins at home." Very good; let it begin there, but who says it should keep at home and limit itself there? "Beginning at Jerusalem" indeed, (or "from Jerusalem," as the revised version says, quietly suggesting even in the home duty the idea of radiation) yet forever yoked with this in the same sentence are the grand marching orders, "go ye." This twin and joint obligation is the very principle of Christian growth. Beside, we have no right to assume that America is more important to God than is China or Africa. The remotest bounds of the Husbandman's vineyard are for tillage and for gatherings as truly as those parts which lie contiguous to the homes of his laborers. The bidding "go ye into all the world" is so bound up with the promise, "Lo, I am with you always," that if from the standpoint of personal preference or natural suggestion we ignore the universality of the charge, we are putting assunder that which God has joined together. And can they claim this ascension promise who would presume thus to wrench it from that great work for which it was specially spoken?

The work is all one, and there is no antagonism between these great lines of Christian enterprise. It is in testimony that they who do most for foreign missions are also the readiest and most faithful in home work. Giving to God's cause is a principle which is not to be determined by boundry lines. When we realize that it is not primarily to the objects abroad nor to the objects at home that we give, but to the Lord, and to the work from the Lord's point of view, then do we realize that the field is the world and "circumvespice its servants for Jesus sake." Often is it found that they who press the claims of neighborhood to the exclusion and the barring out of the remoter parts are practically lighter doers, in money and prayer, for their own land's evangelization, than are they who with more of Christ's spirit are ready to acknowledge the whole of Christ's command.

The following, which bears so well on that point in hand, we take from that thoughtful and ever stimulating London journal, *The Spectator*:

"If there is a fact of which philanthropic collectors are certain, it is that those who plead the superior claims of kinship or citizenship or neighborhood rarely give to any object whatever; that in fact, the restriction of benevolence within a circle which of necessity continually draws in, ends in a singularly hard, because apparently reasonable form of selfishness. The men who open their cheque books for foreign missions, are the men on whose shoulders the burden of the home missions also rests. * * They are moved in fact by the idea of need, not by the idea of relationship. The habit of considering always the nearness of a claim dries the heart up; the value of propinquity comes to seem greater than ever, until at last the only object of just solicitude is found to be oneself."

WHAT IS PRAYER?

(SHORTER CATECHISM, 98)

Merely addressing God in words is not praying. Prayer is the "offering up of our desires unto God." As faith is "the substance of things hoped for", so prayer is the expression of things wished for. Hence the heart is involved. Back of our speech, and form, and posture in prayer is the attitude of the soul. As an advocate speaks for his client, so prayer must be a plea in behalf of our real and heart-felt wants. A sense of need is presupposed, and along with the consciousness of need there must be a sincere desire for the things asked. It is the hungry soul that is filled.

And yet not all desires of the heart, however sincerely felt, constitute rewardable prayer. The things asked for are to be "agreeable to God's will." This limitation is not unreasonable. It is only the same which wise earthly parents put upon the desires of their children. Our petitions may contain unsuitable, or even improper, desires for we "know not what to pray for as we ought." The wise and gracious Father knows best—not only as to what is consonant with his nature to grant, but also what is best for us to have. And so, as has been quaintly said, "If his giving is not always according to our will it is according to our well." To so frame our petitions that they shall be in harmony with the divine will, it is our part to use all endeavor to acquaint ourselves with the mind of God. In His revealed word we may learn what is good in his sight, and what it specially delights Him to give. Particularly do the promises devote the "things agreeable to His will." They are like the headland marked on the navigator's chart. By them the course of prayer can be guided, and apart from them God's will in respect to his readiness to bestow on his children will remain a mystery.

It would seem presumptuous, indeed, for those, who besides being but dust and ashes are also deeply sensible of their sinfulness, to take it on themselves to come before the throne of the majesty on high, were it not for the all-prevailing name which is put upon our lips. But now we have "boldness of access" because our prayers go up in the name of Christ. As the "Son over his own house" He has made the way and the door. "In the name of Christ" illustrates the divine principle of meditation—"whatsoever things ye shall ask the Father in my name"; so that a prayer sounds strangely in our ears and sadly incomplete which does not bear the familiar formula the very trade-mark of the court of heaven—"for Christ's sake." This formula, however, implies far more than a bare mentioning of Christ's name. It is the recognition and confession of Jesus Christ in his divinity, his incarnation, his cross, his resurrection and ascension, his glory and power at the right hand and his continual intercession for us. Him the Father heareth always. In Him God is ever well pleased, and as the Son willed that they whom the Father had given Him should be with Him where He is, so does He secure that now their prayers find entrance and hearing before the same seat of glory.

The Catechism answer includes, further, the "confession of sins" as an element in the complete definition of prayer. And very properly. This finds place in the Lord's Prayer along with the petition for daily bread and the coming of the kingdom. Jacob returning with his household from Laban to his own country prayed for safety and deliverance when about to meet Esau on the way. But he would not make known this request without at the same time confessing that he was unworthy of the least of God's mercies and of the truth which he had shown unto him. The very tone of reverence and humility which marks all sincere praying implies this consciousness of unworthiness and ill desert. The thought of drawing near to a holy God and of ordering our words before Him who is of purer eyes than to behold iniquity is calculated to awaken in the petitioner a sense of guilt and a confusion of face, and it would seem most meet that in making known our requests we would especially seek the blessing of forgiveness and of a cleansed heart.

Making "thankful acknowledgement of God's mercies" is also included in the answer to the question, "What is Prayer?" To make request for mercies is instructive to the soul in any approach to God. But how shall our seeking for good at his hand be separated from our thankful acknowledgement of the gifts already received? How utterly out of keeping it was when of the ten lepers, all of whom earnestly besought the Lord Jesus for healing, only one returned to give thanks. Shall—

"Lips say, God be merciful
That ne'er say, God be praised."

The Ruler of the universe is under no obligation to his creatures. His gifts to men are of his bounty and his grace, not of debt. Daily and hourly the recipients of his mercies, it is a fitting part of the soul's communion with Him to make thankful acknowledgement of the same.

It is not only conservatism but it is wisdom that constrains one to go slow in encouraging innovations. The label "new" is not always a guarantee of betterment, nor does movement necessarily mean progress. An old system always has at least these points in its favor: It is understood, and it has been tried. The novelty that seeks to displace it is often something unformed and nebulous, differently conceived by its different advocates, and its applicability for good is an unknown quantity. It is a foolish age that catches at the new simply because it is new.

EDUCATIONAL NOTES.

THE "SMALL COLLEGE."

[Reprint of a former MID-CONTINENT editorial that has received many kind words.]

It is indeed true that too many hearts, anything read concerning the "small" college touches a responsive chord. Of course one would not dispute the great value of the larger institutions, but we do not resent the imputation sometimes cast on the smaller ones simply because their matriculation roll is shorter and their professors are fewer. There are doubts as to the wisdom of the policy that would concentrate the faculties for higher education in a few large universities. Good would it be if a greater number of sufficiently endowed and thorough-working small colleges were planted, in a wise distribution as to localities, throughout the land. They would be highly beneficial as making more centres of literary influence, as affording conveniences and the stimulus of ambition to a greater number of our sons and daughters, as securing for pupils more personal attention and impress on the part of the instructors, and as avoiding certain unfortunate tendencies which belong to the multitudinous gatherings of youth in that early period of their lives spent away from home. The small college, by reason of its fewer side-interests of social clubs and athletic excesses, and its lesser amount of general distracting influences, has the opportunity of keeping more exclusively before its pupils their intellectual culture as the purpose of their enrollment. The lower scale of money outlay and the simpler manner of life are more wholesome influences on character than the elaborate and extravagant standard which is developed in the large university. The lines of Bible instruction, and the fostering aid of the faculty on the religious side of college training, are in less danger of being crowded out in the small colleges.

So in the matter of studies. In the ambition to bear the name of "university," some of our institutions seem to be ever reaching out for the more things in heaven and earth" which Hamlet told Horatio had not been "dreamed off in his philosophy." Their curricula begin to suggest the old Latin phrase, "*De omnibus rebus et quibusdam aliis.*" It may well be doubted too whether the numerous departments in the university courses, and the optional system, and the "go-as-you please" principle are wise for pupils who are not yet sufficiently mature for such responsibility of choice. If thorough-going instruction be given in each of the correlated fields of knowledge, *viz.*: language and literature, mathematics and natural science, history and philosophy, and along with these, and inter-fused during the whole four years' course, the ethics and principles of Christianity, we will be realizing the full purpose of college training.

Such work is within the scope of the small college. In some respects indeed the opportunity and conditions for its effective accomplishment are better in the case of the small than in the larger institutions. Let our small colleges then aim, not necessarily to be larger and more comprehensive, but to be of high standard in their class. By suitable endowments and equipment, by wise administration, by the best methods of instruction, and ever and through all, by making it the chief end of a Christian college, even as of a Christian individual, to glorify God—thus will they command admiration and be found serving their day as effectively as our larger schools.

What the country and the church owe to the small colleges is a debt beyond estimate. Though they be little among the thousands of Judah, yet out of them, both in the East and West, and from the younger as from the older ones have come forth streams of blessing. Men in every walk of life are to-day looking back with a tender affection, which only deepens as the years go by, to a little college where they graduated. We like to recall Daniel Webster's remark in his speech before the supreme court in the celebrated "Dartmouth College Case," when that institution besides being his client was also his *Alma Mater*: "I know it is one of the lesser lights, it is a small college, but there are those that love it!"

THOROUGH FITTING SCHOOLS A GREAT NEED.

An educator thus speaks:

Among the many causes which exalt the present importance of our seminaries, two deserve special emphasis. A more thorough preparation for college is needed. This is the result not so much of raising the standard of admission to the colleges as of their adopting the elective system. Much of the broad and encyclopedic work formerly done in colleges must now be done in preparatory schools. It cannot be done so well by the public high schools, chiefly because of the popular clamor against expending money raised by general taxation in other than elementary education. And when intermediate work is attempted in the stronger high schools of our more progressive cities, the courses are too generally multiplied, and too many studies simultaneously required, so that the graduates very often become mere "smatterers" in all the leading departments of the college before "finishing" their education. In the future fewer will graduate at the high schools who look forward to college, unless radical changes are made by the boards of education. Indeed at present the diplomas of very few high schools admit directly to the colleges and universities. All our public schools must be improved in method and spirit, or we will merit Bryce's characterization of the American diffusion of popular education as merely "the diffusion of popular curiosity." The work, therefore of seminaries is increasingly difficult, since they must prepare for the elective system of the colleges, supply the defects of our public high schools, and further supply teaching to many adults who neglected childhood's opportunities to secure an education. They are put under pres-

sure from above and from below. And they must also steadfastly resist the temptation to do "finishing" work by increasing the volume in the regular departments and by adding other departments of knowledge. The "college preparatory" course must be more strongly emphasized rather than music, art, the commercial branches, and other distractions from the main purpose and true province of the seminary. Only in this way can America develop an Eton, a Rugby, a Harrow, or a Charter house, that will command the widest attention and attain the best results in secondary education.

INCREASE OF THE MINISTRY.

The Corresponding Secretary of the Board of Education, in his address, called attention to the unfortunate impression made in some quarters that the ministerial profession is already overstocked. He ascribed this largely to the bad management of the force which has been put at the disposal of the church at the expenditure of millions of dollars for the founding and endowment of institutions of learning, and of many thousands more for the assistance of students in their laborious course of preparation. This is apparent from the fact that a very considerable number of ministers are without charge, at a time when there are constantly on our rolls about eleven hundred pastorless churches, and vast fields at home and abroad, destitute of the gospel, cry aloud for efficient laborers. There is an utter lack of system for the settlement and transfer of ministers, and for the prompt and economical use of the new force of young men graduated each year from our theological seminaries. This state of things is most disheartening for those who are diligently employed in recruiting men for the ministry. Probably when the presbyteries venture to try the experiment of keeping the supplying of vacant pulpits in their own hands they will find at least a partial relief of the difficulty.

It should always be remembered that there is a great demand, under any circumstances, in the ministry for *men of the right type*; men of undoubted piety, free from the suspicion of vain ambition, men insured to self-denial, eager to go to the front of the battle, more ready to give than to receive.

DISTINCTIVE CHRISTIAN EDUCATION.

Eminently true is it that in this country Christianity has founded and supported seats of learning. Christianity indeed was the pioneer in the work, waiting not for the State either to lead or help. No church has been more forward or conspicuous in such enterprises than has the Presbyterian. With her it is nothing recent. She was thus enlisted in the early days of poverty and scant population when a solitary "log college" was its university and struggling pastors the first professors, the same as now when she can point to institutions maintained under her auspices in nearly every State in the Union, and endowed with millions of dollars. All those which go under her name are known as Christian colleges. Their management is in the hands of those who realize that education should be the handmaid of religion. Ministers of the gospel officer them as presidents. The Bible is enthroned in them. God is worshiped in their halls. The truths of Christianity are upheld. It is their aim to do their work under the conviction that "the fear of God is the beginning of knowledge." Parents desirous to secure the higher facilities of education for their sons and daughters should be glad to know that one or another of these good institutions is within easy reach of every locality where they may be residing, and stands equipped and ready to do its work for those entrusted to its charge.

CERTAIN EVILS OF LARGE COLLEGES.

President Thwing, of Adelbert College, spoke a needed word upon two great evils of American college life. One of these evils is the prominence of athletics, the other the costly extravagance of students. He said:

"The colleges of the country can do more for American life by standing distinctively for things of the mind. There are two perils which are being encountered. One is the undue emphasis which is being put on athletics. The origin of athletics in colleges is very plain. The college has stood for things of mind, but the mind is placed in a body, and for the mind to be at its best, the body must be in a healthy condition. Exercise is essential to this. For the best results exercise should be joyous. One of the best means for obtaining joyous exercise is the use of the inter-collegiate contests. As a means for keeping the mind vigorous this is in place, and has a good beginning. When for any reason these contests cease to be a means, and become ends, you have made your college a training-school for the body, and have substituted this for the primary purpose. Some of our colleges are in peril from this tendency. I will not specify. The duty of a faculty of a college is to keep athletics in place as a means.

"Another peril is that of luxurious living. It does exist in certain colleges. The room of the students are too expensive in rent, too expensive in furnishing. We have now reached the extreme reaction from the middle ages, when students were poor. Three thousand students went begging their way to hear one of the great teachers of Paris, and in those days the law regarding beggary were relaxed in favor of students. A grand duke who went to Cambridge in Elizabeth's time completed the whole furnishing of his rooms for five pounds. The furnishing of some student's rooms in these days cost many times five pounds. But it is of no use to rail against this. The scale of living in colleges is determined by the scale of living at the homes of the boys. But it is for the colleges to emphasize the fact that the college is the place where a man is measured not by the size of his tailor's bill, nor by the furnishing of his room, but by sheer and simple manhood."

THE GERMAN UNIVERSITIES.

There are only twenty-one of them. With fifty millions of inhabitants Germany has but twenty-one universities, while the United States with sixty million inhabitants has four hundred institutions which call themselves colleges or universities; *i. e.*, for every five persons in Germany there are six persons in the United States, but for every five universities in Germany there are one hundred in the United States. Germany has about four hundred gymnasia. The German universities are on an average about one hundred ten miles apart. At that rate we would be entitled to over five hundred universities and to supply the place of the gymnasia four hundred colleges more. However after fairly considering all conditions we must admit that we have two colleges where we should have but one.

Taken as a whole, the German university buildings are disappointing. The American student who goes abroad to study has probably spent his college life at an institution where a number of fine buildings are grouped on a large campus beautiful with green sward, graceful with curved walks, adorned with stately trees, cool and green in summer, picturesque and white when hanging with snow in winter, diversified perchance with rolling slopes, with streams and waterfalls, or with the wash of waters of a mighty lake, beautiful in sunshine, glorious in storms, ever new. When from such a campus he seeks a German university he is in danger of disappointment and homesickness. His ideas of things European have been greatly exaggerated, as he always hears the great things mentioned and comes to regard everything of foreign make as superior. But in these buildings he usually finds somber, dingy structures, scattered in different parts of the city, and built directly on the sidewalk, looking often like repelling fortifications rather than inviting halls of learning. There is not a single university campus of any beauty in Germany. The universities are all in cities, the majority of which have over forty-five thousand inhabitants and one fourth of them more than one hundred thousand inhabitants.

The usual building materials are brick and stucco. The stucco peels off. If the original color was not somber the brush of time has made it so, for all the buildings are old. The five youngest—with the exception of Strasburg, have buildings over one hundred years of age. Halle, Kiel and Giessen are over two hundred years old; Jena, Konigsberg and Marburg over three hundred, Freiburg, Greifswald, Rostock and Leipsic over four hundred; and Heidelberg over five hundred. They are naturally enough dingy, and walls and columns are often out of plumb and floors and staircases worn. Furnishings are plain. There is a general absence of carpets, easy chairs, or fine tables. Students in the lecture rooms sit on straight-backed board benches arranged in rows so that a board nailed to the back of one bench supplies a table for the following. However, though far from luxurious, the buildings are commodious and well appointed and the equipment is indeed excellent.—*Alja R. Crook, in the Chautauqua.*

BONA FIDE CHRISTIAN EDUCATION.

In the case of institutions entirely independent of the State, and under religious control, and where the motto "Christian education" is accepted and advertised in the catalogues, it may become us still to inquire into the significance of the term, and to raise the question of the relation between the noun and its adjective. Is it simply that Christian schools are schools conducted in a christian manner? But so might any business of trade or manufacture be conducted—in uprightness and honesty of method. So presumably is all State educational work administered. Or again, is the intent of the phrase fulfilled in the fact that daily prayers are held and the Bible is honored? But this feature has not yet been entirely eliminated from the public schools and other institutions of the commonwealth. Besides, "morning prayers" is a service of worship and only indirectly a part of the educational work of a school. Or yet again, by establishing christian institutions of learning, do we understand principally, or only, that they shall be schools marked by a Christian "tone" and "atmosphere," and places where Christian influence is felt as a "pervasive presence," just as we expect to find courtesy and refinement of manners?

Of course we will not be understood as depreciating these beautiful and wholesome influences. They are Christian influences. But they do not sufficiently define or differentiate Christian education. . . .

We are speaking now of christianity not in the ordinary walks of life—social, business or otherwise, but of christianity in a seat of learning to which youth are sent not merely to dwell in an improving atmosphere, but more particularly to receive intellectual enlargement and training.

Looking over early records of the General Assembly we find the highest approbation expressed for schools "in which literature and science, blended with the doctrines of the Word of God, shall be taught;" we find the declaration that "our necessities demand something far higher than the bare reading of the Bible," and that "any scheme of education is incomplete which does not inculcate instruction in the Scriptures and in those doctrines of grace which are employed by the Spirit in the renewal and sanctification of the soul." These views expressed in part before the division of the church, and in part during that interval are quoted in this connection only as showing the earnest conviction of all the fathers on this subject.—*From a former MID-CONTINENT.*

Study to be kind. Not much danger of carrying it too far if you are guided by good common sense. How ever kind and thoughtful you may be, the day may possibly come when you will wish that you had been kinder still. Thoughtful kindness to the living is better than tears for the dead.—*Associate-Reformed Presbyterian.*

The Family Circle.

THE PROBATIONER.

Thomas Todd has just received a call to the Kirk of Dowiedens, somewhere over on Tweedside, so he can hardly be called a minister of our country-side; but there need be no objection if the lad is allowed to say his say among the rest, for he belongs to this part of the country, and his father before him. He has been a long time as a probationer—six year and more, so that there were some that said that he would never wag his head but in another man's pulpit. But Tam cheated them all, for he is to be ordained to the pastoral charge of Dowiedens a fortnight come Friday. It's not to say a large parish, being wide scattered, with as much exercise for the legs as for the brains in looking after the fowk. There are but few parishioners, only, as Tammas says, "They are as ill to please as St. George's itself!" Tammas has een bidding with us at Drumquhat; he's a great favorite with the mistress. Many is the girdleful of crumpy cakes that she will bake for him, when I dare not suggest the like to her—no, not for my life.

"Hae ye nae sense ava, Saunders Ma Whurr, to come fleechin' wi' me to bake ye short-breed an' sic like, wi' the pigs to feed an' the hervesters comin' in gilravagin' wi' hunger at six o'clock. Think shame o' yer bairnly weys, man!"

But if Tammas Todd comes ben an' sits down, the wife'll gie her han's a dicht, slip aff her apron, an' come in to hear about Enbra' an' the laddies' landladies, and their awfu' wickednesses wi' the coals an' the butter, till she'll say, "Come awa' to the kitchen, an' I can be bakin' a bit sweet cake for the tea, the guidman's fell fond o't!"

The Almichty in his wonderful providence made mony curious things, but nane o' them so queer an' contrary as the weemen-fowk. This is what I says to myself, but I have more sense than to say it aloud. I'll warrant that King Solomon among his other wisdom learned to haud his tongue before he got as many as three hunder wives.

This is what the laddie said sitting on the table at the end of the bake-board. Tammas is gettin' on for thirty, but in some things it's strange to see him so keen of sweet things. He'll take up a bit o' the dough that the wife is rolling out wi' her wooden pin, and he eats it like a laddie hame from the school; but my certie, I would like to see any one of her ain try that; he would get a ring on the side of the head that would learn him to leave his mither alone when she was baking. But Tammas could aye get the soft side of the mistress.

"We'll no' hae to ca' ye 'Tammas' when ye get to be a placed minister," says she, knowing brawly that the lad'll be "Tammas" to all at Drumquhat till his dying day.

"If ye dinna," says he, "I'll never look near the bit." Tammas can speak the English as weel as onybody, but when he gets among his own folk he prides himself on relapsing, so to speak, into the broadest Gallowa. He laughs at me for being fond of writing in proper English. He says that I need not try it, for when I do my best, every sentence has got the "Gallowa" lugmark" plain on it. But this is his nonsense.

"Ye maun hae had some queer bars, Tammas, in your time," said the mistress.

Tammas gied a bit smile, and said with the pleased look that a man has when he's accused of something that he likes to hear about, like a pussy strokit the right way—I mind weel myself

walking three miles to be tormented about Jessie Scott before we were married; "Nocht to speak about," says he, "but of coorse, a man canna gang about six years wi' a pokemantie without seein' somethin' o' baith sides o' life."

"Ye'll hae been in a feck o' manses in yer time, Tammas?"

"Ay, Mrs. MaWhurr," says he, "and let me tell you, that there's no sic hooses as manses in Scotlan', or onywhere else, that is," he says, "nine oot o' every ten o' them. I wad be an ingrate to say onything else, for in nearly every instance I have been treated, no like a puir probationer preachin' for his guinea fee and gaun off like a beggar wi' his awmus on Monday mornin', but like a verra prince. I hae memories o' the mistresses o' the manses o' Scotlan' that will never be forgotten!"

"An' o' the dochters o' the manses?" says I, just above my breath. Then there was a warm color rose to the cheek of the minister-elect of the Dowiedens, and mantled on his brow, but he said, bravely:

"Ay, an' the lasses were kind to me, they were that."

"When is't to be?" says I.

"Let the lad alane, can ye no, Saunders MaWhurr; ye're never dune wi' yer fule talk," says my wife. She had been talking even on the whole night, and I had said maybe a dozen words. But I let that pass.

"Of coorse, among so mony there were bun' to be some queer yins?" suggested my wife, fishing in the young man's shallow water. The wife can draw most folks, but Saunders MaWhurr has leaved ower lang wi' her not to see through her wiles.

"Weel, I mind," says Tammas Todd, "o' yince being askit to preach at a certain place; I'll no say where, nor I'll no tell ye gin ye speer. It was maybes half-past seven when I got to the manse, an' I had a long journey."

"Ye'll be tired an' hungry," said the mistress. 'Ye'll be wantin' to gang sune to your bed.' Hungry I was, but to gang sune to your bed is no' so common among us lads wi' the black bag but I said nocht, and took my cup o' tea an' some bread an' butter. 'Tak' plenty o' the bread an' butter,' she says; 'we hae nae cauld meat.' I wad hae been glad to see some o' that same, but it wasna for me to say onything.

"About nine I saw some o' them gettin' partic'lar fidgety like, gaun oot an' in, yin sayin', 'Is Mr. Todd's room ready?' an' anither yin rinnin' doonstairs cryin' to somebody in the kitchen, 'Can ye no' wait awee?'"

"Then I was askit to tak' the Buik, an' as sune as ever I gat up the mistress brocht in my bed-room can'le. 'Yer room's ready whenever ye like,' she says. This was what I ca' a solid kind o' hint, aboot as braid as it's lang, an' it was mair than enouch for me, so I took baith hint an' can'le, an' gaed my ways.

"But I hadna been ten meenutes in my room when I took a thocht to gie my sermons for the morn a bit look, but I fand that I had left my Bible in the room where I had my tea. So without a thocht, doon I gaed to get the buik, an' when I opened the door what do you think I saw?"

We were silent every one.

"Weel, I saw the hale family sittin' doon to a hot supper!"

"Davert! that coves a'," said my wife, her hospitable soul up in arms. "An' tell me, whatever did ye do?"

"Well," said Tammas Todd, "I hae lookit in every buik o' 'Guid Mainners,' an' in a' the 'Guides to Polite Society,' but I canna find a word in ony yin o' them that tells me what I should hae dune."

"I dare say no'; ye were in no polite society that night!" said Mrs. MaWhurr; "but tell me, what did ye do?"

"Weel," said Tammas, "I juist cam'

my ways up the stair again, an' took the lave o' the sandwiches that the minister's wife, wha's hoose I had left that mornin', had kindly pittet up for me."

"The Lord be thankit, they're no' a' alike," said my wife, devoutly.

"Na, far frae that," said Tammas Todd; "deed I'm ashamed to tell ye o' this yin, but there's no sic anither in a' Scotlan' Ise warrant. An' when I gaed back to the leddy's hoose that gied me the sandwiches, which I did on the followin' Setterday, she was like to greet to think on the way that I had been used. She aye said that I minded her o' her ain boy that she had lost—'My puir lad!' she says, an' she cam' near takin' me roun' the neck, she was that sair pittet about."

"Maybes the dochter did it a'thegither," says I, for a wee bird had brocht the news that the manse at Dowiedens wasna long to be without a mistress.

"Saunders MaWhurr—" began my wife in the voice that she uses when the byre lass is ower lang in bringin' in the kye.

"Never mind him, Mrs. MaWhurr; he maun hae been a gey boy himsel' to hae the lasses so cons'ant in his mind!" said Tammas, which was a most un-called-for observe.

"Ye'll be a' by wi' wi' probationerin' noo', Tammas?" says I, to gie him a new lead.

"Weel, I had a sma' experience Sabbath eight days, nae farther gane," said he. "I had occasion to look in at the Kirk Offices to see old 'Jeremiah'—him that sen's us to oor preachin' places, ye ken, an' says he, 'Man, ye nicht gang doon to Elvanby; it'll no' be oot o' yer wey gin ye're gaun doon to the Border Country onywey—'"

"On yer wey to the manse whaur the fowk tak' ye roun' the neck, nae doot!" says I.

My wife gied me a look that wad hae speaned a foal, but Tammas Todd never let on.

"So I gaed doon wi' the afternoon train to Elvanby, which is the biggest place on the railway line. I got there ower in the forenicht. It was as dark as the guidman's snuff-box, an' rainin' in sheets. I had a heavy bag, for I had my buiks to prepare for my ordination—"

"An' yer co-ordination too, no doot," says I, "for wi' you ministers I hae noticed that the ordination comes first, an' syne the co-ordination, but ye're maistly sunest ready for the co-ordination. The last first, that's your motto," says I.

"I dinna understand a word ye're sayin'," says he; "ye're haiverin', guidman."

"Dinna be ashamed o't, my young man," says I. "It's a hantle easier gettin' a lass than a kirk ony day!" says I.

"And that's a true word," said the probationer of six year's standing.

"So," continued Tammas, "I speered at the porter at the station the way to the manse. 'It's at the fit o' the Back 'treet,' says he, 'but somebody telled me that he was no' leevin' in't noo; but gang ye ower there to the shop o' yin o' the elders, an' he'll be sure to ken.'

"The master was oot, but a laddie telled me that the minister was leevin' about twa mile oot the Carlisle Road, but the d'dna think that he was at hame, for there had been naething sent up to the hoose for a month. This was real cheerfu' hearin' for me wi' my heavy bag and an umbrella, but there was naething for it but to gang on. So I trudged away doon the Carlisle Road, glaur to the oxters, an' changin' my bag frae the yae side to the ither as if I war swingin' it for a wager. I speered at every hoose, but the answer was aye, 'It's aboot a mile farther doon!' They maun be poor road surveyors in that direction, for their miles are like sea miles for length."

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DR.

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"At the hinner en' I fand the hoose, by scartin' a match an' readin' the plate on the gate. I rang the bell, but a' was in darkness. I stood a gey while in the rain, an' I declare that my thochts were no ministerial.

"Presently a wunda' gaes up somewhere in the garret stories, an' a heid pops cot.

"Fa' be you?" it says.

"I'm the minister that's to preach for Mr. Fergusson the morn,' says I, 'an' I'll thank you to let me in oot o' the rain.'

"I ken nocht about you!" it says, and doon gaed the wunda'.

"Noo I tell you that if that woman hadna letten me in at that time o' nicht I wad hae driven a stane through the glass, if they had had me afore the Presbytery for't. But in a wee the door opened an' the lassie lets me in.

"She had just come from the Aberdeenshire Deeside that day, and was as great a stranger as myself. But yince in, she did verra weel for my comfort. But as she kenned naething about the hours of worship, I had to go awa' doon to the toon early on the neest mornin' to find cot when the service was. Then back up I cam' again for the sermons an' my breakfast. The service was at twal, an' aboot half-past eleeven I was at the kirk, an' sittin' waitin' in the vestry for somebody to come to speak to me, for I had spoken to nobody bena [except] the servant lass frae Aberdeen an' the shop laddie that I had met on the street.

"As I sat in the vestry I could hear them firselin' aboot the door, an' the fowk comin' in, but naebody lookit near me till maybe five meenutes to twal'. Then a man cam' in that I took to be the precentor, so I gied him what I usually gied to toun kirks, a psalm, a paraphrase, an' twa hymns. He took them, put on his glesses, an' lookit at my writin' gye scornfu' like.

"Hymns?" he says. "Na, we sing nae hymns here—na—an' we're nane sac carin' aboot paraphrases, neyther!"

"This was a thocht discouragin', but I said that I would gladly gie him all the four psalms, that I could easily find psalms to suit my subject.

"Ay, an' I think they might hae served ye too," says he.

"I went up to the pulpit and preached, but what I said I do not ken; I had gotten my sermon frae the precentor, and felt just like a schule-boy that has come to the dominie without his lesson. When I had feenished I thocht that some o' the elders wad speak to me, but not a one showed face. I gaed into the vestry an' got my hat, an' so back to the manse on the Carlisle Road.

"A laddie met me at the gate. 'You're the minister that preached the

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day—hael' says he. It was a note frae somebody I didna ken, tellin' me that I was expected to address the Sabbath schule that efternune at three o'clock. So I slipped doon, an' fand that the schule only gaed in at that hour. So I had to wait sittin' by mysel' till about the half-hour. Then a man cam' an' chappit me on the shoother, 'Ye'll hae twunty meenites,' he says.

"'Twunty meenites?' says I, no' seein' his drift.

"'Ay,' he says, 'to address the bairns!'

"So I talked to the bairns for a wee, a job I aye likit, an' at the end I pat up a prayer and sat for maybes half a meenit efter without lookin' up. Wull you believe me," said the probationer, "that when I liftit my heid there wasna a body, bairn, teacher, or superintendent, in the place?"

"So yince mair gaed I back along that weary Carlisle Road without a word frae leevin' craitur.

"'Heaven do so to me an' more also,' said I to mysel', 'if I ever mistippen a probationer when yince I'm settled in the Dowiedens!' Next mornin' I raise gye an' early, on' shook off the dust of Elvanby frae my feet for a testimony against an unkindly parish, an' a minister and people that muzzled into silence the ox that treadeth out the corn, though I fear that I gied them mair cauff than corn that day."

"And nae wunner," said Mrs. Ma-Whurr.

"They wad just be blate to pit themselves forrit, Tammas!" said I. "They wadna like to speak to a strange minister."

"Strange minister here, strange minister there. I'll gang nae mair to yon toon!" says he. "They made me fine an' blate. When I'm settled in the Dowiedens—"

"An' mairrit to that wifie's dochter that pat her airms—"

"Haud yer tongue, man!" cried my mistress to me in a mainer that couldna be ca'ed mair than ceevil.—S. R. Crockett.



Death comes in the guise of consumption more frequently than in any other form. Fully one-sixth of all the deaths in the world are attributable directly to this one disease.

The symptoms of coming consumption are many and varied.

The man who neglects them is trifling with his life. He is playing an unequal game with death. He is fencing with a superior adversary.

The downhill road from health runs directly to consumption. Consumption is the disease of weakness. A debilitated condition, from whatever cause, leaves a broad road for the beginning of this disease. Its name tells its story. It means not only consumption of the lungs, but consumption of the whole body.

Loss of appetite, loss of sleep, loss of nerve force, loss of flesh—these are fore-runners and indications of consumption. The tearing down of the bodily tissues should be met by a building-up process. An unusual bodily state exists, and it must be met with unusual measures. The unhealthy body needs medicine, just as surely as the healthy body does not.

The body that is starting towards consumption needs Dr. Pierce's Golden Medical Discovery. It will cure ninety-eight per cent. of all cases of consumption. It is an infallible blood maker and flesh builder. It stimulates digestion, invigorates the nerves, makes the brain clear and the body strong. It is not a new and untried experiment. It has been curing people for thirty years, and thousands have testified to the wonderful help it has given them.

"The People's Common Sense Medical Adviser" has had the largest sale of any medical work in the English language. Nearly 700,000 copies of it were sold at \$1.50 each, and now half a million copies are being given away—absolutely free. The book consists of 1,008 pages, and is a complete medical library in one volume. It will be sent (paper-covered) post-paid, to any one sending 21 one-cent stamps, to cover the cost of mailing only, to the World's Dispensary Medical Association, Buffalo, N.Y. If French cloth, embossed binding is desired, send 2 cents extra. (31 cents in all) to pay the extra cost of this more handsome and durable binding.

Our Young People.

A PNEUMATIC BOY.

"What is that," asked Ned's father, looking up from the newspaper, "that you are saying about Tom Roderick's 'safety'?"

"Why, you see," answered Ned, edging up to his father so as to get into short-distance communication with him, "it has a pneumatic—"

"Didn't I get you the latest pattern of tire that was made?" his father broke in upon this explanation. "I can not afford to throw away a brand-new wheel just because some inventor has come out with an improvement on it."

"It is not the tire, papa," broke in Ned, eagerly. "My tire is all right. She is double-lined with fiber rubber, and I ain't a bit afraid of puncturing her. But, you see, it's a pneumatic seat that Tom Roderick has on his, and that's ever so much better than the old-fashioned steel-spring leather seat."

"A pneumatic seat" echoed Mr. Wilson. "Well, I wonder what in the world is coming next? There is just one thing more somebody ought to invent," he mused, with a half smile upon his lips, "and that is a pneumatic boy to ride the pneumatic-tired safety with a pneumatic seat. I think in this age of the world, when everybody seems to be trying to avoid jars and shakes in every other way, that it would be a fine thing to have a boy about the house built on that plan. I'll see about the pneumatic seat for your safety after we have some evidence that there is a pneumatic boy to sit on it. I don't think its fair that one member of the family should have all the smooth riding, and his baby brother, mother, and the rest he continually jolted and jarred by his ill-temper and poor memory."

Ned knew it was of no use to argue the matter, and so went away doubtful as to whether his appeal had done any good, yet with a half-formed idea in his mind that his father had meant that he would swap a pneumatic seat for his safety for a pneumatic boy, whatever that meant. The more he thought about it, the plainer it became to his mind that this was the situation of affairs. The figure of speech, in which his father had likened him to a safety, stuck in his fancy.

"I guess I am a little rough and crusty sometimes," he admitted to himself in an undertone. "Maybe I do make jolts about the house. I guess papa must have heard me snapping at baby Dick this morning for scratching my school slate. I did make it pretty rough riding for the little fellow—that's a fact. And mamma says I come home from school every night as cross as a bear."

Ned sat still on the porch settee for five minutes without even whistling or whittling at a stick, and that was something unusual for him. Presently he heard steps coming through the library. He pricked up his ears for an instant, and then said to himself:

"That's mamma coming to remind me about that errand down the street. I'll slip right off before she gets a chance to tell me a second time, I suppose it does worry her to have to keep jogging my memory." And with an "I'm going, mamma; I don't forget," he scampered off as fast as his feet could carry him.

His mother thrust her head through the partly open door, and watched him disappear, in a half-surprised way, and then remarked to Mr. Wilson:

"That's encouraging. I didn't suppose Ned could possibly remember to do anything from being told once."

"Ah," responded Ned's father, "maybe he's trying to relieve your mind of some of the jolting his forgetfulness gives it. I shouldn't be surprised if he'd taken the hint I gave him, and you

had pretty easy times—for a day or two, at least."

Mrs. Wilson didn't understand, and so she had further occasion to be mystified over Ned's unusual thoughtfulness and generosity before the day was gone.

He came home bringing a stick of candy.

"Here," he said, holding out the half to baby Dick.

This was quite an innovation on his usual procedure. Ordinarily, the baby teased and the mother coaxed, and finally commanded, and then Ned acquiesced in a division by grasping three-fourths of the stick in his hand, and requiring the baby to break the short end off.

"That's a great deal nicer," approved his mother, "than letting your brother worry and cry over it."

"I guess it does ride smoother than the other way," agreed Ned within himself. "I'm going to see how still I can go upstairs now, and hang up the clothes I left scattered about my room."

He started off, tiptoeing up the stairway as carefully as he could, muttering to himself: "I guess papa'll think this is pretty smooth riding. He always says I make as much noise as a whole livery stable going up and down stairs. And then grandma won't have to tell me about hanging up my things, either, and that'll save her some jolting. She's always jolting over something I do, and I guess I ought to be ashamed, because her bones are old, and she had plenty of trouble with her own children."

Down in the library Ned's papa smiled to himself as he noted the whole proceeding, even though he kept busily at work. "I think," he said, casting his eye over a catalogue of bicycle dealers' supplies which Ned had with a good deal of forethought left at his elbow, "that the price of that pneumatic seat may prove one of the best investments I ever made."

Something in his father's scanning the catalogue encouraged Ned wonderfully, and it was not long before he mustered up courage enough to approach his father's elbow, and demurely suggest: "I guess it's been a little smoother around here lately, ain't it, papa?"

"Don't know but it has," answered his father. "It seems to me that I haven't heard Dick fretting quite as much as usual, and I know your mother has been saved quite a number of steps, and your grandmother a great deal of worry, while I haven't been—"

"Jolted," prompted Ned. "That's what I call it. You see, I've been playing to myself that I am a pneumatic boy, and it was my business to keep people in this house from being jolted. That's what a pneumatic seat is for," he shrewdly concluded.

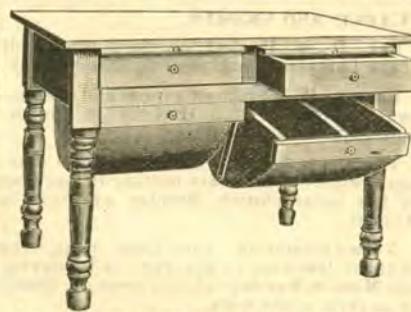
"I see," answered his father. "You've shown me how much easier riding with a pneumatic seat is, and I guess we'll have to order one to-day for your safety. We're willing to be partners with you in this matter of smooth riding. That's fair?"

"Course," assented Ned.—Sel.

DIFFERENCES IN CHILDREN.

Parents sometimes congratulate themselves upon the fact that one child is never self-willed, never passionate or angry, always amiable, contented, and calm, seeming to need no discipline and no restraint. And they mourn over the fact that another child is eager, impetuous, willful, troublesome. Yet not unfrequently the mourning and the rejoicing ought to change places if the future life and character be taken into account. The tranquillity of the one may be only the outcome of a feeble character, which leans against the nearest prop because it cannot stand alone, while the other, who is so difficult to manage, may contain the elements of a powerful nature, which needs

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There are other kitchen cabinets (and they retail at \$10 to \$30), but ours is the only one with swinging flour bins that a child can open; the only one sold from maker to user at wholesale price, under the strongest guaranty ever made—try it before paying for it. In 30 days it will save ten thousand steps between kitchen and pantry. Size of top, 27x47 inches—whitewood. Legs and frame are hardwood, finished antique. Write your order like this To-Day: "Ship to my address one Quaker Kitchen Cabinet. If I find it entirely satisfactory, will remit \$6.50 within 30 days, if not, will immediately notify you and you must remove it without expense to me." Give full shipping directions and say you're a reader of the M. D. CONTINENT.

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only to be guided aright to become a valuable and a noble man. To prefer the former is like wishing the mechanic to be deprived of his tools lest he spoil his work or injure his fellow-worker, or rejoicing in a weak arm because it cannot knock a man down, or in weak brains so that they cannot argue in a bad cause. The tendency of this is toward death, not toward life. It is the essence of that pessimism which says that "life is not worth living." No; let us be glad and thankful to see strength everywhere—strong health, desires, passions, affections, powers, will. They are the materials out of which are formed character, ability, value, and success.—Philadelphia Ledger.

DON'T BE COWARDS.

Charlie Mann smashed a large pane of glass in a chemist's shop and ran away at first; but he quickly thought, "Why am I running? It was an accident. Why not tell the truth?"

No sooner thought than done. Charlie was a brave boy. He told the whole truth; how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry, too, at the mischief done, and how willing to pay if he had the money.

Charlie did not have the money, but he could work, and to work he went at once in the very shop where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered; but when he was done he had endeared himself so much to the shopkeeper by his fidelity and truthfulness that he could not hear of his going away, and after awhile Charlie became his partner.

"Ah, what a lucky day that was when I broke that window," he used to say. "Charlie," his mother would respond, "what a lucky day it was when you were not afraid to tell the truth."

"Lying lips are an abomination to the Lord, but they that deal truly are his delight."—The Ensign.

TARGET POINTS.

Here are some targets toward which young Christians will do well to take a steady aim:

Piety; purity; honesty; sincerity; industry; perseverance; self-denial; truthfulness; self-reliance; faithfulness; conscientiousness; forgetfulness of self; thoughtfulness for others; diligence in reading and study; observance of the Sabbath; love of righteousness; obedience of authority; daily Bible reading; a life of usefulness; a prayerful habit; loyalty to God; Christ-likeness.—Sel.

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

Ministers and Churches

ST. LOUIS AND VICINITY.

Rev. D. M. Hazlett, occupied the pulpit of the Lafayette Park church, last Sunday.

Rev. A. W. Reinhardt's new and permanent address is, 1523 Hickory st. Correspondents will please note.

The Central and Washington and Compton avenue churches are uniting in services at the latter church, Sunday evenings in August.

Notwithstanding the great heat, the faithful teachers in the various Presbyterian Mission Sunday-schools press on bravely in their noble work.

The *Exponent*, the handsome little publication of the McCansland avenue church has been received at this office. It reflects credit on all concerned.

Dr. Gorin had the pleasure of welcoming nine new members into the Cook avenue church at the last communion. He left Monday, for a month's vacation on the lakes.

Rev. G. T. Eddy's remarks about people "Who look on a church as a hotel" which were quoted on our first page recently, have attracted the attention of religious editors, and are "going the rounds" of the Press, we see.

The union evening services of a number of neighboring churches have been held, through last Sunday, in the Grand avenue church. These will be held next week in the Cumberland Presbyterian church.

The Sunday Song services of the Carondelet church are very popular. The Ladies Missionary Society meets Thursday, 3 p. m. with Mrs. J. L. Montgomery, 524 Kansas street. Subject: Korea and the Romanists in America.

Rev. W. H. McMinn, of Rock Hill church, will hold a series of tent meetings at Brentwood Station, beginning Wednesday evening. He will be assisted by Dr. C. B. McAfee, Rev. H. F. Williams and others. Visitors from the city cordially welcomed. The Kirkwood Electric cars run every 20 minutes.

Dr. and Mrs. Brookes are the guests of Rev. R. G. Pearson, at Asheville, N. C. Dr. Brookes will conduct a Bible Conference at Minneapolis, about the 1st of September. His new book is about to be issued by the Presbyterian Board of Publication, Philadelphia. "He is not Here" is the title.

The Bethesda work goes on, as always, but this is a good time for friends far away in cool, restful resorts to remember Mrs. Haines and her heroic work in sweltering St. Louis. It is needless to say that Mrs. Haines knows absolutely nothing of this little "notice" being printed.

Dr. Weston, of the North church, arranged an exceptionally attractive special service for last Sunday night. The topic was "Heaven." The service consisted entirely of Bible readings, interspersed with charming music referring to the theme of the evening. The responsive reading from the Scriptures was heartily entered into by a large congregation, notwithstanding the hot night. Mr. McIntyre had charge of the music. Dr. Weston leaves on a month's vacation, to be spent rusticated near Peoria, this week.

MISSOURI.

HOME MISSIONS MOTTO, 1896.

FOR SYNOD OF MISSOURI.

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

DAWN.—The King's Daughters Circle which was organized in February last by Mrs. Alvin M. Hendee, wife of our pastor, and which is under the able superintendence of Mrs. C. D. Owen, has been doing good work. Through their efforts a communion set has just been purchased. It is most elegant in workmanship, being one that retails for \$40.00. A Normal Bible class was organized last Sabbath by Mr. Frank Hughson, principal of the public schools for next year. The Rev. Alvin M. Hendee, who has been the supply since last year has been asked to remain in charge of the work.

ILLINOIS.

MATON.—The Presbytery of Maton will meet at Charleston, Tuesday, Sept. 29th at 7:30 p. m. Presbyterian Institute will meet same day and place at 2 p. m. Program for Institute. 1. Medical Missions, Rev. E. P. Rankin. 2. Faith as a factor in Mission work, Rev. Wm. MacKay. 3. Missions a factor in church work, Rev. Gerrit Snyder. 4. Individual responsibility to Missions, Rev. Edwin McNuth. 5. Parental responsibility to Missions, Rev. E. W. Clarke. 6. Business man's responsibility, Rev. S. M. Morton.—J. A. Piper, S. C.

The Presbyterian Ministers' Fund

WRITES

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

NEW MEXICO.

SANTA FE.—The Presbytery of Santa Fe will meet at Las Vegas, N. M., on Tuesday September 1, 1896, at 10 a. m.—S. W. Curtis, S. C.

INDIANA.

MIRCIE.—The Presbytery of Mircie meets at Jonesboro, Ind., at 7:30 o'clock p. m. Sept. 14th, 1896.—Charles Little, S. C.

SOUTH DAKOTA.

PAEKSTON.—This church was never before so encouraged in all its history as at present. On the 21st they dedicated their first house of worship, new, handsome, tasty, conveniently located and arranged; free from debt and complete, with belfry and spire. It will seat comfortably one hundred and fifty people by opening the lecture room into the main audience room. From the pulpit the floor gradually rises, affording easy view for both preacher and congregation. With a membership of only about forty, and despite the hard times, for this church to have brought to such success this undertaking is due to their earnest and self-sacrificing spirit under the leadership of Rev. E. S. Evans, ably assisted by his sister and mother. He has been their minister not quite three years. During this time the church has realized steady growth in members and efficiency. The dedication sermon was preached by Rev. D. A. Fawney of Canton, and Rev. A. S. Peck of Scotland, also assisted in the services. People came from as far as eighteen miles to be present and overflowed the house, after two hundred had been seated. Without any appeal the voluntary thank offerings exceeded eighteen dollars. Pastor, people, Paekston and vicinity are to be congratulated.

IOWA.

FORT DODGE.—The Presbytery of Fort Dodge will meet at Spirit Lake, Iowa, at 7:30 p. m., Tuesday, September 8, 1896. The annual meeting of the Ladies' Home and Foreign Missionary Societies and the Annual Convention of the Westminster Christian Endeavor Union of the Presbytery will meet at the same time and place.—R. E. Flickinger, S. C.

CORNING PRESBYTERY.—Presbytery of Corning will meet in Fall Session at Diagonal, Iowa, Tuesday evening, Sept. 1, 1896.—J. F. Hinkhouse, S. C.

NEBRASKA.

NEBRASKA CITY PRESBYTERY.—The Presbytery of Nebraska City will meet in the First Presbyterian church of Beatrice, Neb., on Tuesday, Sept. 1, 1896, at 7:30 p. m.

EDUCATIONAL NOTES.

HIGHLAND UNIVERSITY.—This institution, situated at Highland, Kansas, under its new head, Rev. William Boyle, is a synodical institution. It presents the inducements of a broad curriculum, good faculty, collegiate, academic and normal departments. The Bible is used as a text book. The community in which it is situated is a fortunate one.

WESTERN COLLEGE AND SEMINARY.—The Western College and Seminary opens its 46 year in September next. This well known institution is now engaged in full college work, while continuing the former seminary courses. It is picturesquely located at Oxford, in one of the most beautiful and healthful regions of Ohio. It offers superior advantages on very favorable terms.

WESTMINSTER COLLEGE.—This well known Presbyterian college is situated at Fulton, Mo. It has ten departments offering elective courses of study for three Baccalaureate Degrees, and non-resident workers for the post-graduate degree of Doctor of Philosophy. Special courses in the Bible, in Hebrew, New Testament Greek and church history; and also in book-keeping and other studies designed to prepare students for business life. It offers an able faculty; unsurpassed social, moral and religious influences. There are funds for the aid of candidates for the Presbyterian ministry. Fulton is also the seat of the Synodical Female College and several State institutions. E. H. Marquess is the efficient secretary.

PARSONS COLLEGE.—This Presbyterian college is beautifully situated at Fairfield, Ia. There are three departments, collegiate, academic and musical, all under able instructors. The religious tone permeates class-room work. The location is healthful, and the community a charming one. While this college is under Presbyterian auspices, yet it is non-sectarian. It is open to both sexes.

MONTICELLO SEMINARY.—This well-known girls' school is located at Godfrey, Ills. Miss Haskell, the principal, is a contributor of prose and verse to the MID-CONTINENT and other publications. This is an old institution—in its 58th year—situated in a quiet village, free from all distractions. The faculty is able, the buildings and equipment excellent. There are offered courses in every branch of learning. The fall term opens Sept. 26th.

FOREST PARK UNIVERSITY.—This beautifully situated girls' school offers a thorough college course, and excellent music departments. For St. Louisians it is especially convenient. The new extension to the Lindall R. R. will be running to the school in fall. Mrs. Anna Sneed Cairon is the president.

HANOVER COLLEGE.—The 65th year of this old-established Presbyterian college will begin Sept. 11th. Many advantages are offered, among others, free tuition to all students in the college and preparatory school. Hanover is an ideal, quiet college town, beautifully situated on the Ohio river, near Madison. There is not a saloon in the town.



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BELLEVUE COLLEGE.—This institution will open its fall term on Sept. 17th. Especially low rates with a high standard of solid work, are offered by President Kerr. He may be addressed either at Bellevue or Omaha, Neb. There are music, normal and scientific and classical courses. Bellevue is open to both sexes.

WASHINGTON AND JEFFERSON.—This old and honored institution, so closely linked with Presbyterianism for long, long years offers to young men the excellent combination of high-grade education, with very moderate cost. The surroundings are most excellent. The work thorough. The appliances are modern, notwithstanding the fact that on Sept. 16th, the 96th year will begin for old "Wash. and Jeff."

BROCKFIELD COLLEGE.—This excellent institution is under the control of Presbytery of Palmyra. It is co educational in plan. The faculty is fully competent; the instruction thorough. Among special features the following are noted: Laboratory work in science. Modern methods in English. Physical culture. Full college courses. Four years' Normal course. One year Commercial course. Wholesome religious influences. Room for a limited number of ladies in the home of the President. Board and room rent low. Half general tuition to children of ministers. Harry C. Myers, A. M. is the President.

MIAMI UNIVERSITY.—"Old Miami". How many noted men of America love that name. No institution has been the more great men in proportion to length of alumni list. But it does not live on its past. Under President Thompson, it presses forward. Its equipment is notable. Its library is fully stocked. Its laboratories are well-equipped. It has a new gymnasium. Tuition is free, and living expenses very low. The surroundings are most delightful. The 73d year begins Sept. 16th.

PARK COLLEGE.—From this noble institution comes the usual word of places all filled up, far in advance. The fall term will open under the usual hopeful conditions. There has been a change in the management of the boarding annex, to take effect next month. So well known are all details of the work through the everywhere welcome *Record*, that it is difficult to add anything new.

BLAIR PRESBYTERIAL ACADEMY.—This well-known school is on the John I. Blair Foundation. It is a well endowed, high-grade fitting school for both sexes. It is under religious control. The 49th will be begun in September. W. S. Eversole, Ph. D., is the able principal. The home of this school is Blairstown, N. J.

OXFORD COLLEGE.—This excellent Presbyterian Boarding school for women which offers many advantages at low cost, is situated in historic Oxford, Ohio. Dr. Faye Walker is the President, an able, experienced educator. A passenger elevator, steam heat and electric lights are among the valued features in the equipment.

CHANGE OF ADDRESS.
Rev. J. P. Veile from Florence to Quenemo, Kans.

Rev. Stephen Phelps, D. D., to 1907 Wirt st., Omaha from Council Bluffs, Ia.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by druggists, 75c.

Buffet Sleeper to Michigan.
Leaves St. Louis daily except Sunday at 8:10 a. m. via Vandalia line, arriving at Mackinaw at 7 o'clock next morning. The only through car line. Secure your tickets and sleeping car reservation at city ticket office, 100 N. Fourth Street, or at Union Station, St. Louis.

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.]

CORT.—Rev. W. C. Cort departed this life Monday morning July 27th, 1896. Deceased was born in Monongahala City, Washington County, Pa., Feb. 24th, 1850.

His father died Oct. 1855, and in December of the same year his mother moved with her young family to Lee County Ill. He was educated at Wheaton and Monmouth Colleges, Ill., he also spent some time at the Normal College, Lebanon Ohio. He attended and finished his Theological course at McCormick Seminary, Chicago, Ill. April 25th, 1877 he was licensed to preach by Milwaukee Presbytery. His first charge was Effingham, Ill., which he resigned because of ill health. From there he went to Utah where he spent nearly four years engaged as Home Missionary, from there he returned with renewed health and vigor, and became pastor at Leon, Iowa, afterwards he was pastor at Arlington Heights, Ill., and following that he was pastor four years at Nashville, Ill. He came to Goodland Ind., December 1892, and was pastor here till the time of his death. He was twice married, and left a wife and three boys. One sister and three brothers are living. The sister and one brother were in attendance at the funeral. Brother Cort was a faithful, loving pastor and diligent in his Master's service, doing all he could for the salvation of souls. He was a kind, and affectionate husband and father. His wife and three boys will miss his love and kind attentions.
C. McCain.

If you Lack Energy
Take Horsford's Acid Phosphate.
It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and delicious beverage.

Marriages.

BROOKS—MERRILL.—At the Presbyterian Manse in Webster Groves, Mo., by Rev. William H. Bates, D. D., July 29, 1896. Mr. Clarence Lee Brooks and Miss Genevieve Louise Merrill, all of the city of Webster Groves.

Take your Vacation now.
Go to picturesque Mackinac Island via the D. & C. (Coast Line). It only costs \$13.50 from Detroit, \$15.50 from Toledo, \$18.00 from Cleveland for the round trip, including meals and berths. Tickets good for 60 days, bicycles carried free. One thousand miles of lake and river riding on new modern steel steamers for the above rates. Send 2c. for illustrated pamphlets. Address, A. A. SCHANTZ, G. P. A., Detroit.

\$200 IN GOLD GIVEN.
The International News and Book Co., of Baltimore, Md., offer \$200 to any agent who will sell in three months 225 copies of their book, "Campaign and Issues of '96." A full, graphic and complete account of the Campaign—all sides given. Beautifully illustrated. Biographies of the leading men in each party. The book of all others to sell now. Freight paid and credit given. Complete outfit 15 cents. Write them immediately. A gold watch given in addition to commission for selling 70 copies in thirty days. Agents wanted also for other books and Bibles.

To and From Gunnison.
The management of the South Park Line, has, as promised, restored 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.
Chalk Creek Canon is one of the most entrancing in the state of Colorado, and the Alpine Tunnel, where this enterprising road crosses the continental divide, is the highest railroad point in North America.
It is a wonderful day's ride indeed from Denver, through picturesque Platte Canon, over the Kenosha Pass, across and then the full length of South Park, down Trout Creek to the Arkansas Valley, up charming Chalk Creek Canon, through the tunnel and past the Palisades, where one of the most thrilling views on earth is to be had; then down Quartz Creek and through the gold fields to the city of Gunnison.
Shall we tell you more about it? Send two cent stamp for copy of "South Park and the Alpine Pass."
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(Concluded from page 4)

while the mountain air freighted with the scent of balsam and pine, cedar, and madrone, fans your cheeks, dilates your nostrils and expands your lungs. I love it, I love it and who will dare To chide me for loving a ride In a coach that rolls like a rocking chair. My advice to the tourist is to limber up, and get the swing as you would on the back of a camel and then take the scenery all in, and you will be a better man for the change.

THE ROAD TO MOUNT HAMILTON cost one hundred thousand dollars, with the best material for road making all the way from base to summit. We took on our last relay at Smith's ranch, about seven miles from the observatory by carriage, but a little over two miles by trail. Smith's is a California Paradise for weak lunged people, in the summer season; the air is salubrious a great part of the year. There are three hundred and seventy-three laps in this seven miles of road from Smith's to the summit. The turns in the road are so numerous that they set you rhyming.

Turning in and turning out Leaving the tourist still in doubt; Whether the coach upon the track, Is going on, or coming back.

Fifty-two laps only are needed to get you from the valley of the Ticena to the crest of San Gothard in the Alps, three hundred and seventy-three laps are needed to get you from Smith's ranch to the top of Mount Hamilton, the grade is gentle, and the road smooth, the scenery grand, the views sublime, here you are passing through graves of live oaks, there through a forest of Douglas pines, now through clumps of Mauzenetta, then through bunches of sweet scented Madrones, the air is laden with balm, the gale is freighted with fragrance you climb on and up, you catch sight of the reservoir and you say how small, of the lesser dome, and you say, how little, of the great dome and you are ready to exclaim, how insignificant. Hold! not so fast my friend—you are getting above the murky vales, the air of California ens swathes you about, you are treading your way up the slopes of the Coast Range, where nature has given special attention to the filtering of the air until she has made it the purest the continent commands, and that is why objects seem so small, another reason is the back-ground, the blue sky is too far away from your point of vision, and it is too wide, and deep, and high, for the limited foreground of the picture you are contemplating. At length you scale the mountains crest and stand along side the great dome your faulty vision pronounced so small, but to your more perfect sight, now so vast. A feeling of wonder and admiration of astonishment, and delight takes possession of your mental, and moral, of your physical, and spiritual being—thought begins to grapple with the scenes above, beneath, around, you take a bird's eye view of what lies below you, almost the entire Santa Clara Valley one of the favored spots of earth, is full in view, fruits and flowers bloom, ripen there in rich profusion, away towards the horizon where the sky kindly stoops to kiss the earth that it has been bending over so long you catch sight of a corner of the Bay of San Francisco, it gleams in the distance like a section of the sea of glass John saw from his wave-washed Patmos; the hills up which you have climbed stand as sentinels or abutments to the citidal of earth or outpost of heaven on which you are standing, out in highest per-

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fection has erected the structure and moulded the many and marvelous instruments by your side; then you look along the tingling desert of the sky which God has moulded out of heaven, and through whose measureless spaces he has strewed innumerable worlds, some whom you expect to scan and scrutinize through the wonderful telescope that swings in that vast dome above you. The sun was sinking to rest in the bosom of the vast Pacific Ocean, a sky of amber and gold gilded the closing scene and bade the king of day a glad good night; and then I turned in among the gifted men who keep watch and ward, over the starry worlds while others sleep and dream.

Our first acquaintance was with the urbane, polished, polite, Assistant Astronomer Prof. Allen L. Colton, he has all the manners of a gentleman, and the bearing of a scholar, no instruction needed but he was ready to impart no question but he seemed most willing to answer. The whole faculty seem blessed with a large stock of patience an element greatly needed to meet the demands of a fastidious and inquisitive public.

The company of sight-seers and star-gazers were quite numerous, they were from seats of learning and marts of commerce, from every walk of life. All were treated with marked attention. The Professors are mostly young men, and up to date men who have given intense attention to the study of Astronomy; and yet not so absorbed as to forget the amenities of polished life, as did

SIR ISAAC NEWTON,

whose friends had often rallied him about getting married, the point was pressed so far on one occasion that he said he was so wedded to the stars that he had no time to

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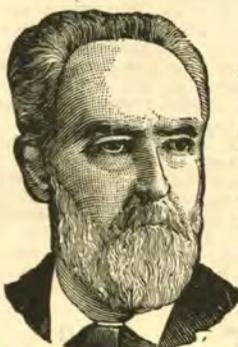
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look for an earthly companion but if his friends knew of a suitable companion, to bring her along and they could arrange about the wedding. The friends had their choice already made, and introduced the Lady on the scene, the carriage arrived, and the cards were sent up, and the company ushered into Sir Isaac's study. He was deeply engaged upon the belts of Saturn and was smoking his pipe as usual. He was introduced to the Lady as the one of all others so suitable to be his wife. He drew her down to a seat by his side chatted very kindly with her for a few minutes and then lapsed into deep thought over the luminous belts of light that surround the distant planet; he became so absorbed that he forgot to draw on the pipe that he held in his

mouth, as he was coming back to the conscious need of tobacco fumes. He drew on the pipe, but found the tobacco was burned out at the bottom of the bowl and needed pushing down. He had held the lady's hand from the first introduction; in his absorbed state of mind he had worked the tapering fore-finger out until it projected from his hand, he half unconsciously took the pipe from his mouth and used the ladies finger to push down the tobacco; the Lady started because the pipe was still warm, and said to the friends: "Sir Isaac is so absorbed in the belts of Saturn that we had better allow him to pursue his studies alone." So we will leave the Faculty of Lick Observatory to pursue their studies in silence and tell our readers more about them and the Observatory in the near future.



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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.

PRAYER: ITS NATURE AND SCOPE. By H. Clay Trumbull. John D. Wattles & Co. Philadelphia. Price 75 cts.

This treatment of the subject of prayer the author says, is intended primarily for the meeting of difficulties which trouble many minds with reference to the true basis of prayer, its scope and its limitations. The object is to point out to doubters the reasons for and the reasonableness of fitting prayer, and to suggest caution and warning as to the mode and matter of prayer, rather than to urge to a continuance of a practice already appreciated by spiritually minded believers. It is announced also that this contribution to the subject is not mainly devotional. Perhaps we might say that that negative is most to evident. On a subject of this kind, whatever the aspect treated and whatever the primary object in view, a little more of warmth and spiritual flavor might well have been imparted.

PROHIBITION HANDBOOK. By George B. Waldron, A. M. With numerous tables and diagrams. 12mo. flexible cloth, 158 pp., 50 cents. New York, London, and Toronto: Funk & Wagnalls Company.

Every public speaker and writer has frequent occasion to refer to the temperance question in some of its phases. Whatever method he would advocate he wants the latest and best facts in the most accessible form. Such facts are gathered in Waldron's book. It treats of almost every other proposed method of dealing with the liquor question. Large space is given to the Gothenberg or Norwegian system, the South Carolina Dispensary, Saloon, etc. A chapter is devoted to tables and other statements showing the extent of the liquor traffic. Another leading chapter gives a careful analysis of the cost of the traffic and its relation to industry. The effects of liquor upon the drinker are treated in another chapter. Throughout the work the author seeks merely to give facts, generously leaving the reader to draw his own conclusions. Great care has been given to indicate the sources of these facts; many of which come from official publications of the Government.

While the information given in this "Handbook" will be found to be of especial value to those who support the parties pledged to Prohibition, it will be of use to all interested in the solution of the liquor problem by whatever means.

PAMPHLETS RECEIVED.

The University of Omaha. Catalogue for 1899. Bellevue, Neb. Rev. D. R. Kerr, Ph. D., D. D., chancellor. A good institution.

The University of Arizona. Tucson. Catalogue for 1896. Rev. Howard Billmann, president. A young and flourishing institution.

University of Wooster. Wooster, O. Rev. S. F. Scovel, president. 1896. Under care of Synod of Ohio.

Oxford College. Oxford, O. For Young Women. Rev. L. Faye Walker, D. D., president.

Mary Ellen Seminary. Crockett, Tex. 1806. Rev. J. B. Smith, D.D. president.

Westminster Seminary. For Young Ladies. Ft. Wayne, Ind. Miss Sharp and Mrs. Wells.

Lindenwood College. St. Charles, Mo. Catalogue for 1896. Rev. W. S. Knight, D.D., president.

The Christ of the Ages. Baccalaureate sermon of 1896. By Rev. D. W. Fisher, D. D., LL. D., president of Hanover College. Showing that progress in theology means progress in understanding, and accepting the truth that has, itself, been perfected all the time.

MAGAZINES AND PAMPHLETS.

The *New England* magazine is an able experient of the section it comes from. It also is of general interest, and maintains a high standard.

The *Eclectic*, New York, brings to its many readers the garnered grain of the foreign periodicals, month after month the current number is especially good.

The *Review of Reviews* for August, while largely given over to the issues of the Presidential campaign, finds space for the treatment of other important topics. Beside the character sketch of Mr. Bryan, the Democratic candidate for the Presidency, the *Review* has illustrated articles on Harriet Beecher Stowe and Dr. Barnardo, the father of "Nobody's Children." There is the usual elaborate *resume* of the current magazines; and the departments of "The Progress of the World," "Record of Current Events," and "Current History in Caricature" answer the typical American demand for what is up to date and "live."

The *Alienist and Neurologist* contains: "The Anastomoses between the Spinal Accessory and Vagus," by Drs. D. Mirto and E. Psateri; "Some current errors regarding insanity," by Arthur E. Mink, M. D.; "A case of Chronic Adult Chorea, with Pathological changes similar to those or General Paresis," by E. D. Bondurant, M. D.; "A note on the treatment of Sexual Inversion," by Havelock Ellis, M. D.; "The advancement of Psychiatry in America and the relation of Psychiatry to General Medicine," by Edward Cowles, M. D.; "Abuse of the Bromides," by Harriet C. B. Alexander, B. A., M. D.; "An Ataxic Paranoic of Genius," by Jas. G. Kiernan, M. D.; "Hysterical Analgesia," by C. C. Hersman, M. D.; "State care and State maintenance for the dependent insane in the State of New York," by Carlos F. MacDonald, A. M., M. D.; "Nervous shock and diseases of the Nervous System as a cause of Pernicious Anemia," by James Herrick, M. D.; besides the usual Selections, Editorials, Review, Book Notices, Etc. C. H. Hughes, M. D., Editor. 3857 Olive Street, St. Louis Mo.

Rev. R. L. Dabney, D. D., LL. D., author of "Life and campaign of Gen. T. J. Jackson." "Defense of Virginia and the South." "Sensualistic Philosophy," Etc, has arranged with the Crescent Book House, of Mexico Mo., to publish his miscellaneous secular writings covering the period of the War to the present time. A few poems and religious articles will also be included. Among the rich and varied contents may be noted the following, viz: Duty of the Hour. (1868). Lecture on "Stone-wall" Jackson. Baltimore 1872. Economic Effect of the Former Labor System of the Southern U. S. The New South. 1882., etc. The subject-matter of the book will bear especially on History, Social, Educational and Civic Problems, particularly in their relations to the South. It will be a large octavo of about 600 pages, and an excellent likeness of Dr. Dabney. It will not be ready before November, and very likely in the winter. The price will be \$3.50; but those who subscribe in advance will get it for \$2.75. No money only the *pledge* on a postal card, is wanted *now*. Notice will be given when book is ready. All pledges should be addressed, without delay, to the Crescent Book House, Mexico, Mo.

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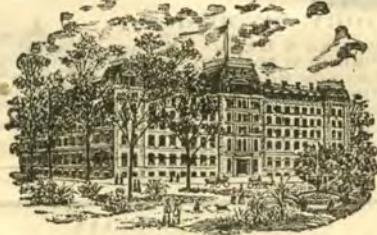
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Moralities.

A NEW EXPERIMENT.

Connecticut is trying a new thing in the way of legislation against the sale of liquor on the Sabbath. Hitherto the penalties have always been inflicted solely upon the seller. A law which went into effect at the beginning of August subject the buyer also to punishment. The result is that, when the police make a raid upon a saloon that is breaking the Sabbath law, they take into custody not only the bar-keeper, but also the patrons whom he is serving. The penalty imposed upon the drinker in most cases is a fine of a few dollars and costs.—The Christian Statesman.

DIVORCE.

The following law will be introduced in Congress by request of the National Bureau of Reforms to defend the families of the whole country against the lax divorce laws of the Territories: "No divorce shall be granted in any Territory for any cause which shall have occurred out of the Territory, unless the party applying for the same shall have resided within the Territory for one year next preceeding the application." All who favor such a law should so petition, and follow with letters to Senators and Congressmen, especially Senator Hoar and Congressman Henderson, Chairman of the Judiciary Committees.

DEMORALIZING LITERATURE.

Systematic corruption of the youth of the country by means of the demoralizing publications and the sale of articles for immoral purposes made necessary the work of the Society for the Suppression of Vice. Corrupt literature has caused the harvest of crime, squalor, misery and death which we are considering to-day. The corrupt literature of to-day is practically the devil's kindling wood with which he lights the fire of remorseless hell in the soul. The receptive mind of youth drinks in the sensational foul or criminal story with an avidity that is fearful to contemplate.—Anthony Comstock.

BRUTALIZING EXHIBITIONS.

The Attorney General of New Mexico, replying to the protest of a ministerial union against a projected prize fight, the very announcements of which by the press all over the country is already spreading the plague of brutality, declares that the Territory has neither a law to enforce nor money to enforce it—which is a new proof, if it were needed that the Territory is not worthy of the Statehood for which it is asking. Oklahoma has furnished similar evidence of its unfitness for Statehood in the free fight with which its recent convention to ask for that honor broke up, in the riotous proceedings of even the school children in one of its towns who armed themselves with stones to resist the introduction of colored children into their schools despite their coming by authority of the courts and escorted by officers of the law. When to these is added the monstrous ninety day divorce law of this Territory the evidence that it is unfit for Statehood is full.

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FACT AND FICTION.

An Irishman meeting another asked what had become of their old acquaintance, Patrick Murphy. "Arrah, now, dear honey," answered the other, "poor Pat was condemned to be hanged, but he saved his lived by dying in prison."—*Tit-Bits.*

Dealer: "I'll sell you that wheel for \$50. It weighs twenty-two pounds." Rube Scudder (from Cearfoss Crossroads): "Why, my Ab bought one for twenty-five t'other day that weighed ninety pounds. You can't soak me, by gum!"—*Judge.*

His sharp, ferret-like face grew solemn and a disappointed look came into his eyes: "I must be on a false scent," he said to himself, feeling for the first time the pangs of disappointment and vexation. "Yee, I am," he continued, and, leaning down, he picked up the counterfeit copper and passed on.—*Yale Record.*

"Can you tell me where I will get the Lancaster Avenue car?" inquired a middle-aged fussy-woman, who was standing in the of the car track on Market Street of a man who was in a great hurry. "Yes, you'll get it right in the middle of your back if you stand there," he replied, and then passed on.—*Philadelphia Bulletin.*

"How," demanded the advocate of equal suffrage, impassionedly, "are women to be induced to stop and reflect?" "Put up mirrors." They searched for him who had spoken, but found him not, nor knew they aught of him except that he must be a supporter of the ancient regime and an observer of humad nature.—*Detroit Tribune.*

"Do I love George," mused Clara, softly, "or is it simply a sister's affection that I feel for?"—Just then Bobby burst noisily into the room and interrupted her sweet meditations. "Get out of here, you noisy boy," she shouted and, seizing him by the arm, she shot him through the door. "Ah no!" she sighed, as she resumed her interrupted train of thought; "my love for George is not a sister's love. It is something sweeter, purer, higher, and holier."—*Louisville Courier Journal.*

WOES OF THE FAT.

Fat man (to inquisitive party who has asked Fatty's weight)—I weigh 345 pounds.

I am fat.
I know I am fat.
I am growing fatter every day.
I am growing larger every day.
I cannot tell you how much larger I am going to get.
I do not know how much larger I am going to get.
I expect to grow until I either die or burst.

Yes, I have a good appetite.
No, I do not eat all the time.
Yes, I am going to stop eating.
No, I was not always as large as I am now.
I do not remember when I was as thin as you.
Yes, my father was a large man.
Yes, my mother was a large woman.
I cannot tell you how long it will take you to get as fat as I am.
I do not know if you will ever be as fat as I am.
I like to be told that I am fat.
I like to be stared at.
I like to have people stop in the street and laugh at me.
I like people who give me advise about reducing my weight.

Yes, I have tried diet.
Yes, I have tried antifat.
It did not do me any good.
If there is any other question you can think of that I've not answered, don't be bashful. Just ask it and I'll try and answer it. Are you going? Well, good-bye.—*Texas Sifter.*

NO OLD THINGS FOR HER.

"I want to look at some of your best paintings," said Mrs. Crewe Doyle to the art dealer.

"Yes, madam," replied he. "You prefer landscapes, do you, or marines, or shall I show you both?"

"I'd rather have a picture of country life. I think, with cows and trees and things like that you know."

"Yes, madam. This way please. Now here is a very fine line by Rembrandt."

The customer surveyed the canvass critically and then said:

"This picture looks like a second-hand painting, isn't it?"

"Well," said the dealer in a somewhat surprised tone. "I suppose it might be termed second-hand, but I don't think I ever heard a Rembrandt called that before."

"Who is Rembrandt? Where can I find his studio?" she asked.

"He's one of the old masters madam."

"H'm! Well, I don't want you to try to sell second-hand pictures to me for I can afford to buy new ones. You may just tell Mr. Rembrandt to paint a picture especially for me and have it made twice the size of this, please."

This order so astonished the dealer that he allowed Mrs. Crewe Doyle to stalk out without putting down her name and address, and now he doesn't know where to send the painting when Mr. Rembrandt gets it done.—*New York World.*

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The closest walk with God is the sweetest heaven than can be enjoyed on earth.—*Brainard*

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