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The Morning Star.

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MOUNTAIN MEN.

BY MRS. M. P. A. CROZIER.

Man of the great, true heart, whose life
Stands out, a mountain-peak, alone,
Around whose base, uplifted brow,
Play clouds that flash their glory down,
Upon whose forehead falls the light
Of morning's first ethereal gleams,
Where shines the wondrous golden-glow
Of sunset's last reflected beams—
To thee the vales below are dark,
And fevers breed in swamp and fen;
No airs are like the mountain airs,
No men are like the mountain men.

SEPTEMBER.

September! and in mirthless mood,
Whose very frowns become her,
From sandy shore and shady wood
Reluctant turns the summer;
Beneath her glance the asters nod,
Still faint to be her vassals,
And as she goes the golden-rod
Uplifts its royal tassels.
With her departure, from the fields
Their sweet enchantment passes;
To tawny tints and colors yields
The verdure of the grasses;
And where the silens sang their song,
Beside the silver surges,
Soul will resound the coast along
The equinoctial dirges.
Now flock the dryads to the grove,
Beneath whose leafy cover
Whim winnow wings each seeks to prove
The fondness of her lover;
The maples blush to view their grace,
While, with more princely manners,
The oaks and birches screen the place
With gold and scarlet banners.
Thrice fortunate is he whose fate
Now grants a little leisure
To wander in the woods and wait
On autumn for his pleasure;
Whether, with Nimrod for his guide,
The feeling game he follows,
Or saunters peacefully beside
Some streamlet in the hollows,
He hears the good-bys that the birds
Sing to their trysting bowers,
The secrets of their parting words
With all the trees and flowers;
He sees the loveliness which don
The latest buds that blossom,
Before they fall asleep upon
The earth's maternal bosom.
O golden days of autumn time!
O season full of sweetness!
In which the year attains its prime,
And nature her completeness;
Who fancies summer's sunny moods
Her dalliance may remember;
But ah! the beauty of the woods,
The splendors of September!
—Wm. D. Kelly, in Boston Pilot.

Yes; cares, crosses, losses, the neglect, unkindness, and hard speeches of others, all sorts of difficulties and troubles, may be spread before the Lord, and cast upon him. It is our privilege to go to Jesus first, and at once and boldly. If we are his, through faith in him, he is our Elder Brother, touched with the feeling of our infirmities, and all that concerns us, interests him. The truth is, we need keep nothing from Jesus. In his own time and way, relief and abundant answer will come. "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

MY NEIGHBOR AND I.

BY HOPESTILL FARNHAM.

Over my neighbor's roof-tree,
The far-off hills arise,
And above her pointing chimneys
I see the perfect skies.
All day my room is fragrant
With her roses on the lawn;
Her maples press my window pane,
Where the birds are gay at dawn;
And through her lofty door-way
I can come and go at will,
To dream in the dim old parlor
With its statues white and still.
Now what shall I do for my neighbor
Who has done so much for me?
Her beautiful treasures, rich and rare,
It is my delight to see.
But her life, alas! is loveless,
That has never lacked for gold.
While I, who have neither house nor lands,
Have more than my heart can hold.
So I will give to my neighbor
What she can not give to me—
Perhaps, in blessing the other one,
Each life will richer be.

INCREASE OF CHRISTIAN WORKS.

BY PROF. R. DUNN, D. D.

Without discarding or ignoring the special call to the ministry, it may be said that every Christian is called and pledged to Christian work; and that every Christian has some natural and acquired ability for some specific work.

Consecrated hearts and lives, with suitable encouragement, will find their appropriate fields. Thousands of men and women are thus employed in home and foreign missions, Sabbath schools, Christian associations, etc., who are not in the ministry. Their usefulness is unquestioned, and their labors indispensable. And still the demands for that kind of labor are increasing. There are small churches, destitute neighborhoods, and neglected city districts, unable or unwilling to support preaching, where they could pay a young man or a young woman more than is paid in shops or schools, thus employing God-given talents, and cultivating fields which must otherwise remain in darkness and death.

We have neither the preachers nor the support for all work commanded in the "great commission;" and yet many good talents are "hidden," and Christians are dying, and the whitened fields suffering for the want of work. Why not call out a class of "lay preachers," "teachers," "Christian workers," "secretaries," or whatever they may be called, to engage in this work? The Christian spirit of the times is not inclined to discard the ministry, but it does demand the employment of other gifts. *The National Baptist* says that a certain church "invited a lady, who had been teaching in good schools, to supply them as pastor, the best she is able, three months for \$105.00." A good example. There are hundreds of such ladies and churches in the Free Baptist denomination where a similar arrangement would be profitable. Churches were never before so well supplied with mental forces and with finances as now, and never before was there such a variety of fields and works open for all kinds of gifts and efforts. Never was the demand more imperative. Never was the voice of God more distinct, "Go work in my vineyard." Is there not a call for workers, and public workers, outside of the ministry?

WHAT A CHILD'S KISS CAN DO.

In a prison in New Bedford, Mass., there is a man whom we shall call Jim, and who is a prisoner of a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of his conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his counsel. While never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to. One day in June, a party of strangers came to the institution. One was an old gentleman, the others ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing stairs. Jim was working near by, sulky and morose as ever, when the guide said to him—
"Jim, won't you help this little girl up the stairs?"
The convict hesitated, a scowl on his face; and the little girl held out her hands and said—
"If you will, I guess I'll kiss you."
His scowl vanished in an instant, and he lifted the child as tenderly as a father. Half way up the stairs, she kissed him.
At the head of the stairs, she said—
"Now you've got to kiss me, too."
He blushed like a woman, looked into her innocent face, and then kissed her cheek; and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no prisoner gives less trouble. Maybe he has a little Katie of his own. No one knows, for he never reveals his inner life; but the change so quickly wrought by a child proves that he may forsake his evil ways.—*Issue.*

Love can not enter the heart without bringing with it a train of other virtues.—*St. Francis.*

"GRIFE AND GRACE."

BY IDA HAZELTON.

A fortunate number of young people, no doubt, have heard of a man named Elijah Kellogg, well known in Maine as a writer of juvenile literature. He has now advanced to his seventy-sixth year, and lives where he was ordained as a pastor forty-four years ago, on Harpswell Neck, a picturesque bit of Maine coast-land stretching its long and crooked point far out into Casco Bay. He has written a number of books, some of which have been especially popular among the boys. He is still engaged in the same pleasant employment, and is also preaching to the Congregational church where he resides. A list of his books includes "The Elm Island Series," "Pleasant Cove Series," "Whispering Pine Series," "The Forest Glen Series," and "Good Old Times Series," all of which may have a familiar and pleasant sound to many readers.

This summer he has occupied the pulpit of a neighboring pastor in Gorham, while away on his vacation. The people of Gorham are very much attached to Mr. Kellogg on account of old associations, and they were all very glad to welcome him to their pulpit and to their homes. None the less has he endeavored himself to their hearts and heart-stones by the production of a book entitled "Good Old Times," in which he has portrayed striking pictures of the times of the first settlement of the town of Gorham, and the fortunes of the early immigrants. An old-time grandmother tells the tale of long ago in her own inimitable manner, and the book becomes a unique store-house of ancient customs and lore.

It was in the pleasant village of Gorham then, that I had the privilege, during a short vacation visit, of hearing several times this favorite preacher and writer of books. And it was one rainy Sunday morning that he recited the pretty story of "Gripe and Grace." The story, which occupied quite two-thirds of the discourse, was told to illustrate a text on "Giving and Receiving." It was a charming bit of fiction, clothed in equally charming language, and from no human source have I ever caught a more vivid picture of the blessings which fall upon the generous heart, and the poverty which pursues the mean and selfish spirit.

Gripe and Grace were the names the preacher gave to two small brooks which had their rise in the rocky and wild mountains of Spain. Flowing side by side for a time, at length they met one moonlight eve in a pleasant little dell, and there held converse together.

"Neighbor Grace," said Gripe, "I have been running a great many years along these high bank walls, and over these rough stones, twisting myself through narrow gorges, turning a great water-wheel here, and sliding yonder under the boiling sun over hot sands, with nobody to say, 'Thank you, good brook,' and I am tired of it. Why, even the miller's pretty daughter whom everybody is praising for her sweet looks came down last night to bathe her brow, and wet her long locks in my cool mountain drops, and went away again without so much as a smile for the pretty song I sang to her over my shallow, pebbly bed. The farmer, too, he never gives me anything for watering his stock, and enriching his many fields through which I pass. I am tired I say, of doing so much for all these thankless people."

Then answered Grace in a tone so sweet that the tall trees overhanging the little green dell grew very silent to listen, and even the nightingale hushed her sweet notes to hear her rival's voice: "Neighbor Gripe, I, too, have traveled many weary miles for many long years, and small thanks have I ever received for all the good I have done. But it makes me very happy to be permitted to see the good fortune of those I serve. It is true the farmer never thanks me for all the trouble I take for his benefit. He even grumbles and frowns on me when in the hot, dry months of summer I am scarcely able to drag myself along under the noonday sun, over the scorching, half-boiled sands. But then, how glad I am, when the rains come and I get strong again and go on my bounding way, to see the green banks begin to smile, and the lambs and all the herds and flocks prospering once more in the freshened fields. Nay, neighbor Gripe, I am not tired, and I am going right along, watering everything within my reach and doing all the good I can. Good-by."

"Good-by," grated Gripe in a harsh tone as he stumbled over some sharp stones, "I am not going to work any more for those that never give me thanks. Henceforth I water nobody but myself."

But happy little Grace went singing on his way, while blue skies spread

lovingly above him, and the great trees hung protectively over his sloping banks. Very soon his narrow channel grew broader, until he became a wide river, and cities and mill-towns sprang up by his side; and at length he reached the great, wide ocean, and helped to bear up the mighty ships and added his June drops to the morning mists which rose up and scattered their grateful moisture all over the land. Happy little Grace, who loved to give, and in giving grew stronger, richer, and happier!

But selfish Gripe who had determined to water nobody but himself, grew stagnant at last in that pretty little meeting-place where he and Grace had parted. His little stream became smaller and smaller along its shallow bed. And the farmer began to curse him because his flocks found no water to quench their thirst, and the miller's pretty daughter came no more to look into his clear depths. So he wasted away under the hot noon suns. Then the little pond from whence he sprang began to dry up, a green scum spread over its stagnant surface, and all sorts of loathsome creatures made their homes in the unsightly pool. The once clear and sparkling sheet of water became a breeding-place for malaria and deadly sickness. So the neighbors all about, came together one day and filled up the wretched place with great rocks, and heaps of mold and sand, and in a very few years the days of Gripe's existence were forgotten in all that country, except for the mischief he had done when he made up his mind to water nobody but himself.

This is the story, as I remember it, although I did not think of taking notes when I listened to it. However, you perceive that it made quite an impression on my mind, as I hope it will upon the minds of all who read it here. Especially may the lesson which it teaches inspire us all to emulate little Grace in his generous way of living and doing good.

Levinston, Aug. 23.

ABOUT FUNERALS.

The theme is not a new one, and there has been more or less discussion of it of late. But we have as yet seen only very little evidence of reform, and it would seem as if the discussion ought to be kept up until there is a substantial change for the better. The subject is brought anew to attention by an article in the current number of *The Forum*, entitled, "Our Barbarous Funeral Customs." The writer, Rev. John Snyder, uses very strong language in his characterization of "unlovely brood of barbaric survivals which surround the prevailing methods of disposing of the dead." But he is hardly too severe in saying that "what we call, in unconscious satire, 'Christian burial,' is not only condemned by sane religion and rational sanitary science; it is without those elements of the beautiful, the graceful, the poetic, by which it can justify itself to the imagination." Is he not right when he says that our funeral rites seem to represent "the gloom and chill of an inherited despair?"

The first count in the indictment is that so-called Christian burial is out of harmony with the Christian religion. Says Mr. Snyder: "Read in a modern chamber of death Paul's exultant outcry of victory over the grave, which thrills and stirs the blood like the blare of a trumpet. The apostle's glad music is muffled by the raven feathers of funeral plumes. The black standard of death waves at the household door. The body is shrouded and confined in the color of gloom. The windows are darkened. Men, women, and even little children are draped and veiled in black. Every adventitious aid is called in to make the scene as depressing in its influence as possible. The undertaker's ghastly art is exhausted to express, emblematically, the lowest depths of a hopeless bereavement." The picture is hardly overdrawn. Who is there that has not felt the incongruity between the words of faith and the somber trappings? And we ought to remember that the trappings, for the majority, make more impression than the words of faith. The eyes of the unthinking and the impressionable will be arrested by the gloom and will not look beyond to the light. This count is a strong one, and apparently all that ought to be needed to call for change, certainly where the dead have passed away in Christian hope.

Another count, and a very practical one, is that these customs are discordant with the teachings of a wholesome social economy. There is a menace oftentimes to health in the time that the lifeless body is withheld from the grave, and a still greater one in the exposure of mourners, officiating ministers, and friends in the burying-ground, at any rate in inclement weather. There is a

lavishness of expense in the conduct of funerals which is utterly unwarrantable. There is more vanity than affection in putting the lifeless form in a costly casket—"the price of which would support a poor man's family for a year"—which is within a few hours to be set to mold in the ground. The family and friends, too, often expend large sums on "floral devices" which are all simply hideous monstrosities. Flowers were not made to be put into set patterns, certainly not to be made into "gates ajar," and "pillows" set up on a wire frame-work so that the device thereon can be seen, and all the other horrid contortions into which the poor things are twisted. These "floral tributes" are usually nothing but unmitigated pieces of social vanity.

What Mr. Snyder says about so-called "mourning" is very much to the point, but we have not room to quote his words, save when he says that the "ghastly humor" of the mortuary expert, who can determine to a shade the proper style of dress, "reaches its climax in the contemplation of 'half-mourning,' or 'second mourning.'" "This," he very justly says, "symbolizes sorrow vanishing through the ministrations of the milliner and the mantua-maker!"

We are aware that any change in these funeral customs will come but slowly. The habits are so inwrought into the social fabric that it will be hard to substitute truer and better ones for them. But that there ought to be a change for the better seems to us to be beyond question. It will be comparatively easy for Christian households to banish oppressive signs of grief, and to testify their faith when a Christian friend has gone from among them. The main difficulty as concerns the majority of people, will be in a reform in those things where expense is involved. Such a reform must begin among the wealthy, the intelligent, and the cultivated. "Some of the bishops and priests of the Catholic Church," says Mr. Snyder, "have made a commendable stand against this senseless and hurtful extravagance, but they can not reach the root of the evil. Only the Protestant ministers can do that. For, so long as the classes having wealth and social position continue to indulge in this sinful wastefulness, so long will they be largely responsible for the social barbarisms of a class who servilely copy and reproduce their follies and mistakes."

The matter is one of no little importance, and we are glad to believe that there is some movement, even if but little, in the direction of improvement here. But let reasonable reform be pressed. Let us make the funeral, when a Christian is buried, speak of a living faith, and not be a display of the symbols of despair and hopeless death. Let us insist that the expense shall be within the limits of reason; for at present, as concerns not only the laboring man but the great number of those whose means are but moderate, the ghastly sarcasm is true that a man can not afford to die.—*Illus. Chris. Weekly.*

PLEASANTRIES.

"A little nonsense now and then
Is relished by the wisest men."

"Speaking about the artist who painted fruit so naturally that the birds came and pecked at it," said the fat reporter, "I drew a hen that was so true to life that after the sage threw it into the waste-basket it laid there."
—The minister was dining with his family; and he said to Bobby, with an amused smile, "I'm afraid, Bobby, that you haven't the patience of Job." "No, sir," responded Bobby, who was hungry; "but Job wasn't always helped last."
—An exchange says that "the simplest pocket rule is the silver a person can find within his purse. A quarter-dollar piece measures nearly an inch, a half-dollar about one and a quarter, and a dollar one inch and a half." The paper gives no rule, however, for obtaining the \$1.75, which, perhaps, is not so simple as the rest of the recipe.—*Journal.*

"A man, with the blue badge of temperance in his buttonhole, was addressing a Sunday-school in Michigan, and put this question: 'Now, can any little boy or girl tell me why I do not drink, and why I am not a drunkard?' 'I can,' said a little fellow. 'Very well, my boy; now speak right up so all the children can hear; why is it?' 'Because this is a prohibition town!'"

—General James B. Steedman, whose fame as a soldier is so well-known, more especially as the hero of Chickamauga, where he fought under General Thomas, was one time riding into battle, when a comrade at his side said to him: "It is pretty hot in there, general. Possibly we may not return alive. If you fall and I survive, have you any word or message?" The old war-horse, without the least sign of feeling, replied: "If I should fall, please see that my name is spelled right in the newspapers."
—Little Johnnie was learning to spell and read at the same time, and his book was a first reader. His chief stumbling-block was a double letter. When he came to the word, "feel," instead of spelling it "f-e-e-l," he would say "f-e-e-l, feel," repeating the double letter twice. It took weeks to impress him with the necessity of saying "double" whenever he found two letters together, but he learned at last. One day toward the close of a vacation, during which he had grown rusty, he was brought out before a company of ladies and gentlemen to read any place they might select in his first reader. His mother watched him with trembling anxiety, but he appeared to feel himself equal to the occasion. A young lady among the company selected a little poem which began with this line:—"Up, up, Lucy, the sun is in the sky." The embryo logician took his place in the center of the parlor floor, made a low bow, and read the first line as follows:—"Double up, Lucy, the sun is in the sky!" He never finished the recitation.

GOOD ADVICE TO PREACHERS.

Avoid, I pray you, all approach to rant, And, too, that meanest of all vices, cant; 'Tis thought, not noise, the understanding fills; It is the lightning, not the thunder, kills; And simple truths, in simple words expressed, Have been, are now, and ever will be best. Sermons, like wells, should small circumference sweep. Be short in their diameter, but deep; And public prayer, as in the Scripture taught, Beyond a cant, always should be short. Had the good Peter, in his hour of need, Stopped to rehearse the Calvinistic creed As he was sinking through the yielding wave, The Galilean sea had been his grave. The royal pronoun "we" but seldom touch; Quote the original not overmuch; For, with due deference and submission meek, We all prefer good English to poor Greek. Waded not too long through shallows to begin, But over head and ears, jump bravely in. Have but one's "lastly"; let that come about As soon as thought and feeling have run out. But "finally" and "in conclusion" send, As was suggested, to one common end. With your attainments ever keep in view That common people know a thing or two, And can discern between those shops which group All of their wares upon the outside stoop, And less pretentious ones, whose alcoves deep Thrift valued fabrics in good order keep. Be chaste in manner; throw aside the vile, Flirt, high-sounding, and spread-eagle style. Get wisdom, learning, all without pretense, And, with your getting, get good common-sense. A broad-brimmed beaver and a white cravat, Gird-headed cane, and all such things as that, Have had their day. The people now will search For the true man, in physic, law, and church. But one word more, and then my sermon's done: Before you preach, get married, every one.

THE CENTRAL ASSOCIATION AND KEUKA ASSEMBLY.

KEUKA COLLEGE, Aug. 25, 1888.

DEAR STAR:—The Assembly has closed, the corner-stone of the college is laid, a mountain of anxiety is lifted, the blackest clouds that the "prince of the power of the air" could gather are dispersed, and the sun of hope and assurance brings cheer. The whole affair is a surprise and a joy. We hoped, with trembling, for a thousand people on the first day, and had four thousand. The Rev. J. H. Durkee, of Batavia, preached a powerful dedication sermon of the Assembly Grove, on the value of seed-sowing, from the parable of the mustard seed. The large congregation listened and were moved to believe that the seed planted by us on Lake Keuka will grow to strength and yield abundant fruit. The dedicatory prayer was offered by Rev. H. Blackman, and we all united in devoting of our farm, with its fields and groves, to the service of God and humanity.

Emphasis was added to the dedication by a grapple with the liquor power. Under a contract with a man to sell lemonade, etc., on the grounds, several cases of black bottles were brought along. Bro. Durkee discovered and reported them, and refused to preach till they were removed. The man protested that there was nothing in the bottles that would intoxicate, but the president declared such bottles contraband, as they belonged to a bad family and were sure to become vehicles of evil. They were removed.

At 2 P. M. came the services of laying the corner-stone, which were held in the great amphitheater. A sea of faces, beaming with eager curiosity and interest, was assembled before the speakers; Dr. Ball gave a brief history of the rise and progress of the enterprise, and Rev. D. Henry Palmer, D. D., followed with a hearty and eloquent address of welcome. Dr. P. is pastor of the large and wealthy Presbyterian church in Penn Yan, and has worked with great wisdom and energy to forward our efforts. Without his help, we should certainly have failed. He spoke of our people most kindly as thoroughly evangelical, enterprising, generous champions of liberty in days of slavery, always champions of temperance and every good cause, a people with convictions and courage to assert them. Next came an able speech from Senator Warner Miller on the history of popular education, showing that the world never had such a thing till our Pilgrim Fathers created it in America. After this the Willsons sang the following original song, composed by Mrs. Willson, which stirred the people to enthusiastic cheers.

KEUKA.

Tune—"Marching Through Georgia."
All ye people listen, while we sing to you a song,
Of a place where all the country meet in one great throng,
On the border of a lake some twenty-two miles long;
And they call the lake Keuka.
CHORUS.
Behold! behold its limpid waters clear;
Behold! behold its farms and vineyards near;
And this lovely spot to all shall be a place most dear.
On the shore of Lake Keuka.
Here the good Free Baptists come and build a college grand,
Giving all the people welcome to their happy band;
And no lack of water in this fair and goodly land,
For they have the Lake Keuka.

So we come and pitch our tent, and bid our cares away,
Ever mindful that our Father guides us every day;
Here we preach, and here we pray, and sing our joyful lay,
On the shore of Lake Keuka.
May the Lord His blessing pour upon this enterprise,
Giving love, and peace, and life, and favor from the skies;
And may we at last with all the saints of earth arise,
To a place that's fairer than Keuka.

The march to the college, led by the Penn Yan band followed. Four thousand people in line was a splendid sight. The distance from the Assembly to the college, about forty rods, afforded a fine opportunity for the review, and Senator Miller and others declared it the grandest sight they ever beheld. Rev. Dr. James Calder made a short address from the college wall, and laid the stone in its place. The day was perfect, and all things were done in order. In the evening the crowd was as large as during the day. Francis Murphy interested the people with one of his grand, Gospel Temperance lectures, and the Willsons filled the grove with the melody of song.

Wednesday was devoted to the Patrons of Husbandry, or Grangers. During the night a storm came upon us, and it was ten o'clock, A. M., before the sun showed his face. But this came, and at 2 P. M. fully three thousand

(Continued on page 285.)

Missions--Home and Foreign.

"Go ye into all the world, and preach the Gospel to every creature."

CONDUCTED BY DR. JAMES L. PHILLIPS, HOWARD, R. I.

THE CONCERT CALENDAR, 1888.

Jan. 1.—The whole world.
Feb. 1.—China.
March 4.—Mexico, Central America.
April 1.—India.
May 5.—Burmah, Siam, and Laos.
June 5.—Africa.
July 1.—Islands of the Sea, North American Indians, Chinese and Japanese in America.
Aug. 5.—Italy and papal Europe.
Sept. 2.—Japan and Korea.
Oct. 7.—Turkey and Persia.
Nov. 4.—South America.
Dec. 2.—Syrta.

IN THE NORTH WOODS.

The call for "copy" comes even here, fully forty miles beyond telegraph lines, and ten from the nearest post-office. There is no hiding from a printer I found out years ago, when superintendent of the Midnapore Press. It will be but a brief manuscript today, but I cheerfully send it along to our irrepresible friends at "the Hub." Heaven help them all, editors, publisher, compositors, and all, to make our dear STAR shine more brightly wherever its beams have carried light and cheer.

Now, in my musings in these cool and quiet retreats of the "forest primeval," I have thought much of the pastors, and wondered why so many of them were doing so little for extending the circulation of our admirable family newspaper. In introducing THE MORNING STAR to a family, a pastor is introducing the parents and their children to Christian thought and effort and zeal in all lands. Our sons and daughters may learn from its pages how to live and work in friendly fellowship with good men and women everywhere. Isn't it worth the while, in this busy world that is all the time tempting our young folk to idleness, extravagance, and vanity, to early hold up before their eyes examples of industry, enterprise, and virtue?

And as I mused on, the thought came to me very forcibly that it is a mighty responsibility that rests on a Christian pastor in these days. What power God has placed in his hands. He can make a parish ignorant or intelligent, parsimonious or benevolent, cowardly or courageous, in the conflict for truth. The making of the marriage of souls is intrusted to him, and this care of souls should occupy his thought, stir his heart, and tax his energies.

Again and again, for twenty years, I have said that we could never achieve high and sustained success in our missionary enterprises until the pastors lay their hands right royally to the work of training their own people to true ideas of Christian stewardship. Once more, in view of our suffering interests at home and over the seas, I earnestly implore every pastor to see to it at once that every family in his parish is supplied with good reading. As a doctor, it is my duty to see what my patients eat. Is it not as much the pastor's duty to know what the souls to whom he is ministering, are feeding upon in their homes?

Let us have a spirited fall canvass for the STAR. Let this worthy paper take the place of the cheap, secular sheets in our homes. Let us all eagerly accept the admirably fair and generous offers of the publisher, and send in fresh and full subscription lists without delay. Five thousand new names on the STAR list can not fail of bringing new life and vigor to all our public enterprises. Beloved pastors, try it and prove it, and begin at once.

MIDNAPORE NOTES.

Midnapore missionaries are admitted into "English society." This means they are on equal terms with the government officials, and are at liberty to enjoy friendly intercourse with them after the strict preliminaries of an introduction have been observed. Upon the arrival of a new member of "society," he will inquire the names of the residents whose acquaintance he desires to cultivate, and inside of two weeks will present his card in person. Whether he finds them at home or not makes no difference—he has done his duty, and they are obliged to recognize him. If a married couple are to be introduced, it is quite sufficient if the husband calls and presents the card of his wife with him. It is the same as if she had called herself. The next thing to be done, is to give a dinner, and this comes at any time after the new-comer has been a resident for a month or more. By common consent, the missionaries are exempt from this expensive formality. Everybody knows the average missionary is not able to prepare an acceptable dinner, and while they are freely invited to them when given by the other people, they never reciprocate. But it seems that this freedom of invitation has suffered a check—whether transient or permanent remains to be seen. Although there have been many dinners given in the station during the last six months, yet no missionary has been invited to them. It is barely possible that there is no special reason for this, but not probable for so long a time. It happened last Christmas that the judge, who is the highest official in the place, gave a dinner to all the society people in Midnapore. As Christmas fell on the Sabbath last year, it seemed that none of us felt at liberty to accept. We might have declined without giving any reason, and probably ought to have done so, but nearly, if not quite, all of us, in giving our excuses, referred to certain principles to which we adhere, that might easily have been taken for little sermons on Sabbath-breaking. One of the sisters in her note said that she was too much of a Puritan to attend an English dinner on the Sabbath. It is with no great pleasure that we get ready and go to one of these affairs, and it is doubtful whether they are made for pleasure as much as a discharge of a strict social duty. But it

is not pleasant to think, because we decline to go to a wine-drinking festivity on Sunday, we will therefore be spared the opportunity of declining again under any consideration.

The hot weather has brought some sickness with it. It is a circumstance for thanksgiving that there was no epidemic of cholera this year, for if so it would have been very disastrous. One of Mr. Burkholder's children has suffered from dysentery for six weeks, and now we hear that Mr. Griffin's little boy has been ill of the same disease for about the same length of time. In these cases, no medication seems to do any good, but as soon as the patients are removed to another locality for a short time, more benefit is derived than from any other measure. Mr. Griffin is now on his way to Midnapore with the sick boy, and no doubt before he arrives, he will be better and soon get well.

National Independence Day came to us in due season, and was celebrated. The day before, one of our servants went to the bazaar and bought a large straight bamboo, about thirty feet long, which was planted in a conspicuous place in the front yard. When the morning came, the stars and stripes were hoisted, and remained up all day. All the ragged schools of Midnapore and vicinity at eight o'clock in the morning, where there was some speech-making, and a final distribution of candy to every one. All seemed much pleased. In the evening a few fire-works were put off.

H. M. B.

A PENNY PARABLE.

At an English missionary meeting, an earnest speaker had been telling about God's work among the heathen, about its trials and its triumphs.

A collection was then taken, and, as it was a children's meeting, the plates came back with a great many pennies. These looked very much alike, but the steward who counted them over said they differed wonderfully.

"How so?" asked a teacher.
"Because of the different feelings with which they were put into the plate," answered the steward.

Then he gave a little history of what had happened as he passed the plate among the classes.

One boy thought collections should not be taken at a missionary meeting. "When I give," said he, "I want to give without being asked. But as the plate is here, right under my nose, I suppose I must give something. Pity, though, that I can't come to a meeting without being damned for money."

With this the boy threw the penny in. "I call that an iron penny," said the steward. "It came from a hard, iron heart, and the hand that gave it was a cold and merciless hand."

As the plate passed on, it reached another boy. He was laughing and talking with a boy in the class behind him, at the time. The plate waited a second, while the boy's teacher tapped him on the shoulder, saying, "Have you your penny ready?" "A penny?" said the boy, turning about. "What's a penny? of course I'll give a penny; a penny's nothing; here goes a penny for the heathen!" And so saying, he tossed his penny in, and at once looked about for some more fun.

"That boy's penny," said the steward, "I call tin."

The plate went on its way, and presently met a boy of another sort. His penny was ready. He had been holding it between thumb and finger in such a way that his classmates might all see it. Looking round to make sure that they were all now watching him, he dropped it in with a self-satisfied air and with a loud thump. "A brass penny," said the steward, as he kept on counting.

"But the next kind that I got was a great deal better," he pursued. "It came from a little fellow who had been listening to every word of the speaker, and whose heart was touched with real pity."

As the plate drew near this boy, he turned to his teacher and whispered, while a tear dimmed either eye, "I'm very sorry for the heathen! Of course I'll give a penny, and I only wish that I had more to give."

"I call that a silver penny," said the steward.

"But now I have the best of all," he added, as he held up a clean and bright, new paper coin.

"This I shall call a golden penny; for as I held out the plate to get it, I heard the boy that gave it say, 'I love my Saviour: he wants the poor heathen to know how much he loves them, and to learn his pleasant ways. I will give my penny gladly for his sake. And I would give anything I have to carry out his wish if I knew he wanted it.'—Rev. John Cravford, in *Missionary World*.

According to the Japan Weekly Mail, the Japanese publicists are earnestly discussing the propriety of an official adoption of Christianity as a means of perfecting their civilization and of maintaining a moral standard among the people. It is said also that many high officers of the government are in favor of such a step, not because they believe in the Christian religion, but because they believe its adoption would promote the best interests of the country.

The queen of Madagascar recently attended the opening services of two Christian churches at Ambokimanga. In fourteen years seven hundred Protestant chapels have been built in Madagascar, making the number now one thousand, two hundred. There are eight thousand Protestants, communicants, and all the churches are self-supporting.

Lord Lawrence says, "Christianity wherever it has gone, and nowhere more so than in India, has promoted the dignity of woman, the sanctity of marriage, and the brotherhood of man. Where it has not actually converted, it has checked and controlled; where it has not renewed, it has refined; and where it has not sanctified, it has softened and subdued."

Nothing will make us so charitable and tender of the faults of others as by thoroughly knowing our own.

Religious Miscellany.

LIFE.

BY N. S. B.

We can not die. Though earthly things around us
Shall perish in the winter's snow and frost,
And fairest flowers, touched by time, shall wither,
And to our sight be lost,

We can not die. Endowed with life immortal,
The soul triumphant wings its heavenly way,
To dwell with God within the golden portal
Forever and for aye.
Oakland, Me.

HYMNS AND HYMNWRITERS.

BY THE REV. G. L. WHITE.

IV.

The mountain peaks of the mediæval hymns glow in the golden sunlight, but it is darkness indeed in the valley below. The sifting process of natural selection, or "the survival of the fittest," leaves to the ordinary reader little to tell him from what a mass of weeds, wanton growth, and wildwoods, the sweet flower of true religious poetry has been plucked. Still the searcher after this kind of lore may find, in the numerous hymns to angels, the blessed virgin, and the saints, sufficient evidence of the depths of spiritual degeneracy into which the "holy faith" of that age had fallen. There were reformers before the Reformation. So, too, there were hymns in the midst of these superstitious and idolatrous times, which voiced the very best life of the Christian in any age, the profoundest spiritual experience, the ripest saintship.

To the many hymns, rather than to the few, must we look for the true interpretation of the average life in the Church. As early as the Ambrosian hymns, may be detected the incipient stages of that fascinating idolatry of Mary which afterwards grew to such immense proportion and obliterated almost all traces of true worship. In these early hymns the homage conferred was always in connection with the name and in honor of the Son and, possibly, to increase the homage felt for the Son. But steadily the superstition grew till it had attained its full height. At first the Virgin was linked with her Son; it was the Madonna with her peerless Babe, or the mournful mother weeping by the Cross; but century after century added something to the stones of her altar until at last she stood alone, a crowned Queen, concentrating upon her person all the glory of the Trinity above, and all the adoration of humanity below. Never before had appeared in the world an idolatry so fascinating, so plausible, so apparently harmless. Never before was a purer or more beautiful ideal adored instead of God. All that was beneficial in man, tender and pure in woman, and gracious in God, was concentrated in Mary, Virgin, Mother, Queen! No sorrow was too trivial or too deep to be poured out on that gentle heart; no work was too mighty for the mother of God to accomplish by her commanding intercession.

This is material for sweet hymns, touching songs, plaintive appeals to human sympathy; but were rubbish according to the standard of our Protestant taste, and to our Protestant faith and conscience, the rankest blasphemy. The love that could only pity, what place had that beside the love which could redeem and save? How could piety nourished at such a fountain be aught else than false sentiment? If it were ever better than that, surely some higher power had interposed. Underneath the false and illusive, there must, in many cases, have been the genuine faith, obscured but not obliterated, sorely marred but not wholly effaced.

Luther struck at the root of this and all other superstitions, when he proclaimed the truth that God is revealed in the Bible, not as an exactor of vengeance, but as a Saviour and Forgiver of sins. With the Reformation came a change in the spirit of Christian hymnology. Luther not only preached justification by faith but he also sang it. If he is no longer the prince of popular psalmody, he was the pioneer. Long before Shakespeare wrote the famous passage about "the man that hath no music in himself," Luther had said: "There is no doubt that many seeds of splendid virtues are to be found in such souls as are stirred by music; and them who have no feeling for it, I hold no better than stocks and stones. If any man despises music, as all fanatics do, for him I have no liking. For music is a gift and grace of God, not an invention of men. Thus it expels the Devil and makes people cheerful. Then one forgets all wrath, impurity, synchancy, and other vices. Next to theology,"—and that with Luther was the music of the spheres,—"I give music the highest and most honorable place."

The number of Luther's hymns now extant is thirty-seven; few, compared with those of Soch's and other German hymn-writers, but each hymn is a "lion." Luther wields the hammer of Thor in song as he does in word-controversy. His most widely-known hymn, called by Heine, the Marseillaise of the Reformation, the great battle-song of the German church, is his "Eine feste Burg ist unser Gott." Although it may well

be doubted whether the commonly-accepted tradition that it came with his heart and was first sung by him on his way to the Diet of Worms, will bear the test of historical evidence, yet the same spirit certainly breathes through the hymn as in that sublime confession: "Here stand I; I can no other; God help me. Amen." The diction of Luther's hymns is that common, rugged, idiomatic High German, which has made itself felt in the national literature and has contributed so much to form the national thinking.

No one man on record has ever laid his hand with so much power on the molding of a great language. Luther's Bible and hymns may be said to have created the modern German language. To lead in such a movement as culminated in the establishment and perpetuity of the Protestant Church, a man must of necessity be royally endowed. No one gift of Luther's many-sided genius contributed more largely toward the success of the Reformation than his power of song. His hymns penetrated where his preaching and pamphlets failed to go. All the week through, those Gospel songs, newer and more revolutionary than anything we have had in our day, kept preaching to the people, by the wayside, in the cottage, in the fields, everywhere, until all Germany was aroused and, not stopping there, the work went on till the papal power among the European States went down to a place of secondary interest and importance.

AS TO PRAYER.

It depends upon the point of view we take whether prayer is a difficult or an easy subject. So the Christian even, who attempts to solve the question of prayer from the standpoint of the philosopher, will find himself compassed about with innumerable difficulties; but the Christian who "believes that God is, and is a rewarder of them that diligently seek him," will find no difficulty in prayer, either as a theory or a practice. As a matter of fact, the moment we begin to ask ourselves the question "how?" in relation to prayer, and then wait until we get that question satisfactorily answered before we begin to pray, or if we attempt to pray with that question buzzing in our ears, we shall at once begin to doubt the whole matter and so fall under the ban of unanswered prayer; for he that asks with a wavering faith gets no answer.

On the other hand, there are thousands of Christians who have never raised the question as to "how" God can answer prayer, but have gone with their daily prayers to him, and with their special petitions and requests, and know that God is both the hearer and answerer of prayer. We once asked such a simple-hearted Christian "how she knew that God answers prayer?" "Because," was her answer, "he answers mine almost daily, and has done so for many months. You might just as well ask me how I know that you received my request for you to call upon me. I know you received it because you have come in answer to my call." "But perhaps I might have come around anyway; my coming may have been a coincidence." "Yes, certainly it might have been; and if it had occurred just so once I might have thought it a coincidence, that is, if the question had been raised; but if I should send for you again and again, and every time I sent for you you should come or send me word why not, I would certainly know that your coming was not a result of coincidence. I am equally sure that the hundreds of answers which I have received to prayer have not been the result of coincidence."

We have no doubt there is a philosophy of prayer as there is of atonement; but it is not necessary for us to master the philosophy before we pray and get our prayers answered, as it is not necessary for a sinner to understand the philosophy of atonement before he can be saved through faith in Christ. Moreover, we doubt whether the philosophy of atonement (even if any one has ever discovered the true one) is at all helpful to faith; and in like manner we say the same of prayer. God has hidden many things that belong to the spiritual economy of his kingdom from the "wise and prudent, and hath revealed them unto babes." We are certain that our access to God in prayer, and that answers to prayer are just in proportion as we draw near to him in the "babes spirit"; that is, as little children and not as philosophers.

If we were to undertake to search out the difficulties which trouble so many of God's people in connection with this matter, we should begin by saying that the chief difficulty and cause of doubt are in the fact that those whose prayers remain unanswered are those who are not living as they pray. There is a wonderful unity of doctrine throughout the whole of God's Word; and if we once get into the harmonies of the Divine teaching, we get out of many, if not out of all, our intellectual difficulties; though this does not mean that we understand everything. "If any man will do the will of my Father, he shall know of the doctrine that it is true." Now we are sure, if any man will pray according to God's will and word, he shall know the joy of answered prayer.

We believe in specific prayer, and in the specific answer to prayer; but we are not by any means sure that the specific answers to our prayers are of the most importance to us. Indeed, we are sure that if we ignore or set aside the higher benefits of prayer, which are seen in the general development of the spiritual nature and the fructification of the Word of God in our hearts, we need scarcely expect to get our especial and particular requests answered. He who will have prayer answered must live and walk in the Spirit, must count the things which are seen and temporary of less worth than the things which are unseen and eternal; they must be content to retain "a thorn in the flesh" rather than to miss the "more grace" that God gives in lieu of taking away the thorn; they must be among those who are "seeking first the kingdom of God and his righteousness," content to leave it to God to "add all these things" which our Father in heaven knoweth we have need of. The man or the woman who is seeking and longing and waiting for the things which "the heathen seek after" may not be surprised if their requests are not answered—to their own hurt. And if they are not answered, and they fall to fault-finding with God for not answering, they need not be surprised if they lose their way to the throne of grace. The way to the throne of grace, to which we are bidden to come boldly and with an open mouth, and to ask largely that our joy may be full, is yet a narrow way, and few there be that find it, or if they find it, few there be who choose to walk in it. It is a way hemmed in on both sides by the name of Jesus; and that name stands for nothing that is to be consumed on the flesh; it is a way in which none can or may walk who are regarding iniquity in their hearts; it is a way for those only who have learned or at least are willing to learn "in whatsoever estate they are, therewith to be content." It is not a way that is according to the course of this world, but according to the course of the Spirit, who only can stir up our hearts to true prayer.

Nevertheless we are bidden, all of us, to come boldly to the throne of grace with our heart's desire, and "in everything, by prayer and supplication, make our requests known unto God." Our God who is a prayer-hearing and prayer-answering God, "is a sun and a shield; he will give grace and glory; and no good thing will be withheld from them that walk uprightly." Therefore ask what ye will "in His Name," and it shall be done unto you. Only be sure that you ask it in "His Name," and not in your own, and that the thing asked for is one of the things for which "His Name" stands. If you do not know whether "His Name" covers your petition, then be content that your petition shall be weighed, judged by that name, and accepted or rejected according to that judgment.—*Independent*.

HINTS AND ANECDOTES.

(Selected.)

DECISION.

There is a story in ancient Roman history, of a king who was at war with the Romans, to whom a Roman ambassador once came and presented proposals for submission and peace. The king, hesitated, temporized, proposed to consider and discuss the matter, and requested time to make up his mind; until at length the ambassador drew a line around him, on the sand where he stood, and said: "Give me your answer before you leave that circle." The monarch feared the Roman power, and he submitted to their demands.

There are times when it seems as if God dealt thus with the sons of men. After waiting long, entreating, pleading, and importuning, he at length brings them to a point of instant decision. "God now commandeth all men everywhere to repent." Unsaved, unthinking men are deferring and dreaming, waiting for a more convenient season; but God calls them to instant decision, to immediate repentance. "To day," if you will hear his voice, "harden not your hearts." This hour you may settle the question of your eternal destiny. No delay is needful. God calls you, the Holy Spirit convinces you, Jesus waits to receive you and bless you, and why will you delay? "Behold now is the accepted time; behold now is the day of salvation." Let your heart this moment yield to God in instant and affectionate submission to his will. Surrender all things to his pleasure, and trust in him with all your heart, and you shall be saved.

JUDGMENT BY THE HEART.

The man who swears to himself might just as well swear out loud, for the recording angel does not indicate in the record whether he swore in parenthesis or italics. Church rules are of very little value to the individual. Those who love to obey them do not need them. I know some church people who are always whining because church rules forbid dancing. Now, they might as well stop whining and go to dancing, for all the virtue there attaches to such unwilling restraint. You might as well go to the ball as to stay at home and bawl.

Do you suppose that God looks at your feet to see if you are guilty? Do you suppose he determines a murderer's guilt by his bloody hands? Do you suppose he searches a burglar's pockets to prove him guilty of larceny? Do you suppose he studies a man's countenance to discover his piety? And does he watch the movements of our lips to gather up the story of our fidelity and love? No. He tells us that he looketh on the heart. All manhood is measured by heart-throbs, and the finger-

tips of our destiny are washed by the tide which flows out from this determining center.

CHRISTIAN WORK A TESTIMONY.

A happy, growing, Christian experience is full of thoughtfulness and service for others. Pastors have found that the best recipe, in the case of those troubled with spiritual fears or doubts, is an active interest in something done for Christ's sake. The sensitive, shrinking heart finds the secret of trust and joy, not in folding the hands and waiting for feelings that never come, but in guiding the little child in the way of life. When we meet a Christian who is absorbed in work, we do not stop to inquire as to his spiritual health, any more than we would ask the man who is vigorously engaged in the severest physical exercise, if he were well. The clear eye, the steady stroke, the tense muscle, the ruddy cheek, are the best witnesses of health.

THE FIRST OFFER.

Not long since, as a clergyman was visiting one of his parishioners, who was a man of business, the following conversation substantially occurred:—
"It is true," said the merchant; "I am not satisfied with my present condition, I am not of a settled mind in religion, as you express it. Still I am not utterly hopeless; I may yet enter the vineyard, even at the eleventh hour."

"Ah! your allusion is to the Saviour's parable of the loitering laborers, who wrought one hour at the end of the day. But you overlooked the fact that these men accepted the first offer."

"Is that so?"
"Certainly," they said to the Lord of the vineyard, "No man hath hired us." They welcomed the first offer immediately.

"True, I had not thought of that before."

THE LORD'S PORTION.

A good story is told of a colored man who gave the product of one acre of his small farm every year to the Lord, and of the way he did it. Leaning on his hoe, he proudly said to his neighbor, "Yes, one acre every year to the Lord. There is nothing like systematic giving." When his neighbor asked him which acre it was that was doing such good service, he replied that it was not always the same acre; that, indeed, it was changed nearly every year. "When the season is very wet, then it is in the low land, but when it is very dry, then I give to the Lord the very top acre of the whole lot." When reminded that this arrangement would always give the poorest to the Lord, he replied, "Most certainly, sir, you don't suppose I am going to rob my family in order to give to the Lord, do you?" Then he resumed his work with an air of satisfaction, which only he can wear who has succeeded in fitting his benevolent operations to his most selfish plans and worldly ambitions. With how many of us is the Lord's acre a changeable, uncertain piece of land?

"TO MAKE ME WORK."

"I drink to make me work," said a young man one day. To which an old man replied, "That's right; they drink and it will make thee work. Harken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife and two as fine lads as ever the sun shone on. We had a comfortable home and lived happily together, but we used to drink ale to make us work. Those two lads I laid in drunkards' graves. My wife died broken-hearted, and she now lies by her two sons. I am seventy-two years of age. Had it not been for drink I might have been an independent gentleman; but I used to drink to make me work, and mark, it makes me work now. At seventy years of age I am obliged to work for my daily bread. Drink, and it will make thee work."

JOY IN GIVING.

Whoso cometh unto God with a gift must bring with him a cheerful heart, because he loveth *hilarum datorum*, a liberal and frank affection in giving. Devotion and fervency addeth unto prayers the same that alacrity doth unto gifts: it putteth vigor and life in them. Prayer proceedeth from want, which, being seriously laid to heart, maketh supplicants always importunate, which importunity our Saviour, Christ, did not only tolerate in the woman of Canaan, but did also invite and exhort thereunto, as the parable of the wicked judge sheweth.—*Richard Hooker*.

TO BE REMEMBERED.

It is well to bear in mind that the Bible, regarded simply as a revelation, is by no means the creator of all things which it reveals. The reality of these things precedes the revelation, and is brought to human knowledge by it. God is real, immortality is real, heaven is real, hell is real, the distinction between right and wrong is real, human responsibility is real, whatever men may think of the Bible. We do not get rid of these realities or lessen their importance by denying the authority of this book.

Fitness must be observed in all pursuits, or else failure is certain. Apparently unimportant details sometimes prevent persons from entering certain professions. The good bishop in the following story saved time and words by mentioning only one hindrance.

A big-footed, illiterate young man thought he had a call to preach, and consulted a bishop who knew he would not be a success. Unfolding his plans and asking for advice, the young man waited for an answer. The good old bishop looked him over and said:—

"Brother, the Bible says, 'How beautiful are the feet of them that preach the Gospel,' and (looking at his No. 13s, covered with corns and bunions) I don't think you will do."

That settled it.

The laborer is worthy of his hire. The minister is a greater laborer than he gets the credit for. Many suppose he has so little to do, such an easy time. His place is no sinecure. Put yourself in his place and see. None but himself can enumerate his labors.

The Morning Star.

THURSDAY, SEPTEMBER 6, 1888.

NOTES.

"Make a firm-built fence of trust
All around to-day.
Fill it in with useful work,
And within it stay.
Look not through the sheltering bars,
Anxious for the morrow,
God will help, whatever comes,
Be it joy or sorrow."

We greatly regret that the health of Rev. J. E. Cox compels his temporary retirement from his work among the Free Will Baptists of the South. He is succeeded in the editorial management of *The Free Baptist Herald* by Rev. A. M. Stewart, who may be addressed at Charleston, W. Va.

No citizen, least of all any Christian, should vote carelessly or unintelligently in the coming Presidential election. Enough time and thought during the next few weeks should be devoted to the issues involved, to enable every one to give a clear and well-defined reason for his choice of a ballot.

The regular meeting of the Boston Evangelical Alliance will occur on Monday, Sept. 10, in Tremont Temple, at 10 A. M. The topic announced is "The Priests of Rome and our Public Schools." Revs. David Gregg and P. S. Moxom, and others, will speak. A large and enthusiastic meeting is expected.

Rev. R. M. Lawrence entered upon his duties as editor of the *Free Baptist* with the issue for Aug. 29. In his introductory remarks he expresses the belief that "the time is coming when the denominational strength in New England will be fully duplicated in the great Northwest." May the word prove true.

"Let us have a spirited fall canvass for the STAR," exclaims Dr. Phillips in the Mission department. And that isn't all he says. Turn and read the whole, and then say "Amen," and forthwith "begin to get ready" to do something to the end proposed. There are certainly 5,000 possible new subscribers to the STAR throughout our churches. We can and will get them, if five hundred pastors will kinde with the spirit that glows in the words of Dr. Phillips.

The Rev. W. F. Davis, having served out his sentence in jail for preaching at Boston Common without permit from the mayor, is set at liberty, and is announced to speak in Music Hall next Sunday afternoon. Dr. Fulton spoke to immense audiences there last Sunday afternoon and evening. His accusation of Gov. Ames as pandering to Romanism was received with applause. The main purpose of his afternoon address was to discover the intrigues and influence of Roman agents at Washington as affecting national legislation.

Dr. Dowling decided to resign his Cleveland pulpit because of the utterances of the Baptist newspapers concerning his communion position. Without being uncharitable we will say that the course taken by these newspapers reminds us of a little story. It runs as follows:—

Old Lady—"Little boy, do you go to Sunday-school?"

Little Boy—"Yes'm. I go to the Baptist Sunday-school."

Old Lady—"You are the son of Christian parents?"

Little Boy—"No, ma'am; they're Baptists, just the same as I am."

Zion's Advocate is one of the readiest of Baptist papers to show Dr. Dowling the denominational door, because of the latter's repudiation of close communionism. The Independent points out the inconsistency of this course of the Advocate with its efforts some time ago to effect a union of the Free Baptists of Maine with the Baptists. Whereupon the Advocate declares that it "never tried to promote a union of Maine Baptists and Free Baptists, but a union of Maine Baptists and those among the Free Baptists who are Baptists in deed and in truth." Yes, though it did not for a time appear that the Advocate was bent upon bagging the whole nest of Free Baptists in Maine. We predict that the Advocate will not soon forget its discovery that close communionists among Free Baptists are "as scarce as hens' teeth."

It is a grievous error to present the Saviour to poor and hard-driven men and women in such a way as to convey the idea that to become a Christian is to add to the burden and the strain of life. Yet this is often unwittingly done. Christ is presently the savior of the needy and the weary. Of the scribes and Pharisees, Jesus once said: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." The descendants of the scribes and Pharisees—the sticklers for the externals of religion, as distinct from its spirit—often do this to-day: that Christ never does it. What Christians are asked to do, they are asked to do voluntarily, or not at all. Jesus has more sympathy for the man whom others seek to drive or to compel, than has for these others. It is the spirit of Christ in a man rather than the pressure of others from without, that properly determines what and how much he will do in the making of his perfect testimony as a Christian.

The Central Baptist appears to hold the central position in the sphere of ignorance as to the Free Baptists of this country. We have been not a little amused by an article which appeared in its issue for Aug. 9. Some Rip Van Winkle of a writer informs the readers of that well-meaning (if not well-informed) paper, that the Free Baptists (or Free Will) number "sixty thousand communicants," "have a theological institution at Whitestown, New York," also "several academies in different parts of the country," "have a printing establishment at Dover, New Hampshire," exhibit as "a prominent feature of the sect," "a violent condemnation of negro slavery," and display "great zeal in the use of those contrivances and measures which tend to promote and carry on popular revivals and religious excitements." This specimen of ancient history is simply rich. Readers who are acquainted with the history of the denomination during the last quarter of a century, will appreciate the quotations. As to all others we will do for them, if they will send us to do for *The Central Baptist*, viz., provide a copy of our *Year Book* gratuitously. *The Central Baptist* has impressed us as a paper managed with considerable zeal. In time it may come to display a commendable amount of knowledge.

Who have lost nothing; they are poorer far
Who, losing, have forgotten, they most poor.
Of all, who lose and wish they might forget,
For he is one, and in its woe and woe
There is a thread of gold that glitters fair,
And sometimes in the pattern shows most sweet
Where there are somber colors. It is true
That we have woe. But oh, this thread of gold,
We would not have it tarry; let us turn
Of and look back upon the wondrous web,
And when it slinketh some times we shall know
That memory is possession."

WHY NOT ALARMED?

In the midst of plain declarations, of the purposes and strength of the Papacy in this country; the constantly appearing evidences of Romish encroachments, to the hazard of—we will not say American liberties so much as American peace, for distinctly Romish ends; and the frequent sharp cries of protest and of warning that are raised by many of the ablest men and publications in the land,—in the midst of these things, it is a little surprising to come across such a statement as the following in such a paper as *The Providence Journal*: "Rational men have ceased to be alarmed about the growth and purposes of the Roman Catholic church in America."

Why have they ceased to be alarmed? It can not be because the principles of Rome have become favorable to Protestantism. Papal decrees condemnatory of the toleration that would permit Protestant Christianity are among the well-known facts of our time. Whatever others may say, *The Catholic Review* certainly represents the papal see, when it declares that "Protestantism has not and never can have any right where Catholicity has triumphed." The Roman head still holds, as Pius IX. put it, that "the Catholic religion, with all its rites, ought to be exclusively dominant in such sort of way that every other worship shall be banished and interdicted."

It can not be because the principles of Rome have become favorable to the republican spirit and institutions that have grown out of the Protestant Reformation. It is true that Catholic leaders and newspapers sometimes convey the opposite of what we imply. For instance, *The Pilot*, of this city, some time ago declared that "the man who says Catholics are enemies to the institutions of the Republic, is not merely a bigot,—he is an ignoramus and he speaks from his ignorance." But this is said of "Catholics." We are speaking of the "powers that be" at Rome and wherever its true representatives are to be found. If Rome favors the republican spirit, what evidence is there of it aside from the bold affirmations of some priests and editors? Consider the assault on the public schools. Consider the treatment given those Catholics that dare to think and speak for themselves. Consider that loyalty to the Constitution is made of no account as compared with loyalty to the pope. When the declarations of such statesmen as Gladstone and Bismarck, that "the allegiance demanded by the pope is inconsistent with good citizenship," are met with denials from Catholic sources, that are inconsistent with papal decrees, ample ground is afforded for such a statement as that by Dr. John Hall, that the policy of Romanism is that of the author of evil,—misrepresentation, and the substitution of the false for the real.

It can not be because the powers of Rome have abandoned the purpose to destroy our free school system, and effect such other changes in our institutions and government as shall make the Papacy dominant in America. There are numerous and indisputable evidences that there has been no such abandonment of purpose. Cardinal Manning's advice to Romanists, "to enter politics as Romanists, and to do this especially in England and the United States," is being followed up in our State and municipal politics, East and West, with an openness and a subtlety that are adapted with marvelous skill to times and circumstances.

People who are not alarmed by the operations of the Church of Rome in the United States, probably possess their serenity either through indifference to Romish encroachments, or through the belief that Rome has not power enough, and will not obtain it, to accomplish much harm. To those who are indifferent, it is of little use to say anything. The politician who wants a Catholic vote to-day, is generally quite willing to let to-morrow take care of itself. And so is the tradesman to whom the dollar he is after is of far more importance than the future of his country. As to those who rest in sweet security on the impotency of Romanism, whether they are blissful through ignorance remains to be seen. They are wont to lay great stress on the unchangeable atmosphere of liberty which men breathe in America, and the well-known fact that there is a spirit of independence among Catholic laymen of this country, which defies the pope when he asks too much. But this spirit of independence is being subjected to a constantly increasing pressure. Only those who are well informed understand how much is being done toward overcoming the disinclination of Catholic parents to take their children out of the public schools, and put them into the parochial schools. One thing is sure: there is to be no "let up" in the work of securing obedience to papal edicts; and little by little, the ends aimed at by the church are expected to be gained. A

correspondent of *The Christian Union* says that as the majority of the Catholics of New York are in favor of the public schools, the complaints of the priests and rulers of the church are not entitled to consideration. This elicits from *The Catholic Review* the following utterance, to which, as we believe, the slow but sure tendencies of the day give a deep significance:—

"With all due deference to gentlemen who are accustomed to write and speak in the same strain, we respectfully suggest that they should be careful to thoroughly inform themselves on this subject before they presume to give their opinions about it with so much confidence. In the first place, they should remember that the Catholic church is not a popular democracy. It is preeminently a church of law and order, and every member from the pope down to the humblest individual is amenable to her authority. It is the most perfect government in the world, and the best calculated to secure true liberty to all its members. But it is not established by popular vote of the masses, so that even if it were true, as these gentlemen contend, that a majority of the Catholic people in any particular locality were in favor of the public schools, and should insist upon sending their children to those schools in preference to their own, that part would not furnish the least ground of hope that those people would eventually have their own way and that the church would be compelled to yield to their preferences. The church has ruled the case. The law is absolute and imperative. Whenever practicable, there must be a Catholic school for Catholic children, and the Catholic man or woman who refuses to send his or her children to the parochial school in preference to the public, thereby manifest a disloyal spirit and render themselves justly liable to discipline. That law is perfectly just and reasonable, and is founded in the highest wisdom. It is an expression of the mind and will of the church, which are in accordance with the mind and will of Christ, the Founder of the church; and that law is bound to prevail in spite of the opposition of faithless friends and bitter enemies, whether within or without the church. We hope our friends will before long be convinced that their appeals to recalcitrant Catholics, encouraging them in a spirit of rebellion against the law of their church, will not only effect no good, but will result in evil to all parties concerned."

This article is already longer than it was intended to be, but we can not forbear adding the following paragraph from an article which appeared not long since in *The Standard*:—

"It may be asked, Can not American republicanism and intelligence withstand the machinations of the Roman hierarchy? Our republicanism and our intelligence are alike deteriorating through the influence of the elements which popery has injected into our population. Look at the progress made by the Papacy in the last quarter of a century, and judge how long it will require to accomplish its purposes. The assault upon our free schools is an indication of an ulterior purpose. Our political divisions and dissensions are an aid to Rome. Her votaries are a compact body, and will work together to accomplish their purposes, while the rest of the population is divided into adverse factions. They will combine with the most reckless, desperate, and unprincipled in the exchange of favors. If thereby the church may be profited, it will do for the American people to go to sleep, because the pope can take care of himself. No intelligent person need attempt to shut his eyes to the fact that there is going on at the present time a Jesuit crusade against the Protestantism of the country, and all it implies, of extensive proportions and of more than usual activity and determination, in which a large share of the financial and ecclesiastical power and resources of the Vatican are employed."

TALKING ABOUT RELIGION.

There are some subjects that can never properly be talked about as a farmer talks about his crops, the merchant about his wares, or both about the weather. For instance, one's misfortunes and bereavements. Some natures do not appreciate the difference referred to, but most do.

Under the above heading, *The Congregationalist* makes some remarks which merit thoughtful perusal. They are as follows:—

"A wise man once said, 'It is the lesser evil that too little should be spoken of religion rather than too much.' This needs to be remembered more often, especially in this age when we are urged so frequently not to let a day pass without addressing some one on the subject of his soul's salvation. Religious conversation, rightly understood, is not merely, or even chiefly, personal appeal of the character just indicated; and, if it were, there is less danger of doing harm by too little of it than by too much. Whoever lives a life controlled by the conscientious purpose to do right before God and men, can not help making positive and permanent religious impressions upon his acquaintances, even though he rarely enter into actual discussion with them upon sacred topics. Whoever fails to exhibit such a consecrated spirit, gains no holy influence over others, no matter how much he talks to them in a religious strain. His words sound like mockery, and he might better refrain from them altogether."

"Of course there are times when personal religious conversation and appeal are not only appropriate but also necessary, if we desire to do our duty by others. But we are not the only ones concerned. Those whom we mean to address must be considered. They have rights which must not be disregarded. We are not to appeal to them in order to do our own duty merely, but also to help them to do theirs. They have the right to have their reasonable sensibilities

heeded. We are bound to choose a suitable time and place, to adopt a proper manner, to respect their possible reluctance to converse about what ought to be regarded as the most solemnly sacred of themes, and to be content to express in simple, friendly words, our wish that they be Christians, instead of talking down to them in the language of moral superiority, because they are not as we think we are."

The more mature a true Christian becomes, and the more natural, unswerving, and hearty his love of Christ is, the more he seeks for, and learns to make use, opportunities of religious conversation. Yet it is also true in most instances that he becomes increasingly cautious, and watchful to follow not a mere impulse to speak, but only a distinct conviction, calmly and deliberately reached, that an occasion has arisen which he can use to advantage. He has learned too well the mischief of hasty utterance. He has seen his friends quiver with annoyance or distress too often when his ill-considered thrusts have touched the nerve of self-respect instead of that of responsive self-conviction. He does not mean now to lose an opportunity for religious conversation which the Lord gives, but he does not mean, on the other hand, to use one as to the Lord's giving of which he is left in any reasonable doubt. Is not this the true frame of mind for us all?

AN ADMISSION.

A notable admission was made by *The Watchman* last week. It confessed that "there are a number of well-known [Baptist] pastors who are avowed open communionists, and not a few churches have persons of the same opinion among their members."

When one considers how strongly the defenders of close communion put the doctrine, and what a dreadful thing they make it appear for a Baptist to commune with any body but a Baptist, it becomes plain that the existence of these black free communion sheep among the white flock of the Baptist fold must be a great grievance to the aforesaid defenders. In their devout imaginings the Saviour seems to say: "On peril of my disapproval, my disciples must not come to my table unless they have been immersed, and if any of them sit there with unimmersed persons to commemorate my love and death for all men, they must suffer the penalty of broken law." And yet actually here are Baptist ministers doing this latter thing. And laymen, in "churches not a few," are also guilty.

Now the church should not harbor a well-known violator of the law of her Lord. What shall be done with these loose and mischievous sinners? If the truth is to be told, they are among the best and most intelligent men in the Baptist denomination. And they appear to feel no compunction of conscience because of the dreadful sin of which they are guilty. They express themselves as follows, to quote the precise language of one of the class: "I have communed with other Christians, and never had the slightest feeling that by doing so I was displeasing my Master. Indeed, had I refused, I think he would have been grieved. If he can bestow upon them spiritual blessings, as I know he does, and often in exceeding richness and abundance, what am I, that I should refuse to eat with them at the same table, and that too when he communes with them, in such circumstances, quite as sweetly and intimately as with me, and perhaps far more so. I can certainly go where I know he does." This has a sweet and Christianlike sound; but then, a man who talks that way must have a stupefied conscience. He may be sincere, but alas, what blindness of mind! What shall be done by the discerning and faithful ones of the church?

The Watchman has a reply. It is as follows: "As long as they [the wicked backsliders from close communion] refrain from disturbing the peace of the churches by debate, and submit to the will of the majority, they enjoy their liberty of opinion unmolested." But "liberty of opinion" passes into license of action. The "well-known" pastors not only hold their "opinions," but they prove the sincerity of their confidence that they are just and right opinions, by an actual transgression of what is claimed to be a positive law of Christ. "There is no room for our ministry," says *The Watchman*, "for one who is ready to set aside the rule of his church, by inviting to the Lord's Table those whom the church has not invited." Take the admission of *The Watchman*, quoted at the outset, together with the following statement by Dr. Dowling: "My desk is covered with letters written in confidence by Baptist clergymen from all parts of the country, expressing sympathy with the larger view." Is the work of exclusion, re-opened in the case of Dr. Dowling, to be pushed by our Baptist contemporaries? If so, we may yet behold in America such an exodus as in 1843 threw off the yoke of an un-Christian bondage and went forth to form the Free Church of Scotland. The conditions are partly in existence for such an event. Will the Baptist newspapers furnish the rest?

Better than to do that, and far better than to pursue the middle course they are likely to remain in, would it be for them

to cease making close communion views a test of church fellowship, and allow the local church to determine for itself the form of invitation to be given to the Lord's Supper. When the Baptist associations of this country are willing to let men like Dr. Dowling and the churches over which they are settled, exercise respecting the communion the liberty which we love to associate with the Baptist name, without falling under suspicion of heterodoxy and finding themselves in an atmosphere in which the forms of old friends, brethren in the Lord, become changed to perambulating icebergs, then will have come the day of such a Baptist Union as will set the kingdom of our Lord stages on toward its final completeness. We venture to say that most Free Baptist churches, perhaps all, could dwell in peaceful associational fellowship with churches believing that none but baptized Christians should be found at the Lord's Table. Why can not Baptist churches dwell in similar fellowship with churches believing that Christian character is of itself sufficient to qualify a person to partake of the emblems of the Saviour's body and blood? We believe that they can. Furthermore, we believe that they would, were it not for a few score, at most a few hundreds, of "hardshell" Baptist D. D.'s and deacons. In the inscrutable providence of God these are still spared to "hold the fort" of close communion in the midst of such a rising tide of Christian fellowship as the world has never before seen, and which in the end, will sweep away the sticks and stakes and taut-drawn ropes that men have set up in consequence of a misunderstanding, honestly enough held, of the requirements of the Scriptures.

PROHIBITION NOTES.

The constitutional amendment is to be voted on in West Virginia at the November election. The chairman of the Amendment League says that the League is in need of funds, and adds: "Unless we get help at once, we will be compelled to abandon the struggle, or continue it with defeat staring us in the face."

The managers of the Methodist Missionary Society of the M. E. church recently resolved "that the Missionary Society of the M. E. church, representing ten millions of communicants, and six millions of adherents, do most respectfully appeal to the government of the United States to exercise an undoubted legal right to prohibit the exportation of alcoholic liquors to Africa at once and forever, and thus prevent national disgrace in the eyes of all Christendom."

A resolution asking the secretary of State for information concerning this exportation traffic, was introduced in the House of Representatives by Cheadle of Indiana, Aug. 20.

Neal Dow thinks the third party will more than hold its large vote of 1886 in Maine.

The American Express Co. has ordered its employees to receive no more intoxicating liquors for transportation to New Hampshire. The same order applies also to the city of Lawrence in this State. This is in consequence of the trouble occasioned the company by the rigid enforcement of the liquor law.

The Republican State Convention of New York included the following in the platform adopted:—

"The Republican party unequivocally condemns the course of Gov. Hill in obstructing by his vetoes acts for increasing the fees for license, by which a larger share of the cost of government might be levied on the liquor traffic; and we approve the efforts of the Republicans in the last legislature upon the liquor question, especially on passing the act nullified by such executive action to restrict that traffic by charges which would lift some of the burdens of taxation, caused by the liquor traffic, from the home and farm; and we believe that such charges should be advanced to standards similar to those successfully enforced in other States under Republican control."

A conference of prohibitionists in New York City has expressed their judgment that the above resolution will not prevent the casting of 50,000 Prohibition votes in New York.

In Pennsylvania, notwithstanding the reported approval of the present local option law by the brewers and liquor dealers, the Personal Liberty League has called a State Convention, for the purpose of securing if possible a majority of the next legislature so as to repeal the local option law. The brewers and retail liquor dealers are to bear the expenses of the campaign.

Judge Sledge of the criminal court of Pittsburgh, Pa., has decided that brewers shall not sell beer from their wagons.

The Republican State Convention of Michigan recommends that the next legislature enact a local option law that shall be free from constitutional objections.

The Pioneer Press, of St. Paul, Minn., reviews the first year of high license in that State and finds the system has proved all that its friends claimed for it. There are only 1,597 saloons as against 2,806 when the law went into effect. A decrease in the consumption of liquor is shown in nearly every county.

Mayor Irwin of Keokuk, Ia., is reported as saying that the statement that "the enforcement of the prohibition law is ruining business in this State, is untrue. Our sales are 25 per cent. better than last year. There is less crime, less poverty, and less idleness now than ever before in Keokuk." The mayor declares that he is not a Prohibitionist.

The following was adopted by the Kansas Republican State Convention:—

"We believe in the protection of the home against the saloon. We demand the complete execution of the prohibition laws in every part of the State, including the vigorous prosecution of officers who fail to perform their duty under the law, as well as the prosecution of the violators of the law. The Republican party of Kansas is convinced that prohibition is right and is a success."

The sum of \$40,000 has been raised among Prohibitionists to send *The Voice* to 60,000 clergymen during the campaign.

The Rev. Dr. G. C. Lorimer of Chicago announces his purpose to vote for Fish and Brooks.

PRESS AND PLATFORM.

The Congregationalist concludes a review of the history of Protestant versions of the Bible into English, as follows:—

"From these facts it appears:—

"1. That there have been ten Protestant versions of the Bible in English, of which seven have been mainly made from the Hebrew and Greek originals.

"2. That at one time within a period of thirty consecutive years, four different English versions of this character appeared, and within six and seventy years, seven,—all existing side by side, and each having its strong

friends,—it being a fact that it was a long time before our New England fathers would give up the Geneva Bible for that of King James.

"3. It appears that the only authorization which the so-called 'Authorized' version ever had, was that of that Church of England whose authority our fathers expressly repudiated.

"4. As only the Hebrew and Greek originals were given by inspiration, we necessarily get nearest to God's Word when we get nearest to them.

"5. As all competent scholars are agreed that we have now both Greek and Hebrew texts corrected so as to be far more in accordance with their original purity than any known to our fathers, it follows that we are now in much better condition to secure the pure Word, as given through them from heaven to man, than was any former age.

"6. And, finally, as there can be no reasonable doubt of the abundant and superior competency of the English and American translators and revisers to give us the equivalent in our language of these purified texts, it follows that if we want God's Word as he intended it, our safest course is to receive and study the Revised Version."

On the questions of woman suffrage and the Roman Catholic power in America, consider the following from *The Journal and Messenger*: "J. D. Fulton claims that the Boston school board was Romanized by giving the privilege of voting for school officers to women. We do not know whether his supposition is true, but it raises the question whether woman suffrage would not increase the power of the Romish Church in America. The advocates of this reform are always selecting some intelligent and educated woman and asking us if she is not better fitted to vote than an ignorant man, perhaps an Italian who a few years ago, landed on our shores. Of course she is. But the argument does not so much prove that she ought to vote, as that the man in question ought not to vote. If there were any way of giving the suffrage to such women as its advocates select as examples, the cause of good government would gain mightily, whatever the effect on the new voters might be. But the voting power to women means giving it to the ignorant women, to the negro women of the South who can not read, to the Italian women, and to the Roman Catholic women. The Roman Catholic organization is a standing menace to American institutions, to purity in politics, and to the cause of true religion. Unfortunately there are more Catholic women than men. It is to the wealthy Catholic women that Romanism looks for large gifts of money, and it is a grave question whether woman suffrage would not on the whole strengthen the political power of the Catholic church. The question of giving the ballot to women is not to be settled on mere sentiment, and the well-known power of the Catholic church over the women of its membership is an important factor in the problem."

What kind of a man is Robert G. Ingersoll, to whose cheap blasphemies on the subject of the Christian religion *The North American Review* has been giving currency, and such men as the Rev. Dr. Field and the Hon. Mr. Gladstone have been making replies? A broad hint is afforded in the following paragraph which we find in *The Watchman*:—

"An abusive assault of words was made by Robert G. Ingersoll upon Joseph Cook at Rogers' Rock Hotel, at the north end of Lake George, on Monday, Aug. 13, when the former in the presence of the latter, who had not spoken a word, used the most insulting and profane language concerning the object of his indecent abuse, to whom he soon said directly, 'You are a— liar and a dirty dog, and I have half a mind to give you a licking now.' This profanity and vulgarity was called forth by the appearance in *Our Day*, a monthly publication by Mr. Cook, of the evidence that Mr. Ingersoll headed a petition to Congress for the repeal of certain clauses in the postal laws, which interfere with the transmission of infamous publications and instruments of vice. Mr. Cook was undismayed by the threat of personal violence."

Mrs. Harriet Beecher Stowe, declining in health, is spending the season at Capt. Lewis Corwin's farm on Long Island. It is reported that one evening recently the captain approached her as she was walking in the garden, and said:—

"When I was younger, I read, with a great deal of satisfaction and instruction, 'Uncle Tom's Cabin.' The story impressed me very much, and I am happy to shake hands with you, Mrs. Stowe, who wrote it."

"I did not write it," replied the septuagenarian, gently, as she shook his brawny hand.

"You didn't!" ejaculated the captain in amazement. "Why, who did, then?"

"God wrote it," she replied simply. "I merely did his dictation."

"Amen!" said Captain Corwin, reverently, as he walked thoughtfully away.

Is there a prayer-meeting held in connection with the House of Representatives at Washington? The question is suggested by the following from *The Journal* of this city: "There is a prayer-meeting in connection with the British House of Commons. In the room of Colonel Legge, the Deputy Assistant Sergeant-at-Arms, within the precincts of the House, a prayer-meeting is held weekly during the time the House is in session. According to the Birmingham Post, Sir John Kennaway, Mr. Samuel Smith, one of the members for Liverpool, and Mr. Henry Wilson, are among the regular attendants, and take their share of the work. No similar service is held in connection with the House of Lords."

Chaplain McCabe says of General Sheridan that he was born a Catholic, but "did not work very hard at Romanism." He was a Republican in politics and was in favor of our free school system. "If Phil Sheridan had not been a great man, he would have been turned out of his church, or treated with cold neglect."

The Congregationalist says that a well-known minister in Massachusetts, on being asked why he had resigned so soon, made the witty reply that he meant to take the step while he knew enough to do it.

The Advance (Cong.) says that there is "a growing number" of Congregationalists who "question the Scriptural warrant" for requiring baptism before the Lord's Supper.

Dr. Broadus says, "There was among the Jews of the time, great religiosity and little religion."

Correspondence.

(Continued from first page.)

persons were in the grove. Lieut.-Gov. Jones made the first address, Senator Miller the next, and Rev. S. A. McKay the last. Mr. Miller set forth the advantages of the American system of land tenure in contrast with that of other nations from the most ancient times, in an instructive and interesting address. The Grangers are taking a deep interest in our enterprise, and expect to gather here every year and to give vigorous support to the college. In the evening the Murphys, father and son, and the Willsons made it lively.

Thursday was Temperance Day, and a grand day it was. The attendance was larger than any day before. Mrs. E. L. McLaughlin of Massachusetts gave two wonderfully interesting addresses with a grace, sweetness, force, and eloquence seldom attained. The Murphys, and Willsons, and others also, did splendid service. These addresses may seem extravagant to readers, but those who heard will complain of their weakness. The sermon of Rev. Geo. R. Holt, at 10 A. M., pleased every one with its strength and scope.

Friday was the high day of the Assembly. It was Children's Day. Not less than five thousand people were on the ground, and the enthusiasm came up to flood tide. A concert in the evening by the Willsons closed our first venture in the Central Association to hold a summer Assembly. Every one was delighted and surprised. The farm, the grove, the water view, the work done on the college, the sale of lots, the interest of the people, the speeches and the singing surpassed the most sanguine hopes of our most earnest friends. Thirty thousand dollars worth of lots were sold during the meetings, and funds provided to pay for the farm, and thus put us into splendid financial shape. The confidence of the people in the success of the enterprise rose to the point of enthusiasm. The seventy thousand dollars worth of lots sold cause the subscribers in this county to the fifty thousand dollar building fund, to dismiss all fear of our success and to cheerfully pay their subscriptions. Thus God helped us, and our hearts are glad.

The larger share of the lots have been bought by our own people, but just now there is a rush of citizens of Yates County to purchase. This worries us. Many of our people have not waked up to the importance of the enterprise and are missing their opportunity. They will regret this when too late. Already four hundred dollars have been paid for lots which cost only three hundred dollars, and no one now thinks of selling lots for what he or she gave. Our people should purchase, have an interest in the enterprise, help endow the college, and at the same time make a good investment. It is far better for the college and Assembly to have persons from a distance purchase the lots. Citizens of Yates County will patronize us anyway, while those at a distance will be much more likely to assemble in our Jerusalem, if they own a part of the soil.

Brethren, East and West, will see that we of the Center have abundant reason to rejoice. Never before did so many Free Baptists assemble in this central region, and never before were our people so inspired with enthusiasm. The venture was immense and many have expected a crash, and the most hopeful even have feared one. But now that we are on firm footing, having passed the Red Sea, the burning desert, the wells of bitterness, and reached the wells and palm trees of Elam, we are happy. The Association work was done each morning, and the prayer-meetings at 8 o'clock A. M., were sweet and helpful; but of those things I have no room to speak. "Thus far the Lord hath led us on."

GEO. H. BALL.

NOTES.

—There were many arrivals at the Assembly grounds on Monday, Aug. 20. By Tuesday noon there were fifty tents pitched. The accommodations were ample. The boarding arrangements were sufficient for all who came, the Elmhurst boarding tent, 150x75 ft., being capable of feeding eight hundred persons per hour. The Batavia church had a large boarding tent also.

—An excellent prayer-meeting was held Monday evening, and the services were begun Tuesday morning with another equally good.

—At the laying of the corner-stone of the college on Tuesday, Rev. Dr. Calder placed in position the box containing a copy of the Bible, a copy of the Minutes of the last General Conference, a copy of the Minutes of the last meeting of the Central Association, and a Register for 1888, the names of the managing committee, a programme of the present Assembly, and copies of THE MORNING STAR, THE Free Baptist, Our Monthly, and local papers.

—A hasty glance about the encampment during the rain of Wednesday, shows that many of our people are not as much accustomed to camping out as are our Methodist brethren. Time, however, will remedy such little matters, and we shall soon be as much at home in Keuka Assembly grove as those of greater experience at similar places.

—Two business sessions of the Association were held Wednesday morning and evening. Dr. Ball was re-elected President; Rev. C. A. Gleason, Cor. Sec.; Dr. Calder, Rec. Sec.; Rev. O. F. Dickey, Treas.; Mrs. A. C. McKee, Woman's Mission Sec.; Miss Carrie Norton, S. S. Mission Sec.; Rev. D. Boyd, Registrar; Rev. F. A. Jones, Sec. Young People's Societies. The names of the vice-president and trustees were not obtained.

—It is estimated that 6,000 people were on the grounds during Temperance Day. An address by Mrs. Emily L. McLaughlin, of Somerville, Mass., was in the estimation of many, the ablest effort made on the grounds. The Murphys, father and son, spoke with power. Some thought that the son, Thos. E. Murphy, surpassed his famous father, though he can not stir such depths of feeling as the latter can.

—On Friday resolutions were unanimously adopted, pledging the total prohibition from the grounds of all intoxicants and tobacco; also heartily endorsing the enterprise. The exercises were suitably closed on Friday evening. The Willsons led in the singing throughout, and were again and again encored. The genial face and hearty responses of Francis Murphy will be long remembered.

—Was the Assembly a success? Decidedly so. It will be a "red-letter day" to Free Baptists for many years. No man but Dr. Ball in this State was capable of planning such an undertaking. None so able as our brother, O. C. Whitney, to execute. Next year we hope to meet again, and dedicate our new college.

"Let Us go up at Once."

When the children of Israel had received the law, and were ready to take up their march for the Promised Land, the Lord commanded Moses to send men to search out the land. They went, and brought back a good report of the land and its value. Joshua and Caleb said: "Let us go up at once and possess it; for we are able to overcome it." But the men who were with them "brought up an evil report," saying, "we be not able to go up against the people; for they are stronger than we." We know the result. The children of Israel feared to go up and possess the land, and so wandered for forty years in the wilderness, a year for each day spent in prospecting. After all had died that left Egypt except Caleb and Joshua, they went up and took the land, not by their own might, but by the prevailing power of the Lord who led them.

A few years ago the Freewill Baptists, after they had received the law of "free will and free salvation," sent two men to India to spy out the land. They sent back grand reports of the abundance of souls to be saved, and even brought back one of India's sons saved from sin. More men and women were sent, and they are continually sending in reports, that the time has come to take "India for Christ." In this all who are acquainted with the condition of things there, agree; and now "let us go up at once and possess it" for Christ; "for we are able." We have men enough who are ready to go. We have funds enough in the keeping of Free Baptists. The Lord says, "Go forward." His promise is, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." If we neglect to go forward now and possess India for Christ, will not God's curse rest upon us? How can we expect to prosper in our work at home when we are so shamefully neglecting our work in India?

God has called some to go there in person; to others he has given talents for acquiring wealth, and his call is as real for them to make money to carry on the work, as it is for others to go. We would condemn the person who would refuse to go, if the Lord called him. Will not God condemn those to whom he has given the talent of acquiring money, if they do not use it in his service? We have had noble and consecrated men and women who have given the best years of their life to this work. Does God call for them to sacrifice more of the comforts of earth than he does others? You who have the goods of this world and the comforts that they bring you, what right have you to hoard them to yourself, and let others less favored than you suffer on in heathen darkness? What right have you to take to yourself all this ease and luxury when those who have given their lives to this work are denying themselves so much? The disciples and early Christians had "all things common." Why can not Free Baptists of to-day have more of this spirit in their work for Christ? Is it true that we are working for self not for Christ? "Bear ye one another's burdens and so fulfill the law of Christ." "He that would come after me, let him deny himself and take up his cross and follow me." Are we bearing one another's burdens? Are we denying ourselves anything for Christ? Are we taking up our cross and following Christ, or do we pass everything by that is a cross?

Our Mission Board is calling for money to carry on the work already begun. More men must be sent soon to take the places of those who must rest or soon go to their "long rest." "Bring ye the tithes into the store-house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Shall we not bring in the tithes and prove the Lord?

Let us learn a lesson from the children of Israel. Let us cease to bring up evil reports, or else we may have to wander a decade for each year already spent in India. Free Baptist brethren, "we are able." "Let us go up at once." F. W. BROWN.

Johnstown, Wis.

We are not under the Law, but under Grace.

In the STAR of Aug. 2, on page 246, fifth column, I read these words: "God hath appointed his son to obey the law in our stead. In his life he has fulfilled the righteousness of the law, or the obedience which it requires, as our substitute."

That he suffered and died as our substitute, is undoubtedly the true doctrine of the atonement, as held by Free Baptists; indeed, by all evangelical Christians. But did he obey the law, instead of our obeying it? Was he not made under the law (Gal. 3:4) and so obeyed the law as a subject of that law and not as a substitute for us? If he has fulfilled it in our stead, what more is required of us?

D. WATERMAN.

A Word to the Young People's Social and Literary Guild.

DEAR GUILDTES:—You who were not so fortunate as to be at Ocean Park, have read the report of Guild Day in the STAR of Aug. 23. Some of the ardor of the Advocates of Christian Fidelity seemed to bubble over from their day to ours, and we heartily echo the wish of the Editor of the Little Star—expressed in her cheery greeting to the Guild—that the two societies be united in spiritual, social, and mental work, that together we may accomplish all that is possible for ourselves and our denomination.

Hillsdale, Mich., Providence, R. I., Portland, Bowdoinham, and Dover and Foxcroft, Me., circles sent full reports. Next year, we hope there will be new Guilds, that all will be represented at Ocean Park, and many ready to claim the promised diplomas.

The permanent courses of reading are the American and English Literature and Supplementary courses, of two years each. Diplomas will be awarded to all members who complete these readings. Our Committee is preparing the Senior and Junior courses in advance. Hereafter, there will be no waiting. All can begin work the first of September, and a certificate will be given those who read the four books a year, for four years.

Will not circles, as well as individuals, examine the admirable literature courses?

The appreciative Hillsdale Guild has finished both the American and English, and is now reading the Supplementary course, which Prof. Chase has so carefully and so kindly prepared. Those who prefer the four books a year will receive an announcement in the near future. All Y. P. S. L. G. books can be obtained through the Morning Star Publishing

House, E. N. Fernald, Publisher, 437 Shawmut Ave., Boston, Mass.

Any one wishing a copy of the Constitution, or literature courses, or information concerning the Guild, should direct to the corresponding secretary.

Mrs. N. W. WHITCOMB, Dover, Me.

A Wise Plan.

Rev. J. Leshar, of Iowa, has recently been visiting some Free Baptist churches in Nebraska, with a view of locating himself and some other Free Baptist families. Their plan is to locate together, and near one of our churches. If Free Baptists coming West would follow this plan it would be well for themselves, and strengthen our new churches. Free Baptists wishing to go into business in a new town of the West will find a most promising opening in Aurora or Geneva, Neb. These are both county seats, growing towns, and property is cheap. At Aurora we have a new church, and at Geneva we are building. Free Baptists wishing to buy improved farms will do as well near these towns as anywhere in the West.

G. W. KNAPE,

Pastor of church at Aurora, Neb.

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 Monday noon, 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.

EAST RAYMOND.—This society has commenced to remodel its house of worship. The pulpit will be placed in the rear of the church, pews be reversed, new windows set, steeple built, and necessary repairs made.

NEW GLOUCESTER.—This pulpit has been supplied recently by students from the theological school at Lewiston. Efforts are now being made to secure a permanent supply. The right man will find this a good field.

GRAY.—Sunday, Aug. 26, was a happy day for this society. The pastor, Rev. F. P. Wormwood, baptized seven converts, who were received to fellowship of the church. This addition will be a great help to the cause, as the converts are young people of much promise. The work is moving along harmoniously, and pastor and people are expecting still greater showers of refreshing.

THORNDIKE.—A large number of the members and friends of this church met Aug. 24, and after a pleasant season spent socially, and a bountiful picnic supper, presented Rev. E. Bradford, a \$25 in cash, besides other valuables, as a token of their sympathy for him in his affliction. Mr. Bradford engaged with this church as pastor last June, but on account of poor health, has been obliged to discontinue his labors with them; but the church is not without some one to break to them the bread of life. Rev. D. Brackett, their pastor for the past three years, but who was obliged to resign because of failing health, has so far recovered as to be able to serve them again as pastor. It is hoped that the Lord will bless his labors in the future as in the past, and more abundantly.

New Hampshire.

JACKSON.—Sunday, Aug. 19, was a very pleasant day with this church. Five persons were baptized in the river near the parsonage by the pastor, L. A. Jones, in the presence of a large gathering of people. The hand of fellowship was given by the water side.

WARREN.—From L. A. C.: "This church for many years has been in a low state, and it was feared that it would cease to exist; but it contained a few members who had borne the burden in the heat of the day, and who had earnestly watched over its interests. When its beloved pastor, Rev. L. D. Jeffers, was laid aside from service by severe sickness, their hearts almost sank within them. God spared Bro. Jeffers to counsel and pray, but he selected from their midst Bro. J. A. Wright, a young man strong in the faith and zealous in the Master's work, to bear to us messages of love and words of encouragement. He has labored with his hands to meet the demands of nature, but at the same time he has devoted himself to the interests of the church and the community at large, being an earnest worker in the temperance cause and advocates abstinence from the vile weed. Since May 1, his labors have been divided between us and the F. B. church at Concord, Vt. His labors have been crowned with success, and Aug. 5 was a day of rejoicing among us, while we assembled to witness a scene something like the one we beheld and were participants in thirty years ago, when the old Warren church was arrayed with glory and power. Seven candidates were baptized with Christ in baptism. Rev. C. W. Nelson of Plymouth, occupied the desk, assisting in the baptism and communion service. Rev. J. A. Wright extended the right hand of fellowship to the candidates and three others, thus adding to our number ten, who, we trust, will work for their Master and the interests of the church. To God be all the glory."

Vermont.

CORINTH.—On account of ill health, Rev. A. D. Jones has resigned his pastorate of the Corinth Meadow church, and moved his family to New Hampton, N. H., to educate his children. The Corinth church is without a pastor. It is hoped that they may soon find some one to lead that little flock. One going there will find many warm hearts to stay up his hands. They have a good house of worship, a comfortable parsonage, a large Sunday-school, and will give a good man a good support.

Rhode Island.

PROVIDENCE (Roger Williams).—Rev. John Malvern is in better health, and has accepted, for a time, an invitation to the pastorate of Roger Williams church, and has removed there.

New York.

WEST ONEONTA.—On Aug. 16, a peach festival was held on the parsonage lawn. The evening was all that could be desired, and quite a large number of friends assembled to partake of the Delaware productions. Net proceeds, \$13.50.

ELLENBURGH DEPOT.—I. L. S. writes: "Our church is receiving some new additions, and otherwise prospering, under the earnest efforts of Rev. J. W. Hoyt, pastor, who is now serving in his third year. June 3, he baptized and took into the church eleven, eight of whom range from fifteen to twenty-five years of age,

the others of middle age. Aug. 26, four more were added by baptism. In May last, our church met with a heavy loss in the death of Dea. Lewis Bandy."

Pennsylvania.

LAKE PLEASANT.—From Mrs. E. N. Owen, church clerk: "This church is prospering. Last February, Rev. B. E. Baker of Sandy Lake assisted our then pastor, Bro. J. F. Barr, and they held a protracted meeting of three weeks, in which fifty persons professed to find peace. Thirty have united with the church, twenty-four by baptism, and six by letter. Since the June Q. M. one of our members has been removed by death, Sister Mary A. Hatch, and two of our non-resident members have taken letters, and united with a church near them. We now number ninety members, with some more to go forward in baptism. Bro. B. E. Baker became our pastor, April 1, and preaches to us once in two weeks. Our Sunday-school has an average attendance of 59 scholars and 9 teachers; 35 Quarters, and 30 Lesson Leaves, and 50 Sunday-school papers are taken. Our covenant and prayer meetings are well attended."

Texas.

DALLAS.—From D. B. Ranner: "I organized a church here last February with seven members, which is steadily growing. We held a two weeks' meeting, and had five additions to the church. We now number twenty. We use the city hall when we want it, as we have no house of worship. I have a tent that I move from one part of the town to another, and hold services. This is a good field for Freewill Baptists. The city has about 46,000 inhabitants, and is growing very rapidly. We need a strong man of God to come here and help us build up the cause. We are now holding a protracted meeting. Some are coming forward asking an interest in the prayers of the Lord's people. We ask the prayers of all, that the good work may go on. If any brother should see this and could come here, I would like to correspond with him at any time."

LONE STAR.—Rev. A. M. Stewart of Charleston, W. Va., writes: "The union revival services at Lone Star, Texas, conducted by Revs. Lottis (F. Baptist) and Hawkins (Methodist), and a brother of the Christian church, have just closed, and the churches are strengthened by fifty-nine accessions. Texas is an inviting field for our denomination. Till within a few years it has been entirely neglected by our branch of the church."

Michigan.

BRUCE.—Rev. John T. ee has accepted a call from this church, and has become its pastor. Bro. Tree has served the church before as pastor, and the society is rejoicing in view of the prosperity they have reason to expect. Rev. Geo. Bullock of Rutland, Iowa, Y. M., who was formerly a member of the Oxford Q. M., made his many friends glad by his presence at the last session of the Q. M., and his able sermon Sunday morning will be long remembered by those that heard him.

SHARVILLE.—The church at Sharville is in need of a faithful leader; the field is white, and the people are anxious to arise and build. Will not the good Lord send some one to lead them? or soon the opportunity will be lost. The Brockway church would be glad to unite with them and support a good man.

Indiana.

ROME CITY.—From J. W. Hagerty: "The new church is inclosed; the subscription is being paid, but it will take about \$800 more to complete it. The woman's mission of Lagrange Q. M., have given \$100 to help the good work along. Will not others send us help? Each one that sends us money will see in the STAR the amount they send, and how it is expended. This is the third new church that the writer has built since he came to the Freewill Baptists. We need churches, to compete favorably with other denominations, and our brethren should have the mission spirit. We have the sentiment on our side in the city and community; they have all helped what they could, but we need more. Our heart goes up to God in prayer, that he will send us help. Send all money orders to Rev. J. W. Hagerty, Rome City, Ind., pastor of the Free Baptist church."

Kansas.

BROWNELL, ETC.—Rev. John B. Fast writes: "We are still holding the fort. The Ness Co. Q. M. was held with the Brownell church, Aug. 19-21. This church was organized the 8th. Since its organization we have baptized five in that vicinity. At the Q. M., John M. Marshall was ordained to the work of the ministry by Rev. J. D. Huling and the writer, the writer preaching the ordaining sermon. When I commenced here two years ago, there was not a Free Baptist church within one hundred and fifty miles of us, and but few that had ever seen a Free Baptist. Rev. James D. Huling was the first to enter the field, and was preaching here when I came into the country. The country was very new. I organized the first F. B. church of the county less than two years ago. We have now four churches in this Q. M. Brother Huling has been for some time, and is now, almost entirely laid aside from the work which he so ardently loves, by affliction. Pray for him."

Schools and Colleges.

Green Mountain Seminary, Waterbury Center, Vt., sends out a neat catalogue. Its fine location, its able and enthusiastic board of instructors, insure its success. It shows 104 in the literary department, 42 in the commercial school, 26 in the musical department, 32 in the department of elocution, and 14 in the art department. The aggregate by terms was 215. The literary department includes the English and classical course, the college preparatory course, and the English course. The commercial course is under Minard Commercial School, which has been in successful operation for seven years. Having been enlarged and improved, it now offers every facility for acquiring a business education. The aim of its managers is to make it practical by imparting that knowledge which a business man most needs. Miss Colley, the able teacher and efficient manager, still holds the place of principal of the seminary. The fall term began Tuesday, Sept. 4.

ONE OF THE strong points in favor of the extensive stock of upholstery goods shown by J. H. Pray, Sons & Co., is found in the fact that special attention is paid to the selection of the choicest patterns in the market, which are confined to this house, and can not be found elsewhere.

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Quarterly Meetings.

Row Valley (Kan.).—Held with the Salem church, Aug. 17. W. Straw was chosen moderator. Spring Valley church was represented by four delegates, and the Salem church by three; Little Rock and Pleasant Valley, represented by two each. The following were elected delegates to Y. M. at Rockridge Sept. 20, next: Spring Valley, Bros. Davis, Morris, and Ricker; Little Rock, Bros. Shelly and Bowser; Salem, John Shumard, Wm. Cunningham; Pleasant Valley, Frank Darest, Stephen Porter; Village Creek, Philip Tharp; Rockridge, D. W. Swears, George Rogers, and John Rhodes. W. O. Johnson reported as having preached twenty-six times, O. R. Aldrich nineteen, J. W. Straw ten, G. W. Cole's license to preach was suspended six months for immorality. We had a glorious love feast in the afternoon, every one present testified to the goodness of God.

Next session with the Pleasant Valley church, Nov. 16, at 3 P. M., holding over Sunday. The church is about eight miles south of Yates Center, Woodson Co., Kan. S. H. MILLS, Secretary.

Cleveland (Ohio).—Held Aug. 25, 26 with the Beebeevon church. The weather was delightful, and delegates from all the churches were present with good cheer and encouraging words. We had a very enjoyable social meeting on Saturday afternoon, and on Sunday morning an excellent sermon Saturday morning. He and Bro. Keefer of Cleveland church, remained with us till Sunday morning. The children of the Sunday-school and teachers, and others, gave in an interesting and profitable manner, exercises consisting of recitations, select readings, and songs. The word was preached on Sunday by Rev. S. C. Luman, preacher in charge of the church, T. C. Charlton and G. H. Damon. Collection Saturday evening for F. B. S. Sunday morning for F. M. \$1.50. Sunday morning for H. M. \$1.50. A very excellent spirit prevailed throughout the meeting, and delegates from the churches in their various departments of work were given, especially in Sunday-school work. We regretted the absence of Rev. J. B. Brown, who is in an interesting and profitable manner, May the Lord greatly encourage all these faithful workers in the conversion of souls and additions to the community of believers. Next session with the Hinkley church, Nov. 3 and 4. G. H. DAMON, Clerks.

Hancock and Quincy (Ill.).—Held with the Franklin church July 29, 30. Preaching by Revs. Clark and R. O. D. Clark delivered an excellent sermon Saturday morning. He and Bro. Keefer of Cleveland church, remained with us till Sunday morning. The children of the Sunday-school and teachers, and others, gave in an interesting and profitable manner, exercises consisting of recitations, select readings, and songs. The word was preached on Sunday by Rev. S. C. Luman, preacher in charge of the church, T. C. Charlton and G. H. Damon. Collection Saturday evening for F. B. S. Sunday morning for F. M. \$1.50. Sunday morning for H. M. \$1.50. A very excellent spirit prevailed throughout the meeting, and delegates from the churches in their various departments of work were given, especially in Sunday-school work. We regretted the absence of Rev. J. B. Brown, who is in an interesting and profitable manner, May the Lord greatly encourage all these faithful workers in the conversion of souls and additions to the community of believers. Next session with the Hinkley church, Nov. 3 and 4. G. H. DAMON, Clerks.

Notices.

Post-Office Addresses.

Rev. John Malvern, 8 Hammond St., Providence, R. I.
Rev. C. L. Pinkham, Treasurer New Hampshire Y. M. and State Home Mission funds, Northwood, N. H. (East Northwood money office).
Rev. F. O. Dickey, 1313 Boston St., Elmira, N. Y., Treas. of the Central Association.
Rev. H. M. Ford, Treasurer of Michigan Y. M. Hillsdale, Mich. Rev. G. E. Foster, Lansing, Mich.
G. W. Butterfield, Haddam, Kan., Treasurer of New Kansas Y. M. C.
Rev. O. T. Clark, Stronghurst, Ill., Missionary and Financial Agent of the Ill. Y. M. C.
Rev. J. A. Wolford, Treasurer of Ohio Woman's Missionary Society, Marion, Ohio.
Rev. J. M. Kayser, Waupun, Wis., Treasurer of Wisconsin Mission Board.
Rev. J. B. Gidney, Honey Creek, Wis., Treasurer of Coldren Fund.
Rev. J. J. Butler, Hillsdale, Mich., to whom contributions may be sent for the Western Beneficiaries.
John Taylor, Treas. of the Ill. Y. M. C., Kewanee, Ill.
Rev. N. C. Brackett, Agent of Morrell Memorial fund, Harper's Ferry, W. Va.
Rev. Arthur Glover, Treasurer F. Baptist Foreign Mission, Home Mission, and Education Societies, Auburn, R. I. Money orders must be drawn on Providence, R. I.

Yearly Meetings.

Central Illinois, with the Fairview church, Sept. 16-17.
North West, with the Mt. Zion church, Sept. 16.
Northern Indiana, with the Zion church, Decatur Co., Sept. 21-23.
Illinois, with the church at Kingston, Sept. 5.
Pembacot, with the Dover and Foxcroft church, Sept. 25-27.

Quarterly Meetings.

Wapsipinicon will hold its September session with the Pleasant Hill church commencing on Friday, at 2 o'clock P. M., the first time, one week later than the usual time. The change has been made to accommodate visiting brethren who will be with us. D. B. ANDERSON, Clerk.

Fox River (Ill.), with the North Kingston church, commencing the evening of Sept. 21, holding over the Sabbath. Visiting brethren are invited to join with us. Those coming by rail via Chicago and Northwestern railway will be met at Herbert and taken to place of meeting by teams. D. SHELLEY, Clerk.

French Creek (N. Y.), with the Glymer and Harmony church, Sept. 7-9. Rev. J. Bryant appointed to preach the opening sermon.

Ellsworth (Me.), with the Bedington and Debits church, Bedington, Sept. 14-16. A. P. FOSS, Clerk.

Van Buren (Mich.), with the Waverly church, commencing on Friday evening, Sept. 14. O. H. P. SHELLEN, Clerk.

Exeter (Me.), with the church at Corinna, Sept. 6. V. D. SWEETLAND, Clerk.

Chautauque (N. Y.), with the Cottage church, commencing Friday, Sept. 7, at 2 P. M., and holding over the Sabbath.

Lisbon (N. H.). Any church wishing to en-

tain the Q. M. at its next session will please notify the clerk immediately at Franco-la. JOSE SPONER, Clerk.

Enochburg (P. Q.), with the church at West Franklin, Sept. 29, 30. For the clerk, F. A. VILAS.

Maine Free Baptist Home Mission Society.

The members of the Maine Free Baptist Home Mission Society are hereby notified to meet at the Free Baptist church in Dover Village on Wednesday, Sept. 24, 1888, at 2 o'clock P. M. 1. To hear reports of officers for past year; 2. To elect officers for ensuing year; 3. To transact any other business which may properly come before said meeting. Per order, B. D. NEWELL, Rec. Sec.

Maine F. B. H. Missionary Society.

Members of the Executive Committee of the Maine Free Baptist Home Missionary Society are requested to meet at the residence of E. D. Wade, Dover, Me., Wednesday, Sept. 26, 1888, at 10.30 A. M. E. D. WADE, Pres.

Married.

Grant-Robinson.—In Great Falls, N. H., July 25, by the Rev. A. L. Gerrish, Mr. Grant and Miss Celia Robinson, both of Great Falls.

Neal-Wentworth.—Aug. 14, by the same, Mr. George G. Neal and Miss Elizabeth Wentworth, both of Dover, N. H.

Wentworth-Cheesley.—Aug. 25, by the same, Mr. Samuel W. Wentworth and Mrs. Melveta Cheesley, both of Rochester.

Pinkham-Simpson.—In Boothbay, Me., Aug. 21, by the Rev. F. H. Peckham, Capt. J. H. Pinkham and Mrs. Mary E. Simpson, both of Boothbay.

Farrington-Ramsdell.—In Livermore Falls, Me., Aug. 30, by the Rev. E. Small, Mr. Joseph H. Farrington and Miss Cora E. Ramsdell, both of Livermore Falls.

Bolser-Brown.—In Lynn, Aug. 25, by the Rev. J. Mariner, Mr. George W. Bolser and Miss Jennie M. Brown, both of Lynn.

Bowley-Jepson.—In Lynn, Mass., Sept. 2, by the Rev. J. Mariner, Mr. Charles A. Bowley and Miss Cora B. Jepson, both of Lynn.

Died.

Harrington.—In Milford, Mass., Mrs. Elizabeth W. (Pace) Harrington, aged 59 years, 4 months, and 6 days.

The Home Circle.

LIFE MUSIC.

BY ADALINE HOFF REERY.

Across from my busy window,
In the glare of the afternoon,
Beside a shadeless chimney,
Intent with a strong, fresh tune,
A robin perched and caroled,
All glads in a solar sea,
And a treble hour kept singing,
I thought to comfort me.

And then I worked the harder
In the strength that music gave,
And I thanked the bird in secret,
For his wild, sweet song so brave;
And then he flew elsewhere,
Some other heart to bless
Which pined in thankless toiling
For Nature's least caress.

Late in the summer gloaming,
At work by my lamp-light's glare,
The few, faint notes of a mouth-harp
I heard, embalmed in the air;
My quick soul caught at the echo,
Rehearsed it to my pen;
So I wrote that men may listen
For music in life's dark glen.

Say, why should our life be dismal?
Our cares are all of song,
Our sadness set in rainbows,
Our weary arms are strong,
When a bird, or soft rain-chorus
Absorbs our kindling sense;
The sultry air grows fresher,
With laughing fancies dense.

With never a thought for the morrow,
Singing the time away,
The choir of nature greet us
To cheer our sad and drear day,
Why, with our mighty reason,
Should we, with smaller trust,
Than a wee, red-throated robin
Think ours a lot less just?

For O, what minds for searching!
What souls to harbor truth!
Our days should be as fountains,
Watering our budding youth;
And then, when comes the fruitage
In a regal harvest year,
Our lives shall flourish grander
For having blossomed here.

SOMEWHERE.

Somewhere the wind is blowing,
I thought as I lolled along
In the burning heat of the noontide,
And the fancy made me strong.
Yes, somewhere the wind is blowing,
Though here, where I gasp and sigh,
Not a breath of air is stirring,
Not a cloud is in the burning sky.

Somewhere the thing we long for
Exists on earth's wide b and;
Somewhere the sun is shining
When winter slips the ground;
Somewhere the flowers are springing,
Somewhere the corn is brown,
And ready unto the harvest
To feed the hungry town.

Somewhere the twilight gathers
And weary men lay by
The burden of the daytime,
And wrapped in slumber lie;
Somewhere the day is breaking,
And gloom and darkness flee;
Though storms our bark are tossing,
There's somewhere a placid sea.

And thus I thought 'tis always,
In this mysterious life,
There's always goodness somewhere
In spite of its pain and strife;
And somewhere the sin and sorrow
Of earth are known no more,
Somewhere our weary spirits
Shall find a peaceful shore.

Somewhere the things that try us
Shall all have passed away,
And doubt and fear no longer
Impede the perfect day.
O brother! though the darkness
Around thy soul be cast,
The light is rolling onward,
And light shall come at last.

—Alfred Capel Shaw, in Good Words.

A CHEMICAL KING.

BY MAY PRESTON.

"Here about the beach I wandered, nourishing a youth sublime
With the fairy tales of science, and the long result of time."

"Uncle Harry, what are the fairy tales of science?" And a curly head was lifted from the fascinating pages of a blue-and-gold Tennyson. "I always thought 'science' meant something dry!"

Uncle Harry turned his face toward the small skeptic, with a quizzical look in his pleasant, brown eyes. "Dry?" my girl! Why, Madge, Cinderella and Co. are not a tenth as interesting—because the fairy-tales of science are true. Shall I tell you one?"

"Oh, Uncle Harry! that would be delightful!" cried Madge, clapping her hands. "If it will not tire you," she added hesitatingly, for this was Uncle Harry's well-earned vacation, and the children were under strict orders from mamma never to interrupt his hours of rest.

And it was a pleasant place in which to rest, on this hot August afternoon—the hammock swung lazily under the low boughs of the Maiden-blush tree, where the beautiful, rosy-cheeked apples made bits of brilliant color, like flame-hued globes suspended from a ceiling quaintly carved with leaf and spray; a thick lilac bush sheltered the spot from the western sun, and on the east the orchard sloped down to the meadow where the men were haying. Madge sat in a little wicker camp-chair Uncle Harry had brought her, with her book closed on her knee, dolly, "Frances Willard," leaned stiffly against the great, brown trunk of the apple tree, and Uncle Harry lay in the hammock, with his strong, brown hands clasped under his head.

Madge felt privately very proud of her uncle's hands, and thought they "could do anything"—from tenderly binding up baby's bruised fingers, to "pulling stroke oar," in a winning boat race at the last college regatta. She felt very sure that if there was anything interesting in science Uncle Harry was the one to have discovered it.

"I know a good many of those stories," said Uncle Harry, thoughtfully. "Shall I tell you one about Princess Larva, who wove herself a shroud because she was so ugly, wrapped it around her loathsome form, and lay down longing for death? How she fell asleep and dreamed of a long winter, and when the splendid young Prince Summertime awakened her with a kiss, the spell was broken and she sprang forth from her shroud, the most beautiful princess that ever was seen, dressed in a royal robe of purple and gold,—and there she is this minute! Look Madge!" and he pointed toward a great yellow butterfly resting airily on a clover-blossom.

"Oh, what a beauty!" cried Madge. "Oh, yes, Uncle Harry, I think it is interesting to learn about insects—and flowers! But I don't think chemistry and geology and such things can be very nice."

"Chemistry and geology! hum—let me see," mused Uncle Harry, "I hardly know what story to begin with. I have it! I will tell you the story of 'THE KING AND HIS TWO SONS.'"

"Once upon a time, now listen, Madge, an old sea king lived happily in a quiet bay. His two sons ruled the kingdom with him, and surely there never was a more affectionate family. They were inseparable. The sons were twins and both had the same name—"

"What was it?" interrupted Madge. "I am coming to that, presently. The king's name began with O, and that of his sons with H; so in signing any state papers they used a signet-ring with their initials engraved upon it like this, H-O—H," and Uncle Harry traced the symbol with his cane.

"What an odd monogram," said Madge.

"The old king always went about with a son on each side of him, always arm in arm, something like this, H—O—H," continued Uncle Harry; "and the three were as contented and happy as the day is long. 'Nothing can divide us!' was the old king's frequent boast. But one dreadful day this happy little royal group was captured by an ogre with a round, red face, who dipped a great, golden cup into the waves, and peered at them with blazing eyes. At last, he let down a golden rope up which he forced them to climb until they found themselves far above the earth, floating about in a thick mist. They saw a blinding flash of light, and heard a sudden sharp sound louder than any roar of wind or waves in a storm. Terribly frightened, they let go of the golden rope above them and found themselves falling with frightful velocity through the air. At last they heavily struck a clear, shining surface and became unconscious from the shock. Through all this perilous adventure they had not let go of each other; and when they recovered consciousness, it was some comfort to the princes that they were still arm in arm with the stout old king. And they needed comfort, Madge, for it was a queer place in which they found themselves."

"They were in a chamber of crystal, and through its transparent walls they could see a large, dark room full of all kinds of oddly-shaped apparatus tubes, straight or bent, innumerable bottles, lamps, a furnace, and most horrible of all, a huge giant with spectacles astride his enormous nose, gazing at them with most unpleasant curiosity."

"What was the giant's name?" asked Madge, who had been trying to puzzle out the meaning of Uncle Harry's enigma.

"Lavoisier," he responded, promptly; and the little girl looked more perplexed than before.

"It was the year 1773," continued Uncle Harry impressively, "and it was a sad day for our royal friends when the giant Lavoisier got them into his power. He looked at them attentively for some time, and then, reaching out his huge hand, he quickly dropped something into the glass prison. It was a woman, in a lustrous, silver-white dress, and she was sobbing violently. With great curiosity they approached the new-comer, who proved to be the beautiful Princess Sodium, whose signet-ring bore the symbol 'Na.'"

Now the princess was not only very beautiful, but she was a witch. Her disposition was of that jealous sort which can not endure to see others peaceable and happy. She lifted her fearful eyes to the group before her; "Oh, how that old giant frightened me," she cried, "with his ugly spectacles and great clumsy fingers! and I never was away from home before in my life. I have no one to protect or care for me!" with a fresh burst of grief.

"The old king was touched by her evident desolation, and forgetting his two sons in his ardent sympathy for beauty in distress, held out both hands to her, exclaiming, 'You shall be my queen, fair Princess Sodium! And nothing shall ever divide us!'"

"The princess sprang forward, and caught in both her own, the royal hands so generously extended. She was glad enough to be the queen of so powerful a monarch, but she had no intention of taking care of two grown step-sons. And so the young princes found themselves suddenly ascending as their father relinquished his hold upon them, until they struck their heads against

the crystal roof. Alarmed, they hastened through a long glass passage, leading from the chamber, feeling the eyes of the giant upon them at every step. At the end of the passage, a tall narrow shaft shot upward almost to Lavoisier's spectacles.

"Voila!" he cried, "pardon!" (for he was a French giant, and very polite) and he suddenly turned a glass upside down over the top of the shaft. The two princes immediately bumped their heads against the new obstruction, and then remained still from sheer inability to ascend higher. The giant was not so hard-hearted after all. He even looked sympathetic as he cried: "Ah, the poor princes! They look lonely separated from the old father. Let me see if I can not find suitable consorts for them."

"He immediately introduced them to two quiet little princesses, dressed in yellowish-green costumes, and so graceful and charming that the princes were immediately attracted. The benevolent giant lighted a wedding-torch, and with great noise and rejoicing the two couples were united, and lived happily ever after," for anything I know to the contrary!"

Uncle Harry lay back in the hammock, with closed eyes, looking as indifferent as if there had never been any old "King and His Two Sons." Madge sat in perplexed silence, fearing to disturb him.

"But I do not understand it at all!" she said at last.

Uncle Harry opened his eyes. "Oh, I promised to tell you the king's name, didn't I? It's an odd one—Oxygen; and the two young princes were called alike, Hydrogen. You know every substance in the world is made up of tiny atoms, and this family group whose signet was H₂O formed—a drop of water. People used to suppose that water was a simple substance; but in 1773, the great French chemist, Lavoisier, found it was really composed of two parts of hydrogen to one of oxygen. I do not know positively, but he discovered the fact by dropping a bit of sodium into a glass of water, as he may have divided the drop by electricity or in some other way. But that is one method, I will show you some day, we will drop Princess Sodium into water, and you will hear the fuss the unhappy thing always makes; you may not see old King Oxygen reach out his hands to her, but you can see the Princes Hydrogen come flying up to the top of the glass in the shape of bubbles."

"Who were the princesses they married?" asked Madge. "Oh yes! I had fairly forgotten them. They were the Chlorine sisters; isn't Chlorine a pretty name? And there is always great noise and ceremony when they unite with members of the Hydrogen household, you would think it was a Fourth of July celebration. And now, Madge, did you find that chapter in chemistry very dry?"

"Oh, no!" sighed Madge. "It is very interesting. But do you think there is anything in geology as nice as that?"

Uncle Harry laughed. "Perhaps I could find a better fairy-story in a pebble than in a drop of water. We will see next time."

COMMUNION.

A little walk with Jesus,
How it smooths the rugged road,
How it seems to help me onward,
When I faint beneath my load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There's naught can yield me comfort,
Like a little talk with Him.

I tell Him I am weary,
And I faint would be at rest,
That I am daily, hourly longing
For a home upon His breast.
And He answers me so sweetly,
In tones of tenderest love,
"I am coming soon to take thee
To My happy home above."

I know the way is dreary,
To yonder far off clime,
But a little talk with Jesus,
Will while away the time.
And yet the more I know Him,
And all His grace explore,
It only seems to longing,
To know Him more and more.

I often feel impatient,
And mourn His long delay,
I never can be settled
While He remains away.
But we shall not long be parted,
I know He'll quickly come,
And we shall dwell together,
In that happy, happy home.

So I'll wait a little longer,
Till His appointed time,
And glory in the knowledge,
That such a hope is mine.
There, in my Father's dwelling,
Where many mansions be,
I'll sweetly talk with Jesus,
And He shall talk with me.

—Selected.

DUTIES OF HUSBANDS AND WIVES.

In a recent sermon Dr. Talmage took for his text the words in Amos 3: 3: "Can two walk together except they be agreed?" on which he spoke as follows:—

No, Amos, they can not; they will endeavor to push each other up, or push each other down; and, under such circumstances, the marriage relation will be the source of everlasting trouble. A church within a church, a republic within a republic, a world within a world, is a word spelled with four letters—h-o-m-e. If things go right there, they go right everywhere; and if they go

wrong there, they go wrong everywhere. The door-sill is above the Church and State. A man never gets higher than his own garret, or lower than his own cellar. In other words, domestic life overreaches all life. Higher than the houses of Congress is the domestic circle, and the rocking-chair is higher than the throne.

Eden has gone, and only one fragment remains, and that is the marriage institution. While the pulpit is silent, novels, whose evil influence is only equalled by their cheapness, are educating the people on the subject of holy marriage. It is a question of joy or sorrow. Marriage is being in many cases turned into a commercial enterprise. Eighty thousand divorces in Paris in one year preceded the worst revolution France ever saw. There are here this morning, many who have long been in conjugal relations, and those who have been only for a few months or years. There are also those who are about entering the holy state; and in the name of God, and asking his Divine help, I speak to you on the subject.

In the first place, I charge you in your new home to have the Lord Jesus Christ. Take him into all your plans; have on your finger the engagement ring of Divine affection. If only one of you be a Christian, let that one take the Bible for a time and read a few passages. I will tell you what you and I need more than anything else, it is more of the presence of a gracious God. I charge you also in your new home to extend the mercies of forbearance. You can not have your own way; but if you stand obstinately on your dignity, I can promise you a Waterloo with no Blucher coming in to decide the destiny.

Neither be ashamed to apologize for any domestic inaccuracies. A man who don't know how to apologize is no man, and a woman is no woman. Find out what are the weak points of your companion, and then don't carry the fire too near the gunpowder. If your wife has a great dislike of disorder, don't throw your slippers about; and, if your husband comes home worn out in body, mind, and soul, don't cross his temper. I charge you, also, to spend your evenings at home. If a man spends most of his evenings away from the house without necessity, he is no head of the household; he is simply its cashier. A woman who leaves all the care of a household to a servant, who goes to the theater five nights in a week, makes the children orphans.

ARTISTS IN EUROPE.

When I was in Antwerp, I met with a person who interested me very much. I was in the picture-gallery there, and had walked through a long line of rooms to the end apartment. There I saw upon an easel a picture nearly finished, which was a copy of a very fine painting upon the wall. I was attracted by the beauty of this copy, which seemed to me as well painted as the original close by it; and I was just going away, when I saw a tall, elderly man come into the room, and take his seat upon a stool in front of the easel. He wore large, loose slippers, and, to my astonishment, the first thing he did was to kick them off. Then I noticed that his stockings were cut off a little below the instep, leaving his toes exposed. Leaning back on his stool, he lifted up his two long and active legs, and took up his palette and maul-stick with his left foot, putting his great toe through the hole in the palette, just as an ordinary artist would use his thumb. Then he took a brush between the first and second toes of his right foot, and, touching it to the paint on the palette, he began to work upon the painting on the easel. This artist had no arms, having been born without them, and he had painted the beautiful picture on the easel with his toes. It was astonishing to see him leaning back, with upraised legs, and putting the delicate lights and shades into the eyes of the portrait on his canvas, with a brush held between his toes. He has long been known as a most skillful and successful painter in certain branches, and his beautiful work is not only interesting in itself, but it points a moral which we can each think out for ourselves.—St. Nicholas.

Some one has fitly characterized the Bible as a book in which "everything taught is truth, everything inculcated is goodness, and everything promised is felicity."

God means and wishes that Christ may continuously dwell in our hearts; does he in your own consciousness dwell in yours?

How many of us are "doing unto others as we would that others should do unto us?"

"Every Christian is eager to tell of the joys he has found in Jesus."

Serve the Lord with gladness.

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.
What if to-morrow's cares were here
Without its rest?
Better that He unlock the day,
And as the doors swing open say,
'My will is best!'"

Sanitary.

LONGEVITY IN THE UNITED STATES.

If there were not in every community one or more spared monuments in the form of persons who have reached fullness of years, the conclusion would be that our eager civilization was too much for any reasonable expectancy of attaining a venerable age. Consequently, it is a distinct contribution to the literature of the subject for the St. Louis *Globe-Democrat* to devote several columns to facts about aged persons. If these facts have not much scientific value, they at least attest the wonderful vitality to which some Americans attain.

A Gasconade County, Mo., woman, 98 years old, for example, can walk two miles at a time. Another Missourian, at the age of 91, shoots game, and wears no glasses. A physician of Chillicothe, in the same State, is 89 and reads the finest print without artificial help. The city treasurer of East St. Louis is 90 and has never known a sick day. Pierre, Wis., has an authenticated instance of a man reaching the age of 102. And so runs on the story of extreme age and yet of much activity and hopefulness, developed in various parts of the country.

Unquestionably, temperament has much to do with this survival. An evenness of disposition carries the person through critical sickness and saves such a well-poised individual from shock, where the sudden hearing of bad news or the witnessing of a distressing accident might cost another person his life. There are apprehensive men and women who talk of old age by the time they are 40, while the same family may witness youthful spirits and even the flush of boyhood on the cheeks of one who has passed his fourscore.

The feverish activity of this generation, the race for place and wealth, the impatience with delay, the readiness to sacrifice health maxims in order to take a short cut to success, make a prophecy that these swift-paced individuals will reach old age, an exceedingly venturesome prediction. Probably if young men about deciding on a calling should consult a doctor for advice as to the vocation most conducive to longevity, their graves would not open as early; but what about their work? No doubt, if any of the men and women over 80 now living in New England were asked their recipe for attaining old age, the answer would be, in part, Work as hard as you can, and think as little as possible of breaking down.

SUFFRAGE AND HEALTH.

George Pellew, LL. B., in "Woman and the Commonwealth," argues that the exercise of the suffrage will unquestionably improve rather than impair the health of women. He says: "The reasonable exercise of any faculty and of all the faculties of mind and body, is positively beneficial to man or woman. 'Nervous energy run to waste' is the secret of much of the lassitude and sickness prevalent among American women. For my own part," says Sir Spencer Wells, one of the greatest living physicians, "I think women capable of a great deal more than they have been accustomed to in times past. If overwork sometimes leads to disease it is morally more wholesome to work into it than to lounge into it, and if some medical practitioners have observed cases where mental overstrain has led to disease, I can not deny that I also have at long intervals seen some such cases. But for every such example I feel sure that I have seen at least twenty where evils equally to be deplored are caused in young women by want of mental occupation, by deficient exercise, too luxurious living, and too much amusement." This is true of the unmarried and the young; but it is no less true of the married and the middle-aged. Nervous diseases of every kind are most often caused by confinement to a narrow circle of thoughts and duties. A brisk conversation about politics is stimulating and healthy in itself, but is especially valuable in distracting the attention from the petty, harassing details of daily life. There is no more certain cure for nervousness and its baneful attendants, hypochondria and dyspepsia, than the excitement of interests broader and more impersonal than the interests of the kitchen and the nursery, than the brooding over one's own or one's husband's emotions, ill temper, or wrongdoing. To enable women to be efficiently interested in as many things as possible, is to give them a tonic better than any medicine; to compel them to be interested in a few things only, is to poison the whole atmosphere of their intellectual life."

A VERITABLE CASE OF "BROKEN HEART."

The important function in the animal economy filled by the heart has always been recognized, and as its action is visible and palpable—sometimes unduly so—people of whose education physiology formed no part have handed down to us a variety of expressions embodying the idea that reason, memory, the emotions, etc., were all located within this very useful organ. One of these expressions is that of a "broken heart"—the result of grief or shock. How such an expression could have come into general use is rather a puzzle. A broken (ruptured) heart would of necessity entail a very speedy demise, and joyful tidings would be much more likely to effect such an occurrence by accelerating the circulation and increasing the blood pressure. It must be taken, we suppose, to mean a "broken spirit"—the collapse of the body consequent on extreme depression of the mind. Now and again, however, we meet with a veritable case of "broken heart," though not associated with any particular mental condition. Such a one presented itself a short time since at a workshop in Liverpool. At a post-mortem examination of a woman aged sixty, the heart was found to be the seat of a veritable rupture, extending from the apex upward, due simply and purely to natural causes in the sense that no violence had contributed to the catastrophe. This occurrence is sufficiently rare to render the "specimen one worth preserving."—*London Medical Press.*

TOO MUCH BABY TENDING.

There is no doubt that a proportion of judicious neglect is a very good thing for babies as well as for older children. The common fault of mothers nowadays is to give their babies too much instead of too little care, a course that is good neither for themselves nor for their infants. Especially do they keep the little ones in their arms too much. On this subject the *Boston Journal of Health* says:—

"Very many mothers say that 'it takes about all their time to attend to the baby.' In almost all instances where this is true, it is their own fault. When once the bad habit is formed of

taking the little one up as soon as it shows signs of waking, is restless, or disposed to cry, the mother is henceforth a slave to its caprices, and no tyrant can be more exacting. This is by no means a trifling matter. Into every home, however poor and humble, a baby should bring the sunshine of happiness; but does it always do this? It is doubtful if a single parent can be found to say no; and yet there are not a few who would, if they gave honest expression to their thoughts, say that the coming of the little one was a misfortune. The reason is obvious to the students of human nature, who are influenced by what they see, as well as by what they hear, and doubt the latter in the absence of proof.

"If healthy, and a baby is properly managed from the first, it ought to, in its early months of life, pass fully eighteen hours in sleep. As age advances, the amount required becomes less, but even at two years, it ought to sleep thirteen or fourteen hours out of the twenty-four. There are more children who do not get this amount of sleep than there are who do, and yet it is essential to their well-being. Now it is clearly apparent that mothers who are forced 'to do their own work,' need not sacrifice so much time to their infants as many do, and neglect other important cares; it is when they neglect their other duties that distrust as to the actual blessing in the form of the baby begins.

"There are, of course, exceptions, but in too many homes evidence is seen wanting that the advent of a baby is more or less a hardship, which is shared by every member of the family. The mother, poor soul, finds her cares multiplied; and if the new-comer is troublesome, she may be forced, if not, she soon finds it easy, to neglect, or but imperfectly perform, her household duties. Disorder is most often the first symptom manifested; and this is soon followed by a lack of cleanliness, first in the mother's appearance, then in her surroundings, and finally the little one suffers from this grave fault. The husband finds his home less inviting, and the cheering influence of the baby can scarcely compensate for the doleful change which has taken place about him. Both he and the mother, unfortunately through her own fault of mismanagement, must soon ask themselves, neither daring, however, to breathe a doubt to the other, 'Was it, after all, for the best?' Many readers will say that this is drawn from the fancy of the writer, and yet some few will recognize the picture as true to life, barely outlined though it is."

OUT-DOOR AIR FOR INVALIDS.

Dr. Walker observes: "For many years, consumption was considered only as an hereditary disease; now it is also known to be one of the results of bad air, poor food, damp dwellings, etc., and is most common among those who live in basements, cellars, and overcrowded quarters. A certain proportion of persons so afflicted can be cured by living in a pure, dry atmosphere, by good nourishment, suitable exercise, warmth and agreeable surroundings. The climate should be such that the sick may actually live a large part of the time in the open air. The importance of an abundance of fresh air will be appreciated, when we consider that wild animals kept in confinement often die from disease due to confined air, or an insufficient amount of air. Monkeys are especially liable to die of consumption. On the other hand, persons quite frequently recover from very severe diseases, when the sick-rooms are well aired; and nothing will injure the average patient so much as to shut the door and windows, stop up all cracks, and then raise the temperature of the air in the room, in the fear that cold will be caught. An abundance of pure air, properly supplied, is of especial importance in the prevention and treatment of consumption, whether we consider it as an hereditary disease, the result of bad hygienic condition, or as a parasitic disease as claimed by Dr. Robert Koch of Berlin. The gentleman, after a long series of experiments upon the lower animals, believes that the contagious element is a peculiar parasite of disease germs which is cast off from the lungs in the act of coughing. Hereditary tendencies, bad sanitary surroundings, and living in an atmosphere poisoned in part by the breath of consumptives, all tend to induce lung disease, and for all of them pure air is a necessity."

A VERITABLE CASE OF "BROKEN HEART."

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The effect of moderate drinking of alcoholic beverages may perhaps be considered as finally settled by the recent report of the English regy. Comparing the mortality tables of men exposed to the temptation of moderate drinking, with those of men not similarly exposed, the result is startling in the extreme, more particularly as regards the proportion of liver diseases.

News Summary.

AT HOME.

WEDNESDAY, AUG. 29.—The New York Republicans yesterday nominated Hon. Warner Miller for governor, and Col. Cruger of New York for lieutenant-governor, and declared for high license. Twenty-one new cases of fever and three deaths at Jacksonville, Fla., yesterday. Thirty-four cases to-day. Six hundred horses are on exhibition at Rutland, Vt. Caldwell, O., is suffering from an epidemic of typhoid or malarial fever. There have been, it is said, one hundred cases and twenty-five deaths. The eastern Maine State Fair opened auspiciously at Bangor yesterday.

THURSDAY, AUG. 30.—A bronze statue of Robert Burns is unveiled in Washington Park, Albany. The results of the first year of high license in Minnesota are said to be satisfactory. Dr. Wood of Newport, R.I., is acquitted of complicity in the robbery of Bennett.

FRIDAY, AUG. 31.—A waterspout struck Little Rock, Ark., last night, causing a terrible loss of life and property. General Harrison makes a speech to some 2,000 people who call on him at Put-in-Bay. President Cleveland and party leave Eagle Rock, Botsford Co., Va., for Washington. They have caught one hundred bass. Large crowds gather to shake the President's hands.

SATURDAY, SEPT. 1.—Nearly one hundred Sioux chiefs have already signed the treaty. Judge Thurman is going to Newark, N. J., to address a Democratic mass-meeting.

MONDAY, SEPT. 3.—Thus far there have been 258 cases of yellow fever at Jacksonville, and 34 deaths. Fire at Baltimore early yesterday morning destroyed a million and a half of property, seven firemen perished in the ruins of one of the buildings. A fight between a company of vigilantes in Kansas and a band of horse thieves and outlaws resulted recently in the death of seventeen outlaws and three vigilantes. The Massachusetts delegation to the Ohio centennial settlement celebration started for Columbus last evening.

TUESDAY, SEPT. 4.—Labor Day was more largely observed in Boston than it was last year. The forenoon was given to the trades parades, and the afternoon and evening to miscellaneous sports and picnics. Six men were killed and two fatally wounded at Nashville, Tenn., yesterday by a boiler explosion. Thirty-seven new cases of yellow fever were reported at Jacksonville yesterday.

ABROAD.

WEDNESDAY, AUG. 29.—Fifteen seamen were drowned in escaping from the stranded steamship in the lower St. Lawrence River on Monday. The emperor of Morocco is said to have empowered his troops to take horrible vengeance on the rebels who murdered Prince Moulay. Newfoundland is now anxious to join the dominion of Canada. The price of bread has been raised in London because of the threatened shortage in breadstuffs.

THURSDAY, AUG. 30.—The sugar bounties convention is signed at London. It is to remain in force ten years. The town of Tarnobrzeg, Galicia, is visited by a \$250,000 fire. The king of Sweden arrives in Berlin, and dines with the emperor.

FRIDAY, AUG. 31.—China refuses to ratify the American treaty restricting emigration. This year's catch of mackerel will not much exceed that of 1887. Malletto, the deposed king of the Samoan Islands is detained by his captors at Wilhelmshaven. It is uncertain what disposition will be made of the poor, dethroned monarch.

SATURDAY, SEPT. 1.—King Humbert unveils at Ravenna, monuments to Garibaldi and the martyrs to the cause of Italian liberty and unity. The ceremony is witnessed by a great throng of people, and much enthusiasm is displayed. A collision occurred near Tarifa last evening, between the British steamer *Cairo* and the British steamer *Snarebrook*. The *Snarebrook* was sunk and 11 of her crew were drowned. Reports from Khartoum are that the Mahdi has sent three expeditions against the white men in the Bahri and Gazel provinces, and that all have been repulsed.

MONDAY, SEPT. 3.—The will of the late Emperor Frederick of Germany will soon be published. It is reported that one passage declares that an extension of popular rights would be the strongest bond of union between the nation and the monarch. English visitors who have seen Mr. Dillon in prison at Dundalk say that he is becoming weaker daily.

TUESDAY, SEPT. 4.—Heavy rains and floods have occurred at Chiapas, Mexico. The *Pall Mall Gazette* and other papers denounce *The Standard* for its violent utterances on the fisheries question, and charge that paper with outraging the good feeling which ought to exist between Great Britain and the United States. The grand jury at Montreal has found a true bill against Charles A. Piche, the Providence savings bank teller, for bringing stolen money into Canada.

Congress.

Senator Hoar's amended resolution, asking the President for documents bearing on our present relations with Canada, was adopted by the Senate Tuesday, Aug. 28. Mr. Allison spoke on the general subject of appropriations, and the day was consumed in debate. The House was in committee of the whole on the Oklahoma bill. The Senate Wednesday, discussed the sundry civil bill, and the House the Oklahoma bill. Thursday, the Senate resumed consideration of the President's ratification message, and Mr. George finished his speech begun the day before. Mr. Callum addressed the Senate on the same subject, upon the Senate considered the fortification bill. The conference report on the bill to provide for the disposal of the Fort Wallance military reservation in Kansas, was presented and agreed to. The House failed to get a quorum. In the Senate Friday, the House joint resolution to extend till the 15th of September next the joint resolution of July 31, to provide temporarily for the expenses of the government, was reported and passed. The fortification bill was resumed, the question being on the adoption of an amendment (section 6) authorizing contracts for cast-iron breech-loading mortars, not less than 50 nor more than 100, at a cost not exceeding \$5,000 each, and of single charge breech-loading steel guns, not less than 50 ten-inch and 50 twelve-inch, at a reasonable price; appropriating \$500,000 for investigations, experiments, and tests; providing that the contracts shall not involve an aggregate expenditure of over six millions; or an annual expenditure of over two millions; requiring all guns, etc., to be of American production, and to be furnished by citizens of the United States; and appropriating \$5,000 for the expenses of the board. The amendment was adopted. The bill was passed. The House joint resolution to authorize the Secretary of the Interior to certify lands to the State of Kansas for the benefit of agriculture and the mechanical arts, was also passed. The Senate, Monday, after a party debate passed several bills, among them a House bill establishing a light-house at the mouth of Otter Creek, Lake Champlain. It discussed the House bill for the absolute exclusion of Chinese immigration. The House passed the Chinese supplementary bill.

BRIEFS.

The chancellor of the Iowa Supreme Court has decided against the State railroad commissioners in the suit brought by the railway companies against the rate schedule, and an appeal has been taken.

The Alaska Commercial Company's steamer

St. Paul, arrived from Ounaska at San Francisco, Aug. 29, having 100,000 seal skins, the season's catch on St. George and St. Paul islands. She also had a number of other skins and furs, the value of the entire cargo being estimated at \$2,000,000.

The French government has decided to fix one uniform time for the whole country. Paris time. This will be adopted in railway stations and public places all over France, and it is to be called *heure nationale*. On the frontiers, however, there are to be quadrants marking both the Paris and the foreign hour. At the present moment three different systems of marking the time are in vogue in France. The new system will not go into operation until May next, at the opening of the Universal Exhibition.

News came last week from Cheyenne, Wyoming Territory, that trouble was brewing on the Shoshone Reservation, Fremont Co. Two white men were found dead near the Rattlesnake mountains on the reservation, where they were murdered by the Sioux, who donned their war paint after being ordered off the Shoshone Reservation. Half-breed hunters reported the presence of a band of one hundred and fifty hostile Indians within the reservation. They were fully armed, had plenty of ammunition and extra ponies, and no women or children with them. Five Sioux on the reservation were arrested by the Indian agent.

The English and Canadian press pay no serious attention to President Cleveland's recent retaliatory message. They consider it for party effect. *The Montreal Witness* says: "When it is said that the action of President Cleveland in misrepresenting and menacing Canada is purely political, it appears to Canadians a full explanation, and nobody troubles his head further about it." Yet the paper is severe that such insincerity can exist, and be excused, because it is done for party effect. It further says: "What is meant by saying that such and such an act is purely political? It can mean nothing else than that it is done to please the people and gain votes." If it be true that the message proceeded from any other motive than for the best welfare of the country, the people have to share a part of the blame for being parties to such means to gain ends.

The bridge across the classic Oxis, on the line of the Russian Transcasian Railway, is one thousand feet longer than the Brooklyn bridge. The entire road is a remarkable piece of engineering. It was considered impossible to maintain a railroad through the shifting sands of the Kara Kum Desert, but Gen. Annenkoff, by covering part of his railroad with clay, by placing in its embankment layers of the branches of a desert shrub, and by cultivating along parts of the route many thousands of the desert plants, the roots of which retain the sand, has thus far maintained his road-bed without deterioration. The problem of a water supply was solved by bringing water in pipes from mountains that skirt two hundred miles of the route, also by canals from the Murghab, while artesian wells are the source of supply between Merv and the Oxus. In a region that is destitute of fuel, and where the cold is at times intense, petroleum has been utilized to drive the locomotives and to heat the sixty railroad stations along the way.

On Friday night of last week, by invitation of business men, both Republicans and Democrats, Gen. B. F. Butler gave his views at Tremont Temple, upon the questions of the tariff and of the fisheries. The address was one not against or for candidates, or parties. Gen. Butler, however, strongly favored the protective system, finding that the fathers of the republic made the encouragement of manufactures as much a prime necessity as the support of the government, and the discharge of the public debts, and that the establishment of domestic manufacturing industries by levying duties on imports has always been a leading idea of American policy. He drew attention to the fact, among other statements, that the policy embodied in the Mills bill is urged by the very men who would have liked to force the same policy upon the country before the war, in order to weaken the North in the carrying forward of that great struggle; and further, that it is a policy which England, for excellent but selfish reasons, wants us to adopt. He spoke with much of his old time fire, but the night was uncomfortable and the audience large, so he had to rest while the band played in the midst of his address. On the fisheries question he used some of his old time railery, though he was briefer on this part. He made light of Senator Morgan's gloomy prognostications of war, and characterized with plainness the fisheries treaty rejected by the Senate, suggesting in a witty way that the treaty, if not bought by British gold, was incited by British dinners. His power over the great audience continued until the end of the address.

We have once before called favorable attention to *The Pipe of Peace*, a little monthly paper published by the Genoa Indian School, at Genoa, Neb. It has now reached its second volume. Its terms are 25 cents a year, and the pleasure one will witness in Indian growth will more than compensate the trifling paid for the paper. We quote, as indicative of its character, what it says on "The Indian Problem": "A good deal of ingenious ephemerism has been done in endeavoring to solve this problem, and withal there has been a good deal of honest and efficient work. The government has largely increased its appropriations from year to year, the Dawes bill and other valuable legislation have been secured, so that steps looking towards the citizenship of the Indian have been attained. Appropriations have been granted to aid him in farming and other industrial pursuits, and it is not unlikely that in a short time provision will be made for the education in the common English branches of every Indian child. But all this is not sufficient. The Indian may have lands and citizenship and an English education, and yet if he has no strong impulse towards civilization, no motive in his heart impelling him to be an industrious, self-supporting citizen—in short, if he has not a new heart looking to a new life as a citizen and a man, he will become a vagabond on the land granted him, and a skeptic in the school in which he is taught. The next few years will constitute a crisis in the rapidly changing condition of the Indian, and it is precisely at this point where the vital element of the Christian must be infused into his character."

The late Charles Crocker left an estate of \$25,000,000 and more—all to his family. The infant son of Emperor William has been christened Oscar Karl Gustav Adolf.

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Dr. Oliver Wendell Holmes completed his seventy-ninth year on Wednesday of last week. He is at his summer home at Beverly Farms.

Miss Belle P. Small a graduate of the New Hampshire Normal School of Amherst, N. H., has been elected superintendent of the schools at St. Johnsbury, Vt.

Chevreul, the French chemist, was one hundred and two years old Aug. 31. Colonel Lamot, on behalf of the Washington National Institute, presented Chevreul an address of congratulation.

Miss Josie A. Davis of Nashua, N. H. (B. A., Boston University, 1888), has been elected, unanimously, instructor in Latin in the Newton High School. Miss Davis is a scholar of rare ability and attainments, and a most successful teacher.

The princess of Schleswig-Holstein, aunt of the present German emperor, is in Newport, the guest of Major J. S. Bryce. She is accompanied by her husband, Prof. Esmarch, and her son, Dr. F. von Esmarch. They will make an extended tour of the West, remaining until October.

Emperor William of Germany is expected to arrive in Rome on Oct. 6. The municipal authorities are already making preparations for his reception, and will give a ball in his honor. This will be held in the three palaces on Capitoline Hill, which will be connected for the occasion.

The Duke and Duchess of Connaught and Prince and Princess Christian are the only members of the royal family who now have apartments in Buckingham Palace, and the Queen does not allow those apartments to be occupied by the persons to whom they are appropriated for more than a certain number of nights in each London season, or for more than three nights in succession, except by special permission.

Mrs. Elizabeth Thompson, a philanthropist, will present a flag to the National Woman's Christian Temperance Union, at its approaching convention in the Metropolitan Opera House, New York, Oct. 19-23. The flag will be Mrs. Thompson's idea of a woman's flag, bordered with the flags of all nations, and bearing emblems of purity, justice, and universal good-will, with the motto, "For God and Home and for Every Land."

Marie, the exiled Queen of Naples, lives the year round in Paris, in hired apartments on a third floor, for which she pays \$1,200 a year. The house is retired and unfashionable, and the rooms are furnished with almost meager simplicity. This reclusal life is followed by the queen's own desire, to which her husband readily accedes. She feels that she is an outcast from her former estate, and therefore is determined to live like an outcast.

Rev. W. F. Davis has served about ten months and a half of the year in Charles Street Jail, to which he was sentenced for preaching on the Common, and as he has for good behavior a time of allowance of thirty-six days, he will be released on Friday, Sept. 7. After his release, Mr. Davis will remain with his family in Boston for about a week and then go to Providence. He will probably preach at Olneyville, one of the suburbs of Providence, where he was settled as pastor at one time, and later he will keep appointments to preach in Connecticut. Beyond that he has made no plans.

THE RELIGIOUS WORLD.

NEW ENGLAND.—The Baptist church in New London, N. H., will celebrate the centennial anniversary of its formation in October next. The Congregational church at Hancock, N. H., celebrated its centennial Aug. 28. The church has had only five pastors. The Sunday-school of the Baptist church in Boston will hold its first annual session of the New England Baptist Union on Sunday, Sept. 10, at the Tremont Temple, and two or three prominent men will discuss the school question. Under the new organization laymen as well as clergymen are admitted to membership, and will meet together to discuss the live topics of the day and to devise means for more aggressive Christian work in Boston and vicinity. The public are invited to the meeting, Sept. 10.—The fifteenth annual session of the New England Spiritualists' Association closed at Lake Pleasant on Sunday, with an attendance of 2,000.

The Second Annual Conference of the Maine State Union Y. P. S. C. E. will be held Sept. 18 and 19, at the First Baptist church in Bangor, Me. Each society may be represented by the pastor, president, secretary, and one delegate for each ten members on its rolls. These will constitute the voting body of the conference, but a cordial invitation is extended to all pastors and young people in Maine, irrespective of denomination, to attend the conference and take part in the proceedings. Arrangements are made for one-half fare on the Maine Central R. R.

THE SOUTH.—Miss Packard and Miss Giles, the founders of Spelman Seminary, Atlanta, are visiting in Cambridge, and on Sunday evening addressed the house and will meet again at the First Baptist church, Spring Hill, Somerville. Seven years ago these two ladies began the work of educating the colored females of the South, and now, as the result of their labors, there stands Spelman Seminary, worth \$80,000, and all paid for, with its twenty-seven teachers and over six hundred students. An additional wing, which is building, is deservedly to be called Packard Hall.

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