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NO. 18.

In humble, grateful prayer, the regular church-going abuser, the devotee upon a Denison M. Co. command, "I love to steal," and then broke down. Raising his voice a little higher, he then sung, "I love to steal." As before, he concluded he had reached the limit of his vocal range, but not his "pitch-tuner," he determined to proceed next time. All the old ladies were tearing behind their fans, while the faces of the young ones were in a broad grin. Finally, after a desperate effort, he made a length demonstration and roared out, "I love to steal." The effort was too much. Everybody but the clergyman was laughing. He arose and said, "Sober up, dearer brother, and let us pray." It is needless to add that a few of the congregation heard the prayer.

Missions,

HOME AND FOREIGN.

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

CONDUCTED BY DR. JAMES L. PHILLIPS,
1787 Monument Ave., Philadelphia.

THE CONCERT CALENDAR, 1890.

Jan. 5.—General Outlook of the World.
Feb. 2.—China and Tibet. Confucianism.
March 2.—Mexico, Central America, West Indies, Cuba. Evangelization in China.
April 6.—India, Ceylon, Java. Brahmanism.
May 4.—Burmah, Siam, Laos. Buddhism.
June 1.—Africa. Freedmen in the United States.
July 6.—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America.
Aug. 3.—Italy, France, Spain. Papal Europe.
Sept. 7.—Japan, Korea. Buddhist Missions.
Oct. 5.—Turkey, Persia, Arabia. Mohammedanism. Greek Church. Normal Christianity.
Nov. 2.—South America. Papacy. Y. M. C. A. Home Missions.
Dec. 7.—Syria, Greenland. Jewish Missions. Educational Work.

PRAYER FOR BURMAH, SIAM, AND LAOS.

This time we are to pray for some of the most interesting and inviting fields of the East. The American Baptist Missionary Union has done a wonderful work in Burmah. Beginning with Adoniram Judson, America's first missionary to Asia, the Baptist church has responded nobly to the needs of this great field. Her churches and schools now well-nigh cover the land, and her converts have set the world an example of zeal and devotion. The Burmese have been reached and many have been won to Christ, but Burmah's chief glory has been her Karen converts. These denizens of the jungles, like the Santals of Bengal, have set all of us in Christendom an example of self-denial and enthusiasm in Christ's service. Ministers everywhere have held up these Karen Christians as conspicuous illustrations of the transforming power of the Gospel. Their personal sacrifices, their large and cheerful liberality, their zeal for propagating the faith that has brought them out of darkness into light, all these and other evidences of genuine conversion are familiar to every reader of current missionary literature.

The American Presbyterian church has been the chief agent for the evangelization of Siam and Laos. The church in these lands has taken deep root and is bringing forth fruit. The American workers have been cheered by the faithfulness of the native Christians, some of whom have been bright witnesses for the truth. Let us pray earnestly for these missions in Burmah and Siam and Laos. The Lord is moving on at the head of a conquering host in those Eastern lands. Everywhere his truth is vindicated and his word victorious. The cruel Theban dominions are fast becoming the kingdom of our Lord Christ. The spot where Judson was imprisoned, and suffered unutterable tortures, now has its missionary school. The Karen jungles are resonant with the praises of Jesus, and the whole land rejoices under the benign sway of his scepter of love.

The book of all books, even Dr. Judson's capital biography not excepted, to help readers to an intelligent understanding of Burmah's needs and her native church, is Mrs. Chapin's excellent book, "Our Gold Mine," cited several times before. Let those who would make this concert successful peruse its pages and learn how wonderfully God is working on that far-off shore. And let us all pray heartily for greater triumphs still of the Cross over sin and superstition.

Our own field in India should be faithfully remembered in every monthly concert. The accompanying letter from Mr. Rae, one of our new workers in Orissa, will be read with interest. A recent letter reports the ordination of Rama Jena, an Orissa graduate of the Bible School, at the Yearly Meeting at Balasore. Let much prayer be offered up for these native agents. Let us thank God for bringing safely back to these shores our dear brother Coldren and his family. Let all our churches give him a hearty welcome. After ten years of faithful toil in Orissa may he rest well, and then return for many more years of usefulness there. Let this May meeting be one of prayer and praise, of rejoicing and consecration.

INDIA CORRESPONDENCE.

On the 17th inst. I and two native brethren left Bhadrachalam, to visit a *jatra* at a place called Anjou. The name of the *jatra*, or *meta*, is called *Jagur*—which means keeping awake. Each devotee burns a lamp and fasts and keeps awake. The road to this village is very bad, in fact there is no road for five miles. The cart had to be taken over fields very rough and broken,—it was quite an undertaking. There was no riding in the cart, the jolting was so bad. The poor carters fairly sat down and cried, but it had to be done.

I arrived in the early morning, and leaving the cart and native preachers to select a camping-ground, I strolled into the fair. I found the place densely crowded; on an elevated spot a temple of Mahadub stood, an immense block of stone smoothly rounded and thickly garlanded. Here these poor idolaters were offering their offerings of rice, sweets, sugar, and milk, and bowing down their heads till their foreheads touched the ground. Here also around this shrine, the *jagurs*, or watchers, burn their lamps and fast and watch all night. Alongside and adjoining this shrine is an immense shed, surrounded on all sides by a parapet of big stones, having two small openings, or entrances. In the center of this shed were the sacred bull and calf, carved in stone. I stood near the sacred bulls, and soon

had a crowd gathered around me. I pointed to the idols and said, "These be thy gods, O Orissas!" No sooner had I uttered the words, than three priests, infuriated, rushed in and tried to drive the people out of the inclosure, but for every two they pushed out, ten pushed in, till in a very short time the place was full, and the priests jammed out of the inclosure. For nearly an hour I held the place, and preached Christ the only Saviour. For the three days we stayed, we preached chiefly in this place, the priests giving us no further trouble; in fact, they were our best listeners. Here also we had our book stand, and sold our books. From 7 A. M. to 11 A. M., and again from 2 P. M. till 6 P. M. daily, we preached the Word, sometimes together in one place, sometimes separating and preaching to immense crowds in different parts of the fair. The people listened gladly, and scores followed us from one preaching place to another.

The Orissas are a very religious people, deeply steeped in idolatry and superstition. We know that the blessed Gospel of our Lord and Saviour Jesus Christ is the "power of God and the wisdom of God unto salvation." Men may clench their fists and gnash their teeth against it, but it goes on from conquest to conquest. It takes John the lamb, and Paul the lion. It is the power of God and the wisdom of God unto salvation. Oh, that many Johns and Pauls may be gathered in from these degraded Orissas to preach unto their own people the "unsearchable riches of the kingdom of Christ!" JAMES B. RAE.

Bhadrachalam, Feb. 24, 1890.

BUDDHISM AND CHRISTIANITY IN BURMAH AND SIAM.

There are three great religions forces now contending for supremacy in Ceylon, Burmah, and Siam. These are Animism, or Devil Worship, Buddhism, and Christianity. The above named are all known as Buddhist countries. There is no such mingling of religions as in China or Japan, and the type of Buddhism in which they present corresponds most nearly to the original teachings of Gautama. The old Atheism is retained. No personal God is recognized, and there is no such thing as a human soul; there is only a succession of thoughts and conscious emotions. Continuity of the ego after death is treated as an illusion: only karma, or character, remains, and that becomes the inheritance of an entirely different being.

Southern Buddhism is a purely ethical system: it regards the Buddha as dead—his conscious existence extinct. He is not a source of strength and help except by his example, his sacred Law, and the Sangha or Monastic Order which he established. There is, therefore, no trust in supernatural powers, and consequently no real prayer; there are only liturgical formularies, or the expressions of aspiration and desire. There is no doctrine of sin in the proper sense; instead of sin there is only an unfortunate entanglement of soul with matter, an inheritance of "consequences" which have come down from former existences. There is throughout the universe a fatal disorder for which nobody in particular is responsible, and gods and men and beasts are simply victims of misfortune. There is, of course, no doctrine of Providence, no conception of a divine Father, no helper in this world, no Saviour for the world to come. Existence is an evil to be gotten rid of. All desire, the purest as well as the lowest, is to be suppressed. The ideal life is that which withdraws from mankind and suppresses all sympathy, and shrivels and destroys the noblest impulses of life. Buddha enjoined upon his "mendicants" to "wander apart like a rhinoceros," and to abide in silence "as a broken gong"; thus they should attain Nirvana.

This ancient system has certainly enjoyed fair opportunities in all the countries above named. It was introduced into Ceylon at least two centuries before Christ under the auspices of royal authority. A son and a daughter of the Indian king Ashoka were its first missionaries. It was never crushed out there as in India by an overpowering Brahmanism, nor confronted by elaborate philosophies such as it encountered in China. It was transplanted into Burmah in the fifth century, A. D., and into Siam and Cambodia in the seventh century. It became the state religion in Siam and Burmah. It has for ages dominated all educational ideas, such as they were, and regulated the national customs.

Every youth in Siam is supposed to spend a certain time in a monastery under priestly instruction. Princes have sometimes given years to monastic life, and notably the father of the present king.

That devil worship prevails to an equal extent in Ceylon, is shown by a declaration made by Rev. S. R. Wilkins, at the Missionary Council, in London, in 1888: "It is commonly reported by those who believe in 'The Light of Asia,' that the people of Ceylon are Buddhists. I say they are not. I do not know much of book Buddhism, but I do know a very great deal of the Buddhism of the people as it is practiced, and I can say this, that of the so-called Buddhists of Ceylon, ninety per cent. are demon worshippers. The creed of Buddha says there is no God to worship, therefore the people turn to demons, as they have done in Ceylon. To-day the so-called Buddhists of Ceylon are demon worshippers, and this is the case, not only with the people, but also with the priests. Two or three months ago I went out distributing tracts, and called at the house of a demon priest. I asked him, 'What is your religion?' 'Buddhism,' he replied. I said, 'Why, you know it is quite contrary to the creed of Buddha for you to practice these demon ceremonies.' 'Yes,' he said, 'I know it. I asked about the Buddhist priests; I asked, 'do they ever preach against demon worship?' 'No,' he said, 'we go to them, too, when they are sick.'"

The Government has uniformly been favorable. The young king of Siam has repeatedly uttered words of welcome, and even of commendation, and both he and his governors of provinces have contributed material aid toward schools and hospitals. Missionaries have been called to the highest positions as educators and superintendents of hospitals, and for the medical work especially valuable properties have been given. In the small Laos Mission the last year has been one of great prosperity. Over a thousand communicants are reported and about 700 pupils in schools.—Rev. F. F. Ellinwood, D. D., in *The Missionary Review of the World*.

Contributions.

"THE ISSUES."

BY THE REV. O. E. BAKER.

Since the publication of "The Issues" good words of approval have come from many sources, from brethren whose judgment I have highly appreciated. Some have asked questions indicating, just a little, how reluctantly Free Baptists, so large hearted, accept of positions which can be interpreted into narrowness or uncharitableness toward pedobaptists.

"Do you really non-church pedobaptists, the half of Christendom?" Well, first, if by the question is meant, Do you non-Christianize pedobaptists? I answer, No. Let Christian recognition and fellowship have no such limits. If by it is meant, Do you forbid pedobaptist organizations and their work? I answer again, No. Let all Christians organize and work to their best convictions of truth and duty for the Master. If by the question is meant, Do you mean to say that Christian organizations, so-called churches, whose members have never been baptized, are not Scripturally constituted churches? I answer, Yes, just that. I say so. Pedobaptists say so. Baptists say so. The whole of Christendom, with feeble exceptions, have said so all time.

Let me now ask a question or two. Is not every genuine Baptist, free or close, compelled to pronounce the whole body of pedobaptists, the half of Christendom, or however more non-baptized? Secondly, after pronouncing them non-baptized, can we place their organizations on a footing with those of Baptists, in point of order and validity? Would it be orderly for any number of persons to assume church membership without baptism? Would it be in order for persons, any number of them, to assume to act as church officials, deacons, elders, etc., without having been baptized? Would it be a thing in order for persons, any number of them, to preach and administer the ordinances, without having been baptized? One answer only can be given to these questions by genuine Baptists. When will brethren come to recognize the fact that pedobaptism is a stupendous evil, setting aside—more and worse—substituting the Divine rite of Christian baptism in the half of Christendom; involving general deviation from the instituted order of things by Christ and his Apostles, and necessitating most of the sect divisions now separating Christians.

Let any one calculate what unity of Christians would be practicable, if pedobaptism were out of the way. Shall we not, with supreme respect for truth and duty, raise principle above mere sentiment? The natural and divinely appointed order of things is not to be lightly esteemed. One question will illustrate the point and give the key to the whole matter. Two persons, an Adam and Eve, removed from civil life beyond the limits of law and order, become wedded in heart and would be wedded in life. Shall any man forbid them? But inside of a civil, law and order, state of things, who would justify their wedded life without legal proceedings? Law and order are one thing. What may be allowable with a loyal heart, under limiting circumstances as an exception, is another and very different thing.

FAITH CURES.

For several years I have known of what are called "Faith cures," and have given the subject considerable study. I think we are warranted to believe that our Lord is not only able to be, but is, the Saviour of the body, as well as of the soul. But as to just the sense in which he is the Saviour of the body, my views will probably differ from those of many "Faith cure" people. Yet, with due respect for their sincerity and good intentions, I must say I think that what follows will be found, by any candid inquirer, to correspond with the truth both of the Bible and of reason.

It seems to me that the real difficulty of the case is in the haziness about the meaning of the word faith. Probably not one-half of those who pass for good Christians can give an intelligent definition of this much-abused word, as it is used in the Bible. In a vague way they talk about faith, read about it, and pray about it, and perhaps strive to get it, yet they do not really know what it is. The word carries no definite meaning to them.

Now I think every one will acknowledge that the faith the Bible requires in us has God for its object, or, as Jesus put it, we are to "have faith in God." Then how will this do for a definition?—Faith is an intelligent trust and confidence in God. Take that definition and substitute it for the word faith in every place in your Bible where faith in God is meant, and see if it does not always express the real meaning. That this is the true meaning is further proved by the fact that Jesus always required an intelligent confidence in himself, as a condition of the cures he wrought. Faith in him was no blind thing, but a clear, trustful assurance of his power and willingness to save and heal. He never asked for this confidence without giving a reason for it; and so to-day, he neither asks nor wants a blind, unreasoning faith in us, but an intelligent, reasoning faith. For we may be sure, that he who made our reason; will never ignore it nor set it aside.

What, then, does an intelligent trust and confidence in God imply as to our action? Two things, it seems to me. First, that we neither claim nor say that he will do any particular thing, unless he says he will. Second, that we ask always, "Lord, what wilt thou have me to do?" Apply this to faith healing. It is clearly a mistake for any one to say that God will heal him, unless he has God's promise for it. It is just as much a mistake to say that God will heal in a certain way, as for instance, without the use of any means what-

ever, unless he says he will. Either of these is presumption. It sets up the will of the individual in opposition to that of God, and so is not faith, but folly.

That the use of means for healing is not inconsistent with faith, as some claim it is, may be shown as follows. True, living faith has no choice of its own, but always asks what the Lord's will is: first, in regard to the healing itself, whether that be his will; next, in regard to the manner of it, whether with or without means. If this is not true faith, then I have wholly mistaken its nature. If it is, then, when it is clear that he would have us use means, it would show a lack of faith not to use them; and, to my mind, it just as much shows a lack of true faith to utterly refuse to use them, before we know it is the Lord's will that we should lay them aside.

The fact that Jesus did not use means, is no proof to the contrary. For any one that will carefully examine his recorded cures will find that almost, if not quite all, were of cases beyond the reach of any means then known. It would seem that he meant to teach by this, that he will use his power directly, only when the natural means he has provided have failed. More-over, in nothing else do we feel at liberty to discard the means God has put in our hands for doing any work. Then why should we make an exception where he has clearly made none?

The folly of those "Faith healers" who discard all means is seen when carried to its full extent. For on their theory, if I rightly understand it, the man who cuts his foot, or breaks his leg, will be healed without any effort by himself or anybody else, if he only has faith enough. The absurdity is evident. The truth that "God helps those who help themselves," will surely apply here.

I will close with a second definition of faith. It is an intelligent, whole-hearted, trustful surrender of ourselves, soul and body, to our Saviour's will, for time and eternity. Such a faith as this will never be afraid to acknowledge any sickness of the body; nor afraid to use means for recovery, asking his blessing upon them; nor afraid to trust him when means fail. Nor will it require to be bolstered up by the faith of others in order to its fullest effect; for it abides always in the presence of the Lord, and says with Job, "Though he slay me, yet will I trust him."

GEO. H. HAMLEN.

JESUS THE HEALER.

Having, in the Providence of God, been permitted to witness the results of some very remarkable healings through faith in Jesus, and to hear the verbal testimony of several hundreds of witnesses, I have thought it well "to take in hand to set forth in order a declaration of those things which are most surely believed among us." Whatever theories the Doctors of the Law had concerning the healing of the man born blind, they were but as chaff before the wind in the presence of the man who had received his sight, and persisted in declaring that it was the work of Jesus. "And they cast him out." We trust the STAR will not cast out the testimonies.

There is danger of confusion, and of their being misled in the use of the term "Faith cure." This term would embrace Christian science (falsely so-called), and much that is manifestly of the devil. To the child of God it is not faith that cures, but Jesus. "It is by grace through faith, and that not of yourselves; it is the gift of God." The Church of to-day should give more earnest heed to the 12th chapter of 1 Corinthians, beginning, "Concerning spiritual gifts, brethren, I would not have you ignorant." We live in the acceptable year of the Lord, the dispensation of the Spirit, and we are exhorted to desire earnestly spiritual gifts; and while faith and the gifts of healing are classed among the gifts of the Spirit enumerated here by the Apostle, and faith is distinctly the "gift of God," in order to receive it we must be "in the way." "Faith cometh by hearing, and hearing by the Word of God." The prayer of faith must be indited by the Holy Spirit, and in accordance with the will of God, and will always be in harmony with the revealed Word of God and resting on it.

While there are hundreds of trustworthy people all over the land who testify to having been healed in answer to prayer, our faith should rest not so much in the witness of man as in the promises of God. "If we receive the witness of men, the witness of God is greater." And this is the record (James 5:16, 17), "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up." And this is the confidence we have in him, that if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him. It is not that we are to ask for a definite thing as healing and receive something else. It is to have "the petitions we desire of him." According as Jesus taught us to pray (Mark 11:24), "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Except we abide by his word, and ask for a definite need, expecting what we ask for, we waver, and "he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

Yes, but, say some, did not our Lord teach his disciples in the prayer he gave them, to say, "Thy will be done"? Yes, but he did not stop where you make him in indefinite, blind resignation, "Thy will be done," but, rather, made a most definite plea, "Thy will be done in earth as it is in heaven." That request will yet be answered in all its fullness. The time is yet to come when the inhabitant shall not say, "I am sick" (Isa. 38:24). We are not left in darkness as to the will of God in this matter: We are commanded in James 5:16, 17, if we are sick to pray for healing, and God does not direct us to do that which is contrary to his will.

Besides Jesus came to do the will of the Father, and what did he do? And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and disease among the people" (Matt. 4:23). If we have had any occasion to doubt the will of the Father in this matter as revealed in the Law and the Prophets, surely we are without excuse in the expression of his will revealed in his Son. It was his will to heal eighteen hundred years ago; has he changed? "I am the Lord, I change not" (Mal. 3:6). "Jesus Christ, the same yesterday, and to-day, and forever." And he is healing to-day on precisely the same conditions he healed them upon eighteen hundred years ago, in the days of his flesh, through faith in his name. As he

said to them then, he is saying to-day, "According to your faith be it unto you." It was after he had gone away in person that that remarkable case of healing of the man whom they carried and laid daily at the gate of the temple occurred. And how was that? "And his name, through faith in his name hath made this man strong." We praise God for what our own eyes have seen in the past few months, that that name has in no wise lost its power, but that faith in that name accomplishes to-day what it did then. The lame walk, the deaf hear, the blind see; and what is still better, it saves from sin.

We give one testimony of healing among many, one which occurred in our midst on the 28th of May last. The lady is now going about the city busy in the Master's work. It was in answer to prayer and the laying on of hands, in Jesus' name, of the Rev. John Alexander Dowle and Mrs. Dowle. Her written testimony, from which I copy, is addressed to them:—"Dear brother and sister, I thank God that he healed me to-day of a tumorous cancer, of four years standing, when you laid hands upon me, and prayed God to heal me." In the presence of hundreds of witnesses the same day she spoke as follows:

"I have been a great sufferer for two years. Eight doctors in Los Angeles and four in Oakland gave me up to die. Four years ago this August, Doctor Seymour of this city looked at me and told me it was tumorous cancer and that I had better let it alone. I tell you my name because he is a Christian man. Five days ago I asked to see Mr. Dowle. Dr. Fane told me to wait until this morning, and so I rested in the Lord, expecting he would heal me. I was living a Christian life, living up to the light I had, and I knew, 'Whatsoever ye ask in my name, believing, ye shall receive.' This morning I went to Mr. Dowle's room. I have not drawn a breath without pain for four years or more; but, praise God, that tumorous cancer left and I felt the healing power going all through me. I give God the praise, not Mr. Dowle. But I prayed for sending him here to give us the plain Gospel, teaching that we can be healed, spirit, soul, and body. I have been for months so I did not dare let any one shake my hand, because it gave me pain; now I can use it."

And she swung her arm and hand with perfect freedom. Her address is, Mrs. Melville H. Faulkner, 314 South Hill St., Los Angeles, Cal. ROBERT A. TODD.

Religious Life.

RETROSPECTION.

Thou shalt remember all the way which the Lord thy God led thee, from the desert unto this city.—Deut. 8:2; Heb. 8:15.

He was better to me than all my hopes.
He was better than all my fears.
He made a road of my broken works
And a rainbow of my tears.
The billows that guarded my sea-girt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed;
There was not a wound in my aching heart,
But the balm of his breath had healed.
Oh, tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul that he sought was trusting in him,
And nothing on earth heeded.

He guided by paths that I could not see,
By ways I have not known;
The crooked was straight, and the rough made plain.
As I followed the Lord alone,
I praise him still for the pleasant palms
And the water springs by the way;
For the glowing pillars of flame by night
And the sheltering clouds by day.

There is light for me on the trackless wild,
As the wonders of old I trace,
When the God of the whole earth went before
To search me a resting-place.
Has he changed for me? Nay, he changes not;
He will bring me by some new way
Through fire and flood, and each crafty foe,
As safely as yesterday.

And if to the warfare he calls me forth
He buckles my armor on,
He greets me with smiles and a word of cheer,
For battles his sword hath won;
He wipes my brow as I drop and faint,
He blesses my hand to toil,
Faithful he is as he washes my feet
From the trace of each earthly soil.

Never a watch on the dreariest halt,
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.
Like the golden pot of the wilderness bread,
Laid up with the blossoming rod,
All safe in the Ark with the Law of the Lord,
Is the covenant care of my God.
—Anna Shippen.

PRAYER-MEETING TOPIC.

For the week beginning May 4.
BURMAH, SIAM, LAOS. BUDDHISM.—Isa. 35:1-10.
John 8:12.

For a definite notion of the location, topography, population, etc., of these countries, see atlases.

Burmah. Christianity was introduced in 1813 by the Rev. Dr. Adoniram Judson. Six years passed before he won a convert. Moung Nan was baptized June 27, 1819, the first fruits of Christian conquest in the Burmese Empire. In 1840, Judson published the Bible in Burmese. In 1857, there were 1,144 baptized converts in this country; in 1879, over 20,000; in 1889, 30,000. The story of the labors, trials, and sufferings of Dr. Judson and his heroic wives forms one of the most thrilling chapters in the history of Christian missions. In 1828, Dr. Boardman began his work among the Karens, a race of "wild men" in Burmah, numbering between thirty and forty thousand. Coming nearer than almost any other people to being without any religion, they embraced Christianity very readily and the work among them is one of the most wonderful of modern times.

Siam. The Siamese are an indolent, amiable race, without the rugged characteristics of harder climates. They are said to be very opinionated and somewhat deceitful. Like the Chinese, they are obedient to parents, reverential to the aged, and disposed to be peaceable and liberal. Among such a people Christianity cannot work any Pentecostal marvels. As Dr. Pierson says: "In Siam the Kingdom comes without observation." It was woman's hand that first turned the key to unlock the

treasures of Siam to the Gospel. In 1819, Mrs. Ann Hasseltine Judson published in the Siamese tongue a tract of Dr. Judson containing an abstract of Christianity together with the Gospel of Matthew. Figures would give but an imperfect idea of the work Christianity has been doing in this land all these years, but the time is surely coming when the country will be thoroughly Christianized.

Laos. The Laonese are lazy, but honest, much given to the study and control of magical arts, and in language, manners, customs and religion resemble the people of Burmah.

Buddhism. This faith or unfaith has in Siam its center and citadel. It is here unmingled with other religions. It claims a remote antiquity and for more than a thousand years Siam has had no other faith. Over half the human race it exercises a despotism more or less despotic. Its founder, Gautama, was called Buddha, the "Enlightened" or "Illumined."

It is both atheistic and materialistic, for it has no place in its creed for God or for a soul. It teaches transmigration. One gets a rose-colored view of this religion by reading Edwin Arnold's "Light of Asia." Our space forbids more than these slight hints.

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For Siam. *Missionary Review of the World*, Vol. I, p. 388. Vol. II, pp. 345, 380.
For Buddhism. Clarke's "Ten Great Religions," "Error's Chains," pp. 555-567. Edited by Dobbin, Williams, and Prof. Isaac Hall. *Missionary Review of the World*, Vol. II, p. 381. Vol. III, p. 383.

THE PRAYER-MEETING.

When religion becomes a mere system,—that is, a set of rules and forms and symbols, these and nothing more,—then it is worthless. But so long as religion is religion,—a purpose, an aspiration, a worship, a faith, a soul-connection between man and God,—system may be a benefit to it. Regularity and system may render greater service to religion. It concerns us now to consider this service as related to the prayer-meeting.

Regular attendance is important. Let him sneer who will; there must be system as regards time. The necessity of the Sabbath is written in the nature of beasts as well as men. Recurrent seasons for worship and devotion are as essential as for eating, resting, or sleeping. System? There is not system enough. In this respect it will be found that they who are most regular are most spiritual. Revival services, extra meetings, and special efforts are not needed for those who are constant at the weekly prayer-meeting. A pastor knows the "stand-bys," and knows their worth. Candidates for deacons, Sunday-school superintendents, committee men and for responsible positions in the church are taken from this number. Their regularity is a training; their faithfulness here is a guarantee of faithfulness elsewhere. Counselors to young Christians may well emphasize this method of self-training, and young people's societies dwell upon the importance of attending the prayer-meetings. Men in olden time disciplined themselves by wearing clothing that caused discomfort, by living upon high pillars or in caves, and by scourging the body. All this is unnecessary now. But it is wise to train one's self into a steadfast habit of attending services of prayer and praise, even by denying self many pleasures and entertainments, in themselves innocent, but reprehensible solely because they occur on prayer-meeting night.

Shall every Christian pray and speak in meeting? If pride stands in the way, yes. Pride should not control, even for a minute, but principle. We can eliminate pride by training. Is shyness an excuse? The meeting exists for all; if all were shy, what would be the meetings? Who can plead exemption because of being timid? But shyness will vanish before persistent effort. And what right has self-deprecation to entertain, "I pray thee have me excused"? If the estimate of self is true,—which is seldom the case,—then let us not forget that even the one talent must be put to the money-changers that it may increase. Shall one sex be excepted? While we remember that Miriam, and Deborah, and the Queen of Sheba, and Anna, and the Marys, and the woman of Samaria, and Lydia, and Dorcas, and other women are signalized in Scripture by commissions and attentions which might in most instances have been bestowed upon men, we do well to remember also that some of the utterances of Scripture were determined by the peculiar circumstances under which they were spoken or written, and that when these circumstances change the utterances become modified in force. Such I believe to be the references of St. Paul to woman's speaking publicly in worship. No sufficient reason appears now why women should be silent. If they were, some meetings would lack everything but silence.

And shall young converts be trained to take part in every meeting? There are parents opposed to young people's societies, because these societies require "testifying" from their sons and daugh-

ters, and they protest that such a requirement begets formality, superficial experiences, and parrot-expressions. This, if true, is an excess of system and can be avoided by holding before the young people the true ideal of the prayer-meeting; it is a place of worship, and a place to speak freely, simply, independently, honestly, sympathetically, and helpfully together of Jesus the Saviour and of his truth. But there are plain and strong advantages why young converts should be advised and encouraged to speak in meeting. In the first place, they do it for Christ's sake; it is one definite, appreciable act which they can do for Christ, bowing their wills to what is often hard and unpleasant; it becomes therefore a recurring act of submission, which through lack, frequently, of other disciplinary tests, becomes all the more significant in fitting them to bear more important burdens for Christ. It is an act of alliance with the public work of the church, putting the young persons on record before their fellows as endorsing that for which the church stands; it stays up the pastor, indorsing his preaching and indicating a readiness to follow his instructions. It enlarges the convert's sympathies and sphere of contact with other Christians; that is always interesting in which we have a part; speaking brings one from the standpoint of an outside, more or less disinterested observer to that of participation with proprietary rights in the meeting. It stimulates thought, making the speaker himself more recipient of truth as it is read from the Bible, expounded by the leader, or uttered by others. It is potent in its influence upon those who hear, whether they be old or young, Christians or unconverted, to the one as an encouragement, to the other as an invitation. It does not fail of its reward from Christ, inasmuch as it is an attempt to give as much at least as a cup of cold water, which he accepts as done unto him; and through all, while not hindering spirituality, it is promoting orderliness, regularity, and faithfulness. There is not too much, but too little, discipline and training given nowadays to most Christians.

A. L. F. WILLIAMS.

THE PASTOR'S WIFE.

The minister's wife, his *alter ego*, has more to do with his prosperity than any other factor that enters into his make-up. More ministers are made or unmade by their wives than by all other influences. A good wife is a mighty help to a preacher. She need not be able to make speeches on the platform of foreign missionary societies, she may not deem it her duty to be at the head of every circle, fair, sewing club, or missionary society in the church, she may not be able to go much from house to house, but she can be a potent force in his life. She may be a fit companion for her husband without the taste or ability to write novels, compose poetic elegancies, or ride horseback. She may not compel her companion to figure humbly as "Mrs. Blank's husband," nor be honored by having her called from Dan to Beersheba to make public addresses while he stays at home to "tend baby and run the house." No, the minister's wife should make the minister's home happy for him and his friends, supplement in her own household his efforts in the pulpit, point out to him ways in which he may improve in his pulpit manners or in his parish methods, be his sunshine when the skies darken round his path, his song when the discordant voices of public clamor are heard without, his inspiration when discouragement settles on his spirit, as it sometimes will. In some respects the pastor's wife needs to be different from all other women, as the pastor's work differs from the work of all other persons. The pastor's wife is often much underrated. Her husband has attention and reward, when she, who perhaps has made him what he is, goes unnoticed and unknown. Very few persons realize how much the wife does to make the man who stands in the pulpit and discourses so eloquently. At recognition services piles of compliments are heaped upon the candidate about to be settled, and not one single allusion to the quiet, sweet-faced woman who is to be the light of his home, when the early congratulations are exchanged for sharp and bitter criticisms. We never meet a pastor's faithful wife without the impulse to say, "God bless you for your work." A pastor without a wife may be a very good man in his way, but it is only in his way. He would be a better pastor if he had a wife. No man suffers so in the loss of a wife by death as does the pastor. If he remains alone, or marries again, he is exposed to a running fire of criticism. Cruel things are said about him, and his very sorrows are made the occasion of unjust remarks.

For the sake of one we would respect and honor all wives of pastors. They deserve well of the congregations, for many a man who preaches well and labors successfully is able to do so by the help of the quiet little woman who makes the sunshine in his home.—*Christian Inquirer*.

BITS.

The promises of the Bible, like the beams of the sun, shine as freely in at the window of the poor man's cottage as the rich man's palace. A mountain of gold heaped up high as heaven would be no such treasure as one promise of God.

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—*Froude*.

"He that believeth on me," said Jesus, "hath everlasting life." (John 6:47.) This faith secures such a life as a present possession, and also a future and eternal possession in heaven.

The absence of any kind of anxiety for the spread of the truth implies spiritual paralysis, if it does not imply spiritual death.—*Canon Liddon*.

Sunday-School.

(This department is devoted especially to Bible study. Besides notes, comments, and illustrative matter relating to the International S. S. Lessons as presented in the *Star* Quaterlies (which see for Questions, etc.), there will be presented a variety of interesting and profitable matter, designed to aid in the study and understanding of the Scriptures, to meet ineluctable objections, and promote the development of Christian faith and works.)

LESSONS FOR SECOND QUARTER.

- April 6. Christ's Law of Love. Luke 6:27-38.
13. The Widow of Nain. Luke 7:11-15.
20. Forgiveness and Love. Luke 7:38-50.
27. The Parable of the Sower. Luke 8:4-15.
May 4. The Ruler's Daughter. Luke 8:41, 42, 43-56.
11. Feeding the Multitude. Luke 9:10-17.
18. The Transfiguration. Luke 9:28-36.
25. The Mission of the Seventy. Luke 10:1-16.
June 1. The Good Samaritan. Luke 10:25-37.
8. Teaching to Pray. Luke 11:1-13.
15. The Rich Man's Folly. Luke 12:13-21.
22. Trust in the Heavenly Father. Luke 12:22-34.
29. The Ultimate Success of the Gospel. Luke 12:35-58.

FEEDING THE MULTITUDE.

Sunday-school lesson for May 11, 1890. See Luke 9:10-17.

Revised Version.

- 10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving that he followed him, and welcomed them, and spake to them of the kingdom of God, and that they had need of healing, and the day began to wear away, and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes: except we should go and buy food for all this people. For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there was taken up of that which remained over to them of broken pieces, twelve baskets.

I. LESSON INTRODUCTION.

The young daughter of Jairus was raised to life, as related in the last lesson. Then the following is the probable order of events: Two blind men were healed and a dumb spirit was cast out at Capernaum (Matt. 9:27-33); Jesus was again at Nazareth, and again was rejected (Matt. 13:54-58; Mark 6:1-6); then came the third circuit of Galilee, and the twelve were instructed and sent forth (Matt. 9:35-38; 10:1, 5-16; 11:1; Mark 6:13); Herod believed Jesus to be John the Baptist whom he had just beheaded (Matt. 14:1, 2, 6-12; Mark 6:14-16, 21-29; Luke 9:7-9).

When the twelve had returned from their mission our Lord retired with them across the lake, where five thousand were fed. This is the theme of the present lesson. The places were at Capernaum, and on the N. E. coast of the Lake of Galilee.

The parallel passages are Mark 6:30-44; Matt. 14:13-21; John 6:1-14. This is the only miracle recorded by all of the four evangelists. "It was the turning point of our Lord's public ministry. During the year which followed opposition increased, yet the event which opened the year of conflict was the token of great popularity. It was at the same time the sign of our Lord's sufficiency to meet the deepest hunger of the souls of all men."

Tischendorf makes the time to have been just that at which the Passover was celebrated at Jerusalem, considering the remark in John 6:4 as referring to the assembling of the multitudes. Evidently the two events were in close proximity, and the relation between them ought not to be unnoticed.

II. EXPLANATORY NOTES.

Verse 10. Apostles: "Mark uses the term 'apostles' in this connection (but not afterwards), probably in view of their having been sent out just before. Luke calls them 'apostles' several times; Matthew gives the title only in connection with the list of names. John never uses the term." When they had returned: How long they were gone on their mission we do not know, but probably some weeks. Some place and time of rejoining our Lord had probably been agreed upon. Withdrew apart to a city called Bethsaida: Not privately, but with his disciples alone. The motive for retiring was to give rest to the twelve, though Herod's perplexity (v. 7) made it prudent to avoid more crowded localities. Also he might have wished to consider deliberately their report for instruction and encouragement to them. The mention of the city of Bethsaida is peculiar to Luke. Matthew and Mark say, "Into a desert place." From Luke alone we should infer that they went by land, but John says they went "over the sea," and Matthew and Mark have it "by ship." The words translated "a desert place belonging to" are not genuine, and were probably inserted to make the various parts correspond. The Bethsaida spoken of was the Bethsaida Julias, on the eastern side of the lake. As the twelve had been preaching in Galilee, Eastern Bethsaida would be across the lake, and so situated that the easiest way thither would be by water, and yet the people could go on foot (Matthew, Mark) round the head of the lake. It is doubtful whether there was another Bethsaida, but a part of the town was probably on the west side of the Jordan. On this point we quote from Abbott's Commentary on Mark: "According to Luke, the miracle of feeding took place in the vicinity of Bethsaida (Luke 9:10); and according to John (6:1), on the opposite shore of the sea from Capernaum. Hence it has been conjectured that there were two cities called Bethsaida, one the well-known place of that name, on the northern shore of the sea, to which Luke refers, the other a place now extinct, which is supposed to have been situated somewhere on the western coast. This theory was originated by Reland, and has nothing whatever to sustain it but a laudable desire to reconcile the accounts of the evangelists, which, however, require no such hypothetical second city." East of the town of Bethsaida, on the edge of

the lake, "is a grassy plain, shut in by the mountains to the east and south, which is admirably adapted to such a miracle as that of the feeding of the five thousand, and answers to the description of ver. 39 [Mark 6], and John 6:10."

V. 11. But "the multitudes . . . welcomed them: Mark is fuller and more graphic. Our Lord welcomed the multitudes as they welcomed him on the other side of the lake (8:40). Whether the needed rest had been obtained or not, he seems to have come forth from retirement, because of his compassion for the people, as sheep not having a shepherd. In unfolding the truths of the kingdom of God, and in healing, the day had nearly passed. Probably the crowd was swelled by the throngs of pilgrims who passed to see the Great Prophet on their way to the approaching Passover at Jerusalem (John 6:5), which Jesus could not himself attend without danger, owing to the outburst caused by the Sabbath healing of the cripple (John 6:1-16).

V. 12. To wear away: To decline. And the twelve came, etc.: John's account shows that our Lord had purposed to work this miracle, and he gives more details of the conversation with the disciples, Philip and Andrew being named. "The solitude which would have been an excellent place for the conference and rest of a few, became an occasion of anxiety to the apostles. What was this throng to do for food, and lodging for the night?" They thought that the people "should be scattered among the neighboring villages and farmhouses—what to do there, perhaps the apostles did not see clearly; but the charge would, at least, be removed from them." The tone of the twelve seems a little as if they were the master and he the disciple. Desert place: Where there were no inhabitants, but much grass (John 6:10).

V. 13. Give ye them to eat, etc.: "Ye" is emphatic. Provide a meal for them yourselves. The disciples were almost shocked at this, and proved the impossibility of compliance, by showing that they had scarcely half food enough for a meal for themselves. The simplicity of the life of our Lord and his disciples is inferred, for barley loaves (John 6:9) were the food of the poor. To buy bread for the multitudes, if it could be obtained within reasonable distance, would require an outlay of two hundred denarii (\$34), but a denarius in that country and at that time would have nearly ten times the purchasing power that the same amount would have with us now. It is doubtful whether Judas had two hundred denarii then in the treasury.

V. 14. About five thousand men: Not human beings, but men, not counting women and children. Luke gives the number to show the impossibility of feeding them by natural means; Matthew and Mark, to show the greatness of the miracle. In companies, about fifty each: Mark says: "They sat down in ranks, by hundreds, and by fifties." They reclined "in blocks like garden-beds." Order and arrangement was the object, not the promiscuous running for the bread and fish.

V. 15. They did so: "After the teaching and healing there would be little difficulty in securing the obedience of the multitudes." We may almost see them seated on the green grass in early spring.

V. 16. Blessed them: Thankfully prayed that God's favor might accompany the use of them. Brake: The loaves were rather biscuits, crackers, or pilot-bread, and the fishes, probably salted, dried, so that the breakfast was the natural way of dividing into parts. Gave: Here the tense changes, and a continuous giving is indicated. "Our Lord continued to give so long as the twelve came to obtain supply for the multitude." The marvel of this miracle consisted in the Doer, not in the deed.

V. 17. Were filled: "Never had so vast a satiety resulted from so meager a visible supply." We can do little more than conjecture how the quantity in the hands of Jesus, or from his hands, grew to meet the often returning baskets, in the hands of the ministering disciples. That which remained over to them: The broken pieces are not so well thought of as pieces left by the eaters as pieces broken by Christ, and ready for them if they wanted more. "The mention of the fragments indicates the complete satisfaction of their hunger." In John it is Jesus who orders them to be gathered up. "This act must therefore be regarded as an expression of filial respect for the gift of the Father."

III. DOCTRINAL AND PRACTICAL INFERENCES.

This miracle, so profound in its meaning, the only one mentioned by all the evangelists, is the rock on which all destructive criticism makes shipwreck. Where God would give bread, such critics find a stone, a stone of stumbling.—*Professor Riddle*.

So it is clearly seen from John's account of this miracle, and the wonderful discourse that followed upon it, that so soon as the people discovered that he had no thought of an earthly kingdom, but was still insisting on a kingdom of righteousness, exalting eternal life over mere temporal power and glory, their enthusiasm began rapidly to decline, and from that day a multitude ceased from following him.—*Pentecost*.

The baskets used on this occasion were probably such as the Jews commonly carried about with them, in heathen neighborhoods at least, perhaps more to make sure of having unpolluted food and clothing, than for any other convenience. Juvenal, *Sat.* 3:14, speaks of the basket (using the same word as here), and bundle of hay, amid the mixed population of Rome. The size, therefore, if indeed there was a uniform size, was not such as to be inconvenient for constant use, further than which we have nothing to our judgment.—*Professor Bliss*.

Perhaps no one considered it then, but the apostles must often have seen afterwards, how they had, on that grassy waste, been conveying, in an emblem, their Saviour himself, as they were then doing in reality, through his word and Spirit, to the hungry, famishing souls of men. And they were not long in learning that in his own person was provision appropriate to the needs of each particular soul, and more than ample for the needs of all. Of that, also, a store always remains over, and the last heart that pants for pardon and holiness will have no reason to doubt that he also may eat and be satisfied.—*Professor Bliss*.

Obituaries.

Particular Notice. Obituaries must be brief and for the public. I over one hundred words, and for those sent by persons who do not patronize the *Star* are expected that each will accompany the obituary the rate four cents per line of eight words. Verses are inadmissible.

LOVELAND.—Deacon John Loveland died March 26, 1890. He was born in Norwich, Vt., July 29, 1798. He settled on the Norwalk River in New Haven township, Huron County, Ohio, in 1834, and resided there until his death. He was twice married, first to Flora Dana, who bore him three children, and died in 1831; and next to Calista Curtis, who bore him ten children. She and four sons and two daughters survive him. He was converted in 1831 and joined the Presbyterian church at Kingston, Pa., from which he took a letter when he emigrated to Ohio in 1832 and joined a kindred church at Plymouth. In his new home, and a few neighboring pioneers, feeling the need of religious society in their midst, under the leadership of Rev. David Marks, organized a Free Baptist church, May 9, 1838, and five years later, in 1843, he was elected its pastor. He gave largely to its erection, and it was dedicated without debt in 1843. Since the organization of that church, Deacon Loveland has been a constant subscriber to THE MORNING STAR, regarding it a religious life and the spread of the Gospel as the chief duty of man. For many years he led the congregation in singing and kept the church records. He was appointed deacon in 1843, which office he filled until his decease. In contributing to the support of the church and the spread of the Gospel, he has ever been most liberal. His closing hours were such as would naturally follow a long life like his. He approached the grave at a ripe old age—calmly, unflinchingly, and joyfully. His last words were of his Bible and Saviour. He confronted the realities of the spirit world with unflinching faith in his Redeemer. The Eternal God was his refuge, and underneath were the Everlasting Arms. Leaving upon his survivors the confidence and the shadow of David to receive the gift of eternal life. His aged hand beckons us on as it makes us patient to "labor and wait." Sermon by the Rev. John Ashely, Text, Heb. 11:16. "But now they desire a better country, that is, an heavenly."

J. B. LOVELAND.

ROLLINS.—Another aged saint has joined the white-robed throng. Mrs. Hannah Rollins, formerly Hannah Clark, passed peacefully to her eternal rest, Jan. 4, 1890, aged 87 years. 10 months, 25 days. She was born in Wales, Me., Feb. 10, 1803, and died at the home of her daughter, Mrs. Herrick, in La Grange, Maine, where for the last eight years she had resided, enjoying the constant and faithful care of the family. Converted early in life, she maintained a calm, Christian walk to the end. Though during the last two or three years of her life she was confined to her bed the greater part of the time, yet her life was a model of patience and sweetness. She leaves several children and grandchildren to cherish in sacred memory her beautiful life, three of whom are members of the Free Baptist church in La Grange. Let us fix our eyes upon Him who molded her life, that we also, may die the peaceful death of the righteous.

Russell.—Simon Russell died in Whitefield, N. H., Jan. 19, 1890, after weeks of severe suffering. Bro. Russell was born in France, Feb. 10, 1811. When but a child his parents moved to Lincoln and opened the Flume House, the first public house in the Franconia Mountains. Simon bought his time when eighteen years of age, which was quite common in those days, and commenced business for himself. He married Miss Martha Houghton, April 16, 1836, and soon after bought a farm in Franconia, where they lived and prospered until September, 1870, at which time he moved to Whitefield and made for himself and family a substantial New England home, pleasant, commodious, enjoyable, with ample supplies for many months always on hand. Bro. Russell became a Christian in 1833 and in 1835 was baptized by Bro. Woodstock, N. H. After settling in Franconia he became a member of the F. B. church of that place, and for many years one of the most practical and useful members. In 1870, he united with the Whitefield church, and with it remained a true and most useful member until death. In this bereavement, a wife and three daughters feel deeply the loss of a devoted husband and loving father. May all-sufficient grace be given for this hour of deepest sorrow.

B. F. JEFFERSON.

EVANS.—Died at East Alton, N. H., Oct. 29, 1889, after a severe illness of some weeks, Nathaniel Evans. He was born in Alton, Aug. 13, 1805, was converted to Christ in the spring of 1836 under the preaching of Elder Hezekiah Buzzell, united with the First Free Will Baptist church in Alton, the following year, and remained in its fellowship until his decease. Dec. 9, 1832, he married Miss Mary Foss of New Durham, who survives him. A son and a daughter have died, and two sons are still living. His parents were Christians, and the old family altar was kept up in his home. In the last painful days of his life grace triumphed wonderfully. Such words as these often fell from his lips: "I will not die, but I will be with Christ." "Blessed Jesus, help me die." "Why do you weep? I am happy; Jesus is here." Thus after eighty-four years of life and fifty-three years in the service of God, he has entered into the joy of his Father. The funeral was held on Dec. 1: 5. "Our fathers, where are they? and the prophets, do they live forever?" O. T. MOULTON.

Eastman.—Died in Cambridgeport, Mass., March 23, 1890, Mrs. B. M. Eastman, wife of Elery T. Eastman of Saco, Me., and daughter of the late George W. and Mary Bleckford of South Portland, Me. Her husband was brought to the old home for burial beside father and sisters. The desolation of that home is deepened by her death; yet her friends sorrow not as those without hope, for her life was a testimony to the value of the early faith. She was converted at the age of fifteen under the labors of Rev. F. C. Braden, and later removed her membership to the Saco church, where her record was that of an earnest and unsparring worker in church and Sabbath-school. She bore her sufferings bravely in faith, and now her weary heart has rest.

Weeks.—Died in East Parsonsfield, Me., Jan. 31, 1890, Weston Weeks, aged 21 years. Mr. Weeks was a brother of the late Mrs. J. H. Weeks, whose burial from the same family home was noticed a few months ago. His death was from consumption, having been a long time ill. Though a very estimable young man, he had, however, neglected to lay hold earnestly of eternal life, till the last months of his life. Then as his attention was called to the duty, he sought and found a full sweet rest in his Saviour. His last days were those of a triumphant faith. He earnestly besought his friends to seek the Lord, and some have listened, and complied with his request. C. C. FOSTER.

Ladd.—Died in Belmont, N. H., Dec. 12, 1889, of cardiac disease, after more than two hundred days of intense suffering, Mary M. Clark, wife of John A. Ladd, and daughter of the late W. M. Clark, aged 50 years, 11 months, and 8 days. When but a child she was converted, and joined the F. B. church of Gilmant (now

Belmont) of which her grandfather, the late Elder Peter Clark, was pastor. She graduated at New Hampton in 1859, and ever turned thither with loving recollections, especially remembering those of her schoolmates who are now, or who have been, in India proclaiming the everlasting Gospel. She spoke of them in her last sickness, and desired her husband to add something to her permanent fund of the Foreign Mission Society. But disease, from which she suffered many years, has done its work. A true wife and fast friend is resting in hope of a better resurrection. Funeral attended by her friend of many years, Elder Moses A. Quimby.

Beal.—Died at his home one mile west of St. Mary's, Minn. Co., S. D., on Friday, March 19, 1890, after an illness of about six weeks. Albert Beal, aged 68 years, 11 months, and 9 days. Deceased was born at Pittsford, Vt. He became a member of the Free Baptist church at Westport, Ia., in the year 1867, and has been a resident of Minn. County nearly eight years, where he was held in high esteem by neighbors and acquaintances. For a few days previous to his death, his friends thought him beyond all danger; but death came suddenly with hardly a moment's warning. A wife, son, and other relatives and friends are left to mourn their sad loss.

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The Morning Star.

THURSDAY, MAY 1, 1890.

SUMMARY.

The first page is largely given up to articles by well-known brethren in the interests of the STAR. The fact that nothing could be done on a STAR canvass till just before the holidays, after which came the week of prayer and the disastrous reign of "La Grippe," has prevented the gains that were otherwise certain; but much can yet be done, during the next ten weeks, if our friends will bestir themselves. These articles on the first page should quicken efforts for the STAR. A pen-drawing of the head of State Agent Ford of Michigan will appear next week. Portraits of the State Agents for Maine and Ohio, Revs. O. W. Waldron and T. H. Drake, are also ready for insertion. Space will not permit us to call attention to the contents of this issue as particularly as we would like to.

THE "COLORED AMERICANS."

No greater opportunity for the exercise of charity is offered to the Christians of this country than is presented by the Negroes of the South. And here, most emphatically, "opportunity is duty." The obligation is immeasurably great. For the extreme illiteracy and moral degradation that characterize the great body of them, they are wholly irresponsible. And they will arise out of the same only as in their weakness they are helped by those who are stronger.

The Secretary of the Freedman's Aid Society of the Methodist church, Dr. G. W. Gray, spoke at the "People's church" in this city last Sunday on the Negro problem. His first point was the one touched on above. He declared that he could give no adequate idea of the helpless financial status of the great mass of the Negroes, whom he prefers to call "colored Americans." Nor of their intellectual needs. Though since 1865 the percentage of those who can read or write has gone up from two to thirty-five, yet their increase has been so rapid that the number of total illiterates is greater to-day than ever before, and is constantly increasing. The speaker declared that the number of colored illiterates in the South equals the aggregate population of the great cities of New York, Philadelphia, Brooklyn, Chicago, Boston, St. Louis, Cincinnati, and Baltimore! As to the morals of the Negroes, he said that after having been held for two centuries and a half in a social system and atmosphere that bred dishonesty and disregard of family ties, it is no wonder that they are characterized by many of the grosser vices. The wonder is that in so short a time they have made the progress upward that in many instances and localities is so noticeable.

What is the so-called Negro problem? Dr. Gray defined it to be simply how to secure that the colored illiterate shall be treated in all respects as fairly as he would be if his skin were white instead of black. We cannot ask that an immoral black man shall be treated as a moral white man. There is no need of misunderstanding the point. Mr. Cable was quoted with indorsement, as saying that nowhere in the United States is there a community in which the colored man does not have to endure indignities that he would not have to endure in any other country in the world. Such a fact is not to be published to stir the Negroes to deeds of violence, but to arouse the attention of the whites and open the way to a better state of things. There exists a prejudice against the Negro which, if as fully shown against any other "foreign" element of our population (the German, for instance) in hotels, places of amusement, at the ballot box, and elsewhere, there would soon be the quaking and terrors of a great revolution.

The problem has been solved legally. The Civil Rights Bill has been passed. But it has not been solved practically. The Negro question cannot be settled by legislation nor by political parties. It can be settled only by a gradual change of the thought and life of the masses, white as well as colored. It needs more fully to be recognized that "a man's man for a that." And the Negro is to be taught and made to feel that he is a child of God and an American citizen. This is the only possible solution of the problem.

THE TRUTH IN CHRIST.

No more important saying of Jesus is recorded than this: "I am the Way, and the Truth, and the Life." He opens the way for us, he instructs in the truth, in him we have a new life; old things are passed away and all things become new. This is realized when we give our hearts to him, and it is our privilege to grow in grace and in the knowledge of God.

Unbelief darkens the mind and palsies the hand. It is our special danger, and is indulged to a fearful extent. It makes skeptics and infidels. Some, with Renan, assume that there can be no miracles, thus making the Bible a book of fables and superstition. Others demand that everything shall be made level to their comprehension, or else rejected. In this way their wisdom becomes foolishness. When the believer receives Christ, he does so heartily and fully. He rejects nothing which Christ teaches him. He receives the Gospel implicitly because it is Christ's. He takes him as his Saviour, his incarnate

tion, life, instruction, crucifixion, resurrection, intercession. So he accepts him and obeys him.

We do not object to criticism higher or lower. If rightly employed it may do much good. Otherwise it may cause stumbling and death. As we receive Christ so we should walk in him. The new convert has sound views of God, the Bible, and the way of salvation, perhaps as any he will ever have in this world. It is safe to have full faith in God, and his Word, as made known to him, and to all Christians in the beginning. All are liable to err, but it is safe to stand with the great body of Christians and work with them. Rather than stopping to pick flaws and find fault, we better cling to Christ and work for him. Those ministers are the most successful who confine themselves to the simplicity of the Gospel, and labor for its upbuilding. Spurgeon and Moody are the most evangelical and faithful, and receive the greatest blessing on their labors. Those Christians and churches are most successful who are the most spiritual and Christlike. This is seen in revival efforts everywhere. Great advance is made, darkness is receding, light is breaking forth, and there is great ground for encouragement.

Many things tend to draw us away from Christ. The world, the flesh, and Satan would fain pervert us and draw us away from him. Bid them begone. We have no time to spend on trifles. There is but a little while and the work is very great.

Christ is our only sure foundation and rock of our strength. If we have intellect, use it for God in simple, earnest faith. If we have heart, let it be warm for Christ, and in winning souls to him. Thus shall we become strong in the Lord and in the power of his might, and be prepared for the Well done, good and faithful servant. The prospect is becoming more and more encouraging, and sin and wrong will be overcome.

NOTES.

PROHIBITION FOR NEBRASKA.—At the State Convention of the Non-Partisan Prohibitory Amendment League of Nebraska, held at Lincoln, April 17, 1890, the following preamble and resolution were adopted:

"Whereas, the present contest in Nebraska is a life and death struggle between license and prohibition; and whereas, the Non-Partisan Prohibitory Amendment League is organizing for victory in this campaign regardless of party or religious affiliations; and

"Whereas, the legitimate expenses of such a campaign require a large amount of money; therefore be it

Resolved, That all churches, W. C. T. U., I. O. G. T., Y. M. C. A., organizations, red, blue and yellow ribbon clubs, temperance societies and prohibition clubs throughout the United States be earnestly requested to set apart Sunday, May 18, 1890, as Nebraska Prohibitory Amendment Day; and that the same be observed with appropriate services, and that collections be then taken and forwarded to J. M. Stewart, treasurer of the Nebraska Non-Partisan Prohibitory Amendment League, Lincoln, Neb., to be used under the direction of the league in the pending campaign.

Mr. Stewart is Deputy Attorney General. All contributions will be promptly acknowledged and used solely for the purpose of securing the adoption of the pending prohibitory amendment to the constitution of Nebraska. All persons are invited to contribute to the fund.

SABBATH REFORM.—At the regular quarterly meeting of the Executive Committee of the American Sabbath Union held in New York, satisfactory reports of progress in the work of Sabbath reform during the last quarter were presented, showing that this National society is steadily growing in influence. The resignation of the Rev. Wilbur F. Crafts as secretary of publication and of district No. 3 embracing Maryland, District of Columbia, Virginia, West Virginia, and North Carolina, was unanimously accepted, dating from March 28. The first Annual Report, containing the proceedings, addresses and papers read at the late Anniversary, and other important matter, is now ready for wide spread distribution. Correspondents may address, at 23 Park Row, New York, either J. H. Knowles, Gen. Sec., or W. J. R. Taylor, Cor. Sec.

Rev. Dr. S. L. Baldwin, formerly a missionary in China, gives in *The Independent* instances of the disgraceful absurdities occasioned by our iniquitous anti-Chinese legislation. For example, a Chinese merchant who was in San Francisco before the passage of the Exclusion Act, is taken ill and must die. His wife and children are summoned to come to him from British Columbia. They reach San Francisco, but it requires a telegram from the Custom House authorities to Washington and a special session of the President and his Cabinet in order to make it possible for the family of the dying man to go to his bedside "under a guard from the Custom House" and remain in this "glorious land of freedom" only till after the funeral!

In the fact that, like the protesting members of the "St. Mary's" church in Bildeford, Me., there are many Catholics in this country who will not submit to unreasonable abuse and out-and-out tyranny on the part of the priesthood of Rome, in this one fact is the strongest assurance we have that the conflict with Rome may not eventuate in bloodshed. The extent to which the American people are getting their eyes open to the real purpose of the papacy respecting the United States, is remarkable and encouraging.

Returns from the presbyteries of the Presbyterian denomination show that the great majority are in favor of the proposed revision of the Confession of Faith. And so the Presbyterians, like all other bodies, are gradually advancing toward the New Testament basis on which Free Baptists stand!

Dr. Cheney's communication last week, in "The Conference Board" was written April 19, and not April 1, as the types made it appear.

Bishop Paret and not "Garet" is the bishop who was "instructed" in an editorial leader last week.

We have received a good photograph of the interior of the West Farmington, Me., church, showing the floral decorations for Easter.

Correspondence.

The Lisbon Falls (Me.) Free Baptist Church.

Lisbon Falls is a growing manufacturing village of 1,500 to 2,000 inhabitants, ten miles south of Lewiston and lying on the banks of the Androscoggin River. The chief industry at present is a woolen mill, employing four hundred and fifty hands. The foundations of a large pulp mill have been laid and within a few months this is expected to be in operation, so that the prospects of growth are good. The impetus of this feeling manifests itself in church life, and the Free Baptist church finds itself aggressive and active in Christian work.



A peculiar feature of this church which argues great promise for the future, is the presence of scores of young men and women found at its services. By actual count at a prayer-meeting recently, out of a congregation of one hundred or more there were found to be eighty young people not far from twenty-one years of age. The church has a flourishing Sunday-school and an A. C. F. Society. It has also a Ladies' Aid and a Home Mission Society, each of these meeting once a week. The edifice is well built, of modern architecture, with an audience-room completely furnished and carpeted. There are seats for two hundred and sixty, but it is not infrequently crowded to the utmost. At a Sabbath-school concert last Easter, there were over four hundred present, seated in the aisles and standing at the entrance.

The vestry is at the rear and having a separate entrance, as well as one from the audience-room, and it holds one hundred and twenty-five. Since the returns made to the last Register, nineteen have been admitted to membership in the church, fourteen by baptism and five by letter.

The following historical sketch has been furnished by the first pastor of the church, Rev. George Plummer, who has recently been appointed postmaster of this village:

The Free Baptist church at Lisbon Falls was organized Nov. 20, 1856, by a council consisting of Revs. N. Bard and Wm. Smith, and fifteen members. George Plummer was chosen clerk, and Nathaniel Gatchell and Charles Brown deacons. The church made but little progress for the next five years, but worshiped with other churches in union meetings. In 1862, it was decided to hold a separate meeting, and a house was obtained by those interested in the success of the church. Rev. George Plummer was called to the pastorate and labored five years, and during this time many additions were made. The clerk wrote that July 4 was a blessed day, for to our church eleven were added, seven by baptism and four by letter. In these five years the membership of the church increased from seventeen to forty-five, with a flourishing Sabbath school.

The next pastor was Rev. A. F. Hutchinson, who labored one year with some prosperity. For some time after this the pulpit of the church was filled with supplies. In 1874, Rev. H. Lockhart took charge of the church and labored with a good degree of success. The next pastor was Rev. A. L. Morey, who labored one year, and several additions were made. Then came Rev. G. A. Wiggin who also labored one year, and Rev. O. L. Gile for one year, with an increase of members. Rev. Charles E. Mason labored one year, with good results. After him Rev. H. F. Young was called and preached two years with several revivals and additions. The next pastor was Rev. B. M. Edwards, and during his pastorate the new church was built.

The old church by this time had grown too small to accommodate the increasing congregation and so it was thought advisable to have a new church. Quite a number gave liberally. Among them may be mentioned Father Gutmann, Esq., of Lewiston, who gave \$1,000; Galen C. Moses, of Bath, \$500; Edward Plummer, of Lisbon Falls, \$500. Many others gave lesser sums. It is the most costly church in the town, costing some over \$6,000. It was dedicated March 6, 1888, Rev. C. E. Cate preaching the dedicatory sermon. During Bro. Edwards' pastorate quite a large number were added to the church.

The next and present pastor is Rev. John Nason, and the church is in a prosperous condition.

When we look back over these years of labor and see the changes there have been, we are led to say: What wonderful things God has wrought!

In the Central Association

DEAR "STAR":—An important meeting of the trustees of the Central Association was held in Elmira, April 22 and 23. It being the first session since last fall, the executive committee had a long report to read, relating to Keuka College and Assembly and general missionary work. After discussion, the report was accepted and plans for the future arranged.

The college building, 200x60 feet in size, and five stories high, of brick, is now ready for the furniture, which must be put in before July 1, so that guests may be accommodated before and during the summer assembly. A corps of teachers was chosen to open the preparatory department of the college on the first of September. A freshman class is also provided for, but other classes will not be formed until students are prepared to enter them.

From the statements of the executive committee, it appears that about \$80,000 have been already expended in the purchase of 160 acres of land, including buildings and miscellaneous work. This amount has been paid, or provided for, by the citizens' subscriptions on which about \$20,000 have been collected, lot sales, and other funds belonging to the Association. After paying all bills and furnishing the college, quite a sum will be left for running the school, provided what is now due on the citizens' subscription and on lot sales is paid. Nearly 400 lots remain unsold, which ought to yield \$50,000. From the college campus and the assembly grove no revenue, of course, is expected. The solid property of the college now fairly estimated amounts to \$150,000. This accumulation in the short time since this enterprise was begun is encouraging and forms a good foundation for future increase.

This progress has not, however, been made without hard work, dark hours, sore difficulties, and large sacrifices, and the future does not promise to be all sunshine. The prospects, however, are much brighter than they were six months since. The promise of a fine Assembly in August and a large attendance of students in September is excellent. There are also promises, or at least a promise of promises, of generous gifts to the endowment, which keeps courage alive. Heretofore the energies of all concerned have been engrossed in paying for the land and building, but attention is now to be turned to raising the endowment.

In the mission field encouragements and discouragements come before the trustees. Two churches which have cost the Association no little anxiety and money are just now in trouble, the church in Norwich and the Elmira church. More than \$5,000 have been paid by the brotherhood in the Association towards the church building in Elmira, and about \$2,000 in twenty-five years have been appropriated towards supporting the several pastors. Yet the present pastor, Rev. R. E. Andrews, is much discouraged, and there is real danger that the whole interest may be lost. It certainly will be unless wise, generous, and vigorous counsels prevail. In view of the vast work in hand and the perils that confront the Association, every man and woman and child should help, by word, deed, and gift, patiently, bravely, and with large charity. It requires great patience to build a house, a church, a college, but small ability to hinder and destroy. The prayer of all who love Zion should now be especially fervent, that the impulse to build, help, and encourage may be strong and universal in the Central Association. DISCIPLE.

Maine State Work.

The president and State secretary completed their campaign in Aroostook, April 1. We judge this to be a good field for Free Baptists. Agriculturally, Aroostook Co. is the garden of Maine. It is amply protected by snow in winter, and yields more potatoes to the acre than anywhere else. Snow and potatoes are not the only things which make this a favorable field for our people, however. Our people are there in considerable numbers. We have already some good churches.

Presque Isle has been making rapid strides in the last two years. They have now the largest congregation in this thriving new town. With persistent work the prospects are excellent.

Caribou has made a good beginning; they are a plucky people and will doubtless succeed. We are sure we see bright days before them. They will arrange for a supply this summer and hope to secure a permanent pastor Nov. 1. Any smart man with piety, pluck, and patience, ought to covet such a field as this. It would be far more to the credit of a man to build up a strong church here than to find some strong church to build him up!

St. Albans and Sprague's Mills have prospered under the labors of Bro. Thomas Kinney. The latter place has a very nice house completed and nearly paid for. They also show evidences of good religion. During a stay of three days we heard them say only the kindest things of each other, and every one else. This, we think, is worth nothing in a religious paper. A good man is needed for this

pastorate. Good chance for patient hard work and good prospects of success.

President Wade went from Presque Isle to Bangor, Bangor and Bangor need a pastor. We have one in view for them and trust he may become positively visible before very long.

The secretary paid a flying visit to the Houlton church and landed at home April 1, having traveled during March 1,300 miles by rail and 50 miles with teams, and having preached or given addresses 23 times, yet able to say:

"Oh, blessed work for Jesus!
"Oh, rest at Jesus' feet!
"There tolls some pleasure, my wants a treasure,
"And pain for Him is sweet."

We trust the brethren in the State Association will appreciate as they ought the self-sacrificing labors of their president, Bro. Wade. Beside giving more liberally than any one else toward our missionary work, and that means more than \$150.00, the past year, he has given much of his time to work among the churches and paid most of his own traveling expenses beside.

The first two Sabbaths in April we spent with the church at West Paris. They have had no pastor for seven years, and very little preaching. We think now they will bear a resurrection! The village having grown considerably of late another meeting is demanded. Since we have a good house and the remnant of a church here, it ought to be a Free Baptist meeting. But if by indifference to our missionary work you say not, we will retire and leave the field to others. We do not expect you to talk that way, however.

We have eighteen toward the fifty life memberships we are seeking. Please remember the \$20.00, brethren. We accept smaller amounts. Send all contributions to the treasurer, Rufus Deering, Portland, Me.

O. W. WALDRON,
State Secretary of the Maine F. B. Association.

The Rev. Dexter Waterman.

It may interest some readers of the STAR to know that my father's body has been buried in the cemetery at Growstown (the Plains) in Brunswick, Me., by the side of my mother's grave. The burial was made on Tuesday, April 22, and by the kindness and painstaking forethought of Rev. H. F. Wood, of Bath, invitations had been sent to a number of brethren in the ministry to be present on the occasion, ten of whom responded in person. The services were held in the church, where my father preached more than thirty years ago, and several who were then members of the church and congregation were present.

Excellent and appropriate musical selections were sung by the choir of the Brunswick village church. Scriptures were read by Rev. F. Wood, a brief address was made by Rev. P. F. Hayes, D. D., and the Rev. J. Boyd offered prayer. At the grave the burial service was read by Rev. E. G. Gilkey, the brethren, led by Rev. John Nason, sang the "Sweet Bye and Bye," and a benediction was pronounced by Rev. A. Libbey. These services were simple, appropriate, and satisfactory. The great kindness of these brethren in leaving their homes and their work to pay this tribute to the memory of the dead and to express their sympathy with the living, will be remembered with deep and sincere gratitude. Besides those already mentioned, Revs. B. P. Parker, B. M. Edwards, E. Z. Whitman, and F. Carver were present. In making the arrangements Bro. Wood was especially assisted by brethren Edwards and Whitman, and nothing desirable was left unprovided for.

GRANVILLE C. WATERMAN,
Littleton, N. H.

"Come Over and Help Us."

More evangelical help is wanted in the Montville Quarterly Meeting. The Weeks Mills church, China, wants some good brother to go in and out before them very much at present. Won't some good brother come? The Center Montville and South Montville churches have no pastor. We must have help, or starve and die. Eight churches without a minister in the Montville Quarterly Meeting. "Come over and help us." Correspondence solicited. For the mission committee.

CHARLES BRADSTREET,
Liberty, Me., April 21, 1890.

The Cairo Mission.

I left Terre Haute on the morning of April 17 and went directly to Morganfield, the place of holding the April session of the Union Q. M. This Q. M. extends from Indianapolis, Ind., to Morganfield, Ky., two hundred and twenty-three miles. Morganfield is the county seat of Union County, beautiful for situation, and contains about 2,000 inhabitants, one-third colored. In olden times it was noted for its large slave market.

This Q. M. was organized in 1872 in Eddyville, and all the churches in Kentucky were embraced in the organization. Bro. Ambler of Michigan was on the council. Since that, the Eddyville Q. M. and the Wabash Q. M. have been organized of churches that once were members of this Q. M. And the prospects are favorable for the organization of one more. The Q. M. contains 11 churches, 10 preachers, and 511 members. There are requests from different places for Free Baptist preaching—more than can be supplied. One of the ministers had just returned from answering a call to (3). He reports good prospects for building F. B. churches. Another of our ministers is going in a few weeks to North Carolina to visit the people that bear our name (or did before our incorporation) in that State. The members of our church in Indiana and Terre Haute were all from that State. I met an old man in Terre Haute that heard Bro. Hutchins preach. He said: "Oh, but he was a good and great preacher. The people thought much of him, and a good many mothers named their babies after him." There may be some yet in that land that bear his name. The seed he scattered in that land has brought forth a bountiful harvest. There were some eight or ten thousand there when the few that we have in our churches left there. But they are moving out, some to Alabama, some to Arkansas, and some to Texas. Brethren, you see how our field is enlarging, and still one old man in the mission field with more territory occupied than they have occupied in India—East and West, as far as the black man goes.

They had quite a long, tedious session of the Q. M., but they all had good patience. I think the two things they make the most prominent

are not the best calculated to increase the spirituality and piety of the people, viz., business and money. They make business out of everything that comes to hand, whether it belongs to conference or not; so it gives them a chance to talk, and their talk is more in quantity than in quality. From Friday, 3 P. M. until Sunday morning, 10 o'clock, they were doing business, except the evening services, and they closed with the collection. That required thirty minutes or more. Every one is required to bring a nickel to the table, and with the house packed it is quite a difficult task. It requires a quantity of singing to get the people to moving. Then all is confusion, laughing, and shouting. "Bring on your money." This was done at the close of every religious service, and the meeting closed with no inquiry in any heart. "What shall I do to be saved?" The money brought in by the churches and the collections amounted to \$50.45. The treasurer reported \$104.00 in the treasury. They had paid out the past year \$78.00. They spend their money on committees, corresponding delegates, and helping feeble churches. They donated to your missionary five dollars. They need help, but they don't realize their need of instruction. They pass through those meetings and call them glorious. J. S. MANNING.

Marion, Ky., April 22, 1890.

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, but in order to get into the next issue of the STAR. We, of course, reserve the right to continue or to reject, when for any reason it shall seem well to do so, matter thus furnished.]

Maine.

HOULTON.—Rev. B. Minard, a member of the church, whose name does not appear in the Register by neglect of the clerk, has been laid aside from work for some time by an abscess. He is now in New York, in the hospital, where he has gone to have a surgical operation. Our correspondents add: "We hear that he is doing well, and hope and pray that he may soon enter upon his important branch of labor in the churches."

BRIDGEWATER.—Rev. W. P. Kinney is continuing his labors with the Bridgewater church, where he is much loved and esteemed by the people.

EASTON AND FORT FAIRFIELD.—Rev. Thos. Kinney, who has been pastor of these churches, is about to engage in a new field of labor in the Houlton Quarterly Meeting. "While we feel sorry for the churches he has left, we congratulate the Danforth church on getting so good a man."

LITTLETON.—Rev. F. H. Bubar closed a pastorate of six years with the church in Littleton and tendered his resignation. "The church refused to accept it and he will probably remain with them another year. He has also closed a pastorate of eleven years with the Linneus church, and has been invited to continue his labors."

LEWISTON.—Nine were baptized and welcomed to membership in the Pine St. church, on April 20. "Bro. Hildesell is laboring in his pastorate with skill and success. Significant additions have been made to the congregation. Revival meetings with crowded audiences are just now in progress at Court Street, Auburn. Easter Sunday was observed in the usual way at all the churches in Lewiston and Auburn. At Main St. were abundant and beautiful floral decorations, an Easter sermon by Dr. Summerville, to a full house, and an equally full Easter concert."

WEST LEBANON.—Rev. E. Hall writes: "By invitation it was my privilege to visit the church in West Lebanon, April 20. I found the brethren anxious for the Lord's cause. Their pastor, Rev. N. C. Lathrop, who has been with them for some years, is to close his labors with them the first Sabbath in May, after which time he will be in need of some one. This church has been somewhat reduced in strength, both spiritually and financially, in the death of some of its members. Still the brethren are determined to do what they can. They desire correspondence with some man of God who may break to them the Bread of Life. They cannot raise more than \$400, donation and other presents are included. They have no parsonage, but good rent can be obtained at a very low price. They are a kind-hearted people. A man with a small family would get a good support. Correspondence may be had with Rev. J. C. Dillingham, Hiram, Me., or Dearborn, and E. Lord."

WELLS BRANCH.—Rev. H. B. Hutton has received and accepted a call from this church and society. He began his labors April 6, but will not move his family for a few weeks.

SOUTH WINDHAM.—During the past year the house of worship has been repainted, a new chimney built, inside blinds placed in the windows, and other improvements made. Purchased for the Sunday-school library. The Sunday-school has increased from 80 to 100 in attendance. Thursday, the 17th inst., thirteen candidates went forward in the ordinance of baptism, the Portland church kindly placing their baptismal at our disposal, and Rev. J. M. Lowden administering the ordinance. The candidates, with three received by letter, were welcomed into the church last Sunday evening by the pastor, Rev. Lewis S. Bean, in the presence of a large audience which filled every seat in the house and left some standing during the entire service. One more candidate awaits baptism, and others, we trust, will offer themselves soon. The church is encouraged and strengthened by this addition of strong men and women to its numbers."

New Hampshire.

BRISTOL.—Rev. W. A. Neally finished his pastorate at Bristol about March 1, and was planning to enter into evangelistic work in Montville Quarterly Meeting, Me., for a few months; but his many friends will be saddened to learn that he is in very poor health. He never fully recovered from a severe attack of "la grippe" with pneumonia, and for two months has been failing, being too weak now to answer any of the letters of inquiry sent him. May he be spared still to preach the "Gospel of Love" and has served so well! Walter J. Malvern of New Hampton is now supplying the Bristol church."

NORTH SANDWICH.—The church is still without a pastor. They have a commodious house of worship, a good parsonage, and are able to give a good support to the right man. Ministers looking for a pastorate may correspond with reference to this church with Rev. G. O. Wiggin, Center Sandwich.

HAMPTON.—Since last report to the STAR, this society has met with a great loss in the death of five members, three of whom were constant attendants at all church services. "But while it has been the will of God to take from us, he has in mercy been pleased to give unto us victory and salvation. The first of November, the three churches in the village (Congregational, Methodist, and Free Baptist) united in a series of union revival meetings, which resulted in the return of prodigals and the salvation of many souls. Our little church will receive quite a number of new members, in consequence of this work. We hope to go forward in baptism with ten or twelve converts very soon. The pastors were assisted by brethren from Lynn, Portsmouth, Exeter, and other places, and by Evangelists Geo. C. Needham and C. H. Kimball. One of the young converts, Maudie Towle, has fallen asleep in Jesus. All our church services are well attended, considering circumstances of sickness, and meetings are deeply interesting, with signs of yet more victory on Zion's walls. We organized a society of A. C. F. a few weeks ago, which is proving to be a success, and helpful to all. The financial affairs of the society are in a prosperous condition. The salary of the pastor, Rev. W. A. Taylor, is promptly raised, and paid in full at the end of each month. We expect soon to purchase a new pulpit and side stand. This will finish as fine an audience-room as any could wish. During the year the pastor and family have received in gifts \$30 in kind and many other valuable and useful things."

The Morning Star.

THURSDAY, MAY 1, 1890.

SUMMARY.

The first page is largely given up to articles by well known brethren in the interests of the Star. The fact that nothing could be done on a STAR canvass till just before the holidays, after which came the week of prayer and the disastrous reign of "La Grippe," has prevented the gains that were otherwise certain; but much can yet be done, during the next ten weeks, if our friends will bestir themselves. These articles on the first page should quicken efforts for the STAR. A pen-drawing of the head of State Agent Ford of Michigan will appear next week. Portraits of the State Agents for Maine and Ohio, Revs. O. W. Waldron and T. H. Drake, are also ready for insertion. Space will not permit us to call attention to the contents of this issue as particularly as we would like to.

THE "COLORED AMERICANS."

No greater opportunity for the exercise of charity is offered to the Christians of this country than is presented by the Negroes of the South. And here, most emphatically, "opportunity is duty." The obligation is immeasurably great. For the extreme illiteracy and moral degradation that characterize the great body of them, they are wholly irresponsible. And they will arise out of the same only as in their weakness they are helped by those who are stronger.

The Secretary of the Freedmen's Aid Society of the Methodist church, Dr. G. W. Gray, spoke at the "People's church" in this city last Sunday on the Negro problem. His first point was the one touched on above. He declared that he could give no adequate idea of the helpless financial status of the great mass of the Negroes, whom he prefers to call "colored Americans." Nor of their intellectual needs. Though since 1865 the percentage of those who can read or write has gone up from two to thirty-five, yet their increase has been so rapid that the number of total illiterates is greater to-day than ever before, and is constantly increasing. The speaker declared that the number of colored illiterates in the South equals the aggregate population of the great cities of New York, Philadelphia, Brooklyn, Chicago, Boston, St. Louis, Cincinnati, and Baltimore! As to the morals of the Negroes, he said that after having been held for two centuries and a half in a social system and atmosphere that bred dishonesty and disregard of family ties, it is no wonder that they are characterized by many of the grosser vices. The wonder is that in so short a time they have made the progress upward that in many instances and localities is so noticeable.

What is the so-called Negro problem? Dr. Gray defined it to be simply how to secure that the colored illiterate shall be treated in all respects as fairly as he would be if his skin were white instead of black. We cannot ask that an immoral black man shall be treated as a moral white man. There is no need of misunderstanding the point. Mr. Cable was quoted with indorsement, as saying that nowhere in the United States is there a community in which the colored man does not have to endure indignities that he would not have to endure in any other country in the world. Such a fact is not to be published to stir the Negroes to deeds of violence, but to arouse the attention of the whites and open the way to a better state of things. There exists a prejudice against the Negro which, if as fully shown against any other "foreign" element of our population (the German, for instance) in hotels, places of amusement, at the ballot box, and elsewhere, there would soon be the quaking and terrors of a great revolution.

The problem has been solved legally. The Civil Rights Bill has been passed. But it has not been solved practically. The Negro question cannot be settled by legislation nor by political parties. It can be settled only by a gradual change of the thought and life of the masses, white as well as colored. It needs more fully to be recognized that "a man's man for a' that." And the Negro is to be taught and made to feel that he is a child of God and an American citizen. This is the only possible solution of the problem.

THE TRUTH IN CHRIST.

No more important saying of Jesus is recorded than this: "I am the Way, and the Truth, and the Life." He opens the way for us, he instructs in the truth, in him we have a new life; old things are passed away and all things become new. This is realized when we give our hearts to him, and it is our privilege to grow in grace and in the knowledge of God.

Unbelief darkens the mind and palsies the hand. It is our special danger, and is indulged to a fearful extent. It makes skeptics and infidels. Some, with Renan, assume that there can be no miracles, thus making the Bible a book of fables and superstition. Others demand that everything shall be made level to their comprehension, or else rejected. In this way their wisdom becomes foolishness. When the believer receives Christ, he does so heartily and fully. He rejects nothing which Christ teaches him. He receives the Gospel implicitly because it is Christ's. He takes him as his Saviour, his incarnate

tion, life, instruction, crucifixion, resurrection, intercession. So he accepts him and obeys him.

We do not object to criticism higher or lower. If rightly employed it may do much good. Otherwise it may cause stumbling and death. As we receive Christ so we should walk in him. The new convert has sound views of God, the Bible, and the way of salvation, perhaps as any he will ever have in this world. It is safe to have full faith in God, and his Word, as made known to him, and to all Christians in the beginning. All are liable to err, but it is safe to stand with the great body of Christians and work with them. Rather than stopping to pick flaws and find fault, we better cling to Christ and work for him. Those ministers are the most successful who confine themselves to the simplicity of the Gospel, and labor for its upbuilding. Spurgeon and Moody are the most evangelical and faithful, and receive the greatest blessing on their labors. Those Christians and churches are most successful who are the most spiritual and Christlike. This is seen in revival efforts everywhere. Great advance is made, darkness is receding, light is breaking forth, and there is great ground for encouragement.

Many things tend to draw us away from Christ. The world, the flesh, and Satan would fain pervert us and draw us away from him. Bid them begone. We have no time to spend on trifles. There is but a little while and the work is very great.

Christ is our only sure foundation and rock of our strength. If we have intellect, use it for God in simple, earnest faith. If we have heart, let it be warm for Christ, and in winning souls to him. Thus shall we become strong in the Lord and in the power of his might, and be prepared for the Well done, good and faithful servant. The prospect is becoming more and more encouraging, and sin and wrong will be overcome.

NOTES.

PROHIBITION FOR NEBRASKA.—At the State Convention of the Non-Partisan Prohibitory Amendment League of Nebraska, held at Lincoln, April 17, 1890, the following preamble and resolution was adopted:

"Whereas, the present contest in Nebraska is a life and death struggle between license and prohibition as methods of dealing with the liquor traffic, the result of which will be felt throughout the country; and

"Whereas, the Non-Partisan Prohibitory Amendment League is organizing for victory in this campaign regardless of party or religious affiliations; and

"Whereas, the legitimate expenses of such a campaign require a large amount of money; therefore be it

Resolved, That all churches, W. C. T. U., L. O. G. T., Y. M. C. A., organizations, red, blue and yellow ribbon clubs, temperance societies and prohibition clubs throughout the United States be earnestly requested to set apart Sunday, May 18, 1890, as Nebraska Prohibitory Amendment Day; and that the same be observed with appropriate services, and that collections be then taken and forwarded to J. A. Stewart, treasurer of the Nebraska Non-Partisan Prohibitory Amendment League, Lincoln, Neb., to be used under the direction of the league in the pending campaign.

Mr. Stewart is Deputy Attorney General. All contributions will be promptly acknowledged and used solely for the purpose of securing the adoption of the pending prohibitory amendment to the constitution of Nebraska. All persons are invited to contribute to the fund.

SABBATH REFORM.—At the regular quarterly meeting of the Executive Committee of the American Sabbath Union held in New York, satisfactory reports of progress in the work of Sabbath reform during the last quarter were presented, showing that this National society is steadily growing in influence. The resignation of the Rev. Wilbur F. Crafts as secretary of publication and of district No. 3 embracing Maryland, District of Columbia, Virginia, West Virginia, and North Carolina, was unanimously accepted, dating from March 28. The first Annual Report, containing the proceedings, addresses and papers read at the late Anniversary, and other important matter, is now ready for wide spread distribution. Correspondents may address, at 23 Park Row, New York, either J. H. Knowles, Gen. Sec., or W. J. R. Taylor, Cor. Sec.

Rev. Dr. S. L. Baldwin, formerly a missionary in China, gives in *The Independent* instances of the disgraceful absurdities occasioned by our Iniquitous anti-Chinese legislation. For example, a Chinese merchant who was in San Francisco before the passage of the Exclusion Act, is taken ill and must die. His wife and children are summoned to come to him from British Columbia. They reach San Francisco, but it requires a telegram from the Custom House authorities to Washington and a special session of the President and his Cabinet in order to make it possible for the family of the dying man to go to his bedside "under a guard from the Custom House" and remain in this "glorious land of freedom" only till after the funeral!

In the fact that, like the protesting members of the "St. Mary's" church in Biddeford, Me., there are many Catholics in this country who will not submit to unreasonable abuse and out-and-out tyranny on the part of the priesthood of Rome—in this one fact is the strongest assurance we have that the conflict with Rome may not eventuate in bloodshed. They extend to which the American people are getting their eyes open to the real purpose of the papacy respecting the United States, is remarkable and encouraging.

Returns from the presbyteries of the Presbyterian denomination show that the great majority are in favor of the proposed revision of the Confession of Faith. And so the Presbyteries, like all other bodies, are gradually advancing toward the New Testament basis on which Free Baptists stand!

Dr. Cheney's communication last week, in *The Conference Board* was written April 19, and not April 1, as the types made it appear.

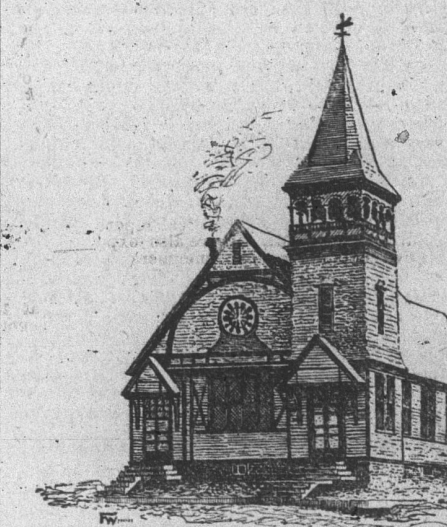
Bishop Paree and not "Garet" is the bishop who was "instructed" in an editorial leader last week.

We have received a good photograph of the interior of the West Farmington, Me., church, showing the floral decorations for Easter.

Correspondence.

The Lisbon Falls (Me.) Free Baptist Church.

Lisbon Falls is a growing manufacturing village of 1,500 to 2,000 inhabitants, ten miles south of Lewiston and lying on the banks of the Androscoggin River. The chief industry at present is a woolen mill, employing four hundred and fifty hands. The foundations of a large pulp mill have been laid and within a few months this is expected to be in operation, so that the prospects of growth are good. The impetus of this feeling manifests itself in church life, and the Free Baptist church finds itself aggressive and active in Christian work.



A peculiar feature of this church which argues great promise for the future, is the presence of scores of young men and women found at its services. By actual count at a prayer-meeting recently, out of a congregation of one hundred or more there were found to be eighty young people not far from twenty-one years of age. The church has a flourishing Sunday-school and an A. C. F. Society. It has also a Ladies' Aid and a Home Mission Society, each of these meeting once a week. The edifice is well built, of modern architecture, with an audience-room completely furnished and carpeted. There are seats for two hundred and sixty, but it is not infrequently crowded.

At a Sabbath-school concert last Easter, there were over four hundred present, seated in the aisles and standing at the entrance. The vestry is at the rear and having a separate entrance, as well as one from the audience-room, and it holds one hundred and twenty-five. Since the returns made to the last *Register*, nineteen have been admitted to membership in the church, fourteen by baptism and five by letter.

The following historical sketch has been furnished by the first pastor of the church, Rev. George Plummer, who has recently been appointed postmaster of this village:—

The Free Baptist church at Lisbon Falls was organized Nov. 20, 1856, by a council consisting of Revs. N. Bard and Wm. Smith, and fifteen members. George Plummer was chosen clerk, and Nathaniel Gatchell and Charles Brown deacons. The church made but little progress for the next five years, but worshiped with other churches in union meetings. In 1862, it was decided to hold a separate meeting, and a house was obtained by those interested in the success of the church. Rev. George Plummer was called to the pastorate and labored five years, and during this time many additions were made. The clerk wrote that July 4 was a blessed day, for to our church eleven were added, seven by baptism and four by letter. In these five years the membership of the church increased from seventeen to forty-five, with a flourishing Sabbath school.

The next pastor was Rev. A. F. Hutchinson, who labored one year with some prosperity. For some time after this the pulpit of the church was filled with supplies. In 1874, Rev. H. Lockhart took charge of the church and labored with a good degree of success. The next pastor was Rev. A. L. Morey, who labored one year, and several additions were made. Then came Rev. G. A. Wiggin who also labored one year, and Rev. O. L. Gile for one year, with an increase of members. Rev. Charles E. Mason labored one year, with good results. After him Rev. H. F. Young was called and preached two years with several revivals and additions. The next pastor was Rev. B. M. Edwards, and during his pastorate the new church was built.

The old church by this time had grown too small to accommodate the increasing congregation and so it was thought advisable to have a new church. Quite a number gave liberally. Among them may be mentioned Father Gutmann, Esq., of Lewiston, who gave \$1,000; Galen C. Moses, of Bath, \$500; Edward Plummer, of Lisbon Falls, \$500. Many others gave lesser sums. It is the most costly church in the town, costing some over \$6,000. It was dedicated March 6, 1888, Rev. C. E. Cate preaching the dedicatory sermon. During Bro. Edwards's pastorate quite a large number were added to the church.

The next and present pastor is Rev. John Nason, and the church is in a prosperous condition.

When we look back over these years of labor and see the changes there have been, we are led to say, "What wonderful things God has wrought!"

In the Central Association.

DEAR "STAR":—An important meeting of the trustees of the Central Association was held in Elmira, April 22 and 23. It being the first session since last fall, the executive committee had a long report to read, relating to Kenka College and Assembly and general missionary work. After discussion, the report was accepted and plans for the future arranged.

The college building, 200x60 feet in size, and five stories high, of brick, is now ready for the furniture, which must be put in before July 1, so that guests may be accommodated before and during the summer assembly. A corps of teachers was chosen to open the preparatory department of the college on the first of September. A freshman class is also provided for, but other classes will not be formed until students are prepared to enter them.

From the statements of the executive committee, it appears that about \$80,000 have been already expended in the purchase of 160 acres of land, including buildings and miscellaneous work. This amount has been paid, or provided for, by the citizens' subscriptions on which about \$20,000 have been collected, lot sales, and other funds belonging to the Association. After paying all bills and furnishing the college, quite a sum will be left for running the school, provided what is now due on the citizens' subscription and on lot sales is paid. Nearly 400 lots remain unsold, which ought to yield \$50,000. From the college campus and the assembly grove no revenue, of course, is expected. The solid property of the college now fairly estimated amounts to \$150,000. This accumulation in the short time since this enterprise was begun is encouraging and forms a good foundation for future increase.

This progress has not, however, been made without hard work, dark hours, sore difficulties, and large sacrifices, and the future does not promise to be all sunshine. The prospects, however, are much brighter than they were six months since. The promise of a fine Assembly in August and a large attendance of students in September is excellent. There are also promises, or at least a promise of promises, of generous gifts to the endowment, which keeps courage alive. Heretofore the energies of all concerned have been engrossed in paying for the land and building, but attention is now to be turned to raising the endowment.

In the mission field encouragements and discouragements come before the trustees. Two churches which have cost the Association no little anxiety and money are just now in trouble, the church in Norwich and the Elmira church. More than \$5,000 have been paid by the brotherhood in the Association towards the church building in Elmira, and about \$2,000 in twenty-five years have been appropriated towards supporting the several pastors. Yet the present pastor, Rev. R. E. Andrews, is much discouraged, and there is real danger that the whole interest may be lost. It certainly will be unless wise, generous, and vigorous counsels prevail. In view of the vast work in hand and the perils that confront the Association, every man and woman and child should help by word, deed, and gift, patiently, bravely, and with large charity. It requires great patience to build a house, a church, a college, but small ability to hinder and destroy. The prayer of all who love Zion should now be especially fervent, that the impulse to build, help, and encourage may be strong and universal in the Central Association. DISCIPLE.

Maine State Work.

The president and State secretary completed their campaign in Aroostook, April 1. We judge this to be a good field for Free Baptists. Agriculturally, Aroostook Co. is the garden of Maine. It is amply protected by snow in winter, and yields more potatoes to the acre in summer than any other spot on earth, so far as heard from. Snow and potatoes are not the only things which make this a favorable field for our people, however. Our people are there in considerable numbers. We have already some good churches.

Presque Isle has been making rapid strides in the last two years. They have now the largest congregation in this thriving new town. With persistent work the prospects are excellent.

Caribou has made a good beginning; they are a plucky people and will doubtless succeed. We are sure we see bright days before them. They will arrange for a supply this summer and hope to secure a permanent pastor Nov. 1. Any smart man with plenty, pluck, and patience, ought to covet such a field as this. It would be far more to the credit of a man to build up a strong church here, than to find some strong church to build him up!

St. Albans and Sprague's Mills have prospered under the labors of Bro. Thomas Kinney. The latter place has a very nice house completed and nearly paid for. They also show evidences of good religion. During a stay of three days we heard them say only the kindest things of each other—and every one else. This, we think, is worth noting in a religious paper. A good man is needed for this

pastorate. Good chance for patient hard work and good prospects of success.

President Wade went from Presque Isle to Blaine, Blaine and Bridgewater next pastor. We have one in view for them and trust he may become positively visible before very long.

The secretary paid a flying visit to the Houlton church and landed at home April 1, having traveled during March 1,300 miles by rail and 50 miles with teams, and having preached or given addresses 23 times, yet able to say:

"Oh, blessed work for Jesus!
Oh, rest at Jesus' feet!
There tolls some pleasure, my wants a treasure,
And pain for Him is sweet."

We trust the brethren in the State Association will appreciate as they ought the self-sacrificing labors of their president, Bro. Wade. Beside giving more liberally than any one else toward our missionary work, and that means more than \$150.00, the past year, he has given much of his time to work among the churches and paid most of his own traveling expenses beside.

The first two Sabbaths in April we spent with the church at West Paris. They have had no pastor for seven years, and very little preaching. We think now they will bear a resurrection. The village having grown considerably of late another meeting is demanded. Since we have a good house and the remnant of a church here, it ought to be a Free Baptist meeting. But if by indifference to our missionary work you say not, we will retire and leave the field to others. We do not expect you to talk that way, however.

We have eighteen toward the fifty life-memberships we are seeking. Please remember the \$20.00, brethren. We accept smaller amounts. Send all contributions to the treasurer, Rufus Deering, Portland, Me.

O. W. WALDRON,
State Secretary of the Maine F. B. Association.

The Rev. Dexter Waterman.

It may interest some readers of the *Star* to know that my father's body has been buried in the cemetery at Growtown ("the Plains") in Brunswick, Me., by the side of my mother's grave. The burial was made on Tuesday, April 22, and by the kindness and painstaking forethought of Rev. H. F. Wood, of Bath, invitations had been sent to a number of brethren in the ministry to be present on the occasion, ten of whom responded in person. The services were held in the church, where my father preached more than thirty years ago, and several who were then members of the church and congregation were present.

Excellent and appropriate musical selections were sung by the choir of the Brunswick village church. Scriptures were read by Rev. H. F. Wood, a brief address was made by Rev. F. B. Hayes, D. D., and the Rev. J. Boyd offered prayer. At the grave the burial service was read by Rev. R. E. Gilkey, the brethren, led by Rev. John Nason, sang the "Sweet Bye and Bye," and a benediction was pronounced by Rev. A. Libbey. These services were simple, appropriate, and satisfactory. The great kindness of these brethren in leaving their homes and their work to pay this tribute to the memory of the dead and to express their sympathy with the living, will be remembered with deep and sincere gratitude. Besides those already mentioned, Revs. B. P. Parker, B. M. Edwards, E. Z. Whitman, and F. Carver were present. In making the arrangements Bro. Wood was especially assisted by brethren Edwards and Whitman, and nothing desirable was left unprovided for.

GRANVILLE C. WATERMAN,
Littleton, N. H.

"Come Over and Help Us."

More evangelical help is wanted in the Montville Quarterly Meeting. The Weeks Mills church, China, wants some good brother to go in and out before them very much at present. Won't some good brother come? The Center Montville and South Montville churches have no pastor. We must have help, or starve and die. Eight churches without a minister in the Montville Quarterly Meeting. "Come over and help us." Correspondence solicited. For the mission committee.

CHARLES BRADSTREET,
Liberty, Me., April 21, 1890.

The Cairo Mission.

I left Terre Haute on the morning of April 17 and went directly to Morganfield, the place of holding the April session of the Union Q. M. This Q. M. extends from Indianapolis, Ind., to Morganfield, Ky., two hundred and twenty-three miles. Morganfield is the county seat of Union County, beautiful for situation, and contains about 2,000 inhabitants, one-third colored. In olden times it was noted for its large slave market.

This Q. M. was organized in 1872 in Eddyville, and all the churches in Kentucky were embraced in the organization. Bro. Ambler of Michigan was on the council. Since that, the Eddyville Q. M. and the Wabash Q. M. have been organized of churches that once were members of this Q. M. And the prospects are favorable for the organization of one more. The Q. M. contains 11 churches, 10 preachers, and 511 members. There are requests from different places for Free Baptist preaching—more than can be supplied. One of the ministers had just returned from answering a call to it. He reports good prospects for building F. B. churches. Another of our ministers is going in a few weeks to North Carolina to visit the people that bear our name (or did before our incorporation) in that State. The members of our church in Indianapolis and Terre Haute were all from that State. I met an old man in Terre Haute that heard Bro. Hutchins preach. He said: "Oh, but he was a good and great preacher. The people thought much of him, and a good many mothers named their babes after him." There may be some yet in that land that bear his name. The seed he scattered in that land has brought forth a bountiful harvest. There were some eight or ten thousand there when the few that we have in our churches left there. But they are moving out, some to Alabama, some to Arkansas, and some to Texas. Brethren, you see how our field is enlarging, and still one old man in the mission field with more territory occupied than they have occupied in India—East and West as far as the black man goes.

They had quite a long, tedious session of the Q. M., but they all had good patience. I think the two things they make the most prominent

are not the best calculated to increase the spirituality and piety of the people, viz., business and money. They make business out of everything that comes to hand, whether it belongs to conference or not; so it gives them a chance to talk, and their talk is more in quantity than in quality. From Friday, 3 P. M., until Sunday morning, 10 o'clock, they were doing business, except the evening services, and they closed with the collection. That required thirty minutes or more. Every one is required to bring a nickel to the table, and with the house packed it is quite a difficult task. It requires a quantity of slinging to get the people to moving. Then all is confusion, talking, and shouting. "Bring on your money." This was done at the close of every religious service, and the meeting closed with no inquiry in any heart. "What shall I do to be saved?" The money brought in by the churches and the collections amounted to \$50.45. The treasurer reported \$104.00 in the treasury. They had paid out the past year \$78.00. They spend their money on committees, corresponding delegates, and helping feeble churches. They donated to your missionary five dollars. They need help, but they don't realize their need of instruction. They pass through those meetings and call them glorious. J. S. MANNING,
Marion, Ky., April 22, 1890.

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 will reach the office of the *Star*, in order to get into the next issue of the *Star*. We of course reserve the right to condense or to reject any item, and it shall seem well to do so, matter thus furnished.]

HOULTON.—Rev. B. Minard, a member of this church, whose name does not appear in the *Register* by neglect of the clerk, has been laid aside from work for some time by a disease. He is now in New York, in the hospital, where he has gone to have a surgical operation. Our correspondent adds: "We hear that he is doing well and hope and pray that he may soon enter upon his important branch of labor in the churches."

BRIDGEWATER.—Rev. W. P. Kinney is continuing his labors with the Bridgewater church, where he is much loved and esteemed by the people.

EASTON AND FORT FAIRFIELD.—Rev. Thos. Kinney, who has been pastor of these churches, is about to engage with the Baptist church in the Houlton Quarterly Meeting. "While we feel sorry for the churches he has left, we congratulate the Danforth church on getting so good a man."

LITTLETON.—Rev. F. H. Bubar closed a pastorate of six years with the church in Littleton and tendered his resignation, but the church refused to accept it, and he will probably remain with them another year. He has also closed a pastorate of eleven years with the Lincoln church, and has been invited to continue his labors.

LEWISTON.—Nine were baptized and welcomed to membership in the Pine St. church, on April 14. The pastor, Rev. J. E. Hall, writes: "By invitation it was my privilege to visit our church in West Lebanon, April 20. I found the brethren anxious for the Lord's cause. Their pastor, Rev. N. C. Lathrop, who has been with them for four years, is to close his labors with them the first Sabbath of May, after which time they will be in need of some one. This church has been somewhat reduced in strength, both spiritually and financially, in the death of some of its members. Still the brethren are determined to do what they can. They desire correspondence with some man of God who may break to them the Bread of Life. They cannot raise more than \$400.00, and other presents not included. They have no parsonage, but good rent can be obtained at a very low price. They are a kind-hearted people. A man with a small family would get a good support. Correspondence may be had with the committee: J. L. Dillingham, Horses, Dearborn, and C. E. Lord."

WELLS BRANCH.—Rev. H. B. Hutton has received a call to the pastorate of this church and society. He began his labors April 6, but will not move his family for a few weeks.

SOUTH WINDHAM.—"During the past year the house of worship has been repaired, a new chimney built, inside blinds placed in the windows, and seventy-five new volumes purchased for the Sunday-school library. The Sunday-school has increased from 80 to 100 in attendance. Thursday, the 17th inst., thirteen candidates went forward in the ordinance of baptism, the Portland church kindly placing their baptistry at our disposal, and Rev. M. Lowden administering the ordinance. The candidates, with three received by letter, were welcomed into the church last Sunday evening by the pastor, Rev. Leroy S. Bean, in the presence of a large audience which sat every seat in the house and left some standing during the entire service. One more candidate awaits baptism, and others, we trust, will offer themselves soon. The church is greatly encouraged and strengthened by this addition of strong men and women to its numbers."

NEW HAMPSHIRE.—Bristol.—"Rev. W. A. Neally finished his pastorate at Bristol on Monday, April 1, planning to enter into evangelistic work in Montville Quarterly Meeting, Me., for a few months; but his many friends will be saddened to learn that he is in very poor health. He has never fully recovered from a second attack of 'la grippe' with pneumonia, and for two months has been failing, being too weak now to answer any of the letters of inquiry sent him. May he be spared still to preach the Saviour he loves and has served so well! Walter J. Malvern of New Hampton is now supplying the Bristol church."

NORTH SANDWICH.—The church is still without a pastor. They have a commodious house of worship, a good parsonage, and are able to give a good support to the right man. Ministers looking for a pastorate may correspond with reference to this church with Rev. G. O. Wiggin, Center Sandwich.

HAMPTON.—Since last report to the *Star*, this society has met with a great loss in the death of five members, three of whom were constant attendants at all church services. "But while it has been the will of God to take from us, he has in mercy been pleased to give unto us victory and salvation. The first of November, the three churches in the village (Congregational, Methodist, and Free Baptist) united in a series of revival meetings, which resulted in the return of prodigals and the salvation of many souls. Our little church will receive quite a number of new members, in consequence of this work. We hope to go forward in baptism with ten or twelve converts very soon. The pastors were assisted by brethren from Lynn, Portsmouth, Exeter, and other places, and by Evangelists Geo. C. Needham and C. H. Kimball. One of the young converts, Maude Mowle, has fallen asleep in Jesus. All our church services are well attended, considering circumstances of sickness, and meetings are deeply interesting, with signs of yet more victory on Zion's side. We organized a society of A. C. F. a few weeks ago, which is proving to be a success, and helpful to all. The financial affairs of the society are in a prosperous condition. The salary of the pastor, Rev. W. A. Tucker, is promptly raised, and paid in full of each month. We expect soon to purchase a new pulpit and side stand. This will finish as fine an audience-room as any could wish. During the year the pastor and family have received in gifts \$90 in cash and many other valuable and useful things."

The Home Circle.

"AS THE TREE FALLETH."

BY ADALINE HOFF HENRY.

So shall it be; whether to North or South
It fall, the chance henceforth shall be its tomb.
But will it fall by chance? Rare is the stem
Straight-grown to heaven; its pliant grace has
leaned.

To soft caresses of the sun-land winds,
Or stooped to Arctic rage in shivering fear.
Which way the restless airs most steady blow
The tree leans too; and this is nature's way.

How will he fall? The world beholds his bent;
Mayhap he's dallied with the gentle breath
Of mild sin, and thought the touch no harm;
Or some great wish persistent pressed its worth;
Or slips of evil grew to fearless draughts:
And now he hangs over his life's wild brink,
Ripe for a plunge into the awful Hine.

How does he lean? Toward the calm, blue sky,
The morning beams of love and generous deeds,
The sunsets' eulogy of holiness,
The clouds and rain of faithful chastening,
The rigorous sweep of heaven's bereaving blasts.
So, when the woodman's axe strikes deep,
He falls into the arms of Christ the Lord,
Embosomed in His joy eternally.

Huntingdon, Pa.

MY MALTY AND A FEW OTHER CATS.

BY MRS. ANNIE A. PRESTON.

When I was a very little girl I had a pet cat called Maltie, a very intelligent pussy, who would open doors, who would stand with her mouth open while my father directed long streams of milk into it when he was milking the bright red Durham cow, and who cleared the house and barn of rats and mice.

An eighth of a mile from our house was a sawmill, and back of our garden was the brook that fed the pretty oval pond and overflowed the strip of meadow on either hand when the gate was closed and the huge upright saw not in use.

When the water was drawn off, these flats were made melodious by multitudes of frogs that vied in musical ability with the far-famed frogs of Windham; and when Maltie began to catch them and bring them to the house, she received a great deal of praise.

Presently she began to bring in small brook-fish, and my mother asked my brother why he gave all the fish he caught to the cat.

"Why, I do not," he said, "she just dips in her paw and spoons them out herself."

"That is impossible," said my father, and he and my mother both looked very grave over their little boy's story-telling. They neither of them let the child know, however, that they doubted his word, and mother said:

"I will take my sewing, and Sis can take her doll, and we will go out and spend the afternoon under the big chestnut-tree on the bank above the brook, while Bub and Maltie go fishing. I want to see which will catch the first fish."

"Maltie always does," said Oscar. "I have bites, but she puts in her paw and out comes the fish without any worm or hook or anything."

We were soon comfortably settled amid the blossoming buttercups, daisies, and crane's-bill on the high bank, while the small boy in palm-leaf hat, with bare feet and legs, fish-pole in hand, and with Maltie at his heels, moved slowly over the spongy flat or threw out his line from the grateful shade of an alder thicket, patiently waiting for the fish to bite.

Presently Maltie, who was walking gingerly, lingered near a shallow place where grew a huge bunch of palmlike ferns, and stood lashing her long tail and peering intently into the water.

Then, quick as a flash of light, dip went one white paw into the clear stream, and out it came with a fish. She had "spooned it out" indeed, no one could tell just how.

"She's got it," shouted my brother, and my mother began calling softly:

"Maltie, Maltie, come and show me your game."

The intelligent cat held up her head, and looking far up the stream to the bridge, mewed piteously.

"Come, Maltie," said mother, going close to the water, and to our astonishment the creature ventured in and swam several yards across to my mother's side.

After that, swimming and fishing became a regular pastime with her, although that she did not altogether enjoy it was shown by her shaking herself and stretching out her paws as any cat will when coming in from a drenching rain.

I knew of a cat that was carried in a doctor's gig box several miles from home across the Connecticut River on a ferry-boat, and released in the meadows far from any house. She was gone several weeks, but returned all right with five plump kittens that she brought in her mouth, one at a time, from the river bank, and from their appearance she must have swum the river with them in that way. Her mistress said she looked so proud and happy when she laid the last kitten down on the back stoop in the sun that she felt under obligations to go out and pet and praise her and assure her that she should not be again molested.

My friend Tip had for several years a lazy and luxurious life in a country store, seemingly quite content, and paying but little heed to the petting of the numerous customers.

At length a new family moved into

the village, and one of the daughters began teaching the district school. She was very fond of cats, and whenever she entered the store she noticed Tip. And Tip, who had never before been known to purr, even for any of the comers and goers, fell straightaway so deeply in love with the little teacher that he followed her home and watched every opportunity of stealing into the house. Although repeatedly carried back to the store he would not remain there, and when the family moved into an upstairs tenement he found them out, and reached his new friend by going to the top of a shed and crawling through a broken window-pane, although how he discovered that place of entrance no one could imagine.

Last summer a raised window fell down upon a wonderfully pretty striped kitten called Tiger, breaking one of its fore legs. His young mistress straightway bound the broken bone up in splints, and it healed in a surprisingly short time. The grateful little thing is devoted to his faithful nurse and practices many amusing stratagems in order to sleep upon her bed at night. Even refusing to go down for his supper for fear that he may not be allowed to return.

It is often said that it is impossible to teach a cat not to catch birds; but my cat, Priscilla, after having been severely whipped when a kitten for jumping at the canary, never noticed it again, even by a look, although they lived in the same house for years. When the bird was allowed to fly about the room, as he often was, he would light on the cat when she was asleep, and she would not even open her eyes.

Do not all these instances go to show that cats can and do think? and do they not tempt us to believe that they have reasoning powers also?

"The Maples," Willington, Conn.

MILLY.

Milly was the poor little soul's name; no one had ever called her anything else—only Milly.

She made a scanty living by embroidery, residing in a forlorn-looking, dark and narrow room that was yet fortunate enough to boast one small window on the street. The street was a dingy London one, hardly a thoroughfare, and, therefore, not noisy; but gay and even delectably worldly in the child's eyes, for she was much more than a child as yet. Though worn in face and serious-looking, she was young in years, scarce seventeen surely, at most, while in character she was very childish still. London bred she was, shrewd and quick in many things, keenly alive to the necessity of daily work, thoroughly expectant of the money-loving ways of her employers, and astute with regard to life generally; nevertheless a fund of freshness and innocence in Milly's soul was wont often to burst forth like a sweet pure spring of water coming from depths unknown, ready to gladden and solace the arid hearts of her neighbors. She was friendly to those neighbors, who some of them befriended her. But she had always been much alone. She was almost like a prisoner, this little lame and feeble-bodied seamstress, or rather embroideress, who spent her uncareful youth bending over a frame of needlework, carrying out the ideas and designs of others; only occasionally, as a rare luxury, allowed to work her own will and her own fancies into the threads of silk and pieces of linen or satin "left over."

Milly cared little for the vehicles that sometimes went rumbling down her street, nor for the sad-looking, poorly-dressed pedestrians who were the only frequenters of that neighborhood, nor for the loud-voiced vendors of cheap goods in barrows. It was the corner of a gray sky—occasionally a pallid blue—which she liked, and which (by squeezing well in between a heavy table and the window sill, and craning her neck painfully) she could see and greatly enjoy, in contrast to the dingy atmosphere of her lodging. But what she loved best of all to gaze on from her window was the shop opposite—a shop so glorious, so lovely, so comforting and yet heart-stirring, that the child could never be satiated with looking and wondering at it.

Every now and then, at sparse intervals of time when she was thoroughly disheartened and disgusted with her own handiwork, Milly would fetch her old hat and cape out of the cupboard—her cupboard where she kept everything, from a piece of dry bread to an empty blacking bottle and an old Bible—and dress herself laboriously and crawl over to the opposite side of the street, and stand there, her face pressed against the panes of the flower-shop window, till she could stand upright no more. If the weather were cold, her slender form shivered under the threadbare black cape, her face grew more pinched and blue than before; but she held her place bravely, studying the form, the "make," of the flowers, till she knew them so well that she could shut her eyes and reproduce them on that wonderful canvas which we all possess as a free gift to paint our beautiful visions upon—the clear white page of our own minds.

She had one friend, though I should rather say one acquaintance, for he was

scarcely more,—and that was the little crossing sweeper, the poor boy Jim. Their misfortunes were a bond between them, perhaps; they were both crippled, though slightly, from infancy. He was hump-backed, she was lame. He was swift of foot and of eye, and could pilot her dextrously over the muddy way, safe from horses' feet or splash of wheels; she, the girl, was stronger of hand, brighter of face and of courage. She had more than once taken the besom from Jim's hand, and swept away the mud for pedestrians blithely and cheerily, so that she earned more copes for him in ten minutes than he knew how to gain in a weary morning's work. His hands were so weak and delicate; hers, used to activity, were positively muscular by contrast.

"You see, Jim," Milly whispered to him one day, "I love them so—the flowers. They are so beautiful, so very, very beautiful. It quite gives me a pain, an odd feeling here in my throat, only to look at them."

"Then I wouldn't have nothing to do with 'em," returned the boy, decisively. "If they hurt you, what's the good?"

"It's the hurting that brings me back to them somehow," stammered Milly, who couldn't explain.

Jim gazed at her with his wide-opened, long-lashed eyes.

"You are a queer 'un, and no mistake," he said at last. "Hi, look out! you were almost right under the van this time, Mill. I wish, I wish I was a dork, that I do—I'd give you flowers and grand things every day; wouldn't I, just!"

"Thank you, Jim, dear: oh, thank you. That makes it just the same as if you did."

"Why, how can that be?" asked the boy, leaning on his broom and staring at her harder than ever.

"Of course it does. Don't you see?" asked Milly, to whom definitions seemed almost the greatest difficulties of life.

There are some people who have so little to say that they spend their days in trying to make the scanty substance more; meanwhile the thoughts of others surge tempestuously against their fettering speech, and these people must always appear ignorant and dull.

One day—it was a bright May morning—Milly had come to the end of all her commissioned work. Nor had she any ideas for the future; she was tired, overdone perchance—she had been working both early and late this last week. The colors of the many-petaled flowers in the shop opposite seemed to flash more brightly than usual; the sun was strong and hot; the three-cornered piece of sky overhead was positively blue. From its cage on a nail outside of a neighbor's window came the sweet song of a captive thrush. Some effervescence of springtime rose and bubbled in the girl's young veins. She could not stay within her dark and squalid room; she rose to her feet in impatience.

A moment later she had reached the street. She stood outside the door of the house, gazing inquiringly from side to side. No; Jim was not there; he was nowhere in sight. Well, he would soon return doubtless. There were few vehicles to be seen; she might cross safely. Now the deed was done; Jim should presently hear of her prowess.

And surely the reward was worth the effort! The flower shop had never seemed so beautiful. Bunches of lilac, laburnum, and hawthorn were blooming on one side; on the other were positively stacked pink, red, and white peonies, pansies, and the anemones and bluebells of the woods, with marshmallows and cowslips shone more golden than the sunshine.

Two ladies came out of the shop; one passed on; the other, seeing the girl, paused. The hands of both ladies were filled with bunches of flowers; possibly Milly's eyes were more hungrily watching than she knew.

"You poor little girl!" said the lady who stood in the doorway. She held out a bunch of something bright.

"Would you like these flowers? Yes, you may take them."

She smiled; she went on her way. Milly had said nothing; not a word of thanks even. She only grasped the tiny nosegay as though it were made of gold. She stared vacantly at the ladies till they were out of sight. Then she laughed softly to herself. What would Jim say? Where was Jim? Why was he still absent? She must certainly come out again in the afternoon, if only to tell him the delightful news. It was the first time that any real live flowers had been given to her, had actually belonged to herself.

The road was free of carts and cars now, surely. This was the moment—no rush forward—oh, the cramp in her stiff leg! Forward; no, back in haste! A noise of horses' hoofs, with a thousand voices ringing in her ears, and, in the midst of all, a vision of Jim's face, white and set as it had never been before—then the earth rising up to meet her violently, as something large and dark loomed before her eyes, and seemed to strike her down.

"She is coming to, poor little thing."

These were the first words that Milly heard.

"Where am I?" she asked faintly. Her own voice sounded farther off

than the other voice. She was in pain, all over, a pain that would have been fierce had it not been so stunningly dull, and, above all, so universal. Even her little finger ached, she thought, and that thought made her half inclined to laugh. She could not see, she knew not why; she could not move, but that was no wonder, for she was so tightly strapped and bound up. On a bed, too. "Where, where?" she repeated, gasping.

"In the hospital, dear child," answered the nurse. "No, don't talk. We are going to take care of you."

Milly sighed, and shut her eyes for what seemed to her but a few minutes. When she was conscious again she saw that something lay between her fingers—it was her own precious bunch of flowers. How quickly it had withered, though. She tried to lift her hand, but could not. She was afraid she had done wrong, even to try. But no one was heeding her. Two shadowy figures were talking near her bed.

"She was so lame, poor dear, she could not run. And the great dry horse knocked her down and the wheel ran over her."

"How terrible!"

"The little humpback boy did his best to save her, but he ran up too late—it was a plucky thing, anyhow."

"He seems very fond of her—he will break his heart, if she dies."

"Hush! lest she should hear you." Milly had heard it all. It scarcely affected her, nevertheless; scarcely seemed to concern her, in fact.

Was this maimed, motionless thing on the hospital bed herself, Milly, the clever little needlewoman? Was it she who had dwelt opposite the florist's window? She opened her eyes yet wider; it seemed a little lighter now. Was this the hospital? She had often wondered what the hospital might be like. There were people here who sighed and groaned around her; she had not noticed them before. It tired her to watch them now; had they all been run over in the street? she marvelled. What sad, sad faces! What a roomful of pain!

Clean it was everywhere, with tidy white bedclothes and whitewashed walls, and the sunshine coming in so that her head ached; she had never been used to much light or air. Nor to strangers, strange faces, strange voices. Ah, where was little Jim? And had he really come to her in her danger?

The tears began to trickle slowly down the child's pale cheeks.

"What is it, dear?" asked the nurse.

"Jim," said Milly, with quivering lips. "Oh, my little Jim—my own little Jim!"

"He shall come to you—presently—yes, very soon. I will give the order now."

The nurse murmured something to another nurse.

"Of course; there is no time to lose," was the answer.

But Milly heard not this.

The nurse returned.

"Shall I read to you?" she asked.

"Are you in too much pain to listen?"

"No, read," said Milly, gently.

"Only let it be about flowers."

"Yes, about flowers," went on the child, dreamingly. "Are there flowers in heaven?"

"Surely. And we know that it is God's garden. He gathers them there—even the poorest child-flowers of this earth."

Then there was a cry.

"Oh, Milly, Milly! Oh! you will not die! Oh, promise me that you'll not die!"

It was Jim—Jim who had pressed close to the bed, who was sobbing as if his heart must burst. He stretched out his little wan hands. The doctor held him back and sought to quiet him. The weary occupants of other beds raised themselves up and tried to see the two children.

Milly moved as much as she was able. A gray shadow had passed over her face, making it almost unrecognizable, and sharp anguish distorted her features. Was this death? She knew not—she had no time to think. Only for him—only for Jim, the poor, homeless, friendless little crossing sweeper, who had risked his own life for her—Milly's very temples throbbed with tumultuous thoughts.

"Oh, Milly, speak!" cried the boy, in agony. "Why couldn't I die for you?"

"I am glad," murmured Milly's lips tremulously.

"But I'm not. Oh, it's cruel of you to be glad when I'm so sorry! Oh, I hate, hate, hate myself, that I couldn't save you. If I only had been stronger!"

"Hush, hush," said the doctor and the nurse.

"Hush!" seemed to say an invisible presence.

The young girl's head had fallen back upon the pillows; the pain was passing out of her face. She turned yet more toward her little friend.

"Oh, Jim!" she gasped, "dear Jim," and then, more faintly still: "The flowers—the flowers—think, Jim, in heaven the flowers—never—die!"

They let the little ragged boy fling himself upon her now. Nothing could hurt her now, any more than it could cure her or bring her back to thought and speech and love. Nor could anything alter or mar the tender radiance of the dead girl's face.—Temple Bar.

Miscellany.

AARON BURE'S WOOLING.

From the commandant's quarters on Westchester Heights.
The blue hills of Ramapo lie in full sight:
On their slopes gleam the gables that shield his heart's queen,
But the redcoats are wary—the Hudson's be-tween.

Through the camp runs a jest, "There's no moon,
'twill be dark—
'Tis odds little Aaron will go on a spark;"
And the toast of the troopers is, "Pickets, lie low,
And good luck to the colonel and Widow Prevost!"

Eight miles to the river he gallops his steed,
Lays him bound in the barge, bids his escort make speed,
Loose their swords, sit athwart, through the fleet reach you shore:

Not a word! not a plash of the thick-muffled oar!
Once across, once again in the seal, and away—
Five leagues are soon over when love has the say:
And "Old Pat" and his rider a bridge-path know
To the Hermitage Manor of Madame Prevost.

Lightly dined but he halts in the grove's deepest glade,
Ties his horse to a birch, trims his cue, slings his blade,
Wipes the dust and the dew from his smooth handsome face
With the kerchief she brought and bordered in lace.

Then slips through the box-rows and taps at the hall,
Sees the glint of a wax-light, a hand white and small,
And the door is unbarred by herself all aglow—
Half in smiles, half in tears—Theodosia Prevost.

Alack for the soldier that's buried and gone!
What's a volley above him, a wreath on his stone,
Compared with sweet life and a wife for one's view?

Like this dæmon ripe and warm in her India shawl?
She chides her bold lover, yet holds him more true,
For the darling that brings him a night-rider here:
British gallants by day through her doors come and go,
But a Yankee's the winner of Theo Prevost.

Where's the widow or maid with a mouth to be kissed,
When Bug comes a-wooling, that long would resist?
Lights and wine on the banquet, the shutters all fast,
And "Old Pat" stamps in vain till an hour has flown past—
But an hour, for eight leagues must be covered ere day:
Laughs Aaron, "Let Washington frown as he may."
When he hears of me next in a raid on the foe
He'll forgive this night's tryst with the Widow Prevost!

—Edmund C. Stedman, in Harper's.

THE ORIGIN OF INDIAN ALPHABETS.

The numerous alphabets that have been used, or are now in use, in India can all be traced back to two, which may be termed the North and South Aṣoka alphabets. The first, of undoubted Phœnician origin, has disappeared, without leaving any successors or developments. To the second can be traced all the alphabets now in use in India, and some in use in other parts of the East. The origin of this alphabet has never been clearly settled; though several hypotheses have been put forward. It is impossible to trace these alphabets farther back than about 250 B. C., or to put their introduction into India earlier than about 300 B. C. A third distinct alphabet was early used by the Tamil people in South India in the early centuries A. D. This has almost disappeared, and, except perhaps in Malabar, has left no traces in India proper. For reasons that it would be tedious to give here, though this third alphabet has the same method of marking the vowels in the middle of words as the other two alphabets, which, in some ways, recalls the Semitic way of effecting the same object, it is impossible to trace its origin to either of the other alphabets, or vice versa. It is, however, impossible to doubt that all three are from the same original source, though derived, probably, at different periods.

That we can read these alphabets is due to most illustrious names. The second was deciphered by Prinsep; the first by Edwin Norris; and the third by F. W. Ellis. Mr. Edward Thomas has chiefly created the history of the first, and has shown what may probably be done in the future. But many differences of opinion have arisen.

The discovery of Prof. Sayce has now put the keystone to the arch that has been so long waiting its completion. It is as follows: As many will know, there are some Babylonian contract tablets in the British Museum; one of these has a docket by one of the contracting parties in a hitherto unknown character. This person is called Urmanu (Prof. Sayce informs me) in the cuneiform part of the document. This had, no doubt, been seen by others, but to Prof. Sayce is due the suggestion that it might be an Aramaic character subsequently imported into India. With this discovery, he most kindly sent me a specimen in March last; which, directly I examined it, disclosed a character closely resembling the South Aṣoka alphabet, with vowels marked as was done in the Indian alphabets. Here at last, then, was the long-wished-for original of these Indian alphabets that had puzzled Orientalists for so many years. I could at once, besides the vowel signs, identify several letters, m, r, s, etc., but the language does not in any way seem to be Sanskrit or Indian. At the end is what Prof. Sayce identified as a signature, and this appears to me to be Urmanu, which the cuneiform part shows is the writer's name. The document is dated in the reign of Antaxerxes II (?). Thus it is

earlier than any Indian inscription; but, as the language is not Indian, it cannot, anyhow, be of Indian origin. Everything points to a foreign origin for the Indian alphabets, and it therefore clearly shows that Prof. Sayce has discovered the source.—Dr. A. Burnell, in the Academy.

EXTEMPORE PREACHING.

Rev. Dr. R. S. Storrs, pastor of the Church of the Pilgrims in Brooklyn, has practiced extempore preaching for a score of years. He says it is well for the young preacher to keep up the habit of writing, with whatever of skill, elegance, and force he can command. Reading will put words of beauty and power into your hands, careful writing separates, signalizes, infuses, them in the mind. Let the preacher write, not sermons, but essays, analyses, articles for papers, lectures, whatever most attracts him to the use of the pen. On the subject of success in preaching, the chief points to be remembered are: (1) The physical vigor must be kept at its highest attainable point. (2) The mind must be kept in a state of habitual activity, earnestness, and energy. (3) The plan of the sermon should be simple, natural, progressive, and thoroughly imbedded in the mind. (4) The preacher should have a distinct and energetic appreciation of the importance of his subject. (5) He must speak for a purpose, having in view from the beginning of his discourse the definite end of practical impression which it is to make on the minds of his hearers. (6) He should always take into the pulpit a sense of the immense consequences which may depend on his full and faithful presentation of the truth and a sense of the personal presence of the Master.—Religious Herald.

WHAT TO READ.

It is wise at night to read—but for a few minutes—some books which will compose and soothe the mind; which will bring its face to face with the true facts of life, death, and eternity; which will make its remembrance that man doth not live by bread alone; which will give us, before we sleep, a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days; I mean any books which help to make us better and wiser and soberer and more charitable persons; any book which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. In our own English language we may read by hundreds of books which tell of all virtue and of all praise; the stories of good and brave men and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler, than we are ourselves.—Canon Kingsley.

IN THE GOLDEN DAYS.

In the golden days of summer, when the sun in all its might
Shines upon the vale and upland in a flood of cheering light,
In the heat of sultry noontide, when the wind in accents low
Murmurs in a gentle languor to the river's dreamy flow—
Then how sweet to leave the city, with its ceaseless noise and roar,
For the cool and gentle breezes and the quiet of the shore;
And to rest beneath the pine trees, looking upward to the sky,
Think of all the joys of summer while the hours pass lightly by.
Leave behind the cares that vexed us in the far off dreary days;
Happy in a blissful present, full of hopefulness and praise;
Looking only to the future with a trust unfeigned before,
Calmly peaceful and contented, with a wish for nothing more.
Oh, how blest each heart that findeth in the present joy and rest,
Thankfully content to linger in the sun of days so blest,
While the murmur of the water speaks in gentle tones of love
Of a bright and blissful future filled with blessings from above;
And the hills, in all their grandeur, tell of home when life is o'er—
Full of peace are earth and heaven, full of restfulness the shore.
And our hearts that throb in gladness fill our lips with songs of praise
As we rest beneath the pine trees in the golden summer days.
—Helen Hardin.

FRANKLIN'S FAMOUS TOAST.

Ben Franklin was dining with a small party of distinguished gentlemen, when one of them said: "Here are three nationalities represented; I am French, and my friend there is English, and Mr. Franklin is an American. Let each one propose a toast."

It was agreed to, and the Englishman's turn came first. He arose, and, in the tone of a Briton bold, said:

"Here's to Great Britain, the sun that gave light to all nations of the earth."

The Frenchman was rather taken aback at this, but he proposed:

"Here's to France, the moon whose magic rays move the tides of the world."

Ben then rose, with an air of quaint modesty, and said: "Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."

DON'T SULK.

If things do not move on as we wish, what do we accomplish by becoming sour and sullen over everything? We remember a man of much ability who years ago was prominent in the educational work of this State and because he could not have his way about some things he would not do anything. What has he accomplished by such a course? Nothing. He has simply put himself into a position to lose his influence largely with many persons who once looked to him first for advice in what they were inclined to do. If we cannot do as we please, better do the very best we can. Let the Master take care of the results. Nothing will win the confidence of those who follow so much as cheerfulness. Try it and see what you may accomplish by this method.—Self.

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