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# The Morning Star.

VOL. LXIV.

BOSTON, MASS., THURSDAY, APRIL 11, 1889.

NO. 15.

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## The Morning Star.

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### PROHIBITION POINTS.

President Bissinger, of the Liquor Dealers' Law and Order Society, has said, "If the prohibition amendment passes in Pennsylvania, in ten years a similar measure will be in force in all the States of the Union."

The Independent says that a point for amendment campaign is the fact that twenty years ago, nineteen out of every twenty farms in Maine were mortgaged, while now not more than one in twenty is so encumbered.

At the Congressional Club recently, Mr. C. W. Hill made a forcible address, in which he said that, the battle being joined on this issue of constitutional prohibition, it became temperance men, while believing, as did he, in local option and in high license under other circumstances, to vote for the amendment. Shots of triumph will go up on the day following the election, either from the saloons or from the churches, and he preferred they should arise from the churches.

Talk about the failure of prohibition! As a failure, high license "takes the cake" in every State in the Union. *Ab uno disce omnia*—from one fact learn the teaching of all. In Boston during the past two or three years, liquor license fees have been advancing, and the number of licenses issued decreasing. But arrests for drunkenness have increased from 15,400 in 1885, to 23,044 in 1888. From which it appears that the tighter the license system is wound up, the "lighter" the drunk-drinkers become.

That industrious man, Dr. Daniel Dorchester, presents in *The Independent* some instructive facts, relating to the liquor problem, gathered from the official reports of Massachusetts. They show that pauperism has greatly increased under the license system, as compared with previous periods of prohibition. Comparing the records of four no-license towns during the same period, Dr. Dorchester shows that, with an increase of the population of the no-license towns of 21 per cent., the increase of pauper expenses was 69 per cent.; but that with an increase of the population of the license towns of 26 per cent., the increase of the pauper expenses was 267 per cent. This is only one, and not the weightiest of the facts which he presents.

All honor to the Traveller, as the only leading secular paper in Boston that stands outspokenly in favor of the prohibitory amendment! In reference to the recently published list of the names of lawyers who are opposed to the amendment [the "shriek of the lawyers," it has been called], the Traveller says:—

"It is evidence of the straitened condition in which the opponents of the amendment find themselves when they throw a drag net out to gather in the legal fraternity to come to their rescue. It is a well-known fact that when violators of the law, or any one in a tight place in connection with the operations of justice, need help, they go right to the lawyers. The worse the case the better and bigger is the lawyer employed. It must be much the same with trifles that are hard up for aid to pull them in safety through the tribunal of the people. This is the secret of the publication of quite a list of lawyers, to 'indooze' public opinion. Certainly, if the liquor interest has any friends in need it is the class of

our fellow-citizens who practice at the bar. It may as well be recognized as a fact in history that the farmers, mechanics, ministers, and what Lincoln called the 'plain people,' will settle this issue, and not the lawyers."

Efforts are making to create the impression that the clergymen of Massachusetts are pretty evenly divided in sentiment respecting the proposed constitutional amendment. The following is cut from *Zion's Herald*: "We do not know of a Methodist minister in this Commonwealth who is not ardently in favor of the amendment. The same may be said, so far as informed, of the Baptist ministry. The clergymen of the Congregational church are nearly a unit in this reform, and are intensely earnest and aggressive in sustaining it. The Universalist clergy are united, decide, and heroic in loyalty to the cause. The lax, the immobile, and the hesitant among the ministry are found, where they usually are in all reforms, in the Unitarian and Episcopal folds. But here by no means is there unanimity. Many of the grand men in the pulpits of these denominations are vigorously helping to secure a great victory on the decisive day. Such are the encouraging facts concerning the clergymen of this Commonwealth."

Many persons talk as though high license is the panacea for the cure of the dreadful evil which is cursing the nation. Here is a significant fact. The inner workings of the machine in Chicago are revealed in a letter from the city collector to the mayor. He says:—

"At present the bonds of three thousand saloons are signed by the different brewers, who likewise pay for more than one-half the whole number of licenses issued, or over two thousand licenses. The bonds cannot be challenged, for the brewers are generally wealthy and responsible, but it may be questioned whether it is in accord with sound public policy to allow the security for the saloons to be in the control of the limited though powerful class, whose efforts and intentions are steadily directed to the extension of the saloon traffic."

What an interesting revelation of things this is! If high license is to prevail, who are to be the bondsmen of the saloon keepers? Can anybody doubt that distillers and brewers, the men most interested peculiarly in the sale of ardent spirits, will hold this position? Another significant theory. We hear, on all hands, of the failure of the Maine law, and it is solemnly declared that the father of the law, Hon. Neal Dow, admits that it is a failure. Hear his last utterance made so recently as March 8, 1889, in a letter written to Hon. Alden Spears, President of the Boston Chamber of Commerce:—

"Please tell your friends that the Maine law is now, and has been from the beginning, a great success. It has swept away every distillery and brewery in the State, and one, our only great, wine factory. It has reduced the victims of the liquor traffic to one-half per cent. of its former proportions, and saves the people, directly or indirectly, more than \$20,000,000 annually, which, under any form of license, would be spent in drink. In the old time Maine was the poorest State in the Union; now it is one of the most prosperous. After more than thirty years' trial of prohibition our people put it into the constitution in 1854 by the majority of 47,075, the affirmative vote being three times the negative. And yet, notwithstanding testimonies like the foregoing, assertions will be multiplied that in Maine and in Rhode Island prohibition is a failure, and some from whom better things might be expected will join in the untruthful blarney and cry raised by liquor dealers and their allies, including too many of the secular papers."

### CONSTITUTIONAL PROHIBITION.

SOME OBJECTIONS CONSIDERED.

BY THE REV. F. L. HAYES.

1. "It is an unwarrantable interference with personal liberty for the law to tell a man what he shall or shall not drink."

To interfere with personal liberty to injure society is precisely what law is for. The law proposed is no more a sumptuary law than the law against the sale of adulterated food. In twenty-five States the public schools are now authorized by their respective legislatures to teach that alcohol is a poison. Civil law does not attack the man who eats or drinks poison; it attacks the man who sells.

In fact, this objection is forever answered in this country by the decision of the United States Supreme Court that the prohibition of the sale of intoxicating drinks is no infringement on the constitutional rights of citizenship.

2. "Prohibition will throw men out of employment and injure trade."

Of the capital employed in this country during 1880 in useful manufactures it took on an average \$1,000 to furnish employment to one wage-earner; of the capital employed in the manufacture of distilled malt and vinous liquors it took \$3,600. Thirty-six thousand and twenty-one workmen were employed in the manufacture of liquors. If the same amount of capital that furnished them employment had been devoted to useful manufactures it would have given employment to 129,675 workmen.

But will not the labor market be overstocked? The people now pay \$900,000,000 annually for liquors. A large proportion of that is paid by those who have to take their drink-money from the family fund that ought to be spent on useful articles. Take a fair share of those nine hundred million dollars away from the drink-bill and expend it on useful articles, and the consumption of those articles would so increase that the demand for new laborers in their manufacture would be much larger than the increase in the supply of laborers. This increased consumption would be a tremendous stimulus moreover to all legitimate commerce. In spite of the lies we hear, in Rhode Island, for instance, during the last three years the

bank clearings have increased \$32,000,000; the savings-bank deposits have increased more than 100 per cent., and the tax on real estate has increased \$8,000,000. "The only trade that has suffered in consequence of Prohibition is the liquor trade," says Governor Larrabee of Iowa.

3. "Constitutional prohibition will injure large vested interests and destroy a business, without compensation."

Train-wrecking is not a business, though some men are engaged in it; but suppose the liquor traffic to be a business, humanity must go forward though some things be left behind. When society got ready to go by steam, the stage-drivers had to fall out by the way. While God in heaven is preparing to send down a better order of things among us, it is time for the traffic that makes hell on earth and peoples hell hereafter, to stand from under.

It will be time enough to talk about compensation for the loss which Prohibition will inflict on the liquor traffic, when the liquor traffic compensates for the damages which it inflicts on society. No sympathy is due to men who depend for the profits of their business on immunity from their just debts.

4. "The insertion of a prohibitory amendment is a misuse of the constitution."

The constitution is for fundamental principles, says the objector. Precisely, and a fundamental principle is involved in prohibition—the Scriptural principle of no compromise on the part of law with an acknowledged evil. License is vicious in principle; it says of evil, "You may indulge within certain bounds." Prohibition is right in principle; it says of evil, "Thou shalt not do it." It is reasonable to demand a recognition of this fundamental distinction, especially when the saloon as an institution has become so involved in politics as to be an alarming menace to representative government. If there is any ground for the fear expressed by Secretary Windom that "an irrepressible conflict is upon us and that the nation cannot endure half drunk and half sober any more than it could endure half slave and half free," then surely the principle on which this conflict is to be waged and the question of permanence settled, is of sufficient importance to deserve a place in the constitution. Cool men believe that there is ground for this fear. Huxley has expressed the opinion that "The temperance question is the great political question of the future."

A learned Harvard professor, who urges the objection now under consideration and prefers a statutory law, tells us that principles are incorporated in constitutions "lest in moments of passion or inadvertence, or under the temporary pressure of special interests, these should be disregarded." Exactly so, and that is a most strenuous reason for putting prohibition into the constitution instead of into a statute.

It is an easy thing for the majority in a legislature, "under the temporary pressure of special interests," to repeal a statute. The people, not a party, amend a constitution, and it is as deliberate an undertaking to get a provision out of the constitution as it is to get it in. Prohibition must have the tightest possible grip to keep its hold till the cyclone of opposition which the liquor interest will be sure to raise, spends itself. Kansas would have lost prohibition during the first year, or two after its adoption if it had been only a statutory law, so great was the opposition raised against it. In this conflict with the powerful "liquor syndicate," wise leaders will seek to secure the strongest possible position for defense and attack.

To those who affirm that the constitution is an unnecessary resort as long as we have local option, it is sufficient reply that the day of local option, even as a make-shift, passed away with the recent decision of the Supreme Court that a local option State has no authority to prohibit the transportation of liquors from one town to another. You cannot fight an enemy of such magnitude, that not only surrounds you, but can without hindrance penetrate within your lines.

5. "Prohibition does not prohibit." Why then is the liquor interest putting forth such desperate efforts to defeat it? Ex-Gov. Dingley of Maine said on the floor of Congress that there are not one-tenth as many arrests from drunkenness in his whole State as in the little District of Columbia. Gov. Martin of Kansas, who was a skeptic before the amendment was adopted, says, "Prohibition has abolished the saloon." Judge Lewis of Iowa says the law against saloons is "as well enforced as any other law."

6. "But it cannot be enforced in Massachusetts; public sentiment is not up to it." Hope of ill gain is the beginning of loss.—*Democritus*, B. C. 460.

Public sentiment, was not up to the ten commandments when the Almighty put them into the constitution of human society. He did not postpone them on that account. If it can be enforced in other States, it can be enforced in Massachusetts. Prohibition has already been enforced in Lawrence, Cambridge, Brockton, and other cities of the State. Boston's police commissioners are appointed by the legislature. If there is majority enough to secure the amendment, the same majority ought to be able to secure police commissioners to their liking.

But come defeat or come victory on the 22d, the liquor traffic in this country is doomed. If the liquor dealers will but lift their eyes to the signs of the times they will discover that a mighty eye rears his crest, mightier than the one Jean Ingelow wrote of, and as sure to engulf all before it.

"The old sea wall [at]last is down,  
The rising tide comes on apace."

### CONSTITUTIONAL PROHIBITION.

The following are Joseph Cook's "twelve reasons" why Massachusetts should pass a constitutional amendment:—

1. It would effect an important reduction of taxes. The citizens pay millions more annually to the whisky shops than for all the expenses of the State government.

2. The whisky ring is a leech, fattening on every other trade and occupation, and itself producing nothing useful in return. The liquor tax in Maine is three cents annually on each member of the population; in license New Jersey it is \$2.40.

3. Eight-tenths of the crimes committed in the State are produced by intoxicating beverages directly or indirectly, and the business which makes criminals is itself criminal.

4. Science, by showing that alcohol has a local affinity for the brain, and that habits of drinking necessarily manufacture paupers and madmen, demonstrates the right of government in self-protection to interfere by prohibitory legislation with the sale of intoxicating liquors as a beverage.

5. Prohibitory laws have stood for twenty-three consecutive years on the statute-books of Maine, and have effected so much in the reduction of taxes and in the improvement of the government of cities and in the amelioration of the drinking customs of the people, that it is notorious that no political party in Maine dares now propose the repeal of prohibition.

6. Great cities are likely to rule the American Republic; they will also ruin it if they are governed by the whisky ring, as they have been in a majority of cases thus far in our history. The predominant political influence of the whisky ring in great and corrupt cities is incompatible with the success of American institutions, or with safety to life and property under universal suffrage in mismanaged municipalities.

7. These facts being fully appreciated on the eastern seaboard of the United States, where the people have suffered much from the mismanagement of cities, the most crowded part of the nation is anxiously watching every experiment with constitutional prohibition, and all friends of temperance and of social order wish it success.

8. Now is a most favorable time to work for constitutional prohibition. If all citizens opposed to the liquor traffic will do their duty, the amendment can be carried in spite of the utmost opposition of the whisky ring.

9. A constitutional amendment is superior to a prohibitory law, for it is less easily repealed. A vote of the legislature and a vote of the people are required to pass or repeal an amendment. A prohibitory law would be the act of a legislature only, but an amendment is the act of the whole people, of all parties. Organic law is intended to be permanent. It cannot be repealed by one packed legislature. It is difficult or impossible to corrupt the whole of the people.

10. The Liquor Dealers' Union vehemently opposes the proposed amendment, and they prove that the whisky ring do not expect it to be operative. The friends of religion, of education, of good order, many of the State officers, and it may fairly be claimed, a large majority of the male voters of the State, to say nothing of the wives and mothers and minors, whose interests among those of others it is sought to protect, are in favor of the proposed amendment.

11. To prohibit one thing and except a second, does not destroy the power of the legislature to regulate the second; and so the exceptions named in the amendment as to the manufacture and sale of liquor for mechanical, medical, and scientific purposes, are not loopholes. This opinion is supported by the most eminent legal authorities. Suppose that a law were passed that the people shall not be taxed to support private corporations except railways. It would be absurd to say that the legislature would not have power, under such a law, to regulate taxation for railways. It would be absurd to pretend that if the legislature should tax the people for the support of one railway it must also tax them for the support of every railway that asks for such support. Precisely these absurdities belong to the claim that the exception in the proposed amendment nullifies the general principle contained in it. The whisky ring has had good legal advice, and fights the amendment because it knows that the proposed organic law contains no loopholes.

Hope of ill gain is the beginning of loss.—*Democritus*, B. C. 460.

### JUDGE STINESS ON RESUBMISSION.

BY THE REV. J. C. STOCKBRIDGE, D. D.

Whatever a man with such antecedents, and holding such a place in society, as the Hon. John H. Stiness, may have to say on the important question now agitating the citizens of Rhode Island, viz., whether the matter of the constitutional temperance amendment shall be resubmitted to the people, is worth hearing and is sure to command serious and candid attention. On Wednesday evening, March 20, a large audience, despite the very great inclemency of the weather, met in the spacious audience room of the First Baptist church, Providence, under the auspices of the W. C. T. Union, Judge Stiness making the opening address. The whole drift of the speech was a plea against resubmission, and the Judge calmly and dispassionately considered the arguments which the friends of resubmission urged why the prohibitory amendment put into the constitution of Rhode Island by the large majority of its best citizens, should be removed therefrom.

Why should this be done? Because, as it is contended, "the law was unexpectedly and inconceivably adopted by the people." The speaker proved, beyond a question, that this was not the case, that ample time, reaching over (not months but) years, had been devoted to the consideration of the subject, and after the most mature discussion the amendment was passed. The speaker proceeded with lawyer-like, judicial argument, to combat the position which so many people take for granted is a true one, impossible to be challenged, viz., that there is a worse state of things in Rhode Island than there was before the passage of the prohibitory amendment. There was a positive, point-blank denial of this statement made by the speaker. The neglect of officials to enforce the law which they had taken a solemn oath to maintain, is a miserable reason to offer why it should be resubmitted. Resubmission is both undignified and dangerous. If a law passed by so large a majority must be resubmitted to the people because it cannot be enforced, what shall be said of the laws against prostitution, lotteries, and bribery? Shall they be removed from the statute-book because they are not rigidly enforced? But, as Judge Stiness, in the most convincing manner, showed, the law can be enforced. For six months at least, after the passage of the prohibitory amendment, it was enforced. Whatever may be the state of things in Providence, we know that Providence is not the whole of Rhode Island. Even in Providence the wretched business has been driven out of the places where it wrought its most dreadful mischief, the gilded saloons, into the low "kitchen bar-rooms." The chief of police says this is so. Two questions the speaker would put to the chief of police. First, if he positively knows that the business is carried on in the "kitchen bar-rooms," why doesn't he exert his authority to put a stop to it? Second, if he doesn't positively know, why does he say he knows? In spite of all that is said about the sale of ardent spirits in Providence, facts, which are "stubborn things," prove beyond a doubt that there is a vast improvement over the former condition of things. An array of statistics of the most convincing character was presented by the speaker to prove this.

THE MORNING STAR goes into a large number of families in Rhode Island, of the denomination which it so ably represents. In Heaven's name, we urge them to secure, by every possible lawful means, the largest number of votes against resubmission. We plead especially with wives and mothers, who have so much at stake, not to give over their efforts until the important crisis is passed. With all our hearts we endorse the closing words of the admirable address of Judge Stiness: "I hope the State of Rhode Island will see that the condition that plainly defies the law, and has asked for the resubmission of the act, will not get it till that law has been honestly, faithfully, and earnestly tried." Providence, March 21.

### IN NEW HAMPSHIRE.

BY PILGRIM.

The old Granite State has spoken. The powers of evil have prevailed, and are now exulting over their victory. Why was this? It cannot be denied that the result was a surprise as well as a disappointment; for while a two-thirds vote could hardly be expected, yet a majority of affirmative ones was confidently hoped for.

Why so sad a defeat? The question has been asked again and again. One reason, doubtless, was the apathy of numbers of nominal temperance people. "Why were you absent from the election?" was the inquiry to one who was known to be on the right side. "Oh, we shouldn't have succeeded had I been there," was the cool answer. Thus it probably was with many professed temperance men. Understanding the terrible strength of the saloon power, and expecting a defeat, they did not feel the importance of obtaining as large a vote as possible, even if a victory could not be secured. Hence trifling matters were allowed to keep them from the polls. Other reasons might be given, but it were useless to multiply them. May our sister State, even now, in the midst of the conflict, take warning from our failure, and so unite her forces that victory shall ere long gleam on her fair escutcheon.

Neither apathy nor indifference was seen on the other side. The foes of right were sleepless and vigilant. Every effort on which influence and money could be brought to bear was exerted. Self-interest was prominent. Said the editor of one of the Portsmouth journals, "It could not be expected that the people of our city should vote to have abolished our principal business interests." This was not expected; but is not the confession a humiliating one, that any city should count those death-dealing establishments, breweries and distilleries, as comprising its principal business interests?

The work done by the advocates of prohibition during the contest ought not to be undervalued. It was sturdy, unrelenting, self-sacrificing work, work that will tell in the future, though the odds were too great for its present success; and the old Granite State, instead of taking that grand advanced movement, the object of that work, has yielded to the behest of the saloons. Yes; constitutional prohibition must wait awhile, till selfishness is not in the ascendant to dominate these living issues.

But is this result truly the voice of the people? Numbers there were most deeply interested in the movement, who had no direct action in the matter. Though the chief sufferers from the power of the saloon, they were helpless to avert its terrors. True, they worked nobly for the cause of right; by voice and pen was their influence widely exerted; but thus far could they go, and no farther. With that potent factor in the destinies of nations, the ballot, they had nothing to do. Had it been otherwise, no one can doubt that a far different result would have been reached.

But the end is not yet. The mills of God may grind slowly, but they grind surely. This is no time for discouragement, no time for folding the hands in rest. It is a time for action, a time for uniting all the forces of right against this giant evil. The conflict is irrepressible; it must continue till this fair heritage, purchased by precious blood, shall no longer be dominated by a power that fills our prisons and asylums with their wretched, helpless victims. God-speed that day. It will surely come.

"For right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

### ENGLISH LETTER.

BY THE REV. DAWSON BURNS, D. D.

The readers of THE MORNING STAR will share in the deep regret with which I announce the death of Prof. Thomas Goadby, president of the General Baptist College, Nottingham, in his fifty-ninth year. This event, so painful to all his friends, took place on Saturday evening, the 16th of March, at his residence. He had been suffering somewhat from dysentery, but was not too ill to conduct certain of his academic duties on Saturday, and he had retired to his study with the object of writing and preparation, but failing to reappear up to half-past eleven, his daughter entered the room to discover the reason, and found him lying dead upon the sofa. The cause of death was *angina pectoris*, a disease from which I am not aware he was known to suffer. His funeral is to take place to-day (Thursday, 21st), and I have no doubt will be attended by a great concourse, representing various branches of the Christian Church.

Professor Goadby was the second son of the late Rev. Joseph Goadby, who, in company with my father, visited the Free Will Baptist Conference in 1847, as a representative of the General Baptists of England. From his youth Professor Goadby displayed literary tastes and ability; and though he was apprenticed in Leicester to a large grocer, he left that business in 1850 to become a student in the General Baptist College, then situated at Leicester, to which his elder brother, Rev. J. J. Goadby, had been admitted the previous year. In the season of 1850-51, I was the senior student, but Mr. Thomas Goadby was so near my own age, and we had so much in common, that we became good friends and associates, and I recognized in him those powers which exercise and study tended so greatly to develop. When he left Leicester, he went to Glasgow University, and there took his degree of B. A. He subsequently became a pas-

(Continued on page 116.)



## Missions, HOME AND FOREIGN.

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

CONDUCTED BY DR. JAMES L. PHILLIPS,  
1224 Chestnut St., Philadelphia.

### THE CONCERT CALENDAR, 1889.

Jan. 6.—The whole world.  
Feb. 3.—China.  
March 3.—Mexico, Central America.  
April 7.—India.  
May 6.—Burmah, Siam, and Laos.  
June 2.—Africa.  
July 7.—Islands of the Sea, North American Indians, Chinese and Japanese in America.  
Aug. 4.—Italy and papal Europe.  
Sept. 1.—Japan and Korea.  
Oct. 6.—Turkey and Persia.  
Nov. 3.—South America.  
Dec. 1.—Syria.

### CHURCH CO-OPERATION IN VILLAGES.

Thoughtful men of all sects are coming to feel that church competition must give place to church co-operation. It is said that such co-operation is difficult in large cities, and it thus may be quite true; but it is, nevertheless, important and must come. Indeed, it is coming now, and in some wards of our largest cities a score of churches, of half a dozen denominations, are working together admirably, and the good fruit is already seen. But in small cities, where the population is below fifty or sixty thousand, and in villages and country settlements, church co-operation may be more easily and more successfully carried out.

The prime object of this co-operation is to carry the Gospel to every household, to bring the adult population into our Sabbath congregations, and the children into the Sunday-schools. The object of itself is so important that Christians should be doing their very best for accomplishing it. There cannot be a question as to the co-operative plan being the best one for reaching this multitude outside of all our churches. It begets confidence and courage, and visitors assured of the combined Christian community behind them, go forth to their plodding and patient task from house to house with strength and spirit that no single church, however great or rich or popular, could possibly inspire.

Then again, the hard spots, the slums as they are called, of our villages and smaller cities, can be touched and transformed only by united Christian effort. These have proved too much for our strictly sectarian methods. Only the solid force of our closed ranks, with the bare cross for our ensign, can tell upon these who dwell where Satan's seat is. And in America how many such seats there are already. Is it not high time that our forces organized for a combined movement upon them?

Since beginning work here, I have been hearing much that is cheering in this line of co-operation. The other day the rector of an Episcopal church spoke of his experience in a Virginia town where there were four churches, Baptist, Methodist, and Presbyterian, besides his own. The ministers hardly knew each other, the churches never helped one another, and all seemed to be running down. Union meetings were started, and a revival such as was never known there before followed. No outside help was called in, but these four ministers worked together, preaching in each other's churches. Crowds came to hear this Gospel of love, illustrated by Christian fellowship. All four churches were wonderfully refreshed, and eighty-four persons were converted. These converts sought their natural homes, and were about equally divided among the four churches. Some who found Christ under Baptist preaching joined the Methodists, and some who were converted in the Presbyterian church united with the Episcopalians, and so on, but all were happily housed in the fold of their choice, and the whole village was filled with rejoicing. Here is a hint for some other village. Reader, find John 17:21, and read the last part over three times, then think about co-operative work.

### CHANDBALI NOTES.

It is wonderful how the Lord can work on the hearts of men and prepare them for the Gospel. If the missionary were here with only his own wisdom and power, he never could accomplish that for which he came, the conversion of the heathen. When the Captain of this salvation sent out his soldiers to proclaim salvation from sin, he not only gave them authority to go, but said, "I am with you always." It is one of the characteristics of Christianity that it has always had a power in it that could not be accounted for on natural grounds. When the preacher filled with the Spirit has gone forth, men have felt that there was something in the Gospel that they could not resist. It is wonderful what power the Lord has given the disciple. Seated in his house, by the means of prayer he can send the Spirit of the Lord out into the hearts of the people of the surrounding country, and the people become alarmed because of their sins. This very thing is going on here in Chandbali. The people are getting alarmed, fearing that the *sahib* has some power by which he can make them become Christians, and they are not far from right. "All power is given me," and, "I am with you always," are the words of Christ. Possessing Him, the preacher, whether in India or America, need not fear that he will not accomplish his work, if he is faithful.

Almost every day there is some new and interesting case that comes to our notice. Tuesday it was a Brahmin, a head man of a village near here, who is anxious for a Christian school, and will give the land and with

himself do the most of the building and furnishing of the material for the school-house, and give the mission a deed of the land. Yesterday it was the pundit of the school at one of the adjacent villages, who wants to be a Christian, but as yet has not the courage to leave all and suffer the persecution that he knows would be sure to come. To-day it was the pundit of the English school, who is my pundit, and started to-day for Bhadrak to take his boys to the government examination. He is a Brahmin and not a believer in idols, and to-day he showed that he is a believer in Christianity, and only the fear of his being cast out and suffering persecution keeps him from Christ; and he gave more hopeful signs than before that he will publicly profess Christ. Then there was one of the pundits of another adjacent village, who came with his father to see Bro. Colden; they belong to a very influential family. The father seemed very much troubled about his sins. The son is ready to be a Christian, and the father intimated that he would not oppose his son, who is one of the cleverest of our pundits. The father wants us to establish a school in his village, which is a long way off. He said that he had been troubled a good deal on account of his sins, and that he wanted to get rid of them. To-night we visited a case that was not so hopeful. It was that of a man that passes among the natives as a Christian, and is pointed out as a Christian—Roman Catholic, and a man that gets drunk often and does many things that a Christian should not. He is down with fever, and has no sure foundation on which to stand.

Heretofore there have been none, or but very few, that would come to the missionary to talk about religion; but since the Yearly Meeting there has been an average of over five daily to see Bro. Colden about their souls; to-day there were eight or ten. Pray that the number may increase, and that they may be saved.

F. W. B.

### CENTRAL STATIONS' ITEMS.

Perhaps all may not know what the "central stations" are, or why they are called. From north to south, our mission stations are placed as follows. Bhimpore, Midnapore, Dantoon, Santipore, Jellapore, Balasore, and Chandbali. The three middle ones are situated within twelve miles of each other, and from their position would be regarded "central," but for no other reason. For years Dantoon, Santipore, and Jellapore have been unoccupied by a permanent foreign missionary. It is perhaps sad to think that we cannot fill our usual places to life always, that there must come a time when whatever is done will remain so, and whatever is undone must either be finished by some one else, or not be finished at all as far as we are concerned. No one can refuse the final summons to quit work. This is especially sad in the case of those who have filled these mission stations in past years, for there have been found none to take up the work of those who have been called to their reward. For years the senior Dr. Phillips built up a most important and successful work at Dantoon and Santipore. Not mentioning the spiritual benefits the natives derived from his labors, the pecuniary advantages are apparent to this day. In famine times he employed a large number of starving people to improve the "Santipore Farm." To-day it is the most valuable land in all the vicinity. A small river flows through the place, and across it he had a masonry dam constructed, thus raising the water above it some ten feet or more. From the higher water, there is a little canal dug which irrigates the rice patches for miles below. By this means, those who till the land are able to raise two crops a year if they wish to do so; and in seasons when the rain fails, these farmers have good crops. That one dam has probably preached more practical sermons than the bullock ever spoke, and grateful hearts bless him to-day, and will for years to come. But his work was finished, and he was called away. After his health failed, and he was obliged to return home, there was not found another to take his place, and Santipore was virtually abandoned, with all its missionary prestige. From time to time, Mrs. Phillips has resided there, sometimes with one or another of her daughters, and Bro. Griffin has made his quarterly visits from Balasore. The native church has "kept the faith" remarkably well—probably better, on the whole, than seventy-five per cent. of the home churches under the same circumstances would have done. The church membership is about one hundred and twenty, and there are additions nearly every year.

In the same manner Miss Crawford labored patiently and unostentatiously for more than thirty years at Jellapore, and when she was called away no other hand took up her work permanently. For the last seven years these three stations have been carried on by natives, and the occasional visits of the different missionaries at Balasore. "The condition of things at Jellapore is especially discouraging. There is a native Christian community consisting of perhaps twenty families, but the most that remains of the Christianity of nine-tenths of them is the name. It is a constant remark of the Hindus, when they hear the Gospel preached, "Why, your Christian people are as bad as we; they lie, and steal, and commit adultery as we do." And there is more truth in the accusation than there ought to be. Father comes down here about every fall, and then there is a general revival of piety, but it is only skin deep, and those that flocked to the general daily worship when he is here, as soon as he is gone tell the native preacher in charge that they have no time to attend prayers. All the buildings are in a dilapidated condition, broken by tornadoes, blackened by time, everything out of repair. There is a great work to be done. The inconveniences resulting from houses out of repair, are not to be compared with the distress we feel at the spiritual apathy of the native Christians. This is the most important thing to be remedied, and to do it will require nothing less than the constant presence and direction of the Lord. Will the friends please pray for us that we may be faithful workers for Him?"

H. M. B.

### RAS CHRISTIANITY LOST ITS POWER?

The other day I had a long conversation with a Brahmin, who said that the influence of Christianity is on the wane. With the spread of knowledge, with the publication of the researches of the antiquarians, with the propagation of the occidental ideas, with the development of sciences and arts, Christianity is losing its hold on the minds of men. At the first introduction of Christianity into India, its ethics and the simplicity of its truths captivated some inexperienced and fickle-minded young men, who, without mature deliberation believed

them to have been revealed by God. The influence which it had first exercised is now decaying fast. These and such-like thoughts are reigning supreme in the hearts of the Brahmins. I ask the Brahmo friends, is it so? If they answer in the affirmative, I safely say they have committed a great blunder, which, unless rectified, will, sooner or later, produce deadly effects on them.

Their statement that Christianity is on the wane is utterly groundless and far from truth. The influence which they have hadacity enough to say is on the wane is the basis of all noble sentiments and acts. If it is Christianity which is fighting against all sorts of demoralization. The Christian men and women, actuated by the blessed influence of Christianity, are the leaders of every good cause. The Brahmos are enjoying the blessings which the followers of Christ have won after a hard-fought battle. To deny the influence of Christianity is to commit the sin of ingratitude. And God hates the sin of ingratitude above all sins.

Christianity is the hinge on which civilization turns. Pure morality is the effect of healthy civilization. Wherever Christianity has gone, it has produced the desired effects. In India it has produced good effects, and it is still producing manifold evils. It has wakened men and women to their sense of responsibility; it has brought their feet to the platform of higher morality; it has caused to flow the current of new thoughts into their hearts, has animated them with pious feelings; and, above all, has taught them to search after truth and hold it in regard. In a word, Christianity has rescued India from the jaws of superstition, vice, and irreligion. The reason why it has not produced the desired effects is simply this, that the Indians have not allowed it to exercise its influence upon their education and consciences when they were young. They are vituperating that influence to which they owe whatever good they have acquired.

The influence of Christianity is not on the wane. It is progressing amid serious obstacles, and achieving victories wherever it has waged war. Wherever Christianity has been planted, there it has raised the standard of excellence. The nations which have embraced it are immeasurably above those nations which have foolishly rejected it. Many nations having rejected it have sunk into degradation, and have lost the reputation which they had won for themselves.

Some people are laboring under a mistake that with the pursuit of knowledge Christianity is decaying. They have forgotten that Christianity has given birth to valuable literature. When all the world was wrapped up in ignorance, learning flourished in the Church. During the prevalence of ignorance, science and philosophy were pursued by the clergymen. The Christian missionaries have supplied many nations with alphabets, and have tried head and heart to educate those among whom they have labored. They have every where encouraged learning, and have even patronized it. The missionary colleges are the sufficient guaranty of the truth that the missionaries who carry with them Christianity are the truest friends of education.

One word more and I have done. Bear in mind, dear friends, that Christianity must accomplish what it is given for. Do you think that the four years' teaching of one man who lived as a common man in the most despised corner of a despised land can accomplish such great things apart from the Divine hand in it? Christianity is not honored. What is true for its Founder is true for the system of religion he has founded. Christianity is the same to-day, yesterday, and forever. Christianity reigns. It is alive and not dead. Its Founder said before his ascension to heaven, "All power is given unto me in heaven and in earth." Christianity is power. Before its power the kings, the potentates, and the mighty men have bowed their heads. India sooner or later must submit to its power.—S. N. Das.

### RELIGION IN FRANCE.

Prof. Bertrand of Paris, who is widely known in his own country as a prominent missionary worker in the interest of the Protestant religion, spoke last week in Trinity Chapel, on the "Opportunities of Protestants in France." Dr. Phillips Brooks called the meeting to order, and asked the Rev. Dr. Twombly of Charleston, from his personal knowledge of Prof. Bertrand's work, to make a few introductory remarks. Prof. Bertrand, in the course of his address, affirmed that the religion of Americans and their ancestors was identical with that of the Huguenots of France, and in contrast with that of royalty and ultramontanism which prevailed in that country. From this as a legitimate product came the noisy but not ferocious unbelief of the French people, which might become in the future more ferocious than noisy, for that people were fast falling into skepticism and infidelity. He was himself an optimist, and firmly believed that France would yet become a Christian nation.

### EVANGELIZED.

The London Times referring to New Zealand, says its evangelization is now certainly an accomplished fact. Christianity has not failed of success in a single island. The advance, according to Bishop Stuart, of Waiapu, has been almost like a bush fire. The number of native clergy at present laboring there is quite three times what it was a few years since. Moreover, these workers are not supported by money from home, but by the contributions of their own people.

A significant feature of the missionary work at the present time is the rapidly increasing number of instances in which whole communities give up their idols and become, in name at least, Christian. It proves conclusively that the influence of missions cannot be estimated by the number of converts, but is permeating all classes of people in every heathen land.

The three varieties of Methodists in Japan are moving toward union, and a joint committee is now at work on a constitution for the proposed "Methodist Episcopal Church of Japan."

## Sermon.

### MORALITY INSUFFICIENT.

BY PROF. J. J. BUTLER, D. D.

"One thing thou lackest."—Mark 10:21.

These words occur in the account of an interview between Jesus and a young Jewish ruler, and are of wide application. Many sincerely ask, What is my real position before God, and my prospect for the great hereafter? Is my life acceptable and sufficient; or does it need a change, and if so, what change? Careful study of the narrative in this connection may afford us light and help.

Let us consider (1) the person here presented, (2) his lack, and (3) its consequences.

1. Jesus was at this time in the midst of his labors. He had preached much with rare wisdom and power; he had wrought many miracles; multitudes were aroused, and pressed around him. Some were alarmed; corrupt leaders, jealous of his growing popularity, sought to perplex and overthrow him. The candid of all classes could but acknowledge his superiority, wished to learn more of him, of his teaching, and of their own character and condition. The one here brought to view, was of this class,—a man of repute, wealth, and position,—a ruler. He sought an interview with Jesus; not like Nicodemus, privately and by night, but openly and in the day. He came running, kneeled, and addressed him with much deference, "Good Master, what shall I do to inherit eternal life?" We are not to infer that he was a flatterer, or hypocritical. He appears to have been a sincere and earnest inquirer. The Saviour met him with his usual kindness, referred him to the moral law—to the part relating to his duties to his fellow-men. It was with reference to this that the young ruler specially valued himself. None of these precepts had been violated. From the first he had been scrupulously honest and upright; he had injured none, but rendered to all their dues. A noble record. Jesus loved him, as he always honors integrity and uprightness wherever found.

It is a mistake to suppose that there are but two classes in society—the very good, and the very bad. There is a great variety of moral character. There is in the community a large class represented in a good measure by this young man—not prodigal and vile, not dishonest or slanderous, but true, just, and faithful in their business, intercourse and relations of life. For all this they are to be esteemed and loved. To one such the Saviour used this significant language, "Thou art not far from the kingdom of heaven." The young ruler was moral in the common acceptance of the term, yet he lacked one thing.

2. Jesus was kind to his inquirer, and also faithful. Knowing him fully, as he does the hearts and lives of all, he proceeded to probe him. Not denying his claim as an observer of the moral precepts, he yet assures him that he has not all the qualities that he needs, he has not done his whole duty. "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." Good and commendable as was his life, it had not reached the highest aim. "Your goodness," the Saviour would assure him, "has been limited too much to yourself. You have been just and equitable; have you been benevolent? You are no wrong-doer; but are you a doer of good, a helper? Many around you are poor and ignorant; you have wealth, learning, position. Henceforth live not merely in your own sphere, but let your influence go forth to bless the world. I have come with the message of love, to set up on earth a kingdom of love, to raise up the fallen, to instruct the ignorant, to fill the world with truth, purity, happiness. Come, learn of me, imbibe my spirit, copy my example, enter into my work. By so doing you will accomplish the true purpose of life here, and thus prepare for the better life above. The fleeting treasures you here resign shall be replaced by a treasure in heaven."

Such an answer the young man did not expect. He had come to the Great Teacher with much confidence and self-complacency, hardly supposing he had any lack, or if he had, one that could be easily supplied. Now, under the searching test, applied, he lacked what was most essential, even all. To Nicodemus, the great Jewish teacher and member of the Sanhedrim, Jesus declared that he must be born again, if he would see the kingdom of God. So this young ruler must begin a new life. He must give up to God his wealth, his position, his absorbing worldly and selfish aims, become by spiritual renovation a child of God, a disciple of Christ, bear his yoke, enter into his labor; thus develop and discipline himself, bless his fellow-men, and glorify his Creator.

The requirement seemed strange to the inquirer, though not unjust or unreasonable. He could not gainsay it, he attempted no compromise. He felt that the demand upon him was proper and needful.

But he turned away. He was unwill-

ing to renounce the world and self, and become a humble, self-denying servant of Christ. "He went away sorrowful." It was a severe alternative. He would have been gratified with the approval and reception he hoped to receive from "the Good Master," but was not ready to accept the condition.

Thus he showed his lack. He expected recognition as a faultless moralist, a keeper of the law, just and right before God and man. But in view of the test applied, how did he stand? Did he keep the first table of the law, to love God supremely, with all his heart? He knew and felt that he did not. Otherwise he would have accepted Him who had been sent from God to bless mankind, and who by his exalted doctrine and precepts and numerous infallible miracles had so amply verified his claims. Did he comply with the requirement of the second table—to love his neighbor as himself? This is not a mere negative—that we should not injure our neighbor. It is not merely to render him justice. It is to love our neighbor even as ourselves. "Whatever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." How did the case stand with him? Instead of yielding the full homage of his soul to God, becoming a disciple of Christ, consecrating himself to the work of benevolence, he chose to serve himself with the riches, honors, and pleasures of the world. He was not a murderer, an adulterer, a defrauder. Very well, this is something to say in this wicked world. It is much for any one to be able to point to an upright and irreproachable life. But is this all that is required? If we are honest and provide for our families, is our whole duty done to God and man? By no means. Our noblest faculties would not thus be unfolded, or our best opportunities employed. He who lives merely for self moves in a very narrow sphere. He is like dwellers in deep valleys among mountains, shut out from the morning rays and later beams of the sun, nearly always enveloped in mists and shades. Or like miners in vast subterranean recesses, who never see the light of day.

3. The consequences. With the truth before his mind, with the alternative presented, with convictions of right and duty, with desire even to follow his convictions, yet he went back. His choice was the reverse of that of Moses, who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. The young ruler chose to enjoy the pleasures of sin for a season rather than to suffer affliction with the people of God.

We should discriminate. This man trusted in his morality. He was not an opposer or scoffer. He was not like the Pharisee, supposing himself to be righteous, and despising others; or like those who treated Jesus with contempt and derided his teachings. This young man was evidently sincere. He looked with confidence and hope to the "Good Master." He wished to know his own true position, and if he lacked anything, to make it up. But when he learned his great mistake, the necessity of an entire change, that he must give up his cherished objects, and enter upon a new life, he hesitated, turned away, and left him. He went away sorrowful, for he was very rich. Jesus subsequently commented on the case. "How hardly," said he, "shall those that have riches enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man, or one who trusts in riches, to enter into the kingdom of God." The disciples said, "Who, then, can be saved?" Not that one must have great wealth in order to be worldly and selfish. All, in whatever circumstances, have their supreme objects of attachment, either worldly and selfish, or benevolent and godlike. It cannot be both. We cannot serve God and Mammon.

He went away, and this is the last we hear of him. There is no record that he made his final choice. Once he was near the Saviour, and near the kingdom. He might have entered; he had qualities, means, and position that might have made him very useful. Jesus loved him, and would gladly have made him a disciple; but he refused. When Jesus said to James and John, fishermen on the lake of Galilee, "Come ye after me," they at once gave up their occupation, left their father with the hired servants, and followed him. When he said to this young ruler, "Forsake all and follow me," he declined, and kept on his old way. Life is progressive in one direction or another. We are growing better or worse. If we pursue a worldly course, we become more and more worldly. If we choose the narrow path pointed out in the Gospel, a life of self-denial and cross-bearing, of benevolence and service to Christ, we shall find it the more pleasant and attractive as we advance. The yoke of Christ is easy and his burden is light.

The presumption is that this young man, with all his good qualities and advantages, was lost—lost to all the highest good and most favorable opportunities of this life; and with a choice thus made and character confirmed, lost forever. Without godliness there is no

promise of the life that now is, or of that which is to come.

The case before us is illustrative of many at the present time. They occupy a good place in society, they are not guilty of low vices, they have not trespassed on the rights of others, they have amiable qualities, and are highly exemplary. They live in a Christian community, attending upon the means of grace. They have grown up in Christian families, familiar with the Bible, hymns of praise, and the voice of prayer. These are great privileges. How different the influences that surround others, who live in the midst of error, vice, and sin, without a sanctuary, without a Sabbath, where religion is rarely mentioned but with contempt, and the name of God is never spoken but in jest or profanity. The moralist has indeed great advantages, and is to be esteemed and loved. He should be kindly cherished. He knows little of human nature, the Bible, or Christianity, who regards the moralist's position as no better than that of the vicious and degraded; as though the fruits of civilization, education, and culture were of little account,—that one is no better off in a well-ordered community than among the sinks of iniquity; in the most elevated nation of Christendom rather than among the wild hordes of Asia or Africa.

The position of the class represented by the young ruler is a favored one; yet they have no right to rest upon it. There is all the more reason that they should advance to a higher grade. These advantages furnish a strong reason and incitement for further advancement. They already have much that is indispensable to a Christian life; for there is no true piety without morality. Now, possessing the lower, there is a stronger claim for the higher. They honor in a degree the demands of right and justice; let them now come into the domain of love. They regard self; let them come to love others as themselves. They know how to provide for the present; let them learn to provide as well for the future; let them heed the invitation to become disciples of Christ, whereby they will receive a new heart and a new life; where all their powers will be trained to a full and harmonious development in righteousness and holiness; and God will have his rightful seat on the throne of their hearts.

A man highly esteemed asked for prayer in his behalf. He said that he had everything earthly that he could desire, but felt that he needed more. He was destitute of what is most essential. He wished to become a Christian.

The moralist resting on his morality falls of the highest good. He falls of the best objects of this life, and is therefore unfurnished for the life to come. Thus neglecting to make the present life a discipline and preparation for the great hereafter, his life as a whole will be a failure. What shall it profit a man to gain the whole world and lose his soul? By no arbitrary decree, but in the nature of the case, we can partake of that only for which we are fitted. Heaven is prepared for those only who are prepared for it. We must have the love, the service, the blessedness, of a heavenly life here, or we cannot enjoy a heavenly life hereafter.

Besides, stopping here, their condemnation will be the greater. Where little is given, little is required; where much is given, much will be required. Those with small means and opportunities have still enough to render them accountable; even the heathen are without excuse. How must it be, then, with those who have great light, who know well their duty, but refuse to obey? Who with gracious influences from the outset—with the Bible, the sanctuary, the Sabbath, the blessings of heaven showered upon them—never respond to the voice of love and mercy, yield not their hearts in gratitude to God, nor consecrate themselves to his service. How can they justify themselves to their own reason and conscience, how answer for the talents committed to their trust? Slothful and wicked will they be adjudged in the day of trial, and hear the fearful sentence, Depart.

The destiny of all is in their own hands. There was a time when this young ruler came to Christ, learned the conditions of discipleship, deliberated upon them, and made his decision. So with all. There are times when the claims of the Gospel are pressed upon them, when their hearts are drawn to God, they are dissatisfied with themselves, they feel the insufficiency of this world. In seasons of revival, while many are turning to the Lord; in the day of affliction, bereavement, and sorrow; in moments of sober reflection; in the still hour,—they hear the Saviour's voice saying, Come, be my disciples. These seasons of awakening and conviction come to all. There is a time, perhaps many times, when they are almost persuaded to be Christians. But the time past, gracious influences resisted, procrastination indulged, opportunities slighted may return no more.

It is sad to think of any thus rejecting the invitations of grace. With so much in their favor, so many good qualities, the first steps, as it were, taken, yet to fail of what is essential. Jesus loves and would fain receive them; he has done so much for them, given his own life in their behalf.



Think of those in Christian homes, with the Bible in their hands, and surrounded with gracious influences, yet living in unbelief and sin, without God or hope in the world, and perishing forever. It is not the fault of the Gospel that they are not saved. Perhaps, in a measure, we who profess to be Christians must bear the responsibility. We have been too cold and indifferent, our lives not bearing proper testimony to the reality and worth of religion. If so, we need to look well to our duty, repent, and do our first works. Still the unfaithfulness and faults of others furnish no valid excuse. All act for themselves; all must stand or fall for themselves.

Nature, experience, furnish numerous parallels. "There is a time and a season to every purpose under the heaven. A time to plant, and a time for harvest; a time to get, and a time to lose; a time to keep, and a time to cast away." The day is for labor; but if its golden hours are wasted, soon the night cometh when no man can work. Spring is the time for sowing; and according to the sowing, so will be the reaping. What harvest can those expect who sow no precious seed. Youth is the favored season for intellectual and moral culture; if wasted on trifles, the loss is irreparable. Our lives depend on the use we make of our opportunities. "There is a tide in the affairs of men, which taken at its flood leads on to glory." When those favored times and privileges are gone and lost, it will not avail to know that we once enjoyed them, might have realized their full benefits; but through our own willfulness and neglect they are past beyond recall.

Are there not those here who, like the young ruler, are standing in the presence of the saviour, in converse with him? This, then, is your favored hour, this the accepted time, this the day of salvation. Now is your time to act. Let no indifference or distrust delay your exertions. Let not worldly amusements and selfish gratifications withdraw you from the higher good. Would you not make the most of life? Then yield to the demands of the Gospel.

Would you secure the best development and discipline of your powers, your highest usefulness and happiness? Come to Jesus; consecrate to him your hearts and lives. Take his yoke upon you and learn of him. Your own strength, wisdom, and goodness are not sufficient. It is only by the renovating efficacy of the Gospel that you can be prepared for the conflicts of life. It is only by the light it sheds, the motives it furnishes, the service it demands, that you can secure the highest objects of life.

What is essential to our well-being here is essential to prepare us for the life to come. In the boundless future what shall be our condition and destiny? What shall be the harvest? What we sow here we shall reap there. Lay not up your treasures on earth, where there is so little that is substantial and abiding; but lay up your treasure in heaven, in an inheritance that is incorruptible, undefiled, and that fadeth not away.

## Correspondence.

### Monthly Preaching in Southern Churches.

The General Baptists and all of our Southern churches, and the country churches of other denominations, have preaching and church service upon the first, second, third, or fourth Sunday of each month. This also includes a sermon and church conference on Saturday, and a sermon on the Saturday night, and sometimes on Friday night and Sunday night. (They use the term night instead of evening, and evening for the afternoon.) There are some advantages in this system.

1. It is a system, as the hiring of ministers upon popular currents and outside favor and money cannot be. Almost any system is better than no system.

2. This much is practicable, and in every church organization the "church day" is fixed, the pastor elected, and that much of preaching is made certain. This is better than the hope of getting a "drawing man" with the world's help, for all or an indefinite part of the time according to pay and popularity.

3. This implies a kind of equality. All churches, large and small, rich and poor, are alike in this respect.

4. No one church can monopolize the best talent. At least four churches have a chance.

5. And yet it will secure and employ the best gifts.

6. It furnishes quite as much support as could be expected from such churches in any other way.

7. Churches of different denominations in small towns can arrange appointments so as to furnish preaching every Sabbath.

8. This is really a "two-days' meeting" every month, a special effort for salvation, which is frequently successful. It is a substitute for pastoral visiting, which at all events is otherwise generally lost by small churches. At any rate this plan and practice have been of great service, and hundreds of churches and thousands of souls have thus been saved. Of course this will not apply to large or city churches. But what shall be done for weak ones? Our Southern brethren furnish an answer.

R. DUNN.

## Sunday-School.

(This department is devoted especially to Bible study, and is published weekly. Lessons are presented in the *Star* Quaterlies (which see for Questions, etc.), there will be presented a variety of interesting and profitable matter, designed to aid in the study and understanding of the Scriptures, to meet individual objections, and promote the development of Christian faith and works.)

### LESSONS FOR SECOND QUARTER.

- April 7. The Triumphal Entry. Mark 11: 1-11.  
 12. The Two Great Commandments. Mark 12: 28-34.  
 28. Destruction of the Temple Foretold. Mark 13: 1-13.  
 May 5. The Command to Watch. Mark 13: 34-37.  
 12. The Anointing at Bethany. Mark 14: 1-9.  
 19. The Lord's Supper. Mark 14: 12-26.  
 June 2. Jesus Before the Council. Mark 14: 55-65.  
 9. Jesus Before Pilate. Mark 15: 1-20.  
 16. Jesus Risen. Mark 16: 1-13.  
 20. Self-denial for the Good of Others. 1 Cor. 8: 4-13.

### THE TWO GREAT COMMANDMENTS.

Sunday-school lesson for April 21, 1889. See Mark 12: 28-34.

#### Revised Version.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is first of all? Jesus answered, The first is, Hear, O Israel: The Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, thou shalt love the Lord thy God, which is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. These two commandments are greater than all the commandments and the sacrifices. And when Jesus saw that he had answered them well, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

1. LESSON CONNECTION.  
 The links between the last and present lessons are the parable of the marriage of the king's son (Matt. 22: 1-14); the insidious question of the Pharisees about paying tribute to Cæsar (Matt. 22: 15-22; Mark 12: 13-17; Luke 20: 20-26); and the insidious question of the Sadducees in reference to the resurrection. Then, in the present lesson, a lawyer questions Jesus in reference to the first or great commandment.

Our Lord was surrounded by his enemies, who were determined to get some advantage over him. In the challenge of his authority, they had been defeated by the counter-question in reference to John the Baptist. Whether they tried to confuse him in reference to his politics or the doctrine he taught, it was of no avail; his foresight and wisdom signally discomfited them.

The parallel to the passage in Mark is Matt. 22: 34-40. The time and place are the same as in the last lesson.

#### II. EXEGETICAL.

Verse 28. One of the scribes came: Matt. says, "One of them, a lawyer, asked him a question tempting him." The wily Pharisee put forth a really ingenious man, who had put forth honestly rejected the claims of our Lord. Hence Mark describes him as answering "discreetly." He came "tempting" (Matt.), but being deeply impressed with the answer he went away (Mark) "not far from the kingdom of God." *Knowing that he had answered them well:* This scribe may have rejoiced in the defeat of the Sadducees, and also was really pleased with our Lord's answers; for they accorded with his intellectual convictions, and he probably desired further instruction. Dr. W. N. Clarke says: "That a lawyer-scribe should be pleased with that answer, a profound spiritual interpretation of a passage in the law, was itself a special mark of ingenuitiness. That answer made him wish to know what Jesus thought on other points of the law." *What commandment is first of all?* Of what sort must a commandment be, in order to be first? What decisive quality gives rank to a commandment? The relative importance of various commands was an ever-recurring question among the Pharisees. If the lawyer "was thinking of commands by classes, distinguished from each other by quality and graded according to importance," his idea was a true one, and his view of the law was by no means the lowest. It is said that "the Jews enumerated six hundred and thirteen ordinances; three hundred and sixty-five prohibitions, according to the days of the year; two hundred and twenty-eight commandments, according to the parts of the body. The Pharisees distinguished between lesser and greater commandments." The phrase *first*, however, means, "first of all things."

V. 29. *The Lord our God, the Lord is one:* or, "the Lord is our God, the Lord is one." The quotation, slightly varied, is from the LXX. of Deut. 6: 4: "The first words, *Hear, O Israel, the Lord—our Jehovah—our God is one Lord*, were a part of the form of morning and evening worship in the temple. No scriptural language was more sacred to Jewish ears." "This every devout Jew recited twice each day, and the Jews do it to this day, thus keeping up the great national protest against the polytheisms and idolatry of the heathen-world; it is the great utterance of the national faith in One Living and Personal God—'ONE JEHOVAH.'"

V. 30. *Thou shalt love the Lord thy God, etc.:* Quoted from the LXX. (Deut. 6: 5); here quoted more fully than in Matthew. From the reality and unity of Jehovah naturally flows the command to regard him with an exclusive and all-controlling love. *With all thy heart, etc.:* Literally, "Out of thy whole heart," etc., from thy whole heart, etc. Professor Riddle says: "The distinction of Hebrew psychology differ from those of modern times; but if we distinguish between the phrases, the first refers to 'the whole energy of the reason and the intellect; soul,' the whole energy of sentiment and passion; mind, the whole energy of thought and will in manifestation; strength (peculiar to Mark) probably refers to moral energy." The unqualified surrender of our whole being to God is the purport of the command, the aim of our strivings after holiness. The perfection and manifested grace of God require this.

V. 31. *The second is this:* Matthew has, "And a second, like unto it, is this; or, 'And a second is like unto it.' It is like in being a commandment to love; because love is always the same in character, whether it goes out toward God or toward man, neither existing without the other. It is like it also as being very important. *Thou shalt love thy*

neighbor as thyself: Quoted from Lev. 19: 18. The second command is spoken of as the natural result of the first. Love to God will flow out in love to man. "John faces love to its source, affirming that love is from God, and that God is love." *There is none other commandment greater than these:* Matthew, "On these two commandments hang all the law and the prophets." "In Mark it is the unqualified greatness of these that is emphasized; in Matthew it is the fact that these form the very life of God's revelation in the Old Testament."

V. 32. Verses 31-34 are peculiar to Mark. *Thou hast well said:* The scribe apparently spoke candidly; "our Lord's words may have awakened in him a spiritual apprehension of the law. He represents a large class, outside of the kingdom, in a more hopeful condition than Pharisees, in the visible church; but he had not yet taken the decisive step."

V. 33. *With all the understanding:* The scribe substitutes "understanding" for "mind," which seems to express the same thought less abstractly. *Whole burnt offerings and sacrifices:* Those commanded in the law. Says Professor Riddle: "Such things took up the whole attention of legalists. It was a bold saying in those times and in that place. Christ's atoning sacrifice is the center of the Gospel; but he who has a correct theory on that subject, without being led to the love here spoken of, is but a Pharisee at heart, below the standard of this man."

V. 31. *Discreetly:* A strong word, meaning "understandingly, intelligently, wisely. Not far from the kingdom of God: Intellectually on the right road, and nearer the kingdom than a mere formalist could be. He recognized the spirituality of the law, and perhaps he was conscious of the folly of self-righteousness. *Durst ask him any question:* A natural effect of the previous experiments; but while they put no more questions to our Lord, he asked one which they could not answer.

III. DOCTRINAL AND PRACTICAL.  
 While the worst of His opponents were unable to convict Him of an error, or betray Him into a mistake, the best of them, when brought into direct communication with Him on the most important subjects, found themselves almost in the position of His own disciples.—J. A. Alexander.

Neither far from it, nor, yet within it. This insight into spiritual things brought him near—very near; but he must act upon his insight, and part company with the perverters of Scripture, and recognize the true King who stood before him, before he would enter the kingdom. The words are full of encouragement and of warning. Near! How easy, then, to enter! How terrible to go back!—W. N. Clarke, D. D.

With such a statement of the law as this, we can well understand what our Lord said in Matt. 5: 17 of his own teaching as the fulfillment, or completion, of the law; and we have no difficulty in accepting the strong language of the following verse about the eternity of the law. If love is the heart of God's revelation, in its older form as well as in its newer, then he was revealing, first as well as last, an eternal principle and an eternal law. Only its form can change.—W. N. Clarke, D. D.

Neither a ceremony, a creed, nor an emotional experience, but love, is the heart of the religion of Jesus Christ. It is by love as Christ defines it here, that the soul lives in harmony with God; by love, as Paul defines it in 1 Cor. 13, that he is to live in harmony with his fellow-men; and by love that he is to secure harmony in himself. . . . But this love is not merely an emotion, or sentiment, or an impulse, but a principle, which, seated in the heart, rules the life, inspires the mind, and imparts strength to the whole man. Observe, that the religion of Jesus Christ does not call for the suppression of man's powers, but for the highest conceivable inspiration and activity of the whole being, under the summer influence of love, and this is the highest conceivable form of love, love received from and going out of God.—Abbott.

The reason why so many so-called inquirers after truth fall both in finding and doing, is that they are not seeking as this scribe did, for the final truth of all. The rich young ruler came seeking after truth, but only from the point of inquiry involved in his desire to inherit eternal life. He did not get anything like so full an answer as this scribe did. Men and women ask questions about sin, about the future, and the hows and wherefores of many things, but rarely ask to know the whole truth concerning God and their relations to him in respect to obedience. Saul of Tarsus arose to this height of inquiry when he fell at the feet of Jesus on his way to Damascus, and cried out: "Lord, what wilt thou have me to do?" He went beyond the scribe in his question, for in it he signified his willingness to know and his readiness to do the truth.—Pentecost.

If I know myself well, can I love myself? Instead of finding within me anything lovable, I see myself to be selfish, full of conceit, a liar, impure, sensual, lazy, evil-disposed, jealous, hard, cruel. In this situation there is only one way of loving myself. It is by remembering that, such as I am, God nevertheless loves me; it is by looking upon myself with the look of compassion with which he looks upon me, to love myself because he loves me, to love myself as his creature, degenerated, it is true, but nevertheless created to resemble him, and redeemed to realize again that glorious destination.

And if I love myself in this way, what further contradiction can there be between the love of self and the love of neighbors? Is not the neighbor loved by God as well as I, saved by God as well as I, called to the same happiness and the same glory as myself? I will love him, then, with the same love with which I love myself—a love that is none other than the love with which God loves us both.

Thus must be realized by the Gospel the sublime ideal set forth by the law. To love God with all our heart, and our neighbor as ourselves, and ourselves as our neighbor,—is not such a love the life? As Jesus has said: "This do, and thou shalt live." Above will be perfect love; the imperfect love here below is the apprenticeship of heaven.—Professor Dr. Frederic Godet, in *Sunday School Times*.

## Obituaries.

Particular Notice. Obituaries must be brief and for the public. For the excess of over one hundred names sent by persons who do not acknowledge the *Star*, it is expected that each will accompany the copy at the rate of four cents per line of eight words. Verses are inadmissible.

Morgan.—Dea. Eliza J. Morgan was born May 6, 1825, at Vassalia, N. Y. When about eighteen years of age he with his father's family moved to the town of Harmony, N. Y., then new land, which was being very rapidly settled. Bro. Morgan and his brother John settled a piece of land near the Pennsylvania line, and erected a log cabin which was for many years his home, and which he shared with his aged parents. About this time the subject of this sketch experienced religion, and was baptized by Elder Levi Rexford. April 22, 1849, he married Miss Caroline Chapman. They were greatly attached to each other, and the survivor keenly feels the great loss she sustains. From his first coming among the people he was respected very highly, and Deacon Morgan was always spoken of with great respect. Nov. 6, 1885, a Free Baptist church was organized, and received the name of South Harmony P. B. church, and Deacon Morgan was one of its founders. From the time of its organization till the day of his death, he has been consistently and actively in the church. He has held one or more responsible positions in the church, and had held the office of deacon for nearly a score of years; always officiating, the last time being about ten days before his death. He was always ready with his means and personal efforts to do his part of the Master's work; and every true pastor found in him a friend who would stand by him ready to hold up his hands. He was true to denominational interests. But with his good and noble labors, he was also a faithful Christian. He died Feb. 20, 1889, at his home. The funeral services were held at his home Feb. 22, with sermon by his pastor. In the death of Bro. Morgan a great loss is felt in the home, the community, and the church; and the memory of his good and noble labors for the church has been appropriately draped.

Chase.—Sister Sarah A. Chase, widow of Rev. W. B. Chase, died in South Vineland, N. J., April 22, 1889, aged 79 years, 5 months. She was converted in early life, and ever continued a faithful Christian. She was born in Bolton, N. Y., but after her marriage lived in New Hampshire and Maine. They lived several years in New Hampton. There the writer became acquainted with them. From there they went to Vineland; there she was left a widow, and there was she ever faithfully and lovingly cared for by her two brothers, and two foster-daughters. She left no children, but she had an adopted daughter whom she took in infancy, and never stronger love was felt between mother and child, and she was ever with her. Sister Chase was under circumstances most distressing. It was Sabbath day. She was living with her before-mentioned daughter, who had two sons. The oldest, a boy aged twelve years, came running and said something to her, and the daughter, who was upstairs, heard her mother say, "Go quick," and they both ran. She came down and found that the barn was on fire, and they had gone to rescue their horse from the burning stable. "Gracious," she exclaimed, "how quick," and she succeeded in going through the barn to the back door and fell insensible, and was taken out in that condition. The heat was so great that she could not be revived, and she died. Her death was under the horse. Her daughter came down as fast as possible and ran to the barn and called her mother, but got no answer; the barn was then on fire. Those hurried words to her were the last she heard of her mother. What remained was put in a casket, and friends decorated it with flowers; but it contained nothing that she might see. Her son was so badly burned that it was eight weeks before he could recover, and the daughter, who was his nurse, was so badly burned that she could not be revived. But amidst it all she feels that her Heavenly Father has blessed her, for her son is recovering his sight, which for weeks the physicians feared was gone. The loss which she feels is her mother's again.

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Cook.—Mrs. Sadie Cook, wife of John Cook, died at N. Y. Sept. 8, 1888. Sister Cook early gave her heart to the Saviour, and through her short life was a devoted and loyal follower of God. In the church and community she was always ready for every good work, and in her home and village she lived the sweetness and purity of her life were felt by all. Her songs of praise and earnest, loving testimonies will long be remembered by her brothers and sisters in Christ. Her life, as she was not lived in vain; for her influence still lives to bless and encourage those who knew her in life. She leaves a husband, father, mother, two brothers, and sister to mourn for one so early taken from them. We feel that we will be able to meet her again in that land where death and parting are never known. E. C. H.

Quale.—Died in Dale, Feb. 18, Mrs. John Quale, aged 72 years. Mrs. Quale was born in Madison Co., N. Y. Her maiden name was Julia Moore. She was the seventh of a family of twelve children, all preceding her to the usurer's tomb. Over fifty years ago she was happily married to John Quale, who still survives her. Three children were born to them; only one, Merritt Quale, is now living. Somewhat over a year ago many neighbors and friends gathered on the golden wedding to wish them Godspeed and many more golden days together. Nearly sixty years ago she was converted and joined the Methodist church of Dale, and later removed her membership to the P. B. church at Dale, where she remained a faithful member until her death. Of even temperament and genial disposition, she was a valued companion and neighbor. What wonder that the angels were anxious for her coming? Home will miss her, yet the abiding Home will gain her. A kind husband will miss her, yet the Father of infinite wealth will better endow her with eternal splendor. A son will miss her, but the door of mercy is ever swung open to the penitent. A church will miss her, but a better Church has gained her; this world needs the good, but Heaven MUST have them. X.

Preston.—Sister Sarah B. Preston, daughter of the late Benjamin Gilman, Esq., and wife of Mr. Albert Preston of South Strafford, Vt., died March 26, aged 51 years. Sister Preston some twenty-five years ago was converted. She was baptized by Rev. J. L. Sinclair, and became a member of the F. B. church in South Strafford, Vt. She has been a faithful wife, a loving mother, and an exemplary Christian. Able, kind, and amiable, she was associated with true womanly dignity. Many loving friends are made sad at her departure. Her

The encouragement of Numbers.  
 Which do you prefer to lose, your health or your fortune?  
 After all, there is no alternative, if you lose your health you lose your fortune.  
 On the other hand, if you gain health, you gain fortune; for have not our wise old philosophers agreed that Health is Wealth? Clear our minds of this notion, and we shall find that Compound Oxygen leads to this best of all wealth. But we leave that as an inference from what our patients say of us.

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We rarely notice anything of a medical nature in the columns of the *Journalist*, but we must make an exception in favor of Starkey & Faler's Compound Oxygen, which we know to be all that they claim for it, and so give it our hearty and unqualified indorsement.

UTICA, MISSOURI, July 18, 1888.

I most cordially recommend your home treatment to all persons suffering from nervous prostration or general debility, neuralgia and sick headache. Indeed, I would say, all chronic diseases. MRS. THOS. H. LEWIS.

ALBANY, LIME CO., ORE., July 19, 1888.

At the time I ordered your treatment for my son, he was compelled to leave school he was so ill. Thanks to your Compound Oxygen, he is now able to be about all the time, is not troubled with catarrh, and has not had an attack of asthma since he began using it.

MRS. C. M. WILLARD.

These instances are valuable, of course, so far as they go, but if you would like the encouragement of numbers, send for our brochure. It will be forwarded free of charge to any one addressing DR. STARKEY & PALER, 1529 Arch Street, Philadelphia, Pa., or 331 Montgomery Street, San Francisco, Cal.

friends are consoled by knowing that she was ready and willing to depart and be with Christ, looking for the "house not made with hands, eternal in the heavens." Her coffin at the funeral was covered with a rich profusion of beautiful flowers with loving nothings. May her husband, children, brothers, and sister, be prepared to meet her in the heavenly land. She was buried from her home at South Strafford March 28, Sabbath on the occasion by the writer. M. ATWOOD.

## Scrofula

Probably no form of disease is so generally distributed among our whole population as scrofula. Almost every individual has this latent poison coursing his veins. The terrible sufferings endured by those afflicted with scrofulous sores cannot be understood by others, and their gratitude on finding a remedy that cures them, astonishes a well person. The wonderful power of

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## DIPHTHERIA. SCROFULA.

Miss Lena Judkins, a daughter (17 years old) of Mr. and Mrs. R. C. Judkins, 677 Boston St., Lynn, MA. CURED by Dr. Lougee's Vitalizing Compound of very severe case of Scrofula with Malignant Ulcers of eight years' standing after 11 physicians had failed. Almost a miracle. Now in perfect health.

SWORN TO BEFORE  
 Harmon Hall,  
 Justice of the Peace.

## SCROFULOUS HUMOR.

Miss Mary Etta Leighton, a daughter (16 yrs. old) of Mr. and Mrs. Harrison G. Leighton, 10 Bickford Court, Lynn, CURED by Lougee's Vitalizing Compound of a deep seated Scrofulous Humor, with discharging eruptions, which had baffled eight physicians and the combined forces of two prominent hospitals. Perfectly cured and without a blemish.

SWORN TO BEFORE  
 Calvin B. Tuttle,  
 Justice of the Peace.

## SCROFULA AND DROPSY.

Mrs. Betsy Hull, 79 years old, living at 17 Court St., Medford, Mass., CURED by Lougee's Vitalizing Compound of a terrible case of Scrofulous Humor, with which was combined Liver Complaint and Dropsy. Head and face one mass of sores. Now skin is perfectly clear and general health perfectly restored. Physicians had given her up.

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 Justice of the Peace.

LOUGEE'S VITALIZING COMPOUND.  
 Sold by all Druggists, etc.  
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tor at Coventry and in London, but his special aptitudes were not such as to render either past rate very successful, and those who knew him best felt that he had reached his appropriate place when he was appointed, in 1873, successor to the Rev. Dr. Underwood, as president of the General Baptist College, then located at Chilwell, near Nottingham.

He had in no small degree those qualities which render a man an efficient teacher of younger men. He could maintain the authority of his office without acting harshly or rigidly; and no student, however wide his reading of eminent his talents, could do otherwise than esteem the ripe knowledge and transparent capacity of his instructor. He was diligent in his own business, and expected his students to be so in theirs; but he was never exacting, and he knew how to stimulate the youthful energy in his efforts to overcome difficulties, and to realize the rewards of mental application. He was twice elected president of the Annual Association, and when that body met in London in 1878, he delivered a remarkable address upon "Christian Theology and the Modern Spirit," which was published in substance in the *British Quarterly Review*.

Professor Goadby generally spent at least a part of his summer holiday in visiting Germany and making himself acquainted with university life there, and some of the more distinguished professors in that land of learning and speculation. I do not know to what extent he was influenced by the views which go by the name of "German," in regard to theological questions; and I am rather inclined to think that he overrated the value of German criticism; but he never failed to retain and to uphold those cardinal principles of faith which distinguish the Free Baptists of America and the General Baptists of England.

In the Association of 1880 it was proposed to send two representatives to the Centennial Conference at Weirs, New Hampshire, and Dr. Clifford was nominated with myself for that mission; but Dr. C. having found himself unable to carry out this engagement, Professor Goadby was unanimously selected as his substitute. So it came to pass that we crossed the Atlantic together in the July of 1880, and recrossed it at the end of August. We were both present at the memorable Conference held by the shore of the beautiful lake, and those who heard Professor Goadby preach and speak during the days of that Conference will not yet have forgotten the brilliancy of his style and the impression he produced. Our pleasure was not a little enhanced by meeting with friends who were present at the Conference of 1847; and who, remembering with pleasure the visit of the fathers, were for their sakes ready to show peculiar kindness to the sons who, after an interval of thirty-three years, appeared as messengers from the old English home.

Professor Goadby, during his stay in America, went westward, and took part in a Conference with I think, the General Baptists of Indiana. I know that he enjoyed himself not a little, despite the heat, unusual to an Englishman; and having previously visited the States, he possessed an intelligent interest in all that came before him, which is not always felt by the traveling stranger.

One thing my friend lacked at that time—he was not quite a total abstainer from alcohol, and he did a little smoking now and then, so that he was exceedingly amused, when at the New York Custom House his baggage was allowed to pass without any particular examination or questions, while I was carefully interrogated as to whether I had any spirits or tobacco in my portmanteau. He said with great glee that the officer knew who ought to be suspected. Some time afterwards I was glad to hear him observe that he thought he should become a complete "teetotaler," as he found he could do more work without strong drink than with it.

It is needless to dwell upon the void which his departure will leave, or the sense of loss which both the college and denomination must experience. Even beyond our borders his worth and power were felt and acknowledged; and I am pleased to find that our leading London journals, including the *Times*, have not forgotten to pay a tribute to his merits. Not the least of these was his sympathy with those who borrowed. He had known domestic grief, and his wife had preceded him to the invisible realm; and though he carried with him so buoyant an air that many might think his sensibility was not acute, no such opinion could be entertained by those who knew that his affections were strong and deep. Writing to me in regard to my father's death in 1876, he said that the world had never been to him quite the same as it was before his own father had passed away. He has left no son, but several daughters will cherish the memory of a father who was to them dear and tender, and one who did not bury parental solicitudes in public duties.

Professor Goadby's literary productions were few, and have not been collected, I believe, into any volume form. The little thus published has conveyed no adequate representation of his varied accomplishments and scholastic acquisitions. Had he devoted himself to literary work, he would, in my opinion, have taken a high position, for he had the poetic temperament and a picturesque style always attractive to readers of every grade. In a letter to me he once said that poetry was the reading in which he took most delight.

It may have been observed that Professor Goadby never used any academic degree higher than that of B. A., though he was entitled to assume the honorary degree of D. D. On our American trip he informed me that he had already received that honor from a Western University; and in 1881 the same degree was conferred upon him by the Faculty of Bates College.

## The Morning Star.

THURSDAY, APRIL 4, 1889.

Let any should fail to perceive the fact, that this is a constitutional prohibition issue of the STAR. . . . We greatly desired to get a part of the report of Ex-Gov. Long's late speech on the amendment into this issue. It will appear next week. . . . Prof. Butler's sermon this week is commended to the careful perusal of everybody. . . . Dr. Phillips has a word in the Missions department on church competition vs. church co-operation. . . . In this issue "Correspondence" begins on the third page, where a suggestive article by Prof. Dunn will be found, and is continued, as usual, on the fourth page. . . . The thoughtful article by Rev. A. W. Anthony is the first of a series of three. . . . Between the upper and nether millstones of first page and other matter, the editorial department is somewhat squeezed this week. Most of the usual notes have to be omitted. . . . Dr. Burns' letter on the late ted. . . . Prof. Goadby appears in another column. A communication from Dr. Clifford on the same subject was received too late for this issue. . . . Word reaches this office that Rev. E. W. Paine of New York is exceedingly ill with pneumonia. Let us remember him and his in prayer.

### NOTES.

The death is announced of Rev. R. H. Tozer, at Brantly, Florida, March 29. No particulars received up to the time of going to press.

Doing nothing accomplishes the same result as resolving to do nothing. Staying away from Jesus is the same as determining to go to him.

It was quite evident that those present at the Free Baptist ministers' meeting in this building on Monday were all in favor of constitutional prohibition, and it is believed that ministers in our body at large who are opposed to the same are about as "scarce as hens' teeth." The canvass made by the amendment campaign committee of this State, to learn the attitude of the ministers of all denominations, report that up to Saturday, replies had been received from 1,036, and that of these, 934 expressed themselves in favor of the amendment. Of the remaining ninety-one, eleven were "in the Valley of Indecision." Of Boston ministers, so far as heard from, 134 favor the amendment, and 27 are—on the wrong side!

A question to our pastors: Are you trying to get the recently converted members of your congregation to take THE MORNING STAR? Please do not neglect so important a matter. For their own sakes as Christians they should have a religious newspaper. For their own sakes and for the good of the church, they should have it. As a help to the pastor in his work, and to all our denominational enterprises which rely on diffused information and the individual conscience for support, they should have it. It is of great importance that in the very beginning of their Christian service, they should have it. Very many readers of the STAR began to take it when they became Christians. They are among its firmest friends and the best supporters of our whole cause. Pastors, strike now, and be determined to get the names.

### THE QUESTION OF THE HOUR.

The temperance movement in this country may be said to have fairly begun with the organization effected by Dr. B. J. Clark, of Moreau, N. Y., in 1808. For nearly a generation after this, however, the object of such organizations was simply to prevent the "too free use" of intoxicating beverages. The second stage of the movement was fairly inaugurated when, in 1836, the National Temperance Convention at Saratoga formally adopted the principle of "teetotalism." The next prominent feature evolved was the demand for legal prohibition of the liquor traffic. The feeling soon became quite prevalent that the "moral suasion" methods of the Washingtonian and Father Mathew crusades were inadequate, and that the great evil must be attacked by strenuous legislation. The legislative war may be said to have fairly begun when, in 1838, Massachusetts enacted the "fifteen-gallon law"—the first attempt at entire prohibition of the retail liquor traffic. It is probable, however, that the third great chapter in the general movement will be regarded in the future as beginning with the enactment of the famous Maine Law in 1851.

More than a generation has passed since then, and those now living are witnesses of the tremendous spectacle of a life and death grapple between the Conscience of the Nation and the Spirit of Alcohol. The issue is sharply defined. For each party it means either victory or death. Either the Nation must suppress the Drink Demon or be ultimately destroyed by the fiend and the long train of satanic auxiliaries that are leagued with him. Much has been gained, during the past quarter of a century, and especially of late years. Many foresee the end of the saloon in the decision of the Supreme Court establishing the constitutionality of prohibitory laws, in the fact that three States now have constitutional prohibition and others are either entirely or in large part under prohibitory law, in the existence of a growing political party, the great object of which is ultimate National Constitutional prohibition, and in many other particulars familiar to those who keep informed on this great subject.

What though the reform be sometimes checked, and hard reverses are brought about by the force of the enemy, or the policy of the selfish, or the weakness of the irresolute? No one who knows what has been and compares it with what now is, and who can grasp a deep

moral principle and read the signs of the times, doubts that what is plainly opposed to the social, financial, moral, and religious welfare of this people will ultimately have its place among the things of which it is recorded that they were but not.

What, now, will Massachusetts do, on the 22d of this month? Several times the State, obedient to her nobler impulses, has risen to the level of prohibitory enactments,—once in 1852-53, again in 1855-58, and yet again in 1869-75,—but as many times has she been cast down by the contentions and sophistries of selfish and misguided men. It is true to say that the alleged failure of prohibition in Massachusetts is not unlike the alleged failure of prohibition in Rhode Island—that here as there the years of prohibitory law compare favorably with years of license, and that prohibition is never weak save when at the same time assailed by its enemies and deserted (as the disciples deserted Jesus) by its friends when it most needs support. It is a sufficient answer to those who deny the possibility of enforcing prohibition in Massachusetts to say that under local option most of the State is already under prohibitory law, and that prohibition has been successfully enforced in Cambridge and Somerville, on the very borders of Boston. It is fallacious to reason on this question as if Boston were the whole State. But we most firmly believe that under prohibition the showing even in Boston would be better than it is under high license. Col. Haskell, chairman of the general prohibitory committee, recently said that high license has been tried by the police commissioners of Boston, with the result that while the number of licensed liquor saloons in the city the past year has been 540 less than the year before, the number of arrests for drunkenness the past year have increased by several thousands. It appears that quite a number of gentlemen, questioning the correctness of Col. Haskell's statement, called at the office of the police commissioners to make inquiries in the matter, and were told by the officials that Col. Haskell's statement is correct, and that he obtained his information from official sources. Let us have prohibition in Boston, as at the same time in the whole State, and we miss our guess if there are not men enough here to compel the enforcement of the law so far, at least, as to make a favorable showing in comparison with the results of high license.

### JOINING THE CHURCH.

In many places during the past winter revivals of religion have occurred, and in some places the gracious work is still progressing. A large number of recent converts have before them the question of joining the church. It is to be hoped that not one will defer the duty and the privilege of doing so.

It is safe to make the general declaration that if Christians, according to Christ's prayer, are to be kept from the evil of the world, they must ally themselves with his church. It is of the greatest importance that they bind themselves by such associations as shall most powerfully tend to hold them in the right place—such associations as are found nowhere outside of the church. Here center the best possible moral and religious influences. Christians are not safe without them. Even the strongest in the faith, in the world and not bound by solemn ties to the Christian household, are likely to be overcome by evil and to "make shipwreck" of their faith.

Many hesitate to join the church from fear that they will afterward regret it. Possibly they may; but it is for just such hours, "when the storm of passion, or of temptation, or of despair, has seized our bark, that a strong anchorage to the church proves serviceable. Many a gay young person may owe his salvation to the fact that the walls of church membership cannot be leaped till sober years come to his rescue." In the world Christians must be much with evil persons, but the friends of their hearts, their intimate comrades, must be chosen from among the pure, the just, and the worthy. They must form partnerships and enter into alliances such as will contribute, above all things else, to their moral and spiritual integrity. As dismantled ships, rent from stem to stern, rudderless and ruined, sink forever from sight in cloud-covered and melancholy seas, so thousands of souls, it is to be feared, are yearly lost, mainly because, amid the malignant influences of the world, they neglect to hedge themselves around by such associations, forming such ties and connections, as are to all a continual confirmation and defense. If within the church a person fall of salvation, then nowhere is it likely that he would have been saved; and if elsewhere he may be kept and saved.

### MR. CAINE AND INDIA MISSIONS.

We have hesitated to advert to the criticism on missions in India, which W. S. Caine, M. F., lately published in a letter to the *London Baptist*, both because we have not believed that the gentleman was altogether correct in the views expressed, and because there are so many readers who, when anything wrong appears in connection with for-

eign missions, are so ready to magnify the wrong and to multiply excuses for withholding their contributions for sending the Gospel to the heathen.

The facts are these. Mr. Caine, as our readers have been informed in these columns, has been making a tour through India for the collection of statistics for the British government, and to aid in the much needed temperance reform movement. In *The Baptist* for Feb. 15 appeared a letter from Mr. Caine, in which he severely criticised missionary operations in India, particularly those of the Baptist Society of England. A summary of his points is that educated India has abandoned polytheism, but is not attracted to Christianity; that the missionary societies are doing excellent educational work, but achieving little in the way of converting India to Christ; that less educational and more evangelistic work is needed; that the best examples of what should be done are presented by the representatives of Jesuitism and the Salvation Army; and that missions cost too much and should be more generally conducted by unmarried missionaries.

Mr. Caine's letter has called out the representatives of the mission societies in England, and a warm debate is in progress which, while it will emphasize the truths which his letter contains, will correct its errors. That Mr. Caine has underrated the value of the educational work done by the societies, and also the progress in actual conversions throughout India as a whole, seems evident. And that the representatives of all the societies in India should adopt the modes of life and the methods of Jesuits and Salvationists, is questionable enough to say the least. But Mr. Caine is a Christian and means well; and there can be no doubt that the agitation he has stirred up will lead to a careful examination of methods and results.

### THOMAS GOADBY.

The death of this eminent Christian preacher and teacher, whose name and services are among those most highly esteemed by the General Baptists of England, was announced last week. Dr. Dawson Burns' letter in this issue conveys particulars respecting this melancholy event, touches on the services of the departed, and pays a deserved tribute to his memory.

Many years ago, Professor Goadby did some pastoral service among the Free Baptists of this country. He preached for a time in the city of Lawrence, where to-day are those who will sorrow over his sudden departure from earth. His last visit to America occurred in the summer of 1887, at which time he made a brief call at this office. His coming to the United States in 1880, as a delegate with Dr. Burns from the General Baptists of England to our General Conference, is remembered with much pleasure by many of our people. A discourse which he preached at the Weirs, from the text: "Thou hast given a banner to them that fear thee" (Psa. 60: 4) made a powerful and lasting impression on many minds. Professor Goadby was a scholar and a thinker of more than usual attainments and depth, and was able to express himself with lucidity and force, as no reader needs to be informed who has been in the habit of reading the letters which frequently and for many years have enriched the columns of this paper. We share fully in the deep regret that many will feel because they have read the last of his timely and instructive communications.

The *London Baptist* says that in Professor Goadby's death "the Baptist denomination, and especially its 'General' section—of which the present president (Dr. Clifford) of the Baptist Union is a member—loses one of its leading and most useful men." In the *London Christian World*, Dr. Clifford pays a tribute to his "beloved friend and comrade" from which we extract what follows:—

"Professor Goadby was chiefly a theologian. He was well known as a cultured preacher, brilliant in expression, solid in thought, earnest and vehement in utterance, and lofty in aim; but perhaps lacking that direct, pungent, and colloquial style and practical directness increasingly in demand in the pulpit to-day. Since 1861 he was the English correspondent of THE MORNING STAR, the weekly organ of the Free Baptists of the United States. As a politician his sympathies were broad, his enthusiasm for liberty and justice glowing, and his principles radical and aggressive. Nor did he lack the passion and music, fancy and inspiration of the poet; but he was first and foremost a student and expositor of the Bible, a theologian. From the day he entered college as a candidate for the ministry to the day on which he gave his last lesson as a professor, his course was one of steadfast, unrelaxed, and self-effacing endeavor to fit himself more and more for his work as a teacher of teachers. His ideal was high, and his earnestness to qualify for his task insatiable. His sense of the dignity of his work was lofty; and of his vocation he was sure. He saw his duty and did it; not dallying with side interests, or descending to minor affairs. His repeated visits to America and Germany were part of the process of his theological equipment. . . . Professor Goadby will long live in the men he has trained for the ministry of the Free churches. Though he has left little, comparatively, in writing, these 'living epistles' will represent his thoughts and perpetuate his influence for many years to come. The mass of manhood behind the teacher, the high conscientiousness, the passion for righteousness, the habits of unflinching industry, the continuous growth, the spiritual aspiration of the student and Christian, will give the theological leader a real though unseen presence in many a study and in many a church."

## Correspondence.

### "Our Dayspring": What of It?

A copy lies before me. It is a bright sheet. Its pages beam with intelligence, and are freighted with moral and religious force. *The Little Star* was good, and much better after it struck, or, rather, was struck by, the brain and heart of our good Sarah Perkins. This *Dayspring* is full of good reading for everybody. But one will say, "You, away along in the seventies, don't read it? Is it for the young people?" I am for the young people, and have been ever since I opened my first school of fifty pupils, more than fifty-five years ago. This paper is now generally read by our people; it is to be more generally read when they all come to their full senses!

But there is one feature of it of special interest and value. Reference is made here

to the two pages devoted to the A. C. F. and the Guild, for short, respectively. Here they are, side by side, as they should be. Religion and intelligence, neither of which is complete without the other. But one at a time. This reading of good books, of genuine history, biography, travels, poetry, and philosophy; this regular and systematic reading of the best literature, on the part of a "rising generation"—is in advance of what the world ever witnessed before. It is altogether inspiring, and warms even the blood of age. Here is an illustration.

A few evenings ago, I was quietly studying at my table, whilst a couple of younger ladies were engaged in conversation in another part of the room. It was not on their part a formal meeting for any special purpose, but just an ordinary social call of one of them upon the other. In this conversation of an hour, there was no reference made to any neighborhood scandal, no mention of the latest fashion in dress—though both of them go into society considerably, nothing of the last published novel, certainly not of the ordinary novel full of sickening love trash, or of strange and startling, if not impossible, tragic adventures. The name of Cicero first fell on my ear. This aroused me. Cicero in the line of study is one of my old acquaintances, whom I read more than fifty years ago. The volume of his life, then lying on the table, was spoken of as intensely interesting in its subject matter, and altogether captivating in style—Cicero, the great orator and philosopher of antiquity. Then came the name of Patrick Henry, the volume of whose life lay side by side with that of Cicero, both of which are laid down in the list of Guild books for the present year. Patrick Henry, the great revolutionary patriot whose "Give me liberty or give me death" has been rung in my ears ever since I first heard a school-boy's declamation; Patrick Henry, the Christian patriot, who upon his dying bed joined Addison, the great English scholar, in inviting his infidel friends to be in at the last to see how a Christian can die.

Thus it went on. If any reference was made to fiction, it was only to criticize and condemn certain recent theological novels. It was exciting. But I could hardly sympathize with Simeon, so as to say, "Now lettest thy servant depart," for there seemed to be something to live for, if for nothing else, to see to what this thing may grow, a generation versed in the best literature of the world.

Let all the young people, and old people too, be entreated to encourage the continuance of these reading associations. And may the two special pages in the *Dayspring* contribute to an increased interest, the one in a larger intellectual culture, and the other in a higher Christian life and activity. J. F.

### Central Association Notes.

We are glad to note that pastoral changes are becoming less numerous, but several important ones occur this spring. Rev. A. P. Cook goes to Poland to succeed Rev. Miss Brennan who, in turn, comes to Bro. Cook's field of labor at Attica. Bro. Denney goes from Gilbert's Mills to Odessa, and Bro. Ward of Phoenix succeeds him. Rev. A. T. Bryant returns from Michigan to the Association, settling at Phoenix. Rev. A. P. Markham goes to Gaines, and Rev. W. U. Edwards succeeds him at West Concord.

The prospects for much needed new church edifices at Fairport and Oneonta are brightening. The appeal of Bro. Durkee to pastors and others for a donation of fifty cents each to pay the interest on a small church debt, should meet with a hearty response. So valuable an interest as that at Batavia must not be endangered for want of a few hundred dollars.

General sympathy is felt for Bro. Holt of North Parma in his great affliction. Death has claimed his oldest daughter, Luella, a young lady of sweet Christian character and of great promise.

Several valuable buildings are in process of erection at Keuka Park. One of the best is by Miss Calista Godard of Springville. It will cost from \$4,000 to \$5,000. One store is being erected.

Accessions to church membership are reported from Dryden, Holliday, Oakland, Putnam, Batavia, Crowsville, and Climax. C. A.

### Flowers.

A Floral Club having forty sorts of good flower seeds will send ten sorts for a dime and stamp, with the understanding that a part of the flowers raised from them shall be given away. Address: Miss H. A. HUTCHINSON, Agent, Fayette Corner, Maine.

### Boston Ministers' Meeting.

The regular meeting of Free Baptist ministers of Boston and its vicinity occurred at the STAR building Monday afternoon, Rev. G. N. Howard in the chair. Opened with prayer by Rev. H. Lockhart. Rev. F. H. Peckham, of Amesbury, read an paper on the relation of the pulpit to questions of current reform, taking the position that preachers, while avoiding partisan issues, should advocate from the pulpit such measures as constitutional prohibition of the liquor traffic. Remarks followed by those present, in general approval of the positions of the essayist.

### 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 address 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.

LYNN.—The Lord has abundantly blessed this church of late, Rev. B. Minard, evangelist, came to assist the pastor. About four weeks' meetings were held, afternoon and evenings. The church was greatly helped, several were converted, mostly heads of families, and quite a number received the blessing of perfect love. Rev. B. Minard left to fulfill an engagement in St. John, N. B., and Rev. Thos. Kinney of Lewiston assisted in the work for one week. God made his visit a great blessing.

EAST CORINTH.—The pastor, Rev. R. H. Tozer, whose failing health sent him to Florida for the winter, still continues to fall, and he has resigned the pastoral care of the church. He has been a very faithful pastor, and has the heartfelt sympathy and prayers of his people in his sickness. His devoted wife, who has spent the winter in Rhode Island, has gone to be with him in his illness. The church has sustained the regular Sunday-school and prayer-meeting services. Arrangements are being made to have preaching as soon as possible.

SPRINGFIELD.—A very pleasant occasion

was enjoyed at Odd Fellows' Hall Monday evening, March 18, on the 25th anniversary of the wedding of Rev. H. Graves and wife. The evening was somewhat stormy, but the large hall was well filled, a bountiful picnic supper provided, and the evening occupied with prayer, speeches, and music selected for the occasion. A very good religious interest prevails in this section. Quite a number of young people have commenced the new life, and the prospect is hopeful.

HOLLIS.—Rev. L. G. Clark and his efficient wife closed their pastoral labors with this church March 31. They have done good and faithful work during their two years' pastorate. Wherever the Lord may call them to labor, they will be followed by the prayers of the church. Mrs. Clark's work among the children and young people, especially in the Sunday-school normal department, has been highly profitable, and cannot fail to bring its reward. The church, which is small and somewhat scattered, is in need of a pastor. We hope not much time may elapse before they will have one. Correspondence concerning this field may be held with J. B. Tarbox, or F. P. Johnston, West Hollis, Me.

### New Hampshire.

SOUTH TAMWORTH.—Is desirous that the venerable Rev. D. Calley should remain with them another year. He is undecided, feeling the weight of years, though remarkably vigorous for a man of his age.

NORTH SANDWICH.—Enjoys the repaired condition of the church edifice very much indeed. The church is well united in support of Pastor A. J. Dutton and the general interests of the church and parish.

HOLDERNES.—Still enjoys the faithful ministrations of Rev. D. Batchelder, a veteran in the army of the Lord, but full of faith and zeal. There have been extra meetings held during the winter in which pastors of the Q. M. rendered assistance. Several have sought and found the Lord.

ASHLAND.—Is to be without a pastor after April 1. Rev. A. J. Eastman closes his labors the last of March. He has been pastor of the church for some four years, and is a faithful, devoted man of God. Much regret is felt in the Sandwich Q. M. that he should retire from the pastorate at Ashland.

SUTTON.—This church deeply regret the decision of their pastor, Rev. E. C. Clarke, not to remain with them another year. Bro. Clarke has been here since July 1, 1888, and has proved himself to be a faithful minister of the Lord Jesus Christ. An able, interesting speaker, and untiring laborer in the Master's vineyard, he has endeared himself to the people by his manly, Christian character, and faithful labors for their prosperity. Many outside of the church, who are not specially interested in religion, have expressed a willingness to aid in his support if he would consent to remain, but he feels it best not to do so. He and his wife leave with the sympathy and best wishes of the church and community, and any church is considered fortunate that may secure their labors for the future. Sunday, March 31, he delivered his farewell sermon from words found in Acts 20: 32.

WEST CENTER HARBOR.—Is still alive. Meetings have been held here through the cold weather. Sunday-school, prayer-meetings, and societies well attended. Repairs have been made, and arrangements perfected for more. Timber is already on the ground for one or more horse sheds, while paint, has been purchased and awaits the advent of warm weather for application. It is hoped Rev. W. M. Harmon may fill the vacancy made by the retirement of Rev. A. J. Eastman from the stated supply.

MEREDITH CENTER.—Has had some extra meetings with good results. During the winter the adjacent pastors have been glad to lend a helping hand; while Rev. John Chamberlin, a former pastor, rendered efficient service. Sunday-school is well sustained with good interest. Sabbath attendance encouraging. Church and parish well united. The pastor's wife has been elected a member of the town school board for two years.

MEREDITH, OAK HILL.—Still enjoys the able ministrations of Rev. J. Erskine, the attendance is not large, but a good feeling exists.

PORTSMOUTH.—Rev. J. S. Harrington commenced his second year as pastor of this church, last Sunday. During the past year he has received his salary promptly, and all other incidental expenses have been paid. The church is free from debt. The Sunday services and prayer-meetings are well attended. The Sunday-school has doubled the past year; during that time they have raised \$137, from which they have increased their library two hundred volumes, also bought blackboard, maps, and singing-books. Four have united with the church by letter. Thirteen candidates received for baptism during the past year. Three of their number have been called up higher to unite with the Church triumphant. The prospects of the church never looked any brighter than at the present time.

### Massachusetts.

LOWELL (Paige St.).—Sunday, April 7, was a precious day with the First F. B. church. The pastor, Rev. G. N. Howard, baptized thirty-one persons in the presence of a congregation which taxed the capacity of the church. Over two hundred were present at the communion service at 2.30 P. M., and thirty were received into the church. Seven persons requested prayers at the evening service.

### Rhode Island.

PAWTUCKET.—Eleven persons were baptized in the church Sunday evening, March 31.

### New York.

TUSCARORA.—The brethren and friends of this church met at their parsonage March 22, and gave their pastor, Rev. N. J. Shirey, a rendering of the good things of life,—all necessary—to the amount of \$12.35. Many thanks are expressed. Such gatherings are tokens of fellowship and of good-will between pastor and people. Our Monthly please copy.

PHOENIX.—Rev. W. H. Ward closed his labors with this church the last Sabbath in March. After preaching service in the morning the ordinance of baptism was administered. In the evening there were union services. At this meeting the pastor gave the hand of church fellowship to two young persons. Mr. Ward begins his pastoral work at Gilbert's Mills, to which he has been called, the first Sunday in April.

SPRINGVILLE.—The pastor and wife are very grateful to their people for a beautiful plush chair, for a supplement donation, and for numerous other tokens of affection. Bro. and Sister Dennett are just entering upon their fourth year of service. An effort is being made to complete payment for the new parsonage. A fund for a new carpet for the church and other repairs is also growing. The interest in the ladies' mission society is well maintained.

BROOKPORT.—Union services were held



at the Presbyterian church on Sunday evening last. On that occasion the Rev. Wm. Whitaker, a F. B. preacher, delivered his sixteenth anniversary sermon. The house was well filled and everybody seemed pleased with the deeply interesting discourse given. It was chiefly of a historical nature, and gave an account of many of the wonderful changes which have taken place during the ministerial career, not only in religious progress, but in the advancement of the various kinds of science.—*Brockport Democrat.*

**Michigan.**  
LAMBTON.—Rev. J. W. Hagerty has been holding meetings here for the past two weeks, recommended to this Q. M. by Bro. Ford, State agent. The church was quickened, backsliders reclaimed, twenty-four at the altar professed saving faith in Christ. Thirty have united with the church.

**BEDFORD.**—Is once more in good working order. They have engaged the services of Rev. J. W. Hagerty for the coming year.

**COLD SPRINGS.**—The beautiful and substantial new church at this place was dedicated in connection with the last session of the Noble Q. M. Rev. H. M. Ford of Hillsdale, Mich., was present and did most of the preaching during the Q. M. session. His sermons were powerful and were received with great favor, and when it came to soliciting for funds, his effort was certainly masterly. The financial committee reported the whole cost of the building to be \$2,700, \$1,900 of which was provided for, leaving \$800 to be raised. After the dedicatory exercises, consisting of singing, Scripture reading, prayer by Rev. J. S. Jones, sermon by Rev. H. M. Ford, Bro. Ford proceeded to raise \$800, and in a very brief time he had raised \$870. The dedicatory prayer was then offered by the pastor, Rev. J. W. Rendel. Everybody enjoyed the meeting, and the people are very proud of their new house.

**MILLINGTON.**—The work in this church is moving forward; four have recently united, one by letter and the others on confession of faith. The prayer-meetings are especially interesting. The average attendance nearly equals our church membership. The pastor, Rev. C. A. Bassett, tendered his resignation, but the church refused to accept it, so he remains another year.

**HIGHLAND.**—The Rev. W. K. Bloom preached his farewell sermon on Sunday morning, March 24, when a large congregation assembled. During the year a good degree of interest has been manifested in the work of the church; thirteen have been added by baptism, and one by profession; a new organ has been purchased for the church; the parsonage has been repaired; and in the general work of the church progress is seen, and the friends thank God and take courage. The church is a small one but it has met its obligations to its pastor to the full, and raised about \$80 for other objects.

**JACKSON.**—Four candidates were baptized by the pastor Sunday evening.

**Ohio.**  
BIG ISLAND.—Has recently enjoyed a precious revival, principally under the labors of Rev. W. F. Cranston of Broadway. He was assisted by the pastor, Rev. J. A. Sutton, as much as his health would permit. Twenty-one claim happy conversion; four have united with the church in full membership; and seventeen await the ordinance of baptism, which will be attended to in the near future. This church is aggressively moving forward. Dea. Hampton Wood still lingers on the shores of time, but is slowly but surely nearing the grave.

**GREEN CAMP.**—Has enjoyed a revival, having one convert who awaits baptism. The Sunday-school is largely attended and deeply interesting. The church by unanimous vote have decided to retain the services of their present pastor; and Rev. Mr. Sutton enters upon his tenth year's pastorate, April 1.

**MORRAL.**—Is enjoying a precious revival under the labors of Rev. Miner, Cranston, and Sutton. Eight persons have manifested a desire to enter upon a Christian life.

**GRAND PRAIRIE.**—Is well united and steadily laboring for God. They will soon organize their Sunday-school for the spring and summer session.

**MARION.**—Is aggressively pushing forward, and with its C. E. society and other church aids is accomplishing much good for the Master.

**CLARIXON.**—Has been abundantly blessed with a precious revival under the labors of Rev. I. R. Griffith, assisted by Rev. Cranston. Nearly forty persons await baptism at this church.

**EAST LIBERTY.**—Has recently been revived under the labors of Rev. Griffith. Several await baptism and church membership.

**MARION VALLEY AND YORK.**—Are not doing what they could or should for the Lord. May they soon fall into line and do valiant work for God.

**BROADWAY AND NEWTON.**—Are both prospering under the labors of Rev. Crabtree, who is successfully leading them forward to victory.

**LAUREL.**—Is in united, harmonious activity. The church building is frequently too small to contain the large audiences which come together to hear Pastor Crabtree.

**SMELTZER.**—Is doing a good work for the Master. Four conversions as the results of the protracted meeting.

**UNION.**—Has secured the labors of Rev. Griffith and is looking forward with hope.

**CLEVELAND.**—A member of the editorial staff recently made a short visit to this wonderful beautiful city, and had the pleasure of attending the morning services at the Scranton Ave. church, listening to an exceedingly interesting sermon by the pastor, Rev. O. D. Patch. The service preceding the sermon was in the interest of the young people's society, and was well sustained. A meeting was appointed by the pastor to consider the question of enlarging the church edifice or of building anew. The Sunday-school quite exceeds the accommodations. A visit in the P. M. to the "Free Baptist Mission" recently established in the central part of the city, was a source of great pleasure. This is also under the care of Bro. Patch, who is very dear to both congregations. He is doing double work and must, it seems, be relieved by an assistant, neither interest consenting to be deprived of his wise and efficient ministrations. The earnest spirit shown by all connected with the mission promises much for its future success. May the blessing of our God rest richly upon those devoted, loyal brothers and sisters!

**BURLINGHAM.**—Rev. J. W. Martin held a ten days' meeting here last month, resulting in the organization of a Free Will Baptist church of twelve members, and several candidates for baptism. J. A. Campbell, M. D., the most prominent and successful physician in the place, united with the church. The new organization has a wide field of usefulness.

**FAIRBANK.**—A correspondent writes: "I want to say a word for our church. Our Sun-

day service is well attended, and is our interesting Sunday-school. The young people have Bible reading, and the children have their mission band. They meet every other Sabbath. Bro. Maltman leads the Bible reading, and Sister A. B. Ward the mission band. Our prayer-meetings are well attended, and the Lord meets with us, and that to bless. Let us all pray that the good work may go on and the lost ones be saved. A word for *Our Day-Spring*. All join in saying it is the best Sunday-school paper they ever saw.

**Minnesota.**  
MINNEAPOLIS.—This church is gathering strength under the new pastor. At the missionary concert of March 31 a collection of \$7.15 was taken for foreign missions.

**Ordination.**  
The examining and ordaining council, consisting of Rev. J. F. Inskip of West Mansfield, Rev. A. H. Ballinger of Centerville, and Rev. J. A. Sutton of Green Camp, met at the Union church near East Liberty, O., March 13. After singing and prayer they proceeded at once to the business before them by choosing Rev. J. A. Sutton moderator, and Rev. A. H. Ballinger clerk. After examining Rev. I. R. Griffith as regards his call to the ministry, his qualifications for the calling, and his agreement with the doctrines of the F. B. church, it was decided by unanimous vote of council to proceed with the solemn service of ordination, in the following order: Music by congregation; prayer by Bro. Wm. S. Keller; sermon by Rev. Sutton; ordaining prayer, Rev. Inskip; charge, Rev. Ballinger; hand of fellowship by Rev. Sutton; benediction by Rev. Griffith. An excellent meeting was enjoyed, and every one present was deeply impressed with the sacredness of the office of a minister of Christ.

J. F. INSKIP, }  
A. H. BALLINGER, } Ordaining Council.  
J. A. SUTTON, }

## Schools and Colleges.

**Hillsdale College.**  
A successful winter term closed on the 26th ult., and on the 2d inst. the spring term opened auspiciously. Every professor, including Dr. Dunn, is at his post; many of the students of last fall, who taught country schools during the winter, have returned, while new faces appear in the busy throng. The term promises to be one of unusual interest and profit, with an attendance fully up to the average. An interesting feature at the opening of this term is to see several of the students of a generation ago, "on the hill," accompanied by their children—now young men and women—and whom they have just placed under the guidance of the college which the parents tenderly love and to which they have been loyal for so many years.—Prof. Elroy M. Avery, Ph. D., of Cleveland, Ohio, has, through Prof. A. E. Haynes, presented to the college a very efficient two arm light dynamo, two arc lamps to accompany it, and some other valuable apparatus. The dynamo has an historical value, as well, it being the second one made by the celebrated inventor of the "Brush dynamo" and the "Brush light," Charles Francis Brush, of Cleveland.—Rev. C. H. Jackson is the regularly appointed financial agent of the college. His report for the last quarter aggregates in collections and pledges for the college endowment \$5,484, and during his service thus far \$18,000 for this purpose. Mr. Jackson is upright, loyal, and earnest; he understands the great and constant needs of this growing, progressive institution, and he has the most hearty sympathy and co-operation of its board of trustees in their united endeavors to make the second third of a century of its history even more glorious and more helpful to the cause of Christian education than the one already past. He is a good man engaged in a noble work—a work dear alike to every loyal subject of God's kingdom. We bespeak for him a glad welcome and a helpful spirit on the part of all who are interested in the heaven-given work of making the world better by lifting it Christward.—The department of music, under the direction of Dr. M. W. Chase, is fast outgrowing its present quarters; in fact, it is now so crowded for room that it has to occupy some of the regular recitation rooms between classes, while some of his assistants have to teach their pupils at their homes in the city. What is really needed is a separate building for this department, containing a chapel on the first floor, thus doing away with the necessity of climbing to the third story each morning for the college devotional services, and at the same time giving a home to the department and a suitable place in which to hold its recitals, etc. Here is an opportunity for some lover of "the divine art" to build a monument that would prove a perpetual blessing. This arrangement, too, would give the entire second story of "Fine Arts Hall" to the department of painting and drawing, which it sorely needs, and which under the enthusiastic management of Prof. Geo. B. Gardner is doing excellent work.

**Maine Central Institute.**  
The present term of Maine Central Institute has opened with over one hundred and a quarter names enrolled, one of the largest terms. Prof. J. H. Parsons, who has been principal for nearly eight years, has accepted the position of principal of the high school at Cumberland Mills, Westbrook, Me. The reason for his leaving is an increased salary. The Institute meets with a loss by his going, for he is an excellent teacher; but it is fortunate in securing the services of Prof. O. H. Drake to take his place. Mr. Drake was a popular teacher at the M. C. I. before he went to Yale to take a post-graduate course.

**Quarterly Meetings.**  
Van Buren (Mich.).—Held with a church recently organized at Fennville. Although they are few in numbers they are hopeful. The church held the Van Buren Q. M. Sister Anna Barton gave the hand of welcome. The opening sermon was by Sister Barton. Business conference Saturday morning, 9 o'clock; at 10 a sermon by Brother Prater. Religious conference at 2 P. M., led by Bro. Walker. Saturday evening missionary exercises conducted by Sisters Barton and Myers, followed by a thirty minutes' sermon by Bro. I. P. Bates. Sunday morning Bro. Wm. Walker preached, followed by a collection for Michigan State missions amounting to \$8.50. Sunday evening sermon by Sister Barton. The meetings throughout the session were full of interest, and some were awakened to a need of a renewal of their pledges of fidelity to the Master's cause. We trust and hope the church at Fennville may have been strengthened and encouraged by our having met with them.

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## The Successful Remedy FOR NASAL CATARRH

Must be non-irritating, easy of application, and one that will, by its own action, reach all the remote and ulcerated surfaces. The efforts to treat catarrh during the past few years demonstrate that only one remedy has met these conditions, and that is Ely's Cream Balm. This safe and pleasant remedy has mastered catarrh as nothing else has ever done, and both physicians and patients freely concede this fact. The more distressing symptoms quickly yield to it, and a multitude of persons who have for years borne all the worry and pain that catarrh can inflict, testify to radical and permanent cures wrought by it.

Ely's Cream Balm is soothing, excites no dread, dissolves the hardened accumulations, lessens the extreme sensibility of the membrane to cold and all external irritants, and is followed by no reaction whatever.

A cold in the head is inflammation of the lining membrane of the nasal passages, which, when unchecked, is certain to produce a catarrhal condition—for catarrh is essentially a "cold" which nature is no longer able to resolve or throw off.

Ely's Cream Balm is not a liquid, snuff, or powder. Applied into the nostrils it is quickly absorbed. It cleanses the head, allays inflammation, heals the sores, restores the senses of taste and smell. Sold by druggists, or sent on receipt of price.

50c ELY BROTHERS, 56 Warren Street, NEW YORK

Notices.

Ministers Institute of Iowa Yearly Meeting.

PROGRAMME.

Introductory sermon, Rev. E. J. Reese; alternate, Rev. J. H. Moore; Religion in Solitude, J. H. Walcott; Sabbath Observance, S. Sumner; Free Communion, C. Pierce; Liberalism, H. E. Bixby; Extension of S. S. Work, H. L. Maltman; Evangelicalism, J. H. Walcott; Sanctity of the Marriage Relation, George Bullock; Children's Day, David Jewell; The Church in History, H. Thompson; Poets Are the Idealists to the Prosperity of the Church, C. R. Calkins; Relation of the S. S. to the Church, J. L. Lecher; Qualifications for a Successful Pastor, C. H. True; The White Cross Movement, A. B. Booth; Christian Science, E. Tibbels; The New Creation, 2 Pet. 3: 13, R. B. Whitaker; Our Duty to the Colored People of the South, L. D. Felt; Foreign Emigration, D. B. Anderson; The Indian Problem, N. W. Bixby; Romanism in America, J. H. Moore; Our Benevolent Societies, H. J. Brown; The Millennium, M. B. Felt; Christian Integrity, D. C. Curtis; Christian Baptism, E. Dudley; Temperance Work, A. C. Zabriskie; Benefit of Attending Ministers Institute, I. W. Drew; Denominational Literature, T. O. Comstock; Denominationalism vs. Sectarianism, M. D. Munick; Young People's Societies, Henry Newcott; Baptism of the Holy Spirit, J. Wells; Reformation, S. Bartlett; Nature and Results of Spiritual Blessing, S. N. Jones; The Divine Plan and Purpose, S. J. H. Bailey; Free Agency, R. Hammond; Can Our S. S. Be Improved? J. Thayer; Future Probation, Frank Pearson; Christ's Foreknowledge, S. W. Bixby, R. B. Bixby, C. H. TRUE, }  
C. H. WHITAKER, } Com.

Yearly Meetings.

Ohio, with Pleasant Grove church in Clark Co., Ohio, to be held on the first Saturday in June, 1889, commencing at 2 o'clock P. M. sharp.

Iowa, in connection with its session at the Ministers Institute, the programme for which is arranged. The introductory sermon is to be preached by Rev. E. J. Reese; alternate, Rev. J. H. Moore. Sunday-school work at a prominent place; Christian baptism, missions, evangelism; young people's societies, work for the children, and many other subjects. The session will be held at the residence of J. H. Bixby, of H. True, R. B. Whitaker.

Michigan, with Grand Lodge church, Friday, May 11, 1889. J. H. MATYARD, Clerk.

Wisconsin, at Hortonville, June 28-30.

Connecticut and Western New York, Wednesday and Thursday, April 24, 25. The churches should send a collection for General Conference dues by the delegates, as the dues of last General Conference are yet unpaid, and the next have been called for.

Maine Western, at Cape Elizabeth, Wednesday, June 19, at 9 A. M. Ministers' Conference, Tuesday, June 18, at 7 P. M. Evening Session, Rev. O. W. Waldron Tuesday evening. Essays by S. E. Blaisdell and C. E. Tedford.

Penobscot (Me.), with the 2d Hancock Church, Sept. 3-5.

Central Ohio, with the Concord P. B. church in the bounds of the Richmond and Jackson Q. M., commencing on the Friday before the third Sabbath in June, viz., 3 P. M., June 14, and will continue on the Sabbath. The session will be preceded by the Yearly Meeting Institute, which will commence Wednesday, June 13, at 8 A. M. The session will be held at the residence of J. H. Bixby, of H. True, R. B. Whitaker.

Rockingham (N. H.), with Washington Street church, Friday, May 11, 1889.

Chautauque (N. Y.), with the Eltington church, commencing Friday, May 11, 1889.

Benevolent Societies.

Receipts for March.

Maine.

Ch Winescence

Mrs F D Millet No Leeds \$5.00

Mrs Ella T Howard do 2.00

Lot Howard do 3.00

Ch Houlton do 4.00

S S Houlton do 1.19

Y P S C E Saco (Stiles) 15.80

Ch Saco do 15.00

Y P S C E Biddeford (Stiles) 2.45

Ch Cape Elizabeth 1.97

"Heathens Friend" Oak-land (orph boy) 10.00

A C F Auburn (Stiles) 4.37

S S Augusta 4.00

Ch Woolwich and Wiscas-aw 1.88

S S Bangor 1.06

A Friend Belfast 2.00

Henry A Haynes So Nor-ridgewood 5.00

Mrs Harriet M Mills Riv-er 1.00

Ch Pine St Lewiston (W J Turtell M) 20.00

A C F Lisbon Falls 12.20

Mrs Silas Burbank Strong Prof J A Howe Lewiston 1.00

Mrs Lizette C Jack Strong 1.00

Total \$99.92 \$134.1 \$21.83

New Hampshire.

Ch New Hampton 3.80

Ch Epsum (Ch Ex) 7.30

A C F do (Stiles) 15.00

Ch S Hampton 5.01

Ch Danville (St Miss 5.00) 8.00

Ch Pittsfield 3.33

Ch Franklin Falls 1.31

Y P S C E (Stiles) 3.03

S S Rochester 1.22

Ch do 1.92

Ch Great Falls 7.35

Ch Rochester VIII 7.35

Lisbon Q M 4.00

Ch Sugar Hill 1.24

Elasale Mary P Clough 233.00

Ch (Freemans Miss) 253.00

Total \$314.08 \$507.90 \$379.93

Vermont.

Ch Tunbridge 2.57

Ch Albany 3.52

Rev Mark Atwood No Dan-ville 2.60

Ch W Topsham 2.57

S S Thompson Lyndonville 8.00

Mrs L S Lougee Waterbury 2.00

Total \$10.09 \$14.13 \$1.77

Massachusetts.

Mrs Carrie C Swan Boston 5.00

Oak St Rochester 5.00

A C F Lawrence (Stiles) 15.83

do Somerville do 7.40

S S Lawrence 1.17

do Boston 4.80

"For His Sake" 5.00

Mrs M L Fowler Saut-terville 30.00

Total \$64.90 \$10.97 \$7.90

Rhode Island.

S C E Pawtucket (Stiles) 7.23

Ch do 1.77

Ch Pawtucket 9.00

Ch Pawtucket 10.00

Rev J W Parsons Olneyville (N T W) 6.25

Mrs Leona E Potter Paw-son 1.00

Total



## The Home Circle.

### HAPPINESS.

BY S. S. C.

From life's early dawn the world happiness spake  
To my soul of an angel's bliss,  
With a home in that world where no weary hearts  
ache,  
Yet by times glancing bright spots in this.  
But where is that essence, that spirit of light?  
My yearning heart said with a sigh;  
Then bethought I of wealth with her golden  
dream bright,  
And whispered—To the rich joy is nigh.  
So in opulent domes I the fugitive sought,  
But found with distraction and care,  
The increase of wealth we desire had brought,  
That crowded out happiness there.  
Then I turned to the man whose ear drank ap-  
plause  
Dreaming happiness true dwelt with fame,  
But the deep furrowed brow to my spirit to pause  
And sigh, "Peace on earth, but in name."  
Till weary of search my steps turned aside,  
To the humble thatched cot by the way,  
Intent on a draught of the spring's cooling tide,  
And rest 'mid the heat of the day;  
And here far from riches and honors of earth,  
I met the fair angel of love,  
And knew by the light of her smiles she had birth  
In seraphim mansions above.  
But why to the inmates of this humble home,  
I queried, is happiness lent?  
They answered, We've earnest of good things to  
come,  
And with whatever we have are content.

### CHRIST ON THE SEA.

Dark the night on Galilee,  
Rough the wind and wild the sea;  
While the chosen ply the oar,  
Vainly striving for the shore.  
Jesus nears them on the wave,  
Sees their peril, comes to save.

Full of dread, He calms their fear,  
Words of hope they gladly hear;  
Joyous welcome Him they give;  
To the ship their Lord receive:  
Then at once, oh, work so grand,  
Ship and they were at the land!

Voyages of life's sea we sail,  
In the breeze of love the gale;  
Christ beholds us, comes a-ear,  
Speaks sweet words of love and cheer.  
Him received, our present aid,  
Storm or calm, we're not afraid.

Souls in unbelief we see  
Drifting to eternity;  
Find they neither hope nor peace,  
Naught to give their fears release.  
Know, ye wondering ones, unblest,  
Christ received, ye're safe at last!

Who the Saviour sought and found,  
Resting on faith's solid ground,  
Why have ye forsaken Him,  
Till your trust and hope are dim?  
Lo, He comes to break your night,  
Christ received, at once 'tis light!

God's long-suffering grace abused,  
Time and talents all misused;  
Roused, your sin and guilt to see,  
Where can you for refuge flee?  
Slaking souls, there's help at hand,  
Christ received, you're safe at last!

When your fleeting voyage shall end,  
Sea and shore at last shall blend,  
Jesus sure will meet us there,  
To their home our spirits bear.  
Oh, how blest with Him to be,  
In the land beyond the sea!

—S. D. Phelps.

### "BETTER THINGS."

BY ANNIE A. PRESTON.

"Every time you start out on one of your trips I pray that you may be converted before you return," said Mrs. Tracy to her handsome son, Will, as he was arranging his sample-book of elegant dress goods preparatory to a trip across the continent, as traveling salesman for Lord and Taylor's great New York importing house.

"I feel reproached hourly that my only son is not a Christian. You have opportunities of hearing the truths of the Gospel presented by a great many good and eloquent men in a variety of localities, and I can but wonder that your heart is not yet touched."  
"I know how you feel about it, little mother, but there is no use in preaching to a fellow just as he is starting off. The memory of my home influence is the best safeguard a young man can take against temptation. That is why I always come out here to your little Connecticut dove-cot to make my final preparations. It is easier to steer clear of any contamination in the way of companions or proposed 'scrapes' that I should not like to tell you about when I come back. So good-by, and don't worry."

His mother returned his affectionate caress, said her good-by, and as she stood with her hand on the knob of the outer door, added: "But, beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak."

The whistle of the locomotive of the on-coming train was heard, cleaving the sweet May air, and Will broke into a run for the railway station. She remained in the door-way watching him with tearful eyes, and saw him catch hold of the railing of the sleeping-car and swing himself on board after the train was once more in motion. He waved his handkerchief to indicate that he was all right, and the long train was lost to sight amid the tender foliage of the willows in the deep river valley below.

Mrs. Tracy re-entered her dwelling, and had hardly gathered up the discarded handkerchiefs and the newspapers that her son had emptied from his pockets the last thing, before there was a ring of the door-bell. It proved to be two young commercial travelers of whom she had heard Will speak. She quickly measured them as "fast" fellows; indeed, they were somewhat under the influence of liquor even then, and rat-

tled on in a way not at all-reassuring to the gentle mother. They had come to join Will, as they were all going in the same direction. They did not see him at the station, as they had expected, and had alighted, presuming he was to take a later train.

"We must catch on to him in some way," they said, with little discretion on account of their exhilarated state, "for we mean to have a regular Sunday racket. When we get to New York we shall telegraph where we know he must be, and tell him where to meet us."

"I only hope your telegrams may not reach him," she said gently. "I shall pray that the Lord may meet you in the way, and that you may have no more Sunday 'rackets' while you live, for the reason that you shall have been converted. Good-by!"

The young men hardly knew what to say to this. The tearful eyes, the sweet entreaty in the tones of the lady's voice, accompanied, as they doubtless were, by her swift appealing prayer to heaven, arrested them as they stood by the door. Presently one of them pulled out a costly travelling brandy flask from his pocket, and said:

"Here, dear madam, I'll give you this. I wouldn't like to have the Lord meet me in the way if I had that in my pocket. And I promise I will not drink a drop of anything of the kind while I am on this trip."

"Neither will I," said the other, "and we'll promise not to telegraph to Will Tracy. And wherever we are on a Sunday, if it is a possible thing, we will attend church instead of having a 'racket' on that day. Don't worry about us now, dear lady, good-by."

Just the words her son had uttered in parting; and once more she was moved to say to these young men also, as they lifted their hats in parting at the doorway: "But, beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak."

"I have chafed Will Tracy the last time for being 'goody-goody,'" said one; and the other replied, "I would try being good myself if I had a home, and a mother like her."

Will, meanwhile, in his usual cheerful frame of mind, sped on his way, and Saturday evening found him in southern Ohio. He had thought to reach Cincinnati to pass Sunday, and said to himself, "I will go to some big church, and write mother all about the services, the minister, and the sermon—unless I come across some of the boys who may have a pleasant plan for the day."

Just here a wrecked cattle train blocked the way of the express he was on, so, determining not to break his fixed habit of never traveling on Sunday, he put up at a hotel in the village near by.

The scene that presented itself on Sunday morning reminded him vividly of his New England home. The apple trees were in bloom, and as the soft-toned church bells rang out on the fragrant air it seemed very sweet and natural to betake himself to the house of God.

He feebly joined in singing the familiar hymns, and as he reverently bowed his head he ardently wished it were possible for the sweet little mother at home to know where her boy was to be found on that sacred hour. His heart was filled with an unusual tenderness when the words of the text fell on his ears: Heb. 6: 9, "But, beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak."

It was not likely that the sermon was at all remarkable in its exegesis, presentation, or delivery, but it seemed so to the young man. Surely there must be a divine intention in the relation of the text. That his mother's parting words to him should be chosen for this Sunday by this humble minister in this obscure village, so many hundreds of miles from her, and that by the force of events he was led to listen to them and the sermon founded upon them, convinced him that his mother's God designed it as a special message to him.

Among other ways whereby the minister, in his very plain, practical discourse, showed that "better things" were expected, was in the line of the influence that every individual had on other lives. That was the appeal that sunk into the young man's heart.

"With my early training, in the light of my mother's example, well may 'better things' be expected of me," he thought, "I will telegraph to mother, as soon as I can, and tell her I am resolved to seek those things that accompany salvation."

Several people spoke to him very pleasantly as he was leaving the meeting-house, and as he was trying to tell the good minister the singular coincidence of the text, a trembling voice said, at his elbow:

"Why, Will Tracy, is that so? That is just what she said to us when we called to start with you, and found you had left, by the same train we came on, unobserved by us. We took the next train quite sobered, we assure you, and arrived here at the smash-up late at night. We found we could not leave for Cincinnati until morning, so we stopped over. We did not know you were here this morning until just this minute. But we have been feeling all

the time as if the Lord had met us in the way just as your sweet mother prayed that he might."

The happy result of this was that the three young men were all led to seek "better things," and so were equipped, as in no other way they could be, so completely and so invulnerably, at the threshold of their business life. And who, in the light of God's Word and his dealing with men, can help believing in a divine intention in very, very many similar so-called coincidences.

### BLOSSOMS.

The spring comes up from the glowing south-land,  
And floods the earth with her blossoms fair;  
The orchards, decked in their new-found glory,  
Shed beauty and sweetness everywhere.  
And we look for a glorious, golden harvest,  
Patiently waiting for many a day;  
But alas! we never can make September  
Fulfill the promise of lavish May.

And so in our youth, what blossoms open,  
What hopes, what dreams, never dreamed before,  
What faith in legends, so weird, enchanting!  
We live in the light of that mystical lore.  
But the after-days bring but disappointment,  
The fruit is scant and perchance so small  
That we murmur and say in our human blindness,  
"It were better ne'er to have bloomed at all."

Yet what makes the spring-time bright and happy?  
Only that wealth of bloom and flowers;  
And what fills youth with its wondrous sweet-ness?  
Only those fanciful dreams of ours.  
So whether the harvest be full or fail us,  
Whether it bring us a tear or smile,  
The dear God thank for just the blossoms,  
That brighten life for a little while.

—Selected.

### THE ROMANCE OF THE NINETEENTH CENTURY.

We must declare that our age only half knows itself. It may well be that when men look back, two or three hundred years hence, upon this nineteenth century, they will announce its salient characteristics to have been, not scientific, not inventive, but romantic. Science will soon bury our present heaps of facts under larger accumulations, from the summit of which broader theories may be scanned; to-morrow will make to-day's wonderful invention old-fashioned and insufficient; but the romance with which this later time has been charged will exercise an increasing fascination over poets and novelists and historians, as the years roll on. Oblivion swallows up material achievements, but great deeds never grow old. That many of our contemporary writers should not have heard this note of the age argues that they, rather than the age, are prosaic and commonplace. For to what other period shall we turn for a richer store of those vicissitudes and contrasts in fortune which make up the real romance, the profound tragedy, of life? Everywhere the dissolution of a society rooted in mediæval traditions is accompanied by confusion and struggle—the birth-pangs of a new order. Classes whose separation seemed permanent are thrown together, and antagonistic elements are strangely mixed; there is strife, and doubt, and excess; sudden combinations are suddenly rent by discords; anachronisms flourish side by side with innovations; new institutions wear old names, and old abuses mask in new disguises.

In such a crisis, two facts are prominent; the unusual range of activity offered to the individual—may he not traverse the whole scale of experience?—and the dependence of the individual upon himself. He rises, or he falls, by his own motion. The privileges of caste avail nothing; for the very confusion produces a certain wild equality, whereby all start at the line, and the swiftest wins. Napoleon's maxim, *La carrière ouverte aux talents*, is the motto of the century. Napoleon himself is a stupendous illustration of the power of the individual to make the momentum of circumstances work for him. The Revolution, it is true, had harnessed the steeds; but Napoleon dared to mount the chariot, took the reins, and drove over Europe, upsetting thrones, and princedoms, and hierarchies. The haughty descendants of immemorial lineage gave place to the brothers and comrades of the "Corsican upstart."

Murat, the son of a tavern-keeper; Ney, a briefless law-student; Lannes, a dyer; Soult, Masséna, Berthier, Junot, soldiers of fortune; and how many other children of the third estate smiled at the pretensions of humbled Bourbons, Hapsburgs, and Hohenzollerns! Frequent reactions and restorations serve to emphasize the depth and stress of this crisis; and these contrasts in the conditions of men, revealing human character under the most diverse phases, show how inextricably the romantic and the tragic are interwoven in the average lot.

Nor in Europe only has this spectacle been going forward. The United States also have witnessed similarly rapid transmutations, partly due to other causes. Within a generation we have seen a gigantic national upheaval: three millions of artisans, clerks, merchants, and lawyers were transformed by the magic of a drum-beat into soldiers; and then, the conflict being over, soldiers and uniforms vanished, and the labors of peace were resumed. Lincoln, a country lawyer, became the President of the nation; and Grant, an obscure tanner, rose to the command of the mightiest army of modern times. If we read of such transpositions in ancient history, great would be our astonish-

ment, significant the moral we should draw from them: to posterity our history will be ancient, and its significance clear.—William R. Thayer, in *Atlantic*.

### SHERIDAN'S RIDE.

One of Sheridan's most brilliant achievements took place at the battle of Cedar Creek, Oct. 18, 1864, when he rallied his broken army, after it had been surprised and driven from its camp by the Confederate General Early. His famous ride, from Winchester to the field of battle, is thus described by Gen. Francis A. Walker, in a recent eulogy on Sheridan, delivered in behalf of the citizens of Boston:—

Tradition, popular fame, and poetry represent Sheridan as pursuing his headlong ride to the very end; but he himself records that, when he met these stragglers and runaways, he frequently stopped his horse and listened to their reports of what had occurred, reports which he was too old a soldier not to take for what they were worth; and for a time thereafter he proceeded at a slower pace, reflecting what should be done in this grave and terrible case.

"As I continued at a walk a few hundred yards farther," he says, "thinking all the time of Longstreet's telegram to Early—'Be ready when I join you, and we will crush Sheridan'—I was fixing in my mind what I should do. My first thought was to stop the army in the suburbs of Winchester as it came back, form a new line, and fight there; but, as the situation was more maturely considered, a better conception prevailed. I was sure that the troops had confidence in me, for heretofore we had been successful; and as at other times they had seen me present at the slightest sign of trouble or distress, I felt that I ought to try now to restore their broken ranks."

His plan formed, to fight as far to the front as might be, and, if possible, to recover the lost camps, Sheridan quickened his pace, and leaving the road, which had now become filled with wagons and wounded men, he struck into the fields where he could give his brave Rienzli the rein.

"When most of the wagons and wounded were past, I returned to the road, which was thickly lined with unhurt men, who, having got far enough to the rear to be out of danger, had halted, without any organization, and begun cooking coffee, but when they saw me they abandoned their coffee, threw up their hats, shouldered their muskets, and as I passed along, turned to follow with enthusiasm and cheers. To acknowledge this exhibition of feeling, I took off my hat, and with Forsyth and O'Keefe rode some distance in advance of my escort, while every mounted officer who saw me galloped out on either side of the pike to tell the men at a distance that I had come back. In this way the news was spread to the stragglers off the road, when they, too, turned their faces toward the front and marched toward the enemy."

I said nothing except to remark, as I rode among those on the road: 'If I had been with you this morning, this disaster would not have happened. We must face the other way; we will go back and recover our camp.'

### WHAT LOVE CAN DO.

As a matter of fact, there is no motive principle of life which can compare in the results wrought on man's nature with this realized love of God in Christ Jesus. There are, no such noble characters in all history as in the annals of Christianity. From the apostles John and Paul down to the humblest believer to-day who forgives as he has been forgiven, who follows the Father's will as Jesus followed it, who loves his God and his fellow-men as Jesus loved him, and then stretches an immortal line of illustrious names, the like of which the world and every false religion must in vain try to furnish. For the devotee grows like the Being he reveres and loves. So the most godly lives develop the most godlike characters. To what an eminence does Christianity lead men—to become the sons of God, heirs of his kingdom and glory, joint heirs with Jesus, the beloved Son! Yet it is an attainment within the reach of each of us; for these nineteen Christian centuries have proved that human nature, inspired by divine love, is capable of this sublime exaltation.—Rev. William Durant.

One test-token of the Master's work on earth was that rough places should be made plain—smooth, if you like—the wilderness blossom as the rose. The burden you lift may be but a pebble; the planting in the desert but a blade of grass; the rough place levelled but a molehill. It is all fulfillment of His will. This is standing—not groveling—in your lot. Those who cavil at our efforts to dignify commonness find no warrant for so doing in nature or in revelation.—Home-Maker.

"Christ has lived, and he asks living followers. He has died a sacrifice, and he asks the spirit of self-sacrifice in you."

Consider, then, the lilies,  
O heart of mine! to-day;  
They neither toil nor spin,  
Their beautiful array,  
I would that thou couldst live a life  
So fearless, sweet, as they.  
—Mrs. Sangster.

## Temperance.

### WINE.

When forth from out the sheltering ark  
Came Noah with his sons  
To till and plant the earth again  
(So Arab legends run),  
A mighty djinn or spirit  
Brought unto him a vine,  
And taught him how to plant and tend  
And turn his fruits to wine.

"Son of an earthly father,"  
Then said the lingering djinn,  
"Beware of this bright liquid—  
A strange power lies therein.  
One draught will change man to a sheep  
In spirit, meek and mild;  
Another makes a lion,  
Fierce, roaring, rampant, wild;  
To this add yet another—  
His senses whirl and clog,  
He grovels grunting in the mud  
Transformed into a hog."

The spirit fled, but wine remained;  
Its power has not increased,  
For drinking now the liquid  
Makes man worse than a beast.

—Selected.

### A RISING TIDE.

BY ROBERT L. BANGS.

When I was a boy, I lived in a beautiful valley. The hillsides were dotted with cornfields and pastures; and the pastures were perforated with holes, inhabited by an animal that I have heard described as "a creature that sets up on one end of his self and eats sweet apples with the other." A live woodchuck is no fool. His lowly abode has at least two entrances. They are open at all hours. He can go in at either. You can go in at neither, unless you are a smaller animal than he is. To dig him out is a task about equal to digging the graves of a whole generation. But when I was a boy there was one way of getting at the woodchuck if you were only sure that he was at home. Sometimes his hole would be near a brook. If the supply of water was abundant, and the hole near it, a relay of boys could easily carry water enough to force him out. But first you must close his back door so that he could not skulk out of that. Then commence operations at the front door. Pour in water freely, and as the prisoner begins to soak in the rising tide he will either surrender his position and come out or drown.

The saloon man is in some respects like a woodchuck. He has a front door and a back door to his vile hole. He would not sooner close one of them on Sunday or on a legal holiday or at any regular hour of the night if the law did not compel him to do so, than a woodchuck would close up his establishment on Sunday.

Various expedients have been tried to put a stop to the saloon keeper's business. The time was when we thought he could be starved out by persuading men to buy nothing of him. But that method has always proved a failure. We cannot drown him out with cold water as the boys of our day used to drown out woodchucks, but we can so flood the world with temperance sentiment that he will have to succumb. Not that you can overwhelm him by a mere gush of sentiment. He don't care for that, for sentiment alone is harmless. But, while a cup of cold water thrown in a man's face would not hurt him, if you will freeze it solid, it will make a missile that no man wants thrown in his face.

Temperance sentiment to-day is crystallizing into a solid body. It is taking on the steel-plated form of law, and even the saloon keeper is afraid of the law when there is sentiment enough in it and around it to cause its enforcement. The tide is rising all over the country. The feeling against the saloon is as deep and as broad as the ocean. There is a fearful coldness towards saloon keepers. A cold day has dawned for them and for their business; and whatever form it may take, this cold water sentiment, condensed into law, will surely some day close the saloon. We don't want to kill the saloon keeper, as the boys used to kill a woodchuck when driven from his hole, for with his occupation gone, a live ex-saloon keeper, by the grace of God, may become worth more to society than a dead woodchuck used to be worth to a school-boy.

### OF WHAT PROFIT?

"What shall it profit a man if he shall gain the whole world and lose his soul?" A liquor dealer and his wife sat talking together after one of the Rev. Sam Jones's sermons. "Husband, how much do you make in a year?" "About \$2,000." "How long do you expect to live?" "I ought to live at least twenty years." "Then you would make \$40,000?" "Yes." "Husband, if anybody were to come to you and offer you \$40,000 for your soul, would you take it?" "No, I could not take it." He gave up the nefarious business.

Yet many a man has sold his soul for less than \$40,000. Gebazi sold his soul for two talents of silver and two changes of raiment. Ananias and Sapphira sold their souls for part of the price of the land. Judas bartered his soul for thirty bits of silver. "When I have finished this house," a man said, "then I will seek the Lord." "Afterward, the friend to whom he spoke the words, passed that way again. The house remained unfinished. The man was dead. It was the price of his soul.

### WHERE ANARCHY COMES FROM.

1. Anarchy is born in foreign lands and bred in American saloons.  
2. If it cannot be strangled at birth by a son of the remoteness of its place of birth, it certainly can be rendered

extinct by the removal of its breeding quarters on American soil.

3. The saloon has forced the erection of the almshouses that dot nearly every city in the United States.

4. The saloon has produced the rags that clothe every drunkard's child.

5. The saloon has placed the lines of care that are worn upon the face of every drunkard's broken-hearted wife.

6. The saloon has created the bombs that gave Haymarket Square a place in history, and its subsequent horrors upon the scaffold. Not content with its conquests, the saloon sighs for more worlds to conquer, and turns its eye upon the National Capitol. Shall the thinking men submit to dishonor that the crime-abetting saloon be saved?—*American Magazine*.

While the discussion is going on as to the prohibitory method of dealing with the liquor traffic, the children and young people in the prohibitory States are, to a large extent, growing up free from the saloon contamination to which so many fall victims in licensed liquor-selling communities. Not long ago an eight-year-old boy, the son of a prominent official in Kansas, paid a visit to relatives in Pittsburgh, Pa. He made a continuous journey from his Kansas home, where he had never seen a liquor saloon, to Pittsburgh. Soon after his arrival, on going out for a walk in the streets of that city, and passing the liquor saloons, with their screened windows and other characteristic appointments, he inquired with much curiosity of his uncle: "What kind of shops are these?" He had never seen such in his own city in Kansas. What a saving of the boyhood and girlhood of the nation it would be indeed, if, as completely as from Kansas, the liquor saloon could be banished in every State throughout the Union!—*Nat. Temp. Advocate*.

### PROHIBITION: NOTES.

[The object of these notes is, by their frequent publication, to present a connected record of the more important events in the history of the Prohibition movement.]

The *Canada Citizen* gives the following summary of the vote thus far taken for the repeal of the Scott Act: for the Scott Act, 189,933; against, 149,193. Majority for the Act, 40,740.

"In 1846 a gentleman by the name of Rich, arison, started a linen factory in Armagh, Ireland. There were now 4,000 inhabitants, who earned nearly half a million of dollars a year. There are three churches, two good schools, a public library, a town hall, a savings-bank, a post-office, some stores, a drug store, a doctor's office, and a temperance hotel. There is not a place where a drop of strong drink can be had; there is not a drinking person in town; there is no jail, no poor-house, no hospital, no police station, not even a policeman!"

Massachusetts stood among the very first, in her efforts to free the African from the bondage of slavery. She stands at the very front in her efforts to make Africa the slave of rum. There is a district within the limits of the State house, under contract to furnish the African trade 3,000 gallons of rum daily for the next seven years! [Vote for Const. tuition prohibition April 22, and spoil this infamous contract.]

It is said that the liquor men are buying the use of the newspapers in Pennsylvania, to oppose the amendment. Query, Does this account for the open opposition of some Republican papers in Boston, and the silence of others?

The Rhode Island legislature has voted to resubmit the prohibitory amendment—the House by a vote of 41 to 25; the Senate, by a vote of 22 to 16.

A strong effort is being made by the temperance people of Connecticut to get the legislature to submit Constitutional prohibition to the people.

*Bowling's Wine and Liquor Circular*, New York.

"We must not forget that the Pennsylvania amendment. It is too important a State to lose. The moral effect of a defeat in that contest would be incalculable. It would demoralize trade from the Atlantic to the Pacific. It would depreciate values millions of dollars."

The Illinois House of Representatives, by a vote of 77 to 61, has passed a bill to use "surplus saloon license money" for school purposes. This is but another of many attempts to bulwark the liquor traffic with the public schools. A call has been issued for a convention and conference of young men (between the ages of eighteen and thirty-five), who believe in the prohibition of the liquor traffic in State and Nation, to meet in Farwell Hall, Chicago, March 29 and 30. The purposes of the convention are: 1. To form an organization of young men of Illinois who believe in the prohibition of the liquor traffic as the dominant issue in American politics. 2. To discuss plan of work, promote the formation of young men's clubs, and secure harmonious and united action for the support of the principles of prohibition throughout the State and Nation. 3. To define to the voting people the thoughts and opinions of the young men.

A Kansas judge has decided that Jamaica Ginger is an intoxicant. The Arion Club, a German singing society, of Topeka, Kan., sought to evade the liquor law by purchasing beer by wholesale, storing it in the cellar of their building, and selling it to the members by the glass, payment being made in "chips," sold by the club. The case was brought for trial, and the lower court decided that it was a violation of the prohibitory law, which decision has been confirmed by the Supreme Court, to which appeal was made by the defendants. Verily the way of the drinker is hard.

Dr. W. H. May, Superintendent of the Insane Asylum at Stockton Cal., says: "All my observations go to strengthen the belief that there is no greater mind-destroyer than intemperance. In one-half of the cases, perhaps more, owe their derangement to hereditary influence, inheriting an ancestral taint or predisposition. But this hereditary taint—how had it its origin? Where the family history can be searched into, the starting point will often be found in a drunken progenitor. The families of intemperate parents are recruiting grounds for insane asylums."

At the thirtieth annual meeting of the State Temperance Alliance held at Des Moines Iowa, attended by 125 delegates from all parts of the State, the following facts were brought out: (1) eighty-three counties reported the prohibitory law in effect; (2) seventy-seven counties report a decrease, of from 20 to 60 per cent. in crime and criminal proceedings; (3) in 75 counties there has been a decrease of from 25 to 70 per cent. in the consumption of liquor; (4) there were only twenty persons, drugists included, who paid United States special liquor-tax in 1888. Four years ago they numbered 10,000; (5) a prominent railroad official of one of the trunk lines crossing the State declared that the law had not only stopped whiskey now carried where there was a car load, and not one keg of beer where there was a train load four years ago; (6) during the last two years the number of convicts in the State's prisons has decreased 25 per cent.; (7) in more than one-half of the counties the jails have been empty the last year.

The Philadelphia Evangelical Alliance, at a recent special meeting, adopted the following strong resolution in favor of the pending prohibitory amendment: "Resolved, That the Alliance accepts with profound satisfaction the opportunity of joining with our fellow-citizens throughout our State in meeting at the ballot-box, and in a constitutional manner, the foe which has so long menaced the best interests of the State, and is standing as a barrier in the way of every effort for the material, moral, and spiritual elevation of the people; and that we will earnestly co-operate with our fellow-citizens of every name in an honest effort to promote the adoption of the proposed amendment by a vote of the people."







