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## **The Morning Star - volume 59 number 32 - August 6, 1884**

Freewill Baptist printers

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# The Morning Star.

VOL. LIX.

DOVER, N. H., WEDNESDAY, AUG. 6, 1884.

NO. 32.

THE MORNING STAR is a Weekly Religious Newspaper, issued by the Free Will Baptist Printing Establishment, Rev. J. D. SEWART, Publisher, to whom all letters on business, remittances of money, &c., should be addressed, at Dover, N. H. All communications designed for publication should be addressed to Editor, THE MORNING STAR.

Terms:—\$2.00 per year, if paid strictly in advance; \$2.50 if paid within the first thirty days, and \$3.00 if not.

## The Morning Star.

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## MORAL AND PHYSICAL LAW AND DIVORCE.

BY AN OLD MAN.

That moral character belongs necessarily and only to moral nature is as plain and self-evident as that vegetable and animal life are not found in granite. Yet there are constant references to physical actions and conditions as morally right or wrong. Every one knows that the affectionate mother who kills her child accidentally is not a murderer, and that the robber who tries to kill his victim and fails is guilty of murder. And yet Christians are constantly referring to words and sentences as prayers, and to external living as piety. That words are necessary to the proper and useful expression of prayer is certain; that external actions are the necessary and benevolent results of piety is true, but all true devotion and religion are in the mind, and not in bodily position or action. Different church organizations are assumed to be divisions of the Christian Church, and positive proof that the prayers of Christ for the unity of his people have not been answered—just as though the church was made up of bones and muscles, of creeds and constitutions, instead of spiritual members, "born of God," "baptized by one Spirit" into the "body of Christ." There has never been a greater error respecting the Church of God than this assumption of Romanists, State-religionists and Unionists that the Christian Church and Christian unity must be realized in physical facts and membership, instead of spiritual union, as in the Father and Son.

This same tendency to materialism is unconsciously developed in the discussion of divorce. According to the Bible and the fundamental laws of human society, there can be but one justifiable reason for divorce. But according to Christ and common sense, that reason does not consist merely in physical conditions, but in a state of mind. Matt. 5: 28-32; Matt. 19: 9; Mark 10: 11; Luke 16: 18. The lust or desire is the crime, and its manifestation seen in two directions. 1. The putting away of the wife or husband is one part of the occasion for divorce. This may be done without any form of law, or reference to a third party. 2. The other part of criminal development is in "marrying another," or the one "put away." But parties may be married and separate in ten minutes, and not meet in ten years, nor ever occupy the same house. And thus the spirit of the seventh commandment, really the moral law, be violated without the sensual conditions generally assumed to be the crime itself. Paul declares that marrying a father's wife (probably a second wife and a widow) is "fornication." 1 Cor. 5: 1. Here again the crime is not in physical personalities, but in the violation of social, public relations; and the criminality would not depend upon subsequent modes of life, but upon the illegal marriage. That marriage is a contract either between the parties or those acting in their behalf is unquestioned. As in all other contracts there must be some fundamental principles. The violation of these fundamental principles by either party is fornication, and therefore the ground for divorce.

To hold these fundamental principles as exclusively physical and marriage simply sexual, as explained by the notorious female broker of New York, is to make the highest human relation a gregarious, animal institution. To prevent divorce and polygamy, marriage must be contemplated as a high, moral institution, involving intellectual and moral rela-

tions, and not mere feeling; a contract to be formed not in giggling sentimentality, but in sober judgment: to be abrogated only when the fundamental laws involved are violated.

Divorce, like drunkenness, is an effect, and to talk and write against divorces while the cause continues will be about as successful as to talk and write against intemperance while habits of common drinking are practiced. The real cause of frequent divorces is the false view and low estimate of marriage. Until marriage is respected and esteemed as not a mere animal license, but a spiritual union, a moral contract to be observed and enforced by society, divorces in some form, legal or otherwise, will continue; and to assume in life and teaching that social vice and virtue consist exclusively in physical actions will not promote the highest esteem for the highest institution in human society.

### MAGOON—DANA—PERKINS.

The following letter, written by the Rev. Dr. E. L. Magoon, of Philadelphia, accompanied his recent gift of 100 valuable volumes to the Library of Bates College, and has been published in the catalogue of the books which has recently been issued. Since the letter relates to three ministers of our denomination who were well known in these days, and are affectionately remembered by many still living; and since it is a most valuable and to a few choice reflections originally and forcibly expressed,—we have obtained permission to give it to our readers, assured that not a few will incline to thank us for so doing.—Ed.]

1319 GIRARD AVENUE,  
March 10, 1884.

REV. OREN B. CHENEY, D. D.,—  
Dear President: Your College Library is herewith presented one hundred books, which will be found to represent nearly every school of modern thought. We learn only by the perception of difference, and these volumes will show your pupils what radical innovators can do for progressive enlightenment.

Laziness is the mother of total depravity, and thoughtlessness in its most pernicious form. Hardly two productions in the subjoined list demonstrate along the same ethical lines. One theorizer builds his egotistical Babylon with complacent infallibility, and the next corner knocks it all down flat as Jericho. But through incessant destruction and reconstruction living forces are persistently at work, and we are invigorated by their conflict rather than stultified with uniformity. Better free tempests which purify than suffocating malaria potent only to destroy.

"Father, be your own executor," was the dying direction of my only son; and so the hard earnings of a long life were placed, as gratuitous sources of enabling culture at six great centers, three years ago. It was supposed that milking time was over, but your recent advent within my precincts pressed out a few strippings which, after all, may contain the richest nourishment. Gratitude is man's answer to God's mercy, and this small donation is made in remembrance of a past equally dear to both of us.

When you were fitting for college at New Hampton, N. H., you boarded with Captain Magoon, near the Free Will Baptist Meeting-house, then the largest and most central in all that mountainous region. It yet stands, with the long pulpit opposite the front porch, and some other relics of primitive furniture inside, but O how utterly changed is all beyond the venerable walls!

You well remember the three Elders officially connected with this sacred enclosure, Magoon, Dana and Perkins. The first was my father's father; the second was my mother's brother; and to the third you are indebted for your excellent wife. One of them was almost always in charge, and often, at general meetings especially, the mature triad were jointly employed.

Elder Josiah Magoon was the senior, brave, patriotic, and devout. He was engaged in battle on Bunker Hill, converted soon after the battle at Saratoga, and for many years toiled incessantly as a volunteer preacher in the hill country of Granitodome. It was his nature to put the whole of himself into the errand of the moment; and however limited the resources vouchsafed, he was uncommonly efficient, by having them always at complete command. His chest of tools was neither numerous nor elegant, but the implements were all the more portable, and their energetic adept had adequate "gumption" for their practical use.

The central factor in professional outfit is the fiery grandeur of a generous mind. Detachment is mastership. Jesus prostrated himself, to concentrate his capacity for obedience, subordinating the immediate to the remote, and thereby supremely possessed what he resolutely parted with.

Generosity of heart is the electric light of intellect, given to illuminate and renew mankind. The world has ever been raised and renovated by enthusiasts, bold in purpose and fleet in movement, like Job's martial charger, drinking in the breath of his own invincible swiftness. Foreordained and predestinated from all eternity to be a free agent, our grand old pioneer early learned how to turn difficulties into opportunities, and earnestly exhorted every other sinner to make his calling and election sure. All

for Jesus, and Jesus for all, were the two sides of his religion, held without a doubt, and held forth without a fear. Thrilling experience had taught him that our dear Lord comes evermore to live two lives; one towards men, because he is God; one towards God, because he is man.

Elder Magoon was not pre-eminent as to bodily presence, but audacious in soul, and the mode of his public address was peculiar. Imaginative rather than logical, his favorite texts were pictorial, and their elucidation highly poetic. With utterance melodiously articulate, but cadenced with perpetually varied intonation, like the undulations of a swallow's flight, his manner pleased those who were near, and was easily understood by the most remote. Heaven commissioned him to blow Zion's silver trumpet, the resounding melody of intelligent alarm, and not the irritating emptiness of whistling tin.

Elder Simon Dana, better known as "Doctor," responsible for M. D. only, was most happily adapted to "allure to brighter worlds and lead the way." Habitually on horseback, day and night, his heart the home of every joy, and saddlebags replete with materia medica for human ills, he was a welcome almoner in every habitation, ministering with like facility to body and soul. Skillful as a physician, and unperturbed as a Christian, as he serenely presided at the gates of life, his preaching was a protest against despairing consternation in any crisis, believing that

"Death is another life. We bow our heads  
At going out, we think, and enter straight  
Another golden chamber of the king's,  
Larger than this we leave, and lovelier."

Temperament and conviction molded Elder Dana's pulpit instruction into the most sunny and salubrious equipoise. In his view, our great defect is want of spiritual liberty. All goodness heals. Self-renunciation is not surrender of reason, which is never so strong as in relinquishment for principle and the general good, suppression of selfhood and sensual delight. The celestial majesty of human volition is inborn freedom to bind itself; as it was not his will, but his wish, Jesus resigned. Hence, in this good man, was the perpetual aspiration after faith, that glorious gift which makes over to us all the grandeur of the universal Church.

Like Elder Magoon, who was to "the beloved physician" what Paul was to Luke, Elder Dana died old in years, yet to the last redolent of perennial strength, matured but not imbecile, emigrating from fleshly limitations to where the soul is never antique. Through a long course the current of his being constantly advanced.

"Though deep yet clear, though gentle yet not dull,  
Strong without rage, without o'erflowing full."

Elder Thomas Perkins was born amidst the grand Bridgewater Hills, and their strength was his also, as well as your own. Stalwart in physical organization, and richly imbued with that wisdom which is from endurance drawn, he stood from shoulders upwards higher than ordinary citizens. Like his two senior associates in the New Hampton pastorate, he entered on public life unsmothered by academic laurels, and was even more influential than they in wielding the might which slumbers in a peasant's arm.

Rugged as the region of his nativity and training, Elder Perkins shared largely in popular esteem, and was a natural leader of men in both sacred and secular spheres. Some ten annual sessions he sat in the State legislature, and was a favorite chaplain everywhere on great occasions. With him natural ability and tried integrity were credentials which in all classes commanded supreme respect. Like the ancient hero with a pick-axe for his crest, he would find a way or make one. Royal souls and restless rivers channel their own careers, asking no patrons but God and their own unshaking, unpausing self-help. Not what we inherit, but that which we ourselves produce, is the measure and test of personal worth. Fine gloves may be manufactured for richly born simpletons to wear, who never earn the bread they eat; but posterity gratefully remembers only the naked hands energetic to create and transmit universal benefits, however rough their hereditary, or blistered by the environment of humble and brawny toil.

Faith is the feeling of spirit, the fruit of which is a beneficent life. Big towns are good arenas for grand struggles, but rarely are great benefactors born therein. Jesus sent his disciples from mountain and desert to open the highways of impartial progress through every realm of mankind. Such are the men who have ever gone up and down the common walks of life, with a handful of eternal truth to make hearts full of it. Thought with them was fresh and salutary as a spontaneous fountain on their native heights.

Ascending from the valley of his domestic threshold to pasture the more lowly flock of his care, this good shepherd, must have observed that the largest enclosure beneath his wide survey shut out vastly more than it shut in. Nature may so have fostered the liberality which graces early inspired. That every man is a part of every other man he felt, and that it was his corporate right, as well as instinctive desire, to commune with every worthy being to which the universe gives birth.

A man's culture is proportioned to the largeness and differentiated excellence of

the community to which he consciously belongs. Religion is not only an institution, it is an inspiration. True wisdom is a loving spirit, the most sequestered treasures of which go into that common wealth of the heavenly kingdom, where the gains of each belong to all, and to one holds a private possession of his own. We must be communicant with God, that we may convey good to our neighbor. All noble character is the flow of Divine love and wisdom through the unobstructive soul. We are not only nearer to Humanity than to man, but nearer and dearer to the infinite Father than to ourselves.

Elder Perkins did not ignore Providence, regarding history as a dead march without the music. He was of the very foremost in his denomination to keep abreast of aggressive thought on every side. Not only had he affinity for truth, but firmness in adhesion to it. Well prepared as an emigrant to the great beyond, he saw on this side the veil how invention is auspiciously rendering the age more spiritual, by making the action of mind on mind acuter, swifter, and increasingly prevalent. To his prophetic and delighted gaze ideas flashed from hemisphere to hemisphere, transforming earth and ocean into batteries of intellect along which to hurl endless recruits of enlightened messengers, and it was not the vehicle he cared for as for the message it conveyed over Alpine bleakness or through oceanic abyss.

Prejudice against education clearly proves the want of it, and was early trampled on by Elder Perkins with magnanimous disdain. What he had himself lacked at the outset, he devoutly wished that all successors might largely enjoy. He tenderly perceived that duty and development are one, both being required by the passing hour. But to him dryness was not solidity, nor did he mistake polish for power. Erudite facts, laboriously accumulated, are useful only as some comprehensive principle is made to penetrate the mass and crystallize it into translucent use. Ostentatious pedantry is at best only frigid effulgence, like the glimmer of moonlight upon a puddle; while the soul of a true scholar is plastic substance aglow from within, a veritable sea of glass mingled with fire.

Invested with deathless dignity, Elder Thomas Perkins, surviving many of his generation, and excelled but by few, stands an unwavering memorial to all who knew him, aptly symbolized by Mount Horeb with the Burning Bush atop. How truly did our dear Lord say: *Other men labored, and ye are entered into their labors.*

"The dead but accepted sovereigns who still rule  
Our spirits from their urns."

### THE WOLFE EXPEDITION.

Much interest is already shown, and it is likely to increase considerably, in the new exploring expedition to Babylonia from this country. Our readers will be put into possession of desirable information by perusing the following extracts taken from the *Andover Review* and the *Christian at Work*:

"For nearly forty years the work of excavating in the Tigris-Euphrates valley has been vigorously carried on, and a vast amount of material has been collected and brought to Europe. Some of this has been deposited in museums and libraries in the principal European cities, and chiefly in London, Paris and Berlin. The fruits of research have been embodied in volumes—notably by Le Normant, Chevallier, George Smith, Ebers, Rassam and others. Indeed Mr. Rassam, who is a Syrian gentleman of wealth, now devotes all his time to excavating; he goes every year, and brings back to England a larger and smaller quantity of tablets and other Assyrian remains. Already there is enough Assyrian material in the British museum to occupy scholars for the next fifty years. But the field is large; and there is room for other exploring parties, without danger of encroaching on the English domain. American Assyriologists have for some time felt the desirability of having a collection of cuneiform material in this country; and last autumn some gentlemen interested in the matter held a conference, and determined to make the attempt to organize an expedition to Mesopotamia. It was thought best that the first attempt should be in the way of exploration and survey of the ground, in order to fix on the best points of work, and come to an understanding with the English parties now in the field. In spite of some unfavorable conditions, the preliminary arrangements have now been completed."

"The first step toward the expedition was taken in New Haven under the shadow of Yale College, in October, 1883. Then and there a few gentlemen decided the time was ripe, and measures and men were designated for the enterprise. This private action took a more public shape in Boston, May, 1884. At that time the Archaeological Institute of America sanctioned the nascent undertaking in the following resolution: 'The Archaeological Institute has heard with interest of the expedition to the Tigris-Euphrates valley proposed by some of its members, and desires to express its approval of such expedition, and to commend it heartily to the sympathy and aid of persons interested.' 'Shortly afterward,' says Professor Lyon, 'we were thrilled by the intelligence that under the representations made by Dr. J. P. Peters of New York, a liberal and wealthy lady, Miss Catherine Lorillard Wolfe, had promised to pay the entire expenses of the projected expedition. Who will not feel with him that for this generous act Miss Wolfe deserves the heartiest gratitude of every student of archaeology?'

"Next came a meeting in Hartford, Conn., on June 13, 1884, at which the personnel of the proposed party was largely arranged. Our readers will be

glad to learn that Dr. William Hayes Ward, of *The Independent*, has consented to be of the party. As perhaps the earliest American student of the cuneiform inscriptions, and among the first suggesters of an Euphrates expedition in the press, he seemed predestinated to the post. The other two names are signally competent ones. They are Mr. Joseph Thacher Clarke and Dr. J. R. S. Sterrett, both of whom are brilliantly associated with Assyriology, and the latter also with Phrygian archaeology as the fellow-traveler of Dr. Ramsey, by the readers of this Review. A fourth member is still to be found.

"The Wolfe Expedition to Babylonia" is so far organized. Its aim is to be preparatory. Old ruins will be visited, and promising excavations located. Historic and scientific, as well as archaeological results will be looked for. The field chosen is wisely the lower part of the Tigris-Euphrates basin. This has two advantages. First, ruin jostles ruin, and secondly, it is comparatively virgin soil. Here, too, was the home of the elder Assyrian civilization. With other high authorities Professor Lyon believes that 'some of these mounds contain monuments as important as any which have yet been discovered.'

"It only remains to say that French and English rights of exploration will be sedulously respected, that the Sultan's permission to travel within his domain has been solicited and will doubtless be gained, and that the party hopes to enter on its inspiring work during the autumn or winter of 1885."

The expedition is called "The Wolfe Expedition" in accordance with Miss Wolfe's desire thus to honor the memory of her father. The expedition "has two routes open before it,—that to Alexandretta—Iskanderun—by way of Aden and around the peninsula of Arabia up the Persian Gulf, and Shat-el-Arab to Bozra, or onward up the Tigris to Bagdad. Dr. Ward will, it is understood, sail for Europe in September, possibly accompanied by an American friend, a distinguished Palestine explorer. In London Dr. Ward will be joined by Mr. Clarke, and in Athens by Dr. Sterrett, at present in charge of the American School of Classic Studies in the Attic City. The expedition is expected to return in the spring of 1885."

### THE NEW CABLE COMPANY.

The cable recently landed at Rockport, Mass., is to help bring, by means of the Commercial Cable Company's double cable, the old world into quicker and more continuous communication with the New. Ocean telegraphy is to be cheapened. Monopoly of cablegram is to be destroyed. Messages that cost many dollars will yet cost only cents. All honor to Messrs. Bennett and Mackay, under whose patronage the ocean telegraphy, of which Cyrus W. Field was the first hero, shall soon pass from costly and aristocratic privilege into democratic opportunity. Well might the shores of Massachusetts become the scene of banquet and cannonade, and at night be all ablaze with patriotic pyrotechnics. Other and still other cables will be laid, and what with steamships crossing to Liverpool from Montauk Point in four days, as they will within ten years, and all the submarine nerves of telegraphs thrilling their momentary messages from beach to beach, the Bible prophecy will be fulfilled—"There shall be no more sea." Count us always on the side of the anti-monopolists. A few men in this country like to control everything—the railroads, the steamboats, the legislative halls, the ballot-boxes and the telegraphs of land and sea—and every movement which is to divide for all time to come the patronage of foreign communication makes me throw up the hat in exultation. These great companies that block the way with their swelling of financial plethora need the lance of depletion, or in some great fit of financial apoplexy they will fall down and roll over everything. If God had meant a few men to control everything, he would have given them a continent native and forbidden the activity of other peoples. If I interpret the work of the Commercial Cable Company aright, it means that the American people are not to be fooled any longer by incorrect, or garbled, or delayed reports of foreign money markets. And it means capacity to send friendly salutation on the part of those who never saw an ocean dispatch in all their lives; and, more than that, it means the speedy unification of the race, the acknowledged of universal brotherhood, and the hastening of the time when there shall be one dominion, and that the Lord's. Who knows but that the wing of the apocalyptic angel may be a wing of lightning, now sweeping the mountain-top, now dipping into the sea?—Dr. Talmage, in *Frank Leslie's Sunday Magazine* for August.

### THE BAPTIST MINISTRY.

A writer says in the *Standard* that a hundred years ago Baptists had 50 more churches than ministers. Fifty years ago there were 1,700 more churches than ministers. To-day there are nearly 10,000 more churches than ministers! He adds: "How many more churches we have than pastors, no man knows. Of the one hundred and eighteen ordained Baptist ministers in one of our Western States, but fifty-three are engaged in any denominational work whatsoever. The other sixty-five, so far as the pastorate of churches is concerned, have had their day and ceased to be. Possibly the same proportion of pastors to ordained ministers does not obtain in other States. If it does, instead of sixteen thousand five hundred pastors, we have less than eight thousand pastors for over twenty-six thousand churches already organized, to say nothing of the destitute regions all over our great West where the standard of the cross has not yet been planted; nothing of the regions beyond in heathen darkness."

"But another subject not less painful than the deficiency in the number of our ministry demands our attention, namely: the inefficiency in the quality of our ministry. It were a remarkable phenomenon if at the close of the nineteenth century it were necessary to insist that a minister of the gospel should be an educated man; and yet these facts stare us in the face. During the last ten years four thousand five

hundred men have been ordained as pastors of Baptist churches in the United States, while our theological seminaries have graduated about one thousand. Not one-fourth of our young men who in the last decade have taken upon themselves the awful responsibilities of the Christian pastor, have sought any special training for that work. Seven theological seminaries have stood with doors wide open to welcome these men to a three years' course of training, not equivalent, indeed, to the three years' course of training enjoyed by Peter, and James and John before they went forth to proclaim the unsearchable riches of Christ, but as nearly equivalent to that as the money, the prayers, the consecrated heart and intellect of our thousand men, in a single decade have undertaken to preach the gospel without any special preparation for that work whatsoever."

"We may not doubt that our short pastorate—so much and so justly lamented—are largely due to this fact, that so large a proportion of our ministers are comparatively uneducated men. The fact also that so many of our ministers drop out of the pastorate entirely after a few years of service, may be traced to the same cause. Many an uneducated man can maintain himself in the Christian ministry for a few years. Few indeed can meet its exacting and ever-increasing demands for a lifetime."

"We need indeed to obey the divine command to pray for more laborers. Do we not also need to obey the divine command to lay hands hastily on no man?"

### ABOUT ROMANISM.

—The Roman Catholic Cardinal Manning sneers at Republican institutions and deliberately advises Romanists throughout the world to enter politics as such, especially in England, and the United States.

—While increasing in England and the United States, the Roman church is less strong throughout the world than half a century ago. Said the *Catholic World* in 1870: "We have certainly gained ground in Protestant nations, but probably not much more than we have lost in the old Catholic nations."

—"In countries [e. g., England and the United States] where, at the beginning of the century, a Catholic was as rare as frost in July, and the idea of a return to Popery would have been ridiculed as madness, there, nevertheless, Popery is returning with a rapidity and force so remarkable as to challenge attention and explanation."—*J. A. Froude.*

—"In the sixteenth century the Catholic Church counted the alliance of the despotic sovereigns. The despotic sovereigns seemed towers of strength to it; but when they fell, it was buried in their ruins. It awaits itself now of the weak side of party government in constitutional monarchies and republics, and it achieves an apparent success; but the success can only last till patriotism and intelligence are awake to its advances."—*J. A. Froude.*

—"The Romanistic estimate of the Bible may be inferred from the following verdict of the *Catholic Review*: 'Frankly, very little good seems to have come from the reading of the Scriptures by the people at large. It has produced more religious fanaticism than anything else and more abortions which are caricatures of religion. Even among Catholics it fosters a Calvinistic spirit which in many cases induces individuals to set up their judgment against the wisdom of the church.'"

—"The Roman Catholics have no country but their Church. They are allowed no independence. . . . They are Catholics first and Americans or English afterwards. Yet as English or American citizens, they possess the privileges of freemen, and the wire-pullers at political elections, whose horizon is bounded by the result of some immediate struggle, know too well the value of such allies to be unwilling to bid high for their support."—*J. A. Froude.*

—"The different sections of evangelical Protestantism in the United States are coming nearer together in faith, sentiment and desire. It has been said that there are two classes of agencies at work in bringing about this result. The first is 'an external pressure which, from at least three distinct quarters, is now forcing American Protestants to take their stand more consciously on common ground.' These forces are (1) Romanism, 'claiming indeed to be very much stronger in numbers and influence than either statistical or other evidence would warrant; always presuming and arrogant, and ready for almost any species of alliance against Protestantism; yet always diligent in the task of its own aggrandizement, and always aiming at universal supremacy, political as well as ecclesiastical'; (2) Philosophy 'in the low and false sense of that term: challenging at one and the same time all the fundamental tenets of evangelical Christianity, and seeking to tear away even our ultimate beliefs in God, in the soul, in duty, and immortality; a dangerous foe, corrupting the heart of the nation ethically as well as spiritually, and in fact, if not in form, warring against the entire kingdom of Christ in the land'; and (3) Secularism, the most efficient of these hostile forces, by which is meant 'the devotion of the masses of the people to material interests, and consequently to material pleasures, to the exclusion of all religious life; a service of the god of this world, which shuts out all higher, nobler service, enslaves the heart and life of millions, and even within the pale of the Church is leading multitudes into irreligious living, and into practical unbelief.' The second agency that works for the unification of Protestant denominations is 'the interior attraction, originating in an enlarging knowledge of the truth and of each other, and also in a broader and better religious experience, which is quite as obviously drawing all American Christians into closer, warmer union. The instances of organic union which have occurred between kindred denominations are so many, visible evidences of this underlying spiritual attraction. It is apparent also in the more intimate connection so largely established between churches most alike in doctrine, order, or worship. It is seen in the combinations of individual Christians, in religious associations and enterprises of various kinds. While outward forces are compelling these churches to draw nearer to each other for mutual protection, this inward attraction is also bringing them into a new sense of oneness in faith, in hope, in destiny. And this interior agency is much the stronger, as it ought to be; if it were absent, it is probable that the fierce onsets of outward force would only scatter and divide the flock of Christ.'"

## INVOCATION.

B. S. S. C.

Come, thou Heavenly Dove of promise,  
Comforter since He was slain,  
Oh, supreme within my bosom,  
Holy Spirit, come and reign.

Once the world my soul enraptured,  
Glowing hope each fiber thrilled;  
Then I dreamed earth's lustrous gardens  
With delights were ever filled;

But a cloud, still dark and somber,  
Soon o'erspread the gilded scene,  
And my soul, all refuge failing,  
Sought a staff on which to lean.

Then, thou Messenger most holy,  
'Twas I felt thy quickening power:  
Then thou led'st me unto Jesus,  
Now my fortress and my tower.

And for comfort thou hast given  
Gladly do I count but loss  
All the gay world's glittering treasures,  
For the glory of the cross.

Then he hushed all vain aspirations  
That offend him I adore;  
Glorious "Three in One" I'll worship,  
And in meekness still implore.

Come, thou Heavenly Dove of promise,  
My bruised heart ne'er leave again;  
But supreme within my bosom,  
Holy Spirit, ever reign.

## CONSTITUTIONAL AMENDMENT.

[An address by the Rev. F. E. Davison, of Biddeford, Me., and published at the request of the Maine Western Yearly Meeting.]

I have been requested to address the Yearly Meeting upon the Constitutional Amendment, a subject which just now is engrossing the attention of the people of this State. The task is comparatively easy, because I have your interest and sympathy to start with. I am not required to convert you to the truth, but simply to "stir up your pure minds by way of remembrance." It is on occasions of this kind that I am proud to belong to a denomination which is known and read of all men as an uncompromising foe of all kinds of sin. It is glorious to remember that the Free Baptist church, through all its history, has fought the devil with all its might. When we reflect upon the century through which we have advanced—a century throbbing with the consideration of the profoundest problems of human destiny, a century more momentous in the world's history than any that have preceded it—it is with a sanctified pride that we remember that there never has arisen a great moral issue, but that Free Baptist clergymen and their churches have been on the right side. In the darkest hour of peril people have looked out to see our "Morning Star" hanging luminous in the heavens, fixed, and of the first magnitude. If we, as a people, had thought more of popularity and ease and wealth and numbers and a sounding name than of truth and righteousness and the faith once delivered to the saints, we might to-day have stood in the front rank numerically as we do loyally. But you never can get a Free Baptist minister to hold his tongue in the presence of a great evil. Whenever he sees the head of the old serpent, he is bound to hit it. Our fathers and their children after them have always made it a rule to imitate Elijah, and Nathan, and Daniel, and Christ, and Paul, and Luther, and Knox, and Whitefield, in their outspoken and emphatic condemnation of all forms of sin. If a man is afraid to take a position, afraid to stand alone, afraid to face the universe, if need be, let him go to the rear, and find a place where he will be out of danger. As for us, if there is any fighting to be done, lead on!

This is true in reference to this question of temperance. Here, as on other moral questions, no one ever thinks of asking for the sentiments of a Free Baptist. If you know to what denomination he belongs, you know that he has the most uncompromising hostility to the whole vile traffic. We recognize the fact that God does not necessarily demand us to be at once successful, but he does demand that we be faithful. And when the final commendation is given, he may not say, "Well done, good and successful servant," but "Well done, good and faithful servant." We glory in the fact that it is possible sometimes to throw away, in the judgment of the world, good influences and good efforts, with the assurance that we shall receive them back. It has been so in the history of the world. When martyrs have gone to the stake, they have generally been accused of throwing away their example, their influence, and their lives. After John Huss had been burned for his faith, and his friend Jerome, also, they said, "There, now we are rid of the heretics;" but immediately there rose up from the common people one to fight their battle who has been called the Napoleon of Bohemia. Ziska fought the battle through to the end, never once defeated, though he had all Europe against him, and before he died he made this modest request: "Very likely they will burn my ashes as they did Wickliffe's, and cast them into the river. Very well; when I am gone, you just take off my skin and make it into a drum and beat it before the army." I like that. Fighting the foes of God to the last gasp, and then dedicating his skin for a drum-head to carry terror into the ranks of evil! Give us a score of such heroes in the Prohibition army, and we will annihilate the liquor traffic within twenty-five years.

The people of Maine have for many years been engaged in a hand-to-hand conflict with the gigantic evil of intemperance. Maine has the honor of being the first Christian commonwealth to prohibit the traffic. The first attack was made in the legislature of 1837, when General James Appleton presented a memorial demanding "the abrogation of all

liquor laws, and the entire prohibition of all sale, except for medicine and arts." A committee reported that the laws giving the right to sell ardent spirits should be repealed, and a law prohibiting all sale of spirits passed. In 1846 the first prohibitory law was enacted. Five years of trial disclosed defects in the law. Experience demonstrated that rum-sellers were not deterred by fines, while their stock of liquors was left to them undisturbed. Then it was that a man came into the fight who had the courage of his convictions; a man whom no opposition could discourage and no danger affright; a man with a God-given one idea; a man whose very name carries more weight to-day than the united efforts of a regiment of professed temperance men who are to be found all around us; a man who has been more widely known and respected than almost any other temperance leader during the exciting struggles of the last twenty-five years—General Neal Dow, of Portland.

Gen. Dow is the father of the "Maine Law," and as such is destined to be held in everlasting remembrance. It was he who drafted the law containing seizure and destruction of liquors illegally held for sale. This law was enacted June 2, 1851, and became known everywhere as the "Maine Law." The central idea was to pulverize the traffic. From the first the traffic ceased in nearly all the rural portions of the State, and has not been resumed. During the period from 1851 to 1856 Maine had very nearly the proper conditions to secure the execution of the law, and the State had prohibition. During those years men were voted for as "Maine Law" or "Anti-Maine Law" candidates. It was the paramount issue in politics, and as the friends of the law had a clear and steady majority of from 23,000 to 30,000 in the State, it is easy to see the result. Men were elected to the legislature to enact real prohibitory statutes, and others were elected to the executive offices to enforce those statutes, and whenever that is the case laws will be enforced. Year by year the law was drawn tighter, and its violation made more difficult. The law was a success. And because it was a success, and was slowly but surely destroying the business of the drunkard makers, those outlaws, grown desperate, exerted themselves to their utmost, and the legislature of 1856 repealed the law, and established license. That was the only backward step that the banner State has ever taken. The rum diander, with a shout of triumph, marched from one end of the State to the other, and in the name of his Satanic Majesty took possession of the commonwealth. That was Bull Run for the temperance army, and for the moment they were staggered. But Neal Dow was not dead, and his loyal lieutenants set to work to reorganize the army. The work was quickly done. It was in the spring of 1856 that the license law went into effect. But it died young. In the fall of that year a temperance legislature was elected, and though in the previous legislature 23 Senators and 73 Representatives had voted to repeal the prohibitory law, yet now that the people had been heard from it was noticed that these traitors in the new legislature were conspicuous by their absence. Out of the 96 men who voted to overthrow the law, all but 5 were elected to stay at home!

This legislature understood what its business was, and it repealed the license law and re-enacted the prohibitory law. Then they said, "To make it certain that this is the will of the people, you shall vote directly upon the question. Here are the two laws—one license, the other prohibitory. Take your choice. The law receiving the majority of the votes shall be the law of Maine." And the people said, "So it shall be!" Then, how they flocked to the rescue! And when the result was declared, it was found that the people had wiped out the disgrace which had been fastened upon them by a corrupt legislature, and had ratified the prohibitory law by a majority vote of almost 23,000. If 1856 was Bull Run, 1858 was Appomattox! From the position which was then taken the State has never receded. We have given the law a fair trial, and all well-informed and good-intentioned men within the limits of the State give their verdict on the side of prohibition. The struggle has been against fearful odds, and the rum power of the whole country has been, and is, at this moment, up in arms against us, sworn never to cease its efforts to nullify and break down our law. And we never shall end the conflict until we have made our fortress impregnable. You remember the myth of the hydra-headed monster. It had nine heads originally, but for every head that the hero cut off two others would at once appear. Hercules at length became convinced that something more was needed to accomplish his purpose, and with a red-hot iron he seared each bloody neck as the heads fell off, and then they grew no more. Now total abstinence for the individual cuts off the hydra-head of intemperance, it is true, but other heads are constantly starting up all around us. Why should we continue this never-ending conflict? Give us Constitutional Prohibition, and with that red-hot iron we will sear the bloody neck of this drink monster so that no head shall ever grow again. We must change our constitution so as to forever preclude the idea of returning to the license system. The people having become convinced that the principle of prohibition is right, the place for it is in the Constitution. The Legislature of Maine, moved by the

petitions of many thousands at its last session, voted to submit the following Amendment to the Constitution to the electors of the State:

The manufacture of intoxicating liquors, not including cider, and the sale and keeping of such intoxicating liquors, are and shall be forever prohibited, except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and the arts, and the sale and keeping for sale of cider may be permitted under such regulations as the legislature may provide. The legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale, and keeping for sale of intoxicating liquors, with the exceptions hereto specified.

That resolve was thoroughly discussed and debated, and finally passed both branches of the legislature with a large majority, 116 to 33. There were but 3 negative votes in the Senate, and only 30 in the House; and many of those who voted in the negative declare that their votes do not mean opposition to prohibition but inability to see the value of the amendment to the Constitution. Thus the question has come forth for the consideration of the people, and on the second Monday of September the people are to decide by their vote whether the Constitution shall be so amended.

Now the question arises, Is prohibition a proper subject of constitutional law? There are many people whose bump of reverence is largely developed, and the idea of suggesting such a thing as amending so venerable a document as the Constitution almost throws them into spasms of horror. These croakers cry out all about us, "Don't tamper with the Constitution; it was framed by the fathers, the grand old men of the past." That is all true enough. "We ought to recognize the wisdom that sometimes builded better than it knew, but let us not forget also that our fathers might have builded better still if they had known more." It is surprising to what an extent rum sympathizers fall in love with the dear old Constitution, and exert themselves to defend it from the unwholy hands of temperance fanatics at such a time as this! I am reminded of what Gov. St. John, of Kansas, said about the rum-sellers of that State. When Kansas adopted the Constitutional Amendment the whole fraternity of liquor sellers became suddenly converted to the cause of the Church and Christianity. And they discovered, or thought they discovered, that there was no provision in the Amendment for sacramental wine. Imagine the rum-sellers crying out in agony because the Church couldn't get sacramental wine! One day a number of these men whose vocation was gone were sitting on some boxes, whittling to pass away the time, when a good deacon came along, and one of them said to him, "Deacon, what are we going to do about this prohibitory law?" "Why," said he, "What about it?" "Why," replied the questioner, "this law interferes with our having wine for sacramental purposes." "Oh," replied the deacon, "that don't interfere with our church; we haven't used intoxicating wine for ten years or more." "What do you use, then?" "Why, we just crush some raisins and strain off the juice, and it makes a very excellent sacramental wine." "Well," said the ex-saloonist, as his face drew down and the tears filled his eyes, "You may deceive the average member of your church, you may even deceive your minister, but oh, you can't deceive the blessed Jesus with raisin-water!" That simply illustrates the spirit with which rum sympathizers everywhere seek to defeat the ends sought for by professing great loyalty to law and order. That there are objections to changes in constitutions, I am aware. But when you tell me that you have secured a constitution that can not be developed and improved, then I am frank to answer that your constitution is a fraud.

Now to return to the question. Is prohibition a proper subject of constitutional law? We say, unhesitatingly, Yes. The evils of intemperance are so great as to demand a direct expression of the people's will as to the desired legislative remedy. For more than a quarter of a century the principle of prohibition has been affirmed and applied among us. Experiment after experiment has shown the people just what they want, and now they are ready to incorporate into their organic law their will concerning the whole traffic. The constitutional is the American method of revolution. The pathway of advancement in some governments is the pathway of assassination, of tumult, of "garments rolled in blood." But we have improved upon that. This is a government of the people, by the people, and for the people, and the Constitution is the expression of their will in government. And so it is provided "that when any great question affecting the social happiness or prosperity of the people is to be determined, the legislature shall submit it to the people for them to examine and determine; that they shall have ample time to discuss, examine, and form correct opinions, and then, on a day set apart, shall go to the ballot-box and deposit their written opinions, and a majority of those opinions shall decide the action of the government." This wise provision makes American progress an evolution by ballots, instead of a revolution by bullets. That is the way amendments to the constitutions of state and nation have always taken place. "The spirit of progress carries the torch by which we see the growth of constitutional law. The history of our civilization is written in our constitutions." The Legislature of Maine now has power to deal with the liquor traffic, and the experience of years has clearly demonstrated that the legislature is no place to

deposit discretionary power. "Our law is simply statutory—born in the legislator's own brain, in his own understanding of the needs of the people. The Constitution is silent on the subject." Now suppose he should say, "I do not believe a prohibitory statute is demanded by the spirit of the Constitution," who shall say that he has violated his oath? It is true in other States that, so long as discretionary power is vested in the legislature, the drunkard-makers will annually use thousands of dollars, if necessary, to defeat prohibitory measures, and they raise such a hue and cry in the ears of the law-makers as sometimes to make them believe that they are listening to the voice of the people. But when the people, by a constitutional majority, have said, "This is our will," that will become the supreme law of politicians, and all parties must support the principles thus enunciated. Thus you put the prohibitory law out of the reach of its enemies. There is always danger while the law is in the earthworks of statutory law, but once carried into the citadel of the Constitution, defended by the lovers of home, and country, and civilization, no political compromise or bargain could destroy it. Nay, more, with prohibition a settled principle in the Constitution, it would compel enforcing legislation, all the representatives must vote one way, no legislator need ever be petitioned to enforce the provisions of the Constitution, for he is sworn to do it before he enters upon the duties of his office.

One point more needs to be clearly emphasized. The subject before us takes the question out of party politics and puts it into the hands of the people. The Constitution belongs to the whole people. It does not speak of Republicans or Democrats, Greenbackers or Prohibitionists. This amendment is submitted, not to Republicans as Republicans, not to Democrats as Democrats, not to Prohibitionists as Prohibitionists, but to electors as electors. Let it be understood that it is not in any sense a party question. We march under different party banners, and we do our best to defeat each other at the polls, but when we lift our eyes above our party flags, we see another standard floating in the sky. On its pure white field is stamped the cross, and below the cross there is written in letters of living light, this motto: "For God, and Home, and Native Land!" Under that flag we forget our prejudices and lay aside our animosities, and stand shoulder to shoulder. We shall go to the polls in September, vote our separate party ticket, and then, in a separate ballot-box, men of all parties will vote for or against constitutional prohibition. And we shall win the day! I have no fears for the success of this vote.

I am reminded of what the old negro said a few years ago. During the war there was a blockading squadron about thirty miles out from Charleston. And one day a colored man, gray, grizzly, old, and bent, but determined to be free, took an old board skiff and rowed out thirty miles with a piece of board for the paddle until he came alongside one of the ships. After he was hoisted on board, the captain said to him, "Why, how dare you put away out here with such a crazy craft as that? Don't you know that a half of wind would have sent you to the bottom in a minute?" The old man, as he stood up beneath the stars and stripes, and felt the importance of the hour and the dignity of his manhood as he had never felt it before, replied, "Captain, God Almighty never brought me to see this day and this flag flying over me to send me to the bottom now!" And so I say to you to-day, "The Almighty has not brought us through the conflicts and the struggles of the past thirty years to send us to the bottom now!" We are going to win. Men of all parties are wheeling into line with this idea. There come to our ears the voices of the homes—our devoted wives and our innocent children plead with us, as we love their interests, to be faithful. And the Church of God at all her altars prays for our success.

We have been singing "Hold the Fort" long enough. The order has come at last to take the open field, with headquarters in the saddle. Let us have courage, and victory is sure. I like the spirit of the drummer boy at the battle of Marengo. Months before Napoleon measured his map, laid his plans, knew where the battle would occur, but some of his forces did not arrive. As the battle progressed, an officer flew across the field to say that all was lost. One of the officers had picked up a ragged urchin in the streets of Paris and brought him along to drum. The boy was near Napoleon, and he called out, "Gamin, beat a retreat!" The boy looked up astonished, and said, "Sir, I do not know how to beat a retreat; I was never taught that. But I can beat a charge. Oh, I can beat a charge that will make the dead fall into line. I beat that charge at the pyramids; I beat it at the bridge of Lodi; can I beat it here?" Napoleon turned to Desaix and said, "We are beaten; what shall we do?" "Do? Beat them. There is yet time for a victory. Yes, boy, up with the charge of Mt. Tabor and the pyramids!" Then, how the shattered ranks closed up! How the tattered colors flattered as they moved up to the front! How the army surged on, over the dead and dying, over cannon belching forth a storm of fire and hail, hurling itself like a thunderbolt against the foe, until they broke and fled, and the campaign in Italy was ended.

And it all came about through the undaunted courage of a child who did not know what failure meant. So let it be with us. We have no use for any coward who, at the first volley, will strike up "retreat." The only sound to which we will give any attention is the roll of the drum beating a "charge." And when the noise of the conflict is ended, may our banner, unsullied and glorious, wave over an army victorious and a commonwealth secure!

Men of thought! be up and stirring, night and day.  
Sow the seed, withdraw the curtain, clear the way!  
Men of action, aid and cheer them, as ye may!  
There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow,  
There's a flower about to blow,  
There's a midnight blackness changing into gray,  
Men of thought and men of action, clear the way!  
Once the welcome light has broken, who shall say  
What the unimagined glories of the day?  
What the evil that shall perish in its ray?  
Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper, aid it, type;  
Aid it, for the hour is ripe;  
And our earnest motto shall not slacken into play.  
Men of thought and men of action, clear the way!

## TELL JESUS.

BY GAINSBORO.

It was Sabbath day in Capernaum. Jesus had been in the Synagogue and taught old truths in a manner that caused amazement, and questioning, and even made them seem to his audience like "a new teaching,"—as how often is the case with the grand old Bible truths under the hand of a spiritual Master! And, "teaching" had gone hand in hand with "working" in the synagogue on this memorable Sabbath day. "Saying" and "doing" were never divorced in the life of our great Pattern. Quick to discern and help any in his audiences who specially needed his compassion and mighty power, he had performed a miracle of healing on one possessed of an unclean spirit, and convinced all who heard him that "even the unclean spirits" must obey his commands. "Doing" always proves the speediest wings for "teaching"; and Mark adds, in relating the account of this Sabbath day, that "the report of him went out straightway everywhere into all the region of Galilee round about."

And now, for rest and refreshment, no doubt, Jesus, having left the synagogue, goes with his disciples to the home of Simon and Andrew. Jesus needed this home, but this home needed him more; and he went to do far more for it than it could do for him! There was sickness in the house, and with it the sorrow, the care, the anxiety, that always accompany it. The mother of the wife of his disciple lay sick of a fever. We now know better, perhaps, than that household did, that the very highest honor they could pay their Divine Guest, the very highest pleasure they could give him, was to go, straightway on his arrival, and tell him of this sickness. It was all they needed to do,—perhaps it was all they could do. Human hands were often impotent then, as now, to perform the desires of loving hearts, but it was only necessary to tell Jesus, and the infinite resources of an Almighty Hand were laid at their feet. Quickly the fever sped away, and health returned to immediately minister to him and his.

In the Scriptural record of this event in the life of our Master there are great lessons which evidently must be "the same yesterday, to-day, and forever." What are they? There is a sense in which Jesus needs and comes to our homes now, as really as he needed and went to this home of Simon. He wishes to be a permanent Guest and an ever-felt Presence in each of our households. He would have us remember that he needs and comes to our homes, sometimes in the person of "one of the least" of his disciples, and accepts anything done for such a one exactly as if done for himself in the body; and at all times he comes, in whatsoever thing pertaining to the interests of his Father's kingdom on earth appeals to these homes. But however much Jesus may need us, let us remember that we all need him vastly more, and that he ever comes to do infinitely more for us than we can do for him. Remember, too, that whenever we open our houses to him as a guest, he opens his Father's house in heaven to us as his own guests, so intimately connected are things in earth and heaven.

But what lesson more precious than the one taught here, viz., that Jesus comes to us that we may tell him everything which in any way interests or concerns us? Are we sick? Are our friends sick? Then straightway tell Jesus. Will he be interested in the case? Ah, yes, beyond anything that our poor hearts can conceive! In the sickness of every child of his he is sick too. How this sickness, like that of Lazarus, may be "for the glory of God, that the Son of God may be glorified thereby," he knows as we can not know. He has more at stake in it than we have. Tell him all, then, and trust and rest in him. If, at the touch of his hand, "the fever" depart; or if the same hand open the grave in which he shall give his beloved sleep, the love, the care, the wisdom, will be the same. Only believe!

And what is true of sickness is equally true of every other earthly trial. His ear is never shut to one of them. But if we may go to him with these lesser ills, with how much more confidence, if possible, may we take to him the spiritual

sicknesses, both of ourselves and our friends! Do we often enough think of the "precious name" it was arranged in heaven, before his birth on earth, that he should be called by,—Jesus? "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." The very name, then, is ever an invitation for the vilest sinner to come to him, with never a fear that he shall not be royally welcomed. It is a pledge of ability to save to the uttermost all who come unto him; the very heart of our Saviour is manifest in this name.

We are writing to some, perhaps, who have long mourned and wept over friends out of Christ. The lesson comes home to you with great encouragement. Go and tell Jesus all. Fear not, though he seems for the time to have shut his ear to your cry. Against all that appears to the sight put his great heart, his love for you, his exceeding great and precious promises made for and to you, and cease not, day nor night, to cry unto him. The only danger of failure is that your faith fail and you faint. Let him, then, be the author and perfecter of your faith, as he wills to be, and "nothing shall be impossible unto you!"

## THE REV. JAMES P. UNDERHILL.

The Rev. James P. Underhill died April 5, 1884, in Aurora, Erie Co., New York, in the 75th year of his age. He was born Aug. 12, 1809, in Peeling, Grafton Co., New Hampshire. Two years later his father, Amos Underhill, moved with his family to Aurora, N. Y., where he settled, the country then being new. James P. was married Sept. 18, 1831, to Miss Polly Ann Hawley, and soon after took up his residence on a part of his father's farm which he still occupied at the time of his death.

His conversion took place in 1838, and he was soon afterwards received into the F. B. church. Seven years later, bearing the divine command to preach the Gospel, he presented himself as a candidate for the ministry, and, being accepted, was ordained in 1845. For many years he faithfully performed his sacred duties, formerly preaching in various places, but later confining his labors to the little flock of worshippers in his immediate vicinity.

Of his six children, five had settled in the West, and they repeatedly urged him to make his home in their midst, that he might improve his financial affairs, but he steadily refused, not wishing to leave his church without a pastor, and caring more for its spiritual welfare than for his own worldly gain. His failing health and eyesight for some time past in a measure prevented his ministerial work, yet his sermons seemed to grow better with his declining health.

For six years past he was at times a great sufferer, but was not confined to his bed till the last five weeks. Amidst the pain of that terrible disease, cancer in the stomach, his mind was at peace. He conversed freely with his friends of the final parting, bidding them be faithful, and exhorting the unconverted to seek the Lord. He passed away without a struggle. His wife, though in feeble health, still survives him. He was a kind and affectionate husband and father, a true friend, and a faithful follower of the Heavenly Master. A. E. U.

## SIGNS OF SPIRITUAL DECLINE.

1. When you are averse to religious conversation or the company of heavenly minded Christians.
2. When, without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than of honoring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonoring Christ.
5. When you trifle with temptation, or think lightly of sin.
6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.
7. When you are impatient and unforgiving to others.
8. When you confess but do not forsake sin, and when you acknowledge but still neglect duty.
9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.
10. When you shrink from self-examination.
11. When the sorrows and care of the world follow you further into the Sabbath than the Saviour of the Sabbath follows you into the week.
12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.
13. When you associate with men of the world without solicitude of doing good or fear of having your own spiritual life injured.

## BITS.

The sure way of not being conformed to the world, is to be transformed by the renewing of our minds. "If the bushel is filled with wheat," says another, "you may defy the devil to fill it with tares." If the gaze be steadfastly fixed upon heaven, it will not be distracted with the things of time and sense.—Jay.

Those only read the world's future truly who have faith in principle, as opposed to faith in human dexterity, who feel that in human things there lies really and truly a spiritual nature, a spiritual connection, a spiritual tendency, which the wisdom of the serpent can not alter, and scarcely can affect.—James Anthony Froude.

Live as near to Jesus as you possibly can, but die to self. It is a daily work. Self is like a mountain. Jesus is a sun that shines on the other side of the mountain, and now and then a sunbeam comes over the top; we get a glimpse, a sort of twilight apprehension of the brightness of the sun, but self must be much more subdued before we can bask in the beams of the ever-blessed Jesus, or say in every thing, "Thy will be done."—Sel.



## The Morning Star.

WEDNESDAY, AUGUST 6, 1884.

All communications designed for publication should be directed to THE MORNING STAR, Tower, N. H. Contributors please write on one side only of their paper and never put it in the post. Full name and address must be given, not necessarily for publication. Manuscripts can not be returned unless stamps are enclosed. Articles are not paid for unless an understanding to that effect is had beforehand.

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Will all readers take note, and will all our pastors call the attention of their congregations to the fact, that the "Star" will be sent to any address for THREE MONTHS on receipt of 25 CENTS? This offer is made in order that those who are not among our regular readers may have an opportunity to receive the "Star" during the "vacation season," obtain such account as may be published of the Ocean Park proceedings, become acquainted with the paper, and possibly be induced to become permanent subscribers. Will all friends of the "Star" aid in inducing as many persons as possible to avail themselves of this liberal offer? Perhaps many will feel inclined to make a PRESENT of the "Star" for three months to one or more of their friends. At all events, please open your mouths in helpful advertisement of our offer!

## NOTES.

We are gratified by the unexpectedly large number of names that are being sent in response to our offer given above. Let them continue to come. Our omnibus is big enough to carry all who will apply for a seat! But please, in all cases, send the money (25 cents) with the name. At this low rate it is only fair that we should receive the money in advance. The Nebraska Yearly Meeting has changed the date of its session. It will be at Kenesaw, beginning on Sept. 18, and continuing over Sunday. The Hastings (Neb.) Q. M. will be a week later than indicated last week. See "Notices." Our esteemed brother, Rev. Dr. Ball, having courageously done his duty in a matter that just now gives considerable publicity to his name, is ruthlessly attacked in some quarters by political organs. But his position is no new one for a Christian minister who dares expose great evils. And his record and standing and fidelity are such that his maligners will find their efforts fruitless of injury to him or of good to themselves. They will find that in him is something of the stuff that was in John Brown and Lloyd Garrison. Slander is a poor weapon with which to oppose the truth. A number of articles, received and accepted for publication, must stand over till next week. See on our second and sixth pages articles on the coming issue in Maine. Arrangements are already making for the second edition of "Heaven." The sales of the book have been quite good for this season of the year. Everything indicates large sales during the fall and winter. We notice commendatory notices of the book in the columns of exchanges. Says the Watchman: "We scarcely need say that it is a volume of sterling merit. Its contents include an amount of deep thought, chastened imagination, reverent inquiry, and fine, practical suggestiveness, not often brought together." A correspondent regards our reference to Rev. Dr. Munger last week as unfair, and shows that during his pastorate at North Adams the membership of his church has increased. A friend also assures us that Dr. M. is a gentleman of exceptional sweetness and clearness of Christian spirit. All we did last week was to quote a report regarding the lack of growth of churches under Mr. M.'s pastoral care heretofore, not by any means intending to imply anything against him as a Christian gentleman and devoted minister, but simply noting one of the indications that the teaching of "New Theology" doctrines (of which Dr. M. is a conspicuous representative) does not tend to build up churches. Men may be better than their creeds, and one needs only to read Dr. Munger's writings to recognize in him a man of rare Christian spirit. We very willingly print the communication of Rev. Mr. Cottingham in another column. Bro. C. is pastor of the Disciples church in Worcester and has a warm heart toward all Christians. He appears not to be aware of discussions relative to a possible union of the Disciples and Free Baptists, which have occurred before now. We regard such words as he utters as always in order. It is first by a full confession of desire for union, on the part of Christian denominations, holding similar views, that the better conditions of things in the future is to be brought about. We have just received a copy of the "Annual Report of the American Free Baptist Mission in Southern Bengal for the year ending March, 1884." It bears the imprint of our mission press at Midnapore. We shall make further notice of it. The Missionary Helper for August is at hand. We have enjoyed a brief visit of Rev. F. W. Baldwin, who was for several years known to many of our readers in New England as the able and popular principal of the Latin School at Lewiston.

## PALESTINE: WHAT ABOUT ITS FUTURE?

The Christian scholar asks with growing interest, What is the probable future of Palestine, about which cluster so many sacred associations? No country of its size, on the whole globe, has had more written about its past history, present condition and future prospects. No country has been so thoroughly explored in every part of its territory. Already these explorations, made in many sections east of the Jordan, rival those which have been made on the west of the sacred river. We shall look with great interest for the results of the labors of Rev. Dr. W. H. Ward, the accomplished editor of the New York Independent, and his associates, who leave in the early autumn to visit Scripture lands, through the liberality of Miss Wolfe of New York. Their errand is similar in character to that which has sent so many of the devotees of Biblical literature to the East that new light may be thrown on God's Word by the revelation made to Christian explorers

of antiquities which have so long been hid from the gaze of men.

Not long since, there appeared in an English paper an article, written from Iowa, in which two questions were asked: (1) Is there any assistance which Christians can give in reinstating the land of Palestine? and (2) Have they any duty to render such help? The writer takes a rapid bird's-eye view of the present state of things in Syria. He alludes to the general condition of political quiet among hitherto contending tribes, to the increase of legitimate trade among the people, and to the decided increase in the population occasioned by the influx of immigrants, and to the formation of societies for improving the land. He refers to the establishment of Christian mission stations—the American at Beirut, in the North, and the British in the South. He speaks of the helpful influence of the Syrian schools on hundreds of children, and says that the medical hospital at Jaffa and Jerusalem are destroying the antipathies of race and creed. Quotations are made of a number of passages that the writer thinks bear on the subject which he discusses. Jer. 32: 44, "Men shall buy fields for money, and subscribe evidences and seal them, etc."; Ezek. 38: 8-12, "And those shall say, I will go up to the land of unwarred villages; I will go to them that are at rest, that dwell safely"; and Ezek. 37: 35, "This land which was desolate is become like the garden of Eden."

The letter of the American writer calls for an answer from E. B. Birks, who, as a trustee, represents the "Jewish Refugees Aid Society." This society, not long since, acquired an estate of about 1,200 acres at Artout, between Jaffa and Jerusalem. Here were gathered, at the time when Mr. Birks wrote, a community of forty families, living, indeed, in a very humble way; but hoping for a brighter future. This little community is under Christian influence. A Missionary coming weekly to hold a Christian service, and a Christian schoolmistress teaching the children. "Such a thing as has not been since Jerusalem was taken by the Romans," Mr. B. says that the "Aid Society" wants about £5,000 to complete their purchase, buy stock and implements, build houses, and keep the refugees alive till the crops can be got in. Of course all this is a nucleus around which these Christian workers hope that some permanent good may gather. Many such little settlements, scattered over different parts of Palestine, may gradually change the face of things in that country, and He who once, in human form, walked over its hills and traversed its highways, the surely predicted but sadly rejected Messiah, may reign, with his blessed spiritual sway over those whom, more than any of the tribes of earth, he may claim as his own countrymen.

## BRIEFS.

**Individualism and Socialism.**—"The very essence of Christianity is to look out for number one," exclaimed an illiterate lay preacher in one of the back towns of Maine. He did not mean to parody the gospel of love. His definition, however, would scarcely misrepresent the Christianity set forth by many accredited ministers. They proclaim salvation much as an insurance agent might exhibit the advantages of an endowment policy. Our age is one of intense individualism. We think much of our personal rights, privileges and standing. The young man asks himself not, How shall I help the world to get on? but "How shall I get on in the world?" The heralds of culture reply, "Develop yourself;" the exponents of political economy, "Look out for yourself and let human want and woe cure themselves;" the votaries of wealth, "Grasp, and hold all you can, no matter who suffers." Everywhere the devil's maxim, "Each man for himself," is accepted as the embodiment of practical wisdom. One of the legitimate results of this wide-spread selfishness is socialism in its various forms. In fact, contradictory as it may seem, the spirit of individualism is the spirit of socialism. Beaten in the race for personal advantage, the enraged and despairing multitudes combine to gain what they were powerless to secure single handed. But their union, even if primarily successful in leveling the existing institutions of society, must issue in strife and disintegration; for its prompting spirit is selfishness and hate. Only the Gospel of Christ can save modern civilization from self-destruction. "Look not every man on his own things, but every man also on the things of others." Salvation means infinitely more than personal safety.

**Amalgamation.**—Into the discussion of "the future of the negro" comes quite prominently the question of the intermarriage of the races. If the colored race is to remain in this country and increase even more rapidly than their white neighbors, are they to remain separate and distinct or are they to coalesce with the whites? Frederick Douglass in the North American Review thinks "that the negro will not become more than a class." He says, "The tendency of the age is unification, not isolation; not to classes and classes, but to human brotherhood." In the same, Oliver Johnson says, "Gradually, but surely, the vulgar 'prejudice of color' will fade out of the minds and hearts of people of culture, and a black skin, no more than red hair or blue eyes, will be regarded as a badge of social inferiority. Nor do I shrink from avowing my belief that when this day arrives, marriages between whites and blacks, if they do not become common, will be far more frequent than they are now, without exciting either wonder or opposition." On the other hand L. B. Vance says, "The feeling against the intermarriage with negroes is more intense among the whites now than it was when such a thing first became possible. It is regarded with so much disgust that when you find a white man or woman ready to marry a negro, you may be sure the negro will get the worst of the bargain." Joel Chandler Harris says, "The fact that the recent marriage of a representative negro to a white woman has been hardly criticized by the most intelligent negroes of the country would indicate that the aversion to the intermarriage is as strong in the one race as the other." But we are, after all, inclined to

view of another writer who thinks "the social question will take care of itself." Barriers of law or prejudice should not be allowed to enter into the solution of the question. And it seems to us that the true philosophy of marriage would suggest that in a choice between a black skin and a black heart as a characteristic of a life companion, the decision might well be in favor of the former.

**Character of Political Candidates.**—We said last week that the proposition that the private character of candidates for high public positions is a proper subject of inquiry is met with denial in some quarters and with silence in others. We quoted the Rochester (N. Y.) Post-Express as emphatically denying it and affirming that it is "not much of anybody's business" whether a candidate is licentious. During the week, the Springfield Republican has declared the same infamous and perilous doctrine in the following language: "We accept it therefore as a truth that the chastity or unchastity of public men of national reputation and nominated for office before the people of the whole country, is not a proper subject for discussion." With skillful sophistry it seeks, in a long editorial, to defend this most objectionable and dangerous (to the welfare of the people) position. On the other and right side of this momentous question, we are pleased to see so able and influential a paper as the Boston Transcript expressing itself as follows: "We heartily and entirely agree with the sentiment \* \* \* that 'a betrayer of women, a man of shameless and profligate life' should never be elevated to the Presidency. \* \* \* The proposition \* \* \* admits of no controversy, no dispute, no discussion." The Chicago Inter-Ocean is also on the right side of this question. It says: "The man who is called to preside over this nation, whose chief glory is its happy and virtuous homes, should at least have an unstained domestic record." The Boston Journal is conspicuously and strongly outspoken to the same effect. So are the N. Y. Sun and the Albany Times. The Boston Herald does not see why a vile man may not fitly become President, if he has the ability. The Independent and Christian Union repudiated such a doctrine some time ago, but are now silent on the subject. Among other religious journals, during the week, the Congregationalist has sent forth no uncertain sound: "We can not agree with those who hold that a man's private character is not to be considered when he is a candidate for office and that his public record is the only proper subject of inquiry concerning him. That may be a convenient theory for the superficial politician, but it should not commend itself to the thoughtful citizen, especially to the Christian." We see that certain representatives of the Catholic press of the country are quoted to the same effect.

**Concerning Seceders from Baptist Churches.**—The Watchman touches a point of considerable interest and importance, as follows:

How is it that many open-communion Baptists have such a warm side towards pedobaptist churches, and so easily affiliate with them? A few Freewill Baptists will find a home with regular Baptist churches, but the most go to a Congregational church far more readily. Look at the following case: Two excellent Baptist members have lately identified themselves with a pedobaptist church. The excuse is, "We could not endure close communion." And so you have gone and swallowed down sprinkling and infant baptism! "But we do not endorse those things." We told them we are Baptists. Dear friends, do not flatter or deceive yourselves. In uniting with that pedobaptist church, you have endorsed all its perversion of baptism. You have written your name under it. You could not bear close communion, but you could go and encourage and fellowship infant baptism! You strain out a gnat, and swallow a camel.

An alleged tendency on the part of seceders from Freewill Baptist (many prefer to be known as Free Baptist) churches is here illustrated by reference to two Close Baptist seceders! But no matter. Let us assume (what may need proof) that the majority of seceders from open communion Baptist churches go to pedobaptist churches. What is the reason of this? Clearly, as above indicated, such seceders, if they act on doctrinal grounds, regard close communionism as a greater error than pedobaptism and sprinkling put together. They regard pedobaptism as opposed to the letter of Scripture, but not to its spirit. Close communionism they regard as opposed both to the letter and what is of greater importance, to the spirit of Scripture. Moreover they perceive close communionism to be as impolitic as it is unscriptural. They believe with Robert Hall that close communionism, "by fomenting prejudice and precluding the most effectual means of conviction [as to the proper way of administering baptism], defeats its own purpose." Thus we venture to speak for these gentle renegades, and account for their tendency subsequent to their secession. Will the Watchman inform us how it accounts for the same tendency?

**The Welcome Home.**—The Thetis, Bear and Alert, comprising the Greely relief squadron, arrived off Newcastle, N. H., before daylight Friday morning. In the afternoon they anchored in the harbor of Portsmouth. The reception was not with booming of cannon, but was not the less heartiest. As each of the three ships dropped anchor, the yards of the vessels in the harbor were manned, flags were run to the masthead, and three rousing cheers were given. The meeting of Lieutenant Greely with his wife, mother, and two daughters was private, but was deeply touching. Secretary Chandler heartily commended Commandant Schley and the commanders of the Bear and Alert. He spoke words of praise to the crews of the ships. His reception of Greely and his comrades was fitting. Each was promised promotion as soon as he should be able for duty.

**The Concord Philosophers.**—The School of Philosophy, at Concord, Mass., has not, it seems, had its last session. It is to have a two weeks' session next year, to consider Goethe's life and character, "The Methods of Natural Science," etc. This year, Dr's Peabody and Holland have given arguments in support of immortality; Mr. Thomas Davidson, one on the "Immortality of the Soul"; Mr. John Fiske lectured on "The Origin and Destiny of Man." Dr. Harris, Miss Peabody, Mrs. Howe, and Mr. Sanborn had prominent parts in either discussion or papers. Several others contributed to the interest of the session, which is regarded as successful. The subject "Emerson" drew a large number, Dr. Bartol at one of the sessions presenting an able paper. If the cultured only enjoy this School of Philosophy, it is not without its influence upon the thought of the day.

## REPORTS FOR THE REGISTER.

The clerks of all Quarterly Meetings should see that their statistical reports designed for the Register are sent here at once. All other matter for insertion should be sent immediately, as we shall begin to print the last of this month.

## Question Box.

Questions sent to us will be answered either in this column or (if it shall seem best) by a private letter, provided a stamp is sent. We desire no inquiries that will tend to idle controversy. We welcome such as call for really valuable information and help to Bible study and practical Christian life. Questions must be brief.

**Was Judas's confession of sin "unto salvation?"**  
Not if the test of genuine and acceptable confession is to "bring forth fruits meet for repentance"; for soon after he committed self-murder, for which crime he did not, so far as we know, make even a confession.

**Is it right for a F. B. minister to preach that Judas will be with the redeemed in heaven?**  
Unless for the future state of Judas one has a "thus saith the Lord," he had better leave him, and all such like, to the disposal of the "Judge of all the earth"; for in attempting to be "wise above what is written," he is liable to make himself very foolish.

**Is it right for a person that does not believe in the eternal conscious suffering of the wicked to remain a member of a F. Baptist church?**

In this imperfect state, church membership does not allow different degrees of Christian character and Christian belief, so that each case of dissent from the general standard must be disposed of on its own merits. Honest doubts and difficulties with respect to certain articles of faith need not result in breach of Christian fellowship. But should one after becoming a member change his views of Scriptural doctrines, as the one in question, so that it becomes a source of discomfort to himself and a cause of disturbance in the church, bearing in mind the Scriptural adage, "How can two walk together except they be agreed?" it might be quite Christian in him to withdraw with mutual consent, and find, if possible, a home elsewhere.

**In 1 Cor. 3: 15, what is meant by "if a man's work shall be burned, he shall suffer loss?"**  
And what kind of work is meant?

The whole passage, verses 9-16, is supposed to refer, primarily, to the teachings of Christian ministers in establishing the Church of Christ, under the figure of a building. The "work" which "shall be burned" in the 15th verse, refers to erroneous doctrine or rules of Christian life and conduct represented by the "wood, hay, and stubble" of the 12th verse, which one may teach through ignorance or mistaken notions of the truth, together with the true doctrine, etc., represented by "gold, silver, and precious stones" of the same verse. Now, in the day of accounts this false teaching will be rejected, and become as naught, whilst he himself, on account of accepting the true "foundation" and honestly building thereon, will be saved, though with a diminished "reward."

**Is it right for a Christian to play dominoes?**  
Should one neglect or even refuse to play dominoes, we do not think he would ever be conscience-stricken for it.

**What should be the nature of the Church Clerk's annual report?**

Just what the church directs it to be. In the absence of full instruction it may be well for him to report all the changes required for the Register, any change of pastor or officers, giving the dates, and all important facts connected with church work, its history and its experience. It should not be an essay but a concise statement of facts.

**What constitutes the Board of Officers in a well regulated F. Baptist church, and what are its duties?**

The authority that constitutes the Board is the church. The persons that constitute the Board are such as the church may designate. It usually consists of pastor, deacons and clerk, and some churches add another member or two. The duties of the Board are just what the church specifies them to be. Ordinarily it advises with the pastor and other officers, approves or disapproves applications for membership before they are presented to the church, considers unfavorable reports about members, endeavors to adjust misunderstandings before bringing them into the church, and consults on the various interests pertaining to the prosperity of the church.

**Is the Church Clerk secretary ex-officio of the Official Board?**

Not necessarily; but it is usually found convenient and practicable to have both the Church and the Board records kept by the same person.

## Correspondence.

In addition to the usual denominational matter, this department is open to brief and otherwise unobjectionable communications from all parts of our field.

## Ocean Park Assembly.

Ocean Park meetings never opened more auspiciously than on last Friday. Brethren had come from various parts of the country and were glad once again to greet each other. The day itself was clear and warm. At 3 o'clock in the afternoon a goodly number assembled in the Temple, and the president, Rev. O. B. Cheney, D. D., called the meeting to order. Prayer was offered by Rev. E. W. Porter. After the singing of "Blest be the tie that binds," Rev. J. J. Hall was called upon for remarks and was followed by Prof. Bachelor of Hillsdale, Rev. A. L. Gerrish of R. I., and several other brethren. The meeting was entirely informal and the reunion most hearty.

The evening found a large audience assembled to hear the annual sermon, the preacher being the Rev. O. E. Baker, of R. I. To say that the sermon gave good satisfaction would but poorly express the interest and the pleasure of the audiences that listened to it. The preacher took for his text the words, "I can do all things through Christ which strengtheneth me," Phil. 4: 13, and his theme was Christian Power. [We expect to publish the sermon in full next week.—ED.]

Saturday morning found the association convened for its annual meeting. The reports presented showed the association to be in a most prosperous condition, and the Park supplied with an abundance of pure water, which can be furnished all the buildings at a moderate rate for the season. The election of officers showed the confidence of the association in the ability of those who have already served them. The

officers of last year were re-elected as follows: President, Rev. O. B. Cheney; Secretary, Rev. J. J. Hall; Treasurer, B. F. Haley. Directors: O. B. Cheney, E. W. Porter, I. D. Stewart, B. Deering, H. F. Wood, L. M. Webb, J. J. Hall, B. F. Haley, H. K. Clark, B. C. Jordan, George Goodwin.

Saturday evening was devoted to brief addresses and reports. The Secretary presented one from the directors, calling special attention to the water supply and the expense for the same, the healthy condition of the finances, and the steady prosperity of the Park. Rev. E. W. Porter, chairman of committee on Public Meetings, read a most interesting paper, setting forth what had been done in providing lectures and concerts and other services for the Park, and suggested possibilities for the future. It was an able statement.

The first Sunday of Ocean Park meetings this season was all that could be desired. The day itself was beautiful, the attendance large, the speakers in full sympathy with their themes, and the interest in God's service general. The 6:30 A. M. prayer meetings have been started and the one on Sunday morning fifty preceded the worship and the services of the day. That veteran S. S. worker, Mr. Rufus Deering, well at his post and had a Sunday-school well in hand in the afternoon. After an enthusiastic Testimony Meeting in charge of Rev. J. B. Davis, Dr. Cheney took the stand and read the Scripture, prayer was offered by Rev. J. Malvern, and the morning sermon was preached by Rev. G. H. Ball, D. D., of Buffalo, N. Y. Dr. Ball took for his text the words: "But now they desire a better country, that is a heavenly, wherefore God is not ashamed to be called their God for he hath prepared for them a city." Heb. 11: 16. The speaker well said that one word in the text expresses the trend of the Bible from first to last, that word is better. Better life, deeds, enjoyments, possessions, better everything that is good and true. The whole sermon was a development of this thought, and grandly was it brought out. At 3 o'clock after prayer by Prof. Hayes, a sermon was preached by Rev. F. K. Chase of N. H. His text was from Isaiah 55: 10, 11, and the theme was the ultimate triumph of God's Word. The sermon was full of hope and was a stimulus to all who heard it. A good service in the evening of praise, prayer and testimony brought to the close a Sabbath well spent.

## Ocean Park Items.

—Ocean Park can not be too glad over its abundance of pure water, nor can its members appreciate too fully the continued and careful labors of Rufus Deering, Esq., in this work, and also of the worthy gentlemen who have assisted.

—While many sea-side resorts have been deserted, owing to the extremely cold weather of the past month, Ocean Park has had its cottages well filled, and even its hotels have had no reason to complain.

—Rev. E. W. Porter, as chairman of the Committee on Public Meetings, has shown good judgment and displayed commendable industry in endeavoring to furnish a programme filled with choice things for those who attend Ocean Park this season.

—Children's Day promises to be a grand success as on previous years.

—The Convention of Christian Workers is a new thing in the programme.

—How easy it is for some persons to find fault if everything is not done to meet their notions, and even Ocean Park is not entirely free from visiting grumblers. May their shadows grow less.

## Christian Union.

EDITOR OF "MORNING STAR":—I notice that the Free Baptists of New Brunswick and Nova Scotia have united with the Regular Baptists of New Brunswick in sustaining a seminary, and some one commenting on this action (yourself, likely) used these commendable words: "This willingness to cooperate in actual organizations is what we hope to see develop rapidly in coming years, especially in the various branches of the great Baptist family of Christians." I call these words commendable and refreshing in this age of sectarianism. The union of God's people is demanded. The time has come when the most pious and godly of all the denominations are sighing for it. Our Saviour wanted his disciples to be one; hence he prayed: "That they all may be one." If Jesus wanted it, then every disciple who has the mind of Jesus must also want union, and if every one wants it, every one ought to work for it.

It is the continual plea of the "Disciples" of which I am one. Our people started out to unite the children of God, not to unite them to "our denomination," nor to any denomination, but to find out as far as it can be learned what the church was as given to the world by Christ and his apostles, and as it continued for some three centuries. There was but one church then, the different congregations were but parts of the one Church of Christ, and all practised the same things. "Unity in matters of faith, charity in matters of opinion," would I think, readily overcome most of the differences that exist between the people represented by yourself and by me. As regards the former, "matters of faith," we see alike now; as regards the latter, "matters of opinion," these could easily be adjusted on the part of the two peoples, so that more and better work could be done on the part of the united church than is now being done as two branches. Besides this, we would feel that we had complied with the Saviour's request as found in his prayer (John 17: 20, 21) and with the apostle's exhortation (1 Cor. 1: 10; Eph. 3: 3-6). I hope you may give your readers this note in the columns of the Star. Working and praying for the union of our two peoples, I remain, Your brother in Christ,

T. W. COTTINGHAM.  
Worcester, Mass., July 18.

## Prohibition.

In the Star of July 23, I find the following: "One of our pastors demands: 'Does the Republican party, after insulting the temperance people by ignoring wholly the temperance question, expect the Prohibitionists to

rally to their high license candidate?' To this the editor adds: 'But it seems not easy to determine just where Mr. Blaine himself stands in reference to prohibition.'"

Let us see if Mr. Blaine's position is not defined by himself. In a public letter to the voters of Maine, August, 1882, Mr. Blaine said: "Intemperance has steadily decreased in the State since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine."

That appears to be pretty good testimony in favor of prohibition, and shows conclusively that it is not very difficult to show where Mr. Blaine stands.

It is said that prohibitionists are indignant because the Republican Convention at Chicago ignored the temperance question. Before we allow ourselves to become extremely mad with the Republican party, and with Mr. Blaine, its candidate for President, we should calmly consider just what this party and its President, if placed in power, can do, also what it and its chief magistrate can not do.

There are thirty-eight States in the American Union, and to them and not to the national government to a large extent is this question relegated. The national executive and the national legislature can act officially for the District of Columbia, but beyond this little strip of territory the legislative and executive departments of the government have no official authority whatever. The Congress can enact a prohibitory law for the ten miles square, and here all legislative and executive control over this question is confined, and no statute limiting or prohibiting the manufacture or sale of intoxicating liquors in the States can be passed by Congress or enforced by the President.

A prohibitory law ought to be enacted for the District of Columbia, and Prohibitionists must see to it that Congressmen are elected who will pass such a statute. When this is accomplished, should Mr. Blaine be President, the words we have quoted above, what we know of him personally, and what his own observation as a resident of Maine has taught him, assure us that he would sign such a bill.

I have been a Prohibitionist for more than forty-five years, and in no single year of this long period have I doubted the soundness and expediency of this principle; nor have I cast a vote against prohibition when it was possible that my vote would help the cause. I trust I may never be left to throw away my vote or to cast it in a way to bring into power a party that seeks to perpetuate the reign of the whiskey despotism.

Prohibition has received nothing at the hands of the Democratic party but opposition and defeat. But what has the Republican party done for temperance? The Democratic party in Maine repealed the first prohibitory law. The Republican party in that State re-enacted it the very next year. The Republican party has given us prohibition in Kansas and Iowa; and wherever this principle has received encouragement and support, it has come from the party that abolished slavery, the party of all true progress and reform, and the party that must give us National and State prohibition, if we ever have it.

Norwich, N. Y., July 23. B. D. PECK.

## Work at Ocean Park for Intellectual Development.

Much has been said about Ocean Park as a summer resting-place, and as a place for social enjoyment. For these purposes it is entitled to high praise. Together with these, other important advantages may be enjoyed. Not the least among these are the opportunities afforded for intellectual quickening and healthful mental stimulus. Being chiefly a resting-place, nothing requiring severe intellectual labor should be imposed upon or even offered to those residing there or seeking the benefits of a temporary sojourn at this young summer city by the sea. It is often found, however, that the truest rest is obtained, not by an entire abatement of activity, but by an agreeable change of occupation; by turning the activities into a new channel; by calling into exercise powers and faculties comparatively unused in our ordinary work. Rest is not necessarily inaction. Realizing the truth of this proposition, and acting in accordance with it, the promoters of the Ocean Park enterprise have provided for a series of meetings, at which brief, fresh, popular discussions of important social, reformatory, and religious subjects shall be had, and have also organized the "O. P. Lectureship," by which an annual course of lectures on attractive and popular topics shall be given. These lectures are designed to be especially helpful to the large number of ministers gathered at the Park, and have heretofore been among the most attractive and valuable of the services held there.

Fellowship is a common pursuit and sympathy with others engaged in it often serve to relieve that pursuit of the tedium which might otherwise attach to it, and render that a relaxation which might, in other circumstances, be a task. The reading courses established by the "Y. P. S. L. G." call into action this principle of sympathy, and open to all who desire to enjoy it a source of pleasant intellectual culture and enjoyment.

There are possibilities in this direction yet undeveloped which may be opened in the future and which may make Ocean Park the center of a healthful intellectual life and culture, without destroying or interfering with its character as a place devoted to rest and relaxation. Let all these considerations be taken into account in estimating the value of the Ocean Park enterprise.

## Children at Ocean Park.

Sunday evening, July 27, at six o'clock there was a children's prayer-meeting in the chapel. It is the first meeting of the kind in the history of Ocean Park assemblies. The following little men and women were present: Ernest E. Osgood, Arthur H. Greeley, Herbert W. Hatch, Charlie I. Dixon, George Dexter, Arthur Lewis Dexter, Fannie Clark Thomas, Eva Patch, Fannie Thompson, Elsie Patch, Minnie E. Warren, Sadie P. Porter. There were twelve of these little learners. Five older people were present. There were prayers, hymns, reading a few verses from Scripture with brief remarks. The children received verses from the Bible. The meeting was started at their suggestion, was theirs, and they enjoyed it. Such meetings are very suggestive even to older people. It is a pertinent question, how much notice should children receive from and among Christian people. There is a growing tendency to consider the interests and souls of little children in Christian work. Careful teaching is simplifying the ways of looking at the truth, and making it more easy to understand and believe. A little child learns in his arithmetic that two and two are four. This is a very simple truth but it applies in the whole range of mathematics. It never

falls. Just so there are ideas equally simple and easy in Christian truth, they can be learned by children; and they never fail, however perfect the Christian manhood afterwards attained. Since the stories and events of childhood are often retained in late manhood better than any others, it is especially important and valuable that some of the easy and choice bits of Christian truth be early and judiciously planted in the child mind. They take the place of evils. Where is the golden mean in this kind of Christian work?

### Sunday-School Reports.

Blank Sunday-school Reports have been sent to the pastors of our churches throughout the denomination, so far as their names could be obtained. It is very desirable that we have as full report as possible of this important branch of our denominational work for the anniversary in October.

Will not all our pastors fill and return the reports as early as convenient, or request their Sunday-school superintendents to do so? In many cases a sufficient number of the blanks have been sent to the clerks of Q. M.'s for all the schools in the Q. M.'s, as the names of neither pastors nor superintendents could be obtained. Will clerks thus receiving them please forward them at once to pastors or superintendents, and also send to the Corresponding Secretary a general written report of the condition and needs of the Sunday-schools in their respective Q. M.'s. We have never been able to present a full report of this branch of our work; but let us have it as nearly full as possible this year. Any pastor or superintendent who has not received a copy of the blank can receive one by addressing the Cor. Sec. Please attend to it now.

H. F. WOOD,

Cor. Sec. F. B. S. Union.

Dover, N. H., July 26.

### Ontario Association.

[Bro. Powell writes that he sent the following report on the 24th of June, but that through mistake of P. O. officials it went to the Dead Letter Office.—Ed.]

WOODSTOCK, Ont.,

June 23, 1884.

Owing to a press of other work, I have not had time to send a report of the Yearly Association of Ontario F. B. Baptists, held with the South Zorra church, June 5-8. Our meeting commenced on Thursday, June 5. The attendance was small until evening, when a goodly number came in from a distance, among the rest our esteemed brother, J. H. Durkee. The assistance he gave will not be lost. He will be remembered especially by those who were fortunate enough to become more intimately acquainted with him. Bro. Durkee's preaching was well received, as well as Bro. Mowry's. We are greatly indebted to Bro. Mowry, as he had to leave his studies at Hillsdale in order to attend our Association and the good friends here will not forget him. We hope to have him settled among us yet. Our gathering was a success,—one of the most successful, if not altogether the most so, that we have ever had, and we owe the greater part to the fact that God in his goodness permitted Brethren Durkee and Mowry to visit us. If any could have attended some of those conference meetings and not have felt that the Spirit of God was there they must be hard indeed. I suppose that Saturday afternoon out of a household only a few did not give testimony as to their hope in Christ, and these testimonies were given in an earnest manner, accompanied in many cases by tears. On the Sabbath it was pleasing to see the large congregation that assembled for communion, indicating a growing interest. I noticed in your last issue that Bro. Durkee speaks of a Home Mission Society. We have one but we have not done much. We cannot get a man who will go into the field and labor for us; therefore we have done but little, but are willing to do more if we can secure the services of a good man who will labor for us. Our numbers are few and we are trying to struggle on, but if we had means could do more. The people of Canada, Ontario, especially, have paid largely year after year, and are willing to do so if our cause can be extended. We hope and pray that God will open up a way for us.

J. M. POWELL, Clerk.

### The Thirty-First of August.

Less than a month now remains before the close of the current financial year of the three Benevolent Societies. Liberal things promptly done will bring us to the end of the year in peace. Let us not try to patch up a temporary peace with ourselves, our missions, or our Lord, over unbalanced accounts. The general Foreign Mission work needs large additional contributions this month. The outfit and passage of the new missionaries should be provided in full. The Bible School notes now due should be paid at once. Subscriptions on the debt to the Permanent Fund should not wait.

The Home Mission cause must be generously remembered if the appropriations are to be paid in full. New calls are coming every week for help in promising new fields. The West, especially, pleads with great earnestness for aid in launching new enterprises. Home Mission work must be strong and aggressive or Foreign Mission work will suffer decline. There is most pressing need of more liberal contributions to the Church Extension Fund. Many installments on the Education Society notes are now due, and should be promptly paid. The contributions in aid of our young men at Bates and Hillsdale will have much to do in determining the size of our theological classes this fall. August is vacation time, and many are seeking rest and pleasure in the country and at the seaside. Let us be sure that we do not withhold from the Lord that we may expend upon ourselves. Let us move all along the line of our benevolent work, and close up the year with the hallohuja chorus.

E. N. FERNALD,

Aug. 4.

### Ministers and Churches.

[We invite the sending of items from all our churches for this department of news. These items must be accompanied by the addresses of the writers, not necessarily for publication, and should reach this office before Saturday night in order to get into the next issue of the Star. We, of course, reserve the right to condense, or to reject, when for any reason it shall seem well to do so, matter thus furnished.]

### Maine.

The Augusta church has enjoyed a revival interest for the last two weeks. Special meetings have been held under the direction of Rev. B. Minard. The attendance upon all of the services has been large and a deep interest has prevailed from the first. Several have returned to the Lord, and many have been awakened to greater activity in the service of Christ.

Sunday, July 28, was a day long to be remembered by the Thorndike church. As a-

result of a protracted effort six converts were baptized by Rev. H. Small and F. D. Taker. They united with the F. B. church in Thorndike. The church is sorry to accept the resignations of Bro. Small and Taker, whose resignations will take place Aug. 17. The latter will take the pastorate of the Corinthian and Exeter church.

Mrs. S. E. Alexander, a sister aged 70, writes: "A religious interest commenced last winter at So. Brunswick, usually called New Meadows. There is a C. B. church there and a good house of worship, but the meetings are not steadily sustained. Some of the young men who were accustomed to hold temperance meetings at the schoolhouse once a week became anxious to have religious services, and gave an invitation to Rev. B. M. Edwards, pastor of the 1st Brunswick church, to preach for them, which was accepted. The meetings were well attended, his labors blessed, many old professors revived, and several were converted. Since then one beautiful Sabbath morning a large number from the adjoining towns assembled by the water to witness the baptism of twelve happy converts. The ordinance was administered by Bro. Edwards. Some united with the C. B., some with the F. B. church at Topsham; others with the first Brunswick church. There has been another baptism since by the same. Those united with the Harpswell F. B. church."

Rev. B. M. Edwards writes: "We have thoroughly repaid the 1st Brunswick church known as the Elder George Lamb Meeting-house. We intend to rededicate it the second Thursday in August. The services will be at two o'clock P. M.; sermon by Rev. E. G. Page. At seven o'clock P. M. there will be another service. Remarks will be made by the old pastors and by the clergymen of the different churches in town. It is the earnest desire of the church and society that all of the former pastors be present. Teams will be at the depot at Brunswick Village on the arrival of noon trains from the East, Lewiston and Bath, also on the arrival of the trains from the West at two o'clock P. M. If there should be any who wish to come at any other time than that mentioned above, please notify Dea. Osborne Melcher. All are cordially invited."

### New Hampshire.

A local correspondent writes: Sunday, July 27, was a very pleasant day for the Washington St. church of Dover. At the close of the morning sermon, the pastor baptized six young people. At the communion service in the evening, the hand of fellowship was given to these and two others who were received by letter. It is expected that others will soon be baptized. At no time since the fire has the church been in so prosperous a condition as at the present. The congregation and Sunday-school are large. The social meetings are well attended and well sustained. The church is thoroughly united, and with its pastor is planning larger and better work than ever.

We learn that the F. B. church at Northwood has been repainting and refitting the interior of its house of worship.

### Rhode Island.

Rev. F. D. George closed his pastorate at Georgetown, July 27. He writes: "Only the call to India would have taken me away at present. The church has already secured Bro. G. B. Cutler of Mich. for my successor. He begins his pastorate about Sept. 1, and seems to be the right man." Bro. George's address for the present is Bath, Me.

At a meeting of the Greenwich street F. B. church, Providence, July 28, the resignation of the pastor, Rev. H. Canfield, was accepted, and the following resolutions passed:

Whereas, in the providence of God our pastor, the Rev. Dr. Canfield, has deemed it expedient to discontinue his pastoral relation with us as a church, Resolved, That we as a church deeply regret such a decision on his part, and while we are very sorry to be obliged to consent to such a separation, we bow in submission to the overruling Providence. We heartily endorse him as a Christian minister, and cheerfully recommend him as a faithful, earnest gospel preacher.

### New York.

The young men of the church and society of Putnam paid a visit to the parsonage on the eve of July 29th, bringing with them a handsome and comfortable study-chair, as a present to the pastor, Rev. E. Newell. After a short speech in acknowledgment of the gift, in music and conversation passed away a pleasant evening.

Rev. W. H. Peck, of Sardonia, desires to correspond with some church with regard to supplying until spring, or engaging as a permanent pastor. He desires immediate communication. He has held the pastorate of the Tuscarora (N. Y.) church for the past three years. He is not particular whether he goes East or West, or remains in New York.

### West Virginia.

Rev. John E. Cox writes: "I have not reported in two or three weeks on account of being sick. I have been too ill to preach any. Am not much better yet. I baptized a sister yesterday notwithstanding ill health. Rev. J. N. Eatep baptized a young man of influence a few days since. I desire the prayers of God's people in my behalf for my restoration to health."

Rev. T. E. Peden organized a church at Kenna July 27. It voted to be known as the Pleasant Grove-Freewill Baptist church. John A. Garrison was chosen deacon, Ida A. Lee, clerk, and Charles H. Lee, treasurer. Six went into the organization and two were received for baptism. It is the result of a series of meetings held by Rev. J. W. Martin last winter. He also baptized two aged persons at Betsy's Run, July 23. The little church at B. sustains a good Sabbath school. Rev. J. J. Peden is superintendent.

### Ohio.

Rev. S. McDonald writes: "Our interests in this Y. M. (O. & Ky.) are advancing slowly but surely. It has been the writer's privilege to dedicate two houses of worship within the past quarter, one at union in the Pine Creek Q. M., and the other at Fairview, in the little Scioto Q. M. The brethren at these two points have struggled hard, but are now in position to reap some of the fruits of their labors beneath their own roof-tree."

One united with the Milton church, July 27. Rev. J. Sherritt supplied the pulpit of the Harrisburg church, July 27th, allow the pastor to go on a home mission trip to W. Va.

### Michigan.

Rev. E. J. Doyle writes: "Sunday, July 13, was a day of joy to the F. B. church of Bell River. A very large congregation gathered at the river-side where prayer was wont to be made. After attending to the words of the Lord, two of his dear children were buried by the writer in the liquid grave, and thus solemnly they pledged themselves to walk in newness of life. The new church was very hopeful, trusting in the Lord Jesus for great success. A short visit with the Dayton church was a great privilege to me. After eleven years labor in other fields I found the old church and old friends eager to listen to the words of life, so that on the two evenings that I talked

to them the house could not hold the congregation. Bro. W. Snell is laboring with them in good acceptance. The church at Rich is blessed with the faithful labors of Rev. J. Rogers, and is in a prosperous condition. Bro. R. has God and the people with him."

"Rev. E. M. Corry writes: Rev. G. B. Cutler has resigned the pastorate of the New Haven church to accept a call to the church in Georgetown, B. I. Bro. Cutler has a large place in the hearts of his brethren in New Haven and wherever our people have enjoyed the privilege of his labors. Since his conversion several years ago, his burning words for Jesus and his heart full of love and zeal for the Master have by the power of the Holy Spirit led a great number of souls into eternal life. The prayers of Zion go up that his dear brother's toils may be fruitful in a bright harvest in the East as they have been in this part of God's vineyard."

A student writes: "Prof. Fisk, of Hillsdale College, has been preaching at the North Reading church, ten miles from Hillsdale, for several years. Last Sabbath (July 27) he preached his farewell sermon to a crowded house. Besides paying up his salary, the people complimented him with a purse of forty dollars, and bade him go East. The professor returned the compliment by asking his friends to help advance the interests of the Biological Laboratory. He secured one hundred and fifty dollars for that purpose. A novel way of expressing thanks for the purse of forty dollars."

The "Star" for three months for 25 cents! Send in your orders.

### Quarterly Meetings.

Jackson (O.)—Held with the Milton church, July 24-27. A good degree of interest was manifested in all the meetings. The Milton and Jackson churches report additions. Sabbath schools have been organized at different points in Jackson, at which places it is hoped that churches will soon be organized. Bro. A. W. Bingham was examined a council of ministers touching his call and qualifications to preach the gospel. Having passed a very satisfactory examination, license was granted. Elected A. W. Bingham messenger to the Galatia Q. M. Elected the following delegates to attend the Y. M.: Rev. A. W. Bingham, John A. Oiler, and R. R. Channell. Voted that a Mrs. D. Lewis be held in each church during the first monthly meeting following each session of the Q. M.

Next session to be held at Canton the 4th Sat. and Sun. in Oct. Preaching by Rev. H. J. Carr of Athens Q. M. M. L. HUNTLEY, Clerk pro tem.

Prospect and Unity (Me.)—Held its June session with the Thorndike church. The attendance was good and nearly all the churches were represented by letters and delegates, but no special revival interest since our last session. We were favored by the presence of Bro. C. Walker from the Montville Q. M. Bro. Walker from the Exeter Q. M. and Bro. L. Given from the Waterbury Q. M., whom we are glad to see, and who preached to the edification of the people. Bro. Couillard's discourse was very suggestive and replete with a kind of comical vivacity and wit peculiar to himself. The social meetings were interesting and profitable, and the session proved a blessing to the church in Thorndike.

Next session with the New Brunswick church.

JOSEPH HIGGINS, Clerk.

Holton and White River (Mich.)—Held its first session after its organization at the Everhart schoolhouse northwest from Holton. The good Lord was with us. Rev. H. Chubb, of Dea. S. Van Orden from Grand Rapids Q. M., were with us and rendered us timely aid. Bro. Chubb preached a most interesting and very interesting and instructive and which will long be remembered by those that heard them.

Next session with the Hazle Creek church, commencing Oct. 10.

C. C. CILLEY, Clerk.

White Co. (Ind.)—Convened with the Badger Grove church, July 11-13. It being harvest time, the delegation was not large, but a good spiritual interest was manifested. The business was interesting and we believe profitable. Rev. M. C. Miner was elected delegate to the Y. M. with Rev. T. M. Sanderson as alternate. The preaching was by Rev. M. C. Miner.

Seneca and Huron (O.)—Held with the Bloom and Seneca churches, May 16-17. It was one of the best and largest sessions that we have had for many years. All the churches were represented by delegates. It seemed as though the spirit of the Master was in the hearts of all. We had the labor of Elder J. A. Crabtree from Seneca, Ohio, whose services we have secured for the present year. His sermons were spiritual and instructive. Collection on the Sabbath for him \$15.00. The Ladies Mission meeting on Saturday evening was one of marked interest to all, conducted, as usual, by Sister Elizabeth Hoffman, president, in her easy and pleasant manner. The exercises consisted of reading, essays, and declamations, interspersed with beautiful and appropriate songs. Collection for their work \$14.00.

Next session with the Lyons church, commencing on Sat. at 10:30 o'clock, before the 3d Sabbath in Aug.

L. B. STINEBAUGH, Clerk.

Union (Ky.)—Held with the Zion church, July 13-14. A good delegation was present. The business was interesting and the Q. M. seems to be in a prosperous condition. The Zion church office was burned down some time ago, but the membership were nearly lost, but they have come together again and are building a new house. I believe it will be a good point again. At eleven o'clock we listened to a general sermon by Eld. B. Smith, of our beloved brother, Elder W. H. McNeary, who died April 26, 1884. The people of Zion contributed to the collection \$14.00.

M. A. JONES, Clerk.

Five thousand of the striking miners at St. Helen's, England, have resumed work.

Every lawyer, every minister, every stump orator, and every singer, are loud in the praise of Adamson's Cough Balsam.

Four sisters were struck and killed by lightning while asleep in their beds at Maryville, Kansas, July 30.

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Rock River (Ill.) with the Inlet church, beginning Friday before the last Sunday in Aug.

McDonough (N. Y.) with the Lincoln church, Sept. 12-14, adjourned two weeks from the usual time to accommodate the churches.

Rochester (N. Y.) with the Penfield church, Aug. 15-17, conference at P. M. the 15th. We hope that the churches will interest themselves in this service. Visitors from abroad are cordially invited. C. H. HART, Clerk.

Kansas Association.

The 34 annual meeting of the Kansas F. B. Association will be held with the Pleasant Valley church, eight miles south of Yates Center, Woodson Co., beginning, Sept. 25, at 10 A. M. Introductory sermon by Rev. H. S. Otis, Sept. 24, 7:30 P. M. Each church is entitled to two delegates. Brethren should come prepared to act on the proposed amendments to constitution changing the Assoc. to Y. M. form. Brethren from abroad are cordially invited. Membership of Eastern Assoc. may be renewed. Inquiries may be addressed to Rev. J. A. Baylis, Chanute, pastor, or Rev. J. A. Hale, Yates Center.

By order of the committee, E. A. JAMES, Sec.

Benevolent Societies.

Receipts for July.

Maine.

Ch (Oak Hill) Steep Falls 4.37

Ch Biddeford 2.34

Sebeo Q M 3.43

S Folson Dexter 1.00

Abbey F Phinney Raymond 1.00

Ch Beach Ridge 1.00

Ch Wingham Center 2.50

A G Hill Dexter B S Prin 0.30

Ch S Montville 2.40

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## The Home Circle.

## THITHER.

There is no discord in that new-found land;  
A wondrous harmony breathes there!  
There is no lack of a fulfillment grand  
In God's things 'mid that untrodden air!  
There are no grieving hearts in any home,  
And sighing is forgot! The full success  
Of all unrest has dawned, at last, and Peace  
Has found sure anchorage, no more to roam!  
All that was beautiful and sweet on earth  
Has found in that new realm another birth,  
And lovelier; while, with all life inwove,  
The passionment of an all-peaceful love  
Makes joy a crown! O Christ, but give us strength  
Here so to live we may win Heaven—at length.  
—Geo. Newell Lovejoy.

## POND LILIES.

In the misty deep they are born and sleep,  
And gather their wondrous graces;  
Their duties done, they arise to the sun,  
No stain on their sweet pure faces.

No traces they bear in their petals rare,  
Of the cold, dark waves that bound them;  
Of creatures grim in the waters dim,  
That have lived their lives around them.

Like a beautiful dream they glow and gleam  
On the still and silent water;  
Where the willows weep and the ivies creep,  
Their sweets on the breeze they scatter.

They bloom and float till the ventures boat  
And the boys in joyous wonder  
Bend eagerly low and the pink-edged snow  
From its stem is rent asunder.

O lilies so sweet, so strangely complete,  
From setting to golden center;  
A subtle gloom, with their fragrant perfume  
To my inmost heart will enter.

Though as pure as snow, and as cold I know,  
Your loss can ye not discover?  
In the grand young life gone out from the strife  
Ye have lost an ardent lover.

List ye as of yore for the splashing ear,  
With its free and fearless dashes;  
Wait ye in surprise for the soul-lit eyes,  
With their deep-fringed silken lashes?

Ah! the winsome grace of the boyish face,  
In its clustering dark-brown setting,  
Is folded away from the light of day,  
While the world goes on forgetting.

On his lifeless breast as he lies at rest,  
Close clasped in his nerveless fingers,  
Mid the hot house bloom in the shadowy gloom,  
A white pond lily lingers.  
—S. A. Pyle.

## SUMMER HYMN.

The year draws near its golden-haired prime,  
Fulfilled of grandeur rounded into grace;  
We seem to hear sweet notes of joyance chime  
From elfin bells through many a greenwood place.

The sovereign summer, robed and garlanded,  
Looks, steeped in verdure, up the enchanted  
skies;  
A crown sun-woven, round her royal head,  
And love's warm languor in her dreamy eyes.

We quaff our fill of beauty, peace, delight;  
But mid the entrancing scene a still voice saith,  
"If earth, heaven's shadow, shows a face so  
bright,  
What of God's summer past the straits of death?"  
—Paul Hamilton Hayne.

## THEIR LAST STRAWBERRY FESTIVAL.

BY HARRY HOWARD.

It was Saturday forenoon, and Mrs. Perley, the minister's wife, was in the midst of her baking, when the door-bell rang.

Now, Mrs. Perley had been bothered all the morning. In the first place, the little girl who helped her was too sick to work; and the baby was cutting his eye-teeth, and was as cross as any respectable baby would be undergoing the same affliction. Mr. Perley was in his study and must not be interrupted on any account. So the little woman took off her apron and answered the bell.

"Good mornin', Sister Perley, I aint agoin' to stop but a minnit. I jest run in to see how you all air," said Miss Pry, the village gossip.

"Come in, please," and Mrs. Perley led the way into the cozy sitting-room.

Poor woman! she knew what Miss Pry's "minnits" were. And she had planned to do so much the next hour, while little Tommy was having his nap. She took some mending from her basket, and seated herself to hear what important business had brought Miss Pry so early.

"You didn't come to the annual meetin' of th' sewin' circle yesterday, did you?"

"No, Mr. Perley had a funeral to attend, and Tommy seemed so feverish that I could not leave the heart to leave him."

"I told 'em I guessed that somethin' was the matter with the baby; and that you were dreadful scart if he hadn't anything but colic. Some of 'em thought if you kept a girl you might come—but I suppose you heard 'bout the meetin'."

"No, I have seen no one yet. I hope you had a pleasant gathering."

"Wall, it was kinder pleasant, only Miss Flareup, she got kind of riled cause they didn't lect her as vice-president. We put in Mrs. Squire Smith for vice-president. She'll take right hold good. She an' Miss Deacon Jones are coming over this afternoon to talk about a strawberry festival. Of course they 'pointed you chairman of the committee, although Miss Croaker said you never did nothin' but stan' round an' boss 'others."

Thus the village gossip ran on. I can assure you that Mrs. Perley did not feel as calm and serene as a minister's wife is expected to feel under all circumstances; but she had learned by experience that in such cases, where her every word would be repeated with additions, that "silence is golden," so she only answered in monosyllables.

At last Miss Pry departed, and Mrs. Perley went back to her work and waking baby.

Oh, how discouraged she felt! But she must not let John know what they said about her, for he had enough to bear already.

Dinner time came, and when Mr. Perley came down and said anxiously, "Did-

n't I hear Miss Pry's voice, my dear?" she answered very gently, "Oh, yes, she ran in to ask after baby and to tell me about yesterday's circle."

In the afternoon Mrs. Squire Smith and Mrs. Deacon Jones called, and informed her that the festival was to be in two weeks, and that a meeting had been appointed for the next Monday evening.

"I hope we shall have a successful affair," said Mrs. Squire Smith, "we need a new library very much, and all that we make will be expended for S. S. books."

"I hope you will be able to be present at the meeting Monday night," remarked Mrs. Deacon Jones.

"I must tell you, candidly, that I think there are other and better ways of raising money than the one you have proposed—ways that would not require so much of anxiety and care. I, truly, hardly see how I am going to act as chairman of this committee; my hands are full already," replied Mrs. Perley.

"What other way would you suggest?" asked Mrs. Smith.

"I have not given much thought to the subject, but think the way that they did at my old home last year would be nice. They voted to have 'something' to raise needed money, and a meeting was appointed."

"It so happened that many of the best workers were sick, or had sickness at home. So, when the evening for the meeting came, but very few were present. Some felt discouraged; but some one proposed that they appoint solicitors to go from house to house, and ask each one what she would cook, and when the article was named, ask if she would give the price of the materials used instead. And then, when all had been visited, to compare the amount that could be collected in this way with the amount usually made at a festival. Some objected, but at last this plan was decided upon; and solicitors were sent out. When they met again they found that in this way alone they would receive more than they would clear at the festival. And many of the ladies said they would rather pay a dollar than work. I think they never raised seventy-five dollars easier or quicker."

"That would be nice, but it is too late now for this year. Many of the ladies have been spoken to, and I think most of our ladies are well and ready for work. Perhaps, next year we can do so," and Mrs. Squire Smith readjusted her shawl in a manner that showed plainly that she wanted a festival.

Mrs. Perley saw that it would be useless to say more, and told the ladies that she would do all that she could.

At last, the night of the Strawberry Festival arrived—and lo! it rained—not one of those gentle rains, in which one does not mind donning waterproof and rubbers, and venturing out; but a cold northeast rainstorm.

Just such a night that, if there were a prayer-meeting, you would be likely to find most of the brethren and sisters safely ensconced in their snug homes.

But, to-night, duty called them, and all that were able braved the storm.

There was a feeling of disappointment when they found that but few outside of their own society were present.

But those who were present unbent their coats, and resolved, like the old Deacon, "to eat themselves rich."

The Young People's Society had prepared a pleasant entertainment. They had worked hard, and tableaux and songs and music followed each other.

Young misses sold flowers and confectionery; older ones sold fancy articles; and of course the ladies had their apron table.

All felt in duty bound to patronize these tables, although they could buy many of the articles for much less at the stores.

There was ice-cream in abundance, and although the cold chills ran down their backs when they thought of it yet old and young ate of it, as though it were a hot night in July.

They had to pay an exorbitant price for strawberries. The weather had been so cold that they had not been brought in to the market.

Mrs. Perley was present; no one would imagine that she thought "some other way better." She was everywhere—making the timid ones feel at ease—going into the corners, where the neglected ones—advising this one how to dish the strawberries, and what price should be asked—that one about the price of cake—smoothing out the little difficulties that always will come when there are so many individuals of different temperaments working together.

She worked with all her might to make the Festival a success. Nothing was left undone.

Every one ate all he possibly could, and when it was time to go home the great quantity of food remaining was bought—some of it—by the very ladies who brought it.

The ladies of the committee met at Mrs. Perley's two days after the Festival.

Mrs. Squire Smith presided, for they found Mrs. Perley just recovering from a severe attack of sick-headache, brought on by overwork and exposure.

The cashier announced that the amount received at the Festival was fifty dollars—amount paid out, fifteen dollars—balance—thirty-five dollars.

Several expressed their disappointment that the sum was so small.

"I really think your way would have been better, Mrs. Perley," said Mrs. Squire Smith.

"I don't know," said Mrs. Perley, "but I think your way would have been better, Mrs. Perley," said Mrs. Squire Smith.

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"So do I. I wonder how much we who are here have spent for the Festival. How much have you, Mrs. Price?" asked the Deacon's wife.

"I have not kept a strict account, but I think what I carried was worth a dollar, and, you know, our family is large and we must have spent two more that evening. But—oh dear! we have all been sick ever since. I think the overeating is the worst thing about it—the children's stomachs have been out of order ever since."

The Squire's wife said she had spent six evenings, two days and six dollars, and the disappointment was very hard for her to bear.

The rest of the ladies gave an estimate of their expenses; and it was found, that just among the twelve ladies present, over fifty dollars had been given.

Miss Fry said she was "enamored tired to death," but she "believed in 'em all the same." She didn't spend but a dollar and she did enjoy going round to see what the neighbors were doing."

For her part, she'd "rather pay one dollar and have the fun, than to pay fifty cents and stay cooped up in th' house all th' time."

"I dare say," replied little Miss Crank. "The rest of us have something else to do besides running about."

Mrs. Perley hastened to remark that she was pleased that the ladies were willing to try some other method.

"Well," said Mrs. Deacon Jones, as the meeting broke up, "we can't buy very many books with thirty-five dollars; but perhaps the lesson we have learned will do us as much good as the books."

## PAIRLEE.

BY MRS. L. E. THORPE.

Before my new home window, a little o'er the way,  
A mansion, proud and aged, stands in its honored gray.  
And vines are wreathed about it, and flowers grow in knots,  
And trees relieve its sunshine with somber resting spots.

But brighter than its sunshine, and sweeter than its flowers,  
I see, sometimes, a maiden among the trellis bowers.  
I thought I heard her singing (it must have been a bird),  
Her eyes the dewdrops rivaling—her ringlets zephyr stirred.

My fancy built her castles, in shining rainbow sprays,  
With troops of courtly lovers, and days and days of praise.

I met my aged neighbor a little while to-day,  
And asked of his fair daughter before he went his way.  
"Our Pairlee! Have you seen her?" I thought how well the name;

"Our daughter?—ay, our grandchild,—our darling all the same;  
You said you heard her singing?" the old man sadly smiled,  
And tears bedewed his lashes, "Poor child!" he said, "poor child!"

You did not know, my lady, in all her eighteen years,  
No word her lips have spoken—nor word of mine she hears!"

O wreaths of lovely castles in shining rainbow sprays,  
With troops of courtly lovers, and days and days of praise!

Ah me! to hear no murmur from all the world around—  
To never hear from motion the faintest wave of sound!

To never hear the winds moan, the dripping of the showers,  
Ah me, to hear no murmur from all this world of ours!

To know not a hereafter, and when the loved are gone,  
How must she grieve and wonder for hopes we live upon!

Yet can she speak love's language in sweetest smiles or tears,  
Though word she never utters and sound she never hears.

And still I dream that fancy unlocks to Pairlee's gaze  
The troops of courtly lovers, and days and days of praise.

## HENRY I.

BY CECIL EARLE.

"Henry," began uncle Lewis the next Monday evening, "was the youngest son of King William, of whom I told you last week. After King William's death his son William, surnamed Rufus, from his red complexion, immediately seized the crown, although by his father's will his elder brother, Robert, was the rightful heir. The brothers were continually at war with each other. William met with a violent death while out hunting. His train gradually left him behind and at sunset he was found dead, a broken shaft sticking in his breast. Robert was away with the crusaders at the time. And now Henry seized the crown. He began his reign in 1100, being thirty years of age."

"At first Henry, like most usurpers, tried to please the people. He abolished the curfew laws and the Danegeld. He married Matilda, daughter of Malcom, the king of Scotland. To please the English the new king imprisoned Flam-bard, the minister of William II. A friend sent the prisoner a jar of wine in which was secreted a rope and he made his escape by a window. Robert had now returned with his Italian wife, and was easily induced to invade England. It was not any wonder that Robert was willing to invade England, for the crown really belonged to him."

"He was marching to Winchester when Henry overtook him. The brothers met between the two armies, and it did not take but a few minutes to decide the treaty. Robert agreeing to give up his claim on England for a yearly pension of three thousand and forty marks. A mark is equal to thirteen shillings and four pence, so his pension was a little more than two thousand and twenty-six pounds. He was afterwards forced to resign this allowance to Henry, as he

unconsciously placed himself in his power. The dispute between Robert and Henry grew worse and worse and at last ended in open war. The first battle decided nothing; but in the second Robert lost his coronet, and was taken prisoner. He was brought to England where he was imprisoned thirty years. He died in 1134. Dickens calls him 'poor, generous, brave, dissolute, heedless, trusting, Robert.'"

"When the king's only son, William, was eighteen years of age, they crossed to Normandy, to receive the homage of the barons. When about to embark with his father for 'the homeward voyage,' a sailor, named Fitz Stephen, whose father had steered the Conqueror's ship to England, offered to the use of the prince 'The White Ship,' manned by fifty skilled rowers. Early in the day the other ships left the shore, but the White Ship delayed till sunset, the crew drinking and feasting on deck. It was moonlight when they set out. They were hurrying to catch the king's ship, when the vessel struck on a rock and went to pieces. William secured a boat and might have been saved, had he not returned to the ship on hearing the shrieks of his sister. The boat sank beneath the weight of the crowds who leaped from the ship's sides. A poor butcher was the only survivor of the wreck. He floated ashore on a broken mast. For a few days the sad news was kept from King Henry, when a page, throwing himself down at the monarch's feet, told all, weeping bitterly. This was a sad blow to the fond father, and it is said he never smiled again."

"For twelve years the king and his wife Matilda had been estranged. The queen had spent this time in quiet benevolence and devotions, her chief amusements consisting of painting and music. By her orders a stone bridge was built over the Lea. It was the first stone bridge in England. She died two years before Prince William was drowned. After William's death, Henry exacted an oath from the nobles and prelates, to support his daughter Maud's claim to the throne. He caused her to marry Geoffrey Plantagenet, Count of Anjou, a boy of sixteen. This marriage proved an unhappy one, and the frequent quarrels between Maud and her husband disturbed the last years of Henry's reign. He died at St. Dennis, in Normandy, after a seven day's illness, caused by overeating."

He was cruel, faithless and debauched, but somewhat accomplished and refined. His surname Beaucœur means "Fine Scholar." He gained it by his early love of study, and in after years translating "Æsop's Fables." There had been several attempts on his life, therefore he was very suspicious. He kept a sword and shield by his pillow, and frequently changed his bedroom. He despised his English subjects, looking on them as only fit to supply him with money for his schemes of pleasure and ambition. His great aim was to extend his power on the Continent."

Henry was the first English king who delivered a formal speech from his throne. During his reign silver halfpence and farthings were made round. Before this they had been formed by clipping the penny into halves and quarters. Severe laws were passed against false coiners, and rents were paid in money. A standard of weights and measures was also established, the ell being fixed at the length of the king's arm; and the manufacture of woolen goods was introduced by some Flemings, who settled on the Tweed and other places."

"Did Maud ever become queen?" asked Dora.

"No, for her cousin Stephen claimed the throne. He was the first prince of royal blood, and had in his favor the feeling of feudal times that it was disgraceful for men to submit to a woman's rule. Stephen was therefore made king. Maud tried to wrest the crown from him, but in vain."

"What was the Feudal System, uncle Lewis? I have often heard of it, but never knew what it was," said Eugene.

"The king owned all land; he allotted large districts to the nobles; they subdivided these among the Saxon gentry, called by the Normans franklins; these again let their land to their vassals, in every case the higher requiring from the lower service in war. When the king wanted an army he summoned his barons; they called to arms their franklins, and so on till a large army was gathered round the royal standard."

"How did the ladies dress in those times?"

"Girls always want to talk about dress," said Eugene laughing at his sister's question.

"The Norman ladies wore an under garment of silk, over which hung a loose, wide sleeved garment, reaching nearly to the ground."

"As you are talking about dress, please tell us how the men dressed," said Eugene.

"Boys don't care anything about dress," said Dora mimicking Eugene.

"I guess they don't quite as much as girls do, still they like to talk about it sometimes," uncle Lewis said laughing.

"The gentlemen wore a loose doublet reaching about half way down the leg, with a gold embroidered belt. Over this was a short cloak, richly trimmed with fur, and heavy with gold. They wore very queer shoes with long twisted toes, which were fastened by gold or silver chains to the knee."

"How comical they must have looked," and Dora laughed till the tears ran down her cheeks.

"They wore their hair so long that it fell over their shoulders. Their bonnets were made of velvet, and their stockings were very long and fastened to the doublet by many strings. The clergymen wore a heavy gold signet ring as a mark of professional distinction."

"What queer surnames some of them had," remarked Eugene.

"They were derived mostly from personal qualities. A man who had very strong arms was called Armstrong. One who was a swift runner was called Swift. Many were also derived from occupations. Hence the names of Smith, Falconer, Taylor, Miller, Barber, etc."

Live for something; be not idle.  
Look about thee for employ;  
Sit not down to useless dreaming;  
Labor is the sweetest joy.  
—Sel.

I would not give one moment of heaven  
For all the joy and riches of the world,  
even if it lasted for thousands and thousands of years.—Luther.

## Our Children.

Children are travelers newly arrived in a strange country; we should therefore make acquaintance not to mislead them.—Locke.

## SUCH A BOY.

Little Willie Sunny-head,  
Only quiet when in bed!  
Other times he's tumbling, dancing,  
Or like a restive pony prancing:  
Such a boy, such a boy!  
Yet he's mother's darling joy—  
Mother's precious Willie!

Up and down, now here, now there,  
Sunny-head is everywhere—  
Peering into dishes, hampers,  
Or with witty wilds scampers;  
Such a boy, such a boy!  
Yet he's father's darling joy—  
Father's precious Willie!

Sometimes on an old tin pan,  
Making all the noise he can;  
Sometimes on the parlor mat,  
Telling stories to the cat;  
Clutching poker by the middle,  
Scraping bellows for a fiddle:  
Such a boy, such a boy!  
Yet he's everybody's joy—  
Sunny-headed Willie!  
—Bo Peep

## ROBIN'S SLIDE.

Once on a time, when Robin was a little boy, it began to rain; and it kept on raining for a day and a night and another day.

"It's a genuine January thaw," said papa.

"It's a mean thaw," said Robin; "when I wanted to slide."

"There'll be enough snow left for that," said aunt Helen.

But Robin couldn't be quite sure of it; until he tumbled out of bed the second morning and found the fields were covered with a glistening coat of ice.

"Looks like a frosted cake," cried Robin; "and there's a regular pond at the foot of the hill in the pasture. I can slide right across it."

"I wouldn't," said mamma; "maybe it won't bear you. I don't want you to, Robin."

"No'm," said Robin, slowly; and he meant to remember, though he didn't believe mamma knew much about ice, anyway.

"But I can slide down the hill, just the same," said he. "I'll stop before I get to the bottom."

That was just what Robin couldn't do. I don't believe he much wanted to. Whizz-z-z went the sled on to the ice, almost taking his breath away.

"Whoop!" cried he; "it is!"

Oh dear! At that very minute the ice cracked dreadfully, and into the water, which wasn't deep, and so cold, went Robin, sled and all.

He screamed as loud as he could; and the noise brought out mamma, and aunt Helen, and Jotham, with his rubber boots on.

Jotham was the hired man, and he waded in through the ice and water and pulled Robin out.

Robin's teeth chattered as if every one was trying to make more noise than all the others; and when he got to the house he was put straight to bed under a mountain of blankets and dosed with ginger.

So the fun was over for that day. "I d-don't like thaws," said Robin. "They're awful horrid."

"It wasn't the thaw that made all this trouble," said aunt Helen, severely; "it was a little boy who didn't mind his mother."

"I—I think 'twas the sled," said Robin faintly.

What do you think?—Youth's Companion.

## Temperance.

## THE MAINE AMENDMENT.

Upon the electors of Maine, who are to vote in September next upon the pending prohibitory constitutional amendment, there rests a large measure of responsibility. For a quarter of a century Maine has had a statutory prohibition. That it has been on the whole a gratifying success and largely beneficial to the State, there is an abundance of impartial testimony to prove. Nor has there been lately any noteworthy tendency in the direction of a return to the license system. But, following the precedent of Kansas, it has been deemed wise by the friends of temperance in Maine to so amend the constitution of the State as to render fundamental and perpetual the prohibition of the manufacture and sale of intoxicating beverages. One more safeguard against a return to license in any future political or legislative contingency would be provided thereby. Valuable aid and encouragement would also be rendered to the movement for constitutional prohibition in other States. The Legislature therefore passed a joint resolution proposing a prohibitory amendment, which the voters of the State are now called upon either to adopt or reject.

There is every reason to expect that determined and desperate efforts will be made to defeat, if possible, the pending amendment. The defeat of the prohibitory amendment in Maine now would be hailed as a great victory for the brewers, distillers, and liquor-sellers of the whole country. It would be heralded across the Atlantic as the turning of the tide in America against the policy of prohibition.

It becomes, therefore, a matter of great moment, not alone to the people of Maine, but to the friends of temperance in every State and Territory, and in foreign lands as well, that at this important juncture in the pioneer prohibitory State the right standard be resolutely upheld, and that the pending amendment be triumphantly adopted in September next. This is a crucial year for Maine. As formerly, so now, for the new generation of voters, the friends of temperance should in the intervening weeks sow Maine "knee-deep" with temperance literature. Every school district should be revisited, every voter reached. The liquor interest represented in the great national organizations of brewers and distillers outside of the State have more than usual at stake in the issue of the Maine campaign. They will use money with a liberal hand and leave no stone unturned to compass the defeat of the amendment. Temperance and Christian men and women should therefore make common cause with our friends in Maine, and aid abundantly by contributions of money, literature, and personal service, to uphold and strengthen their hands for the momentous contest, in which for all so much is involved.—National Temperance Advocate.

Of the great questions which demand our attention to-day, first and foremost is that of temperance. There is no other question affecting our national life which is comparable in significance with this. There is no other business of such tremendous interest to all our welfare as the liquor traffic. Say what you will about the choices of men, and blame the intemperate classes as you may for yielding to their appetites, it remains true that the liquor traffic is responsible for four fifths of our poverty, for seven eighths of our crime, and for a proportion of our disease and vice and wretchedness,—to say nothing of our taxation,—which makes every other instrument of evil almost insignificant. How to treat this appalling source of woe, how to check, how to control, how to make it to cease,—is, I repeat, by far the most important question in our national politics to-day, and I hold it to be very weak in the Republican party to have ignored it and very wicked in the Democratic party to have put such an utterance about it in their platform as they have done.—President Seeley.

It is not alone in Iowa and some other Western States that the cause of temperance is making such rapid progress. The movement is spreading all over the United States, particularly through the South, and the results already realized are very gratifying indeed. The cause of temperance has come to stay, and those who look upon the prohibition agitation in various States as spasmodic efforts that will soon cease will be surprised to learn that they are only the preliminary symptoms of the great movement that is to sweep all over this country.—State Register (Des Moines, Iowa).

It is said that General Haldeman, the American minister at Siam, has persistently refused to permit the granting of a license to any American liquor-seller in that country. If so, he deserves all the more credit, because his action is in marked contrast to that of most representatives of

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