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# The Morning Star.

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## The Morning Star.

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## THE BENEVOLENT SOCIETIES AND THE GENERAL CONFERENCE.

[A paper read by appointment before the late General Conference of Free Baptists at Harper's Ferry, by Rev. F. L. Hayes of Boston. The full title is as follows: "Should the Benevolent Societies be united in one Board to be appointed by the General Conference?"]

The question to be discussed at this time is presented on the Conference program at the request of the Foreign Mission Board, who recognize the need of some improvement in the method of conducting our missionary enterprises.

The body of Christians whose representatives are now sitting in General Conference had been in existence more than half a century before beginning systematic benevolent operations in the home and the foreign fields. The denominational polity was settled before the need of work in these lines was felt. In 1832 the first collection for foreign missions was called for, but in our ecclesiastical system there was no arrangement for receiving and disbursing such funds. Of course new machinery had to be devised to meet the emergency, and for this purpose the Foreign Mission Society was formed the next year; and a year later the Home Mission Society was organized. More recently, for further efficiency in our missionary enterprises, and especially to bring women into more active and interested relation to the work, the organization of the Woman's Mission Society was effected.

As the conception of the duty of the church has enlarged, some new society has been attached to it with the specific object of developing the new idea. This is illustrated in the Sabbath School Society, the Missionary Society, the Young People's Society, and the various organizations formed to help the church do its work. This society idea has its proper place in the development of the church toward a full apprehension of its mission; but necessary and right as it is in its place, it is only a stepping-stone to something better. The Sabbath School Society, for instance, has served a providential purpose in opening the eyes of the church to the duty of Bible study, as also to its duty to children. The church, in this country, at least, has so nearly learned its lesson that wise teachers like Henry Clay Trumbull of *The Sunday School Times*, in his recent "Yale Lectures," are affirming that its mission as a separate organization is at an end; and that it is time for the Sabbath school in its official organization and management to be a part of the church work, officered and

managed directly by the church itself. The division of the church into a society for Bible study, a society for missions, a society for this, that, and the other, is but a temporary makeshift, necessary only while the lesson is being learned that the church should itself be a society for Bible instruction as well as for worshiping and exhorting; a society in whose activities the young as well as the mature should have their recognized place; a society for the spread of the Gospel at home and abroad according to the terms of the great commission, as well as for preaching it in the local pulpit; thus making the church a committee of the whole to prosecute the work of the kingdom—in other words, a concentrated benevolent society.

The missionary idea of modern times was scarcely born in this country when our denominational polity was fixed. The developments of the past century have taught the lesson that missions are the very heart of the church. Our fathers, having only the light of their generation, in constructing the body of denominational laws left out the heart. Half a century later, discovering the need of it, they undertook to attach one to the outside, and now we are asked to consider the advisability of putting the heart on the inside where it would seem to belong.

When the Benevolent Societies were formed, the constituency of our denomination was mainly in New England. That its officers and members should belong chiefly to the New England States was then a matter of comparatively little moment. But while the denomination has spread till only thirty-seven and a half per cent. of its membership reside in New England, fifty-eight per cent. of the officers of the Home Mission Society, and eighty per cent. of the Executive Board of Foreign Missions are residents of New England. Free Baptists are comparatively strongly in New York, their number is increasing in the West and Northwest with a promise of an Association on the Pacific coast and of another in the South, and yet oftener than in two out of every three years the Anniversaries of the Benevolent Societies are held in New England and attended almost exclusively by New Englanders. This state of things exists not because this section has an overweening desire to rule; it has come about as the natural result of our society system together with the fact that our people are more compact in New England than in any other section of the country.

An examination into the situation reveals the fact that the denomination, in its spread and extent, is leaving behind the missionary societies.

There is, under such circumstances, an inevitable tendency on the part of those sections remote from the working representatives of the societies to become more or less independent in their missionary operations. Our work is small enough at best. Anything like subdivision would be well-nigh fatal in its effects. If our work as a denomination is done, then it may be well enough to drift along as we are; but if our mission in the church of Christ is more than local and temporary, if we are to spread and grow in Southern and Western regions yet unoccupied, and if we are to continue to administer the affairs of the kingdom in a corner of the vast foreign field on a scale at all commensurate with the demands of the case, and with the rapidly developing enterprise of other religious bodies, then some changes in our machinery are imperatively demanded in order to keep pace with the changes in the situation about us.

Prosperity in our foreign missionary enterprises of late has been most encouraging, but this very prosperity but stimulates us the more to rise at last to the measure of our privilege and responsibility in connection with the three and a half million souls in India who are to receive the Gospel from Free Baptists or not at all. Some steps that shall speedily elicit the united and energetic co-operation of all our churches, North, South, East, and West, are imperative and urgent. It is undoubtedly well, as far as it goes, for individual States to have immediate oversight of the Home Mission interests within their own borders; but if the present strong tendency to do all Home Missionary work through the local State organizations alone, becomes the prevailing custom, thus superseding the parent society altogether, as under the present system is fast coming to be the case, then the limit to the spread of our churches is practically set. We could not hope to see many churches founded in States where a State organization does not already exist; and the States where the churches are few and the organization weak might look in vain for substantial help from those States where the churches are numerous and

the organization comparatively strong. For the denomination to thus localize its missionary operations is, to put it in homely phrase, to run its head into the ground.

It becomes, therefore, an intensely practical question whether the time has not come, in our development as a church connection, when we must shed the old shell if we would not see our further growth checked and even stopped. If we will but follow the path that Providence has plainly blazed for us through the forest of the future, our denomination has unquestionably a national destiny. We now no longer see the whole denomination when we stand on a hill in the pasture of our particular farm. If we have any harness at all its straps should be long enough to reach over the whole team, so that all the parts of it may be pulling at the same time and in the same direction. It is only so that substantial progress can be had.

Methods of doing secular business have to be changed to suit the changed circumstances of the times. No great wholesale house in America does business to-day as it did in 1833. The intimation that a change is needed does not imply that our past methods have been wrong in their day, but only that their day is gone by, and that if we meet the demands which the changed circumstances of our times make upon us as faithfully as our saintly fathers met those made upon them, we must do as they did in 1832 and 1833 and adjust our methods to the situation that has arisen. An observant foreigner has said of his travels in this country, "I found progress in everything except in their schools and their churches." The impressions of foreign travelers are to be taken with many grains of allowance, but there is a basis of justice in this comment so far as it applies to the churches. It is still true that the children of this world are in some things wiser in their generation than the children of light, and the church, taken as a whole, seems not yet to have caught the spirit of alert enterprise that in this stirring generation characterizes the business world. Principles in religious work do not change, but methods and details must. There was a time in the history of this nation when the thirteen States got along with the Articles of Confederation. There came a time when they outgrew them and our present Constitution was adopted, and even that has been amended sixteen times. Has not the time come in the development of Free Baptists as a people when we have outgrown our original articles of confederation, and in order that we may expand and strengthen, should adopt, so to speak, our constitution? I have no thought that it is to be ideal, but let it be such as can be amended as the need is recognized. Let us have no strait-jacket, but a garment that can be let out and altered to fit the growing boy; for he certainly will grow if he can only have free use of his limbs.

The need of the hour is to enlist all everywhere in harmonious and enthusiastic co-operation, and at the same time to re-adjust our machinery as to utilize, without waste or friction, all our power. At present we have so many machines buzzing away that much of the power which might be applied to turning out work is used up to keep the machines going. The question now before us is whether any way is so likely to accomplish the desired end as the bringing of all our benevolent enterprises under the management and control of General Conference. They are now managed by separate corporations to which in proportion to the wholly a very limited number of our membership, or even of our ministry, belong. And even this limited membership seems to be dwindling away. For example, the total additions to the membership of the Foreign Mission Society for the past seven years inclusive have been 39 women and 42 men, of whom 25 were ministers and 17 laymen. The residence of the new members is given in the records only for the years 1883, 1884, and 1882. During those three years, 34 new members were received in all, of whom 31 were from New England, and only 3 from other States. Is it not time that such facts as these were drawn from their obscurity between the pages of record books into the open light of day? And when once their startling significance is recognized, they cannot fail to rouse to speedy action in search of a remedy.

Let the first step be the incorporation of General Conference; then let the Benevolent Societies hand over their work to General Conference. Let the Conference appoint an Executive Board with representatives from every section of the denomination, whose duties in addition to the present duties of the Conference Board shall be the executive management of our benevolent

enterprises. In this way, every Yearly Meeting being represented in General Conference, every Quarterly Meeting being represented in every Yearly Meeting, and every church being represented in every Quarterly Meeting; every member in every church, including men, women, and children, becomes a member of our missionary organization, and is personally represented in its board of management. Thus at last every church could be brought into responsible relation to our mission work, the Conference requiring reports from the Yearly Meetings, the Yearly Meetings in turn receiving reports from the Quarterly Meetings, and the Quarterly Meetings securing reports from the churches. The subjects of Home and Foreign Missions would then have their official consideration at General Conference, the official management of affairs during the interim being committed to the Board. There is a growing and apparently well-founded opinion that among a people so scattered it is utterly impracticable to have general public gatherings purporting to represent the whole denomination as often as once a year. Instead, then, of having Anniversaries assuming to legislate for the whole denomination with only a handful of representatives from a single corner, the subjects of Home and Foreign Missions might have prominent places on the program at the annual gatherings of all our Associations. So far as possible the Board might be officially represented at these gatherings to thoroughly present the causes. Of course no legislation would be transacted at such gatherings, but the subjects would be far more effectively got before the people than they ever yet have been by our anniversary system. Perhaps it would be found desirable to employ a competent traveling secretary who should devote his time and best energies to presenting the missionary causes to our churches in every section of the country.

This course would doubtless lead to the formation of new Associations; I mean such Associations as combine Yearly Meetings, like the New York Central and the Western Associations. There is at present an unmistakable tendency toward such division into Associations according to geographical sections. Under our present arrangements will not these sections tend inevitably to greater and greater independence of each other; in other words, is not the tendency unquestionably toward denominational separation and disintegration? Now, it is plainly impossible to withstand this tendency toward the development of sectional Associations, but it may be directed and utilized to the increase rather than the loss of denominational power. We have a Central Association and a Western Association. Should we not have also a New England Association, a Northwestern Association, perhaps a Southern Association, and soon, may God grant it, a Pacific Coast Association? Let those Associations develop to the utmost their own resources, and let them bind their own churches in one solid union; then let the Associations, in turn, be bound together in the General Conference. Then, at last, we shall have a union in which there will be strength. The remotest corners of our constituency will be brought together in a common work. The General Conference will then have a work to do that will ensure its life and its perpetual interest.

One of the results of the system here outlined might be an easy solution of the problem now under discussion with reference to the union of the Woman's Society with the parent societies. While this plan need not for the present necessarily interfere with the Woman's Missionary Society, it opens a way for ultimate union when it should seem desirable, by making women, by virtue of their church membership, members of the consolidated missionary organization. Already women hold seats in the General Conference, and the way is opened which may lead to their having satisfactory representation on the Executive Board of the Conference.

Besides bringing about the union of all our people, at last, in the primary work of the church, the spread of the Gospel, it will inaugurate greater simplicity and economy as well as efficiency in its prosecution. As to simplicity, such an arrangement would, so to speak, gear all the wheels of our denominational machinery together; when one is set in motion the rest are moved. Not only shall we then have a Board to devise plans, but the Board also will have a constituency behind them to execute the plans.

Furthermore, if one board could do the work of the several now attempting to cover the same ground, it certainly may be urged as a measure of economy even though the members should come from remote points of the compass. Besides, there are two ways to save money;

one is to cut off expenses, and the other is to increase the income. Even if the course proposed should largely increase the expense, the increase in expense would be more than out-weighted by the increase in the income which would certainly result from thus bringing all parts of the denomination into sympathetic co-operation. Of the penny-wise, pound-foolish policy, saving a cent to lose a dollar, Free Baptists have had enough. You must get to the people whether your object be to sell them soap or to secure their contributions to missions.

It may also be worth passing mention that the expenses of the proposed Board would not all come out of the Mission treasuries, but at least in part out of the Conference treasury, as a portion of its duties would be Conference business. Touching one electric button, reach the whole. Financially the most important and what might seem to be the most difficult step has already been successfully accomplished in the consolidation of the treasuries in the hands of one treasurer. Does not the consolidation of the Societies under a united management follow most logically and naturally?

It is not to be expected that a change like the one proposed can be effected without objection. New things usually antagonize all the inherent conservatism of human nature.

Natural timidity dreads to start out in an untrodden path, and not only sees all the difficulties at once, but its frightened imagination transforms every shadow and every trembling leaf into a fancied danger. It requires some confidence to launch out in new methods, but there come crises when such courage alone will save the day. It is to be remembered that objections are just as sure to be raised against wise as against unwise measures. There is nothing easier in the world than to raise objections. Thomas Wentworth Higginson relates in his history of the United States that when railroads were first proposed in this country the farmers objected on the ground that sheep-raising would be no longer profitable because the smoke from the engines would blacken the wool. Objections that afterwards raise only a smile, at the time seem, to those who make them, serious enough, and they must be candidly met. As in the case of the farmers, the very class that most feared being among the classes most benefited, so I think it will be in this instance; the very objects the cautious objectors have most at heart will be best promoted by the change that they so cautiously scrutinize.

1. Our ecclesiastical polity, says one, is essentially congregational; would not this be a step away from church independence? The swing, says the objector, should not be toward General Conference, but toward the churches.

Let us grant at the outset all the objector can really mean when he says the swing should be toward the churches, but we must remind him that the work we are now considering can only be performed by a union of effort. Of course everybody must see at a glance that it is simply out of the question for our individual churches to conduct Home and Foreign missionary work independently of one another. It would be like a great army's going to war with every company independent of every other company. Swinging toward the churches in this sense would be swinging toward helpless division and inefficiency, while a swing toward General Conference is a swing toward union.

Some centralizing and uniting of forces being absolutely necessary to missionary work, this is the most harmless possible, for it in no sense diminishes, but rather emphasizes, the independence of the local church. In fact, to recur to the objector's phrase, a swing toward General Conference does not involve a swing away from the churches, for the General Conference is itself, in an important sense, the churches combined. This the Benevolent Societies as now organized are not. If the system now proposed were our present system, and the change suggested were to form separate corporations, like those which are actually in operation, for the conduct of our missionary enterprises, the objector might with reason cry out against monopolies. Whether done or not, it is now possible at least to pack meetings held in some corner of the denomination, and elect officers from a faction. Under the proposed system officers would be appointed and measures decided by an open body in which all sections are represented. The main distinction between Independent or Congregational and Episcopal or Presbyterian church government upon which Free Baptists are sticklers, is the difference between an oligarchy and a republic. We want no government by a few, but government by the whole. Is it not strange then that we have so long submitted the management of our benevo-

lent affairs to independent, self-perpetuating corporations? What is now proposed is the most democratic step possible. Just as Congress represents every voter in the Nation, so General Conference represents every church member in the denomination. We have already the counterpart of the town meeting in the local church, of the State legislature in the Yearly Meeting, especially where it is incorporated; now let us have a congress in the General Conference. At present it is little more than a convention for resolutions and platforms. With this plan we should have no perpetual governing power but the people themselves.

2. At this point a second objector arises, exclaiming, "Yes, brother, it would be too democratic." Behold how contradictory are the objections. Let alone the objectors will refute themselves. Our second objector honestly fears to intrust such important matters to General Conference, on the ground, he says, that the Conference is likely to be largely made up of those unacquainted with our missionary affairs. I submit to you, brethren, if such is the case it is high time there was a remedy. Is it true that the General Conference has come to be regarded as only the place for the escaping of gas? Is it true that the people send us here only out of compliment, that we may have a pleasant journey, because, forsooth, the poor fellow has never been to General Conference before; and do they regard it unsafe to intrust any important business to the hands of this body? Then is there not right here again a call for reform?

And pray what can be a better way to make General Conference a representative body than to intrust to it affairs of importance to administer. Let the people once understand that membership in this body is something more than an honorary matter, that important business interests are here involved, and immediately new dignity and importance will be given to our triennial session. Furthermore, if the rank and file of our ministry and leading laymen are so ignorant concerning our mission work as this objection implies, is it not high time to take such a step as we propose, to arouse the interest and the responsibility of all? Responsibility is the very best educator.

3. A third objection, honestly raised, expresses the fear that a single board would not be qualified to manage the divergent interests of Home and Foreign Missions. Perhaps not, but let us examine the matter for a moment. In the first place there is an important sense in which Home and Foreign Missions are not divergent interests. They are both involved in obedience to the one great commission to preach the Gospel to every creature.

It is a grave question whether the tardiness and the deficiency of the obedience to this supreme command is not in large part due to the fact that preaching the Gospel at home and preaching it abroad have been so long regarded as "divergent interests." Practically, Home Missions and Foreign Missions have been related to each other as rivals, whereas they ought to move forward hand in hand in obedience to one common policy. Under separate management is there not greater danger that one branch of work will be pushed in undue proportion, than when both are managed by a single board who look at both interests from the standpoint of evangelistic as well as denominational unity? Now one board pushes its work with little reference to the plans or needs of the other board. The Conference Board should be the denomination's executive committee, executing denominational plans and continuing advisory oversight of all general denominational interests and guiding all in harmony with one another, having the whole denomination to back them.

Certain it is that the more responsibility is put on a board, the greater is their feeling of responsibility, and their efforts to properly discharge it. Free Baptists are so scattered that it would be expensive for two boards to meet whose members represented every section of the denomination. If one board should attend to the whole business it would be a significant saving of expense, even though it would double the length of the meeting; and the business men could come once a year to spend two days, if they made their plans accordingly, as easily as now they stay to the end of the meeting when they come for a single day. In fact, it would be far better for members to meet once a year, with the understanding that much important business is to be transacted and they must stay till it is done, and done deliberately and thoroughly, than to come frequently without making any special plans, and so feel obliged to rush home that very night, whether business is done.

(Concluded on page 348.)



## 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 7.—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.

### PRAYER FOR SOUTH AMERICA.

This time we are called to pray for a great country closely connected with our own. South America is 4,550 miles long, 3,200 miles wide, and has an area of six and a half million square miles. There are in it the empire of Brazil, the nine republics of Argentina, Bolivia, Chili, Columbia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela, and the three colonial districts of British, French, and Dutch Guiana, these colonies being the only part of the continent now under European control. The population of the whole country is estimated at thirty-five millions, made up of Spaniards, Portuguese, Indians, Negroes, and mixed races. Nearly all the people are Roman Catholics. Missions have been planted by the leading Protestant churches of Great Britain and the United States. Some progress has been made in Argentina, Brazil, and Chili, but very little has been undertaken in the other states, on account of the opposition of the Romish priests.

In our prayers let us keep in mind (1) that these millions are living under a corrupted form of Christianity. The name of Christ is known, but by no means so familiar as that of the Virgin Mary, who is everywhere an object of worship. Pure religion is what these people want, and our missionaries are exalting Jesus Christ in all their work, evangelistic, educational, and medical. (2) Persecution prevails on account of the Word. Preachers and teachers are often in great peril. Children and youth are deterred from attending Protestant schools. Yet the brave toilers are pressing on, and the blessing of God attends their work. Intimidation and imprisonment cannot stay the march of divine truth. (3) Distinguished representatives from these South American states are now visiting this country. May they be so powerfully impressed with the elements of strength and success in our Christian government, in our free schools, and in our untrammeled Gospel, that they will return to their respective lands determined to give all these a hearty welcome at home.

### THE UTILITY OF GENERAL AGENCY WORK.

BY THE REV. H. M. FORD.

We would not be blind to the fact that the instrumentalities and methods that are useful now may not be useful a little farther on. The arrangement of to-day may not be the best or even a possible arrangement to-morrow. It is unwise to hold any theory of work so strenuously as to forget that it cannot be practical forever. At every turn of the wheel Providence is pleased to employ new methods. The general agency seems to us to be useful now, and when we speak of general agency we do not mean the business of general agent, solely, but of the board, as well, which employs him, authorizes him, and co-operates with him constantly. It takes the two to make an agency. The board is the authority, the general agent is the employee of the board, who is vested with the general management, subject always to the board's approval; at least, it is so with us up in the Michigan woods.

Of what utility, now, would be the work of such a general agency?

1. It would raise money, build houses of worship, help weak churches until they become self-supporting. This is primarily the work of a general agency. It may be called "church extension work." It will not need saying before this body that such work is greatly needed. There are neighborhoods, towns, and cities on every hand where Free Baptist churches could be profitably planted, provided they are carefully planted and cared for. There are also multitudes of poor and discouraged churches that need some help, or they will die, and they have been dying. The things that remain that are ready to die must be saved, unless, in some cases, it is better for all concerned that they do die, and that they change from a state of "forever dying" to a state of "forever dead." But it takes money to carry on this kind of work, this work of resurrection and of extension. For this purpose the board sends out its general agent throughout the State with the information that begging is his principal business, and that to beg he must not be ashamed. Really he must enjoy it above most other things. His love for begging must be his only besetting sin and his sole mark of total depravity. He must enjoy it when

everybody else is sick of it. He must enjoy begging when everybody else prefers digging. Of sheer necessity, he must be a smiling, unrelenting, persistent, incorrigible, and audacious beggar. He should be of the visionary type, i. e., capable of seeing dollars where no one else can see cents. He must move upon men as easily and as naturally as the Jew did upon his customer when he was able not only to sell him the coat he didn't want, but to sell him the coat he didn't want when he didn't want any coat at all. He must stand before his audience as serene as sunshine and confident of success. He must keep his temper and make everybody keep his. He must beg till he gets what he wants. He must hang fire. The time element is what is so essential in a beggar. Apparently he must have no terminal facility. Get money he must; and money there is in plenty. The old cry, "Free Baptists are so poor," is a delusion and a snare, and has been the direful source of woes unnumbered. There are no grounds for sighing over the fact that there is no money for us among Free Baptists; but we may sigh over the fact that our genius for wanting money is greater than our genius for getting money.

An agency, if properly organized, in each State would more than double the efficiency of that State in securing means to carry on our benevolent work. And we say here that there is no people more generous and responsive to benevolent appeals, when those appeals are properly made, than our own people.

2. The general agency work tends to broaden the charity of our churches. It takes them away from themselves. It asks them to think of, to feel for, and give to other interests besides their own. This has a greater effect on our churches than would be supposed. It saves them from being entirely self-centered, enlarges their view of and interest in Zion, increases their desire and broadens their plans to help Zion; fosters in them the true missionary spirit. They embrace their State and denomination as well as the local society; becoming enthused with a zeal to build up, they give generously and are able to "shout all through the collection." Some of our churches droop and fade. They don't know what the matter is; they fail to diagnose their own case. They think they have done their best, done exactly the thing that would keep the breath of life in them. They have thought of themselves, planned for themselves, spent money on themselves, served themselves, loved themselves, prayed for themselves; in fact, have almost died in waiting on themselves. And here has been the chief trouble; living for themselves and their local interests has withered and dried up their magnanimity and robbed them of the very essential to all life and health and growth, viz., Christian benevolence. They are deceived in thinking they are benevolent when they are only selfish. Let them begin to cultivate the real essence of Christianity, that of doing for others—reaching out to our own weak churches, and they will be surprised at their own rapid convalescence. An agency will largely remedy the difficulty, and save our churches from themselves. With us in Michigan there has been a fourfold spirit of Christian giving, and on account of it there has followed a reviving, a quickening, a thoroughness in church work such as has not been for many a day.

3. The agency will aid in securing economy of expenditure, and in making the best use of funds. It is not only important to secure funds, but to secure also the best use of funds. Doubtless in many places thousands of dollars have been wasted through mismanagement. What amazing monuments to "zeal without knowledge" we see everywhere. Some of them are not seen. As one man up in our State said, "We used to throw our money in a hole, and now we can't even find the hole." Churches have been built where churches could not possibly exist. A good brother, pious as the world needs to have, perhaps more so, conceived the idea that it would be altogether the thing and would advance the kingdom of heaven more than any one thing that he could do, to build a church exactly in the middle of a certain township. After a careful survey, the center was found to come exactly between two tamarack swamps, and three-fourths of a mile from any human habitation. But this seeming disadvantage was fully offset by the fact that the meeting-house site was in close proximity to a graveyard. It would be so handy for funerals. There is a notion hard to be rid of, that a church is a place to bury people from. So the church was built, costing in the neighborhood of \$1,700, and large enough to seat four hundred people. Just two miles away was a growing village without a Christian service of any kind. To-day our church between the swamps is virtually dead, while the Methodists are flourishing in the village. The other day a zealous brother in the north, traveling through the pine woods, discovered an old church frame. It was seven miles either way to a Free Baptist family; but for all that it was too bad to let a church frame rot down, so he asked the Board for \$90 to help finish

the house. We wrote him by order of the Board that so strong had been our former habit of throwing away money in this way that we could hardly resist the temptation of sending him the amount asked for.

There is another way in which money is worse than wasted. When a building committee set about building a church, they go over to the neighborhood carpenter, who is a kind of local panjandrum in all matters that pertain to mechanics, and beg him to bring his superior ability to bear in helping to plan the new church; and who ever saw a carpenter that would hesitate to take the contract to build Solomon's Temple, if humbly implored by a building committee? So the church is built, costing a third more than was any need, is awkward, ungainly, inconvenient, and uncomfortable. You cannot heat it in winter, nor cool it in summer, and the carpenter has added some unnamable but outlandish monstrosity in the way of a tower or pulpit as a kind of standing advertisement of his genius. This unwise and costly way of building churches is doubtless too painfully familiar to us all, and is the fault of denominations other than our own. An agent employed by a board to keep an eye out and watch for opportunities to give advice, can largely prevent all these common mistakes. That is his business. In cases where appropriations are made by the board he has authority to do so. In other cases he may not have such authority, but suggestions can be made, and our people are not slow to take suggestions kindly, and profit by them. We may be permitted to say in passing, that Dr. Kypert, of 1026 Arch St., Philadelphia, is doing the world a great service by issuing an illustrated pamphlet of church architecture. He has spent the best twenty years of his life in planning churches, and may be said to have mastered the questions of economy, beauty, heating, ventilation, acoustics, etc. Thousands of his churches have been built over the country and are pronounced perfect. Thus to make our money go the farthest, to make a practical use of it, to prevent it from being wasted, so to use it that our cause will have a steady and permanent growth, it needs a body of careful men who shall have these matters expressly in charge.

4. But the utility of general agency work is further seen in that the agency would be a kind of Intelligence Bureau. Hence it will largely do away with pestiferous churches and churchless pastors. Many a church goes without preaching for months, and becomes discouraged because it cannot find its man. Many a minister goes without a church for months because either he cannot find one, or an earnest request on his part to come and candidate is no more and no less than "a burial permit or an order for a coffin." It is a kind of an announcement that he is out of employment for some reason, and in desperate need of work. The minister knows this and so adds usually, "I am having numerous calls." The situation for both is painful. A general agent can obviate all this. He is a medium of communication. He is supposed to know every church and its needs. He is also supposed to know every minister, his character and ability. He stands in immediate communication with all the churches and pastors, and has the confidence of both, and consequently is able to render them the most speedy and effective service. With us in Michigan, this is an actual condition and not a theory.

5. The general agency can do the cause a service by preparing a place for the theological graduate, so that he loses no time, and gets immediately to his life-work. He should have a field to enter immediately, lest he be tempted by Satan while loitering in the marketplace. It is human nature for a man, if idle, to depart from the truth, and if enticed by sinners, to give his consent. The agency is supposed to take a kindly interest in the theological student, and to help him to work when he is ready for it.

6. The agency may also do the cause a great service by watching out for young men for the ministry. From somewhere must come the future minister. He must be discovered, encouraged, enthused, and helped forward into college. A great many more men receive calls than ever go into the ministry. It astonishes us when we stop to think how many men have sometimes received a call to preach. To urge men to go to preaching, therefore, is an important work for the agency and should not be neglected.

7. The agency may assist in educational work. The agent is a servant of the people. He should look well to the interests of the rising generations. There should be no duty plainer and no pleasure sweeter than to entuse young men and women with the idea of higher education. During his travels he comes before thousands belonging mainly to Free Baptist parishes. There can never come a grander opportunity to any one to do young people a service than comes to a State agent. This double service of advertising our colleges and creating a thirst for knowledge in young minds is alone worth all it costs to keep an agent in the field.

8. It is a part of the business of a general agency to push the claims of our own publications. If an agent is alive, he can broadcast his State with Free Baptist literature. He will soon find in going about that such work is sadly needed. Nearly every Free Baptist home will have a political paper; one in five will have some kind of a religious paper; one in eight will have a Free Baptist paper. Since our agency in Michigan, hundreds of pledges and subscriptions for our periodicals have been readily secured, and scores of Sunday-school supplies. We refer to this fact merely to show what with earnest effort any agent may do along this line.

9. The work of a general agency would awaken enthusiasm. Our people need enthusiasm. They have power enough when they wake up and use it. They are easily awakened, and when awake are full grown. Therefore to entuse, encourage, dispel groundless fears, to lift the heads of those who have fallen into the chronic state of being everlastingly discouraged, to fill our people with the spirit of propaganda, to show them there is a larger place for them if they but seek it, that we need not be sectarian, but must be denominational, that God works along denominational lines to show that we must centralize and move together to accomplish anything—this is the legitimate work of the agency.

10. Not the least that a general agency might furnish to the cause in a State is leadership. We remind the Conference again that we mean by agency, not the management of an agent alone, but of the board that sends him. The board is chosen by the State and is its recognized head. The board furnishes a system, and through their agent implores all to work by this system. Thus leadership and system are furnished. Thus what has been so long unwisely dreaded as being subversive of our polity, but which has been so wisely longed for, would not violate our principles in the least. A papacy we do not want, the authority of "my Lord bishop" we could not use. There is no place in the constitution of a Free Baptist for pope or bishop. But leadership is a necessity. Leadership is the great want with us to-day. It is not piety we lack, so much as consecrated leadership and sanctified diplomacy. A wise agency would go far in furnishing these to our denomination.

### RECAPITULATION.

The utility of general agency work then is this:—

1. It furnishes a man who gives his whole time to the work.
2. It increases the means for carrying on church extension work and makes those means efficient.
3. It looks after the wants of poor churches.
4. It becomes a bureau of correspondence.
5. It enlarges the horizon and field of every church and Christian, and awakens interest in the larger work.
6. It inspires a denominational spirit.
7. It secures patronage to our denominational literature.
8. It advertises our schools and secures students.
9. It helps the theologian to a pastorate.
10. Helps to secure ministers.
11. It helps to centralize and cause our people to move together.

This is the profit that may be derived from a State agency as far as we know anything about it. We believe every State or association should have such an agency. An agent is indispensable to aggressive State work. Mr. Beal, the "regular" Baptist State agent of Michigan, the last year he lived raised \$36,000 for the State work. He died, and the work was entrusted to a committee of three pastors, and that year the Baptists came out \$6,000 behind. No pastor or number of pastors can do this work. It needs a man who has no other business to hamper him. Such an agency in a State is a possibility. The agent can raise his own salary and plenty beside for church extension, provided he knows how to beg.

To make an agency in any State a success, the following might be suggested.

1. There should be a competent board to have charge of the work, which shall make appropriations and give general directions to the work. The general agent should be authorized and sent out and vested with the general management subject to the board's approval.

2. There should be a hearty indorsement of this movement by Quarterly Meetings, churches, and ministers. The pastors especially must be the friends and champions of the undertaking.

3. The different Q. M.'s must be willing to entrust their funds to this board, and have confidence in its ability to manage the State work. The board must manage its appropriations so well as to secure the confidence of all. It will be necessary for the board to show, through its agent, what it is that is being done, and where and how their funds are being used.

4. The board must not spare the country places in its zeal to build up the centers of population. Secretary Warren of Lansing, general agent of the Congregationalists, told me that some of their most hopeful churches were in the country. The board must not become so enthusiastic in driving for the center, as to be blind to the fact that there is no place to plant a church in a town of one thousand population, where there are already three churches, or in a town of five hundred where there are two, or in a town of two hundred where there is one. There may be some exceptions to this rule.

5. There should be some arrangement to re-imburse the treasury by those to whom help is given. To add one more word, we believe the time has fully come to enter upon a new era of Christian enterprise and a new era of methods. Change and progress demand it. Only let us keep the same Gospel, the same Christ, the same holy zeal, and new methods will not hinder, but help us on to the goal. We believe in the goal; we believe in it for Free Baptists; we believe in it for all Christians. We believe the goal is just as close at hand as our faith and zeal permit it to be. Let not indifference hinder, but let faith and courage hasten the day of the Lord.

## Religious Life.

### TO AN IDLER.

"I have nothing to do," said a maiden fair  
As she closed her book, with a languid air;  
"Yet with my life I am not content,  
For I oftentimes find it mispent.  
Why do I feel this disquiet, unrest?  
Am I not with choicest favors blest?"  
But, hark! from within a voice rings clear,  
"Tis because thou art an idler here."

Is there nothing to do in this world of ours?  
Nothing to do with thy God-given powers?  
Are there no wants or woes to relieve?  
No words of comfort for hearts that grieve?  
Nothing to do in this world of sin?  
No perishing souls to be gathered in  
From haunts where floods of intemperance roll?  
Is there nothing for thee to do, poor soul?

—Selected.

### LIFE BY DEATH.

BY THE REV. DEXTER WATERMAN.

II.  
"He saved others, himself he could not save," has been true in the history of the Church ever since its establishment. Of the Apostles it was literally fulfilled. They saved others, but could not save themselves from persecution and death. The blood of the martyrs was the seed of the Church. The pioneers in the cause of missions, like Judson and his associates, and many others, put their lives into the work. They saved others, but could not save themselves. The most successful ministers of Christ have put the strength of their lives into their work. To save sinners has been with them the supreme purpose of life. To accomplish this, no sacrifice, not even of life itself, seemed too great. For this they labored, studied, prayed, preached, and died.

This spirit of self-sacrifice is the spirit of Christ and should be the spirit of every professed follower of the dear Redeemer. We may not be called to suffer death, but all we have and are should be laid upon the altar of God. Even our money should be so consecrated to God that to aid in saving sinners by its use should be our delight. Then our mission treasures would be full, and the Church would possess almost an irresistible power for the world's redemption, and be terrible as an army with banners against the strongholds of sin.

The pilot who stood at the helm of a burning ship, when asked by the shipmaster, "Can you hold out five minutes?" shouted back, "Ay, ay, I'll try." He did try, and saved the passengers, but lost his own life. He saved others, himself he could not save. The lady operator at the recent disaster at Johnstown stood at her post, dashing over the wires the warning, "Fly for your lives," to the villages below on the stream, till the raging flood swept her away. A most striking illustration of this principle is the following. During a plague in Marseilles, thousands had died, and the physicians decided that a victim of the plague must be dissected, that they might know better how to treat the disease. It was also known that whoever did the work would die of the disease. Dr. Guyon volunteered, did the work, noted the results, and in twelve hours died. To save others he gave his life. So Christ came into this world (ruined by sin), took our sickness upon himself, located the disease in the heart, prescribed an unfailing remedy, and died on the cross for us. "He saved others, himself he could not save." Was ever love like this?

### SOME "I WILLS" OF JESUS CHRIST.

Nearly all of Christ's promises are conditional. We shall receive blessings when we ask aright; we shall find when we seek with all the heart; the door of love opens at the knock of faith. Jesus will do his part when we do our part. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Here the condition on our part is a frank, open, honest acknowledgment of loyalty to our Lord in the face of sneer or scoff. When Christ bestows converting grace he demands open confession. There is too much dark-lantern religion; too many try to slip along, towards heaven by a by-path. Are those cowardly souls quite certain that Christ will acknowledge them on the day of his triumphant appearing? But to those who fearlessly stand up for him, whether at the martyr's stake or against bitter opposition in the household, or in public life, Jesus gives the precious assurance, "I will never be ashamed of you."

Another "I will" is the commission to practical service, the promise of usefulness. "I will make you fishers of men." Here is the self-multiplying power of the Church. As soon as a church ceases to draw from the world, the world draws from it; if it does not convert others, it becomes perverted itself. Every follower of Christ should be a fisher for Christ. Some angle quietly in their own households or Sunday-school class; some in a sick-room like the Dairyman's Daughter, or like a sweet suffering girl of my acquaintance, who has been shedding out the luster of her piety during years of bodily agonies. Some like Finney, or James Patterson, or Spurgeon, or Sankey, or Fay Mills, draw large nets to the shore laden with the multitude of the fishes. Out of a Yankee common school goes rustic Dwight L. Moody to the West as a dealer in boots and shoes. The Master bids him quit that net and follow

him; first he fishes for ragged children and newsboys in Chicago; by and by, as his arm grows stronger and his divinely imparted skill the greater, he launches out into the deep and flings his Gospel-net among the swarming shoals of sinful humanity. Young Newman Hall is working with his types at a village newspaper in Southern England. The Master calls him to the ministry, sets him to writing "Come to Jesus," which has been issued to the number of two or three millions of copies in thirty or forty languages; and to-day at the age of seventy-two Newman Hall can claim to have preached more sermons than any living minister on the globe. No man either is more certain to cast the net on the right side of the ship. When the Master says "follow me and I will make you fishers of men," he agrees to give the motive which is love, the skill which is a heaven-gifted tact, and the reward which is an unfading crown. I do not believe that any Christian ever longed and labored and lived to win souls to God, and was disappointed.

Now comes a third "I will" and a very precious one. It is the promise of his constant presence and help. In that land of milk and honey (the fourteenth chapter of John) occurs these tender love-words, "I will not leave you orphans; I will come to you." It is a misfortune that the translators of the Bible have turned Christ's own word "orphans" into their vaguer and less expressive word "comfortless." Every soul bereft of a Saviour is orphaned, and has no place in the Father's house, no daily care, no home. But to his own blood-redeemed flock the Shepherd says, "I will come to you, and lo! I am with you always." He comes by his Spirit to strengthen us when we are weak, to sustain us when we are weary, and to cheer us when we are sad. No candle sheds a more cheerful light in a sick chamber, or in a dingy abode of poverty, than this one; it is the candle that never goes out.

For only one more of Christ's many "I wills" there is room in this brief article. It is the "I will" of welcome. Him that cometh to me I will in no wise cast out. If you doubt this, my friend, try him. If you say you are too guilty, he assures you that his blood cleanseth from all sin. If you say you are too weak to hold out, he is beforehand with you and stops your mouth with the assurance that his strength shall be made perfect in your weakness. There is room in Christ's infinite heart for a world of sinners to march in abreast. No man ever need perish for want of an atonement. "I am come that ye might have life, and I have it more abundantly." Now, my friend, are you ready to meet these offers of the Son of God with an humble, honest, resolute, "I will" on your part? Take your Saviour at his word, and respond promptly. I will accept his invitation and come to him for pardon; I will seek healing from him and be made whole; I will confess him before the world; I will ask him to make me useful, and teach me how to win souls; I will have him as my helper, and trust him when he says, "I will receive you unto myself." The linking of your I will to the almighty I wills of Jesus Christ will make your eternal salvation sure.—Dr. Cuyler.

### SOME SERMONS.

A sermon ought to be a cube—the length, breadth, and height equal. People will never complain of the length of a sermon unless its longitude is out of proportion with its latitude or altitude. I heard Horace Bushnell's great home missionary sermon on "Barbarism the Missionary Danger," in the old New York tabernacle in 1847. It was two hours long, but everybody in that crowded congregation wished that it was longer. Henry Ward Beecher in the zenith of his power as a preacher often delivered sermons from an hour to an hour and a half in length. Yet I never heard of a hearer who wanted him to stop before he did. But when Rev. Sylvester Shaw takes a text and begins to talk away from it; when he tells his hearers what they have heard a hundred times already; when he drones and draws as if the ideas that he has were stampeding, and he was trying to lasso them, the people begin to take out their watches after twenty minutes of impatient attention, and wonder if he will never be done. Dr. Lyman Beecher, when asked by a student at Lane Seminary how long it took him to prepare his sermon on "The Moral Government of God," replied, "Forty years." His meaning was that he had been studying the subject from the beginning of his ministry, and writing and rewriting it. He had gathered material in all directions. He arranged it. He condensed it. He formulated propositions and pruned them, so that the maximum of thought would be expressed in the minimum of words. He sought for illustrations, and he pressed all the verbiage out of them, so that they were as compact as his arguments. In this way he made a sermon so comprehensive that it seemed to exhaust one of the grandest of themes, and yet so clear in its style that a child could understand it.

Soon after Dr. Archibald Alexander moved to Princeton, and while he was yet a stranger in that region, he went one Sabbath afternoon to preach in a school-house where the theological students had been keeping up a service. He preached one of his cubic crystal sermons—giving the results of years of thought and study in his inimitably simple style. And one of the rustic hearers said: "I like that old man. He is not learned like those seminary fellows who generally preach here, but I could understand every word that he said, and I can remember more of that sermon than of any other that I ever heard."—Inferior.

People say a church is a holy place. So it is, if holy people be in it; not else. The kingdom is within you, not in stones. Where is the holiest place on earth? Where souls breathe the holiest vows and execute the most heroic purposes.—Sel.

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.







(Continued from page 345.)

or not, or, as is oftener the case, whether business is done deliberately and thoroughly or hastily and superficially.

If it had not been tried and proved a triumphant success, would not the heaviest objections be brought against the consolidation of the treasuries. There is no confusion in the treasuries. We now have one man, at least, in touch with all our benevolent operations. Would it not be a grand thing for the denomination and for the work of the Kingdom as we represent it, if we had a whole board consisting of representatives of every section of the field, of whom the same would be true?

But even if the objection should be deemed by the majority as insurmountable, and it should be regarded necessary to have separate boards, one for Home and one for Foreign Missions, the main point would still be untouched, for they could both be appointed by General Conference.

But then much of the contemplated simplicity is lost. The natural thing for an incorporated body is to have a board of directors who shall be the executives of the corporation in all its business. With such a board, having the duties of the present Conference Board, together with general oversight over denominational interests at large that thus far, because what is everybody's business is nobody's business, have gone by default, and in addition all duties growing out of the incorporation of General Conference, including the administration of our missionary enterprises, we should at last have both a unified and a simplified system in the hands of men who are the immediate representatives of the people, holding no perpetual tenure of office, but accountable directly to them and subject, at their discretion, to continuance for efficient service, or removal and replacement for the want of it.

And now, in conclusion, let it be said that this is no plea for a pet scheme. The author of this paper is, with you all, dear friends, in search of the most efficient way of fulfilling our mission in the Kingdom. It is the Lord's way we are after, in whatever manner or from whatever source it may be revealed. These opening words of the discussion likely to follow in the future, may do little more than set us on the search for it; but let us seek for it like true followers of Christ, earnestly, and yet in mutual affection and confidence, always remembering that the Master has set us here not for the mere preservation of old landmarks, but rather for the aggressive and ever advancing prosecution of the great Commission. If now we linger and occupy ourselves in gazing fondly upon the course already passed over, there is nothing in store for us as a denomination but the fate of Lot's wife. Forward, must be the watchword of the hour.

Mr. Whipple relates that "the great French General Comde when twice repulsed with frightful slaughter at Fribourg, led his soldiers up to the mouth of the enemy's cannon and hurled his marshal's baton over the intrenchments. Nothing could resist the impetuosity of French soldiers after such a spur had been given to their energies. Is it not a spur like this which our battalion of the army of the Kingdom has received when, in spite of repulses and in the very hottest of the fight, the voice of the Lord God omnipotent is heard above the roar of the battle saying, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession?"

Is there with such a promise and with such a leader any obstacle that shall resist the impetuosity of our advance?

Courage! comrades, courage! the victory is ours, for it rests on the promises of God.

#### A CONGRESS OF SUNDAY-SCHOOL WORKERS.

Representative Sunday-school thinkers and workers in Boston have had recently several informal meetings and have decided to hold a great Undenominational Sunday-school Convention, in Tremont Temple, Boston, on Wednesday and Thursday, Nov. 13 and 14, 1889, similar to the one held in November, 1887.

Among the speakers are Rev. A. F. Schaufeler, D. D., New York City, perhaps the most brilliant and successful talker and Sunday-school worker in the country. On Wednesday evening he will give his illustrated Stereoscopic Lecture on "Ruin and Rescue." He will also address the Convention at two other sessions. Rev. R. R. Meredith, D. D., Brooklyn, N. Y., the former leader of the Saturday Afternoon Bible Class; B. F. Jacobs, D. D., Chicago, the father of the International S. S. Lesson System, and chairman International Executive Committee; Rev. F. N. Peloubet, D. D., author "Select Notes"; Rev. Phillips Brooks, D. D., and other prominent Sunday-school workers.

Every evangelical Sunday-school in the State is urged to send two or more delegates. It would be an excellent plan, in many cases, if the church or school would pay a portion or all the expenses of the delegates. Let the schools send their best workers, pay their expenses (if they give their time), and insist on their bringing back and reporting to the school the words and plans of the Convention. In this way every school will put itself into vital connection with the Convention that will stimulate and help every member. Try it. The expense is small, only a few cents to each member. The investment will yield large returns.

Bishop John H. Vincent and Hon. John W. Wainwright have been invited, and will either be present or send greetings to be read at the Convention.

This is to be the most important gathering of Sunday-school workers ever held in Boston. For a full program, facts about reserved seats, social, and supper, please address the chairman, W. N. Hartshorn, 50 Bromfield Street; or F. P. Shumway, Jr., secretary, 11 Bromfield Street.

### The Morning Star.

THURSDAY, OCTOBER 31, 1889.

#### SUMMARY.

This issue of the STAR contains three of the papers presented at the late General Conference, those of Revs. F. L. Hayes and H. M. Ford and Mrs. N. W. Whitcomb. No one interested in our work should fail to give them a careful reading. They are full of information and suggestions of much value. Our "Health and Disease" department reappears this week. Dr. Crandall has established himself in Boston, at 100 Boylston St., where any letters of inquiry respecting matter which we insert from him may be sent. His article on "Pulmonary Hemorrhage" is a careful presentation of a very important subject, and will be read with eager interest by many. Dr. Lansing's article in reply to Mr. Starbuck occupies more space than we supposed it would, but having published Mr. Starbuck's criticism it is only fair that we give Dr. Lansing a full chance to defend his positions. The Catholic question is one of the greatest of the day, and the two gentlemen whose articles we have published are among the ablest exponents of somewhat different views existing among Protestants respecting the Church of Rome. Attention is called to the communication by Rev. Thomas Spooner respecting the "Free Baptist Cyclopedia." Get your orders in early for one of the most useful books ever published for our people. Our Publisher is still confined to his bed by illness. It appears that he not only was threatened with pneumonia but actually had it, and was a sicker man than one physician supposed. He has been out of danger for some days, we are glad to be assured by his doctor, but is still in a weak and helpless condition. He may not be able to do any work for some time. Let prayers be offered for his strengthening and recovery. Another "watchman" has fallen, Rev. A. E. Boynton died at his home in No. Shapleigh, Me., Sept. 24.

The word "wholly," as used by the Apostle, is a fine word. It can be followed all over the Bible with a concordance to the profit of every one. Paul told Timothy to put his entire self into his work; "Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all." No person ever accomplished anything in this world who went to his task half-heartedly. So he says elsewhere to all Christians: "And the very God of peace sanctify you wholly."

#### A NEW ENGLAND ASSOCIATION.

The time was when besides the churches the only organizations pertaining to our denomination were the Quarterly Meetings (groups of churches) and Yearly Meetings (groups of Quarterly Meetings). Then came, in 1827, the organization of the General Conference in which the various Yearly Meetings were represented by delegates. But other organizations seemed needed, and so came the Foreign and Home Mission and the Education Societies, also various others—all designed to supplement and make complete the work of the denomination as a Christian body among men.

Of late years evidences have not been wanting that these organizations have ceased to meet all demands. Accordingly tendencies toward amending them and even toward forming new organizations have started and become fruitful. The latest movement of large significance simply modifying or amending the old organizations is the partly effected consolidation of the three Maine Yearly Meetings into one State Association, corporate in law and holding annual sessions composed of delegates from the Quarterly Meetings. In approval of this course the late General Conference passed a resolution recommending that "our Yearly Meetings or annual Associations be so arranged as to include whole States as far as practicable." And now in last week's STAR, we have a call for a convention in Michigan to consider the consolidation of the Michigan and St. Joseph Yearly Meetings into one strong State Association. The convention meets next week. We wish it much harmony of feeling and success in the line proposed.

But beyond merely State boundaries, we have now in existence two large Associations composed of groups of Yearly Meetings and similar bodies, known as the Central and Western Associations. They are legally incorporated, meet annually, and exist for the completest possible development in their respective fields of denominational strength and usefulness. The idea of a New England Association has also been in existence for a long time. Indeed, at one time it "materialized" somewhat; but it passed into a "desuetude" which can hardly be described as "innocuous" by those who believe that such a body is needed to bind more closely together the Associations and Yearly Meetings of New England and secure here the largest results in church, missionary, and educational work. If the Central and Western Associations have missions west of New England, and we certainly believe they have, no less reason for existence has a New England Association. Whether we reach the Southern and Pacific Coast Associations, of which Bro. Hayes makes mention in his admirable Conference paper which we publish this week, by all means let us have a New England Association as a sort of local General Conference, meeting once a year and

doing much to contribute to the power and efficiency not only of individual churches, but also of the great Triennial Conference of the entire denomination. The action at Harper's Ferry in approval of the formation of a New England Association has already appeared in these columns. So also has the procedure of the New England delegates and visitors, in accordance with which a convention will soon be called, probably at Boston, to organize our New England Association. We bespeak for that convention the lively interest of all our people in this part of the country. When the call of the committee, of which Dr. Cheney is chairman, is issued, let it meet with a response that will foretoken a vigorous convention and a successful organization.

#### IN THE SOUTH.

The Christian Herald and Enterprise, the consolidation of the two papers that were for a short time published in the interests of Southern F. B. Baptists by Dr. A. D. Williams and Rev. J. L. Welch, comes to our table from Pleasant View, Tennessee. Prof. J. W. Lucas is associated with Dr. Williams and Rev. J. L. Welch in the editorial management of the new paper. It is issued weekly by "the Southern Free Will Baptist Publishing Company." On the subject of mixed (white and colored) schools and churches, the editors have this to say:

"We know of no one connected with the Southern Unity movement who is in favor of mixed schools and churches—not one!—and the representation that the movement has any tendency whatever in that direction is an utter and inexcusable perversion of the facts in the case. Every article written, every utterance made, in favor of Southern Unity, has declared positively, unequivocally, and emphatically, against mixed schools and churches, whenever the subject has been mentioned at all."

For the information of those interested we quote also the following:

"It now seems probable that a General Convention will be called—the call to be extended to all white Free Will Baptists in the South. There has been some question as to who should issue the call. Several Associations have appointed delegates and authorized those delegates to unite with other delegates in issuing the call. But there is a difficulty in the way, in that several Associations hold their sessions so late that to wait to confer with delegates they may appoint would either delay the Convention too long, or render the notice for it too short. Just how best to obviate the trouble, we do not exactly know. It has been suggested that the Convention be held in Nashville; and to this we have thus far heard no objection. Unless some objection is developed, perhaps that may be taken for granted. The later suggestions we have heard have been for Thursday before the second Sunday in December, to continue over Sunday."

#### NOTES.

Rev. Wilbur F. Crafts, Field Secretary of American Sabbath Union, has traversed thirty-four States and Territories in his transcontinental tour, lecturing in the chief cities, and organizing Sabbath Associations and Sunday Closing Leagues in States, counties, and cities. Three years ago but two States were organized, namely, Maryland and New Jersey. (There were also city organizations in Philadelphia, New York, and Chicago.) When the American Sabbath Union began its work at the opening of this year there had been added to the list of organized States, Illinois, Iowa, Dakota, and Kentucky. The American Sabbath Union's Field Secretary has since assisted in organizing Ohio, Virginia, Missouri, Minnesota, Colorado, Wyoming, Montana, Washington, California, New Mexico, and Kansas, besides two county and ten city associations. He has also arranged conventions for organization in Louisiana, Arkansas, Wisconsin, Utah, Oregon, and Arizona, besides several counties. Let the other States, counties, and towns fall into line and help on the fight against Sunday toil and dissipation. A "Form of Constitution" and leaflets on "Sabbath Associations" can be had for the purpose by addressing the Field Secretary at 23 Park Row, N. Y., whence his mail will be regularly forwarded.

Thus far this year the STAR has received and published reports of the sessions of twenty-five (if we make no mistake) of our Yearly Meetings and Associations. But this is less than half of the total number of these bodies as given in the Register for 1889. We should long ago have received reports from the clerks of the following bodies: The Connecticut and Western Rhode Island Association; the St. Lawrence Y. M., the St. Joseph Valley Y. M., the Kentucky Y. M., and the No. Nebraska Y. M. The following Yearly Meetings have more recently held their sessions, but no reports have yet been received for publication in the STAR: the Maine Central, the Central Illinois, the Louisiana, and the No. Kansas. Reports are also awaited from the following Yearly Meetings: the Indiana, the Pennsylvania, the Minnesota, the Virginia and W. Virginia, the Union Association, the Ohio and Kentucky, the So. Kansas, the John Wheeler, etc. Will not the clerks of these bodies bestir themselves to send the reports in for publication? The doings and condition of all these bodies should be made known in these columns.

Our Monthly says: "Our big editors think there should be no small papers issued," and "the proprietors in our established colleges think there should be no new colleges established." And then Our Monthly adds: "Funny, isn't it? If the statement were quite true, it might seem 'funny.' The 'funny' thing about it is that Our Monthly can make such a statement to its readers. The expressions 'no small papers' and 'no new colleges' are somewhat misrepresentative."

Any minister who has no copy of the hearing (of both sides) before the Senate's Labor Committee, on the proposed "Sunday Rest Law," a volume of 149 pages, can secure a free copy by sending his name and address at once to the Washington office of the American

Sabbath Union, 1101 K Street, N. W., Washington, D. C.

Rev. D. W. C. Durgin, D. D., is prepared to give favorable terms for a few dates to churches or other organizations desiring his interesting and valuable lecture on "Iceland, or the Island of Fire." He may be addressed at Newmarket, N. H.

We have received a copy, in pamphlet form, of the "Proceedings of the Mississippi Free Will Baptist Yearly Meeting," held with the Union Baptist church in Amite City last August.

Moody says: "It is so easy to do a thing when love prompts you. It would be better, it seems to me, to go and break stone than to take to preaching in a professional spirit."

The Bates Student for September contains a good likeness of the late Professor R. C. Stanley and a deeply interesting portrayal of his character by Professor Geo. C. Chaslay.

Now is the time for pastors and others to do something to secure in all the churches and Sunday-schools an increase in the patronage of our own publications.

Rev. J. H. Durkee succeeds Dr. Ball as editor of Our Monthly.

### Correspondence.

#### Mr. Starbuck Cross-Examined.

To the Editor of THE MORNING STAR:—

An unknown friend favors me with a marked copy of THE MORNING STAR of Oct. 17, in which Rev. Chas. C. Starbuck of Andover, under the title, "Dr. Lansing Examined," controverts statements quoted from me found in one of your earlier issues (that of Sept. 26). From the criticism, I judge that your quotation, which I did not see, was copied from my recently published volume, "Romanism and the Republic," and I infer that the extract was a correct transcript, the responsibility for which I may assume. Thanking you for the honor you have shown me, by such quotation, I trust, by your courtesy, that I may prove that I have not given to your columns anything but truth. The purpose of my rejoinder to Mr. Starbuck's criticism is not to provoke a wordy war, but only to seek the elucidation of truth, which I wish to do, in entire courtesy to him.

He names eight points presumably taken from my utterances, assents to the first and denies the other seven. I ought to be glad that Mr. Starbuck admits the truth of my statement that Rome would like to destroy our public schools. He says I am right, and thus shows that in a matter now fully understood by almost everybody in this country he has an opinion consonant with that of the rest of us: Numbering for convenience the succeeding points of attack, he says:

1. "Dr. Lansing says that we ought to hold Rome responsible for the Spanish Inquisition because she has never formally repudiated it." This by sundry analogies drawn from several Protestant codes, he denies.

In discussing this subject, I have not rested the case against Rome on the single fact that she has not retracted nor repudiated her persecuting decrees. Yet so I might have done. Because infallible popes, exactly interpreting the will of God, in whose stead they stand, for a church claiming to be unchanging, expressly and repeatedly sanctioned the Spanish Inquisition (as Roman historians admit); and the Inquisition of the Middle Ages, as I know not that Roman writers ever denied; and the modern Inquisition, as every student knows; therefore, I hold the church which credits these popes and papal sanctions with infallibility, to be responsible for the same.

Roman authors in our own generation, under papal sanction and benediction, have commended, applauded, and recommended the Inquisition. (See "Romanism and the Republic," pp. 106-108, and elsewhere.) And moreover, Romanism, as such, perpetrated and practiced nearly if not quite all the horrible barbarities of the older Inquisitions in the papal states until within the memory of men now living, indeed until the papacy no more had power to work its will in the states of the church. ("Romanism and the Republic," pp. 140-142.)

Thus the papacy, claiming divine authority and consequent changelessness, has created and perpetuated the Inquisition. If there was ever general church sanction of the hanging of witches, etc. (which I doubt), there has never been a claim of infallibility in Protestantism in this or any other action; and well-nigh every pulpit and assembly, in spirit and temper and general utterance, if not in formal declaration, has repudiated all oppression and denounced all invasions of religious liberty. Has Rome done likewise? Romanism has never asked to be relieved from her responsibility for an institution which she perpetuates and indorses.

2. Alluding to "the loathsome details of Jesuit casuistry" as found in the standard moral theologies of Romanism, Mr. Starbuck asks why I "say that the law would forbid some of their expositions to be published in the vernacular, when there has never been any thought of publishing them in the vernacular? This additional fling," he adds, "weakens a strong case."

I will answer in detail, if Mr. Starbuck cannot otherwise see the implication of my remark. I was showing the

vileness of the so-called moral theology which studied by priests, in Latin, is by those priests, in English-speaking countries, put into English; in the confessional, and into the common language of the Roman people in all countries. The priests learn these unspeakable indecencies from the standard theologians of the church, from Deus, Ciguori, Bouvier, Gury, and the like. When learned, said priests revolve and think these things in their own language, to their certain defilement and the ruin of their people. I did not imply that Romanists proposed to print these works in English, as all Protestants freely print their text-books for theological students, ministers, and people alike to read; but that these Romanist celibate priests studied, taught, thought, used, and practiced these disgusting and debasing formulas, which have never been so strongly denounced as by those who once were in the bondage of the priesthood and of the confessional. When a reputable Boston publisher thought for the enlightenment of American people to print in our vernacular the moral theology of J. P. Gury, as Paul Bert had done before for Frenchmen, he consulted a distinguished Boston lawyer, who advised him that it would put him in danger before the common law. (See "The Doctrine of the Jesuits," Gury, published by B. F. Bradbury, Boston). Does "this additional" information—not "fling"—weaken a strong case? I think not. The proposal to print in the vernacular would never come from Rome, but has already come from Protestants who would underdrain the moral swamp. Is that a "fling" or a fact?

3. My statement that "the theological writings of the Roman Catholic church bear a very different relation to that church from the relation of our theological writings to our church," Mr. Starbuck says "is an error," is "untenable." They bear precisely the same relation. Do they?

Remember that the decrees of the pope are infallible. For the vast claims of that infallibility consult Gladstone's "Vaticanism," freely quoted in "Romanism and the Republic." It claims to govern in morals, faith, the discipline of the church, education, politics, and yet more widely. Has Protestantism anything to compare with the "Index Expurgatorius," or with the functions and claims of the Sacred College of the Index? Have any writings in our churches such authority as the Romanists allow to the Papal Syllabus, and Encyclical? To doubt, disbelieve, or reject them is heresy, a mortal sin. Does Protestantism record any such event as the case of the Montreal Institute and Joseph Glibor? ("Romanism and the Republic," pp. 225-227.) Authority in the Roman church has no counterpart in Protestantism, and that authority with its sanctions and anathemas extends to literature in all its forms. The text-books and permitted publications which go forth under the sanction of the popes, cardinals, archbishops, and bishops of the Roman church, have authority as official statements of the belief of the church. And the canonization of a saint of a Roman Catholic author carries with it the infallible sanction of the teachings of that author. ("Romanism and the Republic," p. 316, quoting from Cardinal Newman and Lord Montagu.) What Protestant church is so related to books published by its members?

4. Next, Mr. Starbuck touches upon the matter of theft as allowed by the moral theologians of Rome, lays stress on my alleged use of the word justifies when I said that Rome justifies certain thefts, and affirms that my statement is "not true" and is "calumnious." I do not find the word "justifies" in my discussion ("Romanism and the Republic," pp. 267-270, where this subject is treated in detail). I say "encouraged" (p. 267) and "countenanced" and "excused" (p. 270). I will not quibble about his word "justifies" and the turn he gives it. But I refer for example to "The Doctrine of the Jesuits," Gury, p. 213, and following, where these numerous cases of theft are said to be permissible, and undeserving of censure. "Venial" or "mortal" is not the point of this discussion of theft, and if I control myself so that I speak without severity of the dogmatism of Mr. Starbuck's contradiction of positive and apparent facts, it is not because I or my readers do not see clearly how open he has laid himself to personal rejoinder. I say that Romanist morality encourages thieving. The abundant proof is in their books.

5. I turn to his next point, in which he quotes me as saying that Roman Catholic writers say that an excommunicated man may be killed. Then he says that he knows Protestants who would put all Romanists to the sword. I never heard of such, nor of any other person, says Mr. Starbuck, who had. But he justifies the Roman church from all such responsibility. Let Mr. Starbuck find any system of Protestant doctrine, authorized and studied in any Protestant theological seminary, saying this. But I quoted standard theologians of Rome, now in use. (See "Romanism and the Republic," pp. 270-271.) I quoted Deus, and Escobar, and Suarez. I relied on Gregory VII., pope of Rome, who infallibly decided that it was no murder to kill an excommunicated per-

son. Lord Acton—a Roman Catholic peer writing in *The London Times*, July 26, 1872—says, "This rule was incorporated in the canon law. During a revision of the code which took place in the 16th century, this was allowed to stand. It appears in every reprint of the *Corpus Juris*. It has been for 700 years and continues to be part of the ecclesiastical law. Far from being a dead letter . . . one of the later popes has declared that the murder of a Protestant is so good a deed that it atones and more than atones for the murder of a Catholic. (See "Romanism and the Republic" p. 271.) See also the same in a decree of the Lateran Council, next to the pope, in its supposed infallibility (p. 273). So also says St. Thomas Aquinas, quoted as authority and with approval by Le Maistre and other Romanist writers in our time. And when Mr. Starbuck attempts his learned denial, and quotes Innocent XI., I am sure that had he been familiar with Lea's great "History of the Inquisition of the Middle Ages," Vol. II., he would have been less glib and more exact. When a Romanist pope, Gregory XIII., struck a medal in honor of the St. Bartholomew Massacre and ordered Te Deums to be sung, it ill becomes a Protestant minister to try to justify him, to excuse his atrocious wickedness or the responsibility of the church which calls him the vicar of Christ.

6. My next statement, says Mr. Starbuck, "is not only not borne out by the doctrine of the Roman church, but it is flatly against it. It is this: Rome declares all marriages not pronounced by her priests null and void."

The late pope speaking *Ex Cathedra*, with absolute infallibility, in the Encyclical of Dec. 8, 1864, prop. LXVI., anathematizes all who say "that marriage is not in its essence a sacrament," (and in prop. LXXIII.) or that marriage not sacramentally contracted, has a binding force. The same pope called all such marriages "filthy concubinage." (See "Romanism and the Republic," quoting Gladstone's Vaticanism and Vatican Decrees. See also a practical illustration recited in Gladstone's preface.) The hostility of the infallible head of the church to all civil marriage laws in Austria, Italy, and the South American states, sufficiently proves the same thing. It is not any business to set at one the contentions of Rome nor to harmonize her contradictions. They are so numerous as to lead one to think that such a mass of absurdities were never compiled by any other organization in the world's history. The Tridentine decrees may not agree with the infallible utterances of the late pope. But the practice and theory of the Roman church, in its present reaction, cannot but agree with him, or repudiate him. Read Mr. Gladstone's strong denunciation of the papal law and practice, which he pronounces horrible. I fully agree with him, as against Mr. Starbuck.

7. Mr. Starbuck says "that I complain that the Roman Catholics believe that the official acts of a bad pope or bishop hold good." I do not remember that I have made such complaint. He wants to know whether I would consider the baptism or marriage of parties invalidated if the minister proved a bad man? Or an ordination, if the bishop was a bad man? And then he accuses me of a "disingenuous play upon the word good" to make my point. Really, Mr. Starbuck tries my patience extremely here. I was discussing papal infallibility, as related to morality. ("Romanism and the Republic" p. 207, and following.) From Romanist historians, I had read descriptions of the unutterable moral wickedness of many of these popes, and as far as I dared do so in public, I read the list of crimes which councils had charged upon them. These fountains of divine truth, vicars of Christ, addressed by many holy names, were shown to have been monsters. And then I quoted from Fredet's Roman Catholic History published by John Murphy, New York, in 1886, p. 511 (see "Romanism and the Republic" p. 212), that "through a special protection of Divine Providence the irregularity of their lives did not interfere with their public duty, from which they never departed." And I also quoted from the same purport in regard to other ecclesiastical states of Rome. ("Romanism and the Republic" p. 277.) These men who are in place of God, who have been called God, who not only as popes but priests are said to possess divine attributes, such as infallibility and the power to absolve from sin, create God in the mass, etc., possess, hold, and transmit all these divine truths and graces even though they be Borgias! Mr. Starbuck thinks I used "good" in two senses. But I did not. Rome claims supernatural powers for her priests, and I declared it absurd and blasphemous to affirm that the vilest of men had any such forms. If I do not understand Mr. Starbuck's allusions to John Wesley and Methodist bishops, I may be pardoned. But from a degree of familiarity with John Wesley's life and works, and a pleasant acquaintance with several Methodist bishops, I am able to say that if the saintliest of them all dared to make any such pretensions as are made by Rome's bishops and priests, they would deserve and receive ridicule.



of mankind. And if they should sport with truth as Romanists do, and I almost would add as Mr. Starbuck has done, or if they should practice any immorality, no council or historian would ever assume that supernatural Divine guidance and grace were likely to have co-existed with infamy of life. Ten times in his brief article, my critic rails upon me with language not likely to assist one in the pursuit of truth. He says I "weaken by a fling a strong case"; say what is not true and is "calumnious"; "violate the ninth commandment"; "it sounds more effective (though not true) and so it is said"; "moral unscrupulousness"; "disingenuous in play upon words"; my "endeavor to make out as bad a case as possible against Rome, allows me to hurry into an imitation of Jesuit unscrupulousness" with an accompanying reflection on my "regenerate life"; and I may add the blind reference to John Wesley which I would thank Mr. Starbuck to explain. To such characterization of myself from a stranger, I need not reply, nor will I permit myself to say what I think of the controversial temper of a writer who indulges in such personalities. But I think that your readers will discover that as Mr. Starbuck's personalities toward me are out of place, so also is his entire criticism, and as is the unwisdom of the one so is the weakness of the other.

If Mr. Starbuck or any other person will produce the truth which can convict me of error, I will be grateful, even more grateful than I now am when he has produced the error which more amply illustrates my truth.

I. J. LANSING.

Worcester, Mass., Salem St. Cong'l Church.

### To the Churches of the Wisconsin Yearly Meeting.

At the last session of our Yearly Meeting it was voted to raise \$800 each for Home and Foreign Missions, *pro rata*, among the churches. Soon after the Yearly Meeting I sent to the different churches of the Yearly Meeting their apportionments to this fund, with the request that they adopt some systematic plan, if they had not already done so, for raising the money. About five months of the year are gone, and by consulting the STAR and Free Baptist, you will see that the apportionments, so far, to both funds have been small in proportion to the amount to be raised. If any have failed to receive their apportionments, if they will inform me, it will be my pleasure to supply them at once.

I occasionally hear the remark that the apportionment of my of our churches too high. The apportionment is based on the resident membership of each church as reported in the Register of 1889. So please look at the amount to be raised (\$1,600), the resident membership of the Yearly Meeting as given in the Register, the resident membership of your church, and then make the calculation, and you will find that our figures agree. Please remember that all moneys for Wisconsin Home Missions, Colden Fund, and Colden Work should be sent to Rev. J. M. Kayser, Waupun, Wis.

### The Free Baptist Cyclopaedia.

The subscriber has received a supply of the "Free Baptist Cyclopaedia" and is now ready to fill orders as fast as they come. The orders already received are filled. The prices of the "Cyclopaedia" are as follows: cloth, \$4.00; half morocco, \$4.50; morocco, \$5.50. Agents ordering five or more copies at one time may deduct one dollar from the price of each book. Any one, by forming a club of five or more, can secure the "Cyclopaedia" at agent's prices. All orders must be accompanied by the money, which may be sent by bank check, post-office order, or express order made payable to me. If, after waiting a proper time, the books are not received notify me at once. If, for any cause, the packages are not delivered without additional expense, the purchaser will notify me. The books are to be delivered free of expense. The above refers to all orders sent of the Hudson River.

(REV.) THOMAS SPOONER.

10 Albion St., Lawrence, Mass.

### Old Soldiers at the Conference.

The following is a partial list of the "old soldiers" in the General Conference at Harper's Ferry, with the company and regiment to which they belonged and their present post-office addresses:

Thomas E. Peden, Company I, 173d Reg't, O. V. I. Flemington, Taylor County, Va.  
S. C. Whitcomb, Company F, 1st Reg't, Me. H. Art. Pittsfield, Me.  
J. E. Baker, Ohio Nat. Guards, 141st Reg't, Lincoln, Neb.  
F. Starbird, Company C, 2nd Reg't, Me. Inf.; also Company A, 29th Reg't, West Farmington, Me.  
C. A. Hilton, Company H, 27th Reg't, Me.; also Company G, 6th Reg't, Mass.; also 12th Mass. Battery, 185 Spencer Ave., Chelsea, Mass.  
E. O. Dickinson, Company C, 4th Reg't, Mich. Cav. Ridgelyville, Ind.  
John Rodgers, Company A, 21th Reg't, Pa. Vol. Chepachet, R. I.  
Francis Reed, Chaplain 12th Reg't, N. H. South Stratford, Vt.  
O. T. Clark, Company F, 28th Reg't, Iowa, Stronghurst, Ill.  
R. L. Howard, 1st St. Co., 124 Reg't, Ill. Inf.; and for two years chaplain of the regiment, Franciscan, N. H.  
F. W. Reader, Private, 2d Mo. Cav.; also Major 12th Mo. Cav. Length of service four years and five months. Cistard's, Pa.  
Chester D. Berry, Company I, 20th Reg't, Mich. Inf., Tekonsha, Mich.  
The names of others were solicited, but not obtained.

### Reform Movements in the West.

The great West is a standing marvel to me, growing in proportions every time I visit it, or contemplate it. It becomes greater to me every time I move across its borders. Its prairies, stretching from the feet of the beholder out beyond the horizon; its low-browed rivers, which seem to be alone in their slow movements; its large cities and busy marts, with the most restless business pulse in the world; car-lines, steam, cable, and electric, winding through every busy street and to every suburban home; the brilliant gas and flashing electric lights, duplicating the splendor of New York's Broadway and Philadelphia's Chestnut; the productiveness of the country in grain, cattle, and fruit, rivaling

the world; the enterprise, ingenuity, and push of the people,—these things impress upon them in the West, as they do not here in the East.

And this material side of a wonderful progress is not the only thing that impresses, nor is it the most impressive thing to me. I have just spent a month in that strange westland, and my journey was an ever-widening object-lesson in moral progress. One of the things we must admit, in our studies in the philosophy of social systems, is, that the community of greater age does not present, on account of that greater age, a superior tone of the social order. The kingdom of Babylon had long fallen when Greece, at an early age, was noted for rare qualities of moral character in its social order. Old Babylon fell—as may be said of almost every great people that has fallen—on account of social weaknesses and excesses. And while Greece was going to pieces from the same cause, Rome's pure morals were the theme for poet, orator, and artist.

Our Eastern States have had generations of time in which to lope off many of the social order. While Western States, a few years removed from territorial government, apply legislation to the prevention of social disorders, and lo, they take a few steps forward, and they reach a position immeasurably in advance of the social and domestic morals of the Eastern States.

Domestic morals are of a higher tone in some of the Western than in the Eastern States. Kansas and Iowa have a surprisingly low per cent. of divorce cases; South Carolina is, I think, the only State in the Union which will not grant divorces on any ground. The States above mentioned permit divorce, but the infrequency of it, as compared with its frequency in some of the older States, is most striking proof of a very hopeful condition of the social order in those States. I believe this grows largely out of another reform. This is the temperance reform. The progress of temperance sentiment, and the advance of temperance legislation in some portions of the West, since last I was there, was most gratifying to me, and beyond what I expected to find. So much adverse criticism has been appearing in many of the Eastern papers that I was prepared to find temperance in a bad mix.

My purpose in giving a full month to rambling through a few of the Western States was to satisfy myself. I visited cities, towns, and villages, and examined into jails, prisons, and asylums. I talked with ministers, saloon keepers, and hotel clerks, as well as with police, business men, and farmers. So I collected opinions from men of the most opposite views and habits. I walked through the towns at late hours of night, in clothes old and rough, and mingled with miscellaneous crowds at depots and eating rooms. What I saw, and what I learned, and what my conclusions are, I defer for my next.

SCOTT F. HERSHEY.

Washington, D. C.

### Ministers and Churches.

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

#### Maine.

**KITTERY POINT.**—The resignation of Rev. S. Wakeley who has labored here for the last eighteen months took effect Sept. 1. By the unanimous request of church and society, also the community, the Rev. C. M. Anderson is requested to become pastor of the church again. For the past year Bro. A. has been out of health and by the advice of his physicians has not preached. He does not think for the present best to accept the pastorate of the church, but he has consented to supply the pulpit for a time. Already steps have been taken to place the church property in repair. The Sabbath school is in a prosperous state under the efficient management of Bro. N. E. Emery. Preaching services and prayer-meetings are well attended. A parsonage has been purchased for the society by the church committee. "A better selection of location," says a correspondent, "could hardly be made, and much credit is due to the committee who have made such a wise investment, and especially to Capt. T. O. Hoyt, chairman of the committee. Twelve hundred dollars was paid for the property; \$200 was given by the owner, and \$200 paid by the society, and the balance on easy payments which can be met without difficulty. Under the Divine leadership we are looking for glorious victories.

**EDGECOMB.**—This church is enjoying some prosperity. Four have been added to its numbers—two by baptism. Others are seeking to know the good way. Twelve have already asked the prayers of God's people. We earnestly desire the prayers of all our brethren.

**PREQUE ISLE.**—The members of the church and friends of Rev. C. W. Foster met at the vestry Oct. 16 and donated to Bro. C. W. Foster and wife \$68.11, for which they wish to tender their sincere thanks.

**LEWISTON.**—The Main St. church receives about forty members as its share of the numerical results of the meetings recently conducted by Rev. F. W. Mills. Rev. M. Sumner and Prof. Hayes speak warm words in commendation of the labors of Mr. Mills.

#### New Hampshire.

**DOVER.**—A correspondent writes: "Rev. D. E. Land, evangelist, recently spent two weeks and a half in revival effort with the Broadway church. Brother Land was universally well received. He preached the Word with power, and great plainness of speech, urging the church to more perfect truth and labor for souls, and warning sinners of their eternal loss without Christ. The church has been quickened and greatly benefited in its work; souls have been saved; and we believe that the good accomplished partakes of that permanency which is to ripen into results better and better in the future. At the opening of these meetings, 'Hymns New and Old,' from the STAR office, were introduced, and were used during the special services. They were so well liked that seventy-five copies have been purchased, the most of which have been placed in the vestry for the benefit of the church. No church will make a mistake in purchasing that sweetest of hymn-books for prayer-meeting use."

#### Vermont.

**MIDDLESEX.**—A correspondent writes: "The church in this place has been blessed with the faithful labors of our aged brother, Rev. H. F. Dickey, during the summer and fall. Although past eighty years of age he preaches with his usual energy and faithfulness. Rev. F. E. Davidson closed a two weeks' series of meetings with this church Oct. 20. The weather was unfavorable the first week,

but the interest gradually increased until the close. The church was much blessed and several entered upon the new life. We believe Bro. Davidson is the right man as an evangelist. All who can will do well to engage him during the fall and winter months. The church paid its full assessment, with a liberal freewill offering beside."

#### Massachusetts.

**BOSTON.**—Rev. Waldo Messers, of New York, delivered his lecture, "From Acorn to Oak," in the Shawmut Ave. church on the evening of the 23d inst. It is an exceedingly graphic portrayal of the growth of this country and is delivered with powerful eloquence. The Shawmut Ave. F. B. church unites with the South End churches in a series of revival meetings under Rev. B. Fay Mills, which begins this week.

**LOWELL.**—Faith chapel has been repaired, audience-room and vestry, and is in attractive and excellent condition for the religious work of the people. The new chandeliers cost about \$100. The vestry has been somewhat remodeled. On the first Sunday in the month, three were received into the church, one by baptism.

#### Ohio.

**CHESHIRE.**—The Cheshire church has erected a beautiful house of worship, of brick and in modern style of architecture. The audience-room is finely finished, and all its furnishings is calculated to render it a most desirable place of worship. The building will be dedicated with appropriate exercises on the 10th of November. The meeting, however, will begin on the evening of the 8th (Friday), and be protracted over Sunday. A number of the ministers of the Yearly Meeting are expected to be present and take part in the service. The congregation is perhaps more than an average number, but the organization small, though several have been added to it during the summer, and some are to be baptized during the meeting. The brethren have done a good thing for the cause in this enterprise. It is hoped that their sacrifices will call out the membership of sister churches and receive the hearty recognition they so much deserve. A cordial invitation is extended to sister churches and to the public in general to be present. Pres. J. M. Davis has been secured to preach the dedicatory sermon.

#### California.

**SAN FRANCISCO.**—Rev. F. M. Washburn writes as follows: "I wish to say a word in your column of church news, regarding affairs in the San Francisco church. I have been the pastor for one year, but owing to a severe affliction to my eyes I have not been able to serve them since the last of May. As I am still unable to use them, I thought best to sever the relation existing between us, and in accordance with that I preached my final sermon last Sabbath morning. At night I administered the ordinance of baptism to two, and gave the right hand of fellowship to three new members, who had been received at the last covenant meeting. Several members have been added to the church during the year. I have had the fullest sympathy of the church and congregation ever since I have been disabled, and nothing has been left undone on their part. Last Friday night they gave us a farewell reception at the church, at which with many kind words they presented me with a purse containing \$175, the proceeds of a benefit concert held a few evenings before. I feel very grateful for this tangible expression of good will, and will always hold these kind friends in grateful remembrance."

#### Minnesota.

**MINNEAPOLIS.**—A correspondent writes: "The Stevens Avenue people gathered in their church Oct. 22 at evening, to bid farewell to their retiring pastor and wife, Mr. and Mrs. H. S. Roblee. A large number of the First St. church and from thirty-eight St. mission were also present including both the pastors. Remarks were made. Select readings and singing by the choir added to the cheer of the gathering. Refreshments were served. A song composed for the occasion was sung, and an address by a young lady especially expressed the gratitude and appreciation of the young Christians whom Mr. Roblee has led to the Saviour. Deacon Wheeler called Mr. Roblee to the front and with fitting words presented him with \$56, as a token of the esteem of his warm and firm friends. This, with other gifts received in connection with his departure, makes the amount over one hundred dollars."

#### Ordination.

In accordance with a request of the Franklin Falls church for the ordination of Bro. George T. Griffin to the Gospel ministry, the Belknap Conference of Free Baptists, at its last session, appointed a council, with discretionary power, to take the matter in hand. The candidate was examined in open conference, on the second day of the session, to the entire satisfaction of that body, and the council was instructed to proceed with the ordination, after another examination at Franklin Falls for the benefit of the church. This examination took place, before a large audience, on the afternoon of Oct. 24, and by unanimous vote the ordination occurred on the evening of the same day, substantially as follows: Invocation, Rev. H. B. Hutton; Scripture reading and prayer, Rev. Franklin Blake; sermon, Rev. A. J. Eastman; ordination prayer, Rev. W. H. Churchill; charge, Bro. T. Griffin; reading of the minutes of the conference; Rev. W. H. Getchell; hand of fellowship, Rev. F. L. Wiley; address to church, Rev. Lewis Malvern; welcome to field, Rev. J. H. Bliss, Congregationalist. The exercises were well sustained, impressive, and were interspersed with excellent singing by the local choir. Bro. Griffin was graduated from the Cobb Divinity School last summer, accepted the Franklin Falls church as the first of August, and now has all departments of work well in hand. All the means of grace are well attended, the pastor devoted, the people co-operative, and, perhaps, the outlook of the Franklin Falls church was never more hopeful than now.

#### Recognition Services.

Rev. W. J. Twort, having complied with all the requirements of the Ministers' Conference connected with the Massachusetts Association, and having become a member of the same by a unanimous vote, and by an accredited letter of commendation from the Bowdoin Q. M., Maine, the council called by the High Street F. B. church, of Lynn, to examine and, if thought proper, recognize him as its pastor, organized at 4 P. M. Thursday, Oct. 17, with Rev. C. A. Hilton as moderator, and Rev. Geo. N. Howard, scribe. After a thorough, cordial, and very comprehensive examination as to his call to the ministry and doctrinal views, the council unanimously voted the examination to be eminently satisfactory, giving good assurance for believing that the future will be blessed by the Great Head of the Church to the upbuilding and strengthening

of the High Street F. B. church of Lynn, in the doctrines of the Free Baptist denomination, which were the doctrines of Christ and his Apostles. Voted to proceed with the Recognition Services according to the following program: Invocation, Rev. W. H. Rogers, Christian Baptist church, Swampscott; Report of council, Scribe; Reading of Scripture, Rev. E. P. Moulton, Somerville; Sermon, Rev. C. A. Hilton, Chelsea; Installation prayer, Rev. T. Spooner, Lawrence; Charge to the Pastor, Rev. F. L. Hayes, Boston; Hand of Fellowship, Rev. A. L. Gerrish, Whitman; Welcome in behalf of the Church, Rev. J. Mariner, Lynn; Welcome to the City, Rev. B. A. Greene, Washington St. Baptist Church, Lynn; Charge to the church, Rev. G. N. Howard, Lowell; Benediction by the pastor. GEO. N. HOWARD, Scribe.

### Schools and Colleges.

**Hillside College.**—President Mosher who is a member of the executive committee of the Michigan State Teachers' Association, went to Lansing on the 18th inst. to assist in arranging the program for the annual meeting of the Association during the holidays. He spoke before the State convention of the Y. W. C. A. on the evening of the 19th and 20th, giving the annual address, which is very highly spoken of, on the first of these evenings. The State Y. M. C. A. annual convention was held during the preceding week, at Coldwater. Several delegates from the college including Prof. Norton were in attendance. Hon. Levi B. French, U. S. Senator-elect from South Dakota, is an alumnus of Hillside College. He was graduated in the class of 1872. The college has another alumnus in congress, Hon. Albert J. Hopkins, from Illinois, of the class of 1870. Miss Sara Mahony, assistant principal of the Ladies' Department of the college in 1885-86, died at the home of Prof. Salley on the morning of the 22d. The funeral services were conducted by Dr. Dunn and Prof. Salley on the afternoon of the 23d, and she was laid to rest in sight of the college, in Oak Grove cemetery. She had lived a noble, cheerful, helpful life, remarkable alike for its perfect faith in God and its entire loyalty to his kingdom. She taught several years among the freedmen, and here did her work with the same fidelity and loving helpfulness as in teaching college classes. The lamented Professor Williams was the chairman of the executive committee of the Hillside City Sunday-school Teachers' Association. At their annual public meeting, held on the evening of the 23d inst., highly appreciative resolutions were passed, in view of his decease.

### Quarterly Meetings.

**Wentworth (N. H.).**—Held its last session with the Dorchester church. It was a season of spiritual encouragement. Next session will be held with the Wentworth church, commencing Friday, Nov. 1, and continuing over the Sabbath. A. A. AUSTIN, Clerk.

**Gallie (O.).**—Held with the Gilboa church, Sept. 6-8. Rev. J. Hartwick was chosen moderator, and Bro. Lewis of the A. Q. M. was with us as corresponding messenger. Prof. J. M. Davis preached on Sunday. Most of the churches were represented. Several very interesting discussions were had on the different subjects, such as Sabbath-school literature, temperance, etc. The system much improved. Our Sabbath-school literature, and recommended it to all our schools, and urged all to use it.

**Geauga & Portage (O.).**—Held with the North Union church, Aug. 30, 31, and Sept. 1. The churches, except one, were all represented. Rev. A. Jones of Chester was much better and was present. Rev. E. P. Moulton of Ashabula Q. M. was present and read much to the interest of the meeting. Auburn church has secured a pastor, Rev. C. S. Schermerhorn. Orange church is without a pastor. Much interest is being taken in our Q. M.'s in under-school work. A Q. M. Woman's Missionary Society is to be organized at our next session.

**West Virginia Association.**—Held with the Laurel Hill church, Sept. 29, 30. Rev. N. E. Musser, a student of W. Va. College, was the only minister present. He preached three sermons to very attentive congregations. On the Sabbath morning he preached on the subject, "We find the many could not get in the house. We find the system much improved to the Association plan that we tried some years ago. The pastor of the churches was absent attending General Conference at Harper's Ferry."

**Salem (Ind.).**—Held its September session with the Bear Creek church. Ministers' Conference Friday evening and Saturday morning. Sermon at 2 P. M. by Bro. Pierce, after which conference was called to order and Bro. Tucker chosen moderator. The churches except one, port good work. The mission committee requests the State evangelist to look after that one at an early date. The meeting was one of much interest and preaching the Word with power. After a close and interesting examination Bro. E. Match closed and interesting examination on the 1st of the following resolutions were adopted:—

"Whereas, temperance is one of the greatest blessings of this nation, destroying the peace and happiness of homes, working with all weight and power against the churches, dragging down helpless mothers and children, sending faithful brethren to drunkards' graves, and causing untold misery in the human family. Resolved, (1) That we will use all legitimate means to prohibit the manufacture and sale of all intoxicating liquors; (2) That the ministers preach at least once every quarter upon the subject of temperance; and protect the children against intemperance. Resolved, (1) That a committee be appointed to prepare blanks, that each church fill out these blanks past quarter, such as amount paid for mission work, members added or dismissed, the amount pertaining to the good of the cause; (2) That any church failing to make such report and to bring a Q. M. conference. Resolved, That the quarterly conference adopt the course of reading reports, and that a board of three be appointed to examine all candidates for license, said candidate to pass a satisfactory examination on the first half of the reading course before receiving license, and a satisfactory examination on the entire course of reading before ordination. Q. M. with the Day's Creek church, Dec. 15-16. W. W. COLLETT, Clerk.

**Jefferson (N. Y.).**—Held at Fowler, Sept. 13, 14. Every church was represented by delegates, and the business of the meeting was done in perfect harmony. The good spirit was manifested at the commencement of the meeting and continued all through. The preaching was spiritual and well calculated to arouse any dormant feeling that might be lingering in the hearts of those attending, and a good impression was left with the people of the place. The following resolutions were passed and their publication in THE MORNING STAR requested:—Whereas, we recognize in our Q. M. a true and earnest work, and that it is our duty to support it in our Q. M., therefore, Resolved, That amid our hearty sympathy and shall hail any intelligence of its success and prosperity with gladness. Resolved, That a copy of these resolutions be forwarded to the clerk of the church where Bro. Hutchins is now laboring, and also appear in the

report of our Q. M. and in THE MORNING STAR. The foregoing was passed unanimously at a public meeting of the church. The next session will be held with the church at Earlshurst, Nov. 23-Dec. 1. Persons coming by rail will inform Elder W. Joy of Earlshurst where they will be at Lowville depot, and teams will convey them to the meeting free of charge. Churches that have not paid the tax levied by the Q. M. conference will send it without delay to the clerk of the Q. M. JOHN J. ALLEN, Clerk.

**McDonough (N. Y.).**—Held with the German church, Aug. 31, Sept. 1. The attendance was good; spiritual interest ran high; business dispatched with harmony. Bro. James West was licensed to preach the Gospel for one year. Preaching of the session was done by Rev. H. H. Baker, Rev. L. D. Turner of Oxford, and Rev. J. W. Hulse of Prospect. Reports from the churches were generally encouraging.

Next session with the Gaelic church, Nov. 29-Dec. 1, Rev. James West to preach opening sermon. W. A. PHILLIPS, Clerk.

### Notices.

**Post-Office Addresses.**  
Rev. G. B. Cutler, Adamsville, R. I.  
Rev. J. H. Durkin, Batavia, N. Y., Treasurer of the Central Association.  
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. A. DeMeritte, Treasurer of the Woman's Missionary Society, Dover, N. H.  
Rev. Thomas Spooner, Treasurer of the Massachusetts Association of Free Baptist churches, Lowell, Mass.  
Rev. G. H. Damon, Treasurer Ohio Free Community Baptist Association. Also Treasurer of Women's Mission Society of Ohio Free Community Baptist Association. To whom all moneys from all auxiliary societies in the State should be sent, when received proper vouchers will be returned to the sender. Direct to Rev. G. H. Damon, Medina, Ohio.

Mrs. M. C. Miner, Treasurer of Ohio Women's Missionary Society, Marion, Ohio.  
Rev. J. M. Kayser, Waupun, Wis., Treasurer of Wis. Home Mission Board.  
Rev. C. L. Pinkham, Treasurer New Hampshire H. M. and State Home Mission funds, Northwood, N. H. (East Northwood money office).  
Rev. H. M. Ford, Treasurer of Michigan Y. M., Hillside, Deputy Rev. G. R. Foster, Lansing, Mich.  
Carpenter, Horton, Kan., Treasurer of North Kansas Y. M.  
Rev. O. T. Clark, Stronghurst, Ill., President of the Ill. Y. M. Mission Board.  
Rev. J. M. Davis, Treasurer of the Young People's Social and Literary Guild, 433 St. John's Street, Portland, Me.

**Quarterly Meetings.**  
Edgecomb (Me.), with the 2d Georgetown church, Nov. 8, and holding over the Sabbath.  
York Co. (Me.), with the Rollis church, Nov. 6, 7. C. E. HURD, Clerk.

**Maine Free Baptist Association.**  
There will be a meeting of the Executive Committee of the Maine Free Baptist Association, on Tuesday, Nov. 19, 1889, at the Maine Central Institute in Pittsfield, at 7 o'clock in the evening. A full attendance is desired.  
J. B. JORDAN, Rec. Sec.  
Augusta, Oct. 24, 1889.

### Married.

**Newcomb-Laws.**—In Bangor, Me., Oct. 24, by Rev. C. E. Mason, Mr. Howard L. Newcomb and Miss Abbie H. Laws, daughter of the late G. V. Laws, both of Bangor.  
**McGulley-Scott.**—At the parsonage at Oulouet, N. Y., Oct. 3, by Rev. F. H. Butler, Mr. Frank McGulley of W. Davenport, N. Y., and Miss Katie Scott of Meredith, N. Y.  
**Green-Hillsgrove.**—At Campton, N. H., Oct. 13, by the Rev. T. E. A. Morrill, George L. Green, of Plymouth, N. H., and Mrs. E. Hillsgrove of London, N. H.  
**Southard-Danforth.**—In Gardiner, Me., Oct. 19, 1889, by Rev. G. E. Richardson, Mr. F. E. Southard of Brunswick, Me., and Mary E. Danforth of Hallowell, Me.

### Exhibit of Fine Lamps.

**Jones, McDuffee & Stratton**  
Have now ready an extensive variety of Fine Lamps, consisting of English Duplex Lamps for the Library and Drawing room, with richly decorated Porcelain and Falcine bodies, our own importation, after our own designs, with bronze mountings and seamless brass oil receivers. Owing to improved methods of manufacture, lamps never cost so low, and although the Duplex Lamps have been completed within the past week, they are placed on sale at one-half their former values. We have also an extensive line of Banquet and Tall Extension Lamps not equaled in Boston, the former ranging from \$4.50 each to \$75.00. In the Art Pottery Rooms, third floor, will be seen superb specimens Banquet Lamps, with Mexican Onyx Stands, fitted with new Persian Shades, costing from \$40 to \$75, adapted for choicest wedding gifts. The Lamp display will be both upon the main floor and the Glass Department floors. In the Dinner Set Hall, on third floor, are many new designs of Dinner Sets opened out of the past week's importations. One price in plain figures, and we are not undersold on equal quality if we know it. Inspection invited.

Jones, McDuffee & Stratton

BRASS BANQUET, 32 IN. HIGH.

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### Inspection Invited.

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169 Washington



## The Home Circle.

### THE CHAMBER ON THE WALL.

BY ADALINE HOFF BERRY.

(2 Kings 4: 10.)

Turn in, O man of God, awhile;  
See, we have built this nook for rest,  
A goal for many a sandaled mile,  
A home for thee, our welcome guest.

Make it thine own; here read and pray;  
Solace thy limbs upon this bed;  
Let thy good presence with us stay,  
And with us break our evening bread.

O, Son of God, thou traveler worn,  
Come to my chambered heart to-night;  
Thy skirts and hands with briars are torn,  
Thy locks with Hermon dews bedight.

I long for thy sweet company,  
And press thee to my humble board;  
Eat of my store—'tis served for thee,  
And hush my roof be thine restored.  
Huntingdon, Pa.

### THE VOYAGE TO SLUMBERLAND.

She sails away on the sea of dreams,  
This little skipper with eyes of brown,  
As the firefly's torch in the twilight gleams,  
And the garish sun goes down;  
Her bark floats over the grimy town  
To Slumberland and its silver gown,  
The spotless folds of her slumber gown  
Are no whiter fairer than she.

There are angel birds in the warm, still air,  
And the skipper laughs with her eyes of brown,  
As they sing to her old songs, sweet and rare,  
While her bark billows up and down.  
They sing of a prince of high renown,  
And a princess ever so young and fair;  
But where is the princess had over a crown  
Like the crown of her soft brown hair?

Cometh a storm over the silvery sea,  
That ebbs on the dreamer's land,  
And the angel birds fade out to the lee  
Of this singular slumber strand;  
Is there a harbor by angels planned,  
From all storms whatever they be,  
From the wicked fairies of Slumberland  
And the waves in its silvery sea?

Up, like a flash, comes the little brown head,  
And the browa eyes only see  
A billowy blanket of silk outspread  
On an ocean of dimly;  
But it's fearlessly the skipper will flee,  
With a soft little barefoot tread,  
By the chart she learned on her bended knee,  
To the haven of mother's bed.

—J. P. Boock, in The Boston Globe.

### ON THE PHOTOGRAPH OF ONE DEAD.

I turn the leaves and come upon this face,  
Shut in a book I used to read with her;  
And half I think the sweet still lips will stir,  
And breathe some whisper of their former grace;  
But all is silent in the haunted place,  
Where we, of old, so often did confer,  
Save from the window I can catch the whirr  
Of swift-winged birds, in some aerial race.

This was her image, on that long-gone day,  
When we together lingered—I and she—  
This fleeting smile to permanence was given  
By the swift bounty of one fixing ray—  
She left this semblance of herself for me,  
Then climbed alone the golden stairs of heaven.  
—Louise Chandler Moulton, in The Youth's Companion.

### "LOOK FORWARD, NOT BACK."

In opinions, look not always back;  
Your wake is nothing, mind the coming track;  
Leave what you've done for what you have to do;  
Don't be "consistent," but be simply true.

—O. W. Holmes.

Rest and be silent! For, faithfully listening,  
Patiently waiting, thine eyes shall behold  
Pearls in the waters of quietness glistening,  
Treasures of promise that He shall unfold.  
Rest, and be silent! For Jesus is here,  
Calming and stilling each ripple of fear.  
—F. R. Havergal.

### WHAT CHANGED GRANDMA GLEASON.

—BY MARY SWEET POTTER.

Grandma Gleason came down-stairs  
with her cap on all askew and a twist in  
her mouth that denoted ill to any one  
who dared to even look at her in a way  
that she did not like; and those who  
knew her best knew also that it was the  
samer way not to look at her at all, after  
noticing the little peculiarities in her ap-  
pearance alluded to above.

She came into the dining-room and  
looked at the table. It was neatly set  
for one, and immediately on her en-  
trance a smiling young face looked out  
from the kitchen beyond, then disap-  
peared, and a rattle among the dishes  
which had been kept warm for grand-  
ma, denoted that her breakfast was  
quickly forthcoming.

She chose, however, to feel offended;  
she hardly could have given a reason,  
only that the family had not waited till  
half-past nine to eat breakfast with her.  
Jennie Gleason placed the nicely kept  
food on the table near grandma's plate,  
chattering like a magpie, meanwhile,  
so that she could not get a chance to  
scoold as she knew she was longing to do.

"I thought you might be ill, mother,"  
said Mrs. Gleason, passing through the  
room as Jennie, her waiting done, swift-  
ly disappeared, "so I did not call you  
the second time; a morning nap does  
one so much good."

"A morning nap indeed!" snapped  
grandma. "An old, cold, dried-up  
breakfast, you mean. How many times  
I have told you to let me get my own  
breakfast. I can get it. I don't ask  
any odds of any one to get my breakfast  
for me. It is strange I cannot do it all  
as I want to in my own son's house."

"But, mother," meekly remonstrated  
her daughter-in-law, "I don't remem-  
ber anything of the kind that you ever  
said, and I thought you might not like  
to be called up the second time. I was  
afraid you were ill. I tried to keep  
your breakfast nice, and I thought I  
had."

"There! no more excuses if you  
please. I never can be allowed to say

anything here. I'm going down to  
Effie's before I'm another month older.  
What's that! Isn't it one of my plates?  
Haven't I said that I will not let my  
things be hacked to pieces here?"

"Why, grandma, you took that plate  
out of your box yourself, to show to  
Mrs. Brown, a week ago, and it has  
been there ever since; we have not  
used it."

"This from Jennie who had returned  
to help her mother, bear the scolding  
which she saw could not be averted  
from their devoted heads."

Grandma only raised her one-sided  
crest a little farther into the air and  
glared at Jennie dreadfully, while other-  
wise ignoring her interference.

Hunting for another cause of griev-  
ance she saw that the door between the  
kitchen and dining-room was closed, as  
it always had to be when bread was  
being baked in the oven as she well  
knew was the case at present.

"Doors all shut, as usual. I want a  
little air, and I'm going to have it too."

And making actions correspond to  
words she rose as nimbly as a girl and  
threw the door open, giving free admis-  
sion to a gust of hot air that rendered  
the dining room indeed an uncomforta-  
ble place, the only redeeming quality of  
the "fresh air" she had gained being the  
odor of fresh bread borne in upon it.

Having gained this point and finished  
her breakfast, Grandma Gleason  
stepped out on the old-fashioned portico  
and sat down for a few minutes, then  
suddenly betinking herself she rushed  
in so hastily as to set her cap still far-  
ther awry, and began to collect her  
dishes.

"I can do it if no one else will. I  
never let my work drive me, and I never  
asked any odds of any one to do my  
work for me. After any one gets old  
they're of no farther account. But of  
course if folks can't do their own work  
in good time and order they can't be  
expected to do other folks'."

"Things would be done differently  
from what they are if I ruled here. My  
work never used to drive me as it does  
some folks."

And so on and on while grandma had  
washed her cup and saucer, plate,  
spoon, and fork, and put them away in  
their respective places; Jennie and her  
mother meanwhile maintained a respect-  
ful silence, knowing that to be the better  
way, if they could keep their ruffled  
feelings under subjection, while grand-  
ma was in her pets, which was almost  
all the time indeed.

All being in order the irate old lady sat  
down by a vine-covered window to  
rest, and think up a new subject for the  
next free lecture.

Two children sat on the porch; Her-  
bert, her youngest grandchild, and a lit-  
tle friend of his who lived at quite a  
distance, now visiting him for the first  
time.  
"I'll tell you what's nice," the little  
visitor was saying; "it's sitting down by  
your grandma winter nights and listen-  
ing to her tell stories; and oh, isn't it nice  
to have a grandma to cover your balls  
and sew up your pants when they give out  
and your mother's too busy, and—lots  
more grandmas can do, and for my part  
I'm glad we have one at our house."

Herbert did not respond at all for a  
few minutes, though Grandma Gleason  
was waiting with much interest for his  
reply, more than she would have been  
willing to acknowledge. At length he  
said:

"There's two kinds of grandmas I  
guess," and the little voice was quite  
sure. "Ours isn't like the one at your  
house, anyway. She scolds mamma and  
Jennie most all the time, and once she  
cuffed my ears, awfully. And as to  
mending my pants, I wouldn't think of  
letting her know I had torn them, to say  
nothing of her mending them; she'd  
jaw about it for a week, steady. And  
she thinks balls and such things are  
silly; I would never think of asking  
her to do such a thing as cover a ball."

"Why, Herbie Gleason! I thought  
grandmas were all just alike. I didn't  
know there could be a bad grandma,"  
said Freddie Leach.

"I didn't say my grandma was bad;  
I only said she was not like yours," said  
Herbert, loyally. "She can't help it if  
she don't love us, can she?"

"I don't know I'm sure; let's go and  
jump on the hay," replied Freddie; and  
they scampered off, leaving the grand-  
ma problem to solve itself.

Are we ever too old to learn? Grand-  
ma Gleason sat by the window a long  
time thinking of that childish conversa-  
tion.

Was there indeed such a difference  
between herself and other grandmas?

Was she indeed a "bad grandma"?

And still she sat and thought the mat-  
ter over. Her son's wife passed through  
the room again and again on her never  
ending routine of duties, and was agree-  
ably surprised to find that grandma had  
set her cap straight, and that she did not  
fling her usual caustic remarks at her as  
she came now and then within speaking  
distance.

Jennie, too, came near with perfect  
impunity, albeit this had promised to  
be one of grandma's worst days, and  
ventured to go into the room beyond to  
practice her music-lesson.

And still grandma mused on and on,  
and her face grew soft and gentle in ex-  
pression, and not one of her usual harsh  
croaks escaped her lips.

And though the change was gradual,  
there was a permanent change in Grand-  
ma Gleason.

The time came when Herbert really  
carried his torn pants and ragged balls  
to her to be repaired, and sat by her  
side through the long, bright evenings  
of winter or the rainy afternoons in  
summer listening to her relations of stir-  
ring tales of old battles and adventures  
in which her own grandparents had been  
chief actors.

And grandma feels years younger and  
far happier than when she allowed her  
naturally hasty and crabbed temper to  
get the better of all the tender impulses  
of her better self, thus alienating her  
from those who would so gladly be her  
near and loving friends and companions,  
to say nothing of the pleasure she gains  
from the intercourse with the children,  
whose friend she now is, for it is out of  
the natural order of things that a grand-  
ma should be feared and dreaded by her  
grandchildren as Grandma Gleason once  
was, as any one will grant me; and  
when things get out of order to such an  
extent, there must be a change, or great  
discomfort and unhappiness must fall  
upon all concerned.

### GOOD COMMON SENSE.

A Duluth manufacturer has recently  
increased the wages of his married em-  
ployees, and given single men notice  
that after a certain time, if they are not  
married, their services will not be re-  
quired. This will perhaps be regarded  
by many as a mere whim, but it is  
based on sound business principles.

As a rule, married men are more  
trustworthy and consequently more val-  
uable to their employers than single  
men. A man who has no place that he  
calls home is not altogether a man. To  
be a full grown manly man one must  
have something to love and cherish,  
upon which to bestow his manly affec-  
tions. The man who packs everything  
he has in a grip-sack and is always  
ready to change his place of residence  
as soon as the next train goes, is a roll-  
ing stone that gathers nothing.

The man who has a wife and children  
to love never becomes a tramp, and a  
man who has a speck of manhood in  
his breast tries to be respectable for  
the sake of his wife and children if  
not for his own sake. It is easy enough  
to see that a man who feels that he has  
something to live for is more trustwor-  
thy than one whose affections never go  
out to anything out of his own nest.

Marriage may sometimes be worse  
than a failure; but in ninety-nine cases  
out of a hundred, it is man's fault. The  
man who cannot hold the affections of a  
good wife to the extent of making his  
lot a hundred times more pleasant and  
happier than that of the homeless wan-  
derer, is a failure whether married or  
single. And whether he be penniless or  
worth his millions, he's a failure all  
the same. There is nothing illogical or  
unbusinesslike in the position of the  
Duluth manufacturer. The man with a  
wife and a home is a more trustworthy  
employee, as he is also a better citizen.  
—Knoxville Journal.

### THE THREE SILVER TROUT.

A FABLE.

There were once three little silver trout,  
who lived in a stream of clear water  
which ran between two high green  
banks. It was protected from the wind  
and the storms, and the sun shone there,  
so that it was a very delightful place.  
Besides, these fishes had plenty to eat  
and nothing to trouble them; so that  
you would have expected them to be  
perfectly happy.

But alas! it was not so; they were  
so foolish as to be discontented and un-  
happy, and God heard them complain-  
ing. So he told the little fishes that  
each of them might wish for whatever  
he pleased, and it should be granted.  
Then the first little trout said: "I am  
tired of moping here in the water. I  
should like to have wings and fly in the  
air as birds do."

The next said, "I am a poor, igno-  
rant little fish, and do not know how to  
protect myself from danger. I should  
like to know all about hooks and nets, so  
that I might always keep out of harm."

The other trout said, "I, too, am  
a poor ignorant little fish, and for that  
reason I do not know what is best for  
me. My wish is that God would take  
care of me, and give me just what he  
thinks best; I do not want anything  
that he does not choose to give me."

So God gave wings to the first, and he  
was quite happy, and, soaring away in-  
to the air, felt very proud, and despised  
his companions whom he had left in the  
river. He liked so well to fly that he  
flew away off, till he came to a great  
desert, where there was nothing but  
sand as far as he could see. By this  
time he was tired of flying, and was  
faint and thirsty, but could see no wa-  
ter. He tried to fly farther, but could  
not; his wings failed, and he fell pant-  
ing on the hot sand, where he died  
miserably.

God gave the other little fish knowl-  
edge, as he had desired, to understand  
all kinds of danger; but instead of be-  
ing happier, he was all the time in ter-  
ror. He was afraid to go into deep  
water lest the great fishes there should  
swallow him up, and he was afraid to go  
into the shallow water lest it should dry  
up and leave him. If he saw a fly or

anything he would like to eat, he did not  
venture to touch it, lest there should be  
a hook concealed under it. So he pined  
away and died.

But God loved the other little trout,  
and took care of him, and kept him  
from all danger, so that he was the  
happiest little fish that ever lived.

And now, reader, which of the little  
fishes was the wisest? Oh, the last, you  
will say. The others were to blame  
for not being satisfied with what God  
had given them and believing that he  
knew best.—Sel.

### THE OLD CAT SPINNING.

"Once on a time!" then aunt stops.  
Little girl Gold Locks' dolly drops;  
Edith's book is shut in a twinkling;  
Teddy's harness bells stop tinkling;  
And Mabel—(you know the story goes)  
That grasshoppers live in her slipper toes,  
She hops and skips so—to her side  
Crowds with the others, wonder-eyed;  
For those few words scarce e'er fail  
To be the first of a fairy tale.

"Tell it!" impatient Edith cries,  
And "Tell it!" say all the waiting eyes.  
Well, once on a time, there was a cat  
Who in an oven spinning sat,  
And along came a little saucy mouse,  
Out of a chink in the dairy house;  
And tangled the rolls up as they lay  
Across her wheel in a dreadful way.  
And pussy flew at her tooth and nail,  
And bit off the tip of her long gray tail."

The children laugh, and their eyes so bright  
Sparkle with keen, expectant light;  
Dimples play "hide and find us" in  
Each rosy cheek and each rosy chin.  
For this is only a crumb at least  
Of what they think is to be a feast,  
And they scarce have the grace to wait, 'tis plain,  
Till the story shall go on again.

They wait a minute, with breath half drawn,  
Though aunt, with wise eyeglasses on,  
Only smiles at the eager crowd!  
"Tell us the rest!" they cry aloud.  
With a glance half grave, half quizzical,  
"The rest?" she says: "why, that is all!"  
—Mrs. Clara Doty Bates.

### TEACH YOUR BOYS.

To run.  
To swim.  
To carve.  
To be neat.  
To be honest.  
To make a fire.  
To be punctual.  
To sew a button.  
To do an errand.  
To cut kindlings.  
To sing if they can.  
To hang up their hats.  
To hold their heads erect.  
To respect their teacher.  
To button their mother's boots.  
To help their mother and sister.  
To wipe their boots on the mat.  
To read aloud when requested.  
To cultivate a cheerful temper.  
To learn to sew on their own buttons.  
To help the boy smaller than them-  
selves.  
To speak pleasantly to an old woman.  
To put every garment in its proper  
place.  
To remove their hats upon entering a  
house.

Not to tease boys smaller than them-  
selves.  
To keep their finger nails from wear-  
ing mourning.  
To be as kind and helpful to their sis-  
ters as to other boys' sisters.  
To close the door quietly, especially  
when there is a sick person in the house.  
To take pride in having their mother  
and sisters for their best friends.  
To treat their mother as politely as if  
she were a strange lady who did not  
spend her life in their service.

If they do anything to take their moth-  
er into their confidence, and above all,  
never to lie about anything they have  
done.

When their play is over for the day,  
to wash their faces and hands, brush  
their hair, and spend the evening in the  
house.

Not to take the easiest chair in the  
room and put it directly in front of the  
fire, and forget to offer it to their moth-  
er when she comes in, to sit down.

To make up their minds not to learn  
to smoke, chew, or drink, remembering  
these things are not easily unlearned,  
and that they are terrible drawbacks to  
good men.

Not to grumble or refuse when asked  
to do some errand which must be done,  
and which would otherwise take the  
time of some one who has more to do  
than themselves.—Sel.

There is no time that we need so  
much to go apart and seek God in  
prayer as when we are conscious of  
restlessness of spirit and are moved by  
hasty impulses. In such times we are  
almost sure to do the wrong thing un-  
less we have taken counsel of God, af-  
ter waiting before him long enough to  
have become perfectly quiet.—Sel.

There is no fit search after truth  
which does not, first of all, begin to live  
the truth which it knows.—Sel.

It is foolish to try to live on past ex-  
perience. It is very dangerous, if not  
a fatal habit, to judge ourselves to be  
safe because of something that we felt  
or did twenty years ago.—Spurgeon.

Religion is not a thing of noise and  
spasm, but of silent self-sacrifice and  
quiet growth.—James Spilling.

A man has need, if he be plentiful in  
some kind of expense, to be as saving  
again in some other.—Bacon.

There is always more misery among  
the lower classes than there is humani-  
ty in the higher.—Victor Hugo.

## Health and Disease.

Conducted by Dr. Charles R. Crandall, 100  
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### PULMONARY HEMORRHAGE.

One of the most alarming attacks that  
can befall a person is hemorrhage from  
the lungs. The sight of blood, the un-  
certainty as to the quantity that may  
flow, and the real significance of the  
event, all cause great apprehension. It  
is well that such is the case, for pul-  
monary hemorrhages are, as a rule,  
suggestive of immediate or remote dan-  
ger. They give warning that some-  
thing is wrong, and this warning is  
worthy of attention. While it is true  
that they do not always signify serious  
trouble, and in many instances do not  
lead to direful subsequent results, yet it  
is well to take heed. It is now well  
known that the majority of attacks are  
sooner or later followed by something  
worse. What that something may be  
has been well described by men who  
have had vast experience and speak  
from the recorded statistics of hundreds  
of cases. But before referring to such  
views it will be of interest to note brief-  
ly the most common causes which give  
rise to hemorrhages from the lungs. In  
stating these causes it is to be under-  
stood that reference is made to those  
instances which occur during apparent  
health and where hemorrhage has not  
been preceded by cough or signs of  
chronic disease of the lungs.

1. In the first place hemorrhage may  
be due to a greatly changed and im-  
poverished state of the blood, which may  
have become deprived of its essential  
element, albumen, or there may have  
been a great loss of the red corpuscles,  
giving rise to what is known as anemia.  
In other words, the altered composition  
of the blood renders it poor and favors  
its easy transudation. The low state of  
the blood incident to conditions like  
scurvy and pupura, is highly favorable  
to this form of hemorrhage.

2. A second common cause is an un-  
healthy state of the blood vessels. On-  
ing to prolonged use of improper foods  
and to unhealthy digestion and assimila-  
tion, the blood vessels become soft-  
ened and give way easily. For the  
want of good rich blood they have be-  
come practically rotten and break open,  
thus discharging their contents.

3. A third cause is the rupture of one  
or more minute blood vessels some-  
where upon the surface of the air pas-  
sage, as the throat, larynx, trachea, or  
bronchi. In the majority of instances  
there results only spitting of blood, or  
mucus streaked with blood. Such hemor-  
rhages, being due to the rupture of capil-  
laries, give rise to but little if any ill  
effect.

4. A fourth cause is congestion  
brought on by violent strain or effort.  
Violent use of the voice, muscular exer-  
tion of lifting, running upstairs, rowing  
a boat, or climbing a mountain, has  
been known to produce a hemorrhage.  
Such exertions send a great quantity of  
blood to the lungs, and if it happens  
that their structure has degenerated from  
any cause, hemorrhage is likely to  
occur.

5. A fifth cause and, in many re-  
spects, the most important of all, is a  
consumptive tendency of the system.  
In the pre-tuberculous stage there is al-  
ways a period during which the person  
has lived on improper foods, has had  
more or less indigestion, and is really  
suffering from mal-nutrition. It is dur-  
ing this time, when the blood is in a  
low state and the lung structure poorly  
nourished, that a hemorrhage is very  
liable to take place. If added to these  
conditions there is a family tendency  
towards consumption, the significance  
of a hemorrhage is very great, for it  
usually means that there is danger of  
tuberculosis. In proof of the correct-  
ness of such a statement is offered the  
testimony of the most renowned authori-  
ties on the subject.

1. Flint, who was chief among Ameri-  
can authorities, says that "hemorrhage  
limited to the bronchial mucous mem-  
brane, and not dependent on disease of  
the heart or an injury to the chest, is al-  
ways presumptive evidence of existing  
pulmonary disease."

2. Watson, an English physician of  
great renown, declared that "if a per-  
son spits blood the odds that there are  
tubercles in the lungs of that person are  
fearfully high."

3. Louis, the greatest French authori-  
ty and in many respects the greatest  
authority that ever lived, stated that  
"excluding cases of amenorrhea and  
mechanical injuries, he did not find a  
single instance of pulmonary hemor-  
rhage among twelve hundred cases,  
unconnected with tuberculous disease  
of the lungs."

4. Niemeyer, the highest German au-  
thority, sums up his views as follows:  
"Copious bronchial hemorrhage fre-  
quently precedes consumption, there  
being, however, no relation of cause  
and effect between the hemorrhage and  
pulmonary disease. Here both events  
spring from the same source—from a  
common predisposition on the part of  
the patient both to consumption and  
bleeding."

The experience and views of these  
authorities serve to express the general  
opinion of the medical profession.  
There is a uniformity of belief that pul-  
monary hemorrhages are of serious sig-

nificance, and that the warning they of-  
fer should be promptly accepted and  
acted upon.

As opposed to the above facts and  
views there are others that must be  
stated. Every pulmonary hemorrhage  
does not necessarily mean immediate  
danger or consumption. There are  
numerous instances in which persons  
have suffered from one or more attacks  
and have lived on indefinitely in good  
health. Therefore, while an attack is  
always suggestive of danger and of lat-  
ent consumption, evil results may never  
follow. Indeed, in many instances  
hemorrhages prove to be a blessing, for  
they serve to frighten persons into tak-  
ing better care of themselves and thus  
greatly prolonging health and life. In  
nearly all diseases nature gives ample  
warning and time for cure. So in cases  
where hemorrhages from the lungs  
really mean latent consumption. As a  
rule, they occur early enough to give  
persons time to obtain relief and pre-  
vent the advance of the disease. It has  
been very truly said that nature does  
not keep one in disease for months or  
years to torture, but, instead, to give  
ample time in which to get well. If  
the way of recovery is not found and  
improved, the fault is due to human  
ignorance, willfulness, or misfortune,  
and not to Him who allotted to man  
three score years and ten.

### WASHINGTON'S MEDICAL HIS- TORY.

General Washington was a man six  
feet two inches high; large-boned, vig-  
orous, and, until the latter part of his  
life, free from much physical ailment.  
He had the small-pox when a young  
man, and his face remained pitted.  
During Braddock's campaign, in 1755,  
he had a fever, which Dr. Craik re-  
lieved by James's Powders. After this  
campaign he suffered from repeated at-  
tacks of dysentery and fever. Wash-  
ington was apparently not in vigorous  
health when he became President,  
and about this time of year, one  
hundred years ago, he was suffering  
from "anthrax," or carbuncle, which  
for a time seriously threatened his life.  
He died finally, as is well known, from  
suppuration tonsillitis and laryngeal  
edema. Regarding this the Boston  
*Medical and Surgical Journal* says, per-  
tinently, "The recent strictures of a met-  
ropolitan journal upon the medical  
profession of his day for having hast-  
ened Washington's death, while very  
likely true so far as the main question,  
that of bleeding, is concerned, will nev-  
ertheless bear comment that venesection  
was so far a measure of domestic  
treatment at Mount Vernon that Wash-  
ington had had himself bled by his over-  
seer before the doctor's arrival, and  
considered the amount of blood drawn  
by that functionary—eight ounces—en-  
tirely inadequate." Washington's most  
favored and constant medical attendant  
was Dr. James Craik, a Scotchman and  
an army surgeon.—*Medical Record*.

### PROLONGING LIFE.

Somewhat different advice must be  
given with regard to bodily exercises in  
their reference to longevity. Exercise  
is essential to the preservation of  
health; inactivity is a potent cause of  
wasting and degeneration. The vigor  
and equality of the circulation, the  
functions of the skin, and the aeration of  
the blood are all promoted by muscu-  
lar activity, which thus keeps up a  
proper balance and relation between  
the important organs of the body. In  
youth, the vigor of the system is often  
so great that if one organ be sluggish  
another part will make amends for the  
deficiency by acting vicariously, and  
without any consequent damage to it-  
self. In old age, the task cannot be  
thus shifted from one organ to another;  
the work allotted to each sufficiently  
taxes its strength, and vicarious action  
cannot be performed without mischief.

Hence the importance of maintaining,  
as far as possible, the equable action of  
all the bodily organs, so that the share  
of the vital processes assigned to each  
shall be properly accomplished. For  
this reason exercise is an important  
part of the conduct of life in old age;  
but discretion is absolutely necessary.  
An old man should discover by experi-  
ence how much exercise he can take  
without exhausting his powers, and  
should be careful never to exceed the  
limit. Old persons are apt to forget  
that their staying powers are much less  
than they once were, and that, while a  
walk of two or three miles may prove  
easy and pleasurable, the addition of a  
return journey of similar length will  
seriously overtax the strength.—Dr.  
Roose, in *Popular Science Monthly*.



## THE YOUNG PEOPLE'S SOCIAL AND LITERARY GUILD.

(A paper read before the late General Conference by Mrs. Nellie Wade Whitcomb of Lawrence, Kan.)

A brilliant writer has declared that the nineteenth century is the woman's century. It seems equally true that it is the young people's century. Never before has there been among them such a well-planned, healthful, and effective forward movement. The head is made to serve the heart, the heart the head, and physical powers serve both. In reviewing in thought the enthusiasm of numbers and youth expressed in the Young Men's and Young Women's Christian Associations, the Societies of Christian Endeavor, the Advocates of Christian Fidelity, the "Y's," King's Daughters, and many others, with their sister literary societies, I recall the story of an uprising in the Middle Ages, the wonderful story of the Children's Crusade. It seemed as though the whole Christian world had gone wild with desire to possess the Holy Sepulcher; and now thirty thousand boys and girls, from castle and hut, gathered around their leader, a shepherd boy, who said he had a vision from God. The picture is a striking one. Their banner was emblazoned with the sign of the cross. Clad in pilgrim's dress, with candles in their hands, they moved, singing hymns, over the dry and dusty plains, upheld through the toils and terrors of the way by the wild hope that the waters of the sea drying up before them would open a way to the Holy Land.

The Children's Crusade of the thirteenth century was, indeed, a wonderful thing, but it was an expression of blind enthusiasm. It stirs the blood as we read; but did it actually make the world better? The uprising of the young people in this century is destined to accomplish more than the early one. We are not blind enthusiasts, but are intelligently, calmly, and prayerfully trying each day to please God in thought, word, and act. When thousands are united in such desire, it is a positive force. It moves the world, and the first message that flashed across the wires speeds from lip to lip, "What hath God wrought." It would seem that the young people of to-day have caught the spirit of Browning's lines:—

"This world's no blot for us,  
Nor blank; it means intensely, and means good;  
To find its meaning is my meat and drink."

How this spirit binds together North, South, East, and West! It spans distance and overcomes sectional feeling, and the closer the union, the greater the strength. The most perfect development, the most practical service, the rounded life, comes through the union of heart and mind. We would have pure thoughts and high ideals brought to bear on every-day life. What is offered the young people of the Free Baptist denomination in lines of spiritual and mental improvement? The possibility of spiritual growth and the desirability of working together in spiritual ways through the society of the Advocates of Christian Fidelity has already been happily presented to you. Soul-culture should be first, but education is something more than the handmaid of religion, and even in religious work the trained intellect aids the uplifted soul in a marked degree. Hand in hand with the A. C. F., its would-be helper and friend, comes the Young People's Social and Literary Guild. Beyond a doubt it has come to stay. The question is, Will you give it your hearty support and active co-operation? It is your child, will you cherish or disown it? Putting aside all natural claims, let us look at the merits of the case. You will admit that anything upheld by honest and earnest young people of your own denomination is worthy of careful and respectful attention. You will not lightly put it aside, but will decide first, whether it has, *per se*, a reason for being. Second, whether it is, or promises to be, of value to the denomination. In order to answer these questions, it is necessary to have positive knowledge of the society. Allow me to give a brief history of its origin and growth.

In 1882 the young people at Ocean Park, who had met so happily in 1881, thought it would be pleasant to form a society mainly for social enjoyment. The idea was advanced and discussed informally on a cottage veranda, but the first meeting was called Aug. 14, 1882, by the Rev. G. C. Waterman, who, by the way, was the father of the idea of uniting mental with social culture. To the surprise of all, thirty young people met in the chapel, and that afternoon the Young People's Social and Literary Guild came into existence. Rev. A. W. Anthony was chosen president. In October, only two months after organization, the corresponding secretary wrote: "We do not consider ourselves as an experiment, but as a permanent organization which is to develop and ripen in after years." It should be understood, however, that no one dreamed of any remarkable growth, great work, or the formation of local societies. All were busy people who agreed that the society was and should remain a simple affair. The result proves that anything meant to be, will not bear limitations or restrictions, but will grow in spite of

them. It was then a work of pleasures at Ocean Park, and the members promised to read four specified books during the year as a bond of sympathy. In five days sixty names were recorded; the following year 250; in 1886, 500.

In 1883 the first English Literature course was prepared, the first circular issued. Those members of the Guild who lived in Lewiston, Me., naturally gravitated to one another, and the reading was enjoyed together. Other local Guilds were formed through individual effort. All, thus far, had been spontaneous growth. There was little concerted action, and the obliging secretary, who was instructed at the first meeting to send a written report to each member, was appalled at what had seemed an easy task. The Guild had already outgrown itself. Its work had become a burden. The joining and annual fees were insufficient, and it was out of the question for busy people—its originators—to give all the time it demanded. In 1886 it was large enough to attract attention outside of its own home, but older people began to say, "What about this Guild? Where is its central government? What is its financial basis? Why does it not make more show?" Our beloved Guild was then like a vigorous and happy little orphan. There it was, demanding attention and promising perfect maturity, but it had no father nor mother, poor thing! People were looking at it and asking, "Who will take care of it?" But although many loved it and all saw its promise, each had other family cares and could not adopt it. Still it grew and waxed strong under difficulties. In 1887 the Ocean Park Association granted to the Guild for a park, fifteen lots in a charming location in the grove. In the same year Rev. Lewis Dexter reported a proposition from the officers of the Chautauque Literary and Scientific Circle that the Guild course of reading be recognized by two seals on the C. L. S. C. diploma. This was accepted, and members of the C. L. S. C. were recommended to take the Guild reading as a special course.

In 1888 the primitive constitution was revised and this clause added to the article in reference to the object of the society: "To establish local Guilds, to aid mental and spiritual growth by reading and discussion." In the same year additional reading courses were prepared by the committee, of which Prof. G. C. Chase of Bates College is chairman, and it was voted to grant diplomas to all members who may complete the literature courses, and certificates to those who may read four books a year for four years. Jan. 5, 1889, the A. C. F. and Guild appeared simultaneously in their pages of *Our Dayspring*,—united here, as they should be everywhere, in aiding the mental and spiritual growth and increasing the usefulness of the young of the denomination. On Guild day, the 5th of last August, the first class graduated. In spite of stormy weather there was a marked advancement in the interest of the day. At the business meeting, joining fees and annual dues were increased, the constitution amended to meet the needs of a growing society, and practical plans were made for the improvement of our grounds at Ocean Park. In the past year there has been an increasing interest in the Guild—its accomplishments and possibilities—by older denominational workers. Without effort of our own, we have been requested to send a representative to several Yearly and Quarterly Meetings. For this reason, a system of heralds has been devised by our enthusiastic president for the purpose of introducing this good thing to the churches, so far as may seem advisable. We have several very active local societies—notably the Hillsdale, Mich., and Lewiston and Portland, Me., Guilds—and hundreds of individual members; but we want more of both; we want wider recognition and positive expression of appreciation; we want to bring fresh vigor into the general work,—and we expect to get all we want.

It would be untrue not to mention as one of its reasons for being, the social side of the Guild, emphasized with marked success at Ocean Park. There, Guild badge is the "Open sesame" to pleasant acquaintance. The constitution declares that introductions are unnecessary between those who wear this little pin with its symbols of friendship and learning. No one is shut out from the merry socials by the sea or in the grove. Only the desire to have a "good time" is necessary; but when it is discovered that the most genuine enjoyment, the keenest wit, the frankest fun, is among young people who believe

"There's nothing so kindly as kindness,  
And nothing so royal as truth,"

to be kind is popular, and even in such gatherings the desire to be both better and wiser has been born. Through winter's work or summer's play the Guild weaves its spiritual endeavor. "A Consecrated Heart and Head" is its motto, and its workers are active soldiers in the army of the Lord. A young man with great desire but little opportunity for an education said, with considerable feeling, "This Guild has been the making of me," and a busy

housekeeper exclaimed, "I can't begin to tell you how much good the Guild has done me!" Such expressions are too numerous to repeat. If you could read all the grateful and appreciative letters received by the corresponding secretary in the past year, I am sure you would be convinced that the Young People's Social and Literary Guild has a reason for being.

But some one says, "These societies tend to divorce the young and old in their work and sympathy." That would, indeed, if true, be a lamentable thing; but I believe that, whatever failures or excesses there may be at first, the final result will be greater union, more perfect agreement. It must be so. Formerly younger and older members of the church were unfitted to be co-workers. Now there is constant education for the inexperienced. The young people of the Free Baptist denomination do not say, "Ministers, hands off!" as did the young representatives of another society who met in Boston last winter; but we do demand that our members shall be young. Ah, that word has a wide meaning. "Whom the gods love die young," that is, never grow old. They are not old who have young hearts and warm sympathies. The Guild is honored by gray hairs. It could not do without its older "young people." We need their wisdom and experience, they wish our strength and enthusiasm. Let us be mutual helpers.

Will such a society be of value to the denomination? Allow me to quote the opinion of two representative men in their different lines of work—one a professor in a New England college, the other our young people's missionary in India. The former said, "This movement of young people for the union of mental and spiritual culture is something unique and, if made a success, will be a grand thing for the denomination." Rev. E. B. Stiles wrote, "I am sure that this uprising of young people seeking culture of both heart and head argues better days for us as a people." The Guild is "unique," because it is a combination of three elements, the social, mental and spiritual, within the pale of the church, and while the mental is made emphatic, the other two are closely woven. These have been divorced too long in the world's thought. Mind and spirit should be united in perfect marriage, while the social element, as surely God-given,—having neither Puritanical repression nor the reactive abandon of later days—should be uplifted and made to serve both. This the Guild seeks to do, and I know of no other denominational society of young people of like nature.

The question has been called, "Why have another literary society when there are already such admirable ones?" The general societies are, indeed, doing noble work. We heartily say "Godspeed!" to all, but we believe that the Guild meets a need among our own people that none of these can supply. All know that the most effective work is done by those who have common interests. The general societies, while they are fulfilling their mission of bringing better literature before the people, are not—as all will admit—adding vitalizing force to any denomination. Their work is general, and not special. The idealist's dream of to-morrow is the union of all churches and peoples, but it must be remembered that great changes are of slow growth. We are no nearer heaven by doing the thing next door to it when the thing close at hand is left undone, and so long as there are denominations there must be not only intelligent and systematic, but loyal workers. If mental energy is utilized within the church, its final results will be none the less wide-reaching and the church itself will be greatly benefited. In any home it is well to make the children so happy they will not wish to run away. It is wise to educate them in such a manner they will bring only helpful and harmonious elements into the home, so that, by and by, when the parents are weary of care-taking and the young people assume new duties, they will not assume them thoughtlessly and ignorantly, to make friction under the new regime, but seriously and intelligently. Then the exchange of youthful strength and mature wisdom will be glad and free.

The young people of our own denomination are gaining a wonderful education in church work through the society of the Advocates of Christian Fidelity; if, with all this, they are educated to use mental faculties in the very best way, what may not be accomplished? In that book of lofty conceptions, "Looking Backward," Edward Bellamy says, "No single thing is so important to every man as to have for neighbors intelligent, companionable persons." But it is claimed that there is an aristocracy of the intellect; that scholars are exclusive; that they who desire but cannot have an education are shut out from intellectual companionship. It may be true that some unfortunate ones use knowledge as a miser uses gold. The two are equally poor. He is blind indeed who does not perceive that gaining is only one-half of a good of which giving is the completion. It is no longer true, however, that any one is shut out from the best of books or companionship. These young people's societies are establishing bonds of brotherhood

that will be no small factor in the solution of the social problem of to-day. The will of the individual alone excludes him from opportunities of culture. Only two things are necessary, desire and effort. He must wish to be better or wiser, or both, and try to become so.

A society like the Guild is a practical thing, because it gives a man a good book, and tells him what to do with it. It makes him intelligently familiar with best ideas, and helps him make use of them. Then all he learns and sees of good and evil incites him to attain the one and overcome the other. He who has faithfully improved all opportunities in social, mental, and spiritual ways has a large inheritance. He can truly say,—and he would say it reverently:—

"I am owner of the sphere,  
Of the seven stars and the solar year,  
Of Caesar's hand and Plato's brain,  
Of Lord Christ's heart and Shakespeare's strain."

A word in regard to our reading courses. A woman who has studied in this country and Europe and carefully examined educational books and methods, said, "I think that the Guild Literature Courses are the best presented by any reading society of which I know." The Senior Course of four books a year is not "too bright or good for human nature's daily food." The Supplementary Course in English Literature has been read with pleasure by many of our college men; and the Junior Course is of interest to the boys and girls. The Guild offers its readers no book that is not of standard authority and permanent value. This fact is recognized by all scholars.

We are being watched with a friendly interest both within and without our borders. This is inspiring. It makes success something to win as a matter of pride; but we cannot do the best without the co-operation of those whom we honor in our own church home. What action will the General Conference take in regard to our work? What message of good cheer will it fashion?

To recapitulate,—the Guild is social, mental, spiritual, and it is denominational. It stretches out its hands to those who have unfulfilled desires for mental culture, to those who are too busy to take an exhaustive course of study, to those who desire the stimulus of contact of mind with mind, who wish for delightful social companionship and the best of book-friends. But above all, it stretches out its hands to those who desire wide vision, broad culture, and perfectly rounded lives, in order that they may be better fitted for large, sweet service in the cause of Christ.

What is life but an ingathering and an outgiving? Does not all that we gain, in mind as well as heart, mean something to give, freely, joyously? First love, divine, infinite, that sweeps through us to all the world, and so down to the smallest things in every-day life. If all of these offered opportunities are improved, the young people's century will be a shining one in history.

## Farm and Home.

## INDIAN SUMMER.

Down from the blue the sun has driven,  
And stands between the earth and heaven  
In robes of smoldering flame,  
A smoldering cloud before him hung,  
A mystic veil for which no tongue  
Of earth can find a name;

And o'er him bends the vault of blue,  
With shadowy fates looking through  
The azure deep profound;  
The stillness of eternity—  
A glory and a mystery  
Encompass him around.

The air is thick with golden haze,  
The woods are in a dreamy maze,  
The earth enchanted seems;  
Have we not left the realms of care  
And entered in the regions far  
We see in blissful dreams?

## OVER AND OVER AGAIN.

Over and over again  
My duties wait for me,  
They ever come in monotonous round,—  
Breakfast and dinner and tea,  
Smoothing the snow-white clothes,  
Sweeping and dusting with care.  
There is ever some task in my little home  
To brighten it for my duties' fee?  
Are these endless rounds of tasks to be  
Nought but a dull monotony,  
Over and over again?

Over and over again  
The sun sinks low in the west,  
And always over and over again  
The birds come back to the nest.  
The robin sings to his loving mate,  
Close, close to my cottage door,  
The same glad song I have heard him sing  
For many a day before.  
What does the robin say to me:  
If the heart is tuned to love's glad key,  
No task can be dull monotony,  
Though over and over again.

—Good Housekeeping.



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## IMPROVING OUR HIGHWAYS.

The agricultural press, ably seconded by various other journals, have taken up the subject of improving our highways. All should join in these efforts; for our roads, as they have been, are certainly a disgrace to our civilization. The traveler returning from Europe is enthusiastic over the fine Macadamized roads of that country; and yet we boast that we are in advance of that country in many particulars, but it certainly is not in roads. It is even asserted that Stanley found better roads in the interior of Africa than there are in America. There is much need that our country roads should be improved, but just what plan is to be adopted so that they can be made better at the least possible expense is not so obvious.

When it is urged that more money should be expended in the improvement of our highways, it is said that our taxes are already all that can be borne. This may be true, but is the money raised by taxation always expended to the best possible advantage? Large sums are often raised to build elegant public buildings. To these we do not object, but in many instances the streets and highways are totally neglected, and to use these fine buildings citizens must pass over highways which are but little better than cow paths. Would it not be as well to appropriate some of the public money in road improvement? In regard to the value of good roads we clip the following from the *Germantown Telegraph*:—

Gen. Q. A. Gilmore has proved by experiments with the dynamometer that four times as much load can be hauled on a good road as upon a poor one. Thus it is easy to estimate the additional cost above the wear and tear, because if roads are in a condition that upon one four times as much can be drawn as upon another, then by using the good road, three-fourths of all the time required in making trips over a poor road would be saved. Farmers should consider the demands in the question of the condition of roads, and should lend all the encouragement necessary to secure the best results. It is not always best to adopt that penny wise and pound foolish policy; to avoid direct taxation for the proper repair of roads causes an indirect tax of increased labor and for repairs. Let the agitation of the subject be continued until there are brought forth some fruits in the shape of better roads that give comfort in being traveled over.

## Scrofula

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

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Vacation week. Monday, Apr. 7, 1890.

Spring Term begins Friday, April 4, 1890.



