

# THE MID-CONTINENT

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\$2 A YEAR.

AS AN old teacher used to say: "Boys, don't graduate from the family pew."

SOME OF those Chicago brethren have the courage of their convictions, you see. Just give 'em time.

UP AT Machias, Maine, they are going back to a good old Revolution custom. They are again opening the "town meeting" with prayer.

THAT RIDE through the Mohawk valley, Assemblywards, in clear May weather and in such good company, is something not to be forgotten.

WE ARE glad to note the election to the Assembly by the Presbytery of Cincinnati of Dr. Frank Monfort of the *Herald and Presbyter*—and this not only because of his merit but because he is of the "craft."

IT IS evident that Ian Maclaren does better in his new found line of work, that of story writing, than in the roll of theologian. In the former he is delightful and therein has his fame entirely been gained. In the latter he is proving himself a conspicuous failure.

ON MAY 7th, Chauncey Depew expects to send a telegram all around the world, by a current of electricity generated at Niagara Falls. He could not do better than to duplicate the famous "first telegram," which was: "What hath God wrought."

## ON TO SARATOGA!

NOTHING IS prettier than Saratoga in May. But the hotel folks should do their spring painting earlier. Two years ago the early arrivals among the delegates were greeted with odors of a linseed oil factory working overtime.

THEY ARE telling a good story on one of the officers of the Southwest Board. It happened during the annual meeting at Oklahoma City. She wanted to send a telegram and there was no page about just then. So she stepped outside the church, and seeing a pleasant-looking gentleman standing near by, she frankly told him that she needed to get that dispatch right off. He courteously complied. Later, to her astonishment, she ascertained that the gentleman whose services as a Western Union mercury she had requisitioned on the spur of necessity was none other than the—Mayor of Oklahoma City.

WE ARE glad to note that the Board of Home Missions has come to see the Indiana and Illinois plan in a better light. The apprehension of serious friction we hope is now removed. We did not want to appear as criticising or antagonizing the Board in that issue, but we must say that the good showing which the Synodical plan made and the way it stood the fire of criticism, was enlisting friends for it on every hand. We should all come to realize that stress is to be laid on the end sought rather than on the particular method or instrumentality. We emphasize *Home Missions* more than *Board* idea or *Synodical plan* idea. "All's well that ends well."

IMMIGRATION FROM Italy to the United States has recently assumed alarming proportions. The Immigration Restriction League state that the total immigration between January 1 and April 30, 1895, was 52,565; and of this number, 11,896 were Italians. For the same months this year the league estimates that the number of Italians who will have landed at Castle Garden to be distributed over the country, will be 27,000. Of a total of 3,174 immigrants landed during the present month, 2,147 were illiterate. The percentage of illiterate males was 66.5; of illiterate females, 75.7. The league urges an educational test, which would exclude all between fourteen and sixty years who are not able to both read and write the English or some other language.

A WASHINGTON correspondent has started a good story on Minister Terrell, on its travels. Mr. Terrell is said to be on very intimate terms with the Sultan. As they were recently dining together at the palace his Imperial Majesty remarked that he regretted to learn that there were "four newspapers in the United States which had published articles seriously reflecting on his administration," and he went on to say that he desired Mr. Terrell to write President Cleveland and ask him to suppress them. "Why," replied the envoy extraordinary and minister plenipotentiary of the United States, "there are 35,000 newspapers printed in the United States, and every one of them gives you fits every morning."

A PHILADELPHIA editor has been making a collection of some of the questions which the pupils in an elementary school were recently asked to answer. For instance, "Where have you ever seen the surface of the earth?" "Harry had eight apples in a basket; how many apples would it take to fill six baskets?" with no reference to the size of the apples or the capacity of the baskets. One of the examination questions, fraught with deep meaning, read: "Compare a slate pencil and a lead pencil." The puzzled pupils, with a sudden gleam of intelligence, had written, "Positive, slate pencil; comparative, more slate pencil; superlative, most slate pencil. Ditto lead pencil."

MEAN MEN are, somehow or other, interesting studies. A gentleman who is intimately associated with the business ends of a great many religious weeklies, is sending out the following epigram on the subject of "mean men": "A man may use a wart on the back of his neck for a collar button; ride on the back coach of a train to save interest on his money until the conductor comes around; stop his watch at night to save the wear and tear; leave his 'i' and 't' without a dot or cross to save ink; pasture his mother's grave to save corn; but a man of this kind is a gentleman and a scholar compared to a fellow who will take a newspaper, and when asked to pay for it, puts it into the post-office and has it marked, 'Refused.'"

FOR THE benefit of commissioners to the General Assembly we print selections of the official bulletin concerning railroad rates in the "western passenger association": "All Commissioners from the States and Territories west of Chicago, Peoria and St. Louis are requested to secure certificates of fare paid going to those cities or to Saratoga. In some cases, the Railroads in this Association will sell tickets and issue certificates to Chicago only. Ministerial Commissioners, so far as possible, should procure half-rate tickets at their railroad stations to and from the cities above named. At Chicago or St. Louis, all western delegates who have certificates only to those cities, will please procure certificates of full fare paid going to Saratoga."

A DISTINGUISHED Presbyterian elder in New York city, once said in a speech in the general assembly that "a minister is very much what his wife makes him." This is doubtless true. The success of many a man in the ministry and in other vocations is largely attributable to his wife. The late president Johnson was taught to read by his wife, and it was she who inspired within him an ambition for political eminence. It is probably true that the late General Logan would never have been the man he was had it not been for his wife. The good wife should have the elements of positiveness and independence in her composition. If she is one of those negative, excessively amiable creatures, that universally endorses the acts and utterances of her husband, she will be of no advantage to him. Every preacher needs a wife who is an unsparing but helpful critic of his performances, and who will with loving frankness tell him of his faults.

A GOOD point was made by a writer in the following: "In the, on the whole, commendable desire to make the church a place which shall have the reputation of hospitality and cordiality, it may too often be forgotten by those who are most zealous in building up this reputation, that many persons do not go to church to chat, to be sociable, or to enlarge their list of acquaintances. Having prepared for the hour of worship by a season of meditation, having soared aloft and seen visions which they desire to have abide throughout the day, they prefer to leave the church in absolute silence and go thoughtfully to their homes rather than to grasp the hand of Mrs. Unknown, who may remark that she hopes that Mrs. Devout enjoyed the singing of their high salaried soprano, etc. Many a Protestant congregation, by its effort to be sociable after a devout service, is, perhaps, in danger of nullifying the prayers and exhortations of the pastor. Silence sometimes is golden after a searching sermon or a heartfelt prayer."

HE IS a wise preacher who knows when to stop. It is fearfully wearisome to the hearer oftentimes to be compelled to sit and listen to a recapitulation which is half as long as the sermon itself. The story is told of an old Scotch lady who lived at considerable distance from the parish church and was in the habit of driving over to the service. Her coachman, when he considered the sermon nearly at an end, would slip out quietly for the purpose of having the carriage ready by the time the service was concluded. One Sunday John returned to the church, and after hanging about the door for a considerable time grew impatient, and popping in his head discovered the minister haranguing as hard as ever. Creeping down the aisle toward his mistress he whispered in her ear: "Is he no near done yet?" "Done!" returned the old lady, in a high state of indignation, for her patience had long been exhausted, "he's done half an hour since, but he'll no stop." It is a wiser course to stop short of the "fourthly's" and the "fifthly," and when you close the Bible, say, "Let us pray."

"THE ATTRACTION of the Cross" is another expression for the drawing power of the truth. Of course, involved in this, is also the element of the effective conditions of human instrumentality in setting forth that gospel of "the grace of God which bringeth salvation." This applies principally to the messenger who speaks, and to the message that is spoken, but also to the other appointments of worship associated with the preaching. Everything should be worthy of and should be in keeping with the great thought that the Lord is in his holy temple, and that we are all "present before Him to hear all things commanded of God." This thought may suggest things needful to the drawing power of a church which are often lacking, and on the other hand it might suggest the very slight necessity or importance of certain other things which are often too much relied on. Spurgeon once said in reference to the flocking of the multitudes to his Tabernacle that in his services he had nothing by way of gorgeous ceremony, and that he had declined even the notes of the organ. That this line of simplicity had been followed in his church lest they should seem to depend in the slightest degree, from a thread even to a shoe latchet, upon anything but the preaching of the gospel. We are continually hearing the wish expressed for a "church that draws" and a "minister who draws." The motive prompting such desire is good. It would be well, however, if we paused to consider what methods for drawing we are ready to use and endorse. The very term suggests Christ's own word that He, if lifted up, would "draw." It is the preaching of the truth first of all, and especially the specific and all-central truth about salvation by a crucified Saviour. There may be other influences, "attractions" they are often called, which may win men to the church pews, as if things that "draw" meant, in the world's parlance a "drawing card."



## THE DAY OF THE LORD.

BY REV. A. J. REYNOLDS.

(A paraphrase of Isaiah 2:10-22.)

The day of vengeance cometh,  
The day of majesty;  
The Lord of hosts exalted,  
Shall make the wicked flee.  
The proud and lofty sinner,  
So stiff and stubborn now,  
Beneath that fierce destruction  
Shall then be forced to bow.

The hills and mountains tremble,  
The storm-wind blows its blast,  
And sturdy oaks are shivered,  
And cedars topple fast;  
The frowning castles tumble  
With many a wall and tower,  
And bury in the ruins  
Kings in their pomp and power.

The laden ships of Tarshish  
Sink 'neath the rolling deep,  
And all the gallant sailors,  
In ocean's caverns sleep;  
Earthquake, and storm and lightning,  
Exert united power,  
And human might and grandeur  
Sink in one dreadful hour.

The grim and bloody idols,  
Lose then their ancient sway;  
Their temples, priests and altars  
Are crushed and swept away;  
Baal forsakes his children,  
Moloch denies their prayer,  
Nor can the queen of heaven  
Relieve them from despair.

To rugged rocks and caverns,  
Behold the wicked fly,  
In vain they seek for refuge  
From God's avenging eye;  
For rugged rocks and caverns  
Melt at God's fiery breath;  
And there, instead of safety,  
Dwells swift and awful death.

In God's most holy kingdom  
No rival can be bear;  
Nor doth he with his creatures  
His crown and scepter share.  
Cease then from man, oh! mortals,  
Born of ignoble dust,  
And in the Lord Jehovah  
Put your eternal trust.

## "WHY KEEP LENT?"

BY HUGH K. WAGNER.

Such is the title of a sermon by an eloquent and able Episcopalian clergyman, recently published in the form of a dainty brochure. Lent being past, we shall be able to examine this subject with the greater impartiality. The recognized learning and ability of the author of the pamphlet we are about to review warrant us in believing that we have before us the strongest argument possible in favor of the practice in question. He has, in fact, said all that can be said in its behalf.

If it were not otherwise certain, the nature of this argument in defense of the practice of keeping Lent would make it so, that this institution is of purely human origin—not to at once say pagan. Not one passage of Scripture is quoted in support of this alleged Christian practice. True, this sermon is prefaced by a "text"—"rend your hearts and not your garments", etc. (Joel 2:13); but, from the fact that the entire argument is in favor of something contrary to this very text, we infer that this is merely a piece of irony. True, too, we have citations from the writings of two well-known literary men (pages 9 and 20 in support of two propositions connected with the subject, one of them (from Emerson) being so much to the point as to tell us that "We want some intercalated days . . . . . to check this mad racing", etc. Christians, however, will hesitate to accept the authority of even Emerson and Browning in lieu of Holy Writ; and the fact remains, which was, indeed, confessed by the ecclesiastical historian Socrates in the fifth century, that no rule of Scripture can be adduced for the observance of Lent. We have not time, however, to comment on the historical features of the case—such, for instance, as that all manner of diversity, both in the manner of observance and in the length of time allotted to the same, has existed in the course of the church's history, the latter varying from one day, in the time of Irenaeus, to seven weeks, as related by Cassianus, the period of forty days being finally settled by the decree of one of the popes of Rome. Nor do we dwell upon the remarkable arithmetical calculation and process of logic which

tells us (page 10) that fifty-two days in the year (Sundays) are not sufficient to counteract the hubbub of "Vanity Fair" and the temptings to self-indulgence of the week-days, and that the desired end will be attained by the addition of forty days more to these fifty-two.

The first thing of real importance which arrests our attention in this pamphlet is, the fact that it is difficult to tell whether the observance of the fasts and other exercises of Lent are recommended to Christians only or to both Christians and unbelievers. Our doubts on this score are, however, entirely dispelled when we read the following description of certain "professors of religion," to whom the self-denials of lent are said to be especially necessary (page 10): "We have had enough of shocks and rousings," exclaim its lackadaisical, sleepy-eyed votaries. Truth and duty are to us not so much a matter of revelation as of taste. We take our faith we do our cheese, or our claret, by our liking. We do not like to be rasped with rebukes. We do not like doctrines of penalty. We do not like appeals to self-discipline. We want to be comfortable. Civilization has cushioned us with soft things, and we must have a soft creed, a church that assigns no tasks, a style of preaching that invites us to lounge in our pews as in barber chairs, where sins are neatly trimmed like side-whiskers and then sprayed with the perfume of amiable sentiment."

Such is the picture drawn of some who are exhorted to "keep Lent". Surely, no one can have a doubt that those here portrayed are mere worldlings, without one spark of divine life, living lives in no wise conforming to the principles of the ideal Christian life given us in Eph. 4: 18 to 5: 21.

We thus see unbelievers put upon the basis of offering their works, sacrifices, self-denials, and fastings to God, in direct opposition to his Word, which says: "They that are in the flesh cannot please God". (Rom. 8: 8); "It is the Spirit that quickeneth; the flesh profiteth nothing" (John 6: 63); "Without faith it is impossible to please him" (Heb. 11: 6; "Ye must be born again" (John 3: 3, 7).

Not only are the works of the unregenerate entirely valueless, all their "righteousness" being in God's sight "as filthy rags" (Isa. 64: 6), but a most serious injury is done to the souls of all such who are pressed to keep Lent, or engage in any other so-called religious work; for the evil heart of the natural man (the man "in the flesh") prompts the belief that some merit attaches to his fastings, his prayers, his religiousness. The thought that he brings salvation so much the nearer by his every so-called religious fast, work, or deed, springs so naturally out of the deceitful human heart, that it certainly needs no encouragement, though, alas! it receives it from clerical exhortations to the keeping of Lent. How contrary this idea is to the teachings of the Holy Scriptures can be plainly seen. "To him that worketh *not*", says the apostle, "but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 5). "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; *not of works*, lest any man should boast" (Eph. 2: 8-9). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Gal. 2: 16).

So much for such admonitions as are addressed to unbelievers. We will now proceed to answer, briefly, the question, Ought Christians to keep Lent?

In the first place, we reply, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16-17). It is the more necessary to insist upon the absolute authority of the Word of God in this, as in all matters of faith and practice, because there is a pretense made that the church may prescribe observances unknown to Scripture, the church thus arrogating to itself the office and authority of a teacher, instead of remaining in subjection as the taught one (see John 14: 26; 15: 26; 16: 13).

As has been above remarked, not one passage of Scripture can be adduced which sanctions the observance of Lent, even by Christians. For any one subject to the Word of God (Isa. 8: 20 and 2 Tim. 3: 16-17, *supra*), this is sufficient. But are the words of Paul without distinct and definite meaning to us, when he reprovably says to the Galatians, who had been delivered, by the grace of God and through faith in Christ Jesus, from the trammels of the law, "But now, after that ye have known God, or, rather, are

known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4: 9-11. As an example of their return to the weak and beggarly elements, or rudiments, of the law, for which he rebukes them, which is the object of this entire epistle, in one phase or another, the apostle cites their observance of days, months, times, and years. One more modern Christians, in the institution of Lent, have returned to the "weak and beggarly elements" of the law in exactly the same way as did the Galatians, who are rebuked in the epistle from which we have quoted.

One thing is certain—namely, that, in view of the absence of Scriptural authority for the practice under discussion, in view of Isa. 8: 20 and 2 Tim. 3: 16-17, above quoted, no man can keep Lent in compliance with the apostle Paul's injunction: "Let every man be fully persuaded in his own mind" (Rom. 14: 5). This is important; "for whatsoever is not of faith is of sin" (Rom. 14: 23).

"Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, which are a shadow of things to come, but the body is of Christ" (Col. 2: 16-17). Carnal ordinances and observances, including the feasts of the new moon, holy days, etc., passed away with the Jewish economy, being but shadows of that which should be revealed in Christ, "figures for the time then present", the anti-types and realities appearing in the new dispensation. Christians, therefore, were not to be judged for non-observance of the Jewish holy days, times, etc.

We, therefore, conclude that this dispensation holds no place for such a period as that of Lent, the Holy Scriptures being both negatively and affirmatively against it.

## DO MAJORITIES RULE?

BY A. W. W.

In a country such as ours, a question like the above would naturally seem superfluous; and yet there is much to warrant the asking of it, and a good field for thought concerning it. It has been demonstrated in legislative bodies and political gatherings of various kinds, where the principal elements were so equally divided that a very few, who differed from either party, could bring one or the other of these parties to their terms, by promising to vote with them, and it has been done sometimes, though the vote was very different from the desire of a majority of the participants.

It appears that our church courts have partaken so much of that spirit which is often found in caucuses and conventions of political parties, that some have sought to apply them to the disposition of matters which they could not overcome by an honest vote. It seems very incredible that such a thing could ever occur in a court of the Lord Jesus Christ, and yet there are sufficient incidents of its occurrence to justify a candid investigation of the matter.

The same leaven is found sometimes working in our congregations as well as in the courts of the church; and any pastor, who has been long in the work, can recall some instance or instances, where, while he was having reasonable success in his work, there was a spirit of opposition to him, mild and limited at first, but strenuous and violent in a little while, until the life of the minister was troubled beyond endurance, and he was compelled to seek a new field where he might continue his work in peace.

The writer remembers an instance when one member of a church by his persistent and determined opposition to the pastor, made his life so unpleasant that, although there was almost one hundred members, he tendered his resignation and left the field. It may be said, and that with much truth, that the minister should have brought the trouble-maker to account, and dealt with him as the Scriptures and the book of discipline provide; but the minister was a young man, and the offender a man of experience, and it did not seem just the thing for him to institute process against him, and not knowing what was best to do, he left the field. It was a mistake on his part, as the church has never since done much good, never recovering from the blight with which it was smitten then. As it was in the former times, so it is in these latter days, "One sinner destroyeth much good."

It can be plainly seen that this leaven of wickedness, falsely displaying a banner of "Peace", is working serious detriment to the work of the church in all its departments. Under this banner of "Peace" it works out its insidious designs, and without re-



straint or fear it hurls its amathemas from press and pulpit, against those who insist upon the old truths, or who, "earnestly contend for the faith once delivered to the saints". Under the plea of "Liberty of investigation" it proceeds to remove the old landmarks from the word of God, and to implant doubt instead of faith; uncertainty instead of assurance; and future probation instead of present salvation. "They speak evil of dignities," they "despise governments", they do not submit to authorities; and unlike true men who honestly differ from the church, they do not ask to be released from their obligations that they may possible seek identity with others whose views more nearly accord with their own, but take pleasure in deriding both the doctrines and government of the church in which they are a mere minority, violating their ordination vows, and their covenant with God and His people. A prominent and largely circulated religious paper but very recently admitted to its columns, an article whose only object seemed to be to ridicule, deride and defy the General Assembly, calling it a "mob", saying, "It is not to be trusted"; "its members are notoriously not chosen . . . for any peculiar knowledge or attainments", but who regard "the Assembly as a sort of a free picnic"; that it is "controlled largely by the Stated Clerk" and "anyone with ordinary self respect needs to be a member of that body but just once to wish never to belong to it again," and still further that "It does not and never will control the inner spirit of our church and never will exert any spiritual power . . . until a more worthy and representative constituency shall replace that now annually assembled." We quote these things to show the spirit of bitterness and falsity now manifested in the church, in the face of the large majorities which register their votes every year in favor of the real "Peace, Unity and Purity of the church". How long the patience and forbearance of the General Assembly and the church at large will suffer such things to continue unrebuked, we cannot tell.

A volume might be filled with such statements illustrative of the condition of things as they are today, but it is needless to multiply them here; but one instance more we will mention, which clearly indicates that the will of the majority is thwarted by intrigue and chicanery, to the great shame and detriment of the cause of Christ.

In a meeting of Presbytery recently, at which the writer was present, a measure was introduced looking to the vital interests of the work within its bounds; a small minority opposed the measure, and evidently were determined to defeat it; preliminary steps toward the measure showed plainly that at least three-fourths of the churches, and about the same proportion of ministers were in favor of it, but a direct vote was avoided by the shrewd manipulation of the matter by the minority, and the introduction of a "compromise measure", as it was called, in order to mislead the body and prevent the majority having their will accomplished. In this instance there was no desire on the part of the manipulators to consider the value or importance of the matter under consideration, but a determined purpose that the majority should not rule, and they carried their point; and there is no doubt but the same spirit which criticises the acts of the General Assembly as to "Seminary control" the "Briggs matter" the "Smith case" etc., will, as soon as they can have strength enough, secure the repeal of deliverances which now stand for the purity and consistency of the church.

But, perhaps what I have written will be objected to as the "Peace" party is always ready to be heard from whenever anything is said in support of the deliverances of the highest court in the church and I may be charged with having a very unchristian spirit but I believe in the majority ruling, and when the opposite, or "Liberal" sentiment prevails to such an extent that their fair and impartial vote carries things along the line of their desires, I will meekly submit to their authority, or seek an honorable separation from the body, and find more congenial quarters elsewhere.

But aside from what has already been said, it seems very apparent that the continual assaults upon the General Assembly by the press and voice of the unsubmissive ones, has had much to do with weakening the hand of consecrated workers within the church and creating disfavor among those who are outside. Possibly this more than any other cause, has cut off the flow of money into the treasuries of the Boards and caused all the interests of the church to suffer. Shall we not return to the old paths. Let the majority govern; and if they are wrong, by the mild and true Christian spirit that should always prevail with those who are Christs, seek to instruct and educate those who are wrong, until the right shall prevail. To do otherwise is rebellion; and "Rebellion is as the sin of witchcraft."

#### DAY OF PRAYER FOR COLLEGES.

Rev. Wm. Speer, D. D., formerly secretary of the Board of Education, has lately written a useful article on this subject from which we extract the following:

For a number of years past a flood of evil influences in the land, and many distracting ones in the churches, have caused some communities and regions to forget or grow weary of the spirit and appointments of the week of prayer for the conversion of the world, crowned though it has been with so much of blessing from God in many Christian countries, and to many churches of converts from heathenism in the lands of darkness. And so too, the day of prayer for colleges and schools has suffered from the same sources. The Presbyterian General Assembly of last year, 1895, inflicted upon it a dangerous blow in the recommendation of a different day, so that "the second Sabbath in January" would be made the 'Day of Prayer for Colleges.' This act of the Assembly has caused much sorrow in our churches, irritation among instructors and scholars, and some sharp reflections in religious newspapers of other denominations. Such a change would again narrow down the objects of prayer to the religious and moral interests of 'colleges,' and it would exclude those of the mass of the religious and secular, primary and professional, educational agencies of the country, which are collectively very many times more important to the stability and power of the Christianity of America, and to the health and the permanence of our Republican institutions. The designation of a Sabbath instead of a week day for the observance would ordinarily change the nature of the exercises, and would entirely prevent commemoration of it in the public and in many other schools. To select a Sabbath within the established week of prayer and its regular appointments, would defeat the consideration then of this class of objects. The change, if carried out, would separate the Presbyterian from the other churches which have now in general come to accept the last Thursday of January as a time agreeable to them and suitable to the purpose of the occasion. If the next ensuing General Assemblies confirm this change, it will put an end in the Presbyterian church to this day of prayer, and tend to quench the Holy Spirit's power and guidance in work and influences which are fundamental to her welfare and efficiency. It will go far to introduce general confusion into the observance of this annual day of prayer, and to extinguish in the Christian churches of the nation a great and hallowed occasion which, like the week of prayer, was certainly prompted of God to open the door to numerous and most important blessings, and to be a pledge of others still greater and more needful in the stormy future of our country and of spiritual Christianity.

#### FACTS TO PONDER.

BY A. R. H.

The Afro-Americans are steadily increasing in numbers. In 1619 there were landed at Jamestown, Va., in a slave-ship, fourteen negroes. When emancipated there were nearly four millions of them. In thirty years they have more than doubled in numbers. In some of the Southern States they now outnumber the white people.

Among the five civilized tribes of Indian Territory you'll find many showing negro blood, especially among the Creeks and Seminoles. A few Cherokees also show it, but not many, for there was an ancient law among them making it an offense, punishable by death, for a Cherokee to marry a negro. These tribes once had their slaves.

The Cherokees, Creeks and Choctaws make some provision for the education of their Freedmen, but the Chickasaws refuse to observe their treaty and all obligation in this matter. They have jails for them, but no schools. The Choctaws furnish day schools, but no boarding schools. The Cherokees have a new boarding school for negro children:

The blighting effects of heathen ancestry and 250 years of slavery have not been eradicated by thirty years of christian education. Legislation has given them equality before the law, but the race as a whole are as completely separated from the whites socially as if an ocean rolled between. Their history, their former relations to the people of this country, and their presence, with their rights in our land, give them peculiar claims upon our purses and sympathies. Their destiny is linked with ours; we rise or we fall together. Duty and self interest both, demand the Christian education of these people.

We want to furnish them Christian teachers from their own race. We must prepare many more of their

young people for citizenship, for already we have one million and a half of colored voters, and more steadily coming. Our country's welfare demands that the hands that cast these ballots must be guided by an educated mind and an enlightened conscience. Christian training only can supply these.

From the children now gathered into these schools shall come the future teachers, preachers and leaders of their race. We must prepare them so they can establish good homes, good schools and churches for the redemption of their race.

One man begged our teachers at Scotia Seminary to take his daughter, for, said he "You can raise her up nice and decent, and we just can't." An unusually intelligent colored woman said, "A few years ago you could scarcely find a pure young colored girl of fifteen in this neighborhood. Now we have a number and Scotia has done it." And what is true of this school is equally true of others. The Christian education of these young men and women will do more to solve the negro problem than all else, for we shall see then God-fearing men and women working for the fallen of their race, training children in christian homes and schools of their own establishing. This far the demand for colored teachers has been beyond the supply. As an instance of how this good work in our mission schools is multiplied indefinitely, out of the six graduates from one of our schools, five are now employed as teachers, having under them about 300 scholars. The moral and industrial improvements, and "the fact that the per cent in crime in our Presbyterian communities has been and is still being reduced, speaks volumes in behalf of the necessity of our work. Figures may be dry things, but they tell more than much talk and abstract assertions. In 1865 we had but few colored Presbyterians in America; within the last thirty years there has been received into the church membership 38,000 communicants, enrolled in Sunday schools 316,000, students taught in our day schools 200,000."

Surely these must have exerted, and must exert a wonderful influence for good upon their race. To-day our work needs pushing, for Roman Catholicism is making strenuous efforts in many places and into her schools she has gathered hundreds to whom she has no right. Many have advocated the emigration of about one-fourth of the negroes to Liberia, Sierra Leone or some point on the West African Coast, where they could organize a government of their own and demonstrate their capabilities. The statement has been made that there have been buried on the Western Coast of Africa in 20 years, 52 foreign missionaries, and that this far eleven out of every twelve we have sent there, have died before they were able to accomplish much. Certainly the christianized, educated negro could stand that climate and reach his own people as no others could.

Let us prepare him for this work, by purifying the million homes among them that need uplifting hands in helping them to become true homes. Let us rid ourselves of the superstition, paganism and degradation that exist in their midst. Let us realize that at our door are 8,000,000 in whose destiny is wrapped to a great extent the future of our own dear land. Here are millions hungry for the Bread of Life, and we need cross no deserts, need encounter no fevers to reach them. Truly "God who made of our blood all nations of men, looks not upon the color of the skin, or the texture of the hair, but upon the quality of soul. Christian culture which seeks to fit men and women for service in the Kingdom of God and for participating in the joys of heaven, must build its foundations, not upon the accident of birth, but upon the indestructible image of God, which every soul bears within itself. Heaven is not divided into compartments; it recognizes neither caste nor color."

Certainly all of the facts, given in this article must convince any careful, honest thinker that the cheapest, shortest and only Christian solution of the negro problem lies in his material, mental and moral elevation.

Truth is the apostle before whom every cowardly Felix trembles.—Wendell Phillips.

If the world goes against truth, then Athanasius goes against the world.—Athanasius.

Truth, and a soul that is ready for truth, meet like the fuel and the flame.—Phillips Brooks.

There is nothing so strong or safe in any emergency of life, as the simple truth.—Dickens.

Old truths are always new to us if they come with the smell of heaven upon them.—John Bunyan.



## Kansas Department.

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

## NOTES BY THE WAY.

BY S. B. F.

The ladies who attended the meeting of the Board of the Southwest in Oklahoma City last week report a very interesting meeting and a profitable time.

As an illustration of what is too much the spirit of the times in church and State, I met an "old farmer" from what is generally regarded as the "drouth-stricken" regions of our State. Just at the time of our meeting a glorious rain was falling and it seemed to me that every heart ought to be glad and grateful to God for the "early rain." As expressive of my own feeling I dropped the sage remark that "this was a glorious rain." To my surprise the farmer replied that he "didn't think we were needing rain very much;" that "we were altogether likely to have too much rain." I answered that "this was hardly likely." "Well," he said, "I tell you it is making the weeds grow." I asked him if "it were not making the corn grow as well?" He looked at me for a moment in blank amazement and turned away in disgust as though he thought I were a good subject for an insane asylum. The idea that any one couldn't find something to grumble about was beyond his comprehension. He reminded me of the old farmer who had a reputation among his neighbors of being a "great complainer." One year when the crops were exceptionally good, his neighbors were curious to know how he would reconcile this fact with his complaining disposition. They therefore approached him and received this reply: "I am afraid that such a great crop will be a powerful strain on the land."

If half the effort were expended in church and State in finding out more about the real blessings and positive good that come instead of complaining and fault-finding how much better it would be? Instead of saying "no reason to complain" let us rather take up the more exultant shout "every reason to be grateful." Shame upon the intelligent being who can find no higher scope than constant grumbling and complaining.

One of the peculiar hardships entailed upon the mission fields of the church by the continued strain upon the treasury of the Board of Home Missions and the financial straits, generally throughout the country, is that many mission fields have been obliged, either to abandon the work altogether or seek the services of men who could do it on a much less salary than the regular home missionary could live upon and properly care for his family. As a result, many churches have sought the services of local evangelists and of other men who could get along with less compensation and these men, in the main, are doing a good and satisfactory work, but as a consequence many of what may be termed regular men are driven from the work because they cannot afford to do it upon the basis that all these surrounding conditions have brought about.

It is an open and perplexing question to those of us who are compelled to stand between needy churches and earnest, faithful men who are ready to do the Lord's work. The question is, shall we let our churches die, or resort to these "extraordinary means" to keep them alive? I am not sure but that a frank discussion of both sides of this question in the columns of the MID-CONTINENT would clear up the atmosphere and relieve some of us who are "between the lines."

## KANSAS ITEMS.

EMPORIA PRESBYTERY.—There will be an adjourned meeting of the Presbytery of Emporia in the First Presbyterian church of Emporia, Kas., May 12, 1896, at 2 p. m.—*W. C. Miller, Mod.*

Attest,  
S. B. Fleming, S. C.

## ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY, EMPORIA PRESBYTERY.

The Woman's Home and Foreign Missionary Society of Emporia Presbytery, met at Arkansas City, April the 21st. After the address of welcome by Mrs. Mary E. Quinn and response by Mrs. W. C. Miles, our synodical missionary Dr. S. B. Fleming, gave an address on Home Missions. Mrs. D. D. Hewitt, the president of the Home Mission department, presided the first day. Twenty delegates were in attendance. The reports of the secretary and treasurer showed a falling off in membership, but an increase in contributions. The treasurer expressed her gratitude to the auxiliaries for their promptness in remitting, thereby aiding in her work.

It was decided that auxiliaries be urged to pay first and promptly the contingent fund. A popular meeting was held in the evening. Mrs. J. A. Allen, St. Louis, and Miss Mary L. Cort, Siam, occupying the time. Mrs. W. E. Mack, the president of the Foreign Society conducted the last day's proceedings. Several of the delegates went on to the meeting of the Southwest Board at Oklahoma City. Mrs. J. M. Naylor, Wichita, was elected president; Mrs. F. Gilmore Wellington, cor. secy.; and Mrs. H. M. DuBois, Wichita, treasurer of the Home Society and Mrs. W. E. Mack, Council Grove, president; Mrs. S. B. Fleming, Wichita, cor. secretary, and Mrs. E. E. Higginson, Wichita, treasurer, were each re-elected as officers of the Foreign Society. Miss Lizzie Coult, Newton, was elected secretary of Y. P. S. C. E. and band work for both Home and Foreign Society.

Emporia was selected as the next place of meeting.

Mrs. E. E. CURTIS, Rec. Sec.

## Communicated.

## NARRATIVE OF THE STATE OF RELIGION IN THE ST. LOUIS PRESBYTERY.

BY REV. E. D. WALKER, D.D., CHAIRMAN OF COMMITTEE.

[The Presbytery of St. Louis at its spring meeting two weeks ago listened with much interest to the Narrative of the State of Religion in its churches and by a vote of the brethren it was requested that THE MID-CONTINENT publish it; a request gladly complied with. At the further suggestion of the brethren we will mail extra copies of this issue to pastors and sessions of the Presbytery, as far as our edition may warrant, for distribution among the families of the churches.—Ed.]

Your committee on the state of religion has received the blanks, filled out by the churches, from but few more than three-fourths of the churches in the Presbytery, in time for this report. The answers to the questions found on the blanks are very brief, made quite conveniently so from the printed form of these questions. A careful reading of all the printed and written matter gives us the basis of this report.

The organized churches in our bounds have been unusually well supplied with stated preaching during the past year. We do not recall another in which the churches have been so fortunate in this regard. There has been very little change in the pulpits during the year. In the few where a change has been made no very great interval of time elapsed before regular services were held by one whom they could call their pastor.

For the most part the churches continue to be served by those in charge of them one year ago. Hence, we have some grounds for rejoicing over the answers pertaining to the "supply" or "extent" of preaching during the year. The answer, "all the year," in this relation, has a rich ring about it. It is the ground for much thanksgiving and some enthusiasm.

The reports are encouraging as to attendance. It appears that many of the young people and children are in their places, there to catch the precious truths as they fall from the lips of the preacher and ambassador. Twice each Sabbath day has been this privilege of many of the congregations in our bounds.

Eight only out of the number reporting state that they have but a single preaching service in two or three weeks. This cannot be but a meagre portion for any church, but

better, far better, it seems to us, than no services at all. Especially is this so when it can be supplemented by the occasional visit of one whom they are privileged to call or name "our minister." The meal is likely to be all the more hearty when they do receive it. Six churches only report that they have no week-day service. These congregations have not been as fortunate as many others in the amount of training or disciplining the youth along church lines; besides the depletion in the male membership of these churches is very great. So the week day service is neglected and not held. In some of these churches, it is our conviction, that the women could have a weekly meeting for prayer, held in an afternoon hour, and the higher work of the church would, thereby, be vastly set forward by it. The attendance, upon these mid-week services throughout the Presbytery, appears to be just about one-third of the average attendance of the Sunday congregations.

Sunday-schools abound everywhere. This economic method of Christian work is very conspicuous in this Presbytery. One organized church only reports as having no Sunday-school. This condition of things is very recent, as we know. A school is not needed worse in the heart of Africa than where this church is. But, when they have no minister to lead them, they are a "feeble folk" indeed.

Just about one-half of our churches have as many as two and some even as many as four Sabbath-schools under their cares. Children are plentiful and it is a sad reflection that their best and most promising opportunity of knowing anything about salvation, on the part of a host of them, is what they learn in the Sunday-school. For so necessary a knowledge it can at best but partially take the place of right home training in matters pertaining to the Gospel.

"Helps," that we are organized as a church and desire to see used, have found a very general place with these schools. There is little or no disloyalty to the church in this regard. Sessions and officers in these several schools have learned to appreciate a good thing when they see it. We may not despise the fact that the soul of a Miller and the business brain of a Scribner and the prompt, close, careful observation of an Allen are consecrated to help a mighty host of the youth of this country for the noblest end of their life task on earth.

It is a rare exception that the churches in our bounds do not use the ever valuable Westminster helps. The missionary department of the Board of Sabbath-school Work has received very liberal contributions from many of the schools. Two report contributions to all the Boards.

There has been no general movement in the organization of "Men's Societies" after the character implied and information solicited by the questions found in the blanks. Two of our churches report such an organization. Another states it has one "preliminary" to a men's organization.

The women must continue to have the honor of carrying on most of the organized work within our churches. Only two report as having no such societies. Nearly one-third of the churches have at least two such organizations, one of which is working purely for missions. The women of our churches have done exceedingly, even markedly well, in all aid and missionary work. New organizations have been effected and encouraging advance made in the sums of money raised. The late annual meeting so heartily welcomed by the congregation and held in the church of Kirkwood was the largest and best ever held.

The "young people" are rapidly coming out of their state of blossoming into that of solid fruitfulness. Their organizations throughout the Presbytery are numerous. Six only of our churches report no Young People's Society. One-third of our churches, at least have two or more such organizations. Many of them have taken up some distinctive missionary work.

Your committee has not undertaken to tabulate the answers to the questions in the blanks except in the three sections named: "Spiritual Conditions," "Benevolence" and "Family Religion." As to the question pertaining to "special efforts" for revival, eighteen answered "yes" and nineteen "no." As to marked "religious interest" during the year, eighteen answer "yes" and seventeen, "no." The "usual" obstructions to religious progress are seen in the answer to the query, "are any 'unusual' obstructions to be noted? Three reply "yes" and twenty-six, "no." As to harmony of the lives of the members to "covenant obliga-

tions," twenty-six say "yes," and three "no."

There is a healthful atmosphere surrounding the fact of "benevolence." Twenty-five churches say they have a definite plan which they are working pertaining to benevolence and, a like number report a growth. It is interesting to note how these go hand in hand. Plan and progress are most sure to be healthfully joined in right, earnest, consecrated giving.

The answers to the questions pertaining to "family religion" are not without a minor strain. One pastor says "there is no family worship in his church except in his own household." Yet there is great fidelity on the part of pastors in instruction which would seem must be followed with a blessing.

Thirty of the reports acknowledge faithfulness on the part of parents in presenting their children for the ordinance of baptism.

## A CARD FROM DR. SAWYER.

TO THE EDITOR OF THE MID-CONTINENT.

Let me call your attention to one or two inaccuracies in your comment on my "Surprising message," to the Cincinnati Presbytery, which result from a misapprehension or misreading of my words. That I "ignore the constitutional questions involved," is disproved by one of the first sentences: "The Presbytery has the initiative." This is the view not only of myself but of all the "lawyers" and of Dr. Monfort of the *Herald and Presbyter*.

Again, that I "intimate that Preserved Smith's benefactions should have made the Presbytery refrain from dealing with his son" is not justified by anything written. The large givers of our church have been and many now are men like Mr. Smith and they are now asked to make up a "Reunion fund" when the spirit of the prosecution of his son utterly ignores or antagonizes the "Reunion" impulse.

As to the trial of Professor Smith, your statement is not in accord with the facts. He was "caught up" on a paper read at the Minister's Meeting and the "passion displayed by the prosecution was contemptible," in the words of an aged minister in attendance. One of the city papers declared that the "animus of the prosecution would disgrace a police court."

I have no reason to suppose that you purposely misrepresent either my spirit or the ground of my appeal. Our conservative brethren generally are not careful to speak with candor of anything that reflects on their action. The circumstances and inner history of the prosecution of Prof. Smith, known to those who, like myself, had been familiar with the relations of Lane to the Presbytery, render it so flagrant a travesty, so cruel, so malignant, that if in speaking of it my tone may be "far from conciliating," it is not strange. But the sentiment is so far from "petulance" that I marvel how one who read between the lines as you profess to have done, could find nothing better than an irritated temper. The wrong done to religion, to charity, to the finer sentiments of all honorable men is something unspeakable. How could you, even in St. Louis, fail to discover the baleful thing!

Sincerely Yours,

ROLLIN A. SAWYER.

New York, April 25, 1896.

We do not deny that "Presbytery has the initiative," nor that it could restore the suspended professor. But that restoration could be effected, not by a mere fiat, as we understood Dr. Sawyer to imply, but by that method which the judgment, passed by Presbytery at the conclusion of the trial, indicated, viz., when "his renunciation of the errors he has been found to hold" is made. To set that aside or to ignore it in any re-opening of the case is to "ignore the constitutional questions involved."

In reference to the bearing which Preserved Smith's large benefactions to Lane Seminary should have on the question, we understood Dr. Sawyer to convey the thought that were he now living it is doubtful if he would help the Million Dollar Fund because of the action of the church in that trial case, and that his spirit calls today upon the brethren of Cincinnati Presbytery "to undo the wrong done to him" by their harsh dealing with his son. We thought at the time our remark was a warrantable inference. But we will not set up our understanding of it, received at the first reading, against that of the writer himself as



now expressed. And we are glad to withdraw the construction we had put on the words and we regret any injustice unintentionally done Dr. Sawyer in that particular.

Dr. Sawyer takes exception to our remark that the Cincinnati case has been conducted with due deliberation and in propriety of spirit. He says Prof. Smith was "caught up" on a paper read to the Ministers Meeting" (impliedly as if he had been lured into a trap). Against this we put the manly statement of Prof. Smith himself, made on the floor of the Assembly at Saratoga, completely exonerating the committee of the Ministers Meeting from any such charge. The characterizations of the Cincinnati trial made, one by an "aged minister" and the other by "one of the city papers," that "passion" ruled the prosecution and that "its animus would disgrace a police court," we simply refuse to accept, and we are sorry Dr. Sawyer can still endorse them. The committee of prosecution, at the close of the case in Presbytery disclaimed all personal feeling and in a Christian spirit expressed regret for anything done in the course of their duty which might have seemed uncharitable, and Dr. Smith responded in like terms and expressed his appreciation of the courtesy of the committee. The New York Independent's comment at the time was that the case had been "as well conducted and as free from personalities and bitterness as could be expected or desired." Likewise at the close of the case in the Assembly the appellant expressed to the committee, which had been appointed to wait on him, his sense of the kindness shown him during the trial.

That Dr. Sawyer can still speak of that church action as "so flagrant a travesty, so cruel, so malignant," shows that whatever "passion" may have been displayed by the prosecution there is at least one of their critics who shares in the same emotion. He continues to nurse his hot feeling on the subject and deems "it not strange" that he should—thinking, apparently, as did the prophet Jonah, that he "does well to be angry."

EDITOR.

## PRESBYTERIAL PROCEEDINGS.

### St. Louis.

The Presbytery of St. Louis met in Stated Spring Meeting at Cote Brillante church St. Louis, April, 21st, 8 p. m.

By invitation of the moderator, Rev. H. Magill, the opening sermon was preached by Rev. L. F. Bickford, Ph. D. After which Presbytery was regularly constituted and Dr. H. C. Evans elected moderator and Rev. J. A. Gallaher and Elder J. E. Comfort, tem. clerks. Rev. Samuel J. Lindsay from South Illinois Presbytery, U. P., and Rev. August Peterson from Presbytery of Dubuque, were received on certificate and ordered enrolled. Two of our brethren Rev. C. A. Elliot of Washington, and Licentiate W. G. Palmer, graduate of McCormick, were dismissed to other fields of labor. Rev. Samuel Pettigrew, M. D., recently departed to "The church of the First-Born on high," was appropriately remembered by a memorial.

Reports from the several standing committees were presented. Mr. John H. Scribner addressed the Presbytery in regard to the work of Publication. The report on Ministerial Relief showed an excess of gifts over drafts. The Narrative of the State of Religion was ordered published, and through the kindness of THE MID-CONTINENT will soon appear in this paper. The Church-extension lacks only \$6,000 of the \$25,000. The Home Mission Committee reported \$2,066 as the amount sent by The Women's Presbyterial Society of Home Missions in the past year to the Board in New York. The Freedmen cause is pressing beyond the resources of the Board, which "could have planted fifty parochial schools this year, where they have not planted one." The Assembly's Minutes show an increase in number of churches contributing, and amount of money contributed from this Presbytery since 1894, and it is expected the Minutes of 1896 will show this increase further increasing. The Foreign Mission Committee recommended that the Y. P. S. C. E.'s of the Presbytery undertake the support of Rev. Robert Irwin of Laos during the following year.

Two overtures from sister Presbyteries were before the Presbytery of St. Louis; one touching the ratios of expense of the various Boards to the contributions passing through

their hands. In this Presbytery declined to concur; the other, asking that the Assembly Assessment be reduced from seven cents to six cents; in this Presbytery concurring. A committee to draft a code of rules for keeping Sessional Records was appointed to report at next Stated Fall Meeting. Licentiate W. A. Jackson was examined for ordination and being sustained the calls from Windsor Harbor and Sulphur Springs churches were placed in his hands. These being accepted arrangements were made for his ordination, April 26th at Kimmswick, Mo., his installation to take place the next day by the following committee, Rev. J. W. Allen, D. D., H. Magill, E. D. Walker, D. D., M. C. Williams, D. D. Upon invitation from the church, Ironton was chosen as the place of next Stated Meeting and after a cordial vote of thanks to the pastor and session, the ladies and membership of the Cote Brillante church for their hospitable entertainment. The Presbytery adjourned to convene at Kimmswick, Mo., Saturday, April 25th, 8 p. m.—J. H. Gauss, S. C.

### Waterloo.

Presbytery of Waterloo met at Greene, Iowa, April 21st. The presbyterial Y. P. S. C. E. held their enthusiastic meeting on the evening of the 20th, and through the day of the 21st. The theme of the young people's meeting was "Personal work and soul-winning," and all the sessions were full of a blessed inspiration. Rev. D. L. Parsons was chosen as Moderator. The reports show that the past year has been a profitable one in our Presbytery.

Rev. Saml. Callen leaves Dysart church and begins the work at Cedar Falls. Rev. H. G. Foukon leaves Williams and it is hoped he will undertake the work in the field of Steamboat Rock. Rev. J. S. Phillips was installed as pastor over the Green church. H. M. Henry was endorsed as our Presbyterial Sunday-school missionary having been commissioned by the Sunday-school Board.

Rev. C. H. Gravenstein of Stacyville, and elder John McNary of State Center, were elected as commissioners to General Assembly.—C. H. Purmort, S. C.

### Detroit.

Presbytery of Detroit met at Pontiac, April 20, under peculiarly sad circumstances; Rev. W. W. Carson, D. D., the moderator, and Rev. W. A. McCorkle, D. D., the stated clerk, having both died within two weeks of the meeting. Rev. John Reid, D. D., opened the meeting with an uplifting sermon on Faith. Rev. William Bryant, was elected moderator and Rev. W. D. Sexton, stated clerk. Rev. Wm. H. Clark, D. D., was received from Saginaw Presbytery, and arrangements made for his installation, May 12, at Immanuel church, Detroit. Rev. H. B. Dunning, was received from Petoskey Presbytery, to accept an invitation to Plainfield and Unadilla. Rev. F. G. Ellett was received from Flint Presbytery, to accept an invitation to supply the House of Hope church. Rev. Robert Bramfitt was received from the Presbytery of Monroe that he might accept an invitation to supply the Plymouth church. Rev. J. R. Huvener is to be received on receipt of his letter from Louisville Presbytery, that he may accept a call to Northville church. Rev. M. K. Ingersoll, was dismissed to Cleveland Presbytery. A call from Brighton church for Rev. Gerrit Huyser, was at his request held for a year. Revs. L. C. Lawrence and R. H. Steele, D. D., and Elders H. P. Christy and L. P. Melendy, were elected commissioners to General Assembly. An overture to G. A., was unanimously adopted urging that there be no disturbance of the present relation between the young peoples' societies and the church. Overtures were also adopted in behalf of triennial assemblies, and for the transferring of balance from General Assembly fund to Million Dollar Fund. Presbytery also voted to pay for its own commissioners to General Assembly. The overtures from Cincinnati and Westchester Presbyteries were negative.—W. B.

### Nebraska City.

The Presbytery of Nebraska City met in the Second church of Lincoln, Neb., on April 7th, and was opened by a sermon by Rev. Wm. R. Vincent, D. D., the retiring moderator. Rev. B. M. Long, D. D., was elected Moderator. Rev. George Edwin McLean, Ph. D., LL.D., chancellor of the State University at Lincoln, was received from the Presbytery of Minneapolis. Rev. Daniel Greeder from the Presbytery of

Schuyler and Rev. Edward T. Fleming, Ph. D., from the Congregational church. He is supplying the church of Nebraska City. Rev. Benj. F. Sharp was dismissed to the Presbytery of Mahoning, Rev. Daniel Grieder to the Presbytery of Omaha, and Rev. Thomas K. Hunter to the Presbytery of Corning. Rev. John A. Pollock was called to the church of Tecumseh and arrangements made for his installation. The Third church Lincoln has called Rev. Orrin A. Elliott, Ph. D., and arrangements were made for his installation, when he receives his letter from Omaha Presbytery.

Presbytery concurred in the overtures of Cincinnati and Westchester, the first favoring reduction in the General Assembly assessment and the latter an inquiry into the running expenses of the Boards. An overture, asking the Assembly to provide for the preparation of uniform prayer-meeting topics to be recommended to the churches was sent up to the Assembly. Rev. Thomas L. Sexton, D. D., Rev. Francis W. Russell and elders Alexander McIntyre of Palmyra, and D. C. Work of Seward, were elected commissioners to the General Assembly. Eight young men were licensed as local evangelists. We have lost one member by death, Rev. Lewis Jessup of Diller, who was stricken down while in the midst of a glorious revival in his church, at the age of 74, and in the 45th year of his ministry, which he has spent both in the East and West.

The finances of the churches have kept up remarkably well considering the shortage in crops and the general financial depression. Spiritually as a Presbytery, we have had an abundant harvest, nearly 800 on profession of faith; 250 more than during the most prosperous of previous years.—Silas Cooke, S. C.

### Schuyler.

The Presbytery of Schuyler met at Carthage, Ill., April 14, 1896. The opening sermon was preached by request by Rev. Jos. W. Sanderson, D. D. Twenty-three ministers and twenty-eight elders were present. Rev. J. W. Sanderson, D. D., was elected Moderator. The resignation of Rev. J. G. Rankin, stated clerk for sixteen years, was accepted, and, at his request, his name was enrolled as "honorably retired" after thirty-five years of pastoral work within the bounds of the Presbytery. Rev. Amos H. Dean was chosen Stated Clerk, and Rev. J. M. Ross, permanent clerk, for the term of three years. Rev. H. T. Miller was received from the Presbytery of Chicago, and Rev. J. W. Everds from the Presbytery of Ft. Dodge. Mr. S. W. Findley was examined and licensed to preach. The following were chosen commissioners to the General Assembly. Ministers—Revs. J. H. Rose and S. H. Hyde, D. D., with Revs. J. M. Ross and E. L. Lord as alternates; Elders Seymour Carter and D. W. Hare, with H. Linkeman and G. W. Bailey as alternates. The report of the committee on Home Missions showed that the work, under the new plan, begun October 1st, was well in hand; the committee reorganized with nine members, Rev. S. H. Hyde, Chairman; Rev. S. M. Ross, Secretary, and Elder F. D. Crane of Mt. Sterling, Treasurer. Cordial co-operation from all the churches and ministers; contributions for the six months of \$661.56 from thirty-four churches, Sabbath-schools and young peoples' societies; ten missionaries under commission for a part or the whole of the six months, who have been paid in full \$360.03, leaving a balance of \$301.53. The churches were urged to take a second collection for the cause in May, and send it at once to the treasurer, F. D. Crane, so as to prevent a dearth of funds during the summer months. The committee was authorized to organize a church at Baylis if they find the way open. Two students were recommended to the Board of Education, E. H. Montgomery in Princeton, and J. A. McGaughey in McCormick Seminary.

The committee on Young Peoples' Societies reported fifty organizations in thirty-eight of our churches, viz: Thirty-four Senior Y. P. S. C. E., nine Junior C. E., five Missionary societies, and two of a social nature. A membership of 1,800, seventy-five additions to the churches on examination, and contributions of \$2,533 for the year now ending, as follows: \$995 to foreign missions, \$427 to home missions, \$575 to other benevolent causes, and \$535 to self-support. In expressing its gratification at such a showing, Presbytery counselled these societies to have first regard in disbursing their benevolence to the regularly

organized agencies of the Presbyterian church, and to consult the Pastor and session concerning all other appeals. It also urged a loving oversight on the part of the session. The pastoral relation was dissolved between the Bethel church and Rev. J. H. Rose, who is to become one of the Synodical Evangelists. Special papers were adopted on the retirement of Rev. J. G. Rankin, and the death of Rev. Robert T. Pressley. The usual reports were presented, and business transacted. The next meeting will be in Quincy, the second Tuesday of September, at 2:30 p. m.—Amos H. Dean, S. C.

### South Dakota.

The Presbytery of Southern Dakota met at Canton, April 14th, Rev. L. T. Iobe of Kimball, was chosen Moderator. The Rev. R. A. Friedrich in charge of the First German church of Turner County was received from the Presbytery of Omaha. Candidate Richard Victor was transferred to the care of Omaha Presbytery. The 1st church of Norway tranship was enrolled with twenty members. It is grouped with Hurley church under the care of Rev. C. E. Sharp. Rev. C. H. French of Scotland, and elder J. H. Philips of Parkston are commissioners to General Assembly.

The report to Presbytery of the Board of Trustees showed an encouraging condition of affairs in connection with Scotland Academy, principal Otis G. Dale.

The Woman's Missionary Society and the Presbyterial C. E. Union held profitable and interesting sessions Wednesday, Thursday and part of Friday. These organizations as well as Presbytery were addressed by Mrs. M. A. Robinson of Parker, in the interest of the special fund which is being raised for the purpose of sending Miss Chase of Parker, to Korea, to which field she was recently appointed by the Foreign Board. This movement was inaugurated some weeks ago by the Woman's Missionary Society of the Park church and is receiving encouragement on every hand.

Fall meeting of Presbytery at Dell Rapids.—T. B. Boughton, S. C.

### Santa Fe.

The Presbytery of Santa Fe met at Raton, New Mexico, April 14. Rev. R. M. Craig of Santa Fe was moderator and Rev. A. McIntyre of Raton, temporary clerk. The reports from the churches show that none are now vacant, and nearly all report progress and growth during the past year. There are 17 Spanish and 6 American churches in our Presbytery. We now have 8 ministers and 14 local evangelists who supply over 23 churches and stations. We receive \$5,000 a year from the Board of Home Missions for the support of our Mexican evangelists and students. We have 6 students preparing for the ministry at the College in Del Norte, Colorado. They are all Mexicans, and give promise of great usefulness among their people in this territory. We promise to give them evangelistic work during the summer vacation. The Spanish Institute in charge of the Rev. F. M. Gilchrist of Del Norte, Colorado will open in Los Vegas, June 10, and continue until September 2. The Institute has for its object the training of the older evangelists who cannot attend the College at Del Norte.

The next meeting of Presbytery will be held at Embudo, New Mexico, in September.—S. W. Curtis.

### St. Cloud.

The Presbytery of St. Cloud met in regular session with the Harrison church, April 21st, 1896 at 8 o'clock p. m. The moderator Rev. W. F. Finch of Greenleaf delivered the sermon from John 12:32, and at its conclusion the Sacrament of the Lord's supper was administered. Rev. George C. Pollock D. D., of Litchfield, presided. Rev. E. V. Campbell was chosen moderator and Thomas Scotton clerk. Reports of the Committee on Home Missions indicates activity on the part of churches, ladies and young peoples' societies.

The Committee on Sunday-school work mostly heartily approved the efficiency and management of the Board, and also indicated their approval and high appreciation of the Sunday-school Missionary, Mr. Thomas Scotton. The Westminster Lesson helps were heartily endorsed and all schools recommended to use them. Reports of Standing Committees received and approved. The license of Mr. Charles Scanlon and

(Continued on page 13)



## Missionary Department.

### WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

#### OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 1768 Mississippi Avenue, St. Louis.  
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TREASURER: Miss Jennie McGintie, 4201A Page 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 MAY.

FOREIGN.—SIAM AND LAOS.  
HOME.—THE MORMONS.

#### THOUGHTS ON SIAM.

Eleanor P. Cooper, of Bangkok, Siam, writes: One of the most encouraging features of the work in Nakawn is the disposition of the people to come by families. Where there are Christian households we can hope for better results than where one head of the family is a Christian and the other a heathen. There are now 14 professing Christians in Nakawn, but they represent only seven families. One woman was received into the church, while her husband was put on probation for a time, and one grown up son came with his parents. In all other instances husbands and wives have received baptism at the same time. The man who was a confirmed opium smoker has been reclaimed by the power of God, and was baptized, with all his family. Eleven new applicants were placed on probation, making 34 on this list.

It is sad that this people so eager for the Gospel must be left for five months without a visit from a missionary or even from a native teacher, but during the northeast monsoon the steamer cannot run on this route. We thank God that the Holy Spirit will be with them to teach and to bless, and commit them to His care. We ask the church at home to especially remember these people in their prayers, that they may be kept from the evil one, and that others through them may be brought to a knowledge of God the Father and of salvation through Jesus Christ our Lord.

Mrs. E. R. Wachter, Ratburee, Siam, writes: The number of gun shot men and cut up men go to show the condition of the people and country about us. Such lawlessness throughout the country has never been heard of before. At the time of the French excitement last year firearms were distributed amongst the people. These have not been recalled, and all around us the people are slaying and shooting each other in cold blood. But this is not the worst. It is over five years since our work has been started here, Dr. Thompson, Revs. Cooper and Eckels, all good earnest workers, having been here, and yet not a single convert, and as far as we know, not one person actually seeking the Savior. This to me looks very discouraging, and when I look into these hardened faces, and through their faces read their hearts, my faith often wavers; and were it not for the promises, and knowing that God is able to save to the uttermost, all—even these poor wretches—we would give up. But, oh what a Savior we are offering them from day to day.

### INTERNATIONAL UNION OF WOMEN'S PRESBYTERIAN FOREIGN MISSIONARY SOCIETIES.

#### THE SECOND CONFERENCE

in connection with the above Union will be held D. V. in the Queen's Rooms, Glas-

gow, Scotland, on the 24th and 25th of June 1896. Among the subjects of interest to the friends of women's work on the foreign field, the following important topics will be considered: Home organization for foreign service; Place of prayer in our work; Qualifications of workers, both medical and educational.

There will also be a number of short addresses on the condition of Christian work on the foreign field by lady missionaries, representing many lands, and many churches, while the now familiar "Question Box" will, it is hoped, elicit the special difficulties of sympathizing friends.

The meetings will be attended by numerous delegates from churches and societies in Canada and the United States and the British colonies, as well as from the different Presbyterian churches in Great Britain, and a cordial welcome will be extended to all ladies.

**SPECIAL NOTICE.**—A committee of ladies is at present at work in Glasgow, arranging the meetings and allocating homes for expected delegates. It is requested that all delegates will send their names and addresses to me as soon as possible, in order that they may receive cards from their hosts.

ELIZABETH MATHEWS,  
25 Christ Church Ave.,  
Brondesbury, London, N. W.

### WOMAN'S PRESBYTERIAL MEETINGS.

#### Palmyra.

The ninth annual meeting of the Woman's Presbyterian Missionary Society was held in the chapel of the Presbyterian church of Hannibal, April 15, 1896. Devotional exercises were conducted by Mrs. T. E. Kizer, of Louisiana. At its close, the President, Mrs. S. A. Meredith took the chair and the business session of the morning was begun. Cordial words of welcome were given by Mrs. T. L. Moore of Hannibal. Mrs. Engstrom of Macon, responded in behalf of the society, in a few well chosen words. A letter from Mrs. Luella Knight, President of the Foreign Synodical Society, in her absence was read by Mrs. L. K. Richardson of Moberly. In this letter we were urged to go forward and not to stand still. The report of our Home and Foreign Secretary and Treasurer, showed a deficiency compared with last year, but no cause for discouragement. The report of the Nominating Committee was followed by the election of the following officers.

President, Mrs. P. D. Fisher, Hannibal; 1st Vice President, Mrs. L. T. Moore, Hannibal; 2nd Vice President, Mrs. H. J. Mann, Benbow; 3rd Vice President, Mrs. F. H. Wentworth; Corresponding Secretary, Mrs. S. A. Meredith, Macon; Recording Secretary, Mrs. S. L. Tatlow, Edina; Treasurer, Mrs. C. Carter, Hannibal; Superintendent Bands and Sabbath-schools, Mrs. C. C. Briston, Moberly; Christian Endeavor Secretary Miss Lizzie Gibbons, Kirksville; Secretary Freedmen, Mrs. L. W. Wray, Moberly; Superintendent of Literature, Mrs. R. T. Smithers, Brookfield.

Mrs. John H. DeVore of Sitka, Alaska, added much to the interest of the sessions by her presence and instructive and helpful talks in regard to the work already done among the Alaskans. Miss Mary E. Holmes of Rockford, Ill., was in the society for a few hours. She represented the work among the Freedmen, and that part of it connected with the rebuilding of the Mary Holmes Seminary, and it gave a new inspiration to our thoughts among this neglected and down-trodden people, and a resolution to do more for them than had been done.

In closing this short account of a very delightful meeting our hearts are filled with gratitude to those women, whose loving hands so thoughtfully provided and served the appetizing lunch in the dining room of their beautiful and capacious church, to delegates of the Missionary Society and of Presbytery also; And all felt as they left this church home, that to its pleasant tradition of hearty hospitality, had been added one more as delightful as any of the past.

MRS. S. L. TATLOW, Rec. Sec.

#### Neosho.

The fourteenth annual meeting of the Presbyterian Society of Neosho was held in Yates Center, Woodson Co., Kansas, beginning Monday, April 25th. Miss Cort of

Siam gave the address of the evening and kept the audience interested from first to last.

Tuesday, our beloved Synodical President Mrs. Tweeddale of Topeka, finally got to the meeting, railroad connections had been so bad that she had been laid over at different depots for some hours and did not get to Center until noon of Tuesday. She gave us a cordial greeting from both Home and Foreign Synodical Societies and was of great help in advising and counselling.

Mrs. Goodrich, our Treasurer, reported an increase in the offering this year, which was good to hear. Mrs. H. W. Price of Chanute, sent a very beautiful and appropriate poem of her own composition, which was read by her mother, Mrs. M. L. Walker.

The afternoon was taken up with papers and reports and Miss Cort again spoke to us telling us of the every day life in Siam and of the food and houses of the Siamese.

In the evening, Mrs. Tweeddale gave us an address on Missions. She took us to every country where the United States has planted a mission house and told us of their work there.

Mrs. S. S. Estey of Independence, gave an address on self-sacrifice, it was not only beautiful in composition, but suggestive of many thoughts and those who heard it must have been the better for it.

Mrs. Cort had spoken twice to us and naturally supposed she was to be allowed to sit as a listener, but great pressure was brought to bear on her, and as she noted the crowd who had come to hear, she most kindly consented to take the platform again. It is such a treat to hear one fresh from the field, one who can tell us more about missions in an hour than we can read of in half a day, that we seize the opportunity when we can. But oh, these poor returned missionaries, we have no mercy on them.

Wednesday morning was given to reports from Committees and hearing the report of our Synodical delegate, Mrs. Schoemaker of Independence. At noon most of the delegates left.

Miss Paxton of Garnett, gave us during the sessions, some lovely solos, she is a very fine singer, with a well trained voice.

The following officers were elected: Mrs. Helen Shoemaker, Independence, President; Mrs. A. Steed, Yates Center, Vice President; Mrs. W. Cooper, Yates Center, Corresponding Secretary; Mrs. C. H. Goodrich, Neosho Falls, Treasurer; Mrs. J. A. Jones, Fort Scott, Recording Secretary; Mrs. Crawford, Colony, Literary Secretary; Mrs. M. A. McNeil, Iola; Christian Endeavor and Junior Secretary; Miss M. E. Boyd, Paola, Band and Sunday-school Secretary.

MRS. WM. COOPER.

#### Ozark.

The twentieth annual meeting of the Women's Missionary Society of Ozark Presbytery, was held in the Westminster church of Carthage, April 22 and 23. A goodly number were present for the opening devotional exercises, which were conducted by Mrs. Curtis Wright of Carthage, reading from Isa. 40 and 41, and dwelling particularly on the promise of God's sustaining power and of our success depending on doing His will. Kind words of greeting were spoken to us from the other missionary societies of the city and we were indeed made welcome. Mrs. Orr, our President, responded to these greetings in a few well chosen words.

A paper, "The Influence of the Press," by Miss Cowan, of Springfield was full of good practical thoughts and helpful suggestions. A beautiful solo by Miss Luscomb of Carthage, was a treat for us at this hour. The reports of local societies, officers and ex-committee all showed that earnest work had accomplished good results in the year just past. The "Question hour" led by Mrs. Blain, was a season of general information, interesting and profitable.

Wednesday afternoon devotional meeting was led by Mrs. Mansfield reading from Psalm 147, dwelling on the thought of God's wonderful power and infinite care. The duet by Messrs. Wheally and Durand of Carthage, was finely rendered and greatly appreciated. After the appointment of committees we listened to the anniversary greetings, and reminiscences of the twenty years of work of the women of Ozark Presbytery. Greetings were read from Mrs. Dunlap, the first President; from Mrs. Knight who for many years was identified with this work, from Mrs. Miller a former president and Mrs. Likens, who for six years served so faithfully as treasurer. Miss Cowan spoke

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**Nerves** are like fire—good servants but hard masters.

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of the organization and the first ten years of work and the many difficulties that had to be overcome, Mrs. McFarland gave a few reminiscences of the tenth annual meeting and the emergencies in which they were placed, emphasizing the fact that if we only trust our Father there is always a way out. Mrs. Gerhard, a former president, spoke of her pleasant associations with this Presbyterian society, and mentioned some results of earlier work as shown in to-day's reports.

The paper "India" prepared by Mrs. Gardner of West Plains, and read by Mrs. Maring, was well written and beautifully read. An address on "Persia" by Rev. S. L. Ward, was listened to with great interest. Mr. Ward is a pleasant, interesting speaker, and we bespeak for the people of Ozark Presbytery a greater interest in Persia than before. Mrs. DeVore of Alaska also spoke to us at this hour. Mrs. DeVore is a bright, animated speaker and cannot fail to interest one in Alaska. The evening meeting was with Presbytery and after the reports of the Home Secretary and Treasurer and Foreign Secretary and Treasurer, the evening was given to Mr. Ward and Mrs. DeVore.

Thursday morning devotional meeting was led by Mrs. DeVore, followed by responsive Bible reading, "Perils and Promise." A very interesting paper, "The responsibility resulting from missionary growth" was read by Mrs. Elmore of Joplin, bringing very clearly to our minds what we must expect from the enlargement of our work.

A duet by Miss Suscomb and Mrs. McMillen was enjoyed by all. Committee on Memorials reported three of our members gone home, Mrs. Nichols of Neosho, Mrs. Call of Ash Grove, and Mrs. White of Springfield, and a brief memorial service was led by Mrs. McFarland. Committee on Reports reported through the chairman, Mrs. Wheally, many causes for encouragement.

Committee on Resolutions through the chairman, Mrs. Perry, spoke our thanks and appreciation to the people of Carthage. Committee on Nomination reported the following names which were accepted: President, Mrs. Isabel Shields, Neosho; 1st Vice President, Mrs. C. W. Likens, Ash Grove; 2nd Vice President, H. V. Merrill, Greenfield; Foreign Corresponding Secy., Mrs. George B. Wood, Carthage; Home Corresponding Secretary, Mrs. M. A. Mansfield, Springfield; Recording Secretary, Mrs. J. E. Coulter, Joplin; Foreign Treasurer, Mrs. J. W. Maring, West Plains; Home Treasurer, Mrs. Laura A. Blain, Springfield; Secretary of Literature, Mrs. M. H. McClure, Carthage; Secretary of Y. P. S. C. E. Mrs. J. B. Gladden, Carthage.

The work of the Freedmen was strongly urged upon us by the Home Corresponding Secretary, Mrs. Mansfield, and the matter of the salary of our synodical missionary was presented and \$90 was pledged for Miss Clark's salary and \$50 for the Freedmen's Board for the coming year. The afternoon session was held with Presbytery and was given to Christian Endeavor work. The meeting was led by Rev. J. E. Sentz of Springfield. This closed a very pleasant two days meeting and we adjourned to meet at same time and place at spring meeting of Presbytery.

MRS. E. COULTER Rec. Sec.



## Church Prayer-Meeting.

The Mid-Continent Topics.

For May 13.

PREACHING CHRIST.  
Colos. 1:28.

[See Prayer-Meeting Editorial, page 8.]

## Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

May 17.

How God rewards those that do his will.  
Matt. 25:31-46.

"Wherefore be ye not unwise but understanding what the will of the Lord is." How are we to be wise and to understand what is God's will? Christ Himself tells us "if any man will do his will, he shall know of the doctrine whether it be of God." Obedience to the light you have brings not only greater light, but greater capacity to receive and then give out the light. Christ delighted to do God's will. He is spoken of as saying: "Lo I come, I delight to do thy will;" and did He not come, and did He not do God's will when staggering in the real weakness of his real human nature He drank the cup of God mixed wrath against the whole world's disobedience?

That cup of horror He pressed against his quivering, shuddering human lips and for a time that cup seemed to hide his Father's face from him. So He emptied Himself of his Godhead and became obedient unto death, even that foul, disgraceful slave's death, the death of the cross.

What are we, to talk glibly of God's will after that sublime example. No words in any human tongue, can adequately speak of it. It will take a new song in the new Jerusalem to sing his praise and to tell it all will take eternity and "oh, eternity is too short to utter all his praise." The glory of it all is that He accepts the simplest thing if done from love to God's will. The cup of cold water, the unsaid angry word held back because of his will, the visit to the sick, the smile which cheers the lonely, the flowers sent "to whisper hope to comfort man;

"Whene'er his faith is dim

For God who careth for the flowers  
Will care much more for Him."

The women of our city, who go Sunday after Sunday carrying books and flowers, fruit and best of all the gospel to the hospitals, jails, refuges are living epistles of the will of God. They are doing his will, who willeth not that any should perish.

O, the pity of it all that so few care for Christ, so few love Him when his heart broke in love for us; when he sits brooding in compassion over sinners and they pass Him by. A little boy looking at a glorious sunset said with a sigh, as he saw so many passing by and so few caring for the beauty of it all; "I am very sorry for God." "Why, my son, what do you mean," was the horrified question of the mother. "Well, God makes such pretty things and no one cares." Wise little fellow! God gives us such a glorious Redeemer and so few love Him, so few care to do his will. To those who do it what is the reward?

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Inasmuch as ye have done it unto one of the least ye have done it unto me." This is the will of God, even your sanctification being made meet for the inheritance, being fitted for the new kingdom by being made kingly. Let us walk as royal children, let us follow the royal commandment, let us be ready for our King. He cometh and his reward is with Him.

C. E. GUIDE POSTS.

CAN THIS BE SO?

A gentleman who has a prominent position in one of the great dry goods houses in Chicago, said the other day that he used to be a member of a Congregational church, but it became so worldly and there were so many card parties and dances, that on changing his residence to a suburb he started a little Methodist church, but now it was more worldly than the other church. "My

young people came home from a Christian Endeavor sociable," he said, "with the declaration that they would either have to fall in with the crowd or stay at home; that it was dance or play wall flower; and merely decorating a social occasion by standing up against the walls was dull work.—*The Advance*.

A good feature in the program of the Washington Christian Endeavor Convention is that the tents are not to be open Sabbath morning or evening. The people of Washington will not be tempted to neglect their Sabbath-schools and regular church services. The delegates will worship with the various congregations. In the afternoon there will be union meetings.

## Sunday-School.

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

Second Quarter.

May 17, 1896.

Lesson VII.

PARABLE OF THE POUNDS.

Luke 19: 11-27.

GOLDEN TEXT.

He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.—Luke 16:10.

Topic—God rewards men according to their faithfulness.

Time—March A. D. 30.

Place—House of Zacharias.

Persons—Jesus, disciples, multitude.

SPECIAL WORD STUDIES.

**Parable.** The comparison of one thing or fact with another. The English word is from the Greek, and means literally "to throw beside" another, and so a representation of something real in life or nature by which a moral is taught.

**Appear.** As if the kingdom of God was hidden somewhere, and was suddenly to be uncovered or brought to light. It is scarcely accidental that it is not represented as a new thing just made or created; this kingdom of God has an existence already; it was soon to be seen by men.

**Occupy.** This comes into the English from the Latin, and primarily means "to take up" or "to seize upon" something. Thus it was a command to possess, to hold the things given, and use them for the time as one's own. But the Greek word it represents means strictly "to be doing" or "to be busy," as in trade or traffic. So "trade" in the Revised Version gives the common idea better. And this idea is in the common Version in v. 15, where the same Greek word with a prefix is rendered "had gained by trading."

**Napkin.** The Greek literally designates "a cloth for wiping off the sweat."

**Austere.** The stem of this word, like the Greek, implies something astringent, sour or rough, something that draws together, as alum or tan bark, and hence something rigid, harsh, severe.

**Bank** represents a Greek word for "table," since those who changed money or coin in ancient times sat at a table on which they did business. When they failed to keep their promises their table was broken into pieces; hence comes our term "broken bank" when a bank fails to pay.

**Usury,** or "interest," Revised Version. The Greek word signifies birth or offspring, and thus interest is regarded as the offspring or increase of capital. This makes the phrase pictorial and graphic.

LESSON EXPOSITION.

**I. Capital Distributed.**—The kingdom of God should immediately appear, v. 3. This parable was intended to correct some errors in regard to the kingdom Jesus was to set up. Crowds were going up with Jesus to the passover. Many supposed he would soon declare himself the Messiah and visibly set up the kingdom. To teach patient waiting and that their future duty was waiting and working, not ruling as attendants on a king or in a court, was the main lesson taught.

**Certain nobleman . . . to receive . . . a kingdom, v. 12.** The chief facts in the parable may be said to have a basis in the actual history of those times. The "nobleman" seeks a kingdom in a far country. Thus Herod the great went to Rome to be made king; and Archelaus also.

**Ten servants, . . . ten pounds, v. 13.**

"Ten servants of his," but not all his numerous retinue of servants. The sum given seems small for a nobleman to get a kingdom, but it was enough to test the loyalty and fidelity of his servants. The servants or slaves of great men were often in ancient times entrusted with their master's money or treasures for the purpose of gain by trading. The hearers would understand the familiar illustration of experiences drawn from common life in their time.

**Citizens hated him, and sent, v. 14.** This is a feature not in the parable of the talents. The Jews actually sent such an embassy after Archelaus to Rome. It signifies first the feeling of the Jews toward Jesus (see John 19: 12, 15, 21), and more broadly the spirit of all impenitent persons toward Christ as a spiritual King.

**II. Capital to be Accounted For.**—Having received the kingdom, v. 15. The servants are called before his enemies are dealt with. They are to tell what business they have carried on. The opposition and rebellion of the citizens proved futile. The nobleman received the kingdom. Christ shall have his kingdom.

**Thy pound . . . ten pounds, v. 16.** The first servant modestly says, "Thy mina," thy pound, not my industry, my shrewdness, my faithfulness, but "thy mina" has gained ten more. In the talents the servant said, "I have gained" (Matt. 25: 20). In spiritual gains both are true, for believers are co-workers with God. He gives salvation, opportunities, grace. Believers accept and use the gifts of his grace. (Compare 1 Cor. 3: 9, 15: 10 with Phil. 2: 12, 13) This servant had increased his pound one thousand per cent. How rich may be the gains in grace and truth even in the ordinary and common gifts offered to all alike!

**Faithful in a very little, have thou authority, v. 17.** The reward here corresponds with the kingly dignity of the master, for now he has the kingdom and is a king. The ground of the reward is not the amount the servant gained, but his faithfulness "in a very little." For his fidelity in this little as a servant, he is exalted to authority over cities. The world's measure of worth is the amount of success. God's measure is fidelity. Little things are a good measure of fidelity. The great souls in God's sight are not always those of great talents, but of great fidelity in little things. The reward of the first two servants was proportioned to their respective gains on exactly the same sum.

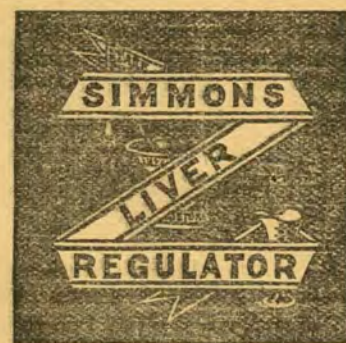
**Another came . . . here is thy pound, v. 20.** The third case, and this is the last one described, is the lazy, idle servant, bringing "thy pound" laid up in a "napkin," or cloth commonly used for hiding away money. He claimed credit for honesty in not stealing or losing the mina and for returning it safely to his master. But he had not obeyed his master's charge, "Trade ye herewith till I come." (See v. 13, Revised reading.) He clearly felt guilty, for he proceeds to make a lame excuse. He impudently throws the blame of his indolence upon his master, as sinners throw the blame for their sin upon God. So the servant professes to have "feared" the austerity and, as he thinks, unjust methods of his master, as stated in v. 21.

**III. Judgment of the Indolent.**—Out of thine own mouth, v. 22. The servant's confession condemns him, as wanting in common prudence. For if he thought his master to be such a person as he describes, ordinary sense and foresight would have dictated the course pointed out plainly by the master, that is, giving the money to the "bank," that it might be returned with the usual increase.

**With interest, v. 23 (Revised reading).** The king tells the indolent servant that he expected the "pound" returned, and he expected his command to improve it by trading to be fulfilled also. He had robbed his master by depriving him of the reasonable interest his money should have gained by honorably trading.

**Take . . . the pound . . . give it, v. 24.** The servant should have pleasure, profit and duty in faithfully using what his master trusted to him. But he showed neither will nor ability to use it; hence the lazy, idle servant had the mina intrusted to him, taken away.

Is it true that the thriftless poor will grow poorer, while the thrifty rich will grow richer? This law, which we see prevailing in the financial world, seems here to be recognized as true also in the spiritual world. It is widely different, however, from the perverted form in which the law is often stated, "the poor are growing poorer, and the rich are growing richer;" that is, abso-

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lutely and irrespective of their industry, thrift, good habits and fidelity. This is conspicuously untrue. There are thousands of rich persons in America to-day, who landed on its shores, or began life here, poor, and forced to win their daily bread by running on errands or by the day's work. The soul that is given grace must use that grace or lose it. See Rev. 2: 5. The principle is definitely stated in v. 26, lest any reader should miss the true application.

**Mine enemies . . . slay them, v. 27.** The nobleman speaking as a king, and having judged the ten servants, now turns his attention to the "citizens" of v. 14. He calls them "enemies." Their act was rebellion, and he treats them as rebels, for they were guilty of treason against his government. So he commands them to be slain in his presence, after the custom of eastern rulers of that time. The Jewish nation was destroyed. Those who refuse voluntarily to submit to Christ will be overcome at last by force—the wrath of the Lamb (Rev. 6: 16).

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# THE MID-CONTINENT

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WEDNESDAY, MAY 6, 1896.

ADDITIONAL FOR the St. Louis Armenian Relief Fund—\$1.00 from J. W. Quay, Kingman, Kansas.

A SECULAR paper in the South "throws it up" to us that "a Presbyterian minister in Chicago holds religious services, assisted by the blatant infidel Ingersoll." Thereupon one of our religious exchanges in the same section of the country rises to say in our behalf that that Chicago minister "is not a Presbyterian." But alas, brother, he is. We thank you for your good intentions, but we are obliged sadly to confess that the other paper is right. However, the best we can say is, that the Chicago Presbytery appointed a committee to confer with their erratic member to try to learn his ideas on the meaning and use of the Christian pulpit.

WE HAVE received a copy of a pamphlet reviewing certain published statements which have been circulated through the church to the effect that Dr. Charles Hodge had taught the right of resistance or disobedience by lower church courts of the directions issued by the General Assembly. The pamphlet shows that this is a misreading of Dr. Hodge's writings, that it has failed to note the clear-cut distinctions he always made 1, between the authority of the Assembly to make laws binding on the conscience, declaring what is or what is not *sinful*—thus, as it were, usurping the functions of God's word—and its authority to set down rules in things purely ecclesiastical as pertaining to the government of the church; and 2, between the right of private judgment on the one hand and the attitude of disloyalty on the other hand. Keeping these distinctions in mind Dr. Hodge's position on the subject is well understood. On things of Christian life and duty where conscience is involved in the sight of God no church court can rightfully reveal or enjoin. But in matters of church government and order—things simply ecclesiastical—it is the Assembly's province to speak. What it declares or enjoins may or may not be wise. We have the right of private judgment on the question. But that does not sanction an attitude of resistance or non-compliance. These principles have their application to the present question in the New York Presbytery. The question whether to receive under its care candidates for the Presbyterian ministry who pursue their studies in Seminaries disavowed by the Assembly is not now the question so much as this: The Assembly having wisely or unwisely instructed and enjoined on the subject what should Presbyteries do with that injunction? Declare the Assembly's unwisdom and mistake in the matter? Certainly, if the brethren there so think and wish to so declare. Protest against, and endeavor by proper methods to secure a modification of the action? Certainly, if they feel moved to that. The right of private judgment in questions of that kind is one thing. But to make that private judgment the ground of disregarding an interpretation of the constitution which the Assembly has embodied in a concrete instruction is a very different thing.

AS THE case of Rev. Mr. Vrooman of Chicago has awakened general attention it may be well to state for our readers some of the developments in the premises since our last issue. On his reception by the Presbytery and his acceptance of the call from the Kenwood church, a committee of installation was appointed, consisting of Dr. Thomas Hall of the Fourth church, Dr. Hillis the successor of Prof. Swing and Rev. J.

P. Hale a pastor of a church not connected with presbytery. The fling of the complaint to Synod by the thirty-six brethren who thought the Presbytery erred in its decision to admit Mr. Vrooman, had the effect of staying the installation. The further light cast on his views by his *Arena* article, which did not become known to the brethren until after the vote had been taken, together with the new offense caused by his sermon the following Sunday, led to a change of attitude on the part of several of the majority, who have now put themselves in line with the protesters and has considerably increased their number since the vote in presbytery was taken. Notably of this class is Dr. Withrow of the Third church who had voted with the majority but who has since publicly stated that he can no longer sustain Mr. Vrooman. The *Interior* likewise in its issue of last week, indicates a change of attitude towards what is better than what seemed to be its first thought.

IN THE *Arena* article referred to above, Mr. Vrooman likens the operation of the Higher Criticism to surgery—painful to many of the pious but right and proper and serving to pioneer the way towards a "world religion." That under the modern Spirit "Jonah and Jack the grant-killer as historical figures, are put out of sight like Romulus and Remus." Calvin and Luther as theologian are discredited for the reason that they lived in "pre-Copernican" times. That inspiration is not necessarily the inspiration of the author but of that life which has passed over into the literature of that book. So, he says, "the chronicler of the deeds of Moses was not necessarily inspired. In this case Moses was the inspired one." That the old Bible is not the only vehicle of the revelation of God to the world; revelation is not monopolized by a collection of writings called the Bible. That "the bibliolator has forgotten God and apotheosized a book," and the meaning of the new movements is "an appeal from the Bible to God." That "the popular view of the book which has been convulsively clutched by Protestantism, especially by Calvinistic Protestantism, is, while the offspring of ignorance, the prolific mother of unbelief. It is the view wrongly called Evangelical, the unenlightened view of a Young Men's Christian associationized, Salvation armyized church. It is a view, moreover, which cannot be for a moment entertained by one who frankly accepts the truth and all that is involved in the truth that two and two are four." In one part of his essay, Mr. Vrooman ventures on a definition of inspiration. We copy it more as an amusing specimen of the crude and callow in theology. It is harmless enough: "Inspiration is that action of the prophetic soul by which, for one eternal moment, it awakens to the great unknown and unrevealed world which surrounds us all and presses upon blind eyes and bathes our heated temples in its unknown balms."

## PREACHING CHRIST.

In the volumes of Wm. Ellery Channing, the "apostle of Unitarianism" as he was called of a generation ago, is a sermon on this very title, "Preaching Christ." For answer he makes it mean—inculcating the religion which Christ taught. That whenever we preach any precept or duty embraced in this system of truth we preach Christ. That by the word Christ in such connections we are to understand his religion. That just as when we read, "Moses hath in every city them that preach him," the meaning is that the writings of Moses were preached and read in the synagogues every Sabbath day; so preaching Christ is to unfold the things which Christ *spoke*. This is of course included as one element in it. But as handled by many preachers to-day it is a very defective view. The person of Christ and his work in his offices of redemption, they present but little, if at all. Their thought is that to restrict themselves to the sermon on the mount and the general principles of ethics and of social philosophy as taught by Christ in the four gospels, and to press these, in apparent opposition often, or at least in contrast with the epistles of Paul—that this is fully preaching Christ. In this class of sermons we hear of our Lord less as a Saviour than as a reformer. And in that relation too it is his teachings in the abstract and his spirit; that are exalted rather than himself, as the ever living Son of God. In fact, in much of this preaching of Christ the blessed One appears stripped of all personality and to be nothing other than a diffused, impalpable principle or potency.

Another understanding of the expression, which finds abundant illustration to-day, is that which puts chief emphasis on the life and character of Jesus. Not so much either the more wonderful factors of his history and career. Comparatively little is made by these preachers of the supernatural features—our

Lord's place in prophecy and in the eternal counsels, the mystery of his birth, his godhead rank, his miracles, his resurrection from the dead and his heavenly priesthood. Little is said of his offices in the kingdom of grace. But the excellence of his character as a man is set before us—his philanthropy and rectitude his gentleness and zeal, and the greatness of his tender love, all making the example of perfect virtue. The cross, at least in its most important import, is obscured. If the sufferings of Christ are dwelt on, they are made to appear not so much as a purposed and objective part in his mission to men, as an illustration of his sublimity of spirit in enduring them. This method of preaching Christ aims at setting forth a lofty ideal and thus stimulating the hearers to better character-building. But though actuated by a pure and tender admiration for Jesus of Nazareth, it is not full orbed. Exalting Jesus' life at the expense of his death robs him of his glory.

To preach the distinctive truths which our Lord by his own word of mouth made known as our Prophet and to set forth likewise the excellence and sublimity of his life as the loftiest example before men—these of course are involved in preaching Christ. But they do not adequately represent it. They do not give its core and real essence. Preaching Christ is an expression of Scripture. Hence the Scriptures can best interpret it for us. The apostles after the resurrection and ascension of their Master, and particularly after they had received the Pentecostal power of the Spirit who had been promised to lead them into all truth and to show them the things of Christ, "ceased not to preach and teach Jesus Christ." We can not observingly read their records without catching the key-note of their preaching. It was that He whom they everywhere proclaimed, had died and had risen again; and that through his name whosoever believeth should receive remission of sins. Their doctrine of Christ meant principally, "redemption through his blood"—an "exalted Prince and Saviour to give repentance to Israel and forgiveness of sins." They preached Christ not as an abstraction, nor as a summary term denoting general religious truth, nor as a new starting point in the development of humanity, but as a lamb slain from the foundation of the world. Chief stress was laid on his death. When Philip, the evangelist, seated beside the inquiring eunuch, "preached unto him Jesus," it was with his finger on that part of Isaiah which reads, "He was led as a lamb to the slaughter." Paul telling the Corinthians that he determined to know among them in his preaching nought save Jesus Christ, expressively adds "and him (or, as it can be translated, *that one*) crucified." The cross with its bloody sacrifice was a stumbling block to the Jew and foolishness to the Greek, but the apostle would boast in nothing else.

## OUR NEW YORK LETTER.

### THE GENERAL ASSEMBLY AND THE PRESBYTERY.

In my letter last week, I gave an account of the issue between the General Assembly, and the presbytery committee of which Dr. Bliss is chairman. The debate upon the report of that committee was resumed last Monday. The question was a motion that the report should be adopted as the opinion of the presbytery. Of course Union Seminary was interested in the result. The Faculty were present, but took no part in the debate. They were represented apparently by Dr. Hall and Dr. Charles L. Thompson. The original overture to which the injunction of the Assembly was a reply was prepared by Drs. Booth and Hall. In the debate on Monday, it appeared that the advice asked for and given was accepted by Dr. Booth, but was not in accordance with the views of Dr. Hall, who in the course of the discussion used some words which pleased Dr. Thompson so well that he begged them from the speaker and embodied them in the resolution given below.

*Resolved*, That the Presbytery of New York desires to report respectfully to the General Assembly that it only receives ministers from other Presbyteries or denominations on being satisfied of their acceptance of the Standards of the church, and that it is the Presbytery's intention to apply the same principles in the preservation of Scriptural doctrine to all applicants for licensure.

*Resolved*, That the Presbytery desires on the one side, to hold fast the truth as embodied in our Standards, and at the same time in the interest of peace and harmony; not to exclude from application for license students who give evidence and assurance of their loyalty to the Standards of our church.

These resolutions being moved as a substitute for the report of the committee which I gave last week, were regarded as a delicate compromise by a majority of the Presbytery, and after a long wrangle chiefly about points of parliamentary usage, they were adopted by a small majority. No vote was taken on the committee's report. It will be seen by reference to the resolution that Dr. Hall did not propose to acquiesce in the decision of the Assembly, but would have the Presbytery receive all candidates for licensure irrespective of the school in which they may have been trained, provided they prove their loyalty to the church. It was not explained whether disobedience to the mandate of the Assembly constituted loyalty or disloyalty.



Dr. Duffield sought information as to the resolutions but was told by Dr. Hall that he could not furnish the means of understanding the resolutions as well as the resolutions themselves. Dr. Shearer also suggested that Dr. Hall should insert in the motion a statement to the effect that he acquiesced in the opinion of the Assembly, but the latter disclaimed responsibility for the resolutions which had been moved by Dr. Thompson and told Dr. Shearer that if he wished the insertion, he would have to amend the motion himself. It will be noticed that the motive for this proposed action is given as peace and harmony, which reminds one that the same motive was given for Dr. Hall's famous resolution in the Briggs case, which protracted the litigation in the church courts for about two years. An unmeaning compromise is the surest way to have a prolonged dispute. Among those who spoke in opposition to Dr. Hall or on the side of the Assembly's direction were Dr. Booth the Moderator of the Assembly at Pittsburg, Dr. Birch, Dr. Howard Duffield and Mr. Ketcham. Apparently the Union professors were entirely satisfied with Dr. Hall's action as they did not find it necessary to interfere. At the next meeting a large number of candidates will apply for license, or else apply to be taken under the care of the Presbytery. If Dr. Hall's plan be adopted, the direction of the Assembly will be disregarded and the Union students who come up will be received in spite of the Seminary having been disapproved by the Assembly. Thus the faculty of Union have won what they have been trying to get ever since the severance of the relations with the church. This is what I ventured to predict. It is demonstrated now that the General Assembly may have control over Western Presbyteries, but not over the Presbytery of New York which is autonomous and administers its own affairs without help from the backwoods and without the assistance of Elder Hayseed. It is a local Presbytery as the above resolutions show; but it is not loyal enough to take account of the provisions of the Form of Government as interpreted by the General Assembly. Let the church attend to its legitimate interests in the West; the great and wealthy Presbytery of New York prefers to license students from whatever quarter they may come; only they must be as orthodox as the Presbytery of New York which acquitted Prof. Briggs, and has just rebelled by its action against the mandate of the Assembly. The chairman of the committee which had brought in the answer to the Assembly's communication, namely Dr. Bliss raised a laugh at the close of the meeting. He seemed to realize the position in which he had placed himself and realizing also that compromise was the order of the day rose to a question of privilege in order to say that he had intended no disrespect to the higher court, and that he was loyal to it.

If it be asked then, how does the matter stand, the answer is simply this. Dr. Hall and Dr. Booth carried an overture which was presented to the last Assembly, asking what the presbytery should do in the matter of taking students under its care. The jurisdiction of the Assembly in the matter was thus *ipso facto* admitted. The Assembly enjoined the presbytery not to take under its care students pursuing studies in seminaries for the teaching of which the Assembly had disavowed responsibility. Dr. Booth takes the advice and defends the position of the injunction. Dr. Hall presents the argument that if the student is found orthodox, it is no concern of the presbytery where he may have studied. What is the use of taking advice if one does not follow it?

#### DR. STIMSON AND THE BROADWAY TABERNACLE.

The many friends of Dr. Stimson in St. Louis will have been interested in learning that a perfectly amicable separation has taken place between pastor and people, and that a large sum of money has been presented to the retiring minister by the congregation. It has been evident to almost every one that the growth of the town was putting the Tabernacle in a most unfavorable situation. No one has anything to say against Dr. Stimson's faithfulness, but it is generally admitted that the conditions are peculiar, and that his resignation was wise.

#### THE SALVATION ARMY.

The disputes in the Salvation Army have for the time died out. The new American branch has the support of a great many wealthy people of different denominations. The newspapers report the arrest of Mr. Booth-Tucker who explored the slums on Tuesday evening adorned with a pair of false whiskers and a wig. He was accompanied by a well known resident of the Bowery who followed him to the police station.

April 29, 1896.

#### THE VROOMAN CASE.

Our report of the Vrooman case last week stopped with the fact of his admission to membership in the Chicago presbytery. Following that a committee was appointed to install him as pastor of the Kenwood church. A complaint to Synod was then entered, asking that the action of presbytery in sustaining the examination, receiving him into the body and arranging for his installation be reversed. This complaint was signed by 36 members of Presbytery present at the time of the action (24 ministers and 12 elders). The complaint was made under the provision of rule 85 of the Book of Discipline which reads: "When a complaint in cases nonjudicial is entered against a decision of a judicatory, signed by at least one-third of the members recorded as present when the action was taken, the execution of such decision shall be stayed until the final issue of the case by the superior judicatory." The filing of the complaint has had the effect of staying proceedings as far as the proposed installation is concerned.

After reciting introductory matter the reasons for the complaint are given as follows:

1. That in the aforesaid examination before the said Presbytery he failed to present satisfactory views concerning the propitiatory sacrifice of Christ contrary to the teachings of the standards of the Presbyterian church. Confession of Faith, Chap. 6, sec. 6, chap. 8, sec. 8, chap. 11, sec. 3.

Proof—In his examination before the presbytery, in answer to the question whether Christ was a sacrifice for our sins before God, he replied, *inter alia*: "His offering was vicarious, but in no sense has He taken the punishment, because we bear the punishment to-day and we always will, for our sins, and I do not believe that the time will ever come in the universe when we won't be ashamed of the sin that we have committed, and that will be a punishment for us."

In answer to the question: "Will you explain those passages where it is declared that we have redemption through his blood; where it is declared that He is the propitiation for our sins, and not for ours only; will you give us an idea what you understand by those verses?" "I am free to say, brother, that so far as the idea of an angry God requiring blood to be satisfied, that whole idea I reject absolutely."

Question—And yet those verses are there. Just give us your idea of those verses; the just God and the angry God; My blood was shed for the remission of sin. \* \* \* Answer—I like the word which the revised version substitutes for it (atonement), reconciliation. And I have taken pains to look at every shade of meaning, that I have been able to find in the ecclesiastic or in the Testament Greek, to find an idea to help me in regard to this matter, and I do not find one but what will show me that reconciliation is always reconciling man to God and not God to man.

Question—I am just asking for the meaning of those passages, and especially that one where Christ is the *ἱλαστήριον*. You know the meaning of that Greek word?

Answer—I think Jesus is the one who comes down here to represent the divine mind and heart, that He opens and shows the divine mind and heart; that He comes here to take such action or to cause such effect upon the hearts of his rebellious people who are turned from God, not from whom God has turned that these are brought back into relationship with Him in the image of whom they are first created.

The names of witnesses to prove the foregoing are: Howard Agnew Johnston, W. S. P. Bryan, Charles H. Wisner, W. H. Hindman, F. E. Shearer, Peter Sinclair, and the sworn stenographic report of the proceedings of the said presbytery at said meeting on April 13, 1896.

#### HOW CHRIST SAVES.

2. That in his statement and examination he denied in effect the justification of the believer by the imputed righteousness of Christ, thereby contravening the teachings of the Scriptures as interpreted in the confession of faith, chap. 11, sec. 1.

Proof—Extract from written statement, page 3: "To be more specific about some particular doctrinal points, I believe God is the creator of all things, and is therefore the universal and absolute sovereign; that He rules in wisdom, truth, justice, mercy and in love; that there is nothing good in man but what was first in God, and that all men are righteous in so far as they confess a calling from the righteous God and yield to it; that all false religion proceeds from the notion that man is to make his way up to God by certain acts or by certain faith of his instead of receiving God's witness of himself and yielding to His government."

Extract from the examination—Question. In what sense do you regard Christ's righteousness as instrumental in salvation?

Answer, I think that He imparts it.

Q. Is it imputed to man for his credit?

A. Do you mean that a man—that a tag is put on a man whether he is righteous or not?

Q. I would not put it that way.

A. Well, that is the idea?

Q. You were asked the question a moment ago, the difference between justification and sanctification, and you began to tell us what justification was. Now, you have not answered the question as to sanctification.

A. I do not know the difference between the two.

The names of witnesses to prove the foregoing are Howard A. Johnston, W. S. P. Bryan, Charles H. Wisner, W. H. Hindman and Peter Sinclair, and the sworn stenographic report of the proceedings of the said presbytery at said meeting on April 13, 1896.

#### FUTURE STATE OF THE WICKED.

3. That in the said statement and said examination of the said Vrooman he denied the everlasting punishment of the ungodly, thereby contravening the doctrine of Scripture as taught in the confession of faith, found in chap. 32, sec. 1, also in chap. 33, sec. 2.

Proof—Extract from written statement, page 4: "I do not see how a man can be out of torment while in sin, for sin is hell and hell is sin. Just how long sin will exist in a world which is God's, which He made and controls, and controls in love and wisdom, I do not pretend to know."

Extract from examination—Question. Do you believe in the possible eternity of sin?

Answer. I do not believe in the eternity of sin. I do not know but what it might be eternal.

Q. Do you believe that any are ceaselessly and endlessly punished?

A. No sir, I do not.

Q. Do you believe in the future repentance and restoration of the wicked after death?

A. I cannot say that I do sir. If there is anything which relieves my mind of the possibility of everlasting

and endless torment, it would be that death is simply death.

Q. Annihilation?

A. I cannot even say I believe in that. I do not know what I believe in that regard.

The names of witnesses to prove the foregoing are: Howard A. Johnston, W. S. P. Bryan, Charles H. Wisner, W. H. Hindman and Peter Sinclair, and the sworn stenographic report of the proceedings of the said Presbytery at said meeting on April 13, 1896.

4. That in said statement and said examination said Vrooman did not sincerely receive and adopt the confession of faith of the said church as containing the system of doctrine taught in the holy scriptures without equivocation, evasion or mental reservation, as required in form of government, chapter 15, section 12, question 2: "Do you sincerely receive and adopt the confession of faith of this church as containing the system of doctrine taught in the holy scriptures?"

Proof—Extracts from written statement, page 5: "I claim the scriptures as my open book. I deny the right of any man or men to introduce any infallible popery of human standards between my open soul and my open Bible. I claim liberty of conscience and liberty of intellect as two inalienable rights which I surrender to none."

Further extracts from page 6: "Now it is for you to say whether you find here Calvinism. As herein defined and interpreted. I can sign the standards. I do not know much about dogmatic theology. My studies and activities have been in other directions more congenial to my inclinations and my convictions."

#### HIS MODE OF SUBSCRIPTION.

Proof from responses to constitutional questions—The moderator: Do you sincerely receive and adopt the confession of faith of this church as containing the system of doctrine taught in the holy scriptures?

Dr. Vrooman—In the light of the interpretation of this morning, I do most sincerely answer yes.

The moderator—Give an unequivocal answer.

Dr. Vrooman—The answer is, I do.

The moderator—Do you approve?

Dr. Vrooman—Yes, sir, [Cries of: "What is the answer?" "We did not hear it." "Repeat it."]

Dr. Vrooman—I wish to say right here—

The moderator—The moderator will conduct this business. The question, not having been heard, will be re-read, and the answer given. Do you sincerely receive and adopt the confession of faith of this church as containing the system of doctrine taught in the holy scriptures?

Dr. Vrooman—I do.

A question—That question was answered a moment ago, and it is only fair that I should have heard that answer, and the answer should have gone on record.

Dr. Vrooman—Mr. Moderator, I do not want any possible doubt or hesitancy in the mind of one single brother here this morning. I do not believe in the verbal inspiration of the standards of the Presbyterian church, but I do believe the substantial outlines, as interpreted by all that I have said here to-day. I accept them wholly and without any kind of doubt.

The names of witnesses to prove the foregoing are Howard A. Johnston, W. S. P. Bryan, Charles H. Wisner, W. H. Hindman and Peter Sinclair and the sworn stenographic report of the proceedings of said presbytery at said meeting on April 13, 1896.

For the aforesaid reasons your complainants humbly pray that you reverse so much of this action of the Presbytery of Chicago as sustained his examination as satisfactory, and that the steps following thereupon, namely, his reception into this body and arrangements for his installation as pastor of Kenwood church, you declare null and void.

#### MINISTERS.

W. S. Plumer Bryan, church of the Covenant.  
John Clark Hill, Austin church.  
Robert D. Scott, Belden Avenue church.  
Howard H. Van Vranken, Central Park church.  
Henry S. Jenkinson, Scotch Westminster church.  
Frederick Campbell, Jefferson Park church.  
E. Floyd Hoke, Chicago Heights church.  
Le Roy Hooker, Windsor Park church.  
Joseph N. Boyd, Tenth church.  
Howard A. Johnston, 41st street church.  
William M. Hindman, Normal Park church.  
Herbert C. Herring, Hyde Park church.  
Charles H. Wisner, Lake View church.  
Charles E. Morse, Ninth church.  
W. W. Smith, Avondale church.  
Joseph B. Cherry.  
William Morrow.  
Frederick E. Shearer.  
David Platter.  
Cyril Ross.  
David C. Marquis.  
August S. Carrier.  
Benjamin Lewis Hobson.  
Abel H. Huizinga.

#### ELDERS.

S. P. Hedges, Lake View church.  
Peter Sinclair, Jefferson Park church.  
H. H. Striker, Central Park church.  
C. M. Barnes, Forty-first street church.  
J. N. Barker, Hyde Park church.  
O. J. Merritt, Sixth church.  
F. H. Marsh, First church, Joliet.  
A. Nash, Central church, Joliet.  
E. O. Nichols, Itasca.  
Allen Morrison, Morgan Park church.  
John Paton, Chicago Heights church.  
Alexander S. Maltman, Fullerton Ave. church.



## The Family Circle.

### A CHILDISH OPTIMIST.

BY MARY F. M. NIXON.

A little crippled maid lay all day long  
Upon a cot in an old attic room,  
I wandered thitherward at evensong  
Amidst the teeming traffic and the gloom,  
Of sunless courts and noisesome alleys dark  
Which never heard the carol of a lark.

"My little maid, pray tell me now," I said  
"Are you not lonely here the whole day long?"

Smile after smile across her wan face sped,  
She laughed a peel like echo of bird's song—

"If you knew what I see from off my bed,  
You'd never dream I'm lonely here," she said.

"Some days the sunlight dances on the wall,  
And I am drawn close to the window pane,

To see the children in the court and all  
The people passing to and fro. The rain  
Makes trickling rivers down the window glass,  
The clouds seem snowy flying ships that pass.

And see, there where the houses are apart.  
"Far, far away, I see a patch of green,  
It's just a fence; I know that in my heart,  
But I pretend its grass, I've never seen  
The truly grass, and so its easier much  
To make believe that this is really such."

I listened to the simple childish art  
Which preached its sunny optimistic creed.

And wished from out my world-worn,  
weary heart,  
That I could have such simple faith indeed.

Learning from her in sunshine, cloud or rain,  
To seek the best in life, nor look in vain.

### THE VALUE OF KEEPING ACCOUNTS.

There is no question but that keeping accounts teaches the value of money as nothing else will. When the figures stare one in the face, they make one realize what this or that luxury cost, and what an important place the sum holds in the total amount of money spent. When one adds up those long columns of figures that represent household or personal expenses, one is confronted by the fact that there are only one hundred cents in a dollar. Of course one knew that before, but it was a vague, intangible fact. Ten dollars seemed a large sum, full of infinite possibilities. Alas! now it is spent, and one is rudely awakened to the fact that it is only ten times one dollar, and that it has vanished in fifty cents here, a quarter there, two or three dollars on one side, and repeated dimes and nickels on the other. No, nothing so convincingly teaches the great total that small outlays make as accounts.

In household as well as in personal affairs, when the totals of the expenses and money received are balanced and a deficit results, there is no wiser counselor, no more tactful monitor, than the account book. There they stand, figures put down by one's own hand, and they cannot be gainsaid. In modest homes where expenditure of money must be carefully adjusted, so that the food-money must not encroach on the fuel money, or the clothes money borrow from the rent fund, accounts are of great value. They help to keep a steady balance in the various parts of living, as the phrase is, and to show the small leaks. It is these that are so disastrous to family finances. The large outgoes are considered and planned for, but the little ones are not thought of, and they creep in by singles, couples and groups, until the family financier cries in alarm, "Where has the money gone?" It is the tiny fissure that, unheeded, scuttles the bravest ship. In large establishments, where there are many servants,

large outlay, and bills paid once a month, or once in three months, strict accounts are a necessity to keep expenses within bounds, and to prevent heedless waste and dishonesty, for no household is so rich as to bear two sources of leak continually.

But where a woman has kept accounts for years her method of spending money has become in a certain sense a routine. She knows about what she can allow for this and that, and how much she can indulge her family and not get into debt. When such a sense of ability is reached, it is a distinct waste of nervous energy to try to keep accounts. What difference can it make to such a woman whether twenty-five cents went for salt or coffee, providing the family have been well fed? If a piece of meat is particularly expensive, she knows enough to buy something cheaper to offset it without the prompting of figures. She knows how long food materials ought to last. Why tax her memory and her time to set down each item of money spent?

When a woman turns bread-winner, she often earns more money than she could save by keeping accounts. Why should a woman worry, when there is a fixed weekly sum for housekeeping and personal expenses, over the exact detailed account for every cent? "I am just tired out," exclaimed a bright woman "with my accounts. I could not find nine cents this week, and my columns wouldn't balance, though I hunted for them two hours." This woman was earning forty dollars a week in intellectual work, and yet she wasted two hours of precious sleep for nine cents! Account-keeping can be carried too far, and then becomes an illustration of the old adage, "Penny wise and pound foolish."—*Harper's Bazar.*

### THE LOST SUNBEAM.

One day a sunbeam, straying from the source of light, wandered to earth, and there awhile it played. It danced through meadows bright with flowers, and frolicked with the topmost branches of majestic trees. At times it kissed the wings of roving insects, and under the kiss the shining wings grew brighter still. Sometimes it peered into the nests of birds. And if therein it found the mother bird sitting on her eggs, the sunbeam danced before her so gaily that her tired eyes blinked happily, and she forgot to yearn for the joys of flight and motion. Then, if there chanced to be young birds within the nest, the sunbeam made such sport for them that they raised their callow beaks and chirped from sheer joy, forgetting, for the moment, that they were hungry.

On went the sunbeam through the countryside. Wherever it saw a frown, its gentle caress turned it to a smile. This was in the country. But now a sad thing happened. The sunbeam got lost! It had reached the outskirts of a great city; through the wider streets it wandered awhile, and then it lost its way. It came, at length, to a dark alley, the sunbeam shrank back at first. Small wonder, for but few of its fellows had ever entered there! But the sunbeam was brave and said within itself, "The greater the shadow, the more the need of me!" And it entered and so got further lost, for the alley was narrow and squalid, and contained naught that accorded with light. It seemed a very grave of sunbeam; still the poor sunbeam wandered on bravely, but feeling ever fainter and yet more faint.

It groped its way at length to a poor room wherein, upon a bed, lay a dying child. The room was meagre, the coverings of the bed scanty—all the surroundings mean. On a chair near the bed sat a woman—weeping. A broken jug held a few wallflowers, half withered, the colors of which could hardly be discerned in the dim light. The

eyes of the dying child were fixed upon them. The sunbeam crouched in a corner, dying too, it seemed, while the woman wept on, and the gaze of the child upon the flowers waxed feebler.

The sunbeam was well nigh spent, and unutterably sad. "Can I do nothing with my remaining strength?" it murmured. Then it perceived the flowers and the glance of the child. Gathering up what force remained, it leapt upon the wallflowers and turned the tarnished blossoms into gold. The glazing eyes of the child brightened. "Oh, mother," he cried, "the sun, the dear sun, and the flowers!" A cloud passed over the sun. A tired soul passed from earth, and the weary Sunbeam found its way home too. Though lost to earth for a while, on earth it had done a sunbeam's work.—*H. De Burgh Daly, in Southward Ho!*

### THE PENALTY OF PUBLICITY.

The true woman, the true man, with a soul sensitive to the delicate influence of that higher soul within the soul, shrinks from publicity. The personality is more sacred than the person; both would be shielded from the public gaze.

When woman chooses a public career, in whatsoever capacity, she is too often compelled to lay bare her very soul to the idle, curious eyes of a jeering mob, to cast her finest sensibilities to the earth for the rabble to trample. It may be her duty to make this sacrifice, but it is none the less sacrifice; and though there is a compensation in added strength, there is a loss for which no amount of strength can make amends.

Woman must always pay a penalty for publicity. Man has paid the penalty so often and for so long a time, that society has ceased to regard it a penalty, and only when we find one of those rare, sweet souls, born out of time, that seems like a violet transplanted into snow, do we realize what man has lost. But we seldom fail to see the effects of the penalty in the life of any public woman.—*Womankind.*

### IN THE SAME CLASS.

The venerable Bishop Meade of Virginia, was noted in his day not only for the high standard of character and demeanor which he held up among the clergy of his diocese, but for the sharp and poignant rebukes with which he met deflection from it.

On one occasion, at the meeting of a general convention, he entered the hall before the assembly had been called to order and found a heated discussion going on. The faces of the disputants were flushed with anger; their voices were loud and defiant, and ringing sarcasms provoked contemptuous laughter.

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When the bishop entered, the enraged speakers were silent, and their friends eagerly explained that there "was no personal quarrel. That the dispute was concerning regeneration in the heart—a godly and reverent subject."

"Yes," said Doctor Meade dryly, "if treated in a godly and reverent manner. But you remind me of my cousin Bob, whom some of you knew as a boy. Bob once went to a fair, and came home reeling in the saddle. His father met him at the door.

"It was only cider," he pleaded. "Innocent, wholesome cider!"

"It doesn't matter whether it was cider or whiskey," thundered my uncle. "The point is that you are drunk!"

We are all like Bob. We are apt to think if the cause of our folly was good, the folly is also respectable.

"What does it matter to me," exclaims one of our nervous specialists, "whether a brain is diseased from over study or from vice? The disease and the idiocy which may result are the same."

A learned scholar looks with contempt on the vanity of a foolish girl, proud of her gown from Paris, but he is elated and proud over his discovery of an old word-root, and rails angrily at his brethren who carp at it. He is in her class.

The question is not, Was it cider or whiskey? but, Are you drunk?—*Youth's Companion.*

### "LULLABY."

"Sleep, sleep, my treasure,  
The long day's pleasure  
Has tired the birds; to their nests they creep  
The garden still is  
Alight with lillies,  
But all the daisies are fast asleep.

"Sleep, sleep, my darling,  
Dawn wakes the starling,  
The sparrow stirs when he sees day break;  
But all the meadow  
Is wrapped in shadow,  
And you must sleep till the daisies wake."  
—E. Nesbitt.

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## Our Young People.

### YOUTHFUL BRAVERY.

A TRUE STORY FROM THE MISSION FIELDS OF OKLAHOMA.

BY REV. JOHN MORDY.

There is in my parish a poor family whose father neither drinks whiskey, uses tobacco nor keeps a dog. In better days the children each were allowed to do as they pleased with their own pennies, and this custom could not be given up even when pennies got so scarce that the necessities of life were wanting. A few months ago the bread was all gone and the baby was very sick. The children's pennies must be used for the support of the family, and so the father calling the children around him proceeded to take a vote on the question, as to whether they would buy bread with their money or get medicine for the sick baby. With no prospect of any dinner the vote was taken and the unanimous decision was to get medicine for the sick baby. There are many things about this interesting family which ought to be told for the benefit of those who are better off so far as this world's goods are concerned. The first is that this incident was never told by the family but leaked out through a conversation with a small child and was afterwards verified in a way I need not mention. This family says nothing of their poverty and has never been known to solicit aid.

The second thing is that these children bring a penny to Sabbath-school nearly every Sabbath, and the father at a public meeting said that he wished to bear testimony to the fact that God was a faithful provider. He could give his personal experience as an illustration of the text which says "The young lions do lack and suffer hunger but they that seek the Lord will not lack any good thing."

The third thing that ought to interest those in comfortable circumstances, is the fact that the eldest child in this family, a girl of 13 years has kept the first place in her class in the public school all winter, although in some classes she had no book and had to depend on the kindness of some of her companions to loan her a book. It may be interesting to know also that this clever young girl is so regular at Sabbath school that her teacher can always count on her, and that she can repeat more verses of Scripture every Sabbath than any other person in this town.

She is not only a clever girl, but she is a brave girl. She has performed a feat which very few young people in this territory would attempt. Indeed so far as I know there are very few people in the world that have attempted it, and of that small number, only a fraction has succeeded. Though quite a sensitive person she had the courage to come regularly to church and Sunday school when her best clothes had become so shabby that no other girl of her age would be seen out on Sunday in such a dress, and when nothing but a desire to honor God and hear the word of God explained would induce her to go. If any other preacher has in his congregation any boys or girls who have courage enough to go regularly to church in shabby clothes or in their bare feet I would like to hear from them.

A very pleasant thing occurred a short time ago which might give a hint to some of our young people in regard to making people happy in church and Sunday school. The friends of this young girl noticed her embarrassment one day and thought her poor dress might be the cause of it. Four or five little Endeavorers got together and in a

very short time they had a plan to surprise their young friend by presenting her with a new dress exactly like their own. There were about forty young girls who had a share in getting up that surprise party and when the heroine of the evening got on her new dress every one of the forty felt as happy as if she had been converted that night in a great revival meeting.

This little girl has a companion who has done a very brave thing which is worth putting in the paper. Her grandmother lives about 100 miles away and her mother promised to take her to see her grandma. Much as the child longed to see her grandma she besought her mother to allow her to stay at home, and give the money necessary for the trip to the Christian Endeavor for missionary purposes.

We have a number of these little prairie flowers in our church whose beautiful lives seem like a prophecy of the time "when instead of the thorn shall come up the fir tree and instead of the brier shall come the myrtle tree and it shall be unto the Lord for a name, for an everlasting sign that shall not be cut off."

### SAVING A TRAIN.

BY EVA LOVETT.

"To stay at home all the evening alone, while you and Papa go out, Mama, I don't want to!" exclaimed Madge, in dismay. "I would rather go to some one's house—Kittie's or Belle's!"

"You cannot go!" answered her mother, decidedly. "There will be Marian, you know, asleep upstairs. And Marian has climbed out of her crib several times lately. It would not be safe to leave her alone. She might even get out of the house."

"But I am afraid of burglars—or bears!" exclaimed Madge, hastily.

This was absurd. The small town was a peaceful one, and Madge was a fearless girl. Mrs. Grayson looked at her foolish little daughter, and laughed.

"You are safe enough. We shall only be gone a few hours. If you are reading you will scarcely notice the time pass. Besides that, dear"—she laid her hand upon the girl's shoulder—"we never see anything worse than our own thoughts. Don't think about it!"

Madge felt very angry, as with a gloomy face she watched from the window her mother and father drive away. Then she turned back to the room and tossed the book she had been reading across the table.

"If it was anything worth doing! But to stay alone just to take care of a baby! The girl in that story signaled a train in time to save two hundred and fifty lives—and the passengers gave her a purse of gold!"

Madge picked up the book again, and found the place.

"There! 'She waved her red lantern back and forth!'" (Probably only a bicycle lantern, like mine.) That's worth while! But to see tramps and burglars—and ghosts, perhaps—for the sake of taking care of a baby!" She shut the book with a bang.

There are many boys and girls like Madge who aspire to do great deeds, and are angry and impatient at having to learn first the little things of life.

She leaned out of the window. It was a pleasant June night. There was no moon, but in the half-dusk she saw a few stars. The laughter of some children up the street came faintly to her ears. Then she heard a train whistle.

"That's the 'eight up train.' The 'nine o'clock down' has a sharper whistle."

Quick as the train dashed through the night a thought darted into her mind. Where did it come from?

"The other day, Father heard one of the conductors say the rails needed

tightening! Suppose one should be loose and the engineer not know it!"

Madge shut the window and walked quickly across the room. Halfway to the door she stopped. If such a terrible emergency as this were possible, was it, or was it not her business to stop it? Was it possible?

A queer jumble of thoughts can go through a girl's head in five minutes. Madge had been taught to obey conscientiously and to be honorably faithful to any trust; but the feeling that her task was, after all, a foolish one, conquered. Her mother had not considered that to save, perhaps, two hundred and fifty lives was of more consequence than to prevent Marian climbing out of bed. Suppose she brought home a purse of gold!

She shut the door decidedly, after her, and ran downstairs. The bicycle stood in the entry below. Madge unhooked the lantern and stepped quickly outside of the door. Then she hesitated again, but finally drew the door shut and turned away.

"I shall be back soon," she thought.

Probably she had no plans of doing anything in particular, although she felt quite capable of doing the most heroic actions she had ever heard of.

As Madge turned up the street she heard the merry talk of a group of girls coming toward her. Earlier in the evening this would have been pleasant; but she did not care for their society now. To avoid them she ran hastily down a side street. And this turn-out somewhat confused her.

With the lantern swinging in her hand she ran a few squares and made a few more sharp turns up one unfamiliar street and down another. Before she expected it she reached the outskirts of the little town, and, just beyond, came suddenly upon the railroad tracks. By this time it was as dark as a June night can be. She felt bewildered.

"I don't see how the tracks came to run around here," she muttered. "But I'm glad I didn't come out near the station, anyway!"

Madge walked along beside the track a short distance, holding the lantern down to examine the rails. To her horror she found her worst fears confirmed. Several of the rails were loose, and one actually misplaced, lying nearly across the ties!

"And this is only a little piece of it!" she exclaimed, tragically. The opportunity she had longed for, to save a few hundred people from a railway accident, had come!

Madge drew her breath hard, and felt bold thoughts rise in her heart. She must stay there, and, holding the red lantern out, warn coming trains of their danger. She struck a match, and after several attempts with her shaking little fingers, lit the lantern, and, sitting down upon the grass near, waited anxiously for the expected train.

She wondered if there were any more trains that night. The town was a retired one, and only boasted of a couple a day. She hardly knew if she wished them to come or not. She heard several engines whistle, a short distance off, but none of them came that way. Occasionally she waved her lantern, which was some satisfaction, although the red light was not answered by any returning flash.

Madge waited at her post for what seemed hours. No trains came along that track to be saved. She began to be a little weary of the part of thankless heroine. The ground felt cold and damp. The place grew darker, and a sense of its loneliness began to creep over her. Madge was growing afraid.

At the bottom of her heart there was a tiny conviction that there was something wrong about this train-saving business. She looked around at the group of dusky trees behind her, and the dim hill beyond. She stood up. "I

forget which road I came," she thought; "but it must be late. Perhaps I had better go home!"

She drew the shade over the lantern, and turned around to the road. As she did so, something rose up directly in front of her. A battered, hulking creature, who seemed to spring out of the ground!

"Don't scream!" said a gruff voice. "What yer doin' here?"

Madge gasped, too frightened to reply. Tramp, burglar or ogre, he was the embodiment of her worst fears! She trembled visibly, and perhaps the tramp thought she was too "small game" to do anything but frighten. He looked her over with a chuckle.

"P'raps yer waitin' for yer pa?"

"Yes!" broke out Madge. As if the word set her free, and, without heeding the direction, she sprang past him, and ran. Down the road she went, and through the group of trees, before she stopped for breath. She gave a glance behind, fearfully; but the tramp had disappeared. How pleasant the sitting room seemed now! If she were only at home!

Stopping a few moments to collect her scattered thoughts, she chose the road leading toward the center of the town, and walked briskly along it. For a short distance she went steadily on. Then she came to a group of houses, and, as she drew near, something made her heart, and then her feet, stand still.

Was it a ghost, that white thing, fluttering, waving, beckoning, in the clump of bushes near the road fence? What was it?

Madge felt cold chills all over her. A ghost? This was worse than the tramp! No matter which road she took now!

She climbed the fence upon the other side of the road, and, cutting across fields and around corners, no matter where, in her new terror, at last arrived by a round-about way at the lower end of the familiar street in which she lived.

During her headlong chase thoughts came thick and fast. What an agreeable, desirable place home was! Suppose Mother should get there first! How late it must be! How horrid to have had to come such a long way around! The house was so much further down the street than ever before!

And now for the third time a sudden shock made Madge's heart beat fast. What was this?

Running up the street toward her came a queer, little white figure. Its feet made no sound upon the pavement. Its little robe floated and fluttered. Nearer and nearer it came running on. Then a big lump grew in Madge's throat. She knew now what it was! Suppose she had not been there to meet the little white figure! For it was baby Marian!

"Couldn't find you—all over," the baby stammered, creeping into Madge's arms. "Everybody all gone!"

Madge picked her up, and somehow got inside the front door with her. Then she broke down, and cried and trembled with the baby in her arms. Happily, just then, the carriage drove up, and Father was in time to help her upstairs for Madge needed carrying as much as the baby. And, by and by, Mother came into her room, and Madge, ashamed and weeping, told her "all about it."

Late that night, Madge heard Father laughing in the next room. He said:

"So, she sat by that deserted old car-track—to save a train—did she? And she met a tramp, you say? And a ghost? Poor child! Well, she needn't be punished for running away. She's been punished enough."

Certainly she did not wish to be punished; but as shivering Madge listened to him, she did think Father was not very sympathetic. After all, she had been in time to save the baby!—Sel.

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## Ministers and Churches

### GENERAL ASSEMBLY.

The General Assembly of the Presbyterian church in the U. S. A. will meet in the First Presbyterian church, Saratoga Springs, N. Y., Thursday, May 21st, 1896, at 11 o'clock a. m., and will be opened with a sermon by the Moderator of the last Assembly, Rev. Robert Russell Booth, D. D., LL.D. The undersigned constituting the Committee on Commissions will be in the lecture room of the above named church at 8 a. m. on the day of meeting, to receive the commissions of Commissioners.—Wm. Henry Roberts, S. C.; Wm. Eves Moore, Per. Clerk.

**Entertainment.**—All correspondence with reference to the entertainment of delegates should be addressed to the Rev. J. N. Crocker, D. D., Saratoga Springs, N. Y.

**Other Assembly Business.**—Reduced rates of fare on the railroads for commissioners and other persons in attendance have been secured. All correspondence relating to railroad rates or other business of the General Assembly, and all papers, overtures, memorials, etc., should be addressed to the Stated Clerk, Rev. W. H. Roberts, D. D., 334 Chestnut street, Philadelphia, Pa.

### ST. LOUIS AND VICINITY.

The Presbytery of St. Louis holds an adjourned meeting next Monday, 11th inst., at 1516 Locust street, at 10 a. m.

Rev. William H. Bates of Rochester, N. Y., has been called to the pastorate of the Webster Grove church. He has accepted the call and began his services there the first Sabbath of May.

Mr. Plevy the Jewish evangelist is at present holding his Sunday meetings in the Memorial Tabernacle Presbyterian church—at 3:30 p. m. He informs us his work would be better promoted if he could be enabled to rent a hall nearer to Jewish neighborhoods and which would more suitably serve for Saturday meetings.

On last Sabbath communion of the Lords Supper was observed in Page Boulevard church, 11 were received into the church, 8 being on confession. This was the ending of a series of meetings in which the pastor Rev. L. L. Overman, was assisted by Rev. R. W. Mason of DeSoto, Mo. It was a helpful and interesting day to this church.

A brief resume of the history of the Lafayette Park church is now presented. It straightens out the item of last week, in which a part endeavored to stand for "the whole." The Lafayette Park Presbyterian church was organized in April 1878 with 93 members. Rev. D. C. Marquis, D. D. served the church for five years, during which time he received 98 on confession and 184 by letter, and lost by deaths and removals 39, leaving the church with a membership of 336. Rev. George P. Wilson served the church for six years, and during that time he received 245 on confession, and 143 by letter, losing by deaths and removals 191, leaving the church with a membership of 533. During the present pastorate, not quite seven years there have been received on confession 542 and by letter 276, and lost by deaths and removals 572—more by 39 than the entire membership was at the beginning of the presents pastorate. The Session reports 779 member to the coming Assembly. The total number received during the past seventeen years is 1,488, of which number, 885 were on confession and 603 by letter, while the total loss during the seventeen years is 802. The total benevolences during Dr. Marquis' pastorate was \$3,086 and the total congregational expenses \$62,360. Totals during Dr. Wilson's pastorate; Benevolences \$11,346; congregational \$70,735. The totals during the present pastorate Benevolences \$19,056, Congregational \$88,745, totals for the seventeen years. Benevolences \$33,478; Congregational \$221,840. A grand feature of this church's work are its Sunday-schools. Its total enrollment is 2,800 scholars, making it the second largest in the whole Presbyterian church. Bethany, in Philadelphia, surpassing it by only 500.

### MISSOURI.

**KANSAS CITY, KANS.**—The installation of the Rev. H. G. Mendenhall, D. D., as pastor of the First church, took place Thursday evening, April 30th. A large congregation was present to welcome the pastor. A dozen ministers of our own and of the Baptist, Christian and Methodist churches were on the platform. The Rev. C. W. Backus, D. D., Moderator of Topeka Presbytery, presided and proposed the constitutional questions. The Rev. C. B. McAfee, Ph. D., of Park College, preached the sermon. The Rev. S. M. Neel, of the Central church, Kansas City, Mo., gave the charge to the pastor. The Rev. William N. Page, D. D., of Leavenworth, gave the charge to the congregation.

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worth, gave the charge to the congregation. The Rev. C. C. Armstrong, offered the prayer of installation. A large chorus choir led the service of praise. This pastorate, formed after a year and a half of service with the church by Dr. Mendenhall, promises to be a long and prosperous one.—The Central church, of which the Rev. C. C. Armstrong, is pastor, has a subscription of almost \$2,000 for enlarging their church accommodations. Bro. Armstrong is an efficient and indefatigable worker, and his people share his spirit.

**GEORGE HILL MEMORIAL.**—Rev. E. Allan Boyd, of Carrollton, Mo., does not see his way clear to accept the call to the Hill Memorial church, Kansas City, Mo., but will remain on the Carrollton field.

**LINWOOD CHURCH.**—Linwood is mourning the departure of Mr. Geo. W. Dodd, to Chicago. They have been members from the beginning, and have been among the most liberal and energetic workers. Mr. Dodd has been for many years Superintendent of the Sunday-school. His place will not be easily supplied.

**CONWAY.**—The pastor, Rev. W. Mooney held a few meetings here assisted by Rev. E. E. Stringfield, which was refreshing, opening the 15th and closing the 19th. Mr. Stringfield occupied the pulpit at Conway and Mr. Mooney the pulpit of the 2nd church in Springfield.

**BUFFALO.**—This church which has been in great disquiet and unrest over certain internal troubles, which finally culminated in two church trials,—which were avoided and postponed as long as possible,—hopes now for a little quiet along this line. And the pastor hopes that it may now settle down to hard work for the master. Both of them were excommunicated, one appeal was taken, but the appellants did not appear at Presbytery, hence it was not heard. One member of this church has passed to her reward, Mrs. Van Saun.—Cor.

**FORDLAND.**—Beginning with "Easter" Sunday special services were held each afternoon and evening, for six days, in this town. Rev. J. N. McClung assisting in the meeting and doing the greater part of the preaching. The services were well attended and an excellent spiritual interest developed. At the close of the meeting some fifteen persons signed a petition for the organization of a church at Fordland, with the view of becoming members. Another petition of nearly three dozen names signified their desire to have a Presbyterian church organized in the community. These petitions were carried up to the late meeting of Ozark Presbytery and a committee composed of Rev. J. N. McClung, Rev. E. D. Walker and elder C. W. Likens were appointed to go to Fordland and organize the church. The church will, in all probability be supplied for the Summer by a Student.—E. D. W.

**ASBURY.**—In an "upper room" of an unfinished building in this new town, less than a year old we preached to fair congregations on Saturday night and Sunday, April 11th and 12th. Petitions were signed by members and citizens for the organization of a church. Much interest is taken in this the first church to organize in the town. A capacious lot has been donated for a church building and it is expected that an edifice will soon be erected. Rev. Mr. Sefton, pastor-at-large, of Ozark Presbytery recently organized a Christian Endeavor Society in the town. Rev. J. C. Sefton, Rev. G. H. Hemingway and Elder J. H. Taylor, are the committee recently appointed by Ozark Presbytery, to organize the church at Asbury.—E. D. W.

**STANBERRY.**—This church has extended a call to Rev. A. W. McGlothlan of Lathrop Mo., as pastor. He is expected to begin work with the church about June 1st.—E. D. W.

**PRESTON.**—Our church of Preston began planning one year ago, for the erection of a house of worship. They went to work with a will and erected a neat commodious building on a beautiful site. The house was dedicated on April 26th; the Rev. J. C. Sefton preaching the sermon. Rev. J. T. Curtis is the supply of this pulpit in connection with the Jasper and Irwin churches, all in Ozark Presbytery. Mr. Curtis and his people are to be congratulated on the progress evinced by the erection of this new house of worship. The future outlook for the whole group is very good.—E. D. W.

### INDIANA.

**WINONA PARK.**—On Monday April 27th, there was a large excursion to Winona Park from Cincinnati. It was a solid Pullman vestibule train of five cars. The excursionists were the cream of Cincinnati society, and many of them bought lots in Winona. In the evening there was a monster mass meeting in the court house. Music was furnished by the 4th regiment band of this city.—L. B. Chaplin.

### IOWA

**CEDAR RAPIDS PRESBYTERY.**—The Presbytery takes action as follows: WHEREAS: A committee was appointed by the last General Assembly to consider the subject of the Young People's Societies and their relation to the church, and, WHEREAS: By withholding its report from publication in advance of the meeting of the Assembly, the committee has given rise to a widely spread impression that the report contemplates a radical change in the relation of the Presbyterian church to the world-wide Young People's Society of Christian Endeavor, Therefore: Resolved: That as a Presbytery, we would express our desire that no such change be made, and we desire our commissioners to the Assembly, to be chosen at

this meeting, to so represent this body on the floor of the Assembly, should occasion arise.

**DAVENPORT.**—Dr. Joseph B. Little has resigned the pastorate of the First church of this city, Iowa, to take effect June 1st. This pastorate covers a period of ten years. Dr. Little is in his prime, a live and conservative preacher, a man highly respected and of extensive influence.

### NEBRASKA.

**LIBERTY.**—Special services conducted in this church (Mr. Lunn the S. S.) by Byron Beall, evangelist have just closed. Twenty persons professed conversion, 15 united with the Presbyterian church.

**OMAHA.**—The Third Annual Commencement of the Presbyterian Theological Seminary here was held on April 23. Eight young men graduated—Edgar W. Miles, John C. Giffen, Lewis W. Scudder, Allen W. Comstock, H. S. Condit, Fred J. Lyman, Adolph Kadletz and J. K. Sawyers. Address to the class with delivery of diplomas was made by Dr. Lowrie, chairman of the faculty. Address on behalf of the Board of Directors by Rev. D. R. Kerr, D. D.

### MINNESOTA.

**MINNEAPOLIS.**—Rev. J. T. Henderson of Pipestone, Minn., occupied the pulpit of Bethlehem church, Minneapolis, last Sabbath, April 26th.—The Ministers meeting last Monday 27th, was well attended. Rev. J. P. Egbert, D. D., of St. Paul, was present by invitation, and addressed the meeting as to methods of reaching the masses who have erroneous and prejudiced views of the attitude of the church toward them. The discussion which followed was intensely interesting, as were the remarks of Dr. Egbert, and much good is hoped for as a result of the canvass of the matter. Some suggestions were offered as to inaugurating a plan of operations, and it is hoped the matter will not be allowed to rest until the needed reformation both in the church and with the non-church people is effected.—Rev. D. E. Wells, pastor of Franklin avenue church, Minneapolis, who has been absent for several months in quest of health, is expected home by the 5th of May. His people will doubtless be glad to welcome him again to lead them in the work.—Mr. Geo. H. Haystead, of Chicago, has been asked to take charge of the church at Kerkhoven, and enters upon his work there May 1st. Mr. Haystead, though not an ordained minister has been accustomed to Gospel work for many years, and was the founder of the "Haven" for children in the city from which he now comes, and which work he exchanges for work in Minnesota because of his health. We hope he will be fully restored, and continue permanently in the Minnesota work.—Miss Bella M. Hood is conducting special meetings in the Shiloh church of Minneapolis: the attendance is good and there has been several conversions. The rains have interfered with the attendance but a good audience is present at each service. As a result of her meetings at Warrendale, recently, eighteen members were admitted to the communion of the church, all but one on profession of faith. This greatly strengthens the church and encourages the Pastor. Besides the additions to membership a chasm is bridged over between two neighborhoods who seemed to have about as little use for each other as the Jews and the Samaritans. This of itself is a good victory.—The North and West says, "Dr. Sawyer suggests in the Evangelist that Rev. Dr. H. P. Smith be relieved of this suspension. The Mid-Continent joins the Herald and Presbyter in protest." It does not say on which side of the question the "N. & W." is. It had a good chance to tell us.—Cor.

### OHIO.

**CAMDEN.**—Our Presbyterian church here has had a prosperous year. At the annual meeting April 4th, every department of church work reported every financial obligation promptly met and money in the treasury and an advance of more than four fold in benevolent contributions. There has been a quickening of spiritual life among the people which promises well for the current year.

### OKLAHOMA.

The Hopewell Presbyterian church in Payne County, Oklahoma, near Paradise Prairie was dedicated April 19th. The sermon was preached by Rev. J. H. Aughey of Mulhall, and the dedicatory prayer was offered by Rev. T. D. Duncan of Perry. This is a country church and has been under the pastoral care of Rev. E. C. Townsend up to this time. The outlook for the church is encouraging now that they have a church home. For two summers, services were held in a grove near where the church stands. Wm. Davis, Sabbath-school missionary has given a great deal of assistance to the work in this neighborhood.

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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### PRESBYTERIAL PROCEEDINGS.

**HIGHLAND.**—The Presbytery of Highland met at Horton, Kans., April 14. Rev. Finley E. McGillivray was received from the Presbytery of Solomon. Rev. Robert A. Paden was granted a letter of dismission to the Presbytery of Kansas, Reformed Presbyterian church. Calls were received as follows: From the Corning and Vermillion churches for the pastoral services of Rev. J. A. McAlmon. From the Hiawatha church for the pastoral services of Rev. Lester S. Boice. And from the Baileyville church for the pastoral services of Rev. D. C. Smith. Resolutions were adopted on the deaths of Rev. D. R. Todd and Rev. N. K. Hickman. Rev. S. L. Allison of Holton and Elder Jacob A. Whitmer of Baileyville as principals with Rev. A. B. Irwin and elder T. P. Casey as alternates were chosen commissioners to the General Assembly. Rev. Frank E. Damelez was licensed as a local evangelist for one year. The Presbytery held an interesting discussion on the duties of ruling elders. The popular meeting in the evening was in the interest of the Indians within the bounds of this Presbytery. Miss Richie a teacher among the Sac and Fox Indians presented the claims of those tribes. And Miss Chapman, matron of the Kickapoo school spoke in the interest of that work.—George Hageman, S. C.

**KEARNEY.**—The fifteenth spring meeting of Kearney Presbytery was held at Kearney, Nebraska April 14, 1896. The Rev. J. W. Hill was chosen moderator. Five new churches were enrolled, all the results of winter-work of our Sunday-school missionaries. The Rev. Edward P. Dunlap was dismissed to the Presbytery of Petowsky, Rev. Joel Warner to Niobrara Presbytery, and Rev. Alvin M. Hendee to Platte Presbytery. The Rev. F. M. Weeks was received from Iowa City Presbytery; Rev. Samuel R. Belleville from Omaha Presbytery and Rev. J. W. Russell from Peoria Presbytery. Messrs. F. C. Phelps a member of First church Grand Island and a Bellevue College student and J. L. Atkinson of the Ozark church, were licensed as local evangelists for six months. Calls were presented from Wood River for the pastoral services of the Rev. Samuel R. Belleville, and from Fullerton; for the Rev. F. M. Weeks. The Rev. E. L. Dodder reported a good work resulting from his labors as Presbyterial Missionary and was re-elected. Commissioners to the General Assembly are as follows: Rev. Thomas C. Clark D. D., Elder L. P. Main, alternates Rev. George Bailey, Elder C. L. Adam. Presbytery adjourned to meet at Wood River, Wednesday, May 6, 1896, at 4 P. M.—Thomas C. Clark, S. C.

### ILLINOIS.

**BRIGHTON, PLAINVIEW AND SHIPMAN.**—Rev. Jas. T. Patterson took charge of this group of churches Dec. 10th last. Stated services have been given every two weeks at Brighton and Plainview. At Plainview a series of meetings in union with the Methodist and Baptist ministers was held continuing for five weeks. It was truly a revival. Christians were greatly strengthened and many were converted. We received six to our communion. In this number are two new families.—BRIGHTON.—This church has the usual services of Sabbath-school and Endeavor Society every Sabbath, Prayer meeting every Thursday evening. Preaching every two weeks, and a woman Missionary Society. They have received into their communion since the above arrangements began ten members.—SHIPMAN church has been reduced by deaths and removals to such a small number that they did not see their way clear to have stated services. But a revival in the Methodist church their developed so great an interest that the session called for me to go to their help; as a result, we received eight to the communion of the church. Also, in addition to these blessings, Brighton church has the great joy to acknowledge the gift from Rev. David Dimond D. D., of his comfortable home in Brighton, to be known as the



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Dimond Parsonage; he reserving the use of it during his remaining life. Also a gift from Mr. F. L. Marshall in memory of his aunt Mrs. Mary Dimond, lately deceased of thirty copies of the new Hymnal of the Presbyterian Board, large size with music and one finely bound in Morocco for the pulpit. We used them for the first time last Sabbath, and at the close of service, gave an unanimous rising vote of thanks.—J. T. P.

#### General Assembly Cumberland Presbyterian Church, Birmingham.

For the meeting of General Assembly of the Cumberland Presbyterian church, to be held in Birmingham, May 20th, the following dates the Louisville & Nashville railroad will sell tickets from St. Louis at one fare the round trip on May 17th to 20th inclusive. These tickets will be good for return trip until June 5th. Delegates and their friends intending to be at the Assembly will consult their own interests in purchasing tickets over this line, as it is the only route offering a double daily service of day coaches and Pullman Palace sleeping cars from St. Louis to Birmingham. The trains leave new Union Station in St. Louis in the morning and evening after the arrival of all trains from the North and West, reaching Birmingham in from 18 to 20 hours. Mr. Geo. B. Horner, D. P. A., No. 206 N. Broadway, St. Louis, Mo., will be pleased to furnish any further information that may be desired. Yours truly, C. B. ATMORE, Gen. Passenger Agent

### Marriages.

CLAIBORNE-HARRIS.—At the Presbyterian Parsonage, Oregon, Mo., April 28th, 1896, by Rev. Henry A. Sowers, Roy L. Claiborne of Forest City, Mo., and Miss Amanda Harris of Oregon, Mo.

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#### PRESBYTERIAL PROCEEDINGS.

Concluded from page 5.

that of Mr. A. H. Temple were renewed, and they continue their work on the fields of Wheaton and Royalton, respectively. Licentiate John S. Handyside, presented a letter of dismission from the Presbytery of Minneapolis, and his application for ordination will be considered with other like applications at an adjourned meeting to be held at an early date. Presbytery voted to unite with Westchester Presbytery in asking the General Assembly to investigate the running expenses of the various Boards of the church excepting Home and Foreign Missions, and to consider whether reduction of such expenses may be effected. A Committee was appointed to report at the next regular meeting as to what matter shall be included in Sessional Records. The report of the pastor-at-large was received and placed on file. Rev. E. V. Campbell of St. Cloud and Rev. C. Harmon Johnson, were appointed a committee to secure pledges to his salary. Rev. W. F. Finch was chosen principal ministerial and Elder L. A. Vick of Willmar, lay principal commissioner to the General Assembly, with Rev. E. V. Campbell and Elder D. D. Roach of Brown's Valley alternates.

A committee consisting of Rev. G. C. Pollock D. D., and Rev. E. V. Campbell and Elder B. F. Jenness was appointed to investigate certain matters concerning the Rhiderland church and the Union church of Clara City. Litchfield was chosen as the place of the next regular meeting.

At the conclusion of the addresses the moderator took the chair, and the annual Narrative of the State of Religion in the churches, was read and ordered forwarded to the General Assembly.

The following resolution was adopted:

That the thanks of the Presbytery be extended to the officers and members of the Harrison church and congregation for the use of their house of worship—for their kind entertainment and privilege of their pleasant homes—and for the bounteous collations served during the sessions of this body; and we pray that "He who giveth us richly all things to enjoy" may abundantly bless them in both temporal and spiritual things.

Presbytery adjourned to meet at the call of the moderator. All the sessions were well attended by the people of the community, and the evening sessions were largely attended, the audiences well nigh filling the house. The members of Presbytery will certainly be glad to meet with this people again at as early a date as they may. \*

#### Bloomington.

The Presbytery of Bloomington met in the First church of Bloomington, Ill., April 21-23, 1896. Rev. R. Edwards, D. D., of Bloomington was chosen Moderator and Rev. H. L. Moore temporary clerk and G. B. Safford vice-moderator. Rev. Fred R. Rosebro was received from the Presbytery of Crawfordville and arrangements made for his installation at Danville 2nd church, May 5, at 7:30 p. m., Rev. C. N. Wilder to preside and preach, Rev. E. J. Regennas to charge the pastor and Rev. W. E. Parsons the people. Candidate Edwin Harris was dismissed to the Presbytery of Larned. Candidates C. S. Davies of Chicago Presbytery, E. A. Cutler of Vincennes Presbytery and W. R. McCaslin of Indianapolis Presbytery were received. Rev. W. W. Tait was received from Presbytery of Ottawa and it was arranged that his installation be at Cooksville, May 12, 7:30 p. m.; Rev. W. S. Ward to preside and preach, Rev. D. K. Campbell to charge the pastor and Rev. A. S. Covert the people, each to be alternate to either. Rev. C. P. Graham was called to Mahomet and Jersey, the services at Mahomet to be May 8, at 7:30 p. m. Dr. J. W. Pugh to preside and preach, Rev. J. W. Mann to charge the pastor and Dr. C. N. Wilder the people. The services at Jersey to be at 7:30 p. m. on May 15, Rev. H. L. Moore to preside and preach, Rev. E. M. McMillen to charge the pastor and E. J. Regennas the people. Presbytery approved the plan for missionary congress at Winona Lake, Ind. The stated clerk presented a plan for the election of commissioners to synod which was adopted. The committee on Foreign Missions offered a report which was received and this resolution was adopted: That a missionary congress be held in connection with the next fall meeting of presbytery, commencing Wednesday evening and lasting through the day and evening of Thursday. To arrange for this presbytery appointed a committee consisting of Dr. C. N. Wilder, Rev. E. M. McMillen and Rev. W. D. Smith.

The following commissioners were chosen to the General Assembly which meets at Saratoga, N. Y., May 21, 1896: Dr. W. P. Kane of Bloomington, 2nd church; Dr. C. N. Wilder of Champaign; elders Chas. T. Yeomans of Danville, 1st; A. L. Brobeck, M. D. of Wellington. Since the last meeting three of our ministers have died—Revs. H. R. Pairs, F. H. Cushing and J. W. Campbell. A suitable memorial service was held. W. R. McCaslin, C. S. Davies and W. D. Atkinson after the usual and required examinations were licensed to preach. Licentiates W. R. McCaslin, C. S. Davis and E. A. Cutler were ordained—Dr. W. A. Hunter, at the request of the moderator conducting the ordination service. Fairbury called Rev. Davies; he accepted and is to be installed in May, Rev. W. S. Ward to preside and propound the questions; Rev. W. G. Connel to preach, Dr. J. G. K. McClure to charge the pastor and Dr. W. A. Hunter to charge the people. Rev. E. A. Cutler accepts a call to Clarence, to be installed May 19; Rev. E. M. McMillen to preach and preside, Rev. E. J. Regennas to charge the people and Rev. H. L. Moore the pastor. Rankin church called Rev. W. R. McCaslin, to be installed May 29; Rev. S. Light to preach and preside, Rev. Chas. H. McCaslin of Bucyrus, Ohio, to charge the pastor and Dr. J. W. Pugh to charge the people. In each case each to be alternate to either. Rev. J. D. Jenkins was placed on the honorably retired list. Presbytery adopted an overture asking for cheaper edition of the new hymnal.

The organization of presbytery was completed and Judge Geo. K. Ingham, W. A. Hunter, W. M. Camp, Calvin Rayburn and E. M. McMillen were re-elected trustees, and they were instructed to draft constitution and by-laws for their use. There were several practical and helpful discussions on "Money and the Bible," "Duty," "Preaching," "Pastoral work," etc., by G. B. Safford, Rev. R. Fretz, Rev. E. K. Strong and Rev. A. S. Wight. Prof. Draper, president of the State University gave a masterly address on "The Church and Education." Presbytery adjourned to meet at Gibson City the 3rd Tuesday in September.—W. A. Hunter, S. C.

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# Fits Cured

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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.

**TURKEY AND THE ARMENIAN ATROCITIES.** By the Rev. Edward Munsell Bliss, (late of Constantinople) Hubbard Publishing Co., Philadelphia, Price \$1.50.

The fact of the Armenian tragedy of the past two years will awaken interest in this book. It is freshly written and comes up to date. It seeks not merely to set forth the distressing situation in Turkey but to trace the influences that have produced it. Hence it has to do with the social characteristics of that country, the religious beliefs and customs that have grown up in the empire, the ambitions and the political attitudes of the European Powers. The Armenians, the Kurds, the Greeks, the Ottoman power, the European influence in reference to Turkey, the Oriental churches, the condition of the Christians in that land, the Protestant Missions, the Armenian Question, the different Massacres, the religious persecution—all these subjects, concerning which the events of the past two years have given Americans great curiosity, are here set forth. The book also furnishes a chapter on the Relief work which has been undertaken in that land, and another on the relations of America and Turkey.

**HAMILTON, LINCOLN AND OTHER ADDRESS.** By Melancthan Woolsey Stryker. Wm. S. Smith & Co., Utica, N. Y. Price \$1.50.

Rev. Dr. Stryker, late of Chicago and now president of Hamilton College, N. Y., is a brilliant writer and a very attractive platform orator. His style of composition is incisive and flashing. With strength there is also keenness, and sparkle and glow. His addresses are not of the kind that interest only or chiefly under the charm added by the personality of public address, but they read well. There is nothing insipid or commonplace. The flowing energy and vivacity of thought are felt on every page. There are fifteen orations and addresses in this volume, which were spoken at different places and on widely different occasions, during the past three years, including three Baccalaureate sermons. The first one being on Alexander Hamilton and the second on Abraham Lincoln, those names appear in the title of the book.

### MAGAZINES AND PAMPHLETS.

The *Announcement of Summer Courses* in Vanderbilt University.

The *Preacher's Magazine* (April) presents sermons by Rev. John Watson (Ian MacLaren), A. Moody Stuart, Mark Guy Pearse and many others.

The *Nineteenth Century* for April opens with a timely paper on "International Jealousy", by Prof. Mahafey.

"A Dialogue on Vulgarity" and "The Decay of Classical Quotation" follow each other.

The *Union Seminary Magazine* (bi-monthly, March-April) This periodical represents the Theological Seminary of Hampden-Sidney, Va., and is devoted to biblical research, religious literature, missionary intelligence, etc.

The *May Quiver* is up to its good standard of Sunday and general reading. "The open sore of the world" pertains to the remnant of slave trading which is still extant. "The Passover Feast in Palestine", and "What God sees in men" are two articles which will well repay reading.

A *Political Dodge exposed*. This is a movement on the part of the Presbytery of Kendall to awaken the people of Idaho to a serious betrayal of trust on the part of the legislators and other politicians of that State in their truculent course for the Mormon vote.

We have received the following: The *Western Reserve University Bulletin* for April. This publication is designed to serve as a medium of communication between the University and its alumni and friends. The present number contains a good "Outline of Philosophy in America."

The *Westminster Review* (April) "The American Idea" is a satirical brochure on the sentiment of this country in respect to "European interference" or influence on this Continent. It is suggested by the Venezuelan Episode, and is written from the English point of view. "The Boer Problem" pertains to the question of English government in South Africa. In "Miss or Mrs?" a query is raised as something to study over, why married and unmarried ladies are thus distinguished between.

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### NO ROOM FOR DRUNKARDS.

There is very little room in the modern business and industrial world for the drunkard or habitual tippler. Sober men are wanted and the man who cannot or who does not keep sober finds it difficult to rise to responsible positions. The *Washington Post* very truly says: "It is becoming more and more difficult for a tippler—to get a situation under any corporation. Banks, insurance companies, merchants and business men generally, demand temperance as a qualification for their employees. The doctor or lawyer who drinks to excess finds that his business is decaying. The teacher who frequents saloons soon finds his occupation gone. Not many years ago there were notorious drunkards in Congress, but this nuisance has been greatly abated. The Legislatures of all the States show a similar change. Public sentiment is becoming less and less tolerant of inebriety."—*Knoxville Tribune*.

### EVEN IN FRANCE.

Even wine drinking France is beginning to realize that unlimited indulgence in intoxicating beverages is fraught with great dangers to the health and morals of the people. Steps have been taken by the French Government during the past year to guard against the adulteration of wines and liquors and to place some restrictions around their sale and use. More recently the important work of providing instruction in

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the public schools on the effects of alcoholic stimulants has been taken up. Last August, M. Poincare, French Minister of Education, ordered "anti-alcoholic instruction" to be given in the Normal schools in which teachers are trained, and M. Combes, his successor now directs that this example shall be followed in elementary and secondary schools. He states that the increase of drunkenness is causing anxiety. Teachers of philosophy and political economy must therefore demonstrate its pernicious consequences on families and States, while teachers of natural history and physiology must give proofs of the disease and of the premature death caused by it, and teachers of hygiene and chemistry must find as many opportunities as possible of uttering warnings against the abuse of alcohol.

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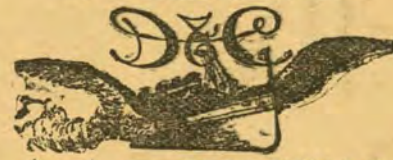
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## Springfield.

Met at Macon City. The sermon for the retiring moderator was preached by Rev. Mr. Miner. Rev. A. M. Ayers was made Moderator, Rev. S. A. Glasgow and elder J. W. Brown temporary clerks. R. Fred Lenington was licensed to preach and his brother, George C. Lenington, was given a temporary license. W. A. Blake was licensed a local evangelist. The committee appointed May 17, at 7:30, in Westminster church, as the time and place for the ordination of Mr. Lenington into the ministry. Rev. T. D. Logan was elected clerical commissioner and Rev. Dr. Williamson of Petersburg as alternate, with J. J. Bergen of Virginia as commissioner, and Judge Tice alternate to the general assembly at Saratoga.

The pastoral relation between Rev. Mr. Taylor and the church of Mason City was dissolved and also that of Rev. Mr. Smith as pastor of the church at Bates. The presbytery approved the action of the synod in the matter of the state management of the Home Mission fund. In the evening an interesting service was given by the children entitled "Gospel bells." The presbytery adjourned to meet at Divernon in the fall.

The missionary societies of the presbytery met in the M. E. church and held interesting meetings. The presbytery adopted and spread upon its records minutes regarding the late Rev. E. N. Pires and the late Rev. D. J. Strain.

## Gunnison.

The Presbytery of Gunnison met at Aspen, on the 23rd and 24th of April. The opening sermon was preached by the Rev. B. F. Powelson of Gunnison, and was a thoughtful and able discourse on the personality of the Holy Ghost. The Rev. W. W. Percival Ph. D., was elected Moderator and Mr. C. F. Woody temporary clerk. The Rev. J. E. Weir now stationed at Salida, was received from the Presbytery of Boulder. Letters of dismission were granted to Rev. George W. Barr to the Presbytery of Pueblo, and to Rev. Paul W. Brown to the Presbytery of Winnebago. Rev. Charles Fueller of Lake City was elected commissioner to the General Assembly with Rev. Joseph L. Lower of Delta, as alternate. Mr. D. A. McConnell of Gunnison was elected elder commissioner with Mr. Leonard Worcester of Leadville as alternate.

The Presbyterians lost by death since its last meeting one member, the Rev. Arthur E. Armstrong, who died on the 7th of last January. He was for about seven years the pastor of the church at Leadville, and was a brother much beloved in the presbytery.

Reports from the churches show a gratifying increase in the membership, while there has been a falling off in the contributions to some of the Boards the aggregate shows a considerable increase. An effort has been made to get all the churches to make their gifts at least come up to the scheme of appointment; this has been partially successful and the effort will be persevered in.

An interesting popular meeting was held on Friday evening the 24th, in the interest

of missions. Addresses were delivered by Miss Black, a returned missionary from India, and by the Revs. J. E. Weir, T. O. Kirkwood, D. D., and A. Grant Evans.—*Stated Clerk.*

## Niobrara.

The Presbytery of Niobrara met at Emerson, Neb., April 15th. Rev. E. VanDyke Wight, Moderator. Rev. Joel Warner was received from Kearney Presbytery. Rev. A. Aston, was dismissed to Council Bluffs Presbytery and Rev. Pliny S. Smith, to the Iowa Presbytery. Mr. Arthur T. Young was ordained to the gospel ministry. Mr. W. D. Reaugh was licensed as local evangelist. Rev. W. E. Kimball, D. D., and elder Wm. Warnock were elected commissioners to the General Assembly. The organization of a Presbyterian church at Norfolk was authorized, and the organization was completed on the 24th. At an adjourned meeting on the 28th, Mr. R. E. L. Hays was received from the Pueblo Presbytery and Mr. Lewis W. Scudder from Omaha Presbytery. These two, with Mr. John C. Giffen were ordained to the gospel ministry after a very thorough examination.—*W. E. Kimball, S. C.*

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