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The Morning Star.

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The Morning Star.

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The report of Bates Commencement is concluded this week. It is expected that the new Hodge Laboratory building will be ready for use during the fall term. We wish to call special attention to President Cheney's baccalaureate discourse, presented in large part last week. Among its statements, that relating to the absence of the tobacco habit among the students is especially gratifying. If the presence of young lady students in the college accounts to any considerable extent, for this, verily here is an argument for collegiate co-education that it is worth while to note.

Lyman G. Jordan, A. M., of Bates, class of 1870, has been elected to fill the chair in Chemistry in Bates College. Mr. Jordan was a first rank student when in college, has been the successful principal for many years of the Lewiston High School, and may confidently be expected to make an able and popular professor. He is to spend a year abroad in study, before taking his chair. He is to be succeeded in the Lewiston High School by Mr. G. B. Files, also a graduate of Bates, and long the successful principal of the high school at Augusta, where he now is.

The report of the building committee of the new church at Concord, N. H., came to hand too late for insertion last week. It will be found in this issue. It is a model of its kind.

The Maine Free Baptists will take note of the call for a State convention, of all may join in the wish that an efficient organization may be effected.

The friends of Bates College need to consider the communication from President Cheney on laying the cornerstone for the observatory. The money should be forthcoming that the work may go speedily forward.

The Western bugle call from Brother Burgess should awaken thought and purpose.

Look on the last page this week for "Schools and Colleges."

Communications in reference to Ocean Park should not be overlooked.

Her friends, including missionary workers at home and abroad, will be startled and pained to learn of the death of Miss Ida Phillips. No particulars have reached us.

One of the greatest services which a man can render society is to believe the truths of God sincerely and maintain them steadfastly.

No one understands the meaning of suffering who fails to conceive of it as a preparation for higher service and deeper joys.

"A despondent nature soon wears out." Well, there are exceptions, but among them are not to be found persons naturally hopeful but become despondent. The decline of hope is like the setting of the sun. The night is at hand.

Like the fragments of iron in a mass of stone, which draw it towards the magnet, it is the "faith which he finds in the earth," which at any period draws the earth towards its Maker, or makes a community "a people near to God."

Controversy is sometimes spoken of as though it were always an evil. But surely

there is one thing worse than controversy, and that is the prevalence of mischief-working error. It was a saying of Plato that friends dispute for mutual enlightenment, but enemies to destroy one another. Controversy of the former kind is surely as desirable as the latter is undesirable.

NEW ENTERPRISES.

The tree that puts forth new and vigorous shoots is full of life and promise. So, also, is the institution, civil, social, or religious, that, vigorous in its old and central forms, unfolds into those, also, which are new, connected, and adapted to the wants which it exists to meet. In view of this truth, no one can consider the history of the Free Baptists, East and West, during the past ten or twenty years, without recognizing that, so far from going into a decline, as some prejudiced or hasty observers have concluded, they contain, as a Christian body, the "promise and potency" of a future that should inspire and quicken every member of the body.

The organization and incorporation of the Central and Western Associations may be cited by way of illustration and evidence. We sincerely hope, ere long, to see, also, in existence a New England Association, which shall be vital and inseparably connected with the other two by the organization and work of the General Conference, incorporated and made far more effective for the common good than ever before. Note also the establishment and brightening prospects of that new denominational paper, *The Free Baptist*. Many, to be sure, have been slow to recognize the desirability of a second denominational organ, but we have never been among them, and have anticipated the future of usefulness which is now unfolding before the Eastern as well as the Western minds of the denomination. It is safe to say that such a period of church-building, in the old centers, by way of preparing for future work, our people has not known for many years, as during the past decade. And this work of renovation and strengthening and preparation is still going on. Moreover when, not only in New York and the West, but also in New England, new and vigorous church interests, connecting themselves into our body, are springing into being, who can be blind to the significance of the cheering fact? The addition to the Massachusetts Association of two such churches as we now have in Chelsea and Whitman, is both an inspiration and a prophecy. We have lately learned of a maturing purpose to plant also in one of the New Hampshire cities, a Free Baptist interest (where none exists) under very favorable auspices. Consider also those two remarkable summer Assembly enterprises—that at Ocean Park, and, more lately, that at Keuka Lake. And nothing has more aroused the interest and awakened the glowing expectations of many, than the movement to consolidate the young people of our churches for effective Christian work in the united societies of the Advocates of Christian Fidelity. The addition of *Our Day Spring* to our list of denominational publications, as the organ of these societies, should also be cited in this connection. Bates and Hillsdale Colleges are not new institutions, but the advance being made in their respective lines of work is such as to present something both new and encouraging. We might make this enumeration even longer, but this paragraph contains fully enough to answer our present purpose.

Let us thank God and take courage. The signs are propitious. He who has the "blues" in our camp to-day must be a confirmed dyspeptic. Even good food disagrees with him. We may yet come to building a hospital for him and the few like him that remain. But far better will it be for him and the others to get cured before that time comes—and then we can use the hospital money for some other and really better purpose.

A SERIOUS REPLY.

One of the last persons we would think of to honor the apostolic occupation of "fishing for men" is the street-peddler, the migratory auctioneer, on his red wagon, with his smoky gasoline flambeau, showing and shouting his wares, and reeling off his *ad captandum* jokes and stories. But an incident from Chattanooga, Tenn., presents to us a tradesman of that resemblance, who carried religion with him as well as goods, and knew how to recommend them both. His work was *ad captandum* indeed, but with a blessing.

One day, while he was selling a new patent in that city, surrounded by a crowd, a newspaper reporter who knew him stopped near by and called out,—"Aha, Mr. L.—; fishing for money?"

"Yes, my friend, that's what I am here for," said Mr. L.—, "but that isn't all I'm fishing for."

"By the way you talk, I should say you'd make a good fisher of men," said the reporter.

"I would to God I were worthy to be such," replied Mr. L.— earnestly.

The dialogue ended there, and there was nothing in it that seems remarkable in print. What gave it its importance, and accounted for its results, was

the look and tone of sincerity that ended it. Until those last words were said, neither of the men was quite sure whether the other meant truth or banter. But the reply to the reporter's Scripture phrase, and the manner of uttering the reply, left no doubt. One, at least, was serious—and a contagion of seriousness spread among the bystanders. The newspaper man went away; the salesman adjourned his sale; the crowd dispersed. An honest blacksmith staid to thank Mr. L.— for declaring his Christian principles.

"I am glad you showed your colors, right there," he said. "It did me good."

Mr. L.— had been a Christian only two months; and it seemed almost like a chance that he had spoken the way he did. And he had really said so little. But he meant it, and he was glad to think he had made himself understood. He felt stronger for it, and he had helped at least one other man. He did not know then that he had helped two.

One evening, not long afterwards, the reporter met him again. He had come to see him; and with tears in his eyes he told him his reply that day had struck him like a prayer, and it had kept him thinking, till he had decided to become a servant of Christ.

The active salesman, a Christian in the midst of his business, had in truth proved to be a "fisher of men."

THE LITTLE CHILDREN.

Children's Day, recently observed, has become one of our best Sabbaths through the land, a pleasant and joyful season to all. This rising interest in the young is a most auspicious omen. Soon they will be on the active stage of life, controlling the affairs of Church and State, and so deciding our future destiny.

Many of our churches are becoming deeply interested for their salvation, and these are the prosperous churches. Where the children attend church and Sabbath school, have meetings of their own, are coming forward in baptism and church membership, the adult members are spiritual and devoted, outsiders are brought in, and revivals are multiplied. But where there is little interest for the children, general apathy prevails.

It is a great practical question, How early may children be brought to Christ? When on earth "little children" were brought to him with his approval. He took them in his arms, put his hands on them and blessed them. "Of such," said he, "is the kingdom of God." Thus they are models for believers. Dying while in a state of innocence, they are saved. So soon as they arrive at the period of accountability they may give their hearts to Christ. It is a great mistake to suppose that little children must become sinners and measurably confirmed in sin before they can be converted. No one becomes a sinner but by his own voluntary choice; and when he is able to choose wrong, he is able also to choose right. The earlier this decision is made on the side of right, the better. The Holy Spirit will lead them. Christ will receive them, and their parents may train them up in the nurture and admonition of the Lord. They need careful instruction to lead them into the spiritual kingdom, and faithful dealing and care after they are brought in. Some of our strongest and best Christians were brought in quite young, and there is no reason to distrust the piety of youthful believers—of the least that truly yield to Christ.

There is much remissness on this subject. After all that Sabbath schools have done, there is much neglect of the little children. Not enough is done for their salvation. Not that too much is done in other directions, but not enough for their conversion and salvation. We rejoice that there is a gain in this respect, the churches are gathering in the lambs of the flock. Thus hundreds and thousands of them are coming into the fold. Christian parents also are often neglectful. They do not exercise the faith, hope, and perseverance they should in behalf of their little ones. They need not fear that they will too soon be brought to Christ.

Here our great solicitude for the future of our churches, society, and the nation. It is fearful to think how iniquity is abounding with the young in every way, and will surely destroy us if not checked. Our great hope is in the Gospel and the means it employs.

NOTES.

As a specimen of skim-milk benevolence take the following: A very charitable (!) lady in town, wishing to help the Johnstown sufferers, picked out from the wardrobe of herself and her husband all the suits that could be spared. Into the pockets of each suit for men she put a jackknife, a hair-brush, and a comb. Into the women's gowns she put a pair of stockings, a comb and a brush, a tooth-brush, and a cake of soap. She sent several gowns she had been saving to wear this summer herself. "I did not hesitate many minutes," she said heroically. "I decided to let

the sufferers have them, and let my husband get me some new ones."

The *Traveller* recently said: "One after another of the great American breweries is passing under the control of English capital." And *The National Temperance Advocate* contains this: "The English syndicate, which has purchased many of the leading breweries in the East, is reported as having recently offered \$2,500,000 for a large brewery in San Francisco. Five large breweries—three of Newark, one in Albany, and one in New York—have recently effected a consolidation in one corporation, with a capital of \$4,750,000. The Frank Jones brewery, in New Hampshire, is understood to have been sold for \$6,000,000."

The *Journal* quotes Dr. William A. Hammond as saying: "It is quite common for persons to feel faint and to become pale immediately after drinking a glass of ice water. They attribute these effects to heat or over-exertion or to some other cause which has nothing to do with the result, not knowing that they have so weakened the heart as to prevent its sending a due amount of blood to the lungs and brain, and that, had the water been a little colder, life would possibly have been extinguished altogether."

Rev. Dr. Penney, of Oakland, Cal., is at present enjoying a rest at the Napa Soda Springs. His friends in the East regret with him that he cannot come this way this summer. A letter for the *STAR* is expected from him very soon.

Gen. Clinton B. Fisk keenly says: "We never can have victory while bishops and brewers, ministers and malsters, deacons and distillers, rectors and rectifiers, vote the same temperance ticket."

HEREAFTER.

When we are dead, when you and I are dead,
Have rest and tossed aside each earthly fetter
And wiped the grime-dust from our wondering eyes,
And stand together, fronting the sunrise,
I think that we shall know each other better.

Puzzle and pain will lie behind us then,
And will be known and all will be forgiven,
We shall be glad of every hardness past;
And not one earthly shadow shall be cast
To dim the brightness of the bright new Heaven.

And I shall know, and you as well as I,
What was the hindering thing our whole lives
Through which we always shy, constrained, dis-
tressed;
Why I, to whom you were the first and best,
Could never, never be my best with you;

Why, loving you as dearly as I did,
And prizing you above all earthly good,
I yet was cold and dull when you were by,
And faltered in my speech or shunned your eye,
Unable quite to say the thing I would;

Could never from you with the happy ease
Of those whose perfect trust has cast out fear;
Or take, content, from Love his daily dole,
But longed to grasp and be and have the whole,
As blind men long to see, the deaf to hear.

My dear Love, when I forward look, and think
Of all these baffling barriers swept away,
Against which I have beat so long and strained,
Of all the puzzles of the past explained,
I almost wish that we could die to-day.

—Susan Coolidge.

ENGLISH CORRESPONDENCE.

BY DAWSON BURNS, D. D.

"The people commonly called Quakers," but who always speak of themselves as Friends, hold their Yearly Meeting in Devonshire House, Bishopsgate, in the city of London, towards the end of May, and remain in session for above a week. At one time the Quakers were so numerous that they are said to have numbered one in every hundred of the population of England, but at present they do not exceed fifteen thousand in the whole of the United Kingdom. There is much about the Quakers specially interesting to Baptists. Both were about the most cordially hated and fiercely persecuted by high Anglicans and Puritans both in England and America, and both sought to realize the ideal of spiritual life in religious profession and church fellowship. But the Quaker principle of birth membership was strangely adverse to this conception, and quickly led to a condition of formality utterly at variance with the professed object of the society and with the intense fervor out of which it sprang. During the present century Quakerism has gathered new moral force with declining numbers, and its influence to-day in every social and religious movement is out of all proportion to its numerical meagerness. In some parts of London important Christian and other kindred work is carried on in buildings under the control of Friends, and if they were at all desirous of making proselytes they could easily become more numerous. They cannot trust to birth membership for this result, as their losses by death and secession nearly equal all their increase from that source. The late Mr. John Bright used sometimes to attend the Yearly Meetings, and once he gave a deliverance on the Temperance question. Their principal meeting-house in London is, in St. Martin's Lane, and not long ago the assembly was thrown into a state of unwonted excitement when Madame Antoinette Sterling sang the Psalm, "The Lord is my Shepherd," etc., which she had often before sung, but never with more thrilling effect, in one of the great oratories. The impression upon the majority was,

I believe, very favorable, but some were shocked and afraid, lest a repetition of this musical element should prove an undue attraction. It is reported that Madame Sterling thinks of proposing to join the society, and it will then be interesting to notice the reception or rejection of her request.

Presbyterianism claims nearly all Scotland and a large portion of the Protestantism of Ireland, but fifty years ago it had scarcely any standing in England, the old Presbyterian meeting-houses having generally been taken possession of by Unitarians, or, more correctly speaking, the congregations had become Unitarian during the religious declension of the 18th century. A few Presbyterian churches existed in connection with the Church of Scotland, but in process of time the United Presbyterians, and Free Church of Scotland founded churches in the leading towns of England, and these at length were united under the title of the English Presbyterian church. The college is in Queen's Square, London, with an able staff of professors, one of whom, Rev. Dr. Elmslie, has in the last few years become eminent as a preacher, his pulpit style being marked by great unconventionality and descriptive force. The college has recently gained a new president in Rev. Dr. Oswald Dykes who, for this purpose, vacated the charge of the Regent Square church where he had labored with much success for about twenty years. Regent Square church was erected for the celebrated Edward Irving, the building in Hatton Garden having proved too small for the numbers who rushed to hear the preacher who, more than any other man, seemed charged with the spirit of an ancient prophet. But Irving did more than prophesy, and the unhappy outbreak of pretended miraculous signs, especially the speaking in unknown tongues, led to his deposition and speedy death. But the schism lived on, and though its supporters repudiate the name of Irvingites, and glory in the title of the "Holy Catholic and Apostolic Church," they do not prosper. Only a good bow-shot from Regent Square church is their cathedral, which, though far from completed, has already cost, I believe, about a quarter of a million sterling (a million and a quarter dollars). At Regent Square church Dr. Dykes succeeded Dr. James Hamilton, a man of the finest character, and whose writings are full of sweetness and marrow. Dr. Dykes is now followed by Rev. John McNeill, who was selected, I suppose, according to the rule of variation. Mr. McNeill was once a railway porter, but became engaged in mission work in Glasgow, and thence removed to Edinburgh, where he attracted a large congregation. His coming to Regent Square will, I think, lead to a considerable change in the composition of the congregation—always large, but increased by a great influx from those who are eager to listen to the "Spurgeon of the North." Mr. McNeill is sufficiently himself not to deserve the designation I have just quoted, and if he exhibits staying power both physical and mental, so as to endure the great strain which must lie upon him, his ministry has in it the promise of a great blessing to many. His sentences abound in hooks which have the merit of catching and holding the attention of his hearers, and, if he can possess his soul in patience, he may be a power for good for years to come. There is in him an Irving element, if I may so call it, which if guarded from Irving's weakness may become a luminous orb, instead of being a wild and devouring flame.

I suppose "the Derby" is a term known through the States, and the result of the great race on Derby Day at Epsom, which is decided about 3 o'clock, is made known to the city of New York at 10 A. M. Around the race-course on that particular day there is assembled the greatest annual collection of social respectability and rascality known in these islands; and our Wesleyan Methodist friends who are engaged in a West End Mission, with Rev. H. Brice Hughes at its head, determined this year to go there, were most needed. They, therefore, organized a special mission corps, and though the announcement of this effort was ridiculed in some quarters, and prophecies of failure and even of uproar were frequent, the mission was very much of a success; and besides the spiritual benefit that may arise, the temperance pledge was signed by about two hundred persons. John Wesley, the greatest evangelist of his age, would have approved of this method of getting at the masses, and, had the physical conditions admitted, would probably have been present on the scene. The betting and gambling, not to speak of the drinking, associated with horse racing, are assuming larger dimensions

than ever, and call for the most determined opposition of the Christian Church.

JOSEPH COOK'S SUMMER HOME.

Saratoga with its chalybeate springs, its magnificent caravansaries, its multitudinous boarding-houses, is left behind as we proceed northward on the 10 A. M. train. We pass old Fort Ticonderoga, which reminds us we are on historic ground freighted with Revolutionary reminiscences, and leave the train at the little village of Ticonderoga.

The carriage, driven by our host, Rev. Joseph Cook, who gives us a hearty welcome, is at hand. The horse knows his way and we are free to listen to an account of the historical associations of Ticonderoga. Down one hill and over another, we reach Prospect Gate where a splendid view of Lord Howe Brook Valley bursts upon the view, its lovely green meadows clothed in splendor and glowing in the summer's sun. The carriage jolts a little. We remark that the road is hardly equal to Beacon Street; but our fears, if any exist, are soon allayed by seeing some men fill up the holes with mud scraped from the ditch in the attempt to "mend the roads." Emerging from a thick grove, "Cliff Seat" suddenly stands before us, and stepping from the carriage to the broad veranda, we receive a "welcome to Cliff Seat" from both Mr. and Mrs. Cook.

After dinner we are shown the beauties of this charming house, full of poetry in its location, its surroundings, and its contents. The library with its rich furnishings might well represent a picture of a book-lover's dream, and in its wealth of books be counted an "Austrian mine" by the seeker after knowledge. Upstairs we go, passing on our way many a cherished relic of a far-off land, till we stand upon the roof. Here are built two towers. We enter one, the Japanese tower, and find that Mrs. Cook's artistic hand has been at work beautifying the walls with the presents bestowed upon her by grateful Japanese, besides many other curiosities brought from the land of the rising sun. The other is Mr. Cook's study. Tables covered with manuscript and proof-sheets tell of the editor as well as the lecturer. Books on theology, philosophy, biography, and reference, arranged in separate shelves, are here. Here the curiosities abound, even the paper-weight is a stone with pleasant memories.

We descend to the basement and find a room twenty feet square devoted to newspapers and magazines. Here may be seen "my first book-case," "college trunk," "Anderson book-shelf." A stone from Carlyle's grave, another from his birthplace, still another from Craigenputtock, elk-horns from the Yellowstone Park, souvenirs of Greece, Palestine, and Egypt—all commemorative of some incident of travel. Files of papers from Australia, Japan, India, and England, besides the leading periodicals of the States and Canada. Here in "Elk-horn Corner," amid these inspiring associations, Mr. Cook finds a cool retreat when the tower study grows too warm to be comfortable. Crossing the lawn we enter a pretty grove where stands a summer-house. On the trees around can be traced the initials of many of America's leading scholars and reformers, not when guests at Cliff Seat. The babbling of a spring of clear cold water makes sweet music on a hot day, and here, too, Mr. Cook frequently repairs with his work, the only noises being those of nature.

After supper we sit on the spacious veranda, watch the sun sink behind the range of mountains beyond, and listen to the whippoorwill from "Whip-o-will Corner." We arrange for an excursion to Rogers Rock, after which we retire, congratulating ourselves upon being guests at Cliff Seat.

Next morning we prepare for our excursion. Leaving the house about nine o'clock we make our way toward Rogers Rock. We traverse a road up the mountain-side, for smoothness, hardly suited to the needs of a baby-carriage, till about half-past ten we reach the summit. The scene which now bursts upon the view to the south is in its beauty almost indescribable. Lake George stretching away to the south until lost among the mountains, the clear green of its waters varying in its shades, as clouds cast their shadows in passing over, and disturbed only by the ripples as they dance and sparkle brilliantly in the sunlight. The panoramic picture, produced by the shadows as they quickly glide up the mountain-side, pursued by the glorious sunlight, is very grand. Away in the distance may be seen the Green Mountains of Vermont. While nearer we see the outlet of Lake George and Lake Champlain, Prisoners' Island, the Boat Landing, and Rogers Rock. On the top of this mountain, as near the edge of the cliff as possible, Mr. Cook has built a summer-house, octagonal in shape, two stories in height. The upper story is very kindly thrown open to the public with the simple condition that no part of the building be defaced. On the center post is nailed a board upon which we read: "Here let every honest American sit down, look around, thank God, and take courage." The thought is perhaps hidden until we see three flags waving from the flag-pole over us. On top are the stars and stripes, a large flag waving proudly in the breeze as if conscious of its own triumph. Beneath are the Union Jack and the French flag. Now we learn the successive owners of Rogers Rock. French, then English, now our own. In connection with these facts of history, "look around" and consider, "thank God" for the past, and "take courage" for the future.

Having satiated our hunger from the well-filled hamper, read tales and poetry of Lake George, about 3 P. M. we prepare to leave. The suggestion to sing "Rock of Ages" meets with a ready response, the grand old hymn seeming to possess a deeper meaning as we sing it standing with hands joined upon that ancient, noble, and historic Rogers Rock. A drive to the village passed the falls, visited by Champlain long before the *Mayflower* started thitherward with her precious freight, grandly beautiful as the waters leap and tumble down over the rocks, rising into the air angry at some stubborn boulder which intercepts their impatient and downward flow. A monument erected at the junction of Lord Howe Brook with the main stream, near the falls, marks

(Concluded on page 220.)

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 Street, Philadelphia.

THE CONCERT CALENDAR, 1889.

Jan. 6.—The whole world.
Feb. 3.—China.
March 3.—Mexico, Central America.
April 1.—India.
May 5.—Burmah, Siam, and Laos.
June 2.—Africa.
July 7.—Islands of the Sea, North American Indians.
Aug. 4.—Italy and Papal Europe.
Sept. 1.—Japan and Korea.
Oct. 6.—Turkey and Persia.
Nov. 3.—South America.
Dec. 1.—Syria.

OUR OWN.

The topic for the missionary concert of Aug. 4 is Italy and Papal Lands, and our readers will find ample material in the religious and secular periodicals of the day for making that meeting very interesting and instructive. To-day I wish to call attention to our own field and force in India. A friend in the far West writes me asking for the names and stations of special service of all our missionaries, and it may be well to repeat some points mentioned several times before for the benefit of all concerned.

Beginning with Balasore, our oldest field, we have but three stations in this district occupied by American missionaries. At Balasore station are Mr. and Mrs. Griffin, Mr. and Mrs. Boyer, Mrs. H. C. Phillips, Mrs. D. F. Smith, Miss Hooper, and Miss Nellie Phillips. The care of the schools, and of the work for women and children, is divided between the ladies of the mission. Two of them, Misses Hattie and Ida Phillips, are now on furlough in America. Particulars of this work will appear soon from the pages of the Annual Report daily expected from India. Messrs. Griffin and Boyer have charge of the bazaar preaching, the English services, the native Christian community, and all business relating to the mission at this station. The address of all these missionaries is *Balasore, Orissa, India*.

At Jellasore, twenty-eight miles south of Balasore station but in the same district, Dr. and Mrs. H. M. Bacheiler are located, and upon them devolves the superintendence of the work at Santipore and Dantoon as well. These three places are often spoken of as our Central Stations, and STAR readers are hearing from them frequently. The address is *Jellasore, Orissa, India*. The other place in the Balasore district is Chandbali, where we have Mr. and Mrs. Coldren and Mr. Brown. Mr. Brown has been telling our readers much of the work at this new station. The address of these missionaries is *Chandbali, Orissa, India*.

In the Midnapore District we have but two stations occupied as yet. At Midnapore are Dr. and Mrs. O. R. Bacheiler, Mr. and Mrs. Stiles, and Misses Coombs and Butts. At Bhimpore, twenty miles northwest, in the Santal country, are Mr. and Mrs. Burkholder. We hope very soon to lay before our readers fresh reports of all departments of the work carried on at both of these places. At Midnapore are the Bible School, the Dispensary, and the Press, besides schools and zenana work, and at Bhimpore the Santal Training School. The address of all these missionaries is *Midnapore, India*. Let each and all of our own band of toilers be faithfully remembered in prayer every day. And let frequent letters be sent them by their relatives, school associates, and other friends in America. Particularly during these sweltering days of the hot and rainy seasons let them all be remembered.

CHANDBALI NOTES.

May 9. Started this morning at nine o'clock for a trip among the villages towards the sea. The wind was contrary, and we did not make much progress, as the men had to get off and tow the boat. About three, we were opposite a village that we thought we had visited before, and as Brother Coldren said he had never visited the next one, we went on having our *tiffin* as we went. Going to about the center, we collected a crowd of about fifty or sixty about the shrine where we had placed the "organette." This was a very attentive audience, and Brother Coldren preached for over an hour. After he had got through, and had commenced to sell books, he talked about another hour with two men who were deeply impressed with the truth. It was dark when we started for the boat. We were soon on board, and commenced to drop down the river with the tide, but did not get far before we anchored for the night.

May 10. With the break of day we lifted anchor and started on our way down the Byturney. In a few hours we arrived at the junction of the Byturney and the Brahmani rivers, which unite to form the Dhammara. Starting up the Brahmani, we are able to get only about a mile, and here we had to wait for tide and a favorable wind. In the afternoon we started on and got up as far as where the Maipara River leaves the Brahmani and flows directly to the sea. We expected to cross over and visit a village on the other side, but the contrary wind and the strong current down the Maipara hindered us, and here, much against our will, we had to stay, the waves tossing us about in a very uncomfortable manner. Our cook was so seasick that we had to go without a regular dinner.

May 11. This morning we were able to cross the Maipara, and went about one-half mile to the Huntswar, where we anchored to wait for a gentleman from Chandbali who was to pilot us to a place that we wished to visit down by the sea. Taking the organette we went to a neighboring village called Hoo-

sine. I soon called a congregation of over thirty together, and Bro. Coldren commenced preaching. Selling a few books we returned to the boat. About 5 P. M. we started for a village on the other side of the Huntswar, called Gaurdamal. Going to the center of the village we came to a sort of native Dak bungalow. It is open to all strangers for a lodging place. Soon the crank of the organette was moving, and the tune of "I Have a Saviour" was calling the people together, and they came in greater numbers than at any of the villages we have yet visited. In a little while C. commenced preaching to an audience of over seventy. One of the peculiarities of the audience was the number of women present, but this is partly explained by saying that they were "Kondites," the so-called lowest class; but some of our most interesting inquirers are from this class. There were two men, and one of them in particular, that the truth seemed to take hold of wonderfully. When we left, the man followed us and talked all the way to the boat, and even when there he had many things to inquire about. He took some books away with him, and asked us to come to his village in the morning. The poor fellow said he knew that he was a great sinner, but had never before heard of salvation from sin. It seemed a wonderful thing to him that he could be saved from his sins. His inquiry was, "What shall I do?" He was about as interesting a case as I have seen since coming here. We hoisted anchor and went a little farther down the river, opposite his village. It was late when he left us, and our prayers followed him that he might believe to the saving of his soul.

May 12. This morning before sunrise some five or six young men came to the boat after books, but their inquiries were all for some of the vilest of Hindu books. We brought out a lot of books for their inspection. On reading over the titles, whenever they came to the name of Christ or Christianity, they would say, "Oh! these are the books about destroying our caste." We find wherever we go that when the principles of the Gospel are preached without the mention of the name of Christ, they receive the Word without a thought of its being Christianity that is being taught to them. The Brahmins have told their own story about Christ and Christianity, and so to them it is a stumbling-block, but to some of them it becomes the power of God to salvation. Going to the village we got together an audience of about thirty. No particular interest manifested, only by the man that had invited us there. Going back to the boat we were soon joined by the gentlemen that we were waiting for. We were glad to get our overland mail and to read in the STAR and *Free Baptist* what our brethren at home were doing. We wish to reach a village some distance away, so our boat is soon under way and about six o'clock we are at Rajnagar. It was dark before we could get ready to start, and we thought that we would not take the organette. As we entered the village, we found a company of twelve or fifteen men, and immediately Bro. C. commenced preaching to them, and as he proceeded the company grew in size. In every audience there are generally some one or two that are much more interested than the rest, and who seem to be prepared to receive the truth, but here the number was much greater. The Lord was with the preaching with great power. When asked how many of them would accept the truth they had heard, confess their sins to God, and lead a righteous life, there were fourteen that immediately said that they would do so. There was not a single Brahmin present to intimidate them, but when the Brahmins learn what they have done, and begin to persecute them, how many of them will give way to it we know not. We can only pray that the Lord will keep them.

We stayed quite late, and the moon was shining brightly when we returned, and the air was cool and refreshing after the heat of the day. The quiet that reigned around found a response in our hearts, and we praised God for the four days just past, of which I have given you an account. I have done so thinking that something of the way the work goes on might be of interest to the readers of the STAR. There was one question that was asked that I must tell you about. To-night they said, "If this is true that the Son of God came to save us from sin, why have we been permitted to live so long in sin without knowing about it? why were our fathers permitted to die without knowing of this salvation? If there are so many Christians, why have they not told us of this before?" Ye that are indifferent to the sending of the Gospel to them, answer this! Ye that refuse to do anything to send the Gospel, and ye that oppose it, how will you answer Him that said, "Go ye therefore, and teach all nations." F. W. B.

MIDNAPORE GLEANINGS.

It is almost a hundred years since William Carey landed in India to meet the opposition of corrupt faiths on the one hand, and of corrupt men who professed the true faith on the other hand. Since that time how great the changes that have taken place in the land! Look at the multitudes of churches and schools, and better than all this, see the thousands who have given up the false, and taken the true. Such has been the progress of the last hundred years, that the devil is thoroughly frightened, and is arousing servants of very diverse kinds to try and stop the incoming tide of righteousness. There is on the one hand the friends of the old systems, especially those that get their living from the superstitions of the people. Like the Catholics of our own country, they fear the influence of the Christian school, that always follows, with its light, the preaching of the Word. Christianity means enlightenment. The Christian wants to know something. For example, an old man who said that he was ninety-one years old was converted at Chandbali, in a few days he was baptized, and the day after he was baptized he wanted to learn to read. Hence it is that in many places our schools meet with the opposition of the priests, who try to frighten the people with the threat of losing caste if they send their children to the Christian schools. But the tide cannot be turned back, the people are demanding education, and to meet the demands the orthodox Hindus are starting good schools; they prefer to educate their own children, another likeness to the Catholics. The Hindu papers, too, are saying all sorts of bitter and untrue things about Christianity and the missionaries. In a recent number of a Calcutta paper were these words: "The missionaries, with very few exceptions, are the pests of the country." In our bazaar work there are men almost every night who oppose the word preached, and assure people that Christianity is unreasonable, and that Hinduism has in it all that men need. The other night when Christ was being preached as the only Saviour, a man came up and said that there were thousands of saviours in their

shastras. "Why then are you people not saved?" "O, that is not the fault of the shastras." "Very well, if you know of so many saviours, why do you not spend your time in telling these poor people who do not know about it?" "O, they could not understand it, they have to have idols to direct their worship till such time as they get far enough along in divine things to know about the way of salvation." We then told him of the poor and degraded that had been saved by faith in Jesus. He objected that salvation was only progressively realized, that no man could say at any one time he was saved. How like the men of Jesus' time, who would not enter in themselves, and opposed those who would enter! But on the other hand, there are the foes that are in our own house. Canon Taylor, with a great array of perverted facts, tries to make it appear that missions are a stupendous failure. Mr. Calne, while doing good work in the interests of temperance, shows himself an untrustworthy student of missionary history, and a careless observer of missionary facts. In almost every paper that comes to hand, there is something from some champion of the rights of the pocket-books of those who support missions, purporting to show perversion of funds, or the unprofitable investment of the same. But, in spite of it all, the work is going on, souls are being saved. Hindu opposition cannot prevent the work; the croaks of small canons and unsuccessful ministers bring no discouragement to the workers. These are to us but the indications that the devil is hard pressed for help, that the day is coming when he shall have to give up his hold upon the land that he has held so long and so bitterly cursed. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Opposition will but strengthen the true missionary. Criticism will but make him look the closer to his methods to see if they are the best and the wisest. So all things will work together for good, as with joy we here and you in the home land go forward at our Lord's command, assured that we have the best hearts of the church universal in sympathy with us; that we have the Master's promise, "Lo, I am with you." We need not then fear if here and there a croaker says that missions are a failure.

EDWIN B. STILES.

Religious Life.

GOD'S VICTORY.

"Gideon took with him the three hundred."
Go, thou faint-hearted, go!
The word of God is sure.
If thou to Satan's fear bow low,
Strive not the strong to lure.

Only those strong shall see,
As victors in the fight,
The triumphs of God's plan for thee,
Of right opposed to might.

Hide thee, thou weak, for shame,
Until the fight be won;
But know God's victory's the same,
Though he go on alone.

"For right the day shall win,"
To doubt is moral death,
What will be is not what has been;
Then fight on, strong in faith.

LEAD US NOT INTO TEMPTATION.

BY THE REV. F. L. HAYES.

What could Jesus mean by teaching us to pray the Father not to lead us into temptation? Can God lead men into temptation?—God, who teaches men to shun temptation, and who punishes them for yielding to it? Does not James declare that "God cannot be tempted with evil, neither tempteth he any man?"

The word temptation in the Lord's Prayer comes from a word meaning to try, to test, to prove. Any experience that tests the character is a temptation, and in this sense the word is often used in the Bible.

"By faith Abraham when he was tried offered up Isaac." The word "tried" here is the word often translated "tempt." "Beloved, think it not strange concerning the fiery trial that is to try you." Here the word "trial" is precisely the word in the original which in the Lord's Prayer is rendered "temptation."

But those experiences that test the character involve temptation to sin. Yes, but there is a difference between leading a man up to a test for the purpose of making him fall, and leading him up to a test for the purpose of helping him to rise. The one is the work of devils, the other of God.

The difference between the innocent man and the virtuous man is, that one is sinless because he has had no temptation to sin, while the other is sinless in spite of temptation to sin. If God had made men capable only of innocence they could have raised themselves no higher than animals. They would have been only animals. It is the possession of character that makes man nobler than an animal.

If he has only intellect without character, his intellect has only served to sink him lower than the animals. And what makes character? The answer is simple. It is temptation resisted that makes character.

Do you complain because it is your lot to be tempted? Then you complain because it is your lot to be a man and not an animal. You do not complain of God because he did not make the fertile valleys without the rugged mountains. You see that even Omnipotence could not give us one without the other. No more can Omnipotence give us character, with its nobility here and its rewards hereafter, without temptation.

Though God tempts no man, in the sense of enticing him to sin, yet in his love and wisdom he has so arranged the laws of human life that men shall not be without the tests necessary to develop their powers and confirm their virt-

ues. God suffers us to be tempted, but he never leads us to sin. He is never responsible if under his tests we do sin. "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape that ye may be able to bear it." Though he leads us by his providence into the circumstances that constitute for us a temptation, he does not bring us into the power of that temptation.

Jesus was "led up of the Spirit into the wilderness to be tempted of the devil;" but did the Spirit lead him into sin? No! He led him to the glorious victory that made him the triumphant example and the sympathizing high-priest of a tempted world.

It was the fact that the Spirit led him to this scene of trial, that was his safety. This very prayer is a reminder that associated with all our temptations is the Holy Spirit—that even nearer than the tempter who assails us is the angel of the Lord who protects us.

If, then, temptation is good for us, and the way of escape provided, why are we taught to pray God to lead us not into it? Ought we not to count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience? The fact that the proving of our faith worketh patience, the apostle mentions as a consolation to those who fall into divers temptations, not as an inducement to jump into them. Jesus prayed that if possible "the cup" might pass from him. The lesson of Scripture concerning trial is this: Do not seek it, but when it comes meet it bravely, and recognize it as one of the "all things" that work together for good to them that love God. Do not let it prevent your rejoicing always, and in everything giving thanks. The spirit of the prayer we are taught to offer, is humble self-distrust. God knows our limit of endurance. In our prayer we express our trust that he will not lead us beyond it, that he will not bring us into any place, whether of adversity or of prosperity, where temptation will prove too strong for us.

In giving us the Lord's Prayer our Master was regulating our praying in more ways than we sometimes think; for this prayer, not to be led into temptation, frequently offsets some other prayer of ours. A single illustration must suffice.

We may think our lot a hard one, and ask God to lead us out of it; but he, in his loving wisdom, may see that we are where our characters can be best trained for heaven, and that to lead us out of it would be to lead us into temptation. Shall we not add, then, to all our prayers for health, for success, for prosperity, the prayer, "Lead us not into temptation?"

THE SWEARER.

Profanity is an irreverent and undevout use of any of the titles of the Supreme Being. Such use of these titles, while it marks a man of low and vulgar habits, is a sin against God and at the same time an offense against the decencies of human life. One of the precepts of the decalogue is in these words: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20: 7. This does not forbid the reverent use of God's name, as in prayer or in Christian conversation or discourse, but it does forbid all uses that come within the terms specified. The "name" of God is so identified with him, and he with it, that to take his name "in vain," as is the fact in profane swearing, is to sin against him and expose ourselves to his punitive wrath.

Some men are so accustomed to profanity that they swear parrot-like, without any special passion or purpose at the time, and almost without thinking of it. It is as much their habit to swear as it is to walk, or do anything else that they do by habit. Hundreds of profane oaths fall from their lips in a single day, not one of which is noticed at the time. Swearing is a part of their acquired dialect, and is with them a fixed habit in ordinary conversation, and that, too, to an extent of which they really have no idea themselves.

Other men, not being such habitual swearers, break out in profane language only on special occasions; and when they do this, it is generally for the purpose of either invoking a curse, upon others, or intensifying and emphasizing their own assertion. Nearly all their profanity, if not the whole of it, is the profanity of malediction or emphasis.

What, then, are the confessions involved in profane swearing? The first answer to this question is that the existence of God is confessed by the profane swearer, just as really as it is confessed by one who devoutly says: "Our Father, which art in heaven." The swearer profanely uses one of the titles of God, and generally the title God, and virtually concedes that there is a God whose name he takes upon his lips. He may not have thought much of this God, and certainly has not; yet some idea of the great being to whom the title is usually applied more or less exists in his own mind. He does not confine that idea with his idea of man, or of an angel, or of anything else. All swearers mean the same being when they take the name of God in vain. Some idea, however imperfect, relating to this God, is common to them all, and this would be found to be the fact if their mental condition at the time were analyzed.

A second confession of the swearer, when the oath is maledictive, is that God has power to inflict curses on men. Sometimes malediction is the exact form of the oath. God is in express terms asked to curse the object of the swearer's passions. He is angry with somebody and vents his passion by asking God to curse that somebody, thereby con-

fessing both the existence and the power of God. The vengeance of the swearer profanely asks for the vengeance of God upon the object of that vengeance.

The third confession of the swearer when the oath is used to intensify and emphasize assertion, is that God has knowledge. Profanity in this form concedes the existence and knowledge of God, and appeals to the latter in confirmation of what the swearer profanely says, and by implication and sometimes in express language, invokes God's curse upon himself if what he says is not true. He sets the seal of profanity to his own language, and assumes to add strength to the assertion by appealing to God.

He puts himself under oath, contrary to the teaching of the Saviour in his Sermon on the Mount, and calls God to witness the truth of what he says. He does this as one of his habits of talking, when he wants to talk strongly and give emphasis to the language of his lips. This is the way in which some men take the name of God "in vain." They profanely use his name to confirm their own assertions, not because they devoutly worship God or piously fear him, but because they wish to give intensity and positiveness to their own language.

The wonder, in view of what swearers confess in the very act of profanity, is that they swear at all. The creed involved in the language they use rebukes their profanity. They are not atheists, and do not talk as if they were such. They admit the existence of God, and yet they profanely use his name.

They concede that this God has power to inflict curses, and that he has knowledge, and that in both respects he is vastly superior to man; and yet they trifle with his sacred name, and vent their passions in the trifling. They sin against God in the very act of speaking his name. They blend with the sin a confession that rebukes the sin. They are confessors and sinners in the same breath. There is no other form of sin whose commission so distinctly carries with it a remonstrance against its own existence. Let the swearer soberly and seriously think of his own words, and of what is implied in those words, and he will preach to himself a sermon against profane swearing.

We are not speaking of the judicial oath, or discussing the question of its lawfulness, and are not speaking of such devout appeals to God as occasionally appear in the writings of Paul. But we are speaking of that vulgar and profane use of the name of God that is so common on the swearer's lips, and that, in what it confesses, carries with it its own rebuke. No swearer can think of what he confesses without hearing this rebuke. He is a trifle with a Great Being who made him, and whose existence, power, and knowledge he admits in the very act itself. Let him turn his thoughts to his thoughts, and by these thoughts become a wiser and better man. Then he will not load the air with his profanities, or dishonor his own lips by taking God's name "in vain."—*Independent*.

Correspondence.

Bates Commencement.

[Continued.]

COMMENCEMENT DAY.

A beautiful day with beautiful deeds was Thursday. Venerable trustees, loyal alumni, eager parents, and devoted sweethearts put on their finest appearance and assembled to see the young heroes and heroines of '89 graduate.

THE COMMENCEMENT PARTS.

The Salutatory was by Adelbert Leon Safford of Dead River. It has for some time been said that a man who has knowledge and ability enough to be salutatorian ought to be able to say something worth hearing, and should not be required to deliver his part in Latin, and so waste his thoughts on the desert air, stirred by fluttering fans. So this year Bates has taken a step in advance and allowed her salutatorian to speak in English and be generally understood. Mr. Safford's oration on "The Emancipating Influence of Literature" was one that in no wise disappointed those that have pleaded for salutatories in English.

The second part on the programme was by Miss Idella May Wood, of "Cedric, the Saxon." She described his character as proud, stubborn, and irritable, but of great courage and strength, high honor, steadiness, and modesty. In his son Ivanhoe were united, we see, the best characteristics of Saxon and Norman, and in him we see by anticipation the Englishman and American of the present day.

The third part was by John Irwin Hutchinson, a young man who has distinguished himself in mathematics. He showed us man, shaggy like the beasts, little guided by reason, but impelled by instinct, driven by day to wage unequal war with creatures surrounding him, or to grub in the earth for roots to appease his hunger, and by night crawling under the shelter of some overhanging rock. The beasts remain the same, man alone has changed. And through the successive stages of mental development the speaker followed the ascent of man.

Eugene Leelle Stevens was the fourth speaker. His subject was "Knowledge of Our Own Times." He said, We have only been sharpening our tools for the day's work. Now live questions confront us. Some of them, indeed, we have already discussed in classroom, society, and club. They are such as these: How shall the rights of the colored population of the South be maintained, and how shall those people be elevated into intelligent, self-respecting citizens? How shall our railroads be made the most efficient servants of the public, and not parasites? Should the government establish a postal telegraph system? How shall our immigration and naturalization laws be modified? And what shall be done with the liquor problem? These are issues peculiar to our own age. The age has also social and religious questions that press upon us and will do so more and more.

Next a lady graced the stage, Miss Mary Simmons Little, of Auburn, Me. In neat and well-delivered periods, she spoke of "The Eclogues of Virgil," the most finished work, and the one best representing the mind and character of the great transition poet between Paganism and Christianity.

"Living by Proxy" was the title of an able and telling oration delivered by George Hobart Libby of Bowdoin. Some men, said he, are like those birds that habitually lay their eggs in the nests of other birds. Originality requires no unheard-of discovery. It is in char-

acter and personality. Only let a man's life reflect truth in the angle at which it strikes his own soul. Help and be helped. Let him that hath ears to hear, hear; but also let him that hath a mind to think, think. The habit of agreeing with others may be cultivated at the expense of the habit of shaping notions for one's self. Fashion gets deeper than the wardrobe. What is greatness in one is not so in another. Each must stand for himself—an ash for an ash, an oak for an oak.

Blanche Alpen Wright spoke on the Pathos of the Past, a difficult subject for one who as yet has lived but in the present and for the future. Yet she had wrestled with it faithfully and successfully. She said, "The story of every happy home-told, holds something that will move to tenderness." Even amid the joy of a wedding, those members of the contracting families whose thoughts are not too busy with the future are touched by the pathos of that which has been, but is to be no more. This sentiment mingles with the glory of Plymouth rock, with the interest that is aroused by the old tower at Newport, by paintings that preserve in freshness the work of those who wrought hundreds of years ago. Literature and art produce their tenderest effects when they carry us into the dim, unreturning past.

A stalwart youth from Durham, Fred Webster Newell, next appeared upon the stage. His subject was "Cheap Land." He asked, Why do the people of the Old World still flock to our shores? Not that we offer their children better education, for Germany leads the world in this respect. And a member of the Reichstag recently declared, "The German people have now but one want—money enough to get to America." Neither is it our climate nor even our liberty that attracts them.—It is either directly or indirectly our cheap land. Private corporations and foreign landlords are buying up immense tracts of Western land and renting it to tenants. The government land is going at the rate of twenty million acres a year. One State already has forty-five, another fifty, another forty-nine, another eighty, of these great tenant-farms. The number of such farms doubles every three years.

Miss Ethel Ingeborgh Chipman was the next object of admiration. Her part was entitled, "Problems of the World's Thinkers," and was delivered with fine effect. The first great problem that confronted man was the reconciliation of his physical nature with the natural world. It began with the struggle for existence. Muscle, beauty, and love were deified, Valhalla and Olympus were heaven. The second great problem was to reconcile man's spirit with the spiritual world revealed by the contemplation of nature. This was the age of Socrates and Plato. We live in a third stage. We see above us not only the old divinity of Fear, but the new divinity of Love. Now may we hope to reconcile all that is in man with that which is without—physical, intellectual, theological.

Next, Fred Johnson Daggett, of Seytewille, N. H., addressed the assembly, with great clearness of conception and vividness of expression, on "The Ministry of Poverty." In our day, said the speaker, men expect a return for everything. They will not chase the fattest wild geese a single inch without collateral security for every step they take and every breath they draw. But prove to them there is gold in a place, and they will splinter the very bones of the earth to sink their shaft. Men even measure each other by a money standard. And when men expect a low estimate to be made of them, because of poverty, and so come to regard that estimate as natural and in some sense proper, they are hindered from the best manhood. Poverty is not a good thing. But the influence of poverty depends upon the attitude of the poor man. What looks from one standpoint like a stone-heap, surrounded by skeletons and starving men, from another may appear like a starry way, rugged indeed, but leading up to true manhood. Poverty strips man of superficial externals, hinders him from overestimating himself, and from relying on anything independent of his own exertions, and may make him self-reliant, and may call forth his self-summoning exertion that brings success.

The valedictorian was Charles J. Emerson of Newport, N. H. The subject of his oration was "The Spirit of Appreciation." It will form one of the attractions of Commencement number of *The Bates Student*.

COMMENCEMENT DINNER.

About three hundred people sat down to the good cheer of commencement dinner. The after-dinner speeches were spicy, appropriate to the hour, and neither so long nor so numerous as to detract from their enjoyment to the end. The speakers whom Pres. Cheney introduced were Congressman Nelson Dingley, Jr., ex-Governor of Maine, who spoke in behalf of the State; Rev. Henry Blanchard, of Portland; Rev. Martin Summerbell, D. D.; H. S. Cowell, '75, Principal of Cushing Academy, Ashburnham, Mass.; and Dr. L. M. Palmer, '75, of Framingham, Mass.

Pres. Cheney, in his introductory remarks, spoke appreciatively of the late Dr. Hedge, founder of the Hedge Laboratory, now in process of erection. He also announced that one person present had just given \$1,000; another, \$300 (since increased to \$500); and still another, \$100. All this helps toward completing the endowment of the Fullerton professorship. Two letters were read expressing enthusiastic loyalty of alumni in the Northwest, showing their exultation in the victories of the Bates-baseball champions, and bringing the news of the recent organization in Minneapolis of the Bates Alumni Association of the Northwest.

On Thursday evening was delivered by Rev. Henry Blanchard the annual ORATION BEFORE THE LITERARY SOCIETIES. It was a helpful and inspiring lecture on "The Study of History."

BUSINESS.

Among the items of college business transacted at this commencement was the election to the Board of President and Fellows of Hon. L. W. Anthony of Providence, R. I., in place of ex-Governor Currier, resigned; in place of C. A. Blockford, '72, of Boston, Mass., in place of President G. F. Mosher of Hillsdale College, Mich.; Peter Page of New York City, in place of E. W. Page, deceased; and the re-election to the Board of Overseers of Wm. H. Bowen, D. D., L. W. Gilman, and H. C. Esq., '77, and the election to the same Board of L. M. Palmer, M. D., '75, and F. L. Dixon, M. D.

A new chair of Chemistry and Biology was established, and Lyman Granville Jordan, '70, for years the honored and eminently successful principal of Lewiston High School, was elected to occupy this chair. Professor

(Continued on page 220.)

Sunday-School.

[This department is devoted especially to Bible study. Besides notes, comments, and illustrative matter relating to the International S. S. Lessons as presented in the *Star* (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 ineluctable objections, and promote the development of Christian faith and works.]

LESSONS FOR THIRD QUARTER.

- July 7. Samuel Called of God. 1 Sam. 3:1-14.
14. The Sorrowful Death of Eli. 1 Sam. 4:1-18.
21. The Reformer. 1 Sam. 7:1-12.
28. Israel Asking for a King. 1 Sam. 8:4-20.
Aug. 4. Saul Chosen of the Lord. 1 Sam. 9:1-17.
11. Samuel's Farewell Address. 1 Sam. 12:1-15.
18. Saul Rejected by the Lord. 1 Sam. 13:1-15.
25. The Anointing of David. 1 Sam. 16:1-13.
Sept. 1. David and Goliath. 1 Sam. 17:32-51.
8. David and Jonathan. 1 Sam. 20:1-13.
15. David Sparring Saul. 1 Sam. 24:1-17.
22. Death of Saul and His Sons. 1 Sam. 31:1-13.
29. The Enlargement of God's Kingdom. Ps. 67:1-7.

THE REFORMER.

Sunday-school lesson for July 21, 1889. See 1 Sam. 7:1-12.

Revised Version.

- And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, from the day that the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord.
- And Samuel spake unto all the house of Israel, saying, If ye will return unto the Lord with all your hearts, then will I send you away, and the Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away the Baalim and the Ashtaroth, and served the Lord only.
- And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto the Lord. And they gathered together to Mizpah, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpah. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a whole burnt offering unto the Lord; and Samuel said, Let the Lord be true: let Israel be true unto the Lord for Israel; and the Lord answered him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel.
- And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, and took a stone, and set it between Mizpah and Shun, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

I. LESSON INTRODUCTION.

In the last lesson we learned of five calamities that took place,—Israel fled before the Philistines, there was a great slaughter among the people, Hophni and Phinehas were slain, the ark of God was taken, and he who had judged Israel forty years died. The list, however, was not exhausted. At the sad news of the loss of the ark, the wife of Phinehas died under afflictive circumstances. "The spring of her spirit had probably been broken long ago; and what little elasticity yet remained was all too little to bear up under such an overwhelming load."

The Philistines, having taken the ark of God, carried it to Ashdod, called Azotus in the New Testament, and put it in the temple of their own god Dagon. As to what they did before returning, the history in Samuel is silent, yet we learn from other parts of the Bible (Ps. 78:60-64; Jer. 7:9, 26:9) that they proceeded to Shiloh, wrecked the city, and left it a monument of desolation, as it continued to be ever after. Others see no proof of this. We have not a word about Samuel in connection with all this, but it must have been a terrible blow to him. We must believe that he was habitually in fellowship with God, and thus enjoyed a great help towards self-possession and promptitude of action in sudden emergencies and perplexities. He did not believe that the calamity that befell the ark and Shiloh would have any evil effect upon the covenant sworn to Abraham, Isaac, and Jacob.

The Philistines thought that they had triumphed over the God of Israel, but it is the object of the fifth and sixth chapters to show how God undeceived them on this all-important point, but it was not done by fire and earthquake and tempest, but in a quiet way. Perhaps the expectation of the Philistines was in putting the ark into the temple of their god that Dagon would bring about the mutilation or destruction of the Hebrew symbol, but Dagon was humiliated before the ark, and painful diseases afflicted the people. On the ark's removal to Gath, the disease that had broken out at Ashdod fell upon the Gittites, and the mortality was terrible. The people of Ekron refused to welcome it, demanding that the ark be returned to Israel that they might not be slain. The priests and diviners gave directions how the ark should be returned and what offering should be sent with it.

The men of Bethshemesh rejoiced when they saw that the ark had come among them, into the field of Joshua, and they offered burnt offerings and sacrificed unto Jehovah. The ark was on Hebrew soil. "The Lord bringeth the counsel of the heathen to nought." But alas! the men of Bethshemesh did not act according to the benefit received. Their curiosity was greater than their reverence, for they looked into the ark of God. The Lord smote of that place "fifty thousand and threescore and ten men." It is not improbable that in their festive rejoicing they may have fallen into intemperance, and acted with presumptuous irreverence. In the Hebrew the 70 being placed before 50,000, contrary to usage, the passage bears manifest marks of corruption.

It is altogether improbable that a mere agricultural village would have 50,000 people. "Probably the threescore and ten, without the fifty thousand, is all that originally was in the text. Even that would be a 'great slaughter' in the population of a little town." It was said that a joyous occasion should be clouded by such a judgment. "The prying men of Bethshemesh have had their counterparts many a time in more recent days."

The presence of the ark had become the same terror to the men of Bethshemesh as it had been successively at Ashdod, Gath, and Ekron. It had proved a savor of death, not of life. Therefore, they sent to their neighbors at Kirjath-jearim, and begged them to come down and remove the ark. "Kuriet-el-Enab is on much higher ground than Bethshemesh, and there is force in the argument which infers from the language here used, that it was chosen on this account to be the residence of the ark."

The time of the beginning of this lesson is over seven months later than that of the last.

II. EXPLANATORY NOTES.

Verse 1. *And the men of Kirjath-jearim came and fetched up the ark:* This verse would much more properly have closed the sixth chapter, it being closely connected with verse 21 of the sixth. "More timid men might have said, The ark has brought nothing but disaster in its train; we will have nothing to do with it." In their readiness to give it accommodation within their bounds, they showed their faith and loyalty to God. *Into the house of Abinadab in the hill:* Deeming it a high place to be the kind of situation where it should rest, they selected the house of Abinadab in the hill, he being probably a Levite. *Sanctified:* Set apart for this service, to guard and care for the ark, a Levitical service. The catastrophe at Bethshemesh must inevitably have made the Israelites very careful to pay due honor to the ark in accordance with the law. This is a strong reason for concluding that Eleazar was of a Levitical family.

V. 2. *And it came to pass:* This verse begins a new subject, viz. the reformation of the Israelites, and their deliverance from the Philistines. *Twenty years:* After the reception of the ark at Kirjath-jearim before the events took place which are now recorded. The oppression of the Philistines continued during this time. *All the house of Israel:* This implies the fact that the whole people were united in their feeling and desire. At the end of the twenty years, probably through the exhortations of Samuel, coupled with the chastening of the Philistine yoke, the Israelites repented and turned to the God of their fathers. *Lamented after the Lord:* Not their condition during all these years; he may have been moving about from place to place, urging reformation, as he moved about afterwards when he held the office of judge (7:10). Possibly he was laying the foundations of those schools of the prophets that were afterwards associated with his name. There is nothing said to infer that Samuel was connected with the priestly establishment at Nob. He had been, doubtless, trying to bring the people to mourn over their condition before the Lord as much as over the Philistine oppression; the latter they, no doubt, had done all the time.

V. 3. *And Samuel spake:* Twenty years of Samuel's life had passed away since the last mention of him (4:1), where he was spoken of as a prophet. "In this chapter he appears somewhat suddenly in the threefold character of prophet, judge, and the acknowledged leader of the whole people." *If ye return unto the Lord:* The expression of their sorrow had, doubtless, come to the prophet. Return is more than regret; it is a change of purpose and conduct. *Put away the strange gods and the Ashtaroth:* The images of Baal and Astarte, gods of the Philistines, whose worship they had joined to that of Jehovah. If they would return to their allegiance to Jehovah they must turn away from idols, and have no other gods but him. All turning to God means turning away from some other object of trust and love. *And prepare (better as in the margin, "direct") your hearts unto Jehovah, and serve him only:* They must occupy their minds and thoughts with God, and he must be the sole object of their worship. *Deliver you out of the hand of the Philistines:* If they will become truly Jehovah's people, they can count upon his protection. The Philistine yoke, under which they had groaned, will be broken.

V. 4. Their prompt obedience showed how truly in earnest Israel was. Baalim and Ashtaroth are the plurals of Baal and Astarte, implying the different places where their images were worshipped.

V. 5. *Gather all Israel to Mizpah:* This religious service, at which the people were to renew their allegiance to God, was not held at Shiloh (place of rest) nor at Kirjath-jearim (the city of woods) where the ark of the covenant was resting, but at Mizpah (watch-tower), a city of Benjamin, probably about three and a half miles northwest of Jerusalem. *I will pray for you unto Jehovah:* The prophet promised to pray that Jehovah would fulfill to them his gracious word. The prayers of Samuel are frequently mentioned (8:6; 12:18, 23; 15:11). It was Israel's day of fasting and prayer for pardon and the restoration of the favor of Jehovah.

V. 6. *Drew water, and poured it out before Jehovah:* The assembly met in a most proper spirit. They began the proceedings by drawing and pouring out water and by fasting. These two acts are joined in the narrative and are probably of the same character. Fasting was evidently the expression of sorrow, and the pouring out of water was of the same nature, though the drawing of water (Isa. 12) is spoken of with joy. The act was seemingly done as a symbol of pouring out before God confessions of sin drawn from the depths of the heart. *And fasted on that day:* There was but one regularly prescribed fast in the Jewish calendar; namely, that of the annual day of atonement (Lev. 23:27). Private or public fasts, however, were observed on special occasions of grief or humiliation (Judges 20:26; 1 Sam. 31:13; 2 Sam. 1:12; 12:16; Ezra 8:23). And with the fast was joined the penitential acknowledgment. "Fasting in the Bible is referred to as a result of deep feeling. *Judged the children of Israel in Mizpah:* This includes his administration of justice between them (Ex. 18:

18-16), and his securing of justice for them by delivering them from the oppression of their enemies as the other judges did. It is to his exercise of the judgeship in this latter sense that the record at once goes on."

Vs. 7, 8. The assembling of the Israelites furnished the occasion for the Philistines to make an attack upon them. They became alarmed and entreated Samuel to continue his prayers on their behalf.

V. 9. *A sucking lamb:* Not less than seven days old (Lev. 22:27). *Whole burnt offering:* Significant of a complete self-surrender to God (Rom. 12:1). Professor Green says: "Samuel was not a priest by descent. He offered this sacrifice, and others subsequently as the immediate messenger of God. The sanctuary at Shiloh, and the priesthood there, had lost their special divine sanction. The law which ordained them is, temporarily set aside. Samuel, by virtue of his office as a prophet, is invested with the right to supersede the degenerate priests, and to assume their functions. And in the absence of any legitimate sanctuary, matters revert to the condition in which they were prior to the establishment of a sanctuary; and Samuel offers sacrifice wherever he has occasion to do so. The divine legitimacy of his act is shown by the fact that his prayer, presented in connection with this sacrifice, was heard and answered."

V. 10. *Thundered with a great thunder (voice):* The Israelites, doubtless, interpreted the thunder as the answer to Samuel's prayer, and, encouraged by the assurance of God's aid, went boldly against the Philistines, and finding them in a panic because of the same thunder, they attacked them and put them to flight, and slew great numbers of them.

Vs. 11; 12. *Untill they came unto Beth-car:* A place nowhere else mentioned. It means house of lambs. Perhaps it was only a walled sheepfold a little west of Mizpah. There was a great difference between the two battles here. Then their spiritual guides (Hophni, a fighter, and Phinehas, brazen-mouth) were wicked; now holy Samuel was their guide. Then they were unprepared to go into battle, puffed up with vain presumption; now they were animated by a calm and confident hope. In fact, Samuel had gained the battle in advance upon his knees. *Set it between Mizpah and Shun:* Shun means the tooth, and it may have been merely a tooth-shaped rock. Both names have the article in the Hebrew, indicating that they still retained their significance as appellatives, as *Hophni, the tooth, or sharp rock. Called the name of it Ebenezer:* "The stone of help."

Twenty years before without Jehovah's help they were defeated, but now with his help a great victory is gained. "The same moment might remind them of their defeat without Jehovah's help, and of their victory when it was theirs."

DOCTRINAL AND PRACTICAL INFERENCES.

Now the putting away of the strange gods and Ashtaroth was a harder condition than we at first should suppose. Some are inclined to fancy that it was a mere senseless and ridiculous obstinacy that drew the Israelites so much to the worship of the idolatrous gods of their neighbors. In reality the temptation was of a much more subtle kind. Their religious worship as prescribed by Moses had little to attract the natural feelings of the human heart. It was simple, it was severe, it was self-denying. The worship of the pagan nations was more lively and attractive. Fashionable entertainments and free-and-easy revelries were superadded to please the carnal mind. Between Hebrew and heathen worship, there was something of the contrast that you find between the severe simplicity of a Puritan meeting and the gorgeous and fashionable splendor of a great Roman ceremony. To put away Baalim and Ashtaroth was to abjure what was fashionable and agreeable, and to fall back upon what was unattractive and somber. Was it not, too, an illiberal decision to be so exclusively devoted to their own religion that they could view that of their neighbors with no sort of pleasure? Why not acknowledge that in other religions there was an element of good, that the services in them were the expression of a profound religious sentiment, and were therefore entitled to a measure of praise and approval? It is very certain that with this favorite view of modern liberalism neither Samuel nor any of the prophets had the slightest sympathy. No. If the people were in earnest now, they must show it by putting away every image and every object and ornament that was connected with the worship of other gods. Jehovah would have their homage on no other terms. If they chose to divide it between him and other gods, they might call on them for help and blessing; for it was most certain that the God of Israel would receive no worship that was not rendered to him alone.—W. G. Blaikie, D. D., LL. D.

NEED OF TRAINED TEACHERS.

The character of a school is always and everywhere determined by the character of its teachers. Trained and capable teachers make a good school; inefficient teachers mean failure in the one thing for which the school exists. Buildings, money, appliances, crowds of pupils in the classes, are all in vain if the teachers are poorly trained and without skill and tact and earnestness. This rule applies as truly to Sunday-schools as to colleges or academies, as truly to the infant class in the humblest country place as to the senior class in the highest university in the land. Without well-trained and skillful teachers a good school is impossible. The need of such teachers in our Sunday classes is hardly less pressing than the need of well-qualified and pious pastors to take charge of our congregations. If every child and every church member was under the weekly tuition of a thoroughly earnest and devoted and well-equipped Bible teacher the power of the church for good would at once be increased tenfold.

How shall we secure good teachers to train young and old in Bible study? This is one of the most pressing questions demanding solution by pastors and congregations. Any practical suggestion on this subject will doubtless be welcomed by every earnest Christian worker.

These reflections have been suggested by the following notice in the *Advance* of a new normal course, and which promises to be helpful to those who adopt it:—

Recently a leading Sunday-school

man, writing on the need of normal classes to prepare better teachers, said: "With the fresh, bright methods of the public schools, to which scholars are accustomed all the week, it will not do to bring old, dull, inaccurate ways in the Sunday-school into contrast. If they ride on an express train six days they will not be content to mount a lumbering farm wagon the seventh. If secular learning glides in a chariot, religious teaching should not jolt in a go-cart." These words voice the conviction of every thoughtful Sunday-school teacher, and practical plans for relief will be most gratifying.

Recently a Sunday-school normal course has been prepared by two practical and successful Sunday-school men for this purpose, that is, attracting considerable attention. It is the Bay View Sunday-school normal course, designed for interdenominational use, and to classes cost but fifteen cents a copy. It has twelve Bible and eight practical Sunday-school lessons, can be taught by any minister or superintendent, or may be made a part of the work of the regular teachers' meeting. The course is admirably adapted to the average teacher's needs. It is compact and cheap, simple and practical, tells a teacher right off what he wants and needs to know, and no more than he can use. It was first used this year at Bay View by a class of one hundred and fifteen teachers from seven States, and Congregational, Methodist, Baptist, Presbyterian, and Episcopal schools. It has the elements of success and a large number of teachers and arouse teachers and provide more intelligent and skillful teaching in our schools. Circulars about the course can be obtained by addressing the secretary of the Bay View Normal Union, the Rev. C. M. Cobern, 161 Canfield Avenue, Detroit, Mich.

Whether this particular course is adopted or not, we insist that every church should make some effort to train up Bible teachers. We have too long committed this important task to those who have received no training for it. The Sunday-school teacher is the pastor's assistant in expounding the truth and preaching the Gospel to the souls committed to his charge. He cannot be guileless if he does not exert himself in every way possible to secure faithful assistants. If the teaching is not sound and effective the pastor is not free from blame.—Cumberland Presbyterian.

Obituaries.

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

Parker.—Died in Concord, Vt., April 26, 1889, Emma H. Parker, wife of Stephen J. Parker, aged 84 years, 13 days. She leaves besides her aged husband, one daughter, Alice A. (Mrs. John Stott of Lowell, Mass.), one son, Moses A. (one of Concord's most worthy citizens), his wife Eliza, who was untiring in her devotion and truly filled a mother's place. Three other children, Melinda, Selden, and Madison, have passed on before her. She also leaves eight grandchildren, one brother, and four sisters, who will greatly feel their loss. She preserved to a remarkable degree that wonderful union of qualities of mind and heart which at all times commands love and respect. A true friend to both old and young, her death is the close of a long, busy and useful life. Her work well done, now cometh the rest which she so often longed and prayed for.

Carr.—Bro. Henry Carr died in Loudon, N. H., Sept. 24, 1888, aged 70 years, 8 months. Bro. Carr was converted when a young man, but neglected baptism until past middle life, when Rev. Mr. Stinson baptized and received him into membership in the F. B. church in Pittsfield, N. H. He believed in prayer, and conducted family devotions to the end, even after he was unable to kneel, but was obliged to pray sitting in his chair. May the remembrance of the family dear be a comfort and strength to the widow and a beacon light to the children; and may there be a glad reunion in heaven. M.

Wood.—Died at his home in Lee, Mich., June 25, Daniel Adelbert Wood, son of Nelson and Polly Wood, aged 28 years, 5 months, 2 days. He was converted twelve years ago, and walked with Jesus until the looking glass of death. He bore his sufferings with perfect patience, and gladly welcomed death. He was superintendent of the Sunday-school, and beloved by all his neighbors. He leaves a father and mother, two sisters, and other relatives to mourn their loss. Funeral service by the writer, from Job 32:8.

LURA A. MAINS. Sawyer.—Miss Clara E. Sawyer died May 18, in North Berwick, Me., at the age of 49 years. She was the daughter of the late William and Betsey H. Sawyer of Gilmanton, N. H. When sixteen years of age she was baptized by Rev. Thomas Keniston and received to membership in the Gilmanton Iron Works church. It is a fact worthy of note, that just thirty-three years to a day from the time of her baptism she was received into the New Hampshire church. After a few years she united with the church in Lower Gilmanton, and a few years later with the North Berwick church, of which she remained an esteemed member and faithful worker in the work of her denomination. She was also an efficient and conscientious Sunday-school teacher. Loving and appreciative resolutions passed by the Advocates of Christian Fellowship, Chautauque Circle, and Good Templars in esteem in which she was held for her intrinsic worth and vital piety manifest in those bodies as well as in the church and Sunday-school. Kind hands ministered tenderly to her necessities in her last illness, which was very short. Funeral services were held in the church and the body was taken to New Hampshire for burial. She rests from her labors and her works do follow her.

Root.—Died in Royaton, Vt., June 2, Sister Hannah Root, aged 89 years. Her husband preceded her some six years, they having lived together over sixty years. Sister Root was the mother of eleven children, eight of whom

are living. All read THE MORNING STAR.

Four were present at the funeral. Sister R. experienced a change of heart when a child, and was baptized when nine years old by her father, Rev. T. Moseley, and lived a consistent Christian the remainder of life. She passed away in full hope of a glorious immortality and eternal life. Our sister will be missed greatly. When in health she was so much with the sick, and ministering to the distressed and needy. Funeral services by the writer.

ALMON SHEPHERD.

Andrews.—Near Gurley, O., April 6, 1889, J. W. Andrews, aged 30 years, 2 months, 10 days. He possessed a form and constitution not given to resist disease, and for some years past was in feeble health. He was remarkably industrious and frugal. Some four years ago he became a member of the Green Camp F. B. church, following Christ in the ordinance of baptism, and lived a worthy member of that church until death. He bore his prolonged illness with heroic fortitude and Christian endurance, and died in full hope of entering into the rest which remaineth to the people of God.

Wood.—At his late residence near Big Island, O., May 8, 1889, Deacon Hampton Wood, aged 75 years, 5 months, 23 days. He was one of the earliest settlers of Big Island. By dint of continued application he secured a good education, and successfully taught fourteen terms of school, commencing when twenty-one years of age. In 1846 he was united in marriage to Miss Susan March. To them were born twelve children, two dying while young. His companion departed this life in 1878. He was a man of sterling integrity and of great mental power. His neighbors honored him with many positions of official trust. In early life he embraced Christ, and became a worthy member of the Big Island F. B. church, and held with the exception of the ministry every office in the power of the church to bestow. He ever gladly assisted in bearing the burden of the church, whether as regards finance or personal responsibility, and freely contributed to the mission cause and every benevolent work. For many years he was an unceasing subscriber and constant reader of THE MORNING STAR and Free Baptist. He made every provision for his death and all the arrangements concerning his funeral.

Delong.—Near Scott Town, O., May 9, 1889, Mrs. R. G. Delong, aged 48 years, 8 months. She was an excellent Christian lady, for many years a regular attendant upon religious services at the union appointment of the Big Island church, she ever took a deep interest in all Sunday-school work, and for years was the efficient teacher of a large class. She died in hope of everlasting rest.

Thomas.—Near Owen Station, O., April 16, 1889, William F. Thomas, aged 42 years, 10 months. He was a soldier in the field during the Rebellion; a worthy member of John Berry Post, No. 487, G. A. R.; and also a member of the Green Camp F. B. church. His last illness was prolonged, and his sufferings were intense.

Clendenen.—Near Claridon, O., May 27, 1889, Charles Clendenen, aged 79 years, 7 months. He was a charter member of the Claridon F. B. church, and for a number of years was its worthy pastor. He held with efficiency many local offices, and was regarded by every one as the soul of honor and integrity. Living, he possessed a good name, and dying left a heritage of good deeds to his many loving relatives.

Fish.—Near Green Camp, O., June 11, 1889, Wm. P. Fish, aged 64 years, 1 month. Years past he became a member of the Green Camp F. B. church, being baptized by Rev. S. D. Bates. His last illness was most painful.

Cummins.—Near Agosta, O., June 20, 1889, Little Willie May, youngest daughter of Jacob and Mary Cummins, aged 11 years, 1 month. She was a child of rare beauty and marked mental attainments; but with the number of years before she passed on, to forever enjoy the blessed association of the loved ones in heaven. The funerals of the foregoing were attended by the writer.

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J. A. SUTTON.

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(Concluded from page 217.)
 the spot where, shot from ambush, fell the gallant Lord Howe. From this point may be seen Mount Defiance, up which Burgoyne's men cut a road in one night and from which he was soon after driven. Mr. Cook has lately purchased the top of this mountain and hopes to erect a monument commemorating this fact of Revolutionary history.
 We reach home about 6 o'clock, and mark that day as one to be remembered with pleasure while life lasts. W. J. S.

BERLIN HOMES.

BY THE REV. A. W. ANTHONY.

Near the Thiergarten and in one or two suburbs of Berlin may be seen a few single residences, standing apart from their fellows, in the midst of gardens and lawns; but these are rare exceptions. Think rather of business blocks, four or five stories high, lining long streets, shoulder to shoulder without intermission; the streets are paved with stone or asphalt, rarely with wood; horse-cars, cabs, and drays rumble by incessantly; in one building will be stores and offices as well as homes of rich and poor. The poor live in the cellar, in the top story, and in the back parts of the building looking upon narrow, well-like courts, work-shop and home often combined. The rich hire the more costly tenements, facing the street, and not more than one or two flights of stairs from the ground. The stores occupy the ground floor, frequently, however, when unpretending, descending into the basement with the poor.

A house is always on one floor. It may be several flights high, but it has no stairs within itself. Where we first boarded on coming to Berlin we were seventy-eight steps, that is, three flights, up; next we were twenty-seven, and now are thirty-six steps aloft. But we have friends who must ascend one hundred and ten steps into the air. Elevators are very rare. I have seen but two, although I have been in a great many buildings. One was in a hotel; the other was in a private house. We tried to ride in the latter. Coaxed by the attendant it struggled two stories high, stopping once between the floors, reminding us unpleasantly of Howells's farce, "In an Elevator," and finally obliged us to get out and trudge afoot to the third landing. The attendant comforted us by telling of a couple who were obliged to spend an hour and a half in the elevator a few days before. One finds it convenient, however, to have chambers, living-rooms, and kitchen immediately together on one level. Of course, the higher one goes, the cheaper become the rents. But rents themselves are high in Berlin, and they are all increased by a tax of six per cent. for the benefit of the Emperor's family. Great economy of space is practiced in all homes. Invariably the servant-girl sleeps in a half-story over the coal-bin, pantry, and closet, so low usually that she cannot stand upright, and reached by climbing from a chair or portable step-ladder. The kitchen is rarely large enough to contain a chair, even if it were consistent with a housekeeper's ideas of getting work out of her girl to provide one. Most living-rooms are also bedrooms, the beds by day concealed by high screens; or perhaps an extension lounge furnishes sleeping accommodations. The dining-room frequently serves for chamber at night, and I have been in several homes where the kitchen also became a sleeping room by introducing a portable bed. What would a New England housewife do without her capacious attic, her generous cellar, and her convenient closets?

I have seen the statement that Berlin, of all our large modern cities, has the most homes of only one room. The statement and figures are not at hand. But when I was in Scotland last summer, the General Assembly of the Scotch church, then in session, was greatly exercised over discovering that of the 500,000 population in Glasgow 120,000 were reported as living in homes of one room (and, whether a related fact or not, that 100,000 people in that city never attended church). Under the guidance of a Presbyterian clergyman it was my privilege to visit some of these one-room homes. I have since visited several one-room homes in Berlin. In Glasgow families were large; cooking was done in that one room; grown-up sons and daughters lived at home, working in mills; while in Berlin families, usually smaller, become further reduced by children going out early to service and living away from home, and the steams, stench, and dirt of a kitchen are largely diminished because the customs and economies of the place dictate buying prepared provisions quite largely. The term "one room," when applied to a home, is, therefore, I am convinced, less appalling in Berlin than in almost any other city in which it may be used. One room here need not imply poverty, but economy; it does not suggest filth, but cleanliness; frequently meaning those who have all their meals sent to them, or take all their meals in restaurants; and as for morals, it insinuates nothing more than several rooms might imply. Bakeries and meat stores, tempting with their truly handsome displays of sausages and cooked viands, abound in convenient places in every locality. In all Europe bread is usually a purchased, and not a home-made, staple.

Here in Berlin it is cheap. Bare-headed and bare-armed servant-girls, even in coldest weather, sent for provisions before every meal, are a frequent sight on the streets.

The meals of a Berlin home regularly number four. The first, on arising, consists of bread and butter and coffee, and bears often, instead of "breakfast," the name "coffee." The second, termed "second breakfast," occurs in the middle of the forenoon,—bread and butter with meat, and perhaps a glass of beer. This second breakfast is an established rule; is provided for servants; laborers stop work for it; children carry it to school; soldiers on parade have it in little white bags at the right hip. Dinner usually falls at one o'clock, and supper at six or seven. The former presents soup, meat, vegetables sparingly, and some simple desert; the latter, bread, sour salad, sausage, and perhaps a fried dish. In the middle of the afternoon ladies at home meet for a cup of coffee and a piece of bread. As compared with American tables vegetables are wanting here; the bill of fare comprises bread, meat, and drink, and sour plates abound (sourkrout, salads, pickles, strong cheese).

The table manners of a German home are very pleasant. Each corner greets the others with the expression "blessed mealtime," a kind of benediction on the repast. The family sits long at table, particularly in the evening, continuing conversation for an hour or two, and when they part it is with a repeated "blessed mealtime" and a general hand-shaking. No one passes through the room without the same greeting, frequently, however, shortening it to simply the word for "mealtime"; and this indeed, has become a phrase for salutation on the street, at the dinner hour, or during the afternoon,—"Mahlzeit."

Household conveniences would seem to an American woman scant. There are no clothes-presses, portable wardrobes supplying the place; no sink, simply a small set basin catching the drippings from the water faucet. Stoves, made of porcelain, belong immovably to the house. The heating stoves, usually white, stand always in a corner, looming up chillingly like a cemetery monument. Fires are built once a day; the triple stove doors are closely locked, and the heat, slow in making itself felt, is slower in departing. Cook-stoves, also of porcelain, are, of course, low, and have flat iron tops. Coal in pressed brick form is apportioned out by count.

But moving in Berlin is easy enough to delight the heart of even a Methodist minister's wife. Not many or great are the household goods. Stoves move not; flour barrels, heavy kitchen utensils, do not exist. Rarely does a house possess carpets, rugs serving, if anything covers the shining floors. Without attics and without extra rooms, how could heirlooms or luxuries accumulate? It is an easy matter to compress the extension lounge, to lock the wardrobe, to roll up the rug, and to call in a dayman. The first of October and the first of April are the dates for movings; then multitudinous migrations occur.

In economy the housekeeper reigns supreme. She makes purchases at the market, bringing home supplies in a basket. Her basket is her badge of office, to carry it her womanly prerogative. A man never carries a basket; indeed the expression in Berlin, equivalent to the American phrase "give him the mitten," is "give him the basket." She superintends the basket and its contents, knows the capacity of every month at her table and plans in exact proportion. I have sat at table and wished an extra piece of bread, when a servant was sent to the bakery for that one piece. A woman who provides for a family of nine has told me that if a guest comes to dinner, her books show the difference! A housewife holds everything under lock and key. She entrusts nothing to the servant, apportioning out food, fuel, linen, and table-ware according to need, and takes account of its use and return. Servant-girls work from six in the morning until ten at night, receiving as wages rarely above forty dollars a year. I know one servant, the maid of all work in a boarding-house, who receives but two dollars a month in wages; the fees falling to her lot from boarders also are not large. How can one wonder that housemaids of Berlin, overworked, under-paid and ill-treated, have not a good name for morality and honesty?

THEY SAY

—That the more a donkey grows, the more of a donkey he is.
 —That the worst case of snoring can be stopped by a low whistle.
 —That over one hundred thousand Americans are booked for Europe this summer.
 —That it is better to be seventy years young than to be forty years old.
 —That an artist has persuaded the German Emperor to make a reaction against the black dress coat.
 —That Mrs. Harrison has personally requested Washington correspondents to refer to her as seldom as possible.
 —That churches exist which are more given to demanding fine preaching than to hospitality. One such was described by an aged preacher as follows:—
 "They want the angel Gabriel to come down and preach for them, conduct a Sunday school, and then take his chariot and return home without staying to dinner."



RIO GRANDE COLLEGE.

Correspondence.

(Concluded from page 218.)

Jordan will spend next year at the Chemical Laboratories at Kensington, near London.

A large number of alumni have been in attendance at this commencement, and the reunions have been most delightful. Never before has the spirit of love and loyalty to Bates been so universally strong and demonstrative among her children.

Central Ohio Institute and Yearly Meeting.

The C. O. Y. M. Institute convened with the Concord F. B. church Wednesday evening, June 12, and continued in session until Friday noon. The attendance was not large, but the services were deeply interesting and instructive. Able sermons were delivered by Rev. A. M. Simonton, I. S. Seltz, A. Crabtree, M. C. Miner, and W. F. Cranston, each of which showed thorough preparation. By unanimous vote of Conference it was decided to request Rev. M. C. Miner to forward to THE MORNING STAR and THE FREE BAPTIST copies of his sermon on "The Divinity of Christ," with request for its publication. The subjects of Sanctification, Regeneration, Moral Agency, and other topics of minor interest were presented and fully discussed. A discussion on "Weak Churches and How Shall We Strengthen Them?" proved deeply interesting, and brought out several plans by the different brethren, some of which we hope will be adopted in the near future. On motion it was decided that hereafter the sessions of this Y. M. Institute commence with an opening sermon by the president or alternate Thursday, 11 A. M., preceding the Y. M. session. The president appointed Rev. A. Crabtree as his assistant on programme committee. It was decided to request the programme committee to prepare the programme three months before the session, and authorize the secretary to have it printed and distributed at once to all the F. B. ministers within the bounds of the Yearly Meeting. Adjourned.

The Yearly Meeting met with the Concord church June 14. Twenty-two delegates present. Rev. M. C. Miner chosen chairman, J. A. Sutton, clerk and treasurer, W. F. Cranston, ass. clerk. After reading the minutes of last session came reading of letters and verbal reports of the delegates, which showed stability and advancement of the larger number of the churches. The Marion Q. M. has had forty-one accessions to full membership, while forty-six await baptism. All the churches supplied with pastors and enjoy regular preaching. The Harmony Q. M. has admitted some thirty-two into full membership, with almost as many more who await baptism. But one church in this Q. M. is devoid of preaching service. The Washington churches busily engaged in erecting a church edifice. Huron and Seneca Q. M. reported revivals in several of the churches and nearly a score of new members. Richland and Licking Q. M. reported the repairing and refurbishing of the Centerburg church and some eighteen accessions within the bounds of this Q. M. Lorain Q. M. reported no additions, but steadfastness in the work of the Lord.

The following named persons were selected as delegates to the next session of State Association: Rev. A. H. Ballinger, W. F. Cranston, A. Crabtree, H. Dockum, I. R. Griffith, J. F. Inskeep, C. C. Inman, M. C. Miner, J. J. Mills, O. Rutter, P. Randall, Isaac Seltz, G. H. Stephens, A. M. Simonton, J. A. Sutton, J. J. Weage, B. F. Zell, and Brethren W. H. Goff, Wm. Pelter, Jacob Rhoads, and S. D. Whitney.

The Conference chose Rev. M. C. Miner and Rev. A. Crabtree as delegates to General Conference, and decided for each resident member to pay five cents tax to defray the expenses of those delegates, and to forward the same to the treasurer.

The committee on education urged upon all persons entering the ministry to be in possession of a practical and, where possible, a theological preparation for the pulpit. They also heartily indorsed the Duna Professorship endowment fund. The committee on doctrine declared the doctrines of the Free-will Baptist church to be those taught by the Holy Scriptures, and urged upon the ministry the necessity and practical utility of more frequently giving expression to our distinctive doctrines from the pulpit. The committees on missions and Sabbath schools spoke in the highest terms of the work already accomplished, and urged our people to renewed activity in those departments of Christian labor. The committee on temperance placed the conference squarely in favor of Prohibition, but did not directly commit to any party. The committee on the state of the Yearly Meeting made several important practical suggestions relating to the churches composing the Central Ohio Y. M. It was decided to ask the State Association to employ a State agent to look after the financial interests of all the churches throughout the State, and to appropriate \$500 to this Yearly Meeting for evangelistic and other purposes. The committee on publications strongly recommended Free Baptist literature as second to none, and urged upon our churches to more liberally patronize the same.

The committee on next session of Y. M. reported in favor of holding it within the bounds of the Marion Q. M.
 On Saturday evening the ladies held an ex-

cellent Woman's Missionary meeting, and elected Mrs. A. H. Ballinger of Centerburg, O., as president, Mrs. W. F. Cranston of Broadway, O., secretary and treasurer. Every moment of time during the entire session was occupied. More sermons than usual were delivered, and each effort showed native ability, culture, and preparation. Rev. G. W. Bath, Mich., and Rev. C. W. Lane of Hillsdale College were with us as visiting brethren, and gave us many words of encouragement and instruction. Each business session and devotional meeting was well attended, and aided by the invaluable assistance of Rev. M. C. Miner. The largest amount of money was collected and pledged that was ever secured at any previous meeting, being as follows: for Yearly Meeting expenses, \$7.56; the Woman's Missionary Society, \$18.79; the Washington church, \$30.51; the Washington church in pledges, \$20.00; total, \$76.86.
 J. A. SUTTON, Clerk.

Rio Grande College Commencement.

All the exercises of Commencement week were well attended and some of them were above usual merit. The baccalaureate sermon was preached from the text John 16: 33. The theme was the attitude of the world toward the true Christian worker, the spirit with which the world should be faced, and the grounds of assurance that the disciple of Christ shall overcome the world. The address before the College Y. M. C. A. and Y. W. C. A. on Sunday evening, by Rev. W. J. Fulton, was on the subject, "Intellectual and Spiritual Light," and in the opinion of the writer was the most appropriate and practical address yet delivered to these associations.

The graduating exercises of the Preparatory department were held on Monday evening. The following is the programme, omitting music: "Liberty," W. W. Decker; "Dues and Debts of Woman," May Fulton; "Benefits and Proper Methods of Reading," Lydia Gross; "The United States and Canada," N. A. Hannig; "Every Hair Casts Its Shadow," Emma Kling. All of the orations were well composed and well delivered. Prof. Jones delivered the certificates of graduation in an appropriate speech, saying that the teachers felt a just pride in the record the class had made, and entertained nothing but the highest hopes for their future.

The anniversary of the Shakespearean Literary Society on Tuesday evening was fully up to preceding exercises of the same kind. The following is the programme: Salutatory, Howard Gross; oration, "Intellectual Responsibilities," Flora E. Wood; oration, "Our Constitution: Its Strength and Weakness," T. W. Jones; prize recitations, "The Sergeant," Maggie Hunt, "The Pilot's Story," Emma Holcomb. The prize was gained by Miss Hunt, and presented by O. M. Carter, B. S., class of '88. Oration, "The Nineteenth Century Woman," Nora B. Crawford; debate, "Resolved: That the principles of Government advocated by Hamilton were superior to those advocated by Jefferson," aff. J. D. Holcomb, neg. Van F. Barrett. The judges decided in favor of Mr. Barrett. Valedictory, "Industrial Education," by Benner Jones, president of the Society.

At the meeting of the trustees on Wednesday, sixteen were present. The usual routine business was transacted. The employment of a music teacher for next year was left to the Executive Committee. The estate of Mrs. Wood is still in good condition, the income equaling all expenses. The fact that all litigation in regard to the estate has ended favorably to the college was a cause of great gratitude and of great hope for the future. Dr. John Hancock, State Commissioner of Common Schools, delivered the annual address on Wednesday evening on the subject, "Literature in a Liberal Education." The address was rich and instructive. It was highly appreciated by the students. After the close of the address, President and Mrs. Davis gave a reception to the teachers, the alumni, and the trustees and their wives.

The commencement exercises were held at 10.30 on Thursday. There was but one graduate, Miss Anna M. Shepard of Gallipolis, who has taken the classical course. Her oration, entitled "The Present Crisis," was a discussion of the Negro problem. It grasped the ethical, social, and political features of this vexed question with a firm hand. Rejecting all false views of expediency, it put the question upon the highest moral grounds, and claimed absolute and equal justice for the Negro in all respects as the only possible solution of the problem. Miss Shepard has taught in the extreme southern part of Louisiana, and, in addition to thorough reading upon her subject, has seen the darkest aspects of the Negro's present condition. While clear and decided in its views, the oration was temperate in tone, and received the highest commendation. May it help to hasten the time when the mistaken policy of Rio Grande College in regard to the race question shall be reversed, a consummation for which many friends of the college are laboring and praying. In delivering the diploma, Pres. Davis exhorted the graduate to take the highest types of womanly excellence found among Christian women of the nineteenth century as her exemplars. Helen Chalmers, Florence Nightingale, Mary Lou, Frances Willard, and Clara Barton were cited, and the salient features of their characters and work briefly presented.

In the afternoon, E. S. Wilson, editor of

the Ironton Register gave a carefully prepared address upon the training of the will. In some respects this was the most inspiring deliverance of the week. The necessity of a true religious basis for will power as well as for all other forms of soul-power, was forcibly taught. Rev. Carl Anderson followed in a ringing speech, addressed especially to the young. Pres. Davis closed by commending the thoughts of the other speakers and by urging parents to plan and sacrifice for the education of their children, rather than for leaving fortunes to them.

The concert on Thursday evening was a success, both financially and in the way of presenting a variety of excellent music. The receipts were almost eighty dollars. The music for the concert as well as for the other exercises of the week was provided by Mrs. H. G. Bowles, Prof. J. M. Neal, Mr. D. W. Jones, Mrs. H. A. Brandyberry, the Rio Grande Band, Miss Hattie Waddell, Miss Nora Crawford, Miss Laura and Flora Wood, Miss Carrie Davis, Prof. J. W. and Mr. T. W. Jones, and a class of fifteen singers from the school, trained by Prof. Jones and Miss Waddell. J. M. D.

Winnebago.

The Minnesota Yearly Meeting is in session. It is worth years of peaceful life to take the cars and hurry out of busy, thriving Minneapolis to glance across the river, as you go up along the rushing river to the great exposition building and the largest flour mills in the world, to hurry on across the marshes, past the beautiful suburban residences to the broad country with here and there a beautiful lake, and here and there a ruby clover field, and to see close by the rails finest specimens of wild pink phlox such as we cultivated in our gardens in New England. On amid pleasant conversation and the merry laugh, to dine at Crystal, and finally in the afternoon to meet four coming from across the river in Dakota and to be steaming soon among the broadest prairie acres you have ever seen in your life, tossing up their waving grain like great emerald seas, to reach at last the little city of Winnebago, lying like a gem in the emerald belt. It is worth years of peaceful life to tread the college halls of Winnebago, and to listen at last to the tales of progress of our wonderful youngest college, the hope of the great Northwest.

The Biblical School was more than five years seeking an endowment of ten thousand dollars from our whole denomination forty years ago. Winnebago City College has gathered about ten thousand dollars on its endowment fund through Special Agent Reeves from Minnesota, Iowa, and Wisconsin in a single year. Men and women have come to that hilltop bringing their gifts, and God himself has cast down there his great gift—one hundred souls converted to Christ in ten months, and little churches spring up all around through student preaching! And a dozen young men seek special preparation, too, for the ministry within this institution! How precious are God's blessings! How the lustrious crowning of his work on this beautiful hilltop amidst village and prairie has encouraged the true hearts of our earnest brethren who have sacrificed and longed for this day, and who with tears rejoice at what their eyes at last behold. Brother Bixby, the first Free Baptist to cross the Mississippi and gather a Quarterly Meeting in Iowa, is here, fresh and joyous as a lad, though eighty summers have passed over his white temples. Brother Royal Bryant from Wisconsin, who sacrificed \$300 to build up a Northwestern College at Wausaja twenty years ago, is here, rejoicing that at last we have a school.

Two things the meetings make apparent. First, There are wonderful openings in this western country for planting large and permanent Free Baptist schools. Sioux Falls church, South Dakota, has a church property worth nearly \$10,000, and they need an earnest, consecrated pastor. There are three or four churches in the vicinity and only one minister. The harvest is just white for Free Baptist churches. The other kind of Baptists are supplying them with preachers, but the church members by the thousand will have open communion. A pastor of the Calvinistic Baptist church at the examination of a young man for ordination in December, rebuked the candidate for announcing open communion sentiments. "Don't draw those lines out here," replied the Baptist State missionary, "if you draw those lines that you will not have a single Baptist church in all Dakota." We can have wonderful growth in these new churches if we in the next five years will send in a dozen young men, well equipped, and sustain them there. We want and earnestly pray that young theological students will hear this call for laborers in Dakota and Minnesota.

Secondly, While Winnebago City College is one of God's ways of occupying the opportunity and of entering the Lord's open door, while it promises a supply of fresh young workers for this new field—fertile as Eden in a wealth of souls—this school needs endowment. Winnebago must have your help. Shall we let 150 young men gather next fall at this important interest without fifty books all told in its college library? Men of God, where are men with the spirit of sacrifice that dwell in Silas Curtis and Dexter Waterman? Answer this call! Send books, send means, lift prayers, and we shall be rejoicing together in the great harvest time.

G. A. BURGESS.

Central New York Yearly Meeting.

The last session of the Central New York Yearly Meeting was held at West Oneonta June 21-28. Rev. E. Newell was chosen moderator. The term of clerkship, expiring at this session, A. E. Wilson was chosen clerk for three years. At the roll-call, from the Otsego Q. M. the following named delegates responded: Rev. E. Newell, Rev. D. Boyd, Rev. F. H. Butler, Rev. A. E. Wilson, and Brethren N. H. Briggs, H. Hopkins, Z. Smith, W. W. Morrell, F. Culver, E. J. Morgan, from the Oswego Q. M., Rev. W. H. Ward, A. F. Bryant, and G. P. Linderman; from the Lake George Q. M., Rev. J. B. Randall, R. Woodcock, and C. Cross; from the Rensselaer Q. M., Rev. I. J. Hoag and E. M. Roel; from the Whitestown Q. M., Rev. G. J. Scobey and wife and Miss C. D. Alger. The committee of arrangements reported that Rev. J. B. Randall preach the opening sermon, Rev. W. H. Ward preach Friday P. M., Rev. A. F. Bryant Friday

evening, Rev. A. E. Wilson Saturday morning, Brother A. F. Sanford, a lay preacher, Saturday afternoon, Rev. R. E. Nesbitt Sunday morning, and Rev. D. Boyd Sunday evening. After the sermon of W. H. Ward the conference was called, after several ballots Rev. E. Newell, R. E. Nesbitt, and J. B. Randall were chosen delegates to the next session of General Conference. Rev. D. Boyd, A. E. Wilson, G. P. Linderman, alternates. Rev. F. H. Butler, A. E. Wilson, and I. J. Hoag were chosen committee on resolutions.

A committee of one from each Q. M. was chosen to nominate delegates to the next session of the Central Association. After consultation, they reported as follows: A. E. Wilson and wife, E. Newell and wife, A. F. Bryant and wife, G. P. Linderman, Mrs. M. A. Hoose, G. J. Scobey and wife, A. T. Worden, E. M. Roel, E. E. Carr, and Rev. DeMott. The report was accepted and the delegates elected. The treasurer's report was received as follows: Amount on hand at beginning of the year, \$9.43; amount received, \$33.01; total, \$44.44; money disbursed, \$41.38; cash on hand to balance, \$3.06. Rev. A. E. Wilson was chosen treasurer. The letters of the Q. M.'s were read Saturday morning. The reports were generally cheering. Several churches had been strengthened, by revivals; some were without pastors, but hopeful; some were weak, with but little hope of improvement. The Otsego church has been repaired, and a new organ placed in it. The Oneonta church and society are soon to commence a new church edifice. They have raised \$6,000. The plans and specifications are in the hands of the contractors, who upon a given day are to put in their proposals.

The location of the next session was left for the Rensselaer Q. M. to decide. Saturday at three o'clock a covenant meeting was enjoyed, sixty-three witnessing for Christ; after which the ordinance of the Lord's Supper was administered. At the close the conference was called, and the committee on resolutions reported as follows:—

(1) Resolved, That the Yearly Meeting elect a mission committee of five to have an oversight of any and all mission work within its borders.

The resolution was adopted, and Rev. A. F. Bryant, J. Dunn, E. M. Roel, E. E. Whittemore, and Brother N. H. Briggs were elected such committee.

(2) Whereas, questions often arise in regard to ordaining men to the sacred office of the ministry, therefore

Resolved, That as a Yearly Meeting we would advise that all contemplating the ministry shall preach at least one year upon license before ordination, and we would advise a course of study of at least two years.

The resolution was adopted. Resolutions of thanks to railroad companies for reduced rates, and to the people of West Oneonta for their generous hospitality were adopted. On motion an assessment was made of ten cents per resident member of the churches of the Yearly Meeting, to defray the expenses of delegates to the General Conference.

Saturday evening, the ladies' missionary meeting was of unusual interest. The address of the president, Mrs. A. E. Wilson, was followed by select reading and singing. Mrs. Walslaw of England gave a very interesting address relating incidents of her mission work in London. The collection was \$3.88.

Sunday evening was the most precious meeting of all. At the close of the meeting ten persons arose for prayers. The meetings are continued by the pastor.

A. E. WILSON, Clerk.

The Corner-stone.

If the corner-stone of the proposed Astronomical Observatory for Bates College is laid this year, it will be laid on Thursday, the 19th day of September next, and a decision must be made within the next three weeks.

Not a blow will be struck until all conditions shall be met to the satisfaction of the gentleman in Boston subscribing \$30,000 towards founding it. When they are met in good faith, our generous friend is ready to make his subscription good. By the report of the treasurer of the college made to the trustees at our late commencement, the sum of \$95,967.50 of the \$100,000 had been raised, leaving \$4,032.41 to be raised,—and since commencement the sum of \$1,500 has been raised, leaving now to be raised the sum of \$2,232.41. Good wishes will not found colleges or observatories—and as there are persons who purpose to give the college solid help in this work, it will be a favor if they will write me at once. Up to July 17th they may address me at Lewiston. After that time for a week and a half they may address me at Boston, 23 Wabon St., care of Mr. C. H. Swan. I am confident that the laying of the corner-stone of the observatory will be a great day for the friends of Bates College.

Will the trustees of the college, our pastors, deacons, and other good friends, including "the noble women not a few," give special attention to the present condition of the college in the matter of having an observatory? The work on the Chemical Laboratory is progressing finely. It looks now as if the next freshman class will number fifty—perhaps more.

O. B. C.

Children's Day at Ocean Park, Aug. 7, 1889.

This occasion which has been so popular the past years of the Park's history, and regarded by the children, as the great day of its annual festival, is to lack in none of the attractive features the present season. The effort will be as usual to fill it with that which will be entertaining and profit.

The picnicking at this beautiful ocean grove and Guild Park, the ride along the beach in the observation cars, bathing in the surf, the games of base-ball, croquet, and lawn tennis, the swings, music by the band, and the platform exercises, in the grand old Temple, by the children, will make it a *Gala Day* for the young and their friends.

At no resort can so much be compassed in a single day, as at Ocean Park and Old Orchard.

Miss S. A. Perkins of the Star Publishing House, Boston, will be present, and represent the *Loyal Myrtle League* and dispense leaves and buds of comfort to the children.

Miss L. A. DeMeritte will give an address, while the Park children, in Oriental costume, illustrate child life in India.

Let all the Sunday-schools and churches wait for the 7th of August at Ocean Park, as the best time and place for holding their annual picnic.

Excursions will be run from points west over the main line of the Boston and Maine, to the Park, as far as Newmarket, on the eastern division from Hampton, and the Dover and Rochester division from Alton.

Also on the Maine Central and its branches from Augusta up the Kennebec, from Lewiston and Auburn on the Androscoggin, from Bath and Farmington and along the line of the Portland and Ogdensburg Road.

Wait, but do not forget the 7th of August, Children's Day at Ocean Park.

The Curtis Memorial Church

The following is the report of the Building Committee of the new church at Concord, N. H., presented at the dedication exercises on the evening of June 25:

"Some three years since the society decided to repair the old church edifice at an expense of thirty-five hundred dollars. Soon after the present pastor had been invited to supply a Sabbath. With an extended experience in church building he advised that the plan to repair be abandoned, and instead build a new church. Most, if not all of the conservative brethren regarded it as quite impossible. However, the matter was agitated and Rev. Bro. Curtis, of broad and progressive ideas as well as great liberality, was consulted, as has been our custom in important matters.

"He being favorably impressed with the plan, at once headed the subscription with \$2,500, subsequently increasing it to \$3,500. The late Rev. J. L. Sinclair of Lake Village donated \$1,000, and Rev. S. Cole of Lebanon, \$500, thus giving the people courage and inspiration. A sum was secured sufficient to warrant the society to decide to build. The site was purchased at a cost of \$4,600. Plans and specifications were made by Messrs. Dew and Wheeler of this city. The contract to excavate and put in the foundation was awarded to Mr. G. L. Theobald, and to Mr. E. B. Hutchinson to complete the building (excepting the pews), he sub-contracting the brick work to Messrs. L. R. Fellows & Son, all of Concord. The pews were made by Spencer Bros. of Lebanon. The entire cost of house including the lot is in round numbers \$30,000. Brethren Curtis and Sinclair in making their pledges stipulated that there should be no debt on the house when dedicated.

"When the work was completed we found ourselves confronted with a debt of about twenty-five hundred dollars. The Parent Home Mission Society which had already given us \$500 was appealed to, and most generously added another \$500—provided the State Mission would pledge a like sum. The matter was considered at the Yearly Meeting and on condition that our people would raise the balance (\$1,500), a pledge of \$500 additional was made. J. H. Greeley and L. W. James were appointed to assist the pastor in this last heroic struggle to secure the amount.

"By a persistent effort and appreciative and generous public it gives me pleasure to announce that this evening Curtis Memorial church will be dedicated free from debt. In behalf of the building committee (having completed their work) I transfer these keys and care of this house to the trustees of the society.

"May it be spared from destruction by nature's elements, and long serve the high purpose for which it has been erected."

State Convention.

Whereas on the 26th day of February, 1889, an act was passed by the Legislature of Maine incorporating the Maine Free Baptist Association, the act giving the members of said Association the right to adopt such a constitution as they may deem expedient for the management of their affairs from time to time, and to hold, for religious, missionary, and educational purposes, personal and real estate, the annual income of which not to exceed fifty thousand dollars (\$50,000).

And, whereas the same Legislature passed an act giving the said Association certain powers in managing the Maine Central Institute at Pittsfield.

Now, therefore, a Convention is hereby called to meet at the Maine State Free Baptist church in Lewiston on Tuesday, the seventeenth (17th) day of September next at 7:30 o'clock in the evening, to prepare a Constitution for said Association, to consider the interests of the said Institute, and to act upon any other matters that may properly come before it.

Every Quarterly Meeting in Maine is requested to send to said Convention the same number of delegates it has been accustomed to send to the Yearly Meeting of which it is a member. Life members of the Free Baptist Maine Missionary Society and pastors of Free Baptist churches in Maine are also requested to take seats in said Convention as members.

O. B. CHENEY, RUFUS DERRY, J. M. LOWDEN, H. J. FRELLE, E. D. WADE, J. B. JORDAN, S. C. WHITCOMB, O. W. WALDRON, T. H. STACY.

Lewiston, July 6, 1889.

Ministers and Churches.

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

Maine.

PRESQUE ISLE.—Will dedicate their fine church July 17, at 2 o'clock P. M. A committee of seven has been chosen by the church to make all necessary preparations for the services. All are cordially invited to visit this flourishing village, and participate in the services.

AUGUSTA.—We copy the following editorial note from *Our Greeting*—the church paper under charge of the pastor, Rev. J. B. Jordan: "We regret more than we can express, the contemplated removal of our brother, Prof. Files, and family, from this city to Lewiston. We confess to finding not a little difficulty in being reconciled to it. Bro. Files has been for years the chairman of the parish committee, one of the deacons, has had a large class in the Sunday-school, and in every department of our work has not only been a true fellow-helper in the Gospel, but a brother beloved. Mrs. Files has also been always ready to every good work. The high school will lose a principal and the city a citizen, whom they can poorly afford to spare. The good influences of a Christian man at the head of such a school, and in connection with the religious work for young men in the city, cannot be estimated. In the midst of our own regret and disappointment, we wish them a hearty Godspeed, and much success and happiness in their new home."

New Hampshire.

WEST CENTER HARBOR.—Rev. J. Eekline recently baptized ten persons here.

MANCHESTER.—We hear with great sorrow of the continued and serious illness of the pastor of this church. To Bro. Avery's people,

and especially to his family, we express our sincere sympathy. And to their prayers we add ours, that his life may be spared, and his health speedily restored.

Massachusetts.

LOWELL (Paige St.).—Sunday, July 7, was another good day for this church. The pastor preached to a very large congregation from "As He is, so are we also in the world." Five were baptized and seven received into the church at the communion service. One hundred and fifty enjoyed the latter service.

BOSTON.—Two persons received the hand of fellowship last Sunday. The pastor's sermon was an earnest and powerful call for Christian service, especially in the missionary department of our work. It was seed which cannot fail to bear rich harvest.

Rhode Island.

PROVIDENCE.—A correspondent writes: "Roger Williams church has a Y. P. S. C. E. that is doing its part in various branches of Christian work. Its meetings have been a means of spiritual growth, and its benevolences felt both at home and abroad. It has recently sent fifty dollars to Harper's Ferry to fit up the library room, and its quarterly remittances to India have been promptly forwarded. Such societies in all our churches would be helps to pastor and people in many ways. The young learn to do business for the Lord and become efficient by bearing burdens suited to their capacity. In their prayer-meetings all are expected to bear some part; thus the devotional spirit is nurtured. Their physical, social, moral, and spiritual well-being find a larger scope for their development than when no such organization exists."

New York.

WEST ONEONTA.—The Yearly Meeting has just closed a pleasant session with this church. There was quite a good attendance of ministers, but not a large number of friends from a distance. Before the sermon on Sunday night by Rev. D. Boyd, and after it, the pastor, Rev. E. Newell, held a conference and testimony meeting in which such spirit was manifest that a meeting was arranged for Monday night, addressed by Mrs. Walshaw, an evangelist from England. Interest rose higher in this meeting, and the pastor has been holding special services, assisted by Rev. A. E. Wilson, and now the church is in the midst of a revival, which promises good results. Children's Day was observed June 30. The floral decorations were very beautiful, and the church was filled to overflowing. The pastor spoke to the young people in the morning on "The Bible, a Book for Children." The exercises in the evening by the scholars passed off pleasantly. Another pleasing feature is the fact that a debt on the church of \$300 has been lifted by the united efforts of the members of the church.

JUNE 16 four persons were baptized and admitted into the church, others are expected to follow. The Woman's Missionary Society have raised \$25 the past year for their zennah teacher, Phulmohe, in India.

ONEONTA.—The contract for the new Free Baptist church has been let, and soon the sound of axe and hammer will be heard. The friends feel determined to push the work. God speed them.

OUTLOOK.—This church has taken fresh courage, Rev. F. H. Butler, a former pastor, after an absence of five years has returned, and the people feel inclined to take hold to work. A Sabbath school has been organized, and things look encouraging.

BUFFALO.—This church has unanimously voted to start a branch Sunday-school and church at the corner of Ferry and Grand Streets; and \$8,000 is being raised with which to pay for the lot, erect and furnish a building. An eight-page paper is now printed in the interest of the church work. It has a circulation of 5,000 copies. The report of a recent correspondent is corrected. The Sunday-school has increased from 420 to 600, and 50 have been added to the church, 52 on confession of faith.

Michigan.

BEDFORD.—June 16, Children's Day was observed. In the forenoon the pastor gave an address to the children, the house was not large enough to hold the people. In the evening the children had interesting exercises. Sunday, June 30, was another red letter day for the Bedford church. Five united with the church. This makes forty-five since the call of J. W. Hagerty to the church, and still the work is deepening.

GREENVILLE.—This church feels that in the death of the Rev. Dr. Lord they have met with a loss that can never be supplied. He was ever ready to aid them, not only with his wise counsel and good advice, but has always been their most helpful friend financially. Memorial services were held in the church on Sunday, conducted by the pastor. As a fitting tribute to his honored memory the church will remain draped for thirty days. At the close of the services the following resolutions were unanimously adopted:—

Whereas, Rev. Dr. Lord, our dear departed brother, has been closely identified with the interests of our dear beloved church ever since it was first organized, and has always been ready to aid us by his wise counsel and generosity, therefore, Resolved, (1) That as a church and society, we do hereby express our deep sense of sorrow for the removal of our dear brother and fellow-laborer in Christ. (2) That while we bow in humble submission to the will of our kind Heavenly Father, we can but deplore our great loss, personally and as a church. (3) That we do sincerely cherish the memory of his wise counsel, Christian spirit, generous support, and abiding interest in behalf of the cause of Christ so dear to us all. (4) And we do hereby express to his bereaved family our sincere Christian sympathy in this hour of affliction, and most devoutly pray upon them the blessing and supporting grace of the God of all comfort.

Indiana.

ROMA CITY.—Sunday, June 30, was a good day. Rev. T. J. Mawhorter preached a fine sermon in the morning, after which he baptized four happy converts. It is expected others will go forward in two weeks. The church here is well seated now, the chairs that had been borrowed are returned, and the people feel at home. The Ladies' Aid Society did a good work. Others have done their part.

Iowa.

PLEASANT HILL.—Rev. S. Summerlin, the pastor, baptized six persons June 16. Others are to follow soon. This church is taking more active ground, a weekly prayer-meeting is sustained, led usually by the converts of last winter. The Iowa Y. M. is to be held with this church Aug. 23-25. It is hoped that a full delegation will be present, with cheering words directed by the Spirit of the Master, and a profitable gathering unto all who come to enjoy the meeting.

BUENA VISTA.—Rev. M. D. Murdoch writes: "To-day closes my year's labors with this church. I have received eight into membership, three by experience and baptism, and five by experience and baptism, and one removed. Present membership, seventeen. This church has labored under great difficulties, but we are making progress."

MR. ZION.—Rev. M. D. Murdoch also closes his year's labors with this church. He baptized five happy converts the 23d of last month. He received seven by experience and baptism into membership in this church; present membership, fifteen. This church has labored under discouragements, yet God has blessed the labors of his people.

Nova Scotia.

YARMOUTH.—Is united with Chegeogga and Chebogue Free Baptist churches in employing the labors of Rev. C. F. Cooper, several years a minister of the Free Church of England, near Liverpool, and recently baptized by Elder Lang.

CAPE ISLAND.—The Clark's Harbor church is supplied by Dr. Sturges, who adds this service to a large medical practice. Bro. James W. Smith, of the Maine Central Institute, preached at Cape Island Centre a few Sabbaths, and has now gone to Caledonia, Queen's Co., for ministerial work. The Cape Island churches are seeking a pastor, having been without one since Rev. C. B. Atwood's removal. They have a good parsonage and thorough organization.

KING'S COUNTY.—Our correspondent writes: "Good cheer has come to our benevolent societies. The Foreign Mission, Home Mission, Educational, and Ministerial Aid work of the Free Baptists of Nova Scotia is done by Executive Boards. The Foreign Missions recently received a gift of \$1,000. Home Missions, \$500, and the Ministerial Aid, \$500, all from Mrs. Alice J. Whitney of King's Co. This is far beyond anything of the kind in our denominational history." For which the Star and all our loyal workers add a heartfelt Thank God! His work is moving grandly on. Such a report as this puts new courage into every heart.

Province of Quebec.

EAST FARNHAM.—Bro. E. W. Cummings, a graduate of Bates Theological School, has made arrangements, and expects to commence to labor with and for the church, about the first of August next.

Dedication.

Sunday, June 23, was a day of gladness for the Free Baptist church and people of Beldenville, Wis., as the fruitage of the arduous and painstaking labor of Rev. F. B. Moulton, pastor of the church. A neat, commodious church building has been erected and paid for, with the lot, \$1,500. The audience room is 26 by 45 feet, seated with chairs; entry, 10 by 10 feet. At 10:30 o'clock the audience room was filled and the services commenced. Prof. Weeks of River Falls presided at the organ; singing by five of his choir; opening anthem; invocation by Elder H. M. Smith of Hudson, Wis.; singing; Scripture reading and prayer; anthem; sermon by Elder H. G. Woodworth; consecrating prayer by Elder F. B. Moulton; benediction by Elder G. W. Taylor; Doxology; benediction by Elder Taylor. A song service was held at 3 o'clock, led by Prof. Weeks and choir. At 3:30 o'clock preaching by the pastor of the Baptist church at River Falls. In the evening preaching by Elder Taylor. At the close, fitting remarks were made by the pastor. The service was greatly enjoyed by all present. A few more such self-sacrificing souls as Bro. Moulton and continual enlargement would be recorded. The W. M. S. has done nobly. Beldenville has generously come to the work. Bro. Moulton has been engaged as pastor for the next year, dating from dedication.—Free Baptist.

Ordination.

At the request of the Synagogue, N. Y., church, the Oswego Q. M. appointed a council, consisting of Revs. A. F. Bryant, W. H. Ward, J. D. Cook, G. P. Linderman, and R. E. Nesbitt, to examine, and, if they saw fit, to ordain to the Christian ministry, J. A. Nally, pastor of said church. The council met at Syracuse June 25, and organized by choosing A. F. Bryant, moderator, and R. E. Nesbitt, scribe. The candidate was then examined in reference to his conversion, call to the ministry, doctrine and church polity, and satisfactorily answered all questions, so the council unanimously voted to ordain him. The services took place in the church at 8 P. M., as follows: Singing by the choir; prayer and Scripture reading (1 Tim. 4) by G. P. Linderman; sermon by G. P. Linderman, text, 1 Tim. 4: 1, 2; ordination prayer and laying on of hands by A. F. Bryant; charge to the candidate by A. F. Bryant; charge to the church by G. P. Linderman; benediction by the candidate.

Quarterly Meetings.

WASHINGTON CO. (Kan.).—Held at the Cuba church, was opened by a sermon from Rev. O. E. Baker on Friday evening, July 7. The business meeting on Saturday was preceded by a short social meeting led by Bro. J. G. Wooding of Blocker, and the usual quarterly covenant meeting at 9 P. M. was held by Bro. M. T. Fox of Concord. This was a very good meeting. The prayer and praise services on Saturday evening were conducted by Rev. G. Wooding, assisted by Bro. J. Spalding and Sisters Julia Wooding, Amy Spalding, Cora Bonesteel, and others. This enjoyable meeting was followed by a good sermon by Rev. B. F. Zell of Ohio. On Sunday at 11 A. M. Rev. O. E. Baker preached on the "Divinity of Christ," after which the ordinance of baptism was administered to five persons. At 2 P. M. the Synagogue, N. Y., church, and Nettie Maud. The prayer and praise services at 7 P. M. were led by Brother A. C. Holland, assisted by Brothers S. J. Spalding, J. G. Wooding, Sisters Julia Wooding, Amy Spalding, and others; and were followed by an able sermon from Brother Zell. The Lord's Supper was then observed, Brothers Baker and Holland officiating. After singing "God be with you till we meet again," we took leave of one another, thanking God for the good meeting.

A. C. HOLLAND, Clerk.

CARBONDALE (Ill.).—Held with the New Bethel church, Murphyboro, Ill., July 18. Seven of our churches were represented by letter and delegates. One of the best sessions we have had for a number of years. Rev. M. Johnson was chosen moderator, and the business was transacted in harmony. Our committee on business brought many good resolutions, all of which were adopted. The Grand Tower church sent their request for the ordination of Bro. C. Jones. After their examination, conference voted the ordination to be on the Sabbath, at 11 o'clock A. M. Rev. E. Guy preached the sermon, Rev. S. Strickland prayed; Rev. E. Woods presented the Bible, and gave the charge; and Rev. M. Johnson gave the hand of fellowship, praying the Great Head of the church to sustain them in all life's trials and gather them into the mansions of the blessed.

Next session with the church at Grand Tower commenced Friday, Aug. 16, at 2 o'clock P. M. E. Woods, Clerk.

OTISFIELD (Me.).—Held its June session with the church at East Bethel. This was a very good session; the churches were quite well represented by delegates and letters; quite cheering reports from some of the churches; and all seemed to be engaged in their Master's cause. We feel the loss of two of our aged ministers by death, and the following resolution was passed:—

As our Heavenly Father in His infinite love and compassion seeks to win all his children, we recognize his right to afflict whenever it may seem best to him in administering the moral government of the world; and when afflictions come to us, in the spirit of our great Master we ought to say, "Thy will be done." Therefore

Resolved, That we bow in meek submission to the chastening hand of our Father in remitting from us Rev. Joseph Hutchinson of Otisfield, and Rev. Peter Hopkins of Milton, Me., thanking the Lord for the victory for their successful labors in the interests of righteousness and truth, we tender to the bereaved ones our sympathy in their great sorrow, and we pray for the Great Head of the church to sustain them in all life's trials and gather them into the mansions of the blessed.

September session. WILLIAM ABBOY, Clerk.

WINONA & HOUSTON (Minn.).—Held with last church of Winona, June 7-9. At this session the following resolutions were adopted:—

Whereas, it has pleased God to call from labor to reward our dear sister, Hannah Wood, of the Monsey Creek church, therefore

Resolved, That as a Q. M. we recognize in the life of Sister Wood a devotion to the principles of the Christian religion which has made her a power for God in the community in which she has lived, and an ornament to the church and Q. M. of which she was a member.

Resolved, That while we keenly feel our loss we praise God that for so many years she has been permitted to cheer us on in Divine life by her presence and words of testimony; that the memory of the pleasant associations of earth shall stimulate us to faithful service, looking forward to the time when the friendships of youth shall blossom once more, and we all meet again in the morning.

A. B. QUIMBY, Committee.

ELLSWORTH (Me.).—Held with the Mount Desert church, commencing June 14. The attendance at this session was good; most of the churches reported by letter; Rev. William Hall not present on account of administering baptism on Swan's Island, and Rev. D. Smith was called to attend a funeral; other ministers present; meetings very good. Voted to renew Bro. L. S. Williams' license. We are obliged to cut our numbers down for the Register. We are hoping those remaining may be courageous and God may yet bless the Ellsworth Q. M. F. A. Fairbank had lately baptized four to join the Ellsworth church, and one to unite with the Second Hancock. Collections at this session: Home Missions, \$8.09; W. F. M., \$7.00.

Next session with the Clifton church Sept. 13, one week earlier than usual, on account of General Conference.

Notices.

Post-Office Addresses.

Rev. G. N. Musgrove, Greenville, R. I.
Rev. F. E. Briggs, Stratford Center, N. H.
Rev. A. J. Eastman, 3 St. John St., Dover, N. H.
Rev. Arthur Given, Treasurer Free Baptist Foreign Mission, Home Mission, and Education Societies, Auburn, R. I. Money orders must be drawn on Providence, R. I.
Miss L. De Moritz, Treasurer of the Woman's Missionary Society, Dover, N. H.
Rev. Thomas Spooner, Treasurer of the Massachusetts Association of Free Baptist churches, 10 Albion St., Lawrence, Mass.
Rev. G. H. Damon, Treasurer Ohio Free Communion Baptist Association, to whom all money should be sent, Medina, Ohio.
Rev. J. B. Gidney, Honey Creek, Wis., Treasurer of the Golden Fund. Postal money orders on Burlington, Wis.
Rev. C. L. Pinkham, Treasurer New Hampshire Y. M. and State Home Mission funds, Northwood Ridge, N. H. (East Northwood money office).
Rev. F. O. Dickey, 121 Benton St., Elmira, N. Y., Treas. of the Central Association.
Rev. H. M. Ford, Treasurer of Michigan Y. M., Michasale. Deputy Rev. G. R. Foster, Lansing, Mich.
J. Carpenter, Horton, Kan., Treasurer of North Kansas Y. M.
Rev. O. T. Clark, Stronghurst, Ill., President of the Ill. Y. M. Mission Board, and Missionary Agent. Any one wishing a field of labor will address him.
Mrs. M. C. Miner, Treasurer of Ohio Woman's Missionary Society, Marion, Ohio.
Rev. J. M. Kayser, Waupun, Wis., Treasurer of Wis. Home Mission Board.

Yearly Meetings.

Penobscot (Me.), with the 3d Hancock church, Sept. 3-5.
Nebraska, with the 1st church of Geneva, Neb., Aug. 15-18.
Vermont, with the Huntington church, Sept. 12-15.
Indiana F. B. Association, with the Cold Springs church, commencing Friday, Sept. 6, at 2 P. M. Rev. D. A. Tucker to preach the opening sermon.
Mississippi, with the church at Amite, La., August 14.
Iowa, with the Pleasant Hill church, Aug. 22-25. The Ministers' Conference will be held on the previous day, Aug. 21.
Maine Central, with the Main Street church, Lewiston, commencing Tuesday, Sept. 17, at 2 o'clock P. M.
Northern Kansas, with the Blocker church, Washington Co., Kan., Thursday evening, Aug. 22. The Y. M. will be preceded by a Ministers' and Laymen's institute, commencing Tuesday evening, Aug. 27. Come all.
S. C. WHEELER, Chair. Ex. Com.

Chemung Q. M.

Clerks of the churches composing the Chemung Q. M., please send the statistics of your respective churches for the next Register, to Rev. O. H. Denney, Odessa, Schuyler Co., N. Y. Having removed from the bounds of that Q. M. I have authorized Bro. Denney to attend to the matter until another clerk is duly elected. Please be prompt.

J. F. SMITH.

Corporators' Meeting.

The Corporators of the Free Will Baptist Printing Establishment are hereby notified that the annual meeting of said Corporation will be held at THE MORNING STAR OFFICE, 457 Shawmut Ave., Boston, Mass., on Wednesday, July 24, 1889, at 11 o'clock A. M., for the consideration of the annual reports, the election of officers, and the transaction of any other business that may come before them.

A. L. GERRISH, Sec.

Whitman, Mass., July 1, 1889.

General Conference.

FARES FROM THE WEST.

I have been corresponding with the officers of the railway association since April concerning the rates from the West to General Conference, and to-day the Secretary of the Central Traffic Association informs me that it is not deemed expedient to announce special rates until thirty days before the date of the meeting. It is hoped that all those who pay full fare going to Harper's Ferry will get a return ticket for one-third the regular fare. But this cannot yet be stated authoritatively.

GEO. F. MOSHER.

Hillsdale, Mich., June 27.

Benevolent Societies.

Receipts for June.

	F. M.	H. M.	Ed. Soc.
Ch Kennebec and Kennebec	\$1.70	\$1.70	\$0.85
Ch Let No Berwick	8.32	6.54	3.42
Ch Augusta	1.00	1.00	1.00
Children's Band W Lebanon (Stiles)	8.00		
Miss C W Pugsley Corn	1.00	1.00	.50
Ch Cape Elizabeth (O L Gile M)	15.97		7.07
Y P S of York Co Q M (Stiles)	4.50		
A C F Houlton (Stiles)	5.00		
Ch Let No Berwick	8.32	4.80	2.40
S S Harrison (Stiles)	5.50		
Ida H Fullerton Maine	2.50	2.50	
St Lewiston	9.50	2.50	.44
S S New Durham	6.50	5.50	2.50
Ch Let No Berwick	7.51		
Ch Litchfield Plains	12.35	2.26	1.43
S S Augusta	5.00		
Rev F Starbird W Farm	2.00		
Ch Burnham	1.00		
Waterville Q M	6.00	6.00	*
S S Oakland	1.42	1.41	.70
A C F Main St Lewiston (Stiles)	3.00		
J P in memory of the late Mrs E M F Main St	20.00		
Lewiston	20.00	20.00	10.00
Mrs H B Hutchinson			15.00
Saco			
Total	\$141.81	\$52.71	\$56.61

Legacy of the late Jonas Gayvitt Hampton

	15.00	15.00
Ch New Hampton	4.20	4.20
Ch New Durham	1.00	1.00
S S New Durham	4.44	4.44
Ch Sanderwich	1.09	1.09
S S Sanderwich	4.00	4.00
Ch Concord	4.00	4.00
Ch Glifford VII	4.80	4.80
Ch Meredith VII	2.53	2.53
Libao Q M	.50	
S S Belmont	3.84	3.84
Belknap Q M	2.00	2.00
S S Madison	3.00	3.00
S S Franklin Falls (Stiles)	4.00	
Mrs Alameda Hodgdon	3.00	1.00
Water VII	1.00	
S S Converse Lyme	1.00	
Total	\$54.75	\$47.94

Whitlock Q M

	5.17	5.18	2.58
Stanhed Q M	2.00	2.00	1.00
Ch E Charleston	.61	.40	.30
Stratford Q M	4.00	2.70	1.40
S S Col No Danville			
Member Ch Middlesex (1 of 80,000)	1.00	8.37	3.01
Ch W Charleston	7.23		
(Stiles)			
Huntington Q M	1.70	5.20	.30
Ch Albany			
Total	\$25.05	\$24.81	\$8.68

Massachusetts.

	18.00	11.73
A C F Haverhill (Stiles)		
A C F Lawrence		

	5.00	5.00
Dea Jesse Blake Paige		
St Lowell		
Miss Soc Lawrence	5.20	5.20
Ch Paige St Lowell	26.00	2.60
A C F (Stiles)	7.45	
A C F Somerville	3.62	3.62
Col Asso		1.81
Total	\$68.90	\$35.82

	7.30	7.30	3.60
Ch Carolina			
Ch Auburn	5.62	5.62	2.81
Little Helpers Park St	5.00		
W A P Prov	10.00		
Total	\$27.82	\$12.52	\$6.41

	1.84	1.83	.92
Anthony Olney Columbus (1 of 80,000)			
Union Y M	5.00		
W M S So Apalachin			
Barry	\$6.34	\$2.83	\$0.92
Total	\$6.34	\$2.83	\$0.92

	3.02	1.50
Cleveland Q M		
Meigs Q M (N M P)	3.80	
Total	\$3.80	\$3.02

	3.00	
Mrs M A Hibbard		
McHenry (Coldren)	3.00	
Friend to Missions	10.00	
Isaac Wilson Denver	4.00	
Mrs Isaac Wilson Denver	4.00	
Total	\$21.00	

	10.00	10.00
SCE Jackson (Brown)		
Miss Hill Hills Coll	82.61	
Total	\$92.61	

	25.00	15.00
Ch Oakland (Coldren)		
Ch Holtonville (Coldren)	15.00	

The Home Circle.

TRUST.

A picture memory brings to me:
I look across the years and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,
My childhood's needs are better known,
My mother's chastening love I own.

Gray grown, but in our Father's sight
A child still groping for the light
To read His works and ways aright.

I bow myself beneath His hand;
The pain I feel for good was planned.
I trust, but cannot understand.

I fondly dream it needs must be,
That as my mother dealt with me,
So with His children dealth He.

I wait and trust the end will prove
That here and there, below, above,
The chastening heals, the path is love!
—J. G. Whittier.

SYMPATHY.

As out into the night we stepped,
And turned our faces toward the town,
The stars (that hither had slept
Unseen) looked gayly down;

And the pale moon threw off the cloud
Within whose folds her light was lost,
Awakened by the whistling loud
That thrilled the starry host.

For they, their sister, she, her child,
Beheld in thee, O radiant maid,
Than whom a fairer star ne'er smiled
In heaven, than earthward strayed!

But when I mark the deep unrest
That lurks within thy lustrous eyes,
I question if that choice was best
Which led thee from the skies;

For they, their steadfast sisters dwell,
Forever bright and strong and free,
Unmoved through tempest rise and swell,
Calm as eternity;

Whilst thou—who chose another part,
And all that glittering state resigned
To wear on earth a woman's heart
And sympathetic mind—

Must suffer not those ills alone
That ever selfish natures bear;
Thou mak'st the widow's loss thy own,
And dost her sorrow share;

Thy neighbor's grief is thine no less
Than hers; the sufferer turns to thee,
And solace in his deep distress
Draws from thy sympathy.

Thus other's burdens lighter grow
Whilst thine are doubled. Ay, but He
Who sets the stars in heaven doth know
What thy reward shall be!

—Century.

NESTWARD.

As birdies nestward take their flight,
When 'tis the shades of darkling night,
Thus wad my sail fly home to rest
That night up 'neath my Saviour's breast.

As birdies hie them from the storm
Aneath their mother's wing for warm;
Thus wad my sail be fain 't hide
Frae a' life's storms 't Jesus' side.

—Selected.

THE SAILOR FOREWARNED OF DEATH.

BY THE REV. J. F. SMITH.
A TRUE INCIDENT.

"Ding ding, ding ding, ding ding, ding ding," rang out from the old brass bell on the pall-post; and the clear deep voice of the mate, as he leaned over the companion-way leading to the fore-castle, followed with "Starboard bowlines ahoy! Eight bells! Hear the new there below?"

"Ay, ay, sir!" replied Tom Nantilus, as he rather reluctantly rolled out of his bunk, slid into his boots, and walked aft to relieve the wheel.

"What's the matter with Tom," inquired Jack Tar as he came into the fore-castle with his "hook pot" of hot coffee and "panniken" half full of smoking scouse for his breakfast, a keen appetite for which his last four hours on deck had given him.

"I don't know," I replied; "I asked him as he went on deck, but he said nothing particular ailed him. But he did not turn out at seven bells to get his breakfast, and he has not eaten a mouthful since he ate his supper last night. I suppose he was like myself, a little sleepy from losing his sleep last night, having to be up most all his watch below to shorten sail."

"It's somethin' more ner that," returned Jack. "Tom isn't himself at all. He never acted that way before. When he relieves me at the wheel he alus comes smilin' and havin' somethin' pleasant to say. Ef Tom Nantilus isn't sick or got somethin' dreadful on his mind, then blow out my tarry-toplights, and call my name Tarpauling instead of John Tar."

True enough. Evidently something serious must be the matter with Tom, I reflected, for he never appeared so before since he first came on board the ship. He was always cheerful, and always had some laughable but sensible anecdote to relate, or something cheerful to say to cheer us fellows up in the worst storms and most dismal kind of weather. Were he sick, surely he would have let me know and I would have steered his trick. There was no occasion for fear, for though we had a sudden squall last night—indeed a furious gale, for a few minutes—that seemed to threaten our very destruction, yet it was fine now—a most lovely clear sky. And the sea had gone down so that it was as smooth as a mill-pond, and we supposed we had struck the trade-winds; for the wind was about two points abaft beam, and the little dapper schooner—I call her little, she seemed so small to the big ships I had been accustomed to sail in,

though she was over 200 tons register—with all sail set and every tack and sheet drawing, was skimming like some great bird with white wings, over the blue sea at the rate of ten to twelve knots an hour. She was fast shortening the distance between us and the old Grand Turk (the largest of the Turk Islands) which the captain intended to sight and then shape his course for Jamaica. Indeed, I never knew Tom to be afraid of anything; he was not one of the afraid kind.

Tom had been at the wheel but a short time when the captain came on deck and after regarding with evident pride and satisfaction, for a few minutes, his handsome craft as she gracefully plowed her way through the green watery hills, lifted along by the snow-white canvas spread so trimly between her taut spars and taunting stays, and stretching out over main-boom and jib-boom, he turned toward Tom and jocosely remarked:—

"If this breeze holds, Tom, you will soon see those black eyes and rosy cheeks again that watched you so smilingly though tearfully as we hauled out of the dock last week."

Tom made no reply, which surprised the captain a little and he turned and looked him full in the face, and he then noticed a strange look of sadness upon his countenance.

"What's the matter, Tom?" the captain then asked kindly, "ar'n't you well?"

"Nothing, sir," he replied; "I am as well as usual, thank you."

After the captain had paced the quarter-deck for about half an hour Tom asked him if he ever saw a man drown. The captain replying in the affirmative, he asked him every conceivable question on the subject: how it seemed to see him drown; why they could not save him; what the man said; how long he stayed up; if he could swim; if the water was rough; if he did not think it was an awful way for a man to die; if he had a mother, and what she said when she heard the intelligence; and so on.

"Why did you ask those questions?" inquired the captain.

"I was only thinking, sir," replied he, "how awful it must be for one to drown."

Why did Tom Nantilus ask those questions? Did some terrible dream disturb the slumbers of that last morning watch below? While the gallant vessel was rocking him to sleep, did the vision of a howling hurricane or roaring cyclone dashing upon them float before his mind, in which he saw the sails blown away, the spars going over the side, the vessel foundering, and his shipmates washed into the foaming sea and going down beneath its frothy billows? Did the dark clouds pour their torrents of storm upon them, while the lurid lightnings covered the heavens with sheets of flame; while rushing wind, dashing billows, and crashing thunders combined to make the dread scene awful beyond description?

Or did the picture of his dreamy fancy have in it only one man falling overboard and struggling to keep above water while the crew are heaving out the boat and are hurrying to his rescue? Did he hear the man call to the men to hurry and save him before he sunk? and did he see him go down before the boat could get to him? and was that man his very own self? Or—what to him was worse than all else—did he see in that dread vision the captain, after his return, breaking the sad intelligence to his widowed mother, while she wrung her hands and wept that her boy, her only son, the pride of her heart, the hope of her support in old age, had drunk death beneath the waves and she could see him no more this side the stormless country where none can die? And did he see the rose-tint fade from the cheek of her whom he had regarded with truest affection from boyhood, and to whom he had whispered with bounding heart just before he left home as they walked along the sandy shore by the sea-side that he was some day going to make her the wife of Captain Nantilus? The latter contemplations are doubtless what made poor Tom's face so pale and his lips so silent that morning.

We never knew much about it, for he only told us a little; but from his questioning the captain so closely, and from what he said about people having dreams and visions or warnings of approaching calamities, and his hints relative to loved ones at home, when we had gathered around the kid of boiled salt junk, potatoes, and hard-tack, in the fore-castle that day for dinner, we inferred that he had had some frightful vision or some vivid impression which was to him a presentiment of his approaching fate.

And further, during his watch below that afternoon, he never "turned in," but spent the entire time in arranging the things in his sea-chest and looking at two choice pictures, kept carefully in one corner, one of a very intelligent middle-aged lady, and the other of a beautiful young woman, and in reading his Bible. I did not think anything of that at the time, for he read his Bible every day.

Tom Nantilus was a good boy—a consistent Christian. He professed religion, as my memory now serves me, the previous winter, under the labors of the late Rev. E. G. Eaton, who

was pastor of the church to which his mother belonged, and the most wicked man on board had confidence in his piety.

During the afternoon the wind veered to the southeast and by four o'clock was blowing a strong breeze, so that when eight bells were struck, all hands were called to shorten sail. The light sails having been furled, the flying-jib was hauled down just as Tom came on deck, and he was the first man out on the jib-boom to furl it. The sail was snugly secured and the two men started to go in on deck when the vessel made a sudden lunge into a heavy head-beat sea, and Tom, we suppose he must have lost his hold, exclaiming, "I am gone!" plunged backward into the sea.

"A man overboard!" instantly shouted the other man on the jib-boom, and the helm was at once hove hard down and the jib sheet hauled to windward. Just then Tom came above water a little abaft the main-chains. The captain threw him the end of the main sheet, but he did not catch it. In less than a minute we had the boat at the davits lowered into the water and a couple of men were pulling with all their might toward the man who was battling with the waves to keep above water.

"Pull, boys, pull!" shouted the captain; and they did pull with all the pull there was in them, and were within two or three boat lengths of him when, lo! a coming sea broke over him and he was seen no more.

"Merciful heavens!" exclaimed Pat Murphy in astonishment, "has he gone? There, that's the interpretation of his dream last night; that's what made him seem so sad and mournful like, all day. He knew he was going to be drowned."

Poor Tom, he had indeed gone down for the last time. Buried beneath the dark deep sea to rise no more till "the sea gives up her dead."

But over those turbid waters an angel was hovering with white wings bending gently downward to receive from old Neptune's rugged hands the triumphant spirit of the brave sailor, and to bear it to the bosom of his smiling Redeemer within the jasper-walled and gold-paved city, where "there is no more sea."

HIGH PRICED HUMANITY.

She was ready for bed and lay on my arm,
In her little frilled cap so fine,
With her golden hair falling out at the edge,
Like a circle of noon-sunshine.

And I hummed the old tune of "Banbury Cross,"
And "Three men who put out to sea,"
When she sleepily said, as she gazed her blue eyes,

"Papa, for would you take for me?"
And I answered, "A dollar, dear little heart,"
And she slept, baby weary with play,
And I held her warm in my love-strong arms,
And rocked her and rocked away.

Oh, the land meant all the world to me—
The land and the sea and sky,
The lowest depth of the lowest place,
The highest of all that's high!

The cities with streets and palaces,
Their pictures and stores of art,
I would not take for one low, soft throbb
Of my little one's loving heart.

Nor all the gold that was ever found
In the busy, wealth-finding past,
Would I take for one smile of my darling's face,
Did I know it must be the last.

So I rocked my baby and rocked away
And I felt such a sweet content;
For the words of the song expressed to me more
Than they ever before had meant.

And the night crept on, and I slept and dreamed
Of things far too glad to be,
And I wakened with lips saying close to my ear,
"Papa, for would you take for me?"

—Selected.

RAINY DAYS.

Some constitutions are powerfully affected by the weather, growing nervous and irritable when the wind is blowing in shrieking, noisy gusts, and hopelessly depressed when the splashing raindrops are making mournful music. Others tell us that a walk in the rain is a beneficial spray bath, so long as we do not lounge about; and in glowing health and spirits, they set off for a "Macintosh walk." To most of us it is an effort to be merry when through long hours the monotonous rain has been falling ceaselessly; we console ourselves with the quotation that "some days must be dark and dreary," and find a sort of coziness in settling ourselves assiduously to indoor occupation. Yet there is a beauty, too, in the showery dance that bathes the woods and waters the earth. Aldrich sings of "tremulous skeins of rain;" and there are times, after heavy, brooding, threatening hours, when with delight and relief we thankfully watch the raindrops softly dimpling the pools and beating down into the street. Only the wisdom of God could so have arranged that the air like a sponge should pour out the water it can no longer retain, and thus the spreading plains should be abundantly watered. God knows when the earth needs rain; God knows when across the sunshine of our life's prosperity, it is well that the clouds shall brood, and disappointment darken the prospect, and trouble come upon us like a storm. The dark days are blessed that remind us of our nest within the love that maybe in prosperity we scarcely held so precious. "Hope thou in God; wait patiently for him." The rainy, gloomy days are passing from us. Even now, if we lift our eyes to heaven, we shall see in the sky "God's glowing covenant" prism of his tender smile and our human tears; there is set God's bow in the clouds, and we own that it is worth all the sorrowful rain to behold

its "afterward," the arch of light and peace, wherein is no shadow at all.—*The Quiver.*

"JESUS, LOVER OF MY SOUL."

The brothers, John and Charles Wesley, with Richard Pilmore, were one evening holding a twilight meeting on the common, when they were attacked by a mob, and fled from its fury for their lives. The first place of refuge that they found, after having been for some time separated, was a hedge-row near at hand, behind which they hid a few minutes, protecting themselves from serious injury by the missiles that fell like hail about them, by clapping their hands above their heads as they lay with their faces in the dust. As night drew on, the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring-house, where, in comparative security, they waited for the pursuers to weary of seeking them. Here they struck a light with a flint stone, dusted their soiled and tattered garments, and after quenching their thirst, bathed their hands and faces in the water that bubbled from the spring and flowed away in a sparkling streamlet. Then it was that Charles Wesley was inspired to write "Jesus, lover of my soul," with a bit of lead which he had hammered into a pencil.

These circumstances beautifully illustrate the hymn, giving to almost every line a reality that makes it peculiarly significant to every loving Christian heart. They had fled before their enemies and found shelter from danger. He sang—

"Jesus, lover of my soul,
Let me to Thy bosom fly."

—W. H. Dykeman, in *Christian Guardian*.

BABIES IN CHINA.

A gentleman who made a tour through China on a bicycle tells of some curious things he saw in out-of-the-way districts which travelers do not usually visit.

One of these was a company of babies picketed out in a field like so many goats or calves. Each baby had a belt about the waist; into this belt behind was tied a string about ten feet long, the other end of which was fastened to a stake. The stakes were set so far apart that there was no danger of the strings getting tangled up as the babies crept or ran about.

Some of them were creeping on all-fours, some of them were making their first attempt at standing, by balancing against the stakes, while older ones were running or playing in the grass. All seemed good-natured and happy, and though they gazed at the queer-looking stranger and his wheels with an expression of surprise, they did not cry or seem in the least frightened. Nobody seemed paying any attention to the babies; but as the mothers were seen working in a rice-field a little way off, they would of course have come to them had there been any need. The babies had plenty of fresh air and sunshine, and perhaps were as well off as some more petted ones at home.—*Selected.*

ANSWERING CHILDREN'S QUESTIONS.

Any one who has the ability to ask a question, that, to him, is worth asking, has the capacity to receive an answer, that, to him, is worth receiving. A thoughtful child, on inquiring about the location of heaven, was told by his mother that he could not understand her, even if she explained it. She was probably right, in so far as the child's ability to understand her was concerned; but she was wrong in not telling him that the fault was with herself, and not with him. Had she known as much about answering him as he knew about questioning her, there need have been no trouble about his understanding her explanation. There is no question that a child can seriously and fairly ask, that cannot be as seriously and fairly answered. To tell a child, or to lead it to infer, that it is "too little" to know anything more on any subject about which it already knows enough to frame a question, is to deny its capacity for farther growth. It is to thrust the child's mind into a dungeon, instead of opening it to the light. It is to bind it in fetters, instead of giving it freedom of action. Ability to ask, presupposes capacity to receive. And no questions are better worth answering and worth better answers than a child's.—*Sunday School Times.*

What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, life and death, the whole drama of humanity, are in this book.—*Heine, on the Bible.*

HAPPY DAYS IN STORE.

When doubts spring up, and fears arise,
And trouble presses sore,
Take all to Him who has to come
Some happy days in store.

He will not always chasten us,
Of this we may be sure;
When He sees fit they will be ours,
Those happy days in store.

Trials and troubles are for good,
Though piercing the heart's core;
But in His time we shall enjoy
Those happy days in store.

—Selected.

Temperance.

DR. P. S. HENSON ON "THE IRREPRESSIBLE CONFLICT."

There is no question about the fact, as Mr. Seward would say, that there is upon us "an irrepressible conflict." It has begun between the preservation of the Republic. One or the other must die. I have a notion as to which it is going to be, Mr. President, for God reigns. If this country ever goes down it won't be by any foreign power. We have met the mistress of the sea on the ocean and we have shaken her forces off the land, and we would not be afraid to meet her again if she gets in a fry about the fish. We do not count any such contest. God forbid that the two great Christian nations of the world should ever grapple in deadly conflict; but if this Republic ever goes down, it will go down like that other giant of the world, blind and desperate, seizing the pillars and pulling down destruction on itself. Hercules, when he was a baby, strangled the reptiles that would have strangled him. And the reptile of intoxicating liquor will strangle this young giant unless he reaches out a sturdy grip and strangles it. God give him the grip.

There are those who think that moral suasion is the way to deal with this anachronism. They would feed it with moral suasion soothing syrup out of a silver spoon. Moral suasion is good, but not for that kind of beast. It will hiss contempt at him that feeds, and bite the hand that holds the spoon. There are those that favor legal restriction. I have none but the kindest feeling to them. I think we have had enough Big Bethel blunders. We cannot afford to turn our guns upon each other. I am ready to shake hands any day and anywhere with anybody that hates the saloon. He may not fight it my way, but if he fights it any way, I say, God help you to fight as best you can. They do not regard it as licensing this evil, they regard it as restriction. They say, "If we cannot storm the works of the town, let us undermine the cities and starve the enemy out. If we can't correct all at once, let us correct all we can." I have great respect for those who have such convictions and are striving by the way of high license to limit the power of the evil and prepare the way for its ultimate extinction.

But let me suggest it is like the Mississippi. Do you know what they are doing down there in New Orleans? I am glad I don't live down there because there is something going to give way there sometime. Do you know they are building levees and the river is pouring its tribute of mud and piling up the body of the river? The river bottom is rising all the time, and every year they build higher levees, higher and higher, and they will have to build to the moon by and by. But something will happen before that. It is only a question of time. And so it is with license. You may pile up condiments mountain high, but you are only temporizing, and by and by through the levee will come the rush of the turbulent waters of filth and blood. They are only temporizing—they are only putting off the evil day. For myself, I tried my best to swallow this high-license pill; it seemed to be the only thing that was handy, the only kind of physic we could get in Chicago; it stuck in my throat and I have thrown it out; it don't agree with my conscience. I have a conscience if I do live in Chicago. For myself, I cannot help to confirm or confound iniquity by law. Vonder is a monster out there and thousands of youths and maidens are devoured by him every year. I won't give that monster leave to rest a minute if I can strike it a mortal blow.

But I grant there are difficulties and there are discouragements in the enforcement of prohibition. Some people claim that prohibition does not prohibit. Did you ever hear of that? Don't prohibit! Well, what is the matter with them then? What are they howling about? Why don't they let us alone? Let us have peace. A little fellow who wears the name of Webster and who disgraces the name and who wears the appearance of an "infernal revenue officer" out in Iowa told somebody, so somebody says, that prohibition don't prohibit in his town. I have been to Iowa and to Kansas, and they are like the segment of the millennium, it is like the kingdom come. It prohibits something, that is clear, for half the counties in Iowa have jails that are tenanted. It looks as if something was being prohibited out there anyhow. Half the counties in the State have not a criminal case on the docket. How about New York? In the county where is located the capital of Iowa, with a population of sixty thousand souls, there is not a case on the criminal docket, and in 1888 there were only eight hundred and thirty-eight convictions for all offenses. In Massachusetts, where the constitutional amendment went by the board the other day, there were more than thirty thousand. Well, if it don't prohibit liquor drinking, it prohibits something, God be thanked. I have a notion there is some sort of connection between the prohibitory law and the rapid dying out of crime.

I will tell you what is the matter with Massachusetts and with Iowa. Massachusetts has gone to Iowa, and Dublin and Cork have come over to Massachusetts. I am not sure but we shall have to look to the West to save this country yet, because New England is going West. But somebody says, "It can't be done, you never can do it in the world." I think I heard the like of that in 1861; didn't you? We had a little Bull Run near Washington like what we had in Massachusetts the other day. "Don't you see it can't be done; see how they run!" Who said it could not be done? Did you say so, did I say so? I tell you a lot of fellows said so. Many hoped we would not succeed, and some thought we were really afraid and could not; but you and I said, putting our trust in God, it can and it will be done. It was not done right away, but it was done and beautifully done, and so thoroughly done that it won't need to be done any more. And this is going to be done. I have sometimes felt a little discouraged about it, like the man about his leg. He got his leg mashed away from home and he stayed some time with a good Samaritan family who took care of him. Finally he was transported to his people. His benefactors were anxious to know how he was get-

ting on, and he wrote back, "Sometimes it is a little better, sometimes it is a little worse, and sometimes it is greatly discouraged; but I think it will be better in time, but whether in my time or not, I do not know." I have sometimes felt a little that way about this conflict we are engaged in, but I believe it is going to be better in my time here. We are living, we are dwelling, in a grand and awful time, and we are going ahead at the rate of a mile a minute, and something is going to happen. I suspect what it is. I see a cloud not much bigger than a man's hand—sometimes I am not sure but it is a woman's hand, she has got a hand in this. But I suspect that that cloud is going to spread rapidly. We have had a reeking hot spell, and rank corruption has been every where abroad.

"The very deep did rot; O Christ!
That ever this should be!
Yes, slinky things did crawl with legs
Upon the slimy sea."

But the cloud that has been gathering is spreading all over the continent and is rolling to be gusty weather; but when the cloud breaks, the sky will be bluer, the air will be purer; and the earth will be greener and gladder, and the flowers will bloom with a fairer beauty, and the limpid waters will glisten in the sun. There shall a song arise the like of which this country has not heard. The first centennial witnessed a mighty purification of the flag, making it fairer than when it was unfurled, because the shadow of slavery had vanished from its silken folds; but when the next centennial shall come around, I believe this other blot will have been effaced, and that it will be worthy to be recognized the wide world over as the flag of freedom in very truth.

A NOTE OF WARNING.

I want the girls and boys to read this item carefully, and think about it. I gather the facts from an article in a late religious paper, written by a good man. Fifty years ago Dr. Coan went as a missionary to the Sandwich Islands. He found there one hundred and thirty thousand people. Soon after the people began to learn about the true God, they passed a law prohibiting the bringing of alcohol in any form to their islands. The story of the great changes for the better in all that region is wonderful and beautiful. But the United States government, influenced by liquor manufacturers, compelled the Sandwich Islands to let them bring liquors to their ports, and let the people trade for liquor! It is said that now only about fifty thousand people are left, and they have gone back, many of them, into worse than heathen lives! All because of rum! Harry, boys and girls; the United States needs you. Oh, that you were men and women to-day, so that we might be sure of your help to wipe out some of the results of this shameful story!—*Pansy.*

FORESEEING THE INEVITABLE.

The Cincinnati *South-West*, liquor organ, is moved to say: "It is a constant matter of wonder to us that our brewers, as a class, are so unappreciative of the imminent danger threatening their interests. Only a few of them appear to realize the actual, indisputable fact that every brewery in Ohio is in very serious danger of being shut down within the next two years." Thus do the more thoughtful of the liquor champions begin to foresee the inevitable.—*Nat. Temperance Advocate.*

PROHIBITION IS NOTES.

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

New Hampshire.—Governor Goodell, calling the attention of the legislature to the neglect of the school authorities to carry out the law with reference to temperance instruction, recommends "that this law be so amended that heavy penalties be imposed upon such officers chosen for this purpose as neglect to enforce it."

Connecticut.—The constitutional amendment prohibiting the manufacture and sale of intoxicating liquors as a beverage, is to be passed up by the people Oct. 7, 1890. A State amendment committee has been appointed: Rev. A. A. Baldwin, President; Rev. A. Winters, Secretary; A. H. Morse, Ex-Treasurer.

New York.—Governor Hill has vetoed the Excise Commission bill and the Vender Tax bill, passed by the legislature.

New Jersey.—The new Wertz liquor law proves a disappointment to the liquor dealers. By all means the law was not after all so radical as they claimed. It does not prohibit retail dealers cannot sell by the quart; grocers can sell only by the quart; no dealer can do a wholesale and retail business. While it repealed county local option, it provides for a kind of township option, which the liquor men, especially in the country (Iowa, do not at all like. License fee, \$250.

Pennsylvania.—One outcome of the amendment campaign is the organization of a permanent non-partisan league, to be known as "The Union Prohibitory League of Pennsylvania." Its platform is as follows: 1. That we owe primary allegiance to God and humanity, to our Country and Commonwealth, and will hold all party affiliations subordinate to these higher claims. 2. That retaining our personal liberty to choose our political associations as to us shall seem best, we proclaim that we are and will forever be free from the domination of the liquor power, and demand that all political connections between the saloon and the State, through whatever political party, shall be forever totally dissolved.

Michigan.—A new local option law has passed both branches of the legislature. The power of suspending the liquor traffic in any county is given to the county supervisors, instead of to the people directly. Any time one-fifth of the voters of a county petition for a local option election, the county clerk is required to call a special meeting of the supervisors, and they in turn call the election. If the county votes in favor of prohibition, the supervisors have power to adopt a resolution prohibiting the sale of liquors, but are not compelled to do so. The relatives of people injured in person or property by liquor sold them in prohibition counties, can recover actual damages from the seller.

Ohio.—The supreme court, in a test case, has decided that the township local option law is constitutional.

Nebraska.—At a non-partisan temperance convention composed of 800 delegates, from all parts of the State, there was organized the Nebraska Non-Partisan Prohibitory Amendment League.

Oklahoma.—The government officials are thoroughly enforcing the law, and there are no saloons in this new territory.

In General.—Spalding's Official Baseball Guide for 1889 says: "We tell you, gentlemen of the league and association, the sooner you introduce the prohibition plank in your contracts, the sooner you will get rid of the costly evil of drunkenness and dissipation among your players." Miss Kate Field, the odd girl of the California wine and brandy makers, has been asked to cancel her engagement to lecture at Chattanooga at the summer assembly. James Edmunds, M. D., senior physician to the London Temperance Hospital, England, stated at the recent annual meeting of that institution that, during the sixteen years he had been at work there, he had never once prescribed alcohol in any form or for any purpose.

The Book Table.

NEW PUBLICATIONS RECEIVED.

All books sent us by publishers will be promptly acknowledged, and if they are of interest, we will also, at our discretion, review them, and if they are of special interest, we will also, at our discretion, review them, and if they are of special interest, we will also, at our discretion, review them.

BOOKS.

THE WRONG BOX. By Robert Louis Stevenson and Lloyd Osbourne. New York: Charles Scribner's Sons. 1889. For sale by Danrell & Upham, Boston. 12mo, cloth, 244 pp. Price, \$1.00.

ALDEN'S MANIPULATED CYCLOPEDIA OF KNOWLEDGE AND LANGUAGE. With illustrations. Vol. XIV. Exclude—Floyd. New York: John B. Alden. Publisher, 1889. 622 pp. 60 cents, postpaid, in cloth; half morocco, postpaid, 75 cents.

A GUIDE TO THE STUDY OF NINETEENTH CENTURY AUTHORS. By Louise Manning Hodgkins, Professor of English Literature in Wellesley College, Boston, New York, and Chicago: D. C. Heath & Co. 1889. Price, \$1.50.

EPITAPHS, ORIGINAL AND SELECTED. By J. S. Clark & Co., 229-247 West Green Street, Louisville, Ky. 25 cents.

LA BELLE-NIVERNAISE. The Story of River-Rose and Language. By Alphonsus Daudet. Edited and introduced by James Boileau, B.A. (Univ. Gall.), Senior French Master in Dulwich College. With six illustrations. Boston: D. C. Heath & Co. 1889. 161 pp. Mailing price, 30 cents.

MAGAZINES.

WIDE AWAKE (July). An illustrated Magazine. Boston: D. Lothrop Company. 20 cents a number; \$2.40 a year.

THE HOMILETIC REVIEW (July). An International Monthly Magazine of Religious Thought, Sermon Literature, and Discussion of Practical Issues. New York: Funk & Wagnalls, 15 and 20 Astor Place. Yearly subscription, \$3.00; 30 cents to clerical men; single number, 10 cents.

THE BOOK BUYER (July). A Summary of American and Foreign Literature. New York: Charles Scribner's Sons. 745-745 Broadway. 10 cents; \$1 a year.

LITTLE'S LIVING AGE (June 29 and July 6). Boston: Little & Co., 21 Bedford St. Single number 10 cents; \$1 a year.

GOOD HOUSEKEEPING (July 6). For the Home of the West. Published fortnightly. Springfield, Mass.: Clark W. Bryan & Co. \$2.50 a year; 10 cents a copy.

GOLDEN DAYS (July). Monthly Part. For Parents and Girls. Philadelphia: James Elverson. Price, 25 cents.

HALL'S JOURNAL OF HEALTH (July). Established 1834. Office, 206 Broadway, Evening Post Building, Room 11, New York. 10 cents a copy; \$1.00 a year.

REVIEWS AND NOTICES.

SELECT POEMS, by Harvey Rice. Illustrated edition, Lee & Shepard, Boston, Publishers. Price, \$1.00. When this handsomely bound volume came into our hands we supposed it to be a collection of poems from various sources, but all prove to be from the pen of Hon. Harvey Rice of Cleveland, Ohio, the author of "Nature and Culture," a volume of essays. It is especially noticeable that the poet does not exaggerate his thought, which is always true, often deep, and occasionally charmingly musical. He sees things in their true colors and represents them with their proper values. In calm thought, clear expression, and simple English, these poems remind one of Bryant's perfect verse. Such long poems as "The Mystery of Life" and "Freedom," express large faith; true patriotism, and give food for thought. Shorter poems, like "The Moral Hero" and "More Space," are strong and terse. The melody of "Unwritten Music," "Voice of the Pine," and "Music of the Rain," ripples unbrokenly from beginning to end bearing beautiful thought. The poet is sometimes happily facetious, but he is at his best in such verse as "Unwritten Music" and the purely descriptive poems, for he is a lover of Nature in all her moods. Here and there are fragments which arrest attention and deserve to be stored in memory. These are gathered at random:—

"Fill up life's little span
With godlike deeds."
"Let thy faith be wrought
In solitude:
Truth waits, yet must be sought."
"Space for the free, more space!
Ay, space for every man
Who dares to fill his place,
Godlike, in Nature's plan."

It is impossible to quote "A Visionary" or one of the graceful lyrics in full, and they cannot fairly be given in fragments. When it is announced that this book is published by Gentlemen Lee & Shepard it is unnecessary to add that it is mechanically satisfying. Illustrations increase the attractiveness of these poems, which are of something more than passing value.

The thirteenth volume of ALDEN'S MANIPULATED CYCLOPEDIA is before us. It takes the excellent work along from *Electricity* to *Electrism*. The information is condensed, but clear, accurate, and brought down to date. There is no slighting of any points, and the more important topics are treated with admirable fullness. Thus, *Electricity* has 24 pages; *Electric Light*, 6 pages; *Elizabeth* (Queen), about 7 pages (with a fac-simile of her signature, which is interesting if not beautiful); *Emerson*, 4 pages; *England*, about 15 pages; *Engraving*, about 8 pages; *Enslavement*, nearly 3 pages; *Episcopal Church*, about 7 pages; *Ethnology*, 10 pages. A cyclopedia of some kind is needed in every home and every school. This costs but little, while for general use it is far more convenient and practical than the large and very expensive works. It presents just the kind of information which is needed in every-day life. Another valuable feature is found in the illustrations, which are freely used where needed to explain the text. Thus far this series of volumes has been eminently satisfactory, and the indications are that the high standard will be maintained until the close. Sent post-paid, the price is in cloth 60 cents; in half morocco, 70 cents. While John B. Alden, 393 Pearl St., New York, is the publisher, the books are furnished at the same rate in Chicago or Atlanta.

Francois, Alexandre Nicolas Cherlie Delsarte was born in 1811 in Solesmes, France. His boyhood years were full of privation and suffering. His father, a physician, was possessed of a proud, imperious nature, which was greatly irritated by his extreme poverty. Delsarte's mother, a woman of rare abilities, was compelled to abandon her husband and to flee to Paris with her two sons, where she died before she could make her talents available. "Francois's little brother soon followed his mother, dying of starvation and cold in his brother's arms." But we cannot trace the hardship and progress of the boy from ten to fourteen when he entered the Conservatory. He attained distinction as a tenor singer in the Opera Comique; but he suddenly lost his voice, and thereafter applied himself to musical and dramatic instruction, having among his pupils many who afterward achieved operatic and dramatic celebrity. He composed several melodies and romances, but the great work of his life was the elaboration of a system of dramatic expression by which the voice and entire action of the body were trained by fixed rules. His aim was to make

eloquence a science, and he "decided to devote himself to perfecting a system which should give a solid foundation to the art of expression, and one which should recognize the limitations, no less than the possibilities, of the individual." His system, or parts of it, has of late years been gaining adherents among elocutionists of this country. Delsarte was modest and retiring, but of great genius. His death in the year 1871 prevented, it is said, a visit which he intended to make to this country for the purpose of introducing his studies here. This is to be regretted, for he died without committing in durable form any complete account of his labors in behalf of aesthetic science. Much, therefore, is due to Delsarte's pupils who were in possession of his manuscripts for the preservation of his system, so far as it was perfected. "To Francois Delsarte, more than to any other man, is due the credit of opening our eyes to the possibility of adding strength and expression to our movements, as well as grace and ease." To present the practical part of this system in a manner easy to be understood and to be successfully applied in study and practice is the object of a beautiful volume by Anna Morgan, entitled *AN HOUR WITH DELSARTE: A STUDY OF EXPRESSION*. The volume is illustrated by Rose Mueller Sprague and Marian Reynolds. The subjects taken up are: Importance of Correct Bearing, Plea for Flexibility, a sketch of Delsarte, Philosophy of Delsarte's System, Practical Lessons of Expression, Vital Division, Mental Division, Emotive Division, Delsarte's Nine Laws of Gesture, Gesture, The Voice-Reading. Other chapters give directions to teachers, with exercises for practice; exercises for harmonic pose; directions for the head, eye, nose, mouth, and mechanical movements. There are two dozen full-page illustrations, setting forth false and true positions, also modes of expressing different kinds of sentiment. The volume is 9 by 7 inches in the best style of Messrs. Lee & Shepard, and is sold for two dollars. The author rightly claims that one fails to grasp Delsarte's labors in behalf of aesthetic science who "imagines that the mere mechanics or the mere theory will suffice to give command over his own resources in the interpretation of human character in art work."

One of the best little books of Guides for Science Teaching of the Boston Society of Natural History is No. XV., entitled *THIRTY-SIX OBSERVATION LESSONS ON COMMON MINERALS*, by Henry Lincoln Clapp, Master of George Putnam School, Boston, Mass. This book did not originate from courses of lectures given before the Teachers' School of Science of the Boston Society of Natural History, as the most of the others have done, but it has been admitted as one of the guides for its great merit. These object lessons in elementary mineralogy have been thoroughly worked out in successive classes in the school-room. The lessons have not only had this evolution, but another able teacher has gone over them with the author, and almost every difficulty which an untrained teacher, even, may meet has been met and overcome. Thus the lessons have in an eminent degree the element of practicality. Prof. W. O. Crosby has prepared an appendix on "Collections of the Elements and Minerals."

A little book with the title of *EPITAPHS* has been published by J. S. Clark & Co., Louisville, Ky. They do not advocate epitaphs on monuments, but for those who prefer them they have prepared a list (some five hundred) of the choicest suggestions, together with several styles of lettering, including the Hebrew and Old English alphabets. The suggestions for epitaphs range in length from one word to a four line stanza. In addition there are selections from Scripture, epitaphs in Latin, and epitaphs for a soldier.

TABLE TALK.

—The frontispiece of *The Book Buyer* for July is a fine portrait of Maud Howe, which is followed by a sketch of her. "Literary Topics in Boston," "English Notes," "The Newest Books" with their illustrations will prove of much interest to the reader. "The Literary Quirist" is edited by Rossett Johnson.

—D. C. Heath & Co., of Boston, have in preparation an Industrial and Educational System of Drawing, by Langdon S. Thompson, A. M., recently Professor of the subject in Purdue University, and now Supervisor of Drawing in the schools of Jersey City. As at present proposed, the entire system will consist of an extensive series of Drawing Books and Manuals.

—A prize of \$500 is offered for the best essay on the title of the miracles of our Lord to credence. One of the conditions is that it answer the arguments against Miracles presented in the book *Elmore's Evidences*. A prize of \$100 is offered for the best essay on Prayer. One of the conditions is that the latter essay prove that supplication is not merely a vehicle for aspiration; that objective as well as subjective benefits are realized from prayer. The circular is signed by F. S. Abbot as secretary of the Committee of Award, 131 Tremont Street, Boston.

—*Little's Living Age* for June 29 and July 6 is filled with more than its usual great richness. A leading paper is by W. W. Story giving "Recent Conversations in a Studio." Other papers are on "Greek Islands and Highlands," "Macaulay at Home," "John Bright and Quakerism," "Saint-Paul du Var," "What the Revolution of 1789 Did," "The French Revolution and War," "Elizabeth of Valois and the Tragedy of Don Carlos," "The Last of the Souths," "On the Rivers," and "England's Climatic Phenomena." There are also shorter articles, stories, and poetry.

—The leading article in the July *Homiletic Review* is by Prof. R. B. Welch of Auburn Seminary, entitled, "Training for the Work and in the Work." It is the third in the Symposium on Preaching Adapted to the Times, and deserves a careful and prayerful reading by every preacher. Prof. Schoedde has a careful and timely paper on "Modern Bible Criticism," which cannot fail to be helpful to students of Biblical literature. Prof. Palmer of Roanoke College discusses with learning and ability, "The Papacy and Popular Education." Dr. A. T. Pierson has a ringing article on Effective Church Organization, which our readers know is good from his paper in the Star of June 30 on "Organization as a Law of Church Life." The remainder of this monthly is filled with excellent matter, inspiring and helpful.

—The July *Wide Awake* has many strong, timely features, notably two especially American. One is Miss Seward's "Fourth

of July at Robert College"—the American college in Constantinople, a seed-bed of American ideas in Europe; the other is Mrs. Burton Harrison's "The Republican Court," in which she gives portraits and charming little biographies of eighteen of the prominent young society women who were in General Washington's circle of friends, Mrs. Washington herself leading the train. These portraits are from the celebrated Baltimore porcelains—an heirloom which ex-Mayor Hodges of that city has "founded" for his descendants; the eighteen plaques form the wall decoration of his dining-room. Miss Jessie Benton Fremont writes of her "Sierra Neighbors" in early California days. Margaret Sidney gives the third and fourth chapters of "Five Little Peppers Further On," which will prove entertaining. Professor Starr, in his geological talks, tells us about "Runners and Fliers." The other features are amusing and instructive, especially to the younger readers, and there are plenty of original anecdotes and "short talks" in "Men and Things."

—As we have several times announced the July *Century* has several papers of much interest and value. It opens with "Winchester Cathedral," a paper profusely illustrated "San Antonio of the Gardens" is by Thomas A. Janvier. "Inland Navigation of the United States" is the title of an illustrated paper, treating in an interesting way a matter of very great importance. "An Echo of Antient" is by Edward Bellamy. Edith M. Thomas has a strong, touching poem on "Broadway," and George Kennan writes of "The 'Free Command' at the Mines of Kara." An article and a letter are devoted to the Indian question and both deserve thoughtful consideration. Benjamin S. Parker writes a musical poem on the beautiful "Casco Bay." The installment of the Lincoln history is of great interest. "Woman in Early Ireland" is written by Charles de Rey. "The Temperance Question in India" is discussed by W. J. Stillman, and Dr. Buckley writes of "Presentiments, Visions, and Apparitions." The "Topics of the Time" and "Open Letters" are a valuable part of an excellent number.

Literary Miscellany.

FATHERLAND AND MOTHER-TONGUE.

There is something pathetic in the way in which a subjugated people will cling to their native tongue. In fact, a people can never be said to be truly conquered so long as they refuse to speak the language of the conqueror.

The Welsh—that subdued yet undomable people—have never ceased to speak Welsh. You will be told that they have—that the tongue is fast dying out. But directly you draw near the boundaries of that portion of Great Britain, you begin to hear it, and very pleasing to the ear are its flowing liquid sounds. It is a formidable language in print, but easily managed by the tongue. In many Welsh families, especially in remote districts, it is the only language spoken. And when, a few years since, the decree went out from London that in the Board Schools in Wales only English should be spoken, it fell hard upon the little folk who knew no other tongue. Try as hard as they might to express themselves in unfamiliar English, the familiar household words would drop from their lips.

So a plan was hit upon to make them cease to speak Welsh. If a child spoke a Welsh word a "token" was given him. What shape this "token" took varied according to the school. It might be a fool's cap, it might be a printed slip attached to the clothing, or it might be a wand to lie on the desk. Whatever it was he kept it until a Welsh word dropped from the lips of a second child, when it was passed on to the latter. And so on through the session for the day. Whoever was so unfortunate as to hold it when school closed at night, was flogged—poor little fellow! However, the system, as might have been expected, did not work; it was better suited to the Dark Ages than to modern England. And so it was dropped, and the small Welshman now chatters and recites in his own familiar tongue.—F. A. Humphrey, in *July Wide Awake*.

WILL CARLETON'S READY ANSWER.

A story is told of Will Carleton which shows the popular poet's aptness for making a ready answer. He was recently the invited guest at a public dinner of jolly book-sellers and stationers. Upon rising to recite one of his poems he was exceedingly annoyed by the loud talking and laughing of a group at one end of the table who had indulged too freely in the beverages served. Seeing that a steady glance did not prevail, the poet said: "You will pardon me if I wait; it would scarcely be polite for me to recite while those gentlemen over there are talking." At this the most boisterous of the group shouted across the table: "Go ahead, old fellow; we're going 'over the hills to the poorhouse.'" Quick as a flash the poet answered his interrupter with, "Yes, and to the asylum too." The diners shouted at the neat rejoinder, the boisterous member was crushed, and the poet proceeded with the rendering of one of his best poems.

MR. BEECHER'S FAVORITE STORY.

The interesting fact is just disclosed that of all the stories which Henry Ward Beecher read during his lifetime, Mr. Thomas Nelson Page's beautiful tale of "Marse Chan" was his special favorite. The story was first brought to Mr. Beecher's attention from a reading of it by a rich Southern lady, who subsequently moved to London. When the great preacher was on his last visit to London he made it a special request that the reading should be repeated to him by the same lady; and he had actually, amid all his engagements, not forgotten to bring over a copy of "Marse Chan," so that he might not be disappointed. An evening was fixed at Dr. Joseph Parker's house, at which Mr. Beecher stayed during his visit to London. The scene which followed the reading was one never to be forgotten by those present. Mr. Beecher had begun by the statement that he intended to have "a good cry;" and before the story was half through he had realized the expectation, for great tears were falling down the Plymouth pastor's

cheeks, and every lady in the room, including the reader, was sobbing aloud. The story is one of a charming collection which Mr. Page not long ago published with the Scribners under the title "In Ole Virginia."

Farm and Home.

WHEAT FARMING IN THE NORTHWEST.

The *American Agriculturist* in a recent issue has an interesting article upon the above subject, from which we glean the following facts. What has been found to be the best spring wheat section of North America has been cultivated but little more than a decade. Until about ten years since, what is now the best wheat land in the country lay untouched save by the feet of wild beasts and untamed savages. If a line is drawn directly north, and another directly west of St. Paul, Minn., these would define the eastern and southern boundaries of a region better adapted to the production of spring wheat than any other part of the North American continent. This vast region has been broken only in a comparatively limited portion of its southeastern corner, and at remote intervals to the Peace River valley in British America. The greatest development has been in that section of Dakota lying along the Red River of the North. The largest farm of this region is the Grandin, containing forty thousand acres; but many others range from that down to three thousand and acres. On these great farms, the system pursued has for its object the production of the largest amount of wheat with the smallest amount of manual labor. With the improved implements now in use, one man and four horses on an average are employed for each one hundred and sixty acres. The plowing is done with gang plows, each turning two furrows fourteen inches wide. These plows are drawn by four horses. On the large farms it is no unusual sight to see four teams following each other down a furrow a mile long. Harrowing is done by a gang of four harrows, drawn by four horses, and covering a width of twenty-four feet. Formerly the seeding was done broadcast, but of late what are called press drills are used. These have been found superior to the old method, saving one-third of the seed, but one bushel now being used where one and a half were used formerly. These drills are also drawn by four horses. The threshing is done by steam power. The grain is not put into bags, but is loaded into wagons and drawn directly to the warehouses or elevators. Everything is conducted on so large a scale that Eastern farmers would be astonished to see it. The story of the farms of Dakota being divided into counties is considered quite a yarn, out a farm with over forty thousand acres would make quite a county.

That Tired Feeling

The warm weather has a debilitating effect, especially upon those who are within doors most of the time. The peculiar, yet common, complaint known as "that tired feeling," is the result. This feeling can be entirely overcome by taking Hood's Sarsaparilla, which gives new life and strength to all the functions of the body. "I could not sleep; had no appetite," I took Hood's Sarsaparilla and soon began to sleep soundly; could get up without that tired and languid feeling; and my appetite improved." R. A. SANFORD, Kent, Ohio.

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SPLENDID! Splendid! Is what the Ladies say who use WILLIAMS' PINK PILLS. No war or tear to elieve or cure. Ask your dealer for them, or send 15 cents to J. C. WILCOX, Fairhaven, Mass. Lady agents wanted.

WHY FARMERS ARE PROSPEROUS.

To prove that farmers are prosperous, and that farming is a money making business, an astute writer recently proclaimed that the last year's corn crop in Iowa was sufficiently valuable to pay off the entire farm indebtedness of the State, and left the inference that by this time the crop must have been sold and the debt paid. It evidently never occurred to the astute writer that the only portion of the corn crop which could be utilized in paying debts was the net profit made on it; it probably never occurred to him that it cost the farmers a cent to raise the crop, a lapse of thought, however, which afflicts nearly all astute writers on agricultural subjects. Such fellows evidently think farmers' clothes consist of balmy zephyrs, their food, of the chameleon's dish-air, that implements drop from heaven, that store bills are myths, and interest money only a more or less troublesome dream; at least, they never seem to regard the cost of growing crops and stock, when they are penning their panegyrics and plaudits about the profitability and dignity—they do so love to prate about the "dignity" and "nobility" of farming—of the agricultural profession.—*Farm, Stock, and Home*.

A SUGGESTION.

A gentleman who has made a study of dairying, both in the factory and at home,

How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically, and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from the blood-purifying and skin-cleansing properties of the Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c. RESOLVENT, 1c. Prepared by the SOLE MANUFACTURERS, DR. J. C. WILCOX, Boston, Mass. Send for "How to Cure Skin Diseases."

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makes what seems to us a very practical suggestion when he says:—

"If any young lady (whose father has only from six to twelve cows) is wondering what to do, let her look round among her neighbors who have no children, or only young ones at home, upon whose honesty she may rely, and start a small co-operative creamery or cheese factory, after training for that occupation, and, I venture to say, she will be more happy than in the school-room or shop, and make quite as much money."

Butter that readily commands fifty and seventy-five cents a pound all the year round from private customers, is made by Mr. John Boyd, Hiram Smith, and others on their own farms. Mr. Smith's butter is all made by rule and system. There is no guess-work about it, and he claims that a smart young man can master all his secrets in a week's time. We can see no reason why a smart young woman should be a less apt pupil; and that being the case, what is to hinder any bright, energetic girl from making a good living? When she has once learned how to make a prime, uniform quality of butter, she will experience no difficulty in securing plenty of private customers at good prices the season through.—*Farmer's Review*.

NEVER FORGET

That we take no "note of time," but of its loss. That they who criticize most are often most open to criticism. That idleness and happiness may never go hand in hand together.

That the chronic kicker does not always monopolize the kicking business. That it is better to be buried and not dead, than to be dead and not buried. That fitness of things does not consist in having your boots well blacked, while sitting for your picture, and at the same time leaving your hair unbrushed. That it is the height of folly as well as the height of fashion, to never care to go to church or the theater, unless it is presumed that there will be such a crowd that you can only get in with difficulty.—*Good Housekeeping*.

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