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The Morning Star.

VOL. LXV.

BOSTON, MASS., THURSDAY, MAY 8, 1890.

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The Morning Star.

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ONE HOUR WITH THEE.

One hour with Thee, my God, when daylight breaks
O'er a world Thy guardian care has kept;
When the fresh soul from soothing slumber wakes
To praise the love that watched me while I slept;
When with new strength my blood is bounding free,
The first, best, sweetest hour I'll give to Thee.

One hour with Thee! when busy day begins
E'er never ceasing round of bustling care;
When I must meet with toll and pain and sighs,
And through them all Thy Holy Cross must bear,
Oh, then to arm me for the strife—to be
Faithful to death, I'll kneel one hour with Thee.

One hour with Thee! when saddened twilight flings
Her soothing charm o'er law and vale and grove,
When there breathes up from all created things
The sweet entralling sense of Thy deep love,
And when its softening power descends on me,
My swelling heart shall spend one hour with Thee.

One hour with Thee, my God, when softly night
Climbs the high heaven with solemn step and slow,
When Thy sweet stars, unutterably bright,
Are telling forth Thy praise to men below,
Oh, then, while far from earth my thoughts do rove,
I'll spend in prayer one peaceful hour with Thee.

CHIPS.

The minister that foolishly runs races with himself is doomed to an early suicide.—Dr. Cuyler.

A denunciatory tone discounts the truth uttered, and detracts from the influence of the speaker.

Men whose range of thought is wide and who are not crippled or trammelled by a narrow egotism are always ready to receive hints and suggestions in regard to any line of thought, or field of truth, or sphere of activity, in which they are interested.

Above all, young gentlemen, whatever you do and say in this world, don't call the devotional reading of the Bible, the singing of God's hymns, and the prayer at his throne the preliminary exercise—preliminary to a poor, weak service, of which you are the central figure.—Rev. J. A. Broadus, D. D.

There are some people who talk about a second probation. If there is any such doctrine as that, it belongs to hell, and not here; if any man has such a doctrine to preach, let him go to hell and preach it. Our business is to keep people from going to hell, and not to tell them how they may escape after they once get there.—Dr. Eyrill.

Andrew Carnegie thinks one great cause of failure of young men in business is lack of concentration. They are prone to seek outside investments. The cause of many a surprising failure lies in so doing. Every dollar of capital and credit, every business thought, should be concentrated on the one business upon which a man has embarked.

A gentleman in Massachusetts, who recently offered a package of infidel publications, answered as follows: "If you have anything better than the 'Sermon on the Mount,' the parable of the 'Prodigal Son,' and that of the 'Good Samaritan,' or if you have any better code of morals than the 'Ten Commandments,' or anything more consoling and beautiful than the Twenty-third Psalm, or, on the whole, anything that will make the world more bright than the Bible, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along."

The tomb supposed to be that of Cleopatra, lately discovered in Egypt, was found at a depth of 25 feet from the surface in a chamber 10 feet long, 2 1/2 feet wide, and lofty in proportion. The sarcophagus was built in the form of a pyramid, and covered with exquisite carvings, among them being five female figures, five crowns of laurel, and four figures of children. Some of the latter are entirely nude, while others are draped. In the center of each of the crowns a bunch of grapes is carved. At last accounts the discoverers were awaiting the arrival of an Egyptian official to formally open the tomb.

THE FLOWERS LIVE.

BY THE REV. A. T. WORDEN.

Here at this sunken spot beside the road
Where inward-topping walls define a square,
Once stood a home, some busy man's abode,
Where hearth-fires gleamed on faces young and fair,
And busy feet some merry hearts have borne
Across yon doorstep, hollow, smooth, and worn.

If I should seek, perchance I yet might find
Some gray old man who gladly would recall
The dweller's story, sad or rude or kind,
The dwelling's story, window, door, and hall,
And when 'twas reared and when it reached decay
And how the dwellers came and passed away.

But rather let me dream this bright May morn,
Mid robin's calls and thrush's tremolo,
How on this spot a world of hope was born,
And o'er these walls once throbb'd a world of woe,
While smoke-wreaths pierc'd the air at morn and eve
And some one learned to love and laugh and grieve.

But stay, amid the weeds that rankly grow
I see a patch of richer, darker green,
A clump of lilies that with warfare slow
Maintain a loving grasp upon the scene.
"Where sleeps the one," I ask with falling tears,
"Who bade these stand and bloom through passing years?"

Draw near, my soul, for this is holy ground,
And learn a lesson from this happy flower.
Man's house of clay will be in ruins found,
His very name forgotten in that hour;
But flowers of hope or love his life has sown
Outlast the crumbling monumental stone.

Ames, N. Y., May, 1890.

AUTHOR OF THE EPISTLE TO THE HEBREWS.

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

This epistle is one of the most valuable in the sacred canon, full of instruction on most vital themes, and greatly aiding to a knowledge of the various parts and dispensations revealed. It has, from the beginning, had a high place in the esteem of Christians. Clement of Rome, near the close of the first century, quotes from this epistle more than from any other book of the New Testament, and always as being of Divine authority. It is in the Peshito and old Italic, the first translations of the New Testament. It is quoted or referred to by Barabas, Hermes, Polycarp, and Ignatius, companions of the apostles.

There has been much controversy among critics on the date, authorship, and direction of the epistle. The one most debated is that of the authorship. This question, though not essential, is important as connected with others at the present day, and is worthy of investigation. Until a recent period it was generally ascribed to the apostle Paul, though some had doubts. Lately, Semler, Eichhorn, and others in Germany assailed this opinion, chiefly on internal grounds. Some of the ablest English writers take the same view as Alford.

If Paul was not the author, who was? Here there is great diversity of opinion. Some ascribe it to some unknown writer. Others hold that while Paul was the author of the sentiments, Luke or one of his companions wrote it. So Ewald. By others it is ascribed to Barnabas, Clement, Silas, Aquila, Apollus. At present; most of those who reject the Pauline authorship favor that of Apollus. So with Alford and Tholuck.

Those who object to the authorship of Paul do so on the ground of style. They admit that the doctrines and general features are Paul's, as well as numerous characteristic words and phrases. But they find numerous diversities on minor points. This is an unsafe way of judging ancient documents. Much of the Bible has suffered from such criticism. There were doubtless good reasons why the author did not, as in his other epistles, prefix his name to this. The conclusion closely resembles his other epistles. There is great variety of style in Paul's various epistles. It might be expected in this, the only one addressed to the Jewish Christians.

Some think that the style and contents are superior to Paul! Let such study his epistles to the Romans, Corinthians, and his speeches as recorded in the Acts. We doubt whether any other but Paul could have written it.

As to the external evidence we have the testimony of Pantenus, Clement of Alexandria, Origen, Eusebius, Jerome, Augustine, Cyprian and others who accepted it as Paul's. Such has been the general sentiment down to Semler, in 1763. Many now claim Apollus as the author. He was a most eloquent preacher, but there is no evidence that he ever wrote any book. Alexandria, to which Apollus belonged, uniformly regarded the Apostle Paul as the author of the epistle.

Under the circumstances no one can be positive. But the commonly received view is the safer one. That Paul had assistants in preparing it, as well as his other productions, is doubtless true, and this will account for diversities of style. Let it stand as in the common and revised versions: The Epistle of Paul the Apostle to the Hebrews.

HYMNS.

BY THE REV. SMITH BAKER.

Hymns form no unimportant part of public worship. With them the heart adores, praises, gives thanks, confesses, prays, exhorts, and consecrates. They should be sung with the understanding; that is, not only with a distinct articulation, but with an intelligent idea of the truth they contain. They should also be sung in the spirit, with a heart in sympathy with the words. A thoughtless, unconverted singer, indistinctly rendering words which the hearers do not know, and which the singer does not comprehend, is a sad burlesque upon worship. In order for the congregation to understand better the singing, the hymns should be read, and in order for a correct understanding of them, they should be well read.

It is, however, a noticeable fact, that most ministers are poor hymn readers. This is inexcusable. The minister is called to read from two to three hundred hymns each year, and the reading should help the people the better to sing them. But if our common school children did not read better than many preachers read their hymns, we should be ashamed of them. Many preachers are thoughtless and negligent about their hymn reading. They do not select them until just before the commencing of the service, and sometimes not until after the service commences; then they open the book and give out almost any hymn they think the people can sing. Sometimes they do not select them at all, but let the choir select anything which pleases their fancy. I would as soon have the sexton offer the parochial prayer for me as have the chorister select my hymns. The minister is always to say what shall be sung, and the choir (if you are so unfortunate as to have one) is simply to select appropriate music and render it in the most intelligent and spiritual manner. The chorister is but the servant of the preacher, to lead in one part of the service of worship, over the whole of which the minister presides.

Hymns should have appropriateness, and not be given out in any hap-hazard order. The opening hymn should be one of adoration, praise, or invocation. The one next before the sermon should contain the leading thought of the sermon, that the service of song may assist in preparing the mind and heart for the truth. And the hymn following the sermon should be one of consecration or invitation. Thus should the unity of the service be preserved. In order for this to be intelligently done the hymns should be well read. And in order to be well read, the reader must grasp the thought of the writer, and be moved by the spirit of the words. And in order for that, the reader must read and reread the hymns during the week, and think about them until both mind and heart are filled with them. Sometimes it is a good plan to commit a hymn to memory, but always to read it aloud to one's self during the week. A poor preacher can be a good reader. The thoughtless, expressionless rattling off of a hymn, is sheer spiritual stupidity. The Holy Spirit uses good art, and we honor the Spirit when we read the songs of praise the best we can. It is as wicked to take no pains in reading as it is to take no pains in singing. A little effort each week, with the practice which comes in the regular service, will make of the commonest man a good reader. The hymns should be given out in a full, clear voice so that any person in the room can hear, but distinctly and tenderly read, so that all may know what the preacher considers the burden of the hymn.

One common mistake is that of acquiring a hymn-tone, a kind of sing-song, so that everybody knows when you come to the last word in each line. Many cultured men fall into this habit. One good way to break up such a practice, is to write out the hymn in full upon note paper, not writing it as poetry but as prose, and then reading it as prose,—for instance, the familiar hymn:

"There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Now write it thus: "There is a fountain filled with blood—drawn from Emmanuel's veins, and sinners plunged beneath that flood lose all their guilty stains." It will break up the sing-song tone, and give naturalness and expression to the reading. Above all, let the spirit of the hymn fill your heart and thrill your soul; for a tender heart, melted into sympathy with the idea of the writer, is worth more in making one a good reader, than all the lessons in elocution given in the schools. Nowhere else is affectation so out of place and powerless as in any part of pulpit service. A warm heart and an earnest purpose will give power to the reading of the commonest hymns, but a cold, unearnest soul makes tame the deepest and sublimest sentiments.

Dear brother, look out for the hymns. Select the best, and read them the best way you can. Cling to the old hymns which the church will not let die, because they were born out of the deep experience of some holy soul. There are hymns which inspire no one. Avoid such. Put forward mostly the hopeful, joyful, triumphant hymns, such as will help tired men and women. Do not sing,

"Look how we grovel here below";

but

"Salvation, 'tis a joyful sound."

The Psalms contain the deepest confessions of sin, but there is a note of shouting victory in them all. Cling to the good old hymns and the good old tunes, and let the people sing them over and over. Do not turn your church service into a sacred concert, in which the choir shall display their skill, or your prayer-meeting into a singing-school; but remember that, with hymns in all parts of the church service, "God is a Spirit and they who would worship him must do it in Spirit and in truth."

AN ENGLISH HIGH SCHOOL FOR INDIA.

In pursuance of a topic which has already been presented in the STAR, in a communication from Missionary Stiles, the following is inserted:

Whereas, we believe that the future success of our mission lies largely in the hands of the native Christian boys and girls of the present, and consequently that their education both secular and religious is a matter of the greatest importance to the mission; and whereas, the present school accommodations, being in the vernacular only, are utterly inadequate for their higher mental training; and whereas, the moral and religious influences in the Government schools are such as to render it dangerous to the characters of Christian students attending them; and whereas, the mission is now greatly in need of better educated preachers and teachers such as could be educated only in an English High School; therefore

Resolved, That we ask the Free Baptist Foreign Mission Society to appeal to the Free Baptist Christians of America for an endowment of thirty thousand dollars (\$30,000) for an English High School for Native Christians at Balasore, India; and that we recommend the appointment of Rev. J. M. Coldren as agent to visit the churches and solicit subscriptions for the aforesaid school.

Signed by the Indian Committee, A. B. BOYER, E. B. STILES, T. W. BURKHOLDER, H. M. BACHIGER, O. D. BACHELER, G. AGER, M. J. COLDREN, Z. F. GRIFFIN, F. W. BROWN.

Balasore, India, Jan. 14, 1890.

We, the ladies of the Mission, heartily endorse the above resolution.

H. C. PHILLIPS, J. P. BURKHOLDER, D. F. SMITH, E. D. BACHELER, S. M. AGE, CLARA I. BOYER, ADA H. STILES, LILLIE C. GRIFFIN, ELLA M. BUTTS, L. C. COOMBS, JESSIE B. HOOPER, MABEL GRIFFIN, NELLIE M. PHILLIPS, EMMA L. COLDREN.

Some facts in connection with a proposed English High School for Native Christians at Balasore, India.

I. There is at present no feeder for the Bible School at Midnapore. A student who has passed the highest grade in the vernacular must spend one or more years in the preparatory class before he is sufficiently educated to enter the lowest class of the Bible School.

II. With one exception, none of our native preachers are educated in English, much to the hindrance of the work they would otherwise be able to do. This one preacher was not educated in our mission.

III. There is not a Bible dictionary, commentary, or even concordance in the vernacular, and with one exception all our preachers are without these helps because they do not know English.

IV. A man who does not know English is not admitted to the best native society. Indeed he is not considered educated; nor can he be; for except the Bible, some primary school books, and Hindu shastras, the vernacular has no literature and no books.

V. The influence of Christians over educated Hindus is lessened by the fact that the former are only educated in the vernacular.

VI. There is a Government English School, here where Christian boys may go, but the teachers are all Hindus, and the head master is a superstitious and idolatrous Brahman who at every opportunity holds up to ridicule the most precious Christian truths before our Christian boys. Eight boys from our best Christian families are now in attendance at this school because it is the only one available.

VII. If our Christian boys are permitted to attend this school, it means the almost certain destruction of their Christian characters, and consequently a great blow to our mission work.

VIII. There are in the Midnapore and Balasore Districts 128 male teachers in mission employ, of whom 82 are Christians and 46 non-Christians, i. e., there are nearly three times as many non-Christian as Christian teachers in mission employ. Even the head masters of the vernacular mission schools for Christian children at Balasore, Santipore, and Chandball are all Hindus, while that of the Midnapore school is a Mohammedan.

IX. The greatest need of our mission field to-day is a permanently and liberally endowed English High School for Native Christians, taught by a European or American consecrated teacher. Nothing but that will conserve the denominational interests of our mission, and provide it with representative Christian men—men mentally and morally equipped to take the Gospel to the lost millions of India.

The above quotations speak for themselves, and no comments are necessary from me. I wish to say however, that I know of bright Christian boys who had a drawing for the ministry, but that school changed their mind and they went into secular employment, and were lost to the mission. One other point not mentioned in the above facts is, that the Government School fees are so high that but few of our boys are able to take the course. In the proposed school that will be remedied, and so in a few years we will have teachers competent to fill the places now occupied by Hindu and Mohammedan teachers in mission employ.

In a private letter Bro. Boyer says concerning the school: "I am more and more convinced that the matter is of the Lord and must succeed. Nearly all the missionaries have promised and some already paid one month's salary, for the school; and the native preacher and nearly all the church members have pledged a month's salary. I propose to raise five or six thousand rupees here for the school."

Some of our missionaries have pledged together to plead with God for 1,000 souls this year. An interesting work is going on in Balasore, a little town near Balasore, where Bro. Boyer has been holding meetings at stated times for over two years, and says that now several obstacles have been removed and it is hoped that twelve or fifteen families will turn to the Lord. That is the way India must be won, by villages, then they have some protection for each other; but where one or two come it is very hard for them. Let us pray earnestly for this village especially. Also let us join the brethren over there in an earnest petition for 1,000 souls.

M. J. COLDREN.

AN OPEN LETTER TO FREE BAPTIST WOMEN.

DEAR SISTERS:

Our last General Conference struck the keynote of mission work in its relations to the church. The spirit of its utterance was that missions, being a legitimate part of church work, should be managed by the church through a power delegated by its membership. This position is looking to the time when there will be no separate missionary organizations, but the church itself will be the Missionary Society, and its membership will be the men and women enrolled as church members.

This ideal is a beautiful one, and in harmony with the great command to "preach the Gospel to every creature," but means a degree of love for Humanity, on the part of the rank and file of the church, that only time and the patient work of the few will ever evolve. This ideal means, too, the mutual burden-bearing and mutual counsels of men and women, and, as such, is doubly beautiful to all who believe that this is the true relationship between them in Christ.

We trust, however, that our sisters will distinguish between a mutual bond, and any plan for organized work which puts the burden of labor on women, and, at the same time, provides that men shall largely gather in the harvest. Of this character are all organizations which award to women an equal, or even larger, part of the work of planning and of raising funds, and to men the privilege of disbursing a larger proportion, if not all, the money so secured. We call attention to these conditions, actually existing in some of our State and Association societies, as opposed to true union. It reminds us more of ideas prevailing when the "Freewill Baptist Female Mission Society" was organized in 1847, than of the best thought of to-day.

Our present methods are easily classified. On the one side, the Home and Foreign Missionary Societies; on the other, the Woman's Missionary Society, which is both home and foreign, entirely distinct from either of the others, even though the "Benevolent Offerings" Card, circulated in nearly all F. B. churches, has, without the authority of the Woman's Society, associated it wholly with foreign mission work, and subordinated it by entirely ignoring it in the proposed division of funds when "no designation is made." One represents, essentially, man's work; the other, woman's. And these organizations will contribute most to the working out of a higher ideal by developing the loyalty of men and women to their special duties.

It is not hard to detect in the trend of woman's life, in the home and in this so-called "woman's church," her speciality. It is education. The church, particularly women and children, have already felt the power of its influence through the Woman's Missionary Societies of the different denominations, and the work has only commenced.

Greater emphasis should be put upon the training of the children; more missionary knowledge should be disseminated through the churches; women in the dark portions of the earth, should feel the atmosphere of a more consecrated and intelligent womanhood in Christian lands; and women in our churches need the wider experience, and more direct sense of power, which comes only through connection with an organization where upon women alone rests the responsibility of managing its finances, as well as planning and executing its work. And women will continue to need it until they have developed a faith in themselves which allows no encroachment upon their individual rights, and no assuming of burdens which rightfully belong to men,—without such a recognition of the Higher Law there can be no abiding union.

HUB NOTES.

"Gentle spring," leading, summer by the hand (according to the thermometer), has come. Welcome!

In the future, promenade concerts at Music Hall must be "dry," because the Police Commissioners have refused license for such gatherings, or, more properly, walkings.

About 2,500 carpenters joined in the International eight-hours-for-a-day strike. Everything is peaceful so far, and it seems altogether probable that wise counsels will direct the movement.

One of the worthy benevolent institutions of our city is the Massachusetts Home for Intemperate Women, incorporated in 1881, and now in its new building on the corner of Binney and Smyrna Sts. The matron is Mrs. Mary R. Charplot.

Rev. Brooke Herford, of the Arlington St. church, presents the Saturday half holiday as a fair and equitable solution of the "eight hour" movement. He says that this has been the arrangement in Manchester, England, for the last fifty years, to the great benefit of all concerned. That's a very simple and safe remedy, surely. Why not try it, fellow-workmen?

The Police Commissioners have decided that the law forbidding public bars, for the sale of liquors, shall be enforced, and have notified all holders of licenses that they must make such changes as are necessary, without delay, for compliance with the law. Hotel keepers affirm that it will be serious injury to their "drop-in-and-take-a-drink" trade, without any benefit to the cause of temperance.

Certain lawyers of the "Hub" say that under the recent decision of the United States Supreme Court there is no need of taking out a license from the city. All that is necessary is to get the agency of some foreign brewer or distiller, and have them ship the "goods" in the "original packages," and in spite of any State or city regulation, such "packages" unbroken, can be sold. Important, if true, certainly. And such seems to be the opinion of the dissenting justices.

The Journal says: "The city now has the liquor traffic under good control." It would have spoken more in accordance with the fact if it had said: "The liquor traffic has the city well in hand." How tremendously true the latter statement will be if the foregoing note should be the condition of things.

In short, the Woman's Missionary Society is the one "open door" in our denomination where women can do their own special work, in their own way, without "let or hindrance"—a work which the future will honor as well as the present, for, in some form, it will continue when those who are loyal to it now shall have passed away.

For these reasons, as officers of this Society, we commend it to every woman interested in our denominational needs. This work is ours, dear sisters; a holy success should be our motto, for the sake of the future as well as the present. In simply being true to ourselves, we shall hasten the coming of the day when there will be "neither male nor female" but "all one in Christ Jesus."

Yours in Christian Work,
MARY A. DAVIS, President; ALATHIA B. TOURTELLOTT, Recording Secretary; JULIA A. LOWELL, Corresponding Secretary; BESSIE D. FECKHAM, N. E. Home Secretary; ANNIE P. SKEEL, Interior Home Secretary; M. AUGUSTA W. BACHELDER, West and South Home Secretary; LAURA A. DEMERITTE, Treasurer. Officers of the Free Baptist Woman's Missionary Society.

WASHINGTON LETTER.

WASHINGTON, D. C., April 30.

All of the pastors of the evangelical churches of this city delivered sermons on last Sunday night in support of the temperance movement, at the request of the united temperance organizations here. Such concerted action gives a new enthusiasm to the work, and it was intended to follow up the impetus given the cause by these sermons by a general movement here all along the temperance line.

A case of great importance to liquor dealers and to prohibitionists has just been decided by the United States Supreme Court, and although the decision was against the latter, it is the painful duty of your correspondent to report the facts. The case was brought here on appeal from the supreme court of Iowa, and this court reversed the decision of the State court. The opinion of this court is that that section of the Iowa law which provides for the seizure of liquor brought into the State in original packages is unconstitutional. Such laws, the court holds, are in interference with interstate commerce. In delivering the opinion the Chief Justice said the sale of liquor might be properly regulated or prohibited by the action of the proper State authorities after it had found its way into the State, but that there could be no legal interference with it while in transit unless there should be Congressional action in that direction. There were three dissenting associate justices; namely, Gray, Harlan, and Brewer, the latter being the most recently appointed, and I believe the only thorough temperance man on the Supreme bench. It is feared among temperance people that this decision will act as an entering wedge in rendering the enforcement of the other laws connected with the Iowa prohibition system more difficult in the future. So long as it is legal to carry liquor into the State in original packages, it will not be difficult to find some practical way of transferring the contents of the packages to the stomachs of those Hawkeyes who want it.

We are assured now of peace on one-half of the earth. On Sunday representatives of ten of the seventeen nations participating in the International American conference signed the agreement drawn up by the conference for the settlement by arbitration of all differences and disputes between them. This was the crowning act in the conference as it was the principal business for which the conference was called. One of the interesting features in connection with the signing of the treaty was the evident appreciation by the signers of the fact that the occasion was one which will be historically great. Some of them provided themselves with new gold pens and holders for signing and afterwards sent them as souvenirs, with their documents, to their respective governments.

S.

One of the worthy benevolent institutions of our city is the Massachusetts Home for Intemperate Women, incorporated in 1881, and now in its new building on the corner of Binney and Smyrna Sts. The matron is Mrs. Mary R. Charplot.

Rev. Brooke Herford, of the Arlington St. church, presents the Saturday half holiday as a fair and equitable solution of the "eight hour" movement. He says that this has been the arrangement in Manchester, England, for the last fifty years, to the great benefit of all concerned. That's a very simple and safe remedy, surely. Why not try it, fellow-workmen?

The Police Commissioners have decided that the law forbidding public bars, for the sale of liquors, shall be enforced, and have notified all holders of licenses that they must make such changes as are necessary, without delay, for compliance with the law. Hotel keepers affirm that it will be serious injury to their "drop-in-and-take-a-drink" trade, without any benefit to the cause of temperance.

Certain lawyers of the "Hub" say that under the recent decision of the United States Supreme Court there is no need of taking out a license from the city. All that is necessary is to get the agency of some foreign brewer or distiller, and have them ship the "goods" in the "original packages," and in spite of any State or city regulation, such "packages" unbroken, can be sold. Important, if true, certainly. And such seems to be the opinion of the dissenting justices.

The Journal says: "The city now has the liquor traffic under good control." It would have spoken more in accordance with the fact if it had said: "The liquor traffic has the city well in hand." How tremendously true the latter statement will be if the foregoing note should be the condition of things.

Missions, HOME AND FOREIGN.

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

CONDUCTED BY DR. JAMES L. PHILLIPS, 1751 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 Cities. April 6.—India, Ceylon, Java. Brahminism. May 4.—Burmah, Siam, and Laos. Buddhism. June 1.—Africa. Freedman in the United States. July 5.—Islands of the Sea. Utah and Mormonism. North American Indians. Chinese and Japanese in America. Aug. 5.—Italy, France, Spain. Papal Europe. Sept. 1.—Japan, Korea. Medical 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.

AN ADVANCE MOVEMENT.

The missionary revival is certainly stirring our home churches to greater consecration and more earnest effort. Years ago when visiting our churches in the interests of the Foreign Mission, I said repeatedly, that when a great missionary revival came we should see single churches volunteering to support missionaries of their own in foreign lands, in addition to supporting their home pastors. When the Free Baptist churches of New Brunswick undertook in 1864 to support a missionary in India and did their work right royally; and when several years later the Central Association of New York and Pennsylvania determined, during the dark days of our India mission, to add a man to our working staff and provide for his support, and so grandly carried out their purpose, I felt sure that brighter days were coming.

Now I have the joy of announcing that the first F. B. church of Buffalo, N. Y., has decided to support a man in our India field. On my way to the General Baptist churches I spent a very pleasant Sabbath in that city, to which the young and energetic new pastor had more than once invited me. The services of that day and the spirit manifested by the people, were most cheering. The other day a letter came in from the pastor saying that "all that I have planned and prayed for has been accepted by the church." This church of three hundred and fifty members and five hundred Sunday-school pupils, as reported in the Register (or does "our Euclid" nod?) has voted to raise \$500.00 a year, the salary of a single man in the India mission. The women of the church are in the vanguard of this advance movement, and are working nobly. The pastor adds: "Now we want a good man to send out." May the Lord find this man. I believe he will, and soon we shall see him at work in that broad and needy field over the seas. Who volunteers to go?

How the missionary spirit helps the vicinage! The same letter brings more good news. The same church that voted to send a man to India, voted also to lengthen its cords and strengthen its stakes at home. A mission chapel is to be built, and an associate pastor secured to help carry on the growing work on every side. This looks like living, and I long to see twenty other F. B. churches in our cities fall into line. The missionary spirit never fails to help a church. It broadens her horizon, deepens her devotion to Christ, and augments her power for usefulness. Let all who pray for Zion's welfare remember this city church and her pastor. May grace be granted them richly for carrying out their new resolutions. And may the right man soon appear for carrying their standard into the far East. Large places like Kanthi, Tumlook, Ghatal, Gadbeta, Barepada, Dantoon, and Bhadrak have long been waiting for men. Who responds to Buffalo's call for a man?

FROM ORISSA.

Many that have been interested in the southern portion of our Indian field will be glad to know that the prospects of the work are looking brighter. For years many of the missionaries have desired to have a man stationed at Bhadrak, but the way has not opened for it until now. Bhadrak is a city of over ten thousand inhabitants, and there are many adjacent villages easy of access. It is on the Grand Trunk road running through India from north to south, commonly known as the "pilgrim road." It is forty-four miles from Balasore and thirty-three from Chandball, but there is no road that can be used with a conveyance to travel all of the way to Chandball. There are two large markets here every week. The Wednesday market is the largest market in Orissa, it is said, and over ten thousand people attend it every week, coming from far and near. The Saturday market is smaller, not more than from three to five thousand people attending. It is the head of the Sub-Division; the Kutcherry, or court-house, etc., is here. There is a greater amount of zenana work here than in Chandball; in fact there is but comparatively little zenana work in Chandball, while in Bhadrak there is an immense amount of zenana work. There are two bazars where large crowds can be gathered, while the bazar in Chandball is so small that no work is done in it on the steamer days, Thursday and Friday mornings.

We have lately had such a disturbance and scandal in Bhadrak that it was the opinion of all the missionaries in the southern part of the field that, as there were two men now at Chandball, one of them ought to go to Bhadrak. This did not mean a changing of field, only a changing of the base of operation of one man. When we came to consult over the

matter, it was found that Bro. Ager had a decided preference for Bhadrak, and though he was willing to stay or go he felt that his work in the future was in Bhadrak, and as I had no such drawings as to the future, but definite ones towards a field not occupied in the least, it seemed the fitting thing for him to be the one to move. I have been making arrangements to build a chapel at Bhadrak for nearly a year, and with the assistance of Bro. Rae have raised money to build. I am to stay here until the close of the present year, March 31, and attend to the building, which will be used as a temporary dwelling, and then be used for the purpose for which the money was raised, a chapel and school room. There will be two rooms and then an office built upon the veranda. The veranda will extend around the house, but part of it will be used to fix store-rooms and bath-rooms and an office. The length of the building, including the veranda, is 60 feet and the width 36. The building is being made of sun-dried brick, the walls being two feet in thickness. The work commenced last Monday afternoon, and at the close of the week the foundation for the rooms (not the veranda) have been laid, and a little done on the wall. The foundations are three feet wide and three deep, half or over being in the ground. Then the space inside the foundation has to be filled with earth, and a good deal of filling in will have to be done around the building. I have had nearly forty men and women at work, and have paid from two cents to nine cents a day for labor. Seven hours a day is all that they will work when they pretend to work, and if you could see them work, you would say it was about all it was worth. The bricks are laid up in mud, not mortar; but it will make a very good wall and one that, well protected, will last from twenty to forty years, or would if the foundation had been of burnt brick. The building that is now at Bhadrak, and occupied by Bro. Rae, was built some twenty or thirty years ago, the foundations being of burnt brick, and the walls of sun-dried brick, and all laid up in mud. The house is apparently good for as many more years, if well protected. The brick is plastered over inside and out with mud and then white-washed, and unless you were told that it is mud you would not know it. The roofing comes very expensive here, and also the material for the floor will be expensive. The floor will be broken brick pounded down solid with what at home would be called water-lime. The roof will require timber for beams, and a part of the rafters, and the rest will be of bamboo, and all this will be covered over with rice straw. Many have asked me about the houses in which we live, but I have not yet found out all about the making, as I wish in order to tell as I want to do. This will give you an idea of a cheap house, and when it is completed, I can tell you more about it.

I hope that the readers of the STAR will keep Bhadrak and its work in mind, and remember that the brother who is to be here (Bro. Ager) is a stranger to America, and hence has no friends there to stir up, as have the rest of us to help in the work; so keep the place in mind, and pray for it and for them, and don't forget to give for the work. Remember the Work! F. W. B. Bhadrak, Orissa, India, Feb. 16, 1890.

DELAWARE AND CLAYTON QUARTERLY MEETING HISTORY. "Confess your faults one to another." Dr. Doddridge says, "When you are conscious of having been really to blame, do not perversely vindicate a conduct which your own heart condemns, but frankly acknowledge it." There are a few things in the history of this Quarterly Meeting that may be confessed. In the year 1861, the craze for building seminaries of learning in its onward westward march had reached Iowa. In Quarterly Meeting conference on the 25th of May of that year, Rev. R. Norton read a resolution pledging the Quarterly Meeting to build a seminary, specifying the minimum cost, and certain other conditions. An Education Society was formed, constitution adopted, trustees chosen and classified, a building committee appointed, and all christened the Iowa Northern Free Baptist Education Society.

In justification of the measure, it may be said that our people wished for facilities for intellectual culture for their children. In this there was a general agreement, either because they had seen the benefit of education, or because they had felt the need of it. The Quarterly Meeting referred to the Yearly Meeting for its approval and co-operation. But the Yearly Meeting had too much foresight and wisdom to give its indorsement. Just at that time the Northwestern College at Wasioja, Minn., with a vigorous and enthusiastic life, was coming into prominence. And the president, Dr. Williams, who was at the Yearly Meeting at Horton, said, that when a certain contemplated railroad was constructed, the Northwestern College could accommodate Iowa students. A site had been obtained for the Seminary, and ten dollars worth of rock drawn to the place, and other work engaged. But for the lack of local enthusiasm, and the refusal of the Yearly Meeting to give its sanction, the scheme was abandoned. The building committee countermanded the orders, and paid the damages, and we sent our students to Wasioja, Hillsdale, and Wilton. We may confess faults of a general character to another. But this craze of seminary building may be confessed publicly, when we are permanently restored to our normal mental condition.

But Parker College is an exception. It was born in due time. Winnebago City is its foster mother. The wealth of earnest Christian men is pledged for its life. What though our two sparrows are sold for a farthing? God never forgets. Both the Home and Foreign Mission societies are deeply interested in this institution. It is our Home Mission ground. Its teachers were born missionaries. It is located midway between New Brunswick and Los Angeles. Its sympathies, like the "two wings of a great eagle," extend from the "golden gate" on our western borders to farther India in sight of the Southern Cross. It is a diligent home-worker, and churches are growing up around it, like kids beside the shepherds' tents. Excuse this digression, for Parker College is in Minnesota and not in Iowa.

In the effort to consolidate the Iowa and Iowa Northern Yearly Meetings, the Delaware and Clayton Quarterly Meeting objected to the union, for reasons which the churches thought justifiable. When the Yearly Meeting convened the delegates answered to their names at roll call, a quorum being present. The majority voted for the union. This Quarterly Meeting submitted to the situation, and determined to be second to no other Quarterly Meeting in loyalty to the denomination and labor for the good of the cause. There is a slackness in some of the members in attending the meetings of the church; but this fault may be confessed in the several churches, where this form of violation of church obligation exists.

There is another fault that I must confess for our people, and that is neglecting to take and read our own denominational papers. There are Free Baptist families who do not take the MORNING STAR or Free Baptist. Other denominations urge their members to take their publications, and we respect them for it; and they would respect us, if we would respect ourselves, and deal truly with those whom we employ to serve us, our editors and publishers.

I would not thus, unauthorized, confess the faults of others, if I had first, in the Quarterly and Yearly Meetings, plead for loyalty to our denomination in patronizing our Sunday-school literature, The Free Baptist, and THE MORNING STAR. N. W. BIXBY.

March 29. The International Missionary Union will meet this year at Clifton Springs, New York, June 11 to 18. For a fuller notice, see "The Religious World" on the last page.

Contributions.

UNION VS. UNIONISM. A paper by Prof. R. Dana, D. D., read before the Hillsdale Quarterly Meeting and published by request.

Union is not identity, but harmony. Christian union is the harmony of Christians in that which is generally Christian in character, relations, and general purposes. Unionism is a theory, respecting church organizations, involving the doctrine of general church unity, with piety the only condition of membership. Respecting this theory, it may be said:

1. It is supported by no Biblical law or example. "Brotherly love," "forbearance," and "charity" are required. And if for the discipline of offenders, commendation of the faithful, regulation of the ministry, support of Christian enterprises, and the "preaching of the Gospel to all nations," organizations are necessary, then the general laws upon these subjects involve organizations as methods of work. The Gospel requires marriage and civil governments, but nowhere commands specific rules for either, or for church organizations. Much is left to circumstances and human judgment. Excepting in the Jewish code the Bible is not a ritualistic or ecclesiastical book. It is full of facts, doctrines, laws, experiences, and promises, but never mentions church organizations, nor meetings, committees, councils, moderators, clerks, constitutions, covenants, or charters with reference to such a work. There is no law for union churches, nor against denominational churches. A more absurd misapplication of Scripture is hardly conceivable than the assumption that Christ's prayer that believers might be one as the Father and the Son are one (John 17: 21) is applicable to visible organizations. "The Word was God," and "God is a Spirit," and to imagine a materialistic union in the God-head, such as is necessarily implied in church organizations is materialistic atheism. The only possible union in the Trinity is spiritual, and spiritual union is enjoyed by Christians in different churches. Paul's reproof for personal "divisions" (1 Cor. 3: 4, 5) referred to troubles within the church, and not between churches the numbers and variety of which are never condemned in the Scriptures. The stripes of individuals in the churches have always been far more frequent and painful than even sectarian controversies between churches and denominations.

2. The law of Christian union does not involve the union of churches. Christians may and do fellowship those not of their own order; and those who love only those of their own churches are sectarians or hypocrites. There is less of bigotry and sectarianism than is generally assumed. The fact is, there is less strife and contention, more courtesy and goodwill, between Christian denominations than between any other organizations, political or religious, in all Christendom. More selfishness and bitterness are exhibited in a single political "campaign" than in half a century of church work. And the persecutions from the days of the inquisition to the hanging of Quakers, and whipping of Baptists in Boston, have universally been in behalf of unionism,—in favor of unity in one church. And those most earnest for church unity have generally exhibited the most earnestness in proselytism.

3. Unionism would not increase the usefulness of the churches. There is no danger of too many churches in large towns; and frequently the existence of different denominations occasions a better supply of churches in cities than would otherwise be furnished. In rural

districts more are accommodated than is commensurate by the different ecclesiastical bodies. But frequently in small towns there are more churches than are justified by the population; and this is the main and common plea for union churches. Just as though the principle object of Christian work was to build up large churches, in good houses, with good music and good preaching, at the least cost. The arguments in this direction are almost exactly like those given for associations and communities which might save half the ordinary cost of family support. But it is certain that in these small churches there are more attendants and participants in Christian worship and enterprises than in similar towns with single churches. It is seldom that even in these small churches there is money paid beyond ability, and within that limit. "It is more blessed to give than to receive." It is better for the givers, and for the general church of God, where the great need is not so much for saving expense, as a disposition to give. Two-thirds of the churches are uninjured by multiplicity of churches; while the increased activity and sacrifice of the other third is more effectual in developing Christian activity and the conversion of souls than the majority in our largest churches. The great variety of tastes, habits, and susceptibilities of men demands a great variety of means and measures for their reformation. The truths, arguments, and illustrations adapted to one class may not reach others. And so it often happens that one denomination is successful for a while with a portion of the public, while another portion is unmoved until another denomination, with other characteristics and measures, effects what the first could not. There are different gifts, and divers operations by the same spirit. But no one denomination possesses all the gifts and moral forces demanded by all the various traits and circumstances of all the individuals of the race. There are good men in the "Salvation Army," but would they be acceptable and useful in the Presbyterian or Episcopal bodies? There are Presbyterians who would not grow in grace and usefulness in the Methodist or Baptist denominations.

4. There are doctrines, convictions of truth, which cannot be ignored for the sake of ecclesiastical accommodation. If a man is honest in his doctrines, and faithful to his God, he must preach and practice what he believes. Some men can ignore anything not acceptable to the people, and some can yield assent to anything that is profitable. By all means let these two classes join the unionists. But there are convictions and consciences not so easily disposed of. Most Christians believe in baptism and the Lord's Supper, and that all church organizations ought to practice these ordinances. But Baptists believe that the law of baptism requires a specific, physical act of a true believer. If therefore, a Baptist unites with a church he necessarily affirms that baptism is not necessary in church membership, or that any practice of the church as baptism is right. How an honest, intelligent man who believes that baptism should be required of all church members, and that God's law of baptism requires the immersion of believers, can unite with a union church, is an unsolved mystery.

5. The organization of any church anywhere, upon the only condition of regeneration is an absolute impossibility. There are three forms of church government, and every church is necessarily Episcopal, Presbyterian, or Independent. The adoption of one must reject the others. A Gospel church is constituted for Christian worship, with reference to certain truths or doctrines, and with some form of church government. There must be three conditions, at least, in addition to piety. There can be no church organization without some kind and degree of agreement with reference to the day and general practice of worship, the general principles or doctrines implied, and the regulations and polity in the government. Any attempt, plea, or profession of church union without these four conditions is a fallacy and a failure.

6. History proves the failure of unionism. For a thousand years after the days of Constantine the united church, with the support of the mightiest governments of the world, struggled for universal unity. But after the most desperate efforts, and the martyrdom of many thousands who were slain for dissent from church unity more than from error in doctrine or practice, it failed. Henry VIII with "Bloody Mary" repeated the effort for unity in the English church and failed. The Puritans, protesting against the law of "uniformity," fled to America, where the Congregationalists for a hundred and fifty years, with preaching and praying, laws and penalties, labored earnestly for general union—with themselves. When these means failed, the assumption of generic names and titles continued to show the love of union. And so we have "The American Board," "The American Home Missionary Society," "The American Tract Society," etc. But the seven millions of Presbyterians, Baptists, Methodists, and others were not absorbed, but continue their work under their respective names, leaving the continental name to less

than one-hundredth of the population. Two or three other denominations have discovered the "Scriptural order" of church organization, just as others have found the "Scriptural forms" of civil governments and the "divine right of kings"; and have taken for their voluntary organizations—the religious family name of Heaven and Earth.

More than fifty years ago Truar and his associates in New England, The Union Herald and its backers in New York and the West, assuming that one spiritual condition was sufficient for all the various purposes and duties of physical church organizations, demanded the abolition of denominational peculiarities respecting necessitarianism and freedom of the will; general atonement and limited atonement; the divine and human nature of Christ; conditional and unconditional election; necessary and conditional perseverance of the saints; the obligation, design, and action of baptism; church communion and Christian communion; Episcopal, Presbyterian, and independent church polity; future punishment; annihilation, and future probation; and the day of the week for religious worship.

Of course there never has been—never can be—a visible church organization with only spiritual conditions, any more than the material body can live with only spiritual nourishment. But the talk and professions have appeared plausible to some, and accomplished their purpose as an excuse for some sentimental Baptists, whose appreciation of distinguishing truths is less clear than their appreciation of general favor and support to fall into pedobaptist churches with the plea of liberalism. History records no failures more complete than the failure of unionism.

7. But even if organic union was possible it would be injurious to society and fatal to liberal governments. Such concentration of influence would render its favorites monopolists in business, aristocrats in society, and successful candidates in politics. The tendency of large ecclesiastical bodies, as universally affected by designing men and general depravity, is always to state churches and centralized governments; and such governments always employ religious combinations. Even now fears of the influence of large churches and denominations are not unknown in America. Well grounded fears in that direction would justify the increase of denominations rather than their formal unity. It may be said that if Christians are what they should be there would be no such dangers. But that if cannot be omitted this side of heaven, nor human organizations expected without a Judas. The question is not respecting the church polity of heaven, but the best church polity for the earth—for the salvation of sinners and the increase of faith. Christian union is "brother love,"—a state of mind and condition of character,—just as distinct from organizations as the love of man is distinct from civil governments. No man is or can be, a true Christian without Christian union. Organizations, like all external works, are representative and conditional, involving questions of utility, expediency, and judgment. "All things are lawful unto me, but all things are not expedient."

Religious Life.

PRAYER-MEETING TOPIC. For the week beginning May 11.

BALAAH.—Numbers 22: 34, 35; Jude 11; Rev. 2: 14. The brief record found in the three chapters of Numbers should be closely studied, as also the inspired comments found in Dent. 23: 3-6; Josh. 13: 21, 22; 24: 9, 10; Numbers 31: 8; Judges 11: 25; Micah 6: 5; 2 Peter 2: 14-16; Jude 11; Rev. 2: 14. The real character of Balaam has been from the earliest times a subject of dispute, Origen and Augustine contending that he was a "prophet not of God, but of the devil"; while Tertullian and Jerome regarded him as a true prophet of God but temporarily lapsed into sin. These views are extreme. Balaam was no prophet of God measured by the standard of Israel's prophets, but we must remember the paucity of the light which he enjoyed, and must not judge him by the standard of to-day. Scripture speaks of "the error of Balaam." What was a venial offense in him, would now be grossly criminal. Let us busy ourselves with a few lessons from his life.

In Balaam we see first an example of a perverted conscience (Numbers 22: 1-20). He dallies with temptation. Emphatic refusal to be allowed to curse Israel did not end the matter with Balaam as it ought. He sought to change the mind of the Lord. Our first impressions of duty are generally the right ones. When conscience is allowed to dally with desire it is generally a fatal dalliance. Balaam's heart was with Balac and his rewards; his conscience was on the side of right and duty. "He loved the wages of unrighteousness" and so was permitted to go where his heart had already gone. A nail driven too near a compass needle once wrecked a vessel. So when earthly treasure, too near the heart, deflects it from pointing straight heavenward, there is danger of spiritual wreckage. 2. Balaam was conscientious about some things and very unscrupulous about others. A houseful of gold and

silver would not tempt him to go beyond the Word of God, but he could reduce Israel into the grossest idolatry. How many respect the letter of God's commands, yet violate the spirit without scruple! How many strain out gnats and swallow whole caravans of camels!

3. We learn from Balaam that gifts can never stand in good stead for grace (1 Cor. 13). There was no want in him of the knowledge of God, or of the right, or of duty. His insight was amazing. His lips kindled with the fire of poetry. Even Isaiah at his best never uttered grander language or sublimer poetry. Silver tongue is not a sign of a sound heart. All religious talk which is nothing but talk; all solemn speech which is not the honest expression of real godliness; all sentimental saying and sighing and singing and sobbing, which leaves the heart beneath as dull and dead and dry as it found it, are of the Balaam kind.

4. Another lesson. We cannot serve God and mammon. No man ever tried harder to do that than Balaam; no man ever more signally and monumentally failed. He thought to secure this world and the next; he lost both. He had too much truth to secure the rewards of Balac, he had too little to escape the wrath of God. He loved the wages of unrighteousness. As some one has said, "The most pitiable class in Christian lands consists of those who clearly see the excellence of Christ, but who love the wages of unrighteousness, and are forever attempting to compromise both with the Lord and with the devil."

5. We learn from Balaam that the wages of sin is death (Numbers 31: 8). Balaam perished by the sword of Israel whom he had so successfully reduced. We learn from his career that the world cannot be taken in to share the empire of the heart without becoming ere long the ruler of it and hence its destroyer.

LIBRARY READINGS. Robertson's sermons. Monday Club sermons. Sixth series. Works of Bishop Butler, Wilberforce, Cardinal Newman, and Edersheim. "Thirty Thousand Thoughts." Vol. VI, pp. 174-181.

DIGGING OUT THE OLD WELLS.

BY REV. F. E. DAVSON.

Abraham, during his residence in Canaan, dug a great many wells, at which his servants watered his great herds of cattle and flocks of sheep, and from which the patriarch and his family lifted the clear, cool water to quench their thirst and lave their bodies. But after the death of the great man, his enemies, the Philistines, filled up these wells, and choked them with rubbish. Years afterward, Isaac, returning from long residence away from home, found these abandoned springs at which he had drunk in childhood, and he went to work and dug them all out again, making them once more sources of comfort and refreshment and life.

That is an illustration of what is now taking place in many sections of our denominational inheritance. Many of the old Gospel wells at which our fathers drank have, through long neglect, gone into ruin, and are choked up with rubbish. We are coming to understand the necessity of digging out these old wells, and in several sections the Home Missionary is already at work, on the hillsides and in the valleys, pulling away the weeds, lifting out the obstructions, carting off the rubbish, from the old Gospel wells.

We desire to offer a few reasons for this kind of work. And in the first place, we need this kind of work on account of the law of self-preservation. The city and the country are indissolubly bound together. Like the Siamese twins, if one takes poison they both will die of it. If the hillsides send down rivulets of muddy water the river will be turbid to the sea. Suppose we allow these small rural districts to go unevangelized. Then the young people who go out from them will be like rivulets of contagion to the whole State. They touch us at all points; we cannot escape them. Plague spots naturally widen. Neglect Canada thistles and you will gradually sow all the surrounding fields. If we would not be corrupted ourselves we must prevent or heal the sources of corruption. Drain the swamps or take the malaria. If their owners will not or cannot, we must do it for them or die of the plague. Some people get the impression that these dreadful cities are the sources of all the evil in the world, and that the pure young people from the country go there only to be ruined. That is a mistake. Scores of young people go to the cities who are ruined before they start. Like the young man in the Gospel, they go there for the purpose of riotous living. There are scores of rural districts where vice and iniquity are as rampant as in city slums. A country village or neighborhood deprived of the church and its ordinances will degenerate as inevitably as a city ward, and those who go out from such a community will go breeding pestilence and moral ruin. The devil got his first victim on a farm and in a garden, thus demonstrating that flowers and green grass and apple trees are no security against his seductions. Keep the fountains of country life pure, the old wells dug out in the rural districts, and the problem of city evangelization will be mightily helped. Country people are no worse than other people, but if they drink impure water they will

suffer the consequences. And in a great multitude of places in the rural districts the Gospel wells are filled up with stones and brush and carcasses.

So we are interested to open the wells that our fathers dug fifty or a hundred years ago. Time has wrought great changes about the old well curb.

Yes, all the people rejoice when the old family well is dug out. One would think to hear the talk in some quarters that there were no people in the country now, that they had all emigrated into the towns and cities.

But again, these old wells should not only be dug out but protected. It is but little use to dig out a well and then go and leave it. So there are many places in which the people, after the well is once opened, will do their utmost to keep it pure and in constant use.

Discouragement gives way to hope, and earnestness takes the place of despair. The missionary can be of great use in many instances in assisting these rejuvenated interests in securing a man of God to dip up the water for them.

But again: These old wells must be dug out that those who are refreshed from them may bless others also. Neglected country districts will inevitably become miserably close-fisted, and mean; but once fill them with the Spirit of Christ, and they are the most free-hearted and generous people in the world.

II. EXPLANATORY NOTES. Verse 28. About eight days: About a week. Matthew and Mark say, "after six days."

preached to them, if we want to help preach it to others. We must fertilize the fields if we would reap a great crop. There are some countries where it is only necessary to tickle the ground and it will laugh itself into an abundant harvest; but in our rocky soil much of our produce has to be planted with a drill, and harvested with a crowbar.

May God strengthen the hands of all the workers who are digging out the old wells.

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 Quarterly (which see for Questions, etc.), there will be presented a variety of interesting and profitable matter, designed to aid in the study and understanding of the Scriptures, to meet individual objections, and promote the development of Christian faith and works.]

- LESSONS FOR SECOND QUARTER. April 6. Christ's Law of Love. Luke 6:27-38. 13. The Widow of Nain. Luke 7:11-18. 20. Forgiveness and Love. Luke 7:36-50. 27. The Parable of the Sower. Luke 8:4-15. May 4. The Ruler's Daughter. Luke 8:41, 42-49. 11. Feeding the Multitude. Luke 6:10-17. 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 12:15-21. 22. Trust in Our Heavenly Father. Luke 12:22-34. 29. The Ultimate Success of the Gospel. Isa. 55: 8-13.

THE TRANSFIGURATION.

Sunday-school lesson for May 18, 1890. See Luke 9:28-36.

Revised Version.

And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

And behold there came to him two men, which were Moses and Elijah; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. Now Peter said they that were with him were heavy with sleep; but when they were fully awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah; not knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my son, my chosen; hear ye him. And when the voice came, Jesus was found alone, and they held their peace, and told no man any of the things which they had seen.

I. LESSON INTRODUCTION. At the time of the feeding of the great multitude near Bethsaida Julius came the culminating point of our Lord's earthly popularity.

Luke's purpose in his Gospel seems different from that of the other evangelists. He passed over many things related by Matthew, Mark, and John. From the latter we learn of our Lord's discourse to the multitude in the synagogue of Capernaum, of many being offended at his doctrine and turning back, of Peter's profession of faith.

In the region of Caesarea Philippi Peter and the rest again profess their faith in the Christ, and our Lord told his own death and resurrection, and the trials of his followers. In these two incidents Luke adds his testimony (Luke 9:18-27). The transfiguration follows, and the parallel passages are Matt. 17:1-13; Mark 9:2-13. The time was probably the summer of 29 A. D.

rod keeping away from Galilee. "We find in Mark that from the place of the transfiguration they went forth and passed through Galilee as privately as possible to Capernaum (Mark 9:14, 30, 33), and thence went towards Jerusalem. All this leaves the hypothesis of a hasty journey to Tabor and back violently improbable."

V. 29. As he was praying: The prayer and the transfiguration are closely connected; but the latter was more than the glorified appearance of rapt devotion. The fashion of his countenance was altered; Greek, "became another." "An intolerable glory shone on the face of Moses, when he came down from communication with Jehovah on the mount. On the face of Jesus now shone, we may suppose, that brightness of glory, or its counterpart to mortal eyes, which was the very image of his substance, and in which angels had recognized 'the form of God' (Phil. 2:6; Heb. 1:3; 2 Pet. 1:16). The change seems to have affected his whole person; for, we are told that his raiment became white and dazzling. "And" is absent from the Greek; "dazzling" interprets the word "white." This occurrence was not a mere vision of the three disciples. There was a change in our Lord himself.

V. 30. There talked with him two men: "This seems to indicate that the persons were not recognized at first." Moses and Elijah: Two most zealous and powerful servants of God under the Old Covenant. "The special lesson in the appearance of just these two, at this time, lay in the fact that they represented the law and the prophets, or the whole preparatory dispensation of the national religion."

V. 31. Who appeared in glory: "In the brightness which surrounded our Lord, resembling the Shekinah of the Old Covenant. "To deny the possibility of this appearance is to deny the supernatural; to deny its probability is to deny the position of Jesus." And spake of his decease (departure), etc.: Peculiar to Luke. His resurrection and ascension may be included in "his departure."

V. 32. Were heavy with sleep: Had been weighed down with sleep. The verb is in the perfect, and the statement has reference to a time prior to the scene which they had just witnessed. This is intended to explain that the disciples were not asleep at this time, as might naturally be expected, seeing it was in the night (v. 37). Just previously they had been drowsy, but did not yield to sleep. Were fully awake: Having remained awake is the preferable meaning, having the best lexical authority. "In either case, it is evident that this was not the vision of half-sleeping men." They saw his glory, etc.: "The manifestation had been intended for them as much as for Jesus, and they had not to depend on his report of what occurred; but saw it for themselves, and received the proper impression which such an occurrence was suited to make (2 Peter 1:18 ff.)."

V. 33. As they were departing from him: Before Moses and Elijah had actually left. This is peculiar to Luke, and explains the language of Peter, who wished to detain the two representatives of the Old Covenant. It is good for us to be here: Rather, "it is a good thing that we are here." "It would seem that he spoke with some busy idea of securing a longer stay of the celestial visitants." Three tabernacles: Tents, booths. Not knowing what he said: Canon Farrar says: "The subjective negative gives the reason for his words. Not knowing that the spectacle on Calvary was to be more transcendent and divine than that of Hermon; not knowing that the old was passing away and all things becoming new; not knowing that Jesus was not to die with Moses and Elijah on either side, but between two thieves." Says Prof. Bliss: "It is a peculiar interpretation of the language of Peter, when we are directly told that he knew not what he said; but it is much as if he had thought, at a flash, that, with suitable shelter, the company might be continued, to the honor of Jesus and the benefit of his disciples." One for thee: They would be quite content to remain in the open air.

V. 34. There came a cloud: Matthew says that the cloud was "bright." It was the visible sign of the presence of God. If a mere mountain cloud had been intended, there would have been no reason for their fear. They feared as they entered the cloud: Were thrilled with trembling, worshipful awe as they felt themselves embraced within the cloud's mysterious folds. Matthew says that "they fell on their face."

V. 35. And a voice, etc.: "The culmination of the manifestation, in the audible presence of Jehovah, coming from the visible Shekinah, giving a solemn attestation to the Son of Man." Hear ye him: "This command exhorts the Son as Lawgiver and Prophet above Moses and Elijah."

V. 36. The latter part of the narrative is much fuller in Matthew and Mark. They relate something that was said in descending from the mountain the next day. They held their peace: Luke omits the command to be silent, but suggests it by mentioning the result. "The Gospel could be fully proclaimed after the resurrection; and this scene might be misused before that event. The same little company must fall asleep in Gethsemane, before they were prepared to tell what they saw on the Mount, where they remained awake."

SUNDAY-SCHOOL CONVENTION.

[Following is a part of the call of Chairman Jacobs for the sixth International Sunday-school Convention.]

The Sixth International (Tenth National) Sunday-school Convention, of the United States and British North American Provinces, will be held (D. V.) in the city of Pittsburgh, Pa., Tuesday, Wednesday, Thursday, and Friday, June 24 to 27, 1890. The sessions will be held in Mechanical Hall of the Exposition Building, on Duquesne Way, between First and Fourth Streets, beginning Tuesday morning at 9 o'clock and closing with Friday evening. Three sessions will be held daily. The program is a strong one, presenting topics of great interest.

A list of the delegates appointed from each State, Territory, and Province, is requested by the Chairman of the International Executive Committee, and the names of all the delegates who desire hospitality must be sent to Mr. Wm. F. Maxon, Room 41, No. 83 Fourth Ave.,

Pittsburgh, Pa., previous to Saturday, June 21, 1890.

It is expected that all railroad and steamboat lines will return at one-third rate, or in some cases possibly at less rate, those delegates who pay full fare in going to the Convention. The reduction can only be obtained on the "Certificate Plan." That is, parties desiring the reduced fare must take a receipt at the railroad office where the ticket is purchased (when starting for the Convention), and on presentation of this receipt or certificate they will be entitled to purchase return ticket at reduced rate. Full particulars may be obtained from Mr. W. N. Hartshorn, Chairman of the Committee on Transportation, 50 Bromfield St., Boston, Mass. In view of the importance of this convention of Sunday-school workers, it is requested that frequent and earnest prayer be offered that wisdom may be given to all who have direction in the preparation for this gathering. That Jesus Christ our Divine Lord may be glorified, that the Holy Spirit may be honored, and that the inspired word of God may be magnified by all who participated in the exercises. And that the blessing of God may rest upon and crown the deliberations of the Convention.

In behalf of the Executive Committee, B. F. JACOBS, Chairman.

Obituaries.

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

White.—Died in Burlington, Vt., Aug. 23, 1889, Olin W. White, aged 75 years. He resided in Burlington many years ago. In Jericho under the labors of Rev. M. Wood, and had long been a member of the Methodist church. Had been nearly forty years a subscriber to the Star. During his life he was highly respected and esteemed by all who knew him. In his business relations he lived at peace with men, and, as we believe, lived and died at peace with God.

Burgin.—Mrs. Maria Marvin Burgin died in Oneonta, N. Y., March 8, 1890. She was born in this town in the year 1825, and all her life was spent in the same community. Early she entered the service of Christ and was recognized by all who knew her as a true and faithful disciple. In the year 1847 she was united in marriage to Jasper Burgin. They were permitted to pass down life's way together amid its alternating scenes for forty-three years. She and her husband were of that number (sixteen) who organized the Free Baptist church in Oneonta, N. Y. They were permitted to remain a faithful member until called from the church militant to become a member of the Church Triumphant. She was one of the earnest workers during the building of that church, and was one of the few who remained a faithful member until called from the church militant to become a member of the Church Triumphant. She was one of the earnest workers during the building of that church, and was one of the few who remained a faithful member until called from the church militant to become a member of the Church Triumphant.

Marvin.—Mr. Asel Marvin, Jr., died in Oneonta, March 20. He was born in this town in the year 1820. His father, Asel Marvin, was prominent in the year 1791, and settled at Oneonta Plains, and for twenty years resided near Baltimore. The entire life of Asel Marvin, Jr., of three score and ten years, was spent in this valley. In the year 1847 he was united in marriage to Miss Elizabeth Gilford of this town. They both were converted and united with the church on the Plains, being baptized by Rev. E. C. Hodge. When the Free Baptist church of this village was organized they both were of the number (sixteen) who organized that society of which he remained a member until called to his reward. Nearly three years ago he was attacked by rheumatism, which caused great suffering; but with patient and sublime resignation he endured it all, thinking of the release when he would enter the "Father's house"; and he free from pain, and at rest. He was interested in the material prosperity of the town as well as in the moral and spiritual interests. During his illness he expressed a great interest in the church of his early childhood. He was much attached to his home; no children were ever more beloved than were the two daughters. Though far separated from them, they were ever in his thoughts. The day before he died his mind wandered, but he recognized his pastor and called his name. After prayer he repeated several times the words, "Jesus, Master." His two daughters, Mrs. G. Thompson and Mrs. Charles H. Hodge, who reside in Washington D. C., were present at the funeral. The wife and daughters deeply mourn the loss of a kind husband and loving father. The funeral service was held in the Free Baptist Church Sunday, March 23. A large number of relatives and friends gathered to sympathize with the bereaved. The pastor of the church officiated, choosing for the text Lev. 19: 32.

Peabody.—Deacon Joseph Peabody of Manchester, N. H., was called from labors to reward, after a severe illness, Feb. 23, 1890. He died at his residence on Manchester St., passing away as quietly as a child falls asleep. Bro. Peabody was born in New Boston, N. H., April 18, 1816, and was aged 74 years and 10 months when he died. He was converted at the age of twenty years, in his native town.

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where he was baptized by Rev. Mr. Foss, and united with the Baptist church of that place. He went to Manchester in 1846. His business and his religion were not divorced, and I need not say that he succeeded. He united with the First Free Will Baptist church of Manchester, Sept. 1, 1875. Of this church he was chosen deacon the same year, which position he held with devotion and credit until summoned to 1880 as the church Triumphant of the Rev. Peabody was an honored member of the Masonic Fraternity, whose principles he cherished. Yet as much as he loved this fraternal home he loved and appreciated his spiritual home more. He never had a finer place in his great and loving heart. For his church he gave his tears, his prayers, his thought, his means. For her life he was spent. Bro. P. was loved and trusted by all who knew him, and though gone to his heavenly rest the fruits of that sweet life of Christian service will continue to appear. His burial service was held at the First Free Baptist church, Feb. 27, 1890, and was conducted by Rev. Mr. Mervin, Freeman, and Avery. It was a most impressive and beautiful service. The thought of the occasion was the value and victory of a godly life. Text, Ps. 12: 1.—"Help Lord for the godly man cease-th." The Masonic service which followed was solemn, and impressively pleaded for men to be ready for the solemn event of death. The service was so full of comfort, tenderness, and love, all told us that a good man had gone. He leaves to mourn their loss, a loved and devoted wife, a son dearer and her husband, two grand-children, and many friends. As the fragrance of the flower remains long after the flower is taken away, so the fragrance of that sweet, trusting Christian life will continue to bless the home, the church, and the world. Surely the rest from his labors and his works do follow him."

Putnam.—Newel Putnam, the venerable Christian father of Mrs. Rev. O. T. Wyman, whose name is known in the columns of the Herald, was born in Deerfield, Mass., Feb. 28, 1780 and died at Newark, N. Y., March 13, 1890, aged 110 years. When two years of his parents moved to Madison, N. Y., and in 1798 to Stockton, Chautauque Co., N. Y. In this place he spent fifty years of his life, clearing up his farm, ever standing in the front ranks of those in his occupation, and according to the words of the late Judge Bugbee of Stockton, married "an excellent name and the esteem and confidence of his neighbors and townsmen, holding most of the office of town clerk." He served in the war of 1812, and was one of the brave and patriotic soldiers. In 1868 he removed to Oneonta, Ohio, remaining there a number of years, after which he was a resident of DeWittville and Newark, N. Y., burying his beloved companion in Newark, N. Y. During the last few years of his life he made his home with his only child living, Mrs. O. T. Wyman, where his last days were made bright and sunny. It could be said of Mr. Putnam, his hoary head was a crown of glory, as he was ever found in the path of righteousness. During his life of almost a century, of three generations, he formed a grand Christian character, coming to his grave in a full age, like as a shock of corn coming in his season, an aged saint, ripe for eternal glory." Services were held in Centralia, first from the residence of Judge Deios Putnam, and later from the M. E. church. Among the relatives present were Rev. and Mrs. O. T. Wyman, of Newark, N. Y., and their son, Benson Wyman, of Colgate; Charles P. Putnam, of Oneonta, Ohio; Mr. and Mrs. W. B. Horton, of Jamestown, N. Y.; and our county clerk, Major E. P. Putnam and wife, Bro. and Sister Wyman. For all particulars send for circulars, pamphlets, and papers, or call.

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The Morning Star.

THURSDAY, MAY 8, 1890.

SUMMARY.

Among the especially worthy articles in this issue, besides those on the first page, are Prof. Dunn's paper on "Unlon," Rev. F. E. Davison's contribution on "Digging out the Old Wells," and Rev. G. B. Hopkins' on "Family Worship."...

Men sin against God, and rebel against his providences, only to find, in the end, that God was acting most wisely and out of love for them. Man has no friend like God. It is the height of folly to act contrary to his laws and wishes.

There are none who do not have their faith sometimes tried. Times of despondency and of doubt are liable to come almost any time, and especially during periods of affliction and of trial. What shall one do when he finds his faith weakening?

USE COMMON SENSE.

A quaint preacher exhorted his people to "cultivate common sense, the rarest of the senses." An enthusiast had actually just plucked out his right eye, because he thought it led him to sin.

"Whosoever shall smite thee on thy right cheek, turn to him the other also," is in contrast with "resist not." It is better to remain exposed to abuse than increase the evil by fighting, running, or fretting, when resistance is vain.

"If any man would sue thee to the law and take away thy coat, let him have thy cloak also." A legal claim to the coat implies wrong on the part of the defendant. The command is to settle and suffer the penalty, give the cloak rather than defend a wrong.

"Whosoever shall compel thee to go one mile, go with him twain." For what purpose? The idea of not to go as a guide or for defense underlies the text. In such a case we should not have waited to be compelled to go with the traveler one mile, and if we know that dangers will beset him the next, go of course, offer to go, act generously. Why not?

"Give to him that asketh thee, and from him that borrow of thee turn not thou away." In other words, be a good neighbor; give when it is needful, and lend when you can. Give without expecting to gain by it, not looking for a gift in return. In such a case you will give to the needy rather than to the rich; lend to the poor who cannot re-

turn the favor. That is Christian, practical, reasonable common sense.

"Lay not up for yourselves treasures on earth, where moth and rust doth consume, and where thieves break through and steal." This forbids hiding money away in bags and boxes, burying it, keeping it out of use, after the style of the miser. But it does not forbid the erection of houses to live in; factories to work and afford work to men and women; ships to ride upon and transport our goods; railroads to increase comfort and profit; mills to turn grain into flour, or any investment which adds to human weal. The only place to lay up treasures in is heaven, and the only way to lay them up there is to use talents, time, money, power, to bless the world. Saved souls are eternal treasures. By making men good, intelligent, useful, we fit them for heaven; whatever elevates here tends to eternal life. All improvements are allies of the Gospel. Whoever helps his fellow-men in temporal affairs lifts them towards God. Men who are able to organize wealth, industry, skill, strength, are benefactors, God's favorites, man's saviors. The richer they become, the more they do for the world. Their real investments are in human progress, comfort, and hope.

Some of them, many perhaps, do not appreciate their mission. They may be supremely selfish and themselves fall of eternal life, yet they are useful. It is pitiful that they fail to rise in thought and motive to the attitude of benefactors, for which they are so grandly fitted. It would seem that such ambition, skill, activity, foresight, power to subdue difficulties, perform wonders, bless multitudes, would surely lift them to God, lead them to grasp his hand and rise to heaven; but all do not win this prize. Yet it remains true of them, that they do not store away treasures, nor idle away time or strength.

JEWISH THOUGHT ON CHRISTIAN FAITH.

But little is known of Jewish thought with reference to the problem of Christian faith, the solution of which is so clear to all who have experienced its power.

To throw light upon this subject, The Peculiar People, a Christian monthly devoted to Jewish interests, decided to hold a symposium in its April issue, and sent a series of questions to the leading Jewish divines and editors of the country asking what was to be the ultimate future of Judaism, the ultimate future of Christianity, and their opinions in regard to Christian missions among the Jews.

In regard to the first question, all agreed that Judaism would finally be accepted as the universal religion of mankind; not the Mosaic Judaism, however, with its useless and burdensome ceremonial law, but a sort of Reform-Judaism, monotheistic in essence as opposed to the Christian idea of a Trinity, which they term a compromise with paganism, but without Scriptural authority. More diverse thought is represented in the replies to the second question; some boldly affirming that there is to be no future to Christianity because based on the Messianism of Christ, which they deny; but the greater number predicting its final return to Judaism, purged of its errors and the "dross of Pauline dogmatism," involving of course the rejection of Christ's Messianism and the acceptance of pure monotheism instead. Essential unanimity is found in the answers to the third question, which term missionary work among the Jews, useless, mercenary, and an unmitigated evil. There is no overlooking the old Pharisaic spirit which prompted the replies to this last question, calling forcibly to mind the words once addressed to the restored blind man, "Thou wast altogether born in sins, and dost thou teach us?"

In summing up the opinions of the symposium as expressed in these several articles, we find it not at all difficult to gain an intelligent view of orthodox Jewish thought at the present time. The most marvelous feature in the case is that nineteen centuries have wrought so few changes in the people who wilfully rejected Christ and put him to death. Truly, hatred is long-lived. It is easy enough to see that Christ is still the great rock of offense to all this class. As they preferred the notorious Barabbas to the spotless Son of God, even so to-day they feel a stronger sympathy with the various false systems of religion abroad in the earth than with the pure, true Gospel of Christ. This is shown by the general tenor of their replies no less than by the fact that they speak of Unitarianism and advanced Congregationalism as rapidly returning to the Jewish standard, for the simple reason that they are not evangelical or altogether orthodox. The nearer Christianity approaches its high ideal, the more it repels the Jewish teacher; the farther it drifts away, the more kindly he feels toward it.

Says one of their writers, "No reformed Jew ever became a renegade, nor ever will," which forcibly reminds us of the Apostle Paul when he said, "Seeing ye put it from you and judge yourselves unworthy of so glorious life, let us turn to the Gentiles." Evidently the return of the Jewish people as a nation to the Lord is still remote. Among the common people here and there one will gladly hear the Saviour's call, and become his loyal disciple, but multitudes of false teachers will yet perish in the desert of unbelief before the day of final redemption draws near.

NOTES.

The Pastor's Indicator of our New York City church recently contained the following: "We would personally urge upon all who take no religious paper the advantage and propriety of immediately becoming subscribers to THE MORNING STAR. We have taken it ourselves for five years, and have grown enamored of its common sense and progressive spirit. Other papers are larger, but none more readable and useful than this. It comes to us weekly, not only as a voice from the churches of our widely scattered denomination, but from the whole Christian world. It is full of generous principle and sturdy courage, and well furnished with short crisp articles, in which busy men and women delight; in fact, the subscription price of two dollars per annum could not be spent more wisely."

Dr. Phillips is hard at work among the General Baptists in the interests of foreign missions. Writing May 1 he says: "This campaign is costing me much, but I look for good fruit. I've done in Arkansas and am now off to Tennessee." A communication from Dexter, Mo., in The Messenger for May 2 speaks highly of his labors. For example: "Dr. James L. Phillips arrived at Malden on time and filled his appointment there and at Lone Oak. To say our people who have heard him are well pleased, begs the description of their high appreciation. We understand he does not feel well in the malarious districts. May the Spirit strengthen and sustain him. We hope for some account of his labors as soon as he can find time to prepare it."

Many churches are seeking pastors. It seems therefore to be an appropriate time to call attention to the action of General Conference cautions churches against employing any person as a preacher unless he presents the requisite evidence of good character and standing. People may employ a lawyer, or vote for a politician, asking for no other assurance than that he is "smart," but we do the church which is satisfied with that, when to look deeper would be to find one who has not "entered in by the door." Such cases indeed are rare, but one itinerant wolf can scatter many a flock.

The late decision of the Supreme Court, deciding against the right of a State to prevent the importation from other States of liquor in "unbroken packages," may be ill-grounded. In view of the rights of Congress under the Federal Constitution; but the dissent of Justices Gray, Harlan, and Brewer—without let Prohibitionists take note—is nevertheless of considerable weight. As to the practical effects of the decision, opinions differ somewhat. Our Temperance columns next week will contain the decision of the Court and matter respecting the same.

The Pioneer Press of Martinsburg, W. Va., reprints our recent editorial, "How Sal Came Through," and says that though it may not suit some foolishly sensitive people, there is no doubt but what it contains much thought for mental food. We [the Negroes] will not succeed as we should and could, until we gladly accept and profit by criticism, come from what source it may. Good, brother; never forget that "faithful are the wounds of a friend."

An exchange remarks that there is food for thought in the confession of a person who was counted a convert at one of Mr. Moody's meetings, but soon went back to his old life. "I ascribe my backsliding to the fact that I never gave myself to any form of Christian work, but thought I could get along quite well by attending regularly the ordinary means of grace." There is scarcely any safeguard so strong as the constant effort to do something for somebody else.

Rev. C. Joslin sends us the following: "I am in my 71st year. I am a Prohibitionist because the whole traffic in liquor is of the devil and tends to hellward. THE MORNING STAR has been a weekly visitor to my humble cabin for about forty-five years. It may or may not endorse all that I say or do. But why should my freedom be judged by another's conscience? God bless the grand old STAR." And God bless Rev. Joslin.

Rev. J. R. Mowry sends the following: "Will you please give place to a brief notice of the death of J. S. Mowry, who for some fifty years has been a constant reader of the STAR, and advocate of its doctrines for some thirty years as a minister of the Gospel? He passed to rest Sunday, April 27, at his home, after about three months of suffering, in his 85th year. An obituary will be prepared at a later date."

Ex-Gov. St. John is confident that the people of Nebraska are in favor of their prohibitory law "by an overwhelming majority." On a showing made by the editor of the leading agricultural papers of the State, The Voice says: "The universal belief is that Nebraska farmers will help themselves manfully and in every other way by voting to abolish the saloon next November."

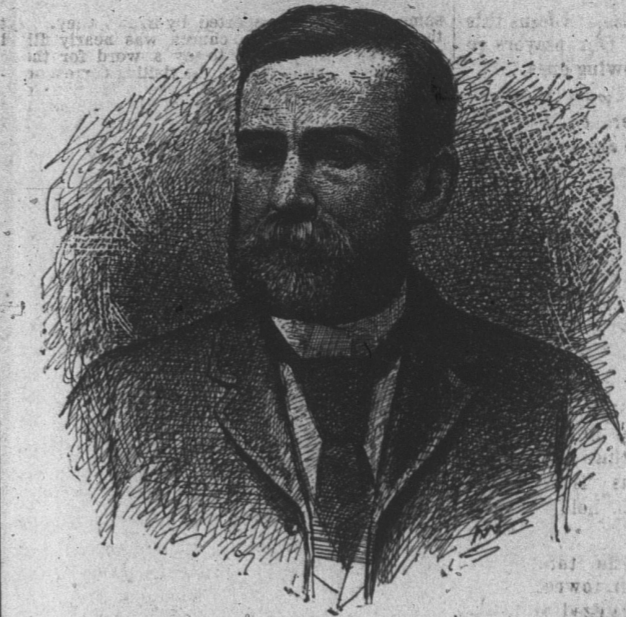
A "model husband" sends the following: "Inclosed find postal note for \$2.00, for which please send THE MORNING STAR to Mrs. ... She was telling me that she had stopped it, and how much she missed it; so I thought she better have it."

Most certainly. And we think that five hundred other husbands ought to do the same thing for their wives!

The widow of the late Rev. O. E. Aldrich says: "Mr. Aldrich prized THE MORNING STAR next to his Bible. It has sent its rays of light through our household for so many years, and becomes a part of the life of my dear departed husband, that I cannot do without it."

The coming Temperance Congress in New York promises to be an important event in the history of the Temperance movement in this country. The time of meeting has been postponed to June 11 and 12.

The Inquirer for March, edited at Midnapore, India, by Missionary Stiles, gives indications of earnest work among the Hindus against strong drink. It contains a letter from America by Dr. Phillips.



Michigan's State Agent.

Ford, Rev. Henry M., son of Darwin E. and Julia A. (Smith) Ford, was born at Hillsdale, Mich., April 24, 1853. He consecrated his life to God in 1867, and studied at Hillsdale College 1872-79, graduating from the college and theological departments. License to preach was granted him in 1877, and three years later he was ordained, Professor Dunn preaching the sermon. He has ministered to the churches at New Lyme, O., and Lansing, Mich., enjoying several revivals and baptizing fifty-five converts. He is secretary and treasurer of the Michigan Y. M. Mission Board and an efficient Home Missionary agent for the State. Sept. 8, 1880, he was married to Sadie B. Searle, and two children now bring sunshine to their home.—Free Baptist Cyclopaedia.

Harper's Ferry Notes.

On Sunday, April 13, occurred the quarterly session of the West Virginia Association of churches, held with the Harper's Ferry church. The attendance was large, many delegates being present. The past season has brought some good things to these churches. It was said that the missionary spirit has never been so used among them as now, and the desire and purpose so decided to do what is possible to establish the churches, and to use all lawful, available means, with the blessing of God, to make them strong and useful. Some results of the faithful, persevering efforts of Rev. Mr. Arter, as agent of the Home Mission Society, already begin to be apparent.

The church in Hagerstown, Maryland, had become well-nigh discouraged. It had almost lost its church property, and was without a pastor. But on the first of April they were helped to make the payment of the first installment of the amount which would restore it to them, and they began to worship within its cozy walls. Under personal sacrifice and some deprivations, Rev. Mr. Jenkins, a worthy man who has the confidence and good-will of the association, has become pastor. This is the only Baptist church of the colored people in this enterprising and growing city, among whom there is a strong sentiment in favor of Baptist doctrine and methods.

At Shepherdstown, the Free Baptists own property, but the house is in poor repair, and had been closed for some time; but during the winter a student in Storer College has been supplying once a month, and a Sunday-school has been organized with encouraging features. This center of Gospel light is being cared for by Mrs. Etta Lovett Hill and her husband, who is at the head of the public school in the town, and an excellent teacher. Mr. Hill became the superintendent; a library of a hundred volumes and more was secured, our own Sabbath-school literature is used, and already there is a goodly number of pupils. It is hoped this school will be the nucleus of good things in this community, where there are a large number of children and young people to be reached. Mr. and Mrs. Hill in this undertaking should have sympathy and encouragement. Mrs. Hill was formerly a student at Hillsdale College, a teacher at Storer, and is favorably known to many Free Baptists.

The Charleston church has had a large accession. The pastor is a most faithful worker. Esteemed in the community by both colored and white as a man of integrity, he has a large influence which extends to the adjoining communities. In season and out he is at work for the upbuilding of Christ's kingdom. They have a pleasant house of worship. The Sunday-school here is under the care of Mr. Page, a former student of Storer College, and for more than sixteen years the efficient teacher in the public school. A new feature has been introduced the past season which will be emulated by other schools and churches—a sewing or industrial class, which embraces girls and boys, and some of the mothers meeting on Saturdays.

The Harper's Ferry church is wide-awake and in earnest in efforts to build the house of worship. Several have been added to the church; and the revival in the school brought many new workers into the vineyard who will become connected with churches to which their parents belong, or of other denominations. The Church Aid Society and its auxiliary among the children, the Willing Workers, are uniting the members in earnest work for the Lord's cause, and are full of promise of good results from such co-operation.

On this Sabbath day, this day of bringing in praise to the Giver of all good, praise and thanksgiving for what had been accomplished, many hearts rejoiced. Sermons were preached by the pastor of Lovettville church, who has been faithful for years in teaching, and in feeding the flock on the mountain-side of Loudon Heights, but who has accepted a call to a pastorate in Missouri; by Rev. Mr. Kirk of Martinsburg, who cherishes very pleasant memories of his pastorate in Rhode Island. In the evening, Rev. Mr. Jenkins preached on the subject of baptism.

A pleasing feature of the day was the baptism of four young people in the Shenandoah River, at five o'clock, by the Rev. Mr. Arter, three of whom received the hand of fellowship and were welcomed by the church in the evening. There is something singularly beautiful in the custom which prevails here of the members of the church passing by the newly received members, each taking them by the hand, while the congregation sing, "Welcome, welcome, sons of God," or some other refrain.

A new and important feature of this session was a meeting of the Advocates of Christian Fidelity conducted by the members, Prof. Hater presiding. Societies have been organized in several of the churches, and the young people are coming forward into active service. In these months I have learned much of the work and the people, and my sympathy

and prayers are to be continued with them, as I return North, for I expect to spend the summer in North Danville, N. H., near the scenes of my early childhood.

(Mrs. M. M. Brewster, Harper's Ferry, West Va., April 14.)

Has the Bible Ceased to Interest?

The work which Prof. William R. Harper of Chicago, now of Yale University, began in 1880, and which, after having been for some time carried on by him, as a personal undertaking, was committed to the American Institute of Hebrew, is now to be pursued by the American Institute of Sacred Literature, organized last October at a meeting of certain gentlemen in New York City.

The sole object of this society is to furnish aid to a more general and a more accurate knowledge of the Bible. And as nothing is more helpful to a right understanding of works written in a foreign language than to know them in their originals, so to know the Bible thus, this society will give instruction in Hebrew, Aramaic, and Biblical Greek. This Greek will also be turned to account for the examination of the Septuagint—interesting as the earliest translation of a book from one language into another; but still more so, because Christ and the Apostles so often quoted from it, thus approving the translation; though it is not faultless. Indeed, the Septuagint version throws light upon almost every verse of the New Testament (as may be seen by Grinfield's N. T., interpreted by the LXX.). Portions of Ezra and Daniel are in Aramaic (Chaldee). With this language one can also investigate the Targums, ancient paraphrases of Old Testament Scriptures, and through the Jewish interpretation of them. The Aramaic was brought back from the Babylonian captivity, and was the language of the Jews in the time of Christ; the language that was probably used by Christ, and which gave a coloring to New Testament Greek.

In the Syriac, a cognate of the Hebrew, there is an early and much esteemed version of the Bible, called the Pesh-to; so-called perhaps to designate its simple, unallegorical interpretation. It well repays labor bestowed upon it. Therefore Syriac deserves to be studied.

There seems to have been one popular Latin version of the Bible, current in North America as early as the last quarter of the second century. This was revised by the diligent Jerome in the fourth century, and at length became the Bible of Western Christendom, and long continued to be so. With the Romish church it is still the only authority. Wyclif made his version from it (the Latin Vulgate), because not acquainted with the originals. Later translators have done well to consult it. Sometimes, however, they have leaned too much upon it; for instance, when they represent the evening and the morning as making a day (Gen. 1, 5, etc.). The Septuagint does not err here. But the Vulgate has led astray Luther, Tyndale, and the Authorized Version. The Revision does justice to the original; and we may infer from it, that when light shone upon the earth day begun, followed at length by evening, which in time was succeeded by a morning, making a day—whether we understand it figuratively or literally.

This society will instruct in the Hebrew, and Aramaic, and Greek, as above said; in languages cognate with the Hebrew; e. g., Syriac, Assyrian, Arabic; and in the Bible itself, and in ancient versions of the Bible; e. g., the Septuagint and the Vulgate. Our own English versions, so carefully and so prayerfully wrought out, will by no means be neglected. So far as it may be, it will encourage and promote the study of Biblical philology, of Biblical literature, of Biblical history, and of Biblical theology. Everything bearing upon the subject of the Bible will be within the scope of the American Institute of Sacred Literature.

This work is to be carried on by a school of correspondence, of which Prof. William R. Harper is principal; and by Summer schools, in which the best scholars in the country will give instruction.

The Institute reaches out its help to Sunday-schools, to societies of Christian Endeavor, and to Y. M. C. A's. That such work has been begun, carried on, and so enlarges its aim, tells of an interested community. For the few will hardly be prompted to go forward in a pursuit without the aid and sympathy of the many.

The Bible, God's Word, is the Word of Truth, and it will never fall to interest. The work above described, gives evidence that the Bible is a living Word. It challenges investigation. We should thank God for this searching of the Scriptures, and go forward in the cheerful hope that the knowledge of Jehovah is to fill the earth as the waters cover the sea.

THOMAS HILL RICH, Professor of Hebrew in Cobb Divinity School, Lewiston, Me.

Ocean Park: A Testimony.

The following letter is worth publishing in the interests of Ocean Park. It was sent to a member of the Park Committee, Rev. J. M. Lowden, by the able and devoted pastor of the State St. Congregational church of Portland, Me.

MY DEAR BROTHER LOWDEN: I have been intending for some time to write you with reference to the coming season at Ocean Park. I found it a privilege to attend such of its sessions as I was able last summer, and am interested to know what is to be the program for this year.

Such of the lectures as I attended in the course of Bible study were admirable. Mrs. Shepherd's class in music is certainly a fine opportunity in that line. And Prof. and Mrs. Southwick were exceedingly helpful. I am sure, to those who shared their instructions. I hope they may come again this year. The Park is certainly a center of many attractions and advantages during the season; and I hope you and your co-laborers there will meet this year with the greatest success. You have my cordial commendation. Sincerely yours, FRANK T. BAYLEY.

Help for Rev. J. W. McMillan.

There is a brief account in the STAR of April 24 of the terrible affliction of Rev. J. W. McMillan on the 27th of March, by the dreaded cyclone. He and his lived in the edge of the village, quiet and happy. In less than one minute, there was nothing left of that happy, quiet home but a wife and five little girls, mutilated and bleeding. Bones were broken and they were thought to be dying. Every

earthly possession was gone. We have helped them (with many others) to clothing, food, and shelter. Our church of which he was formerly pastor two years proposes that we ask the Free Baptist ministry to assist them in buying him a home. "What do you say, brethren?"

The house is bought and something over \$300 paid on it. It is worth \$500. Now will every Free Baptist minister who reads this send a dollar or more as he chooses to the committee and so make this a practical thing? No one could be more grateful than they; and they will bless and remember you while they live. Our church appointed the following committee to whom remittances can be made and everything will be duly receipted: F. J. Barrow, D. P. Culey, and G. A. Gordon. Campbell Hill, Ill., May 1.

"I Will See that He Goes."

"What do you think of our keeping our minister another year?" asked an officious member of a New York church to a friend of mine who was president of the Young People's society.

My friend replied, "I think a pastor who had more of an interest in our young people might do more good here."

"I will see that he goes," said the other, and the pastor did go.

But with that expression, and with that illustration of "one man's power" in the church, went also all the interest my friend had in church matters from that day to this so far as active co-operation or consecutive attendance was concerned. Said he, "I will not be a party to the exercise of such imperial power in any church, if I know it." There are a great many in our churches to-day who neither feel they can, nor that they will, even tacitly uphold a "one man power" as it too frequently exists among us, and which in case a pastor does not seem to keep step exactly with the member, sees to it "that he goes." Do we not have quite too much of this in the living, and also in the dismissing of pastors? I regard it a dangerous precedent for any one man to assume to voice the feelings of a whole church. E. OWEN.

Bargains in Books.

We have on hand at the STAR office, and offer for sale, postpaid, at greatly reduced cash rates, one copy each of the books named in the list below. The books are nearly all new. "First come, first served."

Table listing various books and their prices, including titles like 'Plucky Smalls: His Story', 'Sabbath and Sunday Bibles', 'The Patience of Hope', etc.

Address Editor "The Morning Star," 457 Shawmut Ave., Boston, Mass.

Ministers and Churches.

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

Maine.

LISBON FALLS.—The church here is making progress. Its A. C. F. society is in earnest. A large majority of those who worship, work, and pay are young people. In a recent social meeting, by count, the number of these was eighty out of one hundred. "Pastor Nason is universally and warmly beloved. An Easter Sunday-school concert was such a marked success as only a skillful veteran in Sunday-school work, like Bro. Nason, could make it."

MONMOUTH.—The good work begun at the Monmouth church in the September Quarterly Meeting has continued. "The church asks for a little Home Mission aid for this year, but expects to maintain its activity, and soon to be self-supporting, and with proper pastoral leadership it no doubt will become so."

SOUTH LEWISTON.—Has received some infusion of young life during the past year as the additions to its membership, its A. C. F. society of nearly thirty, all new workers, and its regular mission collections, averaging more than four dollars per month, bear witness. This church has been for some two years under the care of Mr. G. H. Hamlen, a member of the present senior class in the college.

THORNDIKE.—The First Free Baptist church of Thorndike have nearly completed the repairs on their house (known as the Center Meeting-house) and the re-opening services will be held on Saturday, June 7, at 10 A. M., which will be during the Quarterly Meeting session (June 6-8). A large attendance is expected, and many noted preachers have been invited."

PORTLAND.—We are having a good work of grace.

The Home Circle.

THE DANDELION'S FIRST DAY.

BY ALLEN A. KEENE.

"Homeward hastening Day-kings, Stay to-night with me: For the moon's pale face I can but trace, And the stars I cannot see. "Darkness must be deathful: Leave me not alone. Stay, O stay Until the day. And then, go speeding on." Trembling little Dandelion, Child of this May morn, All alone, By that white stone Upon the slanting lawn. "Twisted about by the breezes, Thirsty and doubling your lot, My work is great And cannot wait, Yet you are not forg-

IN THE MOON'S DESPITE.

All will go wrong to-morrow, my dear, For the moon shines over my left— The sky in the East is bright and clear; With the glory of sunset the West is alight; But all the omens are ill, to-night, And the moon shines over my left. All will go wrong to-morrow, my dear, For the moon shines over my left— Tasks will be weary, and teachers severe, And I shall do wrong when I mean to do right, And the day will be dreary that ought to be bright, For the moon shines over my left. Nay! All shall be merry to-morrow, my dear, Though the moon shines over my left! I laugh as I watch her, with never a fear— That little new moon, so faint and white, Flying on high, like a school-boy's kite, What harm can she do, if I use my might To baffle the wrong and achieve the right, Though the moon shines over my left? —Louise Chandler Moulton.

A PRISONER.

BY OLIVE E. DANA.

"Say what they will, it's hard! Nobody knows anything about it, or can. And nobody can help it, or me. It's like being in prison, and I never thought I should stand that very well. Nothing to see, or think of, or do. I don't see how I'm going to endure it. And it will be weeks and months!" And Stella Eveleth, thinking all these things in her half-rebellious heart, leaned back in her easy-chair, and closed her eyes wearily. "Very tired, dearie? Hadn't you better lie down now?" It was her mother's voice, tender and anxious, and Stella answered, as brightly as possible. "Not very, and not just yet. I wish I could help you with that mending," she went on. "Leave some of it till to-morrow, and let me try. I need something to do, and you're so tired." "Nonsense! you can't use your arms, child. I'll get along. The doctor says you mustn't sew, and darning's just as bad." Stella turned her head away impatiently. "The same old story," she was thinking. She did most of her complaining in that way. "Nothing that I can do, on account of this stupid lung-trouble. Imprisonment, without hard labor, that's the worst of it. Does pneumonia always leave one such a wreck for a while, and how do folks endure it? So much that needs doing, too. See this room, now. Sue doesn't care, she takes the parlor. Dora's too young to mind, and mother too busy. I don't wonder Fred doesn't stay in two evenings a week—such a dainty place and set! And even Joe doesn't find it over-attractive," and she noted, disapprovingly, the dust on mantle and bracket and pictures, and showing white between the rows of books on their shelves; the tidies, rumpled and hanging by a corner; the plants, parched and dusty; the canary's ill-kept cage; and the smoking lamp, with murky globe and slanting wick, beside which her father was nodding over his paper. Once more she leaned back among the cushions and tried to rest; recalling as had become her habit in illness, bits of musical and tender verse, bright thoughts and quaint or forceful sayings, to dispel the weariness, bring forgetfulness of the pain, and exorcise the discontent. As she mused, there came with other remembered words, two or three she had noticed in her Testament that very day. "The prisoner of the Lord,"—"a prisoner of Jesus Christ." If one could only say that! If one could only

believe that of herself! Nothing could seem very hard after that. Pain and idleness, too, could be borne, bravely and thankfully, if one were such a prisoner, or could be. And why not? Why should it not be true of her in her humble place? She was Christ's disciple, to begin with. That had been settled long ago. This that she had to bear was not of her choosing, but it must have been God's choice for her. He had helped and comforted her in the sharper trial of pain and utter weakness even with his own presence and love. She had been his prisoner then, why not now? The weary waiting time before her took on new meaning, and revealed new possibilities. Just what it might hold or mean to her she could not tell yet. She would learn and earnestly. So it was a peaceful as well as a prayerful heart that she carried to her pillow, and a bright face that she brought into the family circle next day. "She looks better," said Sue. "Almost well," said Dora. "But she'd better be careful just the same," added the elder sister.

Stella sat resting by the fire after breakfast, thinking again of the phrases remembered the night before. By and by she got her Bible and looked them out. "I wonder what St. Paul did beside write epistles to his churches?" She thought. "Doesn't it tell somewhere? In the last of the Acts? I'll find it. Oh,—" and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Well, I can't do any such thing as that; I can't preach or teach, or anything. And nobody is likely to 'come in unto' me for anything. And I can't even study, with these troublesome eyes. But come to think of it, I suppose Paul was only going on with his work as well as he could under the circumstances. And it's been proved that he did it very well, too. Well, now, maybe I can be doing some of mine even here and now."

Two hours later, her mother, returning from an errand, found her cozy sitting-room very brightly clean, all its furnishings seemingly made over new, and most daintily arranged. Such a fresh, homelike air it had not worn for weeks. "Stella I'm astonished! You know the doctor forbade dusting." "Not with a damp duster,—I had on gloves,—that wouldn't let a particle fly." "And you've been sewing—tidies and lambrequins and—"

"No, ma'am, only safety-pinning them on. Now, I can rest a little; before I couldn't, partly because there wasn't anything to rest from, mostly because there wasn't any place to rest in." "And, best of all," she said to herself, "I've found I can do something. I'll take the dining-room to-morrow," with a vivid recollection of the sundry neglects and omissions in the table service,—napkins that should have been relaid, doilies and tray-cloth soiled or forgotten, silver that ought to be polished; of salt and sugar-shakers half full or empty, of bread unevenly cut, and a butter dish really untidy, it was so ill-kept. How much weak hands could do there!

So it very soon came to pass that "unaccustomed comfort began to be felt all through the home. The rooms were brighter and more inviting, the meals more cheery, the home atmosphere full somehow of sunshiny peace. Mother found her mending sorted, her lists made out, her work-basket in order, and a dozen little household matters attended to before hand. Father's papers were always "where he could lay his hand on them," his slippers and spectacles handy, and a ready assistant with his sometimes tangled accounts; someone to talk with him of church or business interests, or to listen while he told the day's news. And what she was to father and mother, she was, also, as occasion demanded it, to brothers and sisters.

"Somebody, thy name is Stella," exclaimed one of the boys one day, and after that the name clung to her. There was one sure to be at home and disengaged, and with "a heart at leisure from itself, to soothe and sympathize," which is after all the best qualification any one, who aspires to be a friend or helper can have. She found that the easily-tired eyes weren't so great a hindrance as she had feared they would be. To be sure, she could read very few books, and none at all in the evening; but that made her only drop "pastime" stories, take time when freshest, in the morning, usually, for her leisurely chapter, made her skip and choose in magazine or paper, and read all the more attentively what she did have eyes for; and brought about, on the part of the others, the habit of reading aloud. Begun for her sake, the reading club became ere long a family institution. And aching chest and nerveless arms, though they forbade fancy-work and any constant effort, permitted all sorts of helpful bits of work. "She's getting to be the head of the institution," said Joe one day.

"No, the center, the heart of it," said Sue, with a kiss. "We never began to be so cozy before," declared Dora. "Nor was the good of it confined to

that one household, either. You cannot keep any good thing wholly to yourself. It spreads and shines and scatters in spite of you. More than one friend and neighbor, and some acquaintances merely, far from home, lonely, and in need of sympathy and companionship, found out that the Eveleth's sitting-room was very inviting, and that it had always one occupant who was very sweet and sunshiny, shy, maybe, and not saying much, but it did one good just to sit with her. She had never any unkind or depressing thing to say, and whatever she did do or say was sure to seem just the best and most helpful thing.

"She's a household saint!" "One of real folks!" "One of the Lord's own helpers." So said her friends, while she, all unconscious, whispered to herself every now and then,—"A prisoner of the Lord"; a prisoner and a servant! Oh, I will try to be!

FAMILY WORSHIP.

BY THE REV. GEO. B. BOPKINS.

Every Christian should pray in secret. He should also, if possible, regularly attend and participate in the prayer-meeting. But for heads of families secret prayer and public prayer are not sufficient. The parents are in one sense in the place of God. They are to teach their children about God and their relations to him. They are to instruct their children in the way of salvation. In order to make this teaching successful they must teach by example as well as by precept. Can a child be expected to learn to pray who never sees his father and mother pray? Children need object lessons. Hence in every family there should be stated times for the worship of God and the reading of his Word. If it is desirable that the family assemble two or three times a day for the purpose of partaking of nourishment for their physical sustenance, is it not also best that they should assemble for the purpose of partaking of nourishment for their souls? Oh, how many overfed the body and starve the soul! How many give all their attention to feeding, clothing, and adorning the outward man while they neglect the spiritual and eternal! Will not a child brought up in a family that neglects family prayer learn to think eating and drinking of more importance than prayer and Bible-study? What place is so sacred as the family altar? What recollections are quite so dear in after years, when we go from the old home, as that of the family circle kneeling while the father or mother offers prayer? Then all are in the presence of God. How familiar are some of the passages father used to read from the old Bible! How many times the influence of that worship has kept us from falling into sin! And then, mother's prayers! What child can forget them? Let him go far away to some foreign country, those prayers in which were breathed yearnings for the safety and salvation of the children will never be forgotten. Though the child may stumble the recollection of those prayers in the good old days at the family altar, will be likely to restore him to the good and the true. How many wanderers from home have thoughts like these of the song:—"Far away from my home and my kindred I'm straying, And though my heart often is gladsome and free; Yet to-night comes a voice like the voice of one praying, Speaking gently and lowly and praying for me. O list, though the ocean is rolling between us, For well I remember the words of thy prayer; I watch till I fancy I see the light falling, Falling softly and bright on my mother's dark hair."

There are various methods of conducting family worship. Only a few suggestions can be given in this article. The family should meet for worship at least once a day. Some attend to this only on Sundays. But we ought to be willing to devote a part of our own time to the worship of God. There is too much mere Sunday religion in the world. If we need the help of God at all we need it when about our daily work. If our time is limited we can afford to neglect almost anything else rather than family worship. It would be very strange if God did not give us time for prayer. Christ had a greater work than any of us but he always found time to pray. General Havelock, though burdened with the care of the army during the mutiny in India, spent some time in prayer every morning. Gustavus Adolphus, the renowned king of Sweden, passed much time in prayer even when the management of a great army was devolving upon him. Surely a farmer, a business man, can afford to conduct family worship even though he has several employees. Where more than one in a family are Christians the worship ought not to be monopolized by one. The husband should pray, and the wife should pray, and the children also, if there are children old enough to lead in prayer. Not all need pray every time, unless all join in the Lord's prayer, which is a very good custom some families observe. The prayers should be direct and appropriate. Family prayers in their nature differ from private prayers and public prayers. There is danger of sameness in family prayers as well as other prayers. We need to meditate on the needs of the family and the reason for thankfulness in order to keep our prayers from appearing to be stereotyped. If we get into the habit of repeating the same prayers in the same words we shall lose our interest, and our prayers become wearisome to others if not to God.

The Scripture lesson should not be so long as to be wearisome. It should generally be one easy to understand, and imparting practical instruction. Leviticus, Canticles, Ezekiel and the larger part of Revelation would not be profitable for devotional reading in most families. The lesson should not be read in a hurried manner, but care should be exercised to give the sense. A few verses thoughtfully and intelligently read are better than several chapters read carelessly. In many families it is a good plan to have every member of the family share in the reading. Singing often adds to the interest in family devotions, and if one member of the family can play the organ or other musical instrument, the worship is rendered more cheerful by the music. The Psalmist believed in praising the Lord on all sorts of musical instruments. "O come, let us worship and bow down; let us kneel before the Lord our Maker: for he is our God, and we are the people of his pasture, and the sheep of his hand."

"MILLIE'S BABIES." Six little timid kittens, Out in the cold alone, Their mother is always gadding about, And brings them not even a bone; She's off in the morning early, She's off in the morning early, She's off in the morning early, That never does anything right. The kittens are always hungry, They're too timid to catch a mouse,— And their mother is such an old gadder, They won't keep her in the house. She never patted nor played with them, Nor washed them nice and clean, Such six little dirty faces I'm sure I have never seen. Six little sad, sad kittens, All sitting in a row, Cold, and hungry, and dirty From the tip of each nose to each toe. Twelve little ears and six little tails Hanging and drooping low, So out on the steps I found them, Sitting all in a row. And Millie begged hard to keep them, And fed them and washed them so clean,— Such six bright, cunning kittens I'm sure I have never seen. The boys laughed at Millie's babies; She cared not a whit, would you? If she hadn't adopted those kittens, What in the world would they do? —M. P. Nolan, in School and Home.

WHEN GIRLS ARE ENGAGED. You have a little band around the third finger of your left hand in which is set a turquoise, and when it was put there you remembered that the Hindu said: "He who hath a turquoise hath a friend." Now, that's what you have in the man you love best and whose wife you are going to become—a friend. He is your sweetheart, your lover it is true, but because of your love heart seems best worth having, his love the richest gift you can possess, you will not vulgarize, as many girls do, the tie that binds you. It is true you go with him alone to hear some wonderful music, or look at some fine pictures, but I hope it is not true that when you are at a party, or in your own home, you two pair off and make yourselves the objects for silly chatter and idiotic jesting. He can love you with his whole heart, but he must not make you an object of ridicule. He can think you the most unselfish girl in the world, but he must not show his own selfishness by expecting you to devote your evenings exclusively to him, ignoring those who are at home. Let him come in and be one of them—them there's a dear five minutes when he can speak to you, when he can kiss you on the lips that he knows are only the gates to sweet, pure speech, and when he can whisper the lovely nothings that mean so much to you both. Then, too, don't let him feel that he must give up all his friends for you; don't accept valuable presents from him, and don't assume an air of proprietorship with him. Tell him nothing about your family affairs, for the secrets of the household do not even belong to the man you are going to marry. Guard yourself in word and in deed; hold his love in the best way possible; tie it firmly to you with the blue ribbon of hope, and never let it be eaten away by that little fox who destroys so many loving ties, and who is called familiarity.—Ladies' Home Journal.

IF YOU WANT TO BE LOVED. Don't find fault. Don't contradict people even if you're sure you are right. Don't be inquisitive about the affairs of even your most intimate friend. Don't underrate anything because you don't possess it. Don't believe that everybody else in the world is happier than you. Don't conclude that you have never had any opportunities in life. Don't believe all the evil you hear. Don't repeat gossip, even if it does interest a crowd. Don't go untidy on the plea that everybody knows you. Don't be rude to your inferiors in social position. Don't over or under-dress. Don't express a positive opinion unless you perfectly understand what you are talking about. Don't get in the habit of vulgarizing life by making light of the sentiment of it. Don't jeer at anybody's religious beliefs. Don't try to be anything else but a gentleman—and that means a woman who has consideration for the whole world, and whose life is governed by the Golden Rule, "Do unto others as you would be done by."—Ladies' Home Journal.

Who hath a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and daily wax stronger and to make a further growth in holiness.—Thomas a Kempis.

Temperance.

HERE'S A LADDIE.

Here's a laddie, bright and fair, And his heart is free from care; Will he ever, do you think, Learn to smoke, and chew, and drink? Make a furnace of his throat, And a "chimney of his nose," In his pocket not a groat, Elbows out and ragged toes? Here's a laddie, full of glee, And his step is light and free; Will he ever, do you think, Mad with thirst, and crazed with drink, Stagger wildly down the street; Wallow in the mire and sleet; Hug the lamp-post, and declare Snakes are writhing in his hair? Not an ill this laddie knows And his breath is like the rose; Will he ever, do you think, Poisoned by the cursed drink, Fever burning in his veins, Soul and body racked with pains, Sink into a drunkard's grave, Few to pity—none to save? No; this laddie, honor bright, Swears to love the true and right, Keep his body pure and sweet, For an angel's dwelling meet; Never, never will he sup Horrors from the drunkard's cup; Never in the "flowing bowl" Will he drown his angel-soul. —Julia M. Thayer, in Temperance Journal.

DR. TALMAGE ON MINISTERS AND TOBACCO.

One reason why there are so many the victims of this habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, which ought to have had the honest epitaph, "Killed by too much Cavendish." Some of them smoke until the room is blue and their spirits are blue, and the world is blue, and everything is blue.

Time was when God passed by such sins, but it becomes now the duty of the American clergy who indulge in this parolite to repent. How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspadore in a pulpit where the minister should drop his cud before he gets up to read, "Blessed are the pure in heart," and to read about "rolling sin as a sweet morsel under the tongue," and in Leviticus to read about the unclean animals that chew the cud. I have known Presbyteries and General Assemblies and General Synods where there was a room set apart for the ministers to smoke in. Oh, it is a sorry spectacle, a consecrated man, a holy man of God, looking around for something which you take to be a larger field of usefulness. He is not looking for that at all. He is only looking for some place where he can discharge a mouthful of tobacco juice! I am glad the Methodist church of the United States, in nearly all their conferences, have passed resolutions against this habit, and it is time we had an anti-tobacco reform in the Presbyterian church and the Episcopal church and the Baptist church and the Congregational church.

About sixty years ago a young man graduated from Andover Theological Seminary into the ministry. He went straight to the front. He had eloquence and personal magnetism before which nothing could stand; but he was soon thrown into the insane asylum for twenty years, and the doctor said it was tobacco that sent him there. According to the custom then in vogue, he was allowed a small portion of tobacco every day. After he had been there nearly twenty years, walking the floor one day he had a sudden return of reason, and he realized what was the matter. He threw the plug of tobacco through the iron gates and said: "What brought me here? What keeps me here? Why am I here? Tobacco! tobacco! O God, help, help! I'll never use it again." He was restored. He was brought forth. For ten years he successfully preached the Gospel of Jesus Christ, and then went into a blissful immortality.

There are ministers of religion to-day indulging in narcotics, dying by inches, and they do not know what is the matter with them. I might in a word give my own experience. I took ten cigars to make a sermon. I got very nervous. One day I awakened to the outrage I was inflicting upon myself. I was about to change settlements, and a generous wholesale tobacconist in Philadelphia said if I would come to Philadelphia he would, all the rest of my life, provide me with cigars free of charge. I said to myself: "If in these war times when cigars are so costly and my salary is small I smoke more than I ought to, what would I do if I had gratuitous and illimitable supply," and then there, twenty-four years ago, I quit once and forever. I made a new man of me, and though I have since done as much hard work as anyone, I think I have had the best health God ever blessed a man with. A minister of religion cannot afford to smoke. Put into my hand the moneys wasted in tobacco in the United States of America, I will clothe, feed, and shelter all the poor on this continent. The American church gives \$1,000,000 a year for the evangelization of the heathen, and American Christians spend \$5,000,000 in tobacco.

JUVENILE SMOKERS.

A communication which we published a few days ago, over the signature "An Old Teacher," contained an earnest protest against juvenile habits of smoking, on the ground that they stunt the body, cloud the mind, weaken the will, and impair the morals of the youth who indulge them.

A very strong argument in confirmation of our correspondent's view is found in the report of Medical Director Albert L. Gibson of the United States Naval Academy at Annapolis, forming a part of the report of the Surgeon General of the Navy for 1879. He declares that the most important matter in the health history of the students at the academy is that relating to the use of tobacco; and he urges the interdiction of tobacco as absolutely essential to the future health and usefulness of the boys educated at the school. In this opinion he finds himself sustained by all his colleagues, and by all other sanitarians whose views he has been able to learn. He proceeds to cite evidence to show that among the effects of tobacco is the impaired nutrition of the nerve centers, a degradation of tissue, a predisposition to diseases of the nervous, circulatory and digestive organs, injury to the vision, derangement of the hearing, and irregularity in the heart's action. The head of the department of drawing at Annapolis declares that he can invariably recognize the user of tobacco by his tremulous hand in manipulating the pencil, and his absolute inability to draw a clean straight line. Dr. Chisholm speaks of having treated thirty-five cases of amaurosis, all but one of which were directly traceable to the use of tobacco. Candidates are annually rejected at Annapolis for affections of the heart, who afterward admit the use of tobacco; and the annual examinations of cadets show a large number of irritable hearts, or tobacco hearts, among boys who had no such trouble when they entered. Beyond this the drinking of stimulating liquors is the natural consequence of smoking. The use of tobacco implants an abnormal thirst and craving which is persistent and perilous. It also impairs the mental faculties, and a test of this matter in France showed that the smokers fell so far behind the non-smokers that the Minister of Public Instruction in 1861 issued a circular forbidding the use of tobacco by pupils in the public schools.

Other such evidence is cited, which abundantly justifies the conclusion which the Medical Director reaches, that "an agent that has mischievously been represented to be innocuous only because of the remarkable tolerance exhibited by a few individuals, and is actually capable of such potent evil; which, through its sedative effect upon the circulation, creates a thirst for alcoholic stimulation; which determines functional disease of the heart; which impairs vision, blunts the memory, and interferes with mental effort and application, ought, in my opinion as a sanitary officer, at whatever cost of vigilance, to be rigorously interdicted." It can scarcely be possible that the injurious effect of tobacco upon the young is appreciated as it should be by the public, or there would be a more general effort on the part of parents and teachers to check a practice which, we are assured on the best medical authority, is not only very injurious, but is rapidly increasing in prevalence.—Journal.

TOBACCO AND THE BOYS

The terrible effects of tobacco on the systems of young persons is indicated in many significant ways. After exhaustive examination by both the French and the German governments, they have become satisfied that as a matter of patriotism, politics, and of economics, it is necessary for them to suppress juvenile use of tobacco. This they do rigorously; but not as a question of moral reform. How much more, then, should we grapple with the evil!

Let us remember that Investigation of Court record showed that of 700 male convicts in an American prison, 600 were there for crimes committed under influence of liquor, and that 500 of that 600 testified that use of tobacco was the beginning of their inebriate habits. Gen. Grant died from tobacco cancer, and Colfax from a heart disease induced by tobacco. A large number of the deaths from heart disease are from what honest and able physicians pronounce "tobacco hearts." During the last few years the rejection of young men by life insurance companies, because of unfitness from tobacco heart disease, is not infrequent.

The London Lancet says: "No smoker can be a well man." Horrible as the thought is, scientific investigation indicates that "emasculatation" is the result with many boys who begin smoking before or soon after entering their teens.

As a question of "heredity," very many of the terrible nervous diseases of women spring from tobacco habits of their fathers.

Few fathers, even among those who smoke, would be willing to have their boys smoke. Yet, who can expect a boy not to smoke who has the smoking example of a father or teacher before him? Fire hardly spreads in prairie grass so fast as the habit of smoking among small boys in the last five years.

It is high time that in States where there is law against selling tobacco to boys, a lot of those guilty of so doing be vigorously punished. Let law and order societies, pushed on by the W. C. T. U., make themselves felt by the enemy, so as to be remembered. In States where there are no such laws, let the same forces apply to securing them, and then having them put through. After twenty-five years' use of tobacco, the writer discontinued it, chiefly because he dare not run the risk of setting a baneful example to boys. He was so attached to the vile stuff that its infatuation would have held him a prisoner in spite of dyspepsia and neuralgia and the other troubles which it brought upon him, but from which he has been relieved since quitting the quid, the cigar, and the pipe.—Geo. M. Phoebe.

The Book Table.

NEW PUBLICATIONS RECEIVED. All books sent us by publishers will be promptly acknowledged under this head, and will also, at our earliest convenience, receive such further notice or review as their merits and the good of our readers may seem to require.

BOOKS. NADESONA. A Poem in Nine Cantos. By Johan Ludvig Runeberg. Translation from the Swedish by Mrs. John B. Shibley (Marie A. Brown). New York: John B. Alden, Publisher, 1890. 12mo, cloth, 50 cents.

MAGAZINES. GOOD HOUSEKEEPING (April 28). For the Homes of the World. Published fortnightly. Springfield, Mass.: Clark W. Bryan & Co., \$2.50 a year; 10 cents a copy.

ST. NICHOLAS (May). For Young Folks. Conducted by Mary Mapes Dodge. New York: The Century Co., Single number, 25 cents. Subscription price, \$1.00 a year; 10 cents a copy.

CONQUEST OF PERU. In 1825 William Hickling Prescott began the study of Spanish literature and history, and selected as the subject of his first work the reign of Ferdinand and Isabella.

After six years of labor appeared next the "History of the Conquest of Mexico" (3 vols., 8vo, 1843). Four more years of exacting literary work brought forth the "Conquest of Peru" (2 vols., 8vo, 1847).

In vigor of thought and grandeur of style Mr. Prescott has been surpassed by many of the great masters of historical composition; but in that spirit of thorough research which never rests satisfied until every source of information has been exhausted, he has few if any superiors.

For forty-three years these two volumes on the conquest of Peru have been historical standards of unsurpassed excellence. The author said in his preface in reference to the sources of his history, collected at Madrid: "The collection of manuscript materials in reference to Peru is fuller and more complete than that which relates to Mexico, so that there is scarcely a nook or corner so obscure, in the path of the adventurer, that some light has not been thrown on it by the written correspondence of the period."

Reviews and Notices. A well printed, firmly bound volume comes with the imprint of the Advent Christian Publication Society, 144 Hanover Street, Boston. It is called FOOT-PRINTS OF ANGELS IN FIELDS OF REVELATION.

THE ISSUES. Distinguishing Free and other liberal Baptists from those holding to Polypaganism, Campbellism, Christianism and Calvinism, and advocating Open Communion and a Baptist standpoint.

roduction by Wm. H. Mitchell, who believes that a higher order of beings than man exists somewhere in the universe of God; that they (angels) are created intelligences; that they are not the spirits of dead men; that they existed before man, and are of a higher order of beings than man; that some have been seen by mortal eyes; and that in strength and knowledge they are superior to man.

Mr. J. S. Ogilvie, 57 Rose Street, New York, has begun another monthly issue of books, called "The Peerless Series," and the second number is entitled THE ADVENTURES OF A SKELETON.

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THE MAGAZINE OF AMERICAN HISTORY (May). Edited by Mrs. Martha J. Lamb. New York: Magazine of American History, 743 Broadway. 50 cents a copy; \$5.00 a year, in advance.

THE NEW MOON (May). A People's Magazine for Old and Young. Lowell, Mass.: The New Moon Publishing Co. Published monthly. \$1.00 a year; 10 cents a number.

THE BANNER LIBRARY has the following title page: FIVE WEEKS IN A BALLOON; OR, JOURNEYS AND DISCOVERIES IN AFRICA BY THREE ENGLISHMEN. Compiled in French by Jules Verne, from the original notes of Dr. Ferguson, and done into English by "William Lockland."

TABLE TALK. Good Housekeeping for April 26 has its usual variety and great excellence. The Arena for May has for its frontispiece a finely executed photograph of the Rev. Phillips Brooks, the distinguished Episcopal divine of Boston.

THE leading papers in Littell's Living Age for April 26 and May 3 are "Prince Adam Czartoryski," "The Legend of Madame Krusinska," "During the Reign of Terror," "On the Naming of Novels," "Sketches in Tangle," "Twenty Years of Political Satire," "John Kenyon and his Friends," "Five Months in South Africa," "The Poetry of the Century."

THE change of publishers in The Old and New Testament Student. It is now sent forth by the Student Publishing Co., 386 Asylum Street, Hartford, Conn. The price is \$1.50 a year in advance; in clubs of twenty or more, \$1.25. If any one is not a subscriber, send 10 cents for a sample copy.

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Bishop tells women what will be the hats and gowns worn this summer; Dr. DeWitt Talmage writes humorously and practically on "May-Day Moving"; Mary J. Holmes gives a good glimpse of "Domestic Life in Egypt"; Dr. H. V. Wardman tells women "How to Choose Eye-glasses"; Mrs. A. D. Whitney, Maud Howe, and Mrs. A. G. Lewis have novels and stories, and there are a score and a half of articles which we cannot mention here for want of space.

The Century for May, the month of Memorial Day, is made notable by the number and variety of articles it contains which concern our national life and history. Mrs. Edith Robertson Cleveland writes of "Archibald Robertson, and his Portraits of the Washingtons"; William Armstrong and Edmund Law Rogers contribute two articles on "Some New Washington Relics," and these papers are supplemented by a short one on "Original Portraits of Washington," by Charles Henry Hart.

The Magazine of American History for May presents an appetizing table of contents. Its frontispiece is a picture after the celebrated painting of Sir David Wilkie, R. A., of Columbus explaining his theory of a New World to the prior of the old convent where he stopped to ask for bread for his little son.

THE woman who goes to a Browning Society when she would prefer conversation, who sits, perplexed and doubtful, through a performance of "A Doll's House" when Little Lord Fauntleroy represents her dramatic preference; who reads Matthew Arnold and Tourgueneff, and now then Mr. Pater, when she really enjoys Owen Meredith and Booth's Baby and The Duchess, pays a heavy price for her enviable reputation.

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RUSSIAN COUNTS IN BOSTON.

It may not be kind to allude to the downfall here in Boston of an adventurer who called himself Count Zubof, and posed as a literary man; but it has generally been understood that he has been received with open arms by literary Boston, that it is only fair to say that such is not the fact. Two or three literary people, it is true, were among those imposed upon; but not only were the pseudo-count's triumphs, such as they were, purely social, they were entirely outside of the literary sphere.

The huge number of synonyms for money illustrates remarkably well the variety of sources from which our slang words are recruited, and the remarkable appositeness of some of them. We may talk of our money in scores of ways, among which are, for instances, "the actual," "the needful" or "the wherewithal," "beans," "blunt," "tin" or "brass"; "chips," "dibs" or "pieces"; "dust," "chink" or "shot"; "shekels," "spoundulicks" or "dollars"; "stamps," "feathers" or "palm oil," which last is such an obviously appropriate name for it that "shin plaster" seems feeble by comparison; and the young, but widely popular "oot," "oof-bird" and "oof-fish" imbecile and insane.—Pall Mall Gazette.

Farm and Home.

THE POTATO ROT.

Our older readers will remember the first appearance of this disease. These are aware of the terrible suffering and famine which it caused in Ireland, where this tuber was the principal food of the peasant.

In one of the bulletins of the Maine Station, Prof. Harvey gives much valuable information on the subject. Of the life history of this fungus he says: "It lives over winter in the form of spores, which retain their vitality in the ground, and from these or from spores in the tuber, the disease starts the following spring.

1. Mix one quart of strong ammonia water (hartshorn) with 3 ounces of carbonate of copper. Stir rapidly until a clear liquid is produced. When ready to use, dilute to 22 gallons with water. Apply with a spraying apparatus or force pump.

2. Dissolve 1 pound sulphate of copper (blue stone) in 2 gallons of hot water. When dissolved and cool, add 1-2 pints of commercial ammonia water. Dilute to 22 gallons with water. Apply as stated above.

3. Dissolve 6 pounds copper sulphate in 16 gallons water. Shake 4 pounds of fresh lime into 6 gallons of water. When cool mix the above solutions slowly and thoroughly, and apply as stated above.

Many Clergymen, Singers, actors, and public speakers use Ayer's Cherry Pectoral. It is the favorite remedy for hoarseness and all affections of the vocal organs, throat, and lungs. As an anodyne and expectorant, the effects of this preparation are promptly realized.



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ARE the Farm Loans negotiated through the Brinkerhoff-Faris Trust and Savings Company, of Clinton, Missouri. The managers of this paper, and in fact, the F. B. Frisbee, Trustee, has for more than ten years found them a profitable and promising investment, and would strongly recommend their loans to parties seeking investments.

BAILEY'S REFLECTORS.

FOR GAS. Compound light-spreading reflectors. A wonderful invention for lighting churches, halls, etc. Handmade. Designs, Sentinal, etc. guaranteed. Catalogue and price free. BAILEY REFLECTOR CO., 118 Wood St., Pittsburgh, Pa.

Educational.

AUSTIN ACADEMY, Centre Stratford, N. H. A. E. THOMAS, A. B., Principal, and competent assistants. Three terms of ten weeks each. Primary, English and Business, English Classical College Preparatory. From \$2.00 to \$5.00. Board in good families from \$2.00 to \$3.00 weekly.

NEW HAMPTON INSTITUTION.

Hampton, N. H. Rev. A. B. MESSEVEY, Ph. D., Principal, with eight associate teachers. Regular courses of study for both sexes. Connected with the Institution is the best commercial college in New England. Telegraphy a specialty. Expenses low. Four terms of 10 weeks each.

HILLSDALE COLLEGE.

Hillsdale, N. J. In addition to the College proper and the Department of Commercial, Preparatory, Music and Art Departments, a Board of Instruction are all full and competent. The attendance is large of both males and females.

MAINE CENTRAL INSTITUTE.

Phillips, Me. College Preparatory, Normal, Classical, Scientific and Commercial courses of study for both sexes. Full board of teachers. Expenses low. Three terms. Spring term begins Monday, March 17, 1890. For Catalogue address the Principal.

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Lee, Athens Co., Ohio. A school for both sexes. Three courses of study, Normal, Scientific and Classical or College Preparatory. Three terms in a year of 12 weeks each. For catalogue address the Principal.

GREEN MOUNTAIN SEMINARY.

Waterbury, Vermont. COURSE OF STUDY.—College Preparatory, Classical, Scientific, Commercial, Music. A Teachers' Course arranged by Hon. E. F. Palmer, Superintendent of Education for Vermont. The best Commercial School in the State. Stenography, Type-Writing, and Penmanship specialties. No outside temptations. Excellent boarding accommodations. Expenses less than in any other school of equal grade. Three terms, twelve weeks each. Fall term begins Tuesday, Sept. 3, 1890. For Catalogue address the Principal.

LONDON INSTITUTE.

London, Ont. WALTER E. RANGER, A. M., Principal, and assistants. Three terms of 12 weeks each. College Preparatory, Scientific, Ladies' and Commercial Courses. Also Elocution, Music, Painting and Drawing. Winter Term begins Dec. 10, 1889. Spring Term begins Tuesday, March 18, 1890. Fall Term begins Tuesday, Sept. 3, 1890. Catalogues on application.

CLUBBING RATES OF THE MORNING STAR AND FREEBAPTIST.

We desire to call attention to the clubbing rates of our papers, which have been advertised from time to time, and urge all who can patronize both. The two papers are furnished for \$3.00 in advance for one time.

THE ISSUES.

Distinguishing Free and other liberal Baptists from those holding to Polypaganism, Campbellism, Christianism and Calvinism, and advocating Open Communion and a Baptist standpoint. Price, single copy, 25 cents; 12 copies, \$2.50 per dozen. Orders may be sent to the author, Rev. O. E. Baker, Linton, N. H., or to the Morning Star, 457 Shawmut Ave., Boston, Mass.

Ayer's Cherry Pectoral.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

News Summary.

AT HOME. WEDNESDAY, APRIL 30.—The President's reception to the public last night was the closing social event at the White House for the season.

THURSDAY, MAY 1.—A summer's day in Boston. The temperature rises from 30 to 79 degrees. An evening shower cools the atmosphere.

FRIDAY, MAY 2.—Two churches and a parsonage are burned at West Boylston street, and \$50,000 in New York.

SATURDAY, MAY 3.—The Farmers' Alliance in Texas is in trouble, money having been squandered by the leaders.

MONDAY, MAY 5.—Gov. Goodell of New Hampshire is reported to be greatly improved in health and able to walk down stairs and out in the yard.

TUESDAY, MAY 6.—A huge gas syndicate is proposed. The stockholders of the United Gas Improvement Co. have held their annual meeting in Philadelphia.

WEDNESDAY, APRIL 30.—The temperance question was brought to the attention of the House of Commons last night.

THURSDAY, MAY 1.—There appear to be riotous demonstrations in Europe.

FRIDAY, MAY 2.—Stanley is given a reception in London by the royalty.

SATURDAY, MAY 3.—The Irish railway strike ends.

MONDAY, MAY 5.—The London Labor demonstration yesterday was a success.

TUESDAY, MAY 6.—The Italian Senate has rejected the clause providing for church expenses.

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It is reported that 71,000 negroes have left North Carolina in the last fifteen months. The estimate is said to be based on careful investigation.

The Labor Conference in Berlin did not accomplish anything very important for woman in fixing her legal day's work at eleven hours per day, at a time when men all over the world are demanding eight.

The Nebraska farmers who the liquor dealers are trying to "work" by means of such bogus farm papers as *The Rural Age* and *The Farm Herald* will do well to read what reputable farm editors have to say on the question of prohibition in letters published in *The Voice*.

Many regrets will be felt at the failure of the International Copyright bill. It seems only fair that an author should enjoy the right to the product of his own brain, and they who ought to know say that good books would be as low-priced under an international copyright law as now.

There is much discontent in Italy. The Italian workmen are ground into the dust, and the people are thoroughly weary of paying taxes to support the armies and navies which are to be used in pursuance of Germany's ambitious schemes.

Great changes are taking place in Salt Lake City. Since it has passed into Gentile hands, the result has been an era of development and progress never before seen in Utah.

Andrew Carnegie's new hotel for workmen at Pittsburgh will cost \$300,000. Stanley's book will be translated into six foreign languages at once.

Dr. Rosa Kerschbaumr is the first woman licensed to practice medicine in Austria. She is said to be an uncommonly able oculist.

The President will attend the unveiling of the Garfield monument at Cleveland, O., on May 30.

The Prince of Wales has not only learned to use the American typewriter, but has ordered several for the use of his secretaries.

Yan Phou Lee, a Yale graduate, has started a paper for Chinese Sunday-school scholars. It is called the *Chinese Advocate*.

Mrs. John A. Logan enjoys the reputation of being a skillful carpenter, and has fitted her home with conveniences made with her own hands.

Mr. B. W. Tinker, a graduate of Bates College, Lewiston, succeeds Prof. J. G. Thompson as principal of the Peters High School, Southboro.

Jay Gould's daily income has been estimated recently at \$7,446. Cornelius Vanderbilt's at \$15,249. J. D. Rockefeller's at \$23,593.

Pasteur has treated 7,800 persons bitten by mad dogs in the past three years and only 53 of his patients have died.

Gen. Fremont is living on Staten Island in great retirement. But he is apparently good for many years yet. His form is erect, and his eyes have the same flash as when he crossed the Rockies and wrote those enchanting reports which, strictly true as they are, have all the freshness and vigor of a romance.

THE RELIGIOUS WORLD. NEW ENGLAND.—The summer gathering at Northfield this year will be the largest in the history of Evangelist Moody's work.

There will be representatives from all the universities of Europe as well as large delegations from the American institutions.

Among the invited guests are Bishop Huntington of New York, Bishop Hurst of Washington, President Patton of Princeton, Rev. G. F. Pentecost, Rev. John Smith of Edinburgh, and many other noted men.

THE EAST.—The Maine Conference began at Dover, Me., last week, and closed on Monday.

MIDDLE STATES.—Mr. Moody's meetings which have closed in New York have been very successful.

THE WEST.—The *Herald of Truth* and *The Missionary* are the only papers published in California.

THE SOUTH.—The Southern Conference is in session at Clifton Springs, N. Y., June 11 to 15 inclusive.

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of View of the "Run Problem," by Henry A. Hall, M. D., are other papers. Mr. Hart maintains that drunkenness should be treated as a serious crime. W. H. H. Murray continues "Ungava."

The Eight-Hour Movement. The agitation for eight hours to constitute a day's work for a laborer is not local.

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The California Baptist have been united with the new name of *The Leader*, which is published at San Francisco and Los Angeles, with the office of publication at 332 Commercial Street, San Francisco. It becomes the organ of the 11,000 Baptists in California.

In GENERAL.—Gladstone is writing for publication simultaneously in England and America a series of Articles on the Bible. The first article has been issued and the next is eagerly looked for. *The Sunday School Times* publishes them.

The *Missionary Herald* from information which it has obtained at the Custom House, corrects some of the exaggerated statements which have been circulated regarding the shipment of rum to Africa.

The receipts of the American Board for the first seven months of the financial year were about \$123,000 in excess of those of the corresponding period last year.

Throat and Lung Troubles. Dr. Ross is often asked without cause, as being the natural cause of more cases of throat and lung troubles than any other part of the universe.

That disease was an epidemic of bronchitis, influenza or catarrh of the nose and throat, which tended to seriously affect every part of the patient's system and to spread rapidly from one to another.

CONSUMPTION CURED. An old physician, retired from practice, had been led by his study of East India medicine to the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Chronic Bronchitis, and all Throat and Lung Affections.

ADVICE TO MOTHERS. Mrs. WINGFIELD'S SOOTHING SYRUP should always be used for children teething. It soothes the child, breaks the wind, cures all pains in the bowels, and is the best remedy for diarrhoea.

CATARH CURED. A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found in German, French, or English, with full directions for preparing and using. Sent by mail, addressed to Wm. C. Powers' Block, Rochester, N. Y.

FOR A DISORDERED LIVER BY BEECHAM'S PILLS. Reported by HILTON BROS. & CO., dealers in butter, cheese, eggs, and poultry. Proprietors of "Tama, Belle, and Beaman" Iowa Creameries, and Lowell Creamery, Michigan. Nos. 35 and 37 South Market, and 14 Chatham St., Boston. John P. Hilton, James M. Hilton. Boston, Friday, May 2, 1890.

APPLIES. We quote: Russels, Rectory No. 1, 4/00 4/50 Baldwins, choice No. 1, Maine, 4/00 4/50 Russels, No. 1, 2/50 2/75 Russels, Foreign No. 1, 3/50 3/75

STRAWBERRIES. We quote: Florida, choice to choice per qt. 15 20 Chicago, good to choice per qt. 10 20 Norfolk, 10 20

MAPLE SUGAR AND SYRUP. We quote: Sugar, choice small cakes per lb. 10 11 Sugar, large cakes, 7 8 Cabbages, Norfolk & Co. 2 50 Syrup, 11 to 12 lb cans. 70 80 Syrup, 8 to 10 lb cans. 50 60

GREEN VEGETABLES. We quote: Asparagus, Norfolk & Co. 4/00 4/50 Asparagus, Chicago per doz. 3/00 3/50 Cabbages, Norfolk & Co. 2 50 Cabbages, Fla. per doz. 4/00 4/75

POULTRY. We quote: Fresh Killers, Southern and Eastern. Chickens, fancy per lb. 20 23 Chickens, fair to good. 12 16 Fowls, common to good. 12 14

WESTERN ICE PACKED. Fowls, choice. 9/40 10 Chickens, common to good. 5 6 Old cocks. 5 6

FRESH MEATS. We quote: Beef, hind quarters, 7/40 7/50 Beef, hind quarters, com. to good. 8/40 8/50 Beef, fore quarters, choice. 4/50 5 Beef, fore quarters, com. to good. 4 4 1/2 Mutton, extra. 8 8 Mutton, common to good. 8 8

PEAS. We quote: Choice Canadian, per lb. 90 95 Common Canadian, per lb. 65 85 Green Peas, Northern. 1/00 1/20 Green Peas, Western choice. 1/00 1/20

BEANS. We quote: Pea, York State, small, H. P. 2/10 2/15 Pea, York State, marrow, H. P. 3/05 3/10 Pea, marrow, 2/50 2/55

Yellow Eyes, extra. 2/00 2/05 Yellow Eyes, second. 2/00 2/05 Red Kidneys. 3/50 4/00

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Table listing various goods and their prices, including Yellow Eyes, Red Kidneys, Creamery, and various types of flour and sugar.

Table listing various goods and their prices, including Creamery, Flour, and other food items.

Table listing various goods and their prices, including Hay, Straw, and other agricultural products.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness.

LA GRIPPE LA GRIPPE LA GRIPPE "LA GRIPPE" In Europe. INFLUENZA In America. Adamson's Botanic COUGH BALSAM.

THE MORNING STAR PUBLISHING HOUSE, 457 SHAWMUT AVENUE, BOSTON, MASS. HYMNS NEW AND OLD. "The Best Book Published in Years."

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JOHNSON'S ANODYNE LINIMENT. Unlike any other. Originated by an Old Family Physician. THIN OF IT.

WEBSTER'S UNABRIDGED ANCIENT EDITION. A so-called "Webster's Unabridged Dictionary" is being offered to the public at a very low price.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness.

GRAVES' PATENT. PERFECT BLD. NO. 10. WALTER L. DAY, 23 West 13th St., N. Y. City.

SKIN DISEASES. Tetter, Eczema, Scabies, etc. ADAMSON'S BOTANIC COUGH BALSAM.

THAT BITTER FLAVOR so common to oats is overcome in H-O by a peculiar application of steam, which imparts a delicate flavor while retaining all the nutritive properties.

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